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Sabbath School Association  
of Ontario.

Theory and Practice

BEING A RECORD OF THE  
Proceedings of the Twenty-Ninth  
PROVINCIAL  
Sabbath School Convention

HELD IN THE  
CITY OF BELLEVILLE, ONT.,

ON THE  
23rd, 24th and 25th OCTOBER, 1894.

UNITED CHURCH  
ARCHIVES

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Sabbath School Association of Ontario.

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# THEORY and PRACTICE

BEING A RECORD OF THE

Proceedings of the Twenty-Ninth Provincial

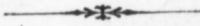
## SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF BELLEVILLE, ONT.

ON THE

23rd, 24th and 25th OCTOBER, 1894.



TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS,  
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UNITED CHURCH  
ARCHIVES



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IN

Your Committee has  
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Separate Conferences, i  
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The brief schedule,  
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Convention in August.

Mr. Woodhouse, w  
Secretary and Treasur  
Central Executive hav  
A. Munro, who will ta  
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The next Provinci  
in October, 1895.

Toronto, January,

## INTRODUCTION.

Your Committee have pleasure in publishing "Theory and Practice," or the Report of the Twenty-ninth Annual Convention of the Sabbath School Association of Ontario, containing a record of the addresses and discussions at the meeting at Belleville, together with reports of the Separate Conferences, into which the Convention was divided on the morning of Wednesday, 24th October last. (See page 147, *et seq.*)

It will be found that the work of organization, both conservative and aggressive, has been perseveringly pursued, and the report of the General Secretary will show how encouraging have been the results.

The reports of the Normal Secretary will show how strong an effort has been made to extend to all parts of the Province, as far as possible, the benefits of this department, since its inauguration in February of last year, and that a number of students in different localities have availed themselves of the examinations.

Interest in the Primary Department also is very much on the increase, and a strong desire is manifested to obtain all information and assistance in this important department.

With the growth of the work, the financial needs of the Association are greater than ever. An early payment of promised aid is respectfully solicited, and an earnest request is made that further liberal contributions will be sent in.

A tabulated statement of statistics, supplied by County and City Secretaries, will be found on pages 170-173.

The brief schedule, printed in last year's report, compiled from materials kindly furnished by the various denominations, will be found on the next page. This is the schedule, a copy of which was forwarded to Mr. E. Payson Porter, Statistical Secretary to the International Sunday School Convention in August, 1893.

Mr. Woodhouse, who has so worthily filled the office of Corresponding Secretary and Treasurer during the past nine years, having resigned, the Central Executive have appointed, as Corresponding Secretary, Miss Jessie A. Munro, who will take up her residence in Toronto, and enter upon her duties on the 1st March next. Mr. James McNab (125 Huntley Street, Toronto), a member of the Executive, has kindly consented to accept the appointment of Honorary Treasurer from the same date. The present officer will continue, as requested, to act until that time.

The next Provincial Convention will (D.V.) be held in London, Ont., in October, 1895.

THE EDITING COMMITTEE.

Toronto, January, 1895.



SCHEDULE.

(Referred to on previous page.)

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

DENOMINATION.	SCHOOLS.	OFFICERS AND TEACHERS.	SCHOLARS.
Methodist.....	2120	22091	178787
Presbyterian.....	1052	9966	88654
Episcopalian.....	674	6310	54627
Baptist.....	383	3729	31295
Congregational.....	82	1000	8084
Evangelical Association.....	85	1216	6849
Evangelical Lutheran.....	73	467	4708
Disciples.....	34	219	2315
Friends.....	22	114	1151
Reformed Episcopal.....	8	84	876
Union Schools (Estimate).....	150	750	6000
Total, June, 1890 (Report, page 66).....	4683	45946	383346
Increase.....	4340	42309	360852
	343	3637	22494

HISTORICAL LIST OF PROVINCIAL S. S. CONVENTIONS.

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

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

TUESDAY—Afternoon

Appointment of Nom  
Reports of Districts.  
Reports from County  
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Report of Nominatin

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Address of Retiring  
Address of President  
Address of Welcome  
Reply to Address of  
"Sabbath Observan  
M.P.....  
"The Gospels: A  
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WEDNESDAY—Mor

Report of Business C  
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Report of Sub-Comm  
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Report of Honorary  
Report of Sub-Comm  
Resolution Respect  
Separate Conferenc

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Report of Treasurer  
Report of General B  
Report of Delegate  
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THURSDAY—Mor

Sunrise Bible and  
Provincial Sabbat  
Summary of Pledg  
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NOTE.—Copies of this Report, 15 cents each, will be sent postpaid, on receipt of price, by J. J. WOODHOUSE, Corresponding Secretary and Treasurer, Box 525, Toronto P.O. Orders were received up to 30th November last, at the reduced rate of 10 cents per copy, when five or more were taken, to be sent to one address, and an edition necessary to supply such orders has been printed. A limited number yet remain, obtainable at the reduced price; all orders to be accompanied with cash or P.O. Order.

<b>MONDA</b>
3.00.—Meeting of the the Cen Normal
N.B.—The Comm ing and Tuesday mor
<b>TUE</b>
9.30.—Public Prayer Blessing ciation. Andrew
10.30.—Separate Con
2.30.—Devotional S Pastor Appointment Reports (G Reports (Sp Cities, (Districts, by rep opportu
4.00.—Address, "T in Rela Report of t General Bu
7.45.—Prayer and
8.00.—Introduction
8.20.—Words of G
8.30.—"Sabbath C discuss
9.15.—"The Gosp Saviou Collection
<b>WED</b>
9.00.—Devotional
9.15.—Presentatio Norma sentat
10.30.—Separate C PASTORS "How ma Churc "The dut xxxi. "The Pa antag Brigh SUPERIN "Reveren "The H Simco "Better T TOSH, BIBLE C "Special Port

## = Programme =

### MONDAY AFTERNOON, OCTOBER 22nd, 1894.

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

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

### TUESDAY MORNING, OCTOBER 23rd.

9.30.—Public Prayer Meeting for Special Supplication for Spiritual Power and Blessing on the Convention and on the General Work of the Association. Conducted by REV. M. W. MCLEAN, M.A., of St. Andrew's Presbyterian Church, Belleville.

10.30.—Separate Conferences of the various District Sub-Committees.

### TUESDAY AFTERNOON.

2.30.—Devotional Service, conducted by REV. E. N. BAKER, M.A., B.D., Pastor of Bridge Street Methodist Church.

Appointment of a Nominating Committee.

Reports (General) by District Chairmen, not to exceed three minutes.

Reports (Specific) by representatives from Counties or Districts and Cities, not to exceed five minutes.

(Districts, Counties and Cities should see that they are represented by reports at this hour, as it is uncertain whether a subsequent opportunity can be afforded.)

4.00.—Address, "The Forces of the Twentieth Century—The Sabbath School in Relation thereto." REV. WM. PATTERSON, Toronto.

Report of the Nominating Committee.  
General Business.

### TUESDAY EVENING.

7.45.—Prayer and Praise.

8.00.—Introduction of President-elect.

8.20.—Words of Greeting.

8.30.—"Sabbath Observance; how may it best be promoted?" followed by a discussion. JOHN CHARLTON, M.P.

9.15.—"The Gospels; a fourfold and authentic photograph of the world's Saviour." REV. A. C. COURTICE, B.D., Kingston.

Collection and Closing Exercises.

### WEDNESDAY MORNING, OCTOBER 24th.

9.00.—Devotional Service.

9.15.—Presentation of Reports from Executive Committee, General Secretary, Normal Secretary, Hon. Primary Secretary, Treasurer, Representative on International S. S. Committee.

10.30.—Separate Conferences.

PASTORS—Chairman, REV. S. HOUSTON, M.A., Kingston.

"How may the Sabbath School become assimilated to and by the Church?" REV. ORR BENNET, B.A., Russell.

"The duty of the Pulpit to the children of the congregation." Deut. xxxi. 12. REV. J. R. BLACK, B.A., Kingston.

"The Pastor's relation to the Sabbath School; engagements that antagonize it; how may they be adjusted?" REV. C. W. WATCH, Brighton.

SUPERINTENDENTS—Chairman, .....

"Reverence in the Sabbath School." R. W. CLARKE, Millbrook.

"The Home Department of the Sabbath School." A. J. DONLY, Simcoe.

"Better Teachers Wanted; how may they be secured?" W. MACKINTOSH, B.A., Madoc.

BIBLE CLASS TEACHERS—Chairman, .....

"Special Features of Bible Class Work." T. DIXON CRAIG, M.P., Port Hope.



- INTERMEDIATE CLASS TEACHERS—Chairman, Wm. HAMILTON,  
Toronto.  
“The Best Methods of Lesson-Preparation.” W. E. TILLEY, Ph.D.,  
Bowmanville.  
“The Personality of the Teacher in his Work.” S. J. MOORE,  
Toronto.  
“The Personality of the Scholar.” W. J. SCOTT, Lancaster.
- PRIMARY TEACHERS—Chairman,.....  
The Church Garden—(a) The buried seed; (b) growing plants; (c)  
care in pruning; (d) buds and blossoms; (e) ripened fruit.  
MISS BERTHA F. VELLA, Lynn, Mass.
- SECRETARIES AND LIBRARIANS—Chairman,.....  
“The Duties of Secretaries: School and Class Records—What they  
are, why they are, and where they are.” F. C. WARD, Toronto.  
“S. S. Literature—Its aim, character and selection.”  
“The Librarian—What he should know and do.”
- COUNTY AND TOWNSHIP SECRETARIES—Chairman, H. P.  
MOORE, Acton.  
Special duties of County Secretaries.  
Special duties of Township Secretaries.

## WEDNESDAY AFTERNOON.

- 2.00.—Devotional Service.  
2.15.—Reception of visiting delegates from other fields.  
2.45.—“The Ideal Teacher.” REV. JOHN MCEWEN, Normal Secretary.  
3.40.—The International Bible Reading Association (I. B. R. A.). GEORGE  
ANDERSON, Toronto.  
3.45.—“How may the Sabbath School ‘Fifth’ of our population reach the  
other ‘Four-Fifths’?” GEORGE M. ELLIOTT, Napanee.  
4.15.—“Supplementary work in Primary Teaching.” Illustrated by the use  
of the “Sand-Table.” MISS BERTHA F. VELLA.

## WEDNESDAY EVENING.

- 7.45.—Prayer and Praise.  
8.00.—“The Ideal in Practice.” MISS BERTHA F. VELLA.  
8.45.—“The Sabbath School in Relation to National Progress.” REV. G. M.  
GRANT, M.A., D.D., LL.D., Principal Queen’s University, Kingston.  
9.15.—“World-Wide Sabbath School Work.” B. F. JACOBS, Chicago.  
Collection and Closing.

## THURSDAY MORNING, OCTOBER 25th.

- 6.45.—Sunrise Bible and Prayer Service. “The Light of Revelation on the  
Christian’s Prerogative of Prayer,” led by B. F. JACOBS.  
9.30.—Devotional Service.  
9.45.—Reports of Committees.  
10.00.—Reports of Conferences.  
10.30.—“Primary Unions in scattered populations in connection with County  
and Township Associations.” MISS BERTHA F. VELLA.  
11.15.—Committee of the Whole on organized Sabbath School Work, viz.,  
County, Township, City. Chairman, B. F. JACOBS.

## THURSDAY AFTERNOON.

- 2.00.—Devotional Service.  
2.15.—Provincial Sabbath School Interests as to Financial Pledges, etc.  
3.30.—Report of Examiners—Normal Department—and Presentation of  
Diplomas.  
4.00.—Closing Address, “Theory and Practice.” HON. S. H. BLAKE, Q.C.  
4.30.—Children’s Primary Service—Lesson, Mark ii. 1-12. MISS BERTHA F.  
VELLA. (Class of children in attendance.)  
Collection and Closing.

HELD IN BRIDG  
23RD, 2NOTE.—“A Public Prayer  
the Convention and on the  
Church at 10.30 on the mor  
M.A., of St. Andrew’s Pres

## TUESDAY

THE CONVENTION  
SCORE, in the chair.  
E. N. Baker, M.A.  
President appointed  
Anderson, Toronto;  
Kingston; Rev. C  
Ottawa; George  
Hill; Rev. Wray  
Streetsville; Rev.  
Rev. John Hende  
wood; J. H. Packh

Eastern Ontario.  
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**Sabbath School Association of Ontario.**

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**REPORT**

OF THE

TWENTY-NINTH PROVINCIAL

**Sabbath School Convention**

HELD IN BRIDGE ST. METHODIST CHURCH, BELLEVILLE, ONT.,  
23RD, 24TH AND 25TH DAYS OF OCTOBER, 1894.

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NOTE.—“A Public Prayer Meeting for Special Supplication for Spiritual Power and Blessing on the Convention and on the General Work of the Association” was held in Bridge St. Methodist Church at 10.30 on the morning of Tuesday, 23rd October, conducted by REV. M. W. McLEAN, M.A., of St. Andrew's Presbyterian Church, Belleville.

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*TUESDAY AFTERNOON, OCTOBER 23rd, 1894.*

THE CONVENTION opened at 2.30 p.m., the President, Mr. R. J. SCORE, in the chair. After the reading of Acts ii., and prayer by Rev. E. N. Baker, M.A., B.D., pastor of the church, and singing, the President appointed a Committee on Nominations as follows: George Anderson, Toronto; W. H. Gordon, Belleville; Rev. S. Houston, M.A., Kingston; Rev. Orr Bennet, B.A., Russell; Rev. E. W. Crane, Ottawa; George M. Elliott, Napanee; A. McInnes, Vankleek Hill; Rev. Wray R. Smith, Stony Creek; Rev. J. C. Tibb, B.D., Streetsville; Rev. L. W. Thom, Arthur; H. P. Moore, Acton; Rev. John Henderson, South Woodslee; William Frier, Collingwood; J. H. Packham, Owen Sound.

**REPORTS OF DISTRICTS.**

*Eastern Ontario.*—R. W. CLARKE (Millbrook)—Glad to report that these counties are all thoroughly organized. (Hear, hear.) During the last year the County of Victoria, which was not fully organized, has been organized in every township, also the town of Lindsay, so that we have in Victoria township associations, town associations and a county association. All the other counties are thoroughly organized and in good working order. The plan suggested at our last



District Committee will, in all probability, be followed during the coming year, and the County Conventions will be held consecutively, beginning at the northernmost county, Haliburton, spending two days, then Peterboro', Victoria and so on.

*Central Ontario.*—Rev. J. M. GLASSFORD (Guelph)—There are six counties in the district, viz., Dufferin, Halton, Peel, Waterloo, Wellington and North Wentworth, also the city of Guelph. These counties, together with the city of Guelph, are fully organized, and from the smallest Township Association to the Central County Associations are not only living but life-engendering factors in the prosecution of all that pertains to Sabbath School work. The Chairman was present at several of the County and Township Conventions. The total grant pledged by the Associations working in this District for the year recently closed, and in aid of the Provincial Association, was \$330. The total amount paid was \$330. The Convention work throughout the District for the past year was in advance of all preceding years, both in the attendances and interest taken, as well as in the practical nature of the subjects discussed. Four out of the seven Associations hold their Annual Conventions in the month of February, thus to some extent saving the time and travelling expenses of the General and Normal Secretaries. The visits from your secretaries—Messrs. Day and McEwen—were very much appreciated, and found to be decidedly helpful. In two of the counties—Halton and Peel—a fair beginning has been made in Normal work, and it is confidently believed that the remaining counties will soon follow the example of these possibly two best Sabbath School counties in this Sabbath School Province, and thus place the District in the van of Normal work in the Province. The primary department work receives careful local attention, but Primary Unions in this District are not as yet so widely established as they might and ought to be. This District will, for the future as in the past, strive to be in all Sabbath School matters the centre, not of merely central, but of ALL Ontario.

Mr. DAY reported that the District of which Mr. Hossie was chairman was in good condition.

#### COUNTY REPORTS.

*Dundas.*—Mr. W. M. Bow—The townships have taken up the matter of organization. I am not prepared to say anything about the finances of the county, but they are in excess of what they were. We have more money on hand than ever before, and the guarantee to this Convention, I think, is considerably larger, having doubled what it was last year. We expect each township, of which we have four, will have its Convention, and the influence of these gatherings is increasing.

*Glengarry.*—W. J. SCOTT (secretary)—The Association is in connection with the Presbytery of Glengarry. We have very good Annual Conventions, and are doing good work.

*Prescott.*—Mr. A. throughout the county conventions, and last year this matter. The noble efforts of this county schools through the year we have had a

*Grenville.*—Rev. Association was organized Convention in King have been held ever Last Convention was Sabbath School work the holding of Township committees, who go the work done in different parts of the county Association is making

*North Hastings.*—was organized there During the past year present time there where it is possible aware, the northern and it is impossible practical purposes some time ago formed an successful. Sabbath of these Associations tical Normal work a very successful in financial a good surplus in contributions contributes to promised a collection have been aiming each of the schools. successful, and we expect Township Association treasury into the hands of good work, not only in helping financially

*Prince Edward.*—been organized for meetings regularly in the county, I think in Sabbath School

*Prescott.*—Mr. A. T. CHENEY—We find it difficult to get the schools throughout the county to take an active interest in our Annual Conventions, and last year a special committee was appointed to consider this matter. The majority of the schools reported, and through the efforts of this committee there is a greater interest taken by the schools through the county. Until this year it has been comparatively confined to the villages—Vankleek Hill and Hawkesbury. This year we have had an invitation from the extreme north of the county.

*Grenville.*—Rev. W. H. EASTON—A County Sabbath School Association was organized in 1889 as a direct result of the Provincial Convention in Kingston the preceding autumn. Annual Conventions have been held ever since, increasing in numbers, interest and power. Last Convention was held in June. It was of considerable interest to Sabbath School workers. Then they have also given directions for the holding of Township Conventions. They have also appointed committees, who go about visiting, and in that way not only seeing the work done in different schools, but they have organized schools in parts of the county where there were none. So far as I know the Association is making advance and doing good work.

*North Hastings.*—Rev. S. CHILDERHOSE, B.A.—The Association was organized there five years ago, and has been very fruitful of good. During the past year we completed the county organization. At the present time there is an Association in each one of the townships where it is possible to have a Township Association. As you are all aware, the northern part of the County of Hastings is quite broken, and it is impossible to have an Association in each township, but for practical purposes we have united several into a District, and a short time ago formed an Association there which promises to be very successful. Sabbath School Institutes were held under the auspices of these Associations. The workers have been aiming at practical Normal work as near as we can have it. We have always been very successful in finances, and at the present time, I believe, there is a good surplus in the treasury. Each one of the Township Associations contributes to the County Association. Each of the schools has promised a collection to the County Association, so in some cases we have been aiming at an assessment on the teachers and officers of each of the schools. In this way the township finances are very successful, and we expect to be able to have a stream flowing in from each Township Association to the county treasury, and from the county treasury into the Provincial Association. In this way we hope to do good work, not only in the way of instructing and teaching, but also in helping financially.

*Prince Edward.*—H. C. McMULLEN, B.A.—Four townships have been organized for several years, and three of them have kept up their meetings regularly. In regard to the general Sabbath School work in the county, I think it is in a very healthy condition. The interest in Sabbath School work has developed much in the last four or five



years, especially among the young people. The attendance of scholars, too, is I think increasing gradually, and, in fact, the whole of the Sabbath School work in the county is in very fair condition. The two townships that are not yet organized are peculiarly situated, and it has been a little difficult to get them organized. One of them is doing good Sabbath School work. It is not large, but the schools in it are in a healthy condition. I refer to the township of Athol; but in Morrisburgh the peculiar shape of the township is such that it is difficult to organize it. Probably both of them will be organized during the present year, and then we will have the county completely organized. There is also an organization in the town of Picton.

*Belleville.*—(After a pause) PRESIDENT—Anyone here from Belleville? (Laughter.)

Rev. E. N. BAKER, M.A.—I presume that the persons who should report for Belleville are busy downstairs with the Billeting Committee.

*East Durham.*—R. W. CLARKE—Neither our County President nor Secretary is here, and so far as a report is concerned I cannot do it justice. East Durham comprises three townships and the town of Port Hope, and all are organized. In one of the townships, the Convention of the past year was omitted and the effort which was made to re-organize failed. However they did not consider themselves as lapsed, and only last Sunday they took up a collection in this interest, but it has not found its way to the treasury yet.

PRESIDENT—They are on the right line now.

Mr. CLARKE—The chief interest during the past year has been the organization of the town of Port Hope, where a vigorous Town Association has been formed. Of this I shall say no more, because there are some representatives from Port Hope, and I hope it will be included in the town and city reports. We decided in some townships to raise two cents per member, and that has been done in only one of them; and while we have paid the amount we promised a year ago, three-fourths of that has been contributed by the township of Caven. As for Port Hope, we only organized last spring and did not like to press the money question; but this year we are prepared to give a larger subscription, and I think during this year East Durham will be one of the most vigorous counties in the Province.

*Port Hope.*—Rev. W. J. CROTHERS, M.A. (Port Hope)—I am not the Chairman of the Town Association, and regret very much that our president is not with us, but he requested me to represent the Association. I am very glad to say that the town has been organized, and we have a very healthy and vigorous Association there. (Hear, hear.) So far as finances are concerned, I am not prepared to report. However, I am disposed to think that Port Hope will not be behind in finances. (Hear, hear.) We are trying to work along practical lines. We have quarterly meetings, have secured the services of the most

skilled teachers in attention principally concerned. I feel good possibilities in hear.)

*West Durham.*—represent that Ass delegate appointed Tyrone. I would like

Mr. W. R. CLEM Association is in good held usually in January and we expect to meet

*Northumberland.* am pleased to report hold a Convention the Sabbath School was that it was an

to do better work for teachers, scholars 4 not reported, 2,000 field yet for us to missionary purposes have two township Convention on Tuesday Village and Colborne profitable. We plan each township in the future the Sabbath School forward. We are to the children.

*Peterboro'.*—Mis front in Sabbath organization, count In addition to the Districts organized being so thinly set one. Of the town Catholic and the organize either of plan of appointing ship and report to such schools. In part. Five schools may be others than township particularly the recent exami

skilled teachers in our different schools, and we are devoting our attention principally to the work of training, so far as teaching is concerned. I feel that there is a promise of great interest and of good possibilities in connection with the Town Association. (Hear hear.)

*West Durham.*—Mr. P. C. TREBILCOCK—I can scarcely say that I represent that Association, although I am secretary thereof. The delegate appointed by the Association is present, Mr. Clemens, of Tyrone. I would like to have him report as to that Association.

Mr. W. R. CLEMENS—I have not any set report prepared. Our Association is in good working order. We have Annual Conventions, held usually in January or February. Finances are in good shape, and we expect to make a good report in this connection.

*Northumberland.*—Mr. ABIJAH SMITH (President of the County)—I am pleased to report the work as profitable. Organized in 1891. We hold a Convention every year. The last was held in March, at which the Sabbath School workers of the county assembled, and their verdict was that it was an inspiration. We went home with a determination to do better work for the Master. We have 70 schools reported; 345 teachers, scholars 4,605; estimated number of scholars in the county not reported, 2,000, making 6,605 in the Sabbath School, leaving a field yet for us to work in. There were reported \$212 given for missionary purposes, 27 Sabbath Schools giving that amount. We have two townships organized—Murray and Brighton. We held a Convention on Tuesday last, at which Brighton, Cramahe, Brighton Village and Colborne assembled in a Joint Convention, which was very profitable. We purpose during the coming winter to try and visit each township in the county and have it organized. On the whole, the Sabbath School work in the County of Northumberland is going forward. We are trying to bring the children to Christ, and Christ to the children.

*Peterboro'.*—Miss KENNEDY—Peterboro' County stands at the front in Sabbath School work. (Hear, hear.) We have town organization, county association, and seven township organizations. In addition to the seven township organizations we have three Districts organized into a District organization, these three townships being so thinly settled that it was impossible to have a union in each one. Of the townships still unreached, two are so largely Roman Catholic and the other so sparsely settled that it is impossible to organize either of them. Some of the townships have taken up the plan of appointing committees to visit all Sabbath Schools in a township and report to the Township Executive methods of work done in such schools. In Normal work, Peterboro' also takes a leading part. Five schools have reported taking up Normal work. There may be others that have not reported. In Normal work, there is one township particularly which deserves mention, viz., Otonabee. At the recent examination that township stood high, several workers



sitting for examination. In Primary work our county is not yet organized, but the townships are making a start, and we hope soon to have a County Primary Union. The Otonabee township, at the last meeting, elected a Primary Secretary for the purpose of organizing a Primary Association.

*South Ontario.*—W. PURVES—Organized 1865. During twenty-nine years we have had many discouragements, but of late years much success. We have only three townships and two towns, and two of these townships are small. We have of schools, 44; officers and teachers, 491; scholars, 3,837. Six hundred of these scholars are Church members, and 84 joined the Church during the year. We are a banner county, inasmuch as all the townships are organized. We hold a Convention every year, and these conventions have been, of late years, very successful. In Pickering township every school is reported except one. It is very difficult to get reports from schools, but I think it would be well if in all counties they would have permanent secretaries and treasurers, because an old secretary will get more reports from the schools than one who is just taking hold of the work. We are also sending out circulars so that each school will recognize the standing of the school in connection with the township, county and provincial work. We believe there is a great deal of ignorance in the schools on this question. They do not know what they are contributing to, nor where their money goes. We are going to enlighten them in South Ontario. I am authorized by the Executive Committee to promise the Provincial Association \$50 for next year. We also understand that there is a deficit on hand, and they authorize me to pledge \$15 to help pay off that deficit. (Hear, hear, and applause.)

*West York.*—Mr. W. J. CONRON (Toronto Junction)—The County of York was first organized twenty-four years ago. In 1890 it was divided into East and West York. West York has had four annual meetings. These meetings have been well attended, with increasing interest, and with, I think, financial success. Townships of Vaughan, Etobicoke and York are organized for Normal work. Four schools report Normal classes. Sabbath School work is in a healthy, vigorous, progressive condition in the West Riding of York. There have been four entirely new Sabbath Schools organized during the year.

*North York.*—ROBT. NORMAN—I am here as President of the County Association, which comprises the whole of North York, and consists of five townships. The Association is doing grand work. We hold an Annual Convention about November. It is a great influence for good throughout the county. Sabbath School workers go to these Conventions for direction, and we frequently have our Secretary and others from the Provincial Association, who are a great help to us. We have four township organizations; North Gwillumbury and Georgina comprise one Association, each of the other townships has a separate organization. It is only lately some of these

have been organized. After a little work conditions of North York are better than us. Some schools are organized, do not have devoted officers and workers as can be found in North York. There is still a year, 97 scholars are considered the grand sum of \$300 for members. I think the work is a member of the Executive Committee. North York will consider the sum of \$300 for members.

*Toronto.*—PRESIDENT—I do not see any other delegates know. I interdenominational at least. I think Toronto is very progressive every Tuesday night work that will be the financial stand \$1,100 or more. I very best in this and "look up and to do with all our

*Centre Simcoe.*—tion on the 10th of the best we have it has given an im was held, so that or us Normal lessons from the schools. These show an inc interest in Sabbath think if we can promptly furnish to these Conventio getting better organi more for the Provin

*Wellington.*—Re twenty-five years. organized and are Annual Conventio

have been organized, but they are taking hold of the work fairly well. After a little working up, we shall be able to make all the Associations of North York successful. There are 85 schools affiliated with us. Some schools having little interest in our Provincial or County Association, do not co-operate. In these Associations we have 472 devoted officers and teachers. I think we have as good a class of workers as can be found in the Province. Six thousand one hundred and seventy-five scholars are enrolled in the Sabbath Schools of North York. There is still a large number not yet enrolled. During the year, 97 scholars are reported as having joined the Church. This we consider the grand object to be aimed at. We have contributed the sum of \$300 for missionary and benevolent purposes. Altogether, I think the work is prospering and in a healthy condition. As a member of the Executive Board I was present when we met last, and North York will continue to do as in the past, and will pledge to this Convention the sum of \$125.

*Toronto.*—PRESIDENT—I do not like to have Toronto go by default. I do not see anyone here but myself to give a report of the work there. We are very well organized, as a great number of the delegates know. I think one thing we do want is to have regular interdenominational meetings for Sabbath School workers once a year at least. I think it would aid us very much. Our Primary work in Toronto is very progressive. We have an attendance of fifty or sixty every Tuesday night. We have ladies that are growing up in Primary work that will be giants of strength in our Sabbath Schools. From the financial standpoint, I think we are willing to pay this year \$1,100 or more. I think the pledge was \$1,000. We are doing our very best in this grand and glorious work, and I trust we may go on and “look up and lift up” in the great work that we are all striving to do with all our hearts. (Hear, hear.)

*Centre Simcoe.*—MR. WM. FRYER—We managed to have a Convention on the 10th and 11th of this month, which was pronounced one of the best we have yet held. It has accomplished this much, that it has given an impetus to the school work in the town in which it was held, so that one of the Public School teachers has pledged to give us Normal lessons once a month. It is hard work to get the reports from the schools. We received only twenty-seven out of sixty-two. These show an increase in the attendance of scholars and an increased interest in Sabbath School work compared with two years ago; and I think if we can only get our secretaries and superintendents to promptly furnish these reports, it will aid us who are called to report to these Conventions. In the matter of finances, I trust, as we are getting better organized this year, we shall be able to do something more for the Provincial Association next year.

*Wellington.*—REV. L. W. THOM—Our county has been organized twenty-five years. There are some twelve townships, all of which are organized and are doing excellent work. Mr. Day was at our last Annual Convention the first of this month, and several before. It



was the best Convention we ever had, and I think it was because our Secretary was there and gave us inspiration. (Hear, hear.) In regard to finances, we have been able to pay what we promised. We paid twenty-five per cent. additional for Normal work last year, and \$25 over that again; and as we believe there is much inspiration coming from the centre, we ought to be willing to sustain it. Sorry we could not get a share of the Normal Secretary's work last year, not being organized when he was appointed, but we hope that next year we shall be more fortunate in this respect. We shall be able to give as much as last year, and perhaps a little more.

**PRESIDENT**—They have been paying \$25 more than they promised to do, and the previous year \$50 more than their pledge. I think it is very noble and worthy of imitation by other counties.

*Peel.*—**JOHN WEYLIE**—The old County of Peel is thoroughly organized, and township organizations are in a flourishing condition. We have a Normal instructor and organizer for the county, and expect to have the whole field prosecuting Normal work during this coming winter. Our County Convention, which was held at Bolton in February, was largely attended and was addressed by provincial officers. We have 102 schools, about 1,200 teachers and officers, and 8,432 scholars. Of these latter 1,824 are members of the Church, 334 having joined during the past year. During the year \$400 was given to missions.

*Halton.*—**H. P. MOORE**—Glad to say that Halton continues to be one of the banner counties of this Province, as the officers of this Association well know. Our work is going on well. We have Normal work in town, and Normal secretaries in one or two of the townships. We have various work outlined that we hope to bring before us. We have outlined for February one of the best Conventions in the history of our Association. We have secured the services of a member of the International Lesson Committee. One or two officers of this Association have promised to be present, and those who come to visit our Convention at Acton next February 21st and 22nd will enjoy a profitable time. In regard to finances, we promised and paid last year a little more than twenty-five per cent. advance. A few days after our Convention a burglar visited the home of the late treasurer of our Association, and all the money he had in hand vanished. (Laughter.) However, the members of the Association went to work and raised the amount promised, and it has been paid into the hands of the treasurer, so that our good name has not suffered. (Hear, hear.)

*North Wentworth.*—**Rev. C. R. MORROW**—Wentworth North was separated from the county last year. We have not held a County Convention since then. We have had an Executive meeting and the work was arranged for the year, and I think Wentworth will give a better account of herself in two counties than she did in one. The city of Hamilton came in between, and it was not as convenient an arrangement. The county will give as much as it did last year.

*Haldimand.*—**Rev.** and every township school reported to t Not being a deleg statistics, but I am good work. In th advanced ground, a number of Normal conducted by the N by the Superintend have been very suc whom we are servin Christ, but to teach has opened its door boys and girls—(h on high to bring th

*South Wentworth.* organization at the pr excellent work. C present, but we are township. We ha friends to be presen tion with the Coun county, I think, ad the funds of this A county took half, a the president said that South Wentw previously appropri we trust to do ever

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**PRESIDENT**—We this stage in order

After singing, t introducing to you unnecessary for me heard him have al Sabbath School w to say that almost ject of his address

“THE FORCES OF

**Rev. WM. PATT** all know what the in this nineteenth

*Haldimand.*—Rev. T. A. MOORE—The county is well organized and every township in it. I believe that during the past year every school reported to the Statistical Secretary of the County Association. Not being a delegate to give this report I do not possess all the statistics, but I am glad to say that in many respects we have done good work. In the matter of Normal work, Haldimand has taken advanced ground, and has organized a number of Normal Classes. A number of Normal Institutes have been held during the year—one conducted by the Normal Secretary for the Province, and the others by the Superintendent of Normal work for the county—all of which have been very successful. We are going on in the name of the Lord whom we are serving, endeavoring not only to bring the children to Christ, but to teach our people this thought: that the Sabbath School has opened its door wide for the fathers and mothers as well as the boys and girls—(hear, hear)—and we are endeavoring by help from on high to bring the homes of Haldimand into her Sabbath Schools.

*South Wentworth.*—Rev. WRAY R. SMITH—We have a county organization at the present time, covering five townships. Four are doing excellent work. One of them seems to be a little dormant just at present, but we are pushing the County Convention into that dormant township. We have the promise of the General Secretary and other friends to be present, and we expect to have a grand rally in connection with the County Convention in February. Last year the whole county, I think, advanced \$5 on their previous subscription towards the funds of this Association. In dividing the county, our half of the county took half, and paid, I understand, up to date. The other day the president said to me, "Be sure and tell them when you get there that South Wentworth will advance five per cent. on the amount she previously appropriated;" so that is the outlook for the present, and we trust to do even better than that when we wake up.

An invitation was here read for the delegates to visit the Ontario Institution for the Deaf and Dumb during intermission.

PRESIDENT—We have other counties to report, but we must stop at this stage in order to hear Rev. Mr. Patterson's address.

After singing, the PRESIDENT said—I have very great pleasure in introducing to you Rev. William Patterson, of Toronto. It is quite unnecessary for me to say another word. I am sure those who have heard him have always taken away something of good in reference to Sabbath School work. If this were a Toronto audience, I am bound to say that almost everyone in this room would know him. The subject of his address is:

"THE FORCES OF THE TWENTIETH CENTURY—THE SABBATH SCHOOL  
IN RELATION THERETO."

Rev. WM. PATTERSON, who was received with applause, said—We all know what the great forces in the world are at the present time in this *nineteenth* century. We have the forces of electricity, of



steam, of the printing press and such like ; but the point I want to get at is this, that the forces of the latter part of the nineteenth century and the forces of the twentieth century will be largely mental and not physical. That will give the ladies a chance. (Laughter.) In the olden times, forces were physical to a great extent, the demand being chiefly physical ; the greater power was represented by that of Goliath, of Gath, who could defy the armies of Israel. Nowadays, men's influence is not looked upon so much according to their physical strength. Of course we have a few physical curiosities like Corbett, and people go to see them exercise one with the other, as they used to watch the wrestlers in the olden times, and as the heathen used to watch the bulls when they were fighting in the theatres. (Laughter.) We have these men ; but if we had 10,000 men, for example, with all the physical strength, and power, and training of a Corbett, you would sometimes get one little man who would have more power and influence in the world than those men, because now the forces are largely mental and intellectual. In the twentieth century the forces that will rule the world will be intellectual forces ; men's words more than men's arms and physical power. Now, what has the Sabbath School to do with that ? These forces that are mental and educational are dangerous forces if they are left alone ; but if they are influenced by moral training, they become mighty for good, and that is where the Sabbath School comes in. Don't imagine for a moment that I am here to say that I am sorry that physical force is gone, and that the forces that will rule the world will be mental forces to a great extent. I am glad. Let us remember, then, that these are the forces we can direct by the moral power that comes from the Sabbath School and from the home. Now, these are dangerous things if they are in the hands of unprincipled men. A razor is a dangerous thing if it is in the hands of a madman, and the sharper the razor is the more dangerous it is ; but the razor is a useful thing if it is in the hands of a man that needs it, and knows how to use it, and the sharper it is the more useful it will be. And so we say this in regard to education and in regard to mental power, and all kindred forces. We are not here to say that we would like to interfere in any way with the progress of that mightiest of all powers in the world—and it will be mightier still in the twentieth century—the press. No ; a man might stand by the Falls of Niagara and say, "There is a tremendous power ; there is a power that has carried men over into its terrible abyss, and has destroyed them ; let us stop the power of Niagara." You would say to him, "Poor fool ! you may as well try to stop the incoming tide ; you cannot." The wiser men come and look at it, and they say, "We are going to use influence, and so manage it that that force will drive our machinery, will light up our streets, will run our electric cars." And so we say in regard to the printing press. We are not here to say that we are going to try and stop them ; but we are to bring such a mighty moral influence to bear upon them that all those forces

will be used for the development not only the advancement of So you see, then, with the turning of example, the boys a five to fifteen. In from thirty to forty their hands to a gr then the twentieth of the judges that lawyers that now pl one of the doctors House of Common from now ; but the Schools will be the press, who will man the universe in the by the boys and gir the wax or the putt what we like with t in and has a bearin But you say, "You that will ever amo the Sabbath Schools and girls who will are in the Sabbath streets smoking the energy—they are n middle of the twen cared for by parent into habits that are way—these will no the world in the n girls whose physica after, whose mora after—they are the women of after y What I want to g importance in the Sabbath Schools in the various countri at the world as Sa century, we see th the work of rescui paration for the fu despising the work

will be used for the advancement of man's best interest, and for the development not only of the mental but of the moral and spiritual, for the advancement of civilization and of Christianity upon the earth. So you see, then, that the Sabbath School has a great deal to do with the turning of these forces into right channels. Take, for example, the boys and girls who are in our Sabbath Schools from five to fifteen. In twenty-five years these boys and girls will range from thirty to forty years of age. Then they will have the helm in their hands to a great extent; and in fifty years from to-day—and then the twentieth century will not have half run through—not one of the judges that now preside will sit on the bench, not one of the lawyers that now plead at the bar will be found in his place; not one of the doctors practising, not one member of the Senate or House of Commons will be found in his place in fifty years from now; but the boys and girls from five to fifteen in our Sabbath Schools will be the men and the women who will run the printing press, who will manage the electricity and the steam. The forces of the universe in the middle of the twentieth century will be managed by the boys and girls that are now in our Sabbath Schools. Like the wax or the putty in our hands, we can do, in a certain sense, what we like with them. So you see how the Sabbath School comes in and has a bearing upon these forces of the twentieth century. But you say, "You don't mean to tell us that all the boys and girls that will ever amount to anything in the twentieth century are in the Sabbath Schools?" I do. I mean to tell you that all the boys and girls who will amount to anything in the twentieth century are in the Sabbath School. It is not the little boys who are in the streets smoking their cigarettes and burning out all their nervous energy—they are not the men who will influence the world in the middle of the twentieth century. It is not those who are neither cared for by parents nor by Sabbath Schools, and that are getting into habits that are ruining them mentally, and morally and every way—these will not be the men and the women who will influence the world in the middle of the twentieth century. The boys and girls whose physical strength is husbanded, whose brains are looked after, whose moral, and spiritual and mental training is looked after—they are the boys and the girls who will be the men and the women of after years who will influence the twentieth century. What I want to get at is this: that all the men and women of importance in the twentieth century are at the present time in the Sabbath Schools in connection with the various denominations and the various countries throughout the world. Then, when we look at the world as Sabbath School teachers in relation to this twentieth century, we see that our work is important, because it is not only the work of rescuing, but it is the work of prevention and of preparation for the future. Do not for a moment imagine that I am despising the work of rescue. I say it is a grand work. I say we



cannot be thankful enough to men like General Booth, and people like the Salvation Army, who have been rescuing the perishing, who have been snatching them as brands from the burning. It is a grand work; but the Sabbath School includes that and far more. I say it is a grand thing to get a man out of the lake when he is about going down the third time, and save his life. But that man may have the rheumatism all the rest of his life, and he may be a kind of a cripple, and he may lose his clothes, and if he has a lot of bank notes in his pocket these notes may have gone to pulp, and if he has a watch that watch may have stopped; but it is a far better thing to keep him from going into the lake than to give him the rheumatism. (Applause.) It is a grand thing to save a soul from death when a man has been going on in his course in sin, but it is a grander thing to save that boy and send him out into the world with all his faculties, to be an influence for good. You know, in our country here we have the people who are in our hospitals. There are no people that demand so much sympathy and care from us. They are there; they are not able to work. They have to be waited on; they cannot help themselves. But what a difference between them and the men and women engaged in the active duties of life! Now, come into the Christian Church, and what do you find? You find men and women engaged in active spiritual work who have life—life more abundantly. How many do you find in our hospitals? How many do you find fighting all their life against habits that they acquired in youth? and those are the people to whom Paul writes, when he says, Ye are sick, ye require milk like babes, and ye require to be ministered unto when ye ought to be taking the strong meat, and ye ought to be teachers. And so we say, then, in our Sabbath School work, that it is the work of prevention, preventing these boys and girls from getting into paths of sin that will unfit them for future activity, though they may be rescued when they come to mature years. Another thing; it is a work of preparation—preparing those boys and girls for going out into life. It is teaching, and sometimes called training, and there is often a great difference between teaching and training. You may sometimes teach boys and girls certain things, and they may go wrong; but the wise man says if a child is trained in the way he should go, he will not depart from it—not when he is taught those things, but when he is trained in those things—when they are ground in the bone, they will stay long in the flesh. We all know how that is. For example, with Roman Catholics, who got the secret long before we got it—that secret of training up children in the way they should go (hear, hear); and I suppose I would not tramp on anybody's corns if I referred to people being trained up just as I was—to believe, for example, that nothing but the Psalms of David ought to be sung in the Church, and that you should never hear the sound of a “Kist o’ Whussles.” (Laughter.) I was trained up in that school; and

you get a man that and then try and co play organs. You hymns except in th like. (Laughter.) if these boys and g become men and road. A man may am going to teach teach that man so t the bicycle, and hov all about a bicycle, ride a bicycle; and to him, “Now, jum surely as he gets o they will both land a man wants is no training and workin likes. So we want but trained in the should go, and then nowadays we hear know what it mean ous; but the idea i go out where the s will be so with dip proof. That is jus The King of Baby ence of the court were Babylon-proo not only a work of tion; it is work work for the twer third, and the twer be to thousands o posterity. A ma educational insti posterity.” The n has ever done for but if we are men as the past wor posterity, had th posterity, could w in this church we are command fulness to all they School workers, a

you get a man that was trained up in that school for thirty years, and then try and convince him that it is right to sing hymns and play organs. You know, of course, in our Church we do not sing hymns except in the after-meeting—after the benediction and such like. (Laughter.) That illustrates what I am trying to get at, that if these boys and girls have been trained in this way, when they become men and women it is very hard to get them out of that road. A man may get a theory. For example, you may say, "I am going to teach you how to ride a bicycle." And you begin to teach that man so that he can tell you just how many balls are in the bicycle, and how many pieces are in the bicycle, and he knows all about a bicycle, and he can sit down and tell you just how to ride a bicycle; and then, after he has got the whole thing, you say to him, "Now, jump on, and off you go," and off he will go just as surely as he gets on. (Great laughter.) Just as soon as he gets on, they will both land in the Valley of Humiliation. You know, what a man wants is not only the theory, but the training, and he gets training and working at that thing until he can run it any place he likes. So we want these boys and girls not only to get the theory, but trained in the way of righteousness and in the way that they should go, and then we send them out into the world. You know, nowadays we hear a great deal about vaccinating people. Do you know what it means to vaccinate a person? Sometimes it is dangerous; but the idea is this, that they will so fix a man up that he can go out where the smallpox is and he won't feel it; and they say it will be so with diphtheria, and so they will make people diphtheria-proof. That is just what Daniel and the three Hebrew youths did. The King of Babylon trained them and taught them that the influence of the court might be brought to bear upon them, but they were Babylon-proof. That is what we want. (Applause.) This is not only a work of rescue and prevention, but it is a work of preparation; it is work for the future, work for the twentieth century, work for the twenty-first, and the twenty-second, and the twenty-third, and the twenty-fourth, and the twenty fifth centuries. It may be to thousands of generations that that influence will go down to posterity. A man once was asked for a subscription to some educational institution, and the canvasser said, "We work for posterity." The man replied, "I would like to know what posterity has ever done for us!" (Laughter.) Well, of course, it has not; but if we are men and women, we are here to work for posterity as the past worked for us. Had our fathers not worked for posterity, had the early fathers and reformers not worked for posterity, could we have this Sabbath School Convention gathered in this church this afternoon? And what we have received we are commanded to give. We can look back with thankfulness to all they have given us; and we can say now as Sabbath School workers, as Christian teachers, we are going to hand this



heritage down, and we are going to do what we can to influence the twentieth century. You know the heathen believe in the transmigration of the soul; they believe that when men die their souls go out into some other form of life, higher or lower according as they have lived. You say, "We don't believe in that." Well, I do—not just in the sense in which the heathen believe in it. I believe the body returns to the dust and the spirit to God who gave it; yet, while John Brown's body lies mouldering in the grave, his soul goes marching on. Now, don't you know that? Don't you know that they may kill him and put his body in the grave, but the soul goes on, marshalling the forces and helping those who are crying out for freedom? And so, not only is the soul of John Brown alive, but the soul of every Christian worker. The souls of the old prophets came down through the ages; the souls of the apostles and apostolic fathers and the reformers have come down to us. These men that have struggled and fought for the future, their souls have lived on. And I tell you another thing: when we are working for the future our work is not going to be appreciated very much in the present. Let us remember that. There were men that you read of in Scotch history—and I suppose some of you are Scotch, or have heard tell of Scotland any way—(laughter)—well, there were two men who worked for Scotland, for political freedom, and they were not very much appreciated by many at the time; but generation after generation has gone, and I would like to see the Scotchman with heart so hard, and blood so cold, that it would not tingle when he heard the grand and warlike strains of "Scots Wha Hae wi' Wallace Bled." (Applause.) And so you see that these men's souls go down the ages. Then take a Knox for religious liberty—Knox who wanted a school in every village, and who was doing the work practically that we are doing, realizing that the hope of the nation and the hope of the Church lay in the young, and tried to train them and educate them; and we know that he had a hard time, but you know that Knox's soul has kept living on. "He that liveth and believeth in me shall never die," and there are two senses I believe to that word. A man who is living—living the life of the undying Christ, and sending forth the influence of that undying Christ—he will never die; that influence will go on from one to another, from one generation to another, and from one century to another. Let us remember then, brethren, that while we are working for the twentieth century and still in the nineteenth—while we are working for the future—our work will not be appreciated; we will not see the fruit of our labor. Some wish they were evangelists and doing a grand work. They sow the seed often in the morning and in that same night they may reap the harvest—they may scatter it in the morning, and ere sundown they may see men brought into the Kingdom; but here is a Sabbath School teacher sowing the seed, and after many days, when the grass is growing over his grave, then the harvest will be reaped, and in the

end He that gathereth the seed will rejoice to see his workers, ought to be in the twentieth century. A part of the nineteenth century was not very much noticed—there is a time when we despise us will honor us. We are working for the future, garnish their sepulchres, call you blessed. We have to do with the tares—and there ought to be the best literature—made. There are Sabbath School presses influencing the impressions that they say to you, Make the tares while our teaching this, is intended to and lift up the tares at work; while it in the parable the tares. And we are sown in our ministers of the Good and Sabbath School the tares and poison age of activity. We agents of the devil sending them out to counteract this, of you are ever in and take a look at and if you were a any heathen place we me for saying some to go—(laughter)—I say, "There is one are demoralizing and because these pictures these public art galleries they are not. If they are not, the over which they preach are working against pictures—pictures

end He that gathereth the harvest and the teacher that sowed the seed will rejoice together. So we, as Sabbath School teachers and workers, ought to remember this, that if we are working for the twentieth century we cannot expect to see all the fruit in this latter part of the nineteenth century; and let us remember that if we are not very much noticed—if there is not very much said about us now—there is a time coming when the sons of the very people who despise us will honor our memories. They despise the teachers who are working for the future, but the generations which come after garnish their sepulchres, and generations yet unborn shall rise and call you blessed. Now, there is another department of our work that has to do with the twentieth century. There is going forth literature—and there ought to be in every Sabbath School libraries of the very best literature—making impressions on the minds of the children. There are Sabbath School papers and periodicals going out from the press influencing the minds of the young, and in after-years those impressions that they have received will come back to them. Let me say to you, Make this one of your specialities. Let me say here, that while our teaching and disseminating literature and books, and all this, is intended to influence the minds of the young and to elevate and lift up the twentieth century, there are other agencies at work; while the good seed is being sown, as you have it in the parable, while men slept the devil came and sowed the tares. And I will tell you that most of the tares that are sown in our minds are sown when men are asleep—when ministers of the Gospel and Sabbath School teachers, Church officers and Sabbath School officers are asleep, then the devil is sowing the tares and poisoning the minds of the young. Now we are in an age of activity. Never was Christianity so active, and never were agents of the devil so active in poisoning the minds of the young, sending them out to be a curse in the twentieth century; so it is ours to counteract this, and try and send them out a blessing. Now, if any of you are ever in Toronto, go to some of the principal street corners and take a look at some of our public art galleries that we have there, and if you were a heathen you would say, "Why, this is worse than any heathen place we have ever been in." Sometimes people blame me for saying some things about theatres; that is, the people who like to go—(laughter)—and there is one thing that I generally say to them: I say, "There is one of two things about these theatres; either they are demoralizing and degrading places, or else the managers are liars, because these pictures that they have on our buildings and fences—these public art galleries—they are either enacted in our theatres or they are not. If they are, they are degrading and demoralizing; and if they are not, then those people are misrepresenting the institution over which they preside." (Laughter.) Now, these are influences that are working against us, and we have to work against those with pictures—pictures that will make a good impression. Then the litera-



ture that is going out : I have said the press is the mightiest power, and so it is. I believe the press of the twentieth century will be the mightiest power for God or for the devil ; and the thing just depends upon this, whether will it be men and women who will now be influenced and become more righteous that will manage that, or those whose very beings are now poisoned by iniquity. You know as well as I do—at least some of you ought to know—the amount of literature that is being published to poison the minds of boys and girls ; the amount of literature that is scattered broadcast. Some of it has to be sown in secret and going through the post office. Now, I say, what we as Sabbath School teachers want to do, is to try and bring such an influence to bear upon these boys and girls, and get their minds so filled with the good, that there won't be room for the evil, because if you have a pailful of something you can't get much of anything else in it—it is an empty vessel you can fill up ; so if you get the boys' heads kind of empty, you can pour all these things in. You know what people do. They had a would-be doctor where I lived who said he had discovered an herb that would kill the effects of arsenic, and so he took arsenic, and he went to get the herb ; but for the life of him he couldn't find the herb, and the arsenic was working its way, and he thought he would soon be dead, and there he was. You would have said, It is far better to be sure that you have the antidote there, or far better to take the antidote before you take the arsenic. (Laughter.) Now, I say, the thing for us to do is to get the good into their hearts, then there won't be room for the evil. It is a great work we are engaged in. It is not my province in this address to tell you how to teach your classes or prepare for them, but if I can get the teachers here assembled to realize the tremendous importance upon the young of this latter part of the nineteenth century and upon the whole twentieth century—I say if we can come to realize the importance of this work in which we are engaged—then every teacher would say, "Tell me how I shall prepare my lesson ; tell me how I shall gain the attention of the boys ; tell me how I shall impart this information that will be so helpful ; tell me how I shall live so as to influence the lives of these young people." So you see if we can realize the importance of this work in which we are engaged, then we will be prepared for every address that shall follow, and every department of the work that shall be discussed at this Convention. When we realize the importance of it, then we shall say, "Tell me all you can, so that I may be prepared for this great work." I believe in this great work in which we are engaged. I speak as a teacher, because I am a teacher, and I would not give up my class for anything. I say we want to realize the importance of this work, and if we do that we will never sing that hymn, "I want to be an angel," but we would thank God that we are not angels, and we will thank God that we are on the earth and not in heaven, that we have privileges that are denied to angels, and that we have privileges that we will not have in heaven, and that is, influencing the boys and

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girls—throwing ourselves out into the twentieth century or the twenty-first century, living over again in them, having our souls re-appear in them, our spirits kindling their enthusiasm, and our energy going forth down through the ages. Oh, we can influence the twentieth century! I know how often we get discouraged in our work, and I know we sometimes say, "What influence can I have over those boys and girls?" In our school the superintendent thought there was a class of boys he would have to put out of the school altogether; the poor teacher said he couldn't influence them. Two of the boys said, "We want to join the Christian Endeavor because we are converted"—aye, and the teacher never dreamt of that thing. I was in the church the other night at six o'clock, and the caretaker pointed out a boy that used to be a terror. They couldn't manage him in the school; they thought they would have to put him out of the church; but now he is at every meeting, one of the quietest boys there is. We may get one boy or girl, and send that boy or girl into the world to be a blessing, to influence others, so that when we are dead we will be speaking, and when our bodies are in the dust our influence will be felt down through the twentieth century. I do not know whether this is the line that the people who gave me this subject intended me to follow or not, but I have tried to throw out these few straggling thoughts; and just let us remember this as we go away, that we are engaged in the grandest work. "As the Father sent me, even so send I you." Grand work, the saving of men and the preventing of men going to ruin, and of the unity of man. You know we hear a great deal in these days, even from sceptics, about the brotherhood of man. We see the brotherhood of man when we see Cain standing over the brother that he had murdered, but we see the true brotherhood of man when we see the Samaritan binding up the wounds of the poor Jew that had fallen among thieves. And so I say, if we want men and women of the twentieth century to be united, it is not by blatant talk, but it is by the great influence that will bind them to God, and, if they are bound to God, assuredly they are bound to one another. Just as you cannot bind the spokes to the hub without bringing them close to one another, so you cannot get men to think aright, and act aright, and live aright, without getting men to love one another; and that is the influence we can wield in the twentieth century, on which some of us may never enter. I thank you for your attention, and I do hope that some word that I have said may be of some help to somebody. (Applause.)

#### REPORT OF NOMINATING COMMITTEE.

Mr. GEORGE ANDERSON, in presenting this report, said it had been the custom hitherto to appoint the President from the city or town in which the Convention met, but the Committee had taken the liberty, with the entire consent of Belleville, of digressing from the



usual order, and selecting as President a well-known worker, who had been a close friend of the Association for many years. They nominated Mr. H. P. Moore, of Acton, as President. (Applause.)

*Vice-Presidents*—All past presidents of the Association, and county and city presidents.

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

*Business Committee*—Wm. T. Harrison, M.D., Keene, Chairman; Rev. Orr Bennet, B.A., Russell; A. McInnes, Vankleek Hill; F. T. Frost, Smith's Falls; Rev. E. W. Crane, Ottawa; Wm. Johnson, Belleville; W. H. Gordon, Belleville; G. M. Elliott, Napanee; H. C. McMullen, B.A., Picton; P. C. Trebilcock, Bowmanville; George Anderson, Toronto; R. J. Score, Toronto; J. J. Maclaren, LL.D., Toronto; J. B. Horrell, Midland; Wm. Fryer, Collingwood; John Weylie, Streetsville; Rev. R. J. Elliott, Burlington; Rev. L. W. Thom, Arthur; Rev. T. A. Moore, Dunnville; Rev. Wray R. Smith, Stoney Creek; A. J. Donly, Simcoe; W. B. Hogarth, Tilsonburg; Wm. M. Gray, Seaforth; Rev. John Henderson, South Woodslee; Rev. H. W. McTavish, Blenheim; J. H. Packham, Owen Sound; John Rutherford, Owen Sound; W. J. Saunby, London; and Secretaries Day, McEwen, Duncan and Woodhouse (Toronto).

On motion of H. C. McMULLEN, seconded by Rev. C. R. MORROW, the report was received and adopted.

The session closed with the doxology, and benediction by Rev. Mr. Roberts.

#### TUESDAY EVENING, OCTOBER 23.

After a song service and solo by Mr. Blight, "Throw out the Life-line," and prayer by Rev. Mr. J. L. George, M.A.,

PRESIDENT SCORE said—Ladies and gentlemen, and fellow-Sabbath School workers: The next item on the programme this evening is to introduce the President-elect to this Convention. My term of office closes this evening, and as I look back over the year that is now ended I have been thinking what good have I done during the year in the honorable position to which you elected me a year ago, and I confess before you now that it has been very little indeed in this grand and glorious work, although I have done my best. I have felt it, and did feel it at the time, the most honorable position that was ever tendered to me, and I accepted it with humility and prayer. If I have made mistakes during the year that is ended, they have been mistakes of the head and not the heart, for I have endeavored with the assistance of Almighty God to be faithful to that trust. I could speak on this Sabbath School question for any reasonable length of time, but, when I look over the programme of what we have to do to-night, it would be bad taste on my part to even attempt an address. I cannot retire without thanking those friends and the Convention for the very honorable position to which they elected me; and although dropping

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out of the chair, I will not drop out of Sabbath School work—(hear, hear)—for my heart is there. I intend to work with renewed energy, and I trust that the inspiration that we shall all get at this Convention for the next two or three days will send us away with higher motives and fresh determinations to press onward in this grand and glorious work. Now, Mr. Day, I will call upon you to bring Mr. Moore to the platform, and I will introduce him to the Convention. (President Moore was received with applause.) Allow me to congratulate you, sir, on the very high honor that has been conferred upon you. I have now very great pleasure in introducing the President of the Sabbath School Association of Ontario to this Convention.

PRESIDENT MOORE—Dear Christian fathers, sisters, brethren: I thank you for your very cordial reception, but those who know me personally will give me credit for sincerity when I say that I neither sought nor expected this honored position. I was overwhelmed; I felt that I was unable for this position; I pleaded with myself that my youth was against me—this was no place for a boy—(laughter); but I feel that I have to thank you for your very cordial reception in electing me to this position. I have to praise God for what the Sabbath School has done for me. (Hear, hear.) I thank Him that godly parents led me to the Sabbath School when I could but be led. I thank God that His grace has sustained me, and I do not know that during the past thirty-three years I have ever willingly missed a session in the Sabbath School. I only give God the honor and glory that I have had this great privilege, and that it has been so congenial to my heart. I feel thankful to you for your election to this honorable position, because I realize that to me it is the highest position that my brothers and sisters in Christian work could give me in this Province. I feel that the position is one that is higher than any other walk in life, and I realize the responsibilities in connection with it; but I crave your prayers and want your sympathies in the conduct of the business. I do not want your criticisms; I want you all to feel that you are with me, and that we are being guided by the spirit of God in these sessions. (Hear, hear.) Yesterday afternoon, when the General Executive Committee met downstairs, the first prayer breathed forth that petition that God's spirit would be with us in all the sessions of the Convention, in every meeting, in every Committee, and that that spirit would so pervade all our hearts that we would take it home with us, and that we, with the help of God, could inspire the workers to greater diligence. I feel that the honor that has come to me has come more particularly to the county that I represent, for you know that until this Convention this Association has walked along a beaten path. Wherever the Convention has met the President has been selected; but to-day you have made a radical change. You have wandered away from the town or city in which the Convention has been held, and selected one who is far from home. I feel that this honor will be appreciated by the trim little County of Halton, which



has always been the banner county and to the fore in connection with this Association. I feel the honor is a recognition of the value of the "fourth estate," whose power we heard so very well explained in the address of Rev. Mr. Patterson. I thank God that I belong to that estate, and that I desire to use my influence along the line that will advance His interests. I esteem the honor particularly because I have been elected to this honorable position in the city of Belleville. Sixteen years ago, I was a pupil in this school with the honored superintendent, Mr. William Johnson, who for a quarter of a century or more has been in this great work. I thank God that I had his association, his fatherly counsel, and that I was here with him. I had the honor, too, of being in the class of that saintly teacher, Mrs. Nathan Jones, who lives a few yards away, and owing to her invalid condition is not with us to-night; but I thank God that I had her motherly counsel, that I am one of thousands of her boys who are scattered over this Province, this Dominion and this continent, who are endeavoring to extend the influence that was impressed upon their young hearts, and who remember her with great gratitude and praise to God because of what she did for them. (Applause.) I am glad, too, that I have been elected here, because in my student days in this city I had as one who was then a senior student the pastor of this church, the Rev. Mr. Baker. His associations were valuable to me then, and I have esteemed them ever since. I feel that, in our work, the fact that is stated in God's Word that "a little child shall lead them" is being proven more and more true day after day. We had this very forcefully presented to us this afternoon in that admirable address, "What the Twentieth Century Will Bring Us." We are brought face to face with the fact that a little child is leading them. Those of us who visited the great World's Fair last year will remember that as you approached the main entrance, whether it was by the quiet and slow horse cars, or whether it was by the rapid transit of the trains of the Illinois Central Railway, or by the elevated roads, that the first building had on its roof in large letters the words, "Model Sabbath School Building." Above the roof there floated the Stars and Stripes, and on that banner these words, "For Christ and the Sabbath School," and we were all led to realize that "a little child shall lead them." Within that grand building we were shown all the appliances that can be imagined to enable teachers and Sabbath School workers to advance the interests of the children in their work. The needs of the children were canvassed; the needs of the children were endeavored to be met by the godly men who erected that building. When we went down to St. Louis last fall to attend the International and the World's Sabbath School Conventions, as we stepped from the train we were met by a corps of boys—children they were—here to lead us through the mazes of the streets of that great city to the hospitable homes which were second only to the hospitable homes of this good city—(applause)—and we were made to feel then that "a little child shall lead them." And so on, through

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our work, we are given to understand that the text in Isaiah is being fulfilled, and more and more will it come to pass. This is a practical age. We come to the point where we are bound to ask ourselves the question: Is all this trouble, all this interest that is being taken in Sabbath School work, all the work throughout our townships and counties and Province, and in the International World's Convention, which all cost a large sum of money—is the Sabbath School worth what it costs? Everyone who has come in touch with actual practical Sabbath School work will answer: Yes, it is worth what it costs. Why? Oh! the reasons are so numerous that I could not give them all; but a few prominent reasons may be summed up as follow: We find that as the General Secretary of this Association goes to and fro through this Province in his work he is engaged in fostering the missionary spirit, in organizing our counties and townships, and in all his work he comes in touch with the fact that it does pay, that the interest is shown very clearly to us all in the Sabbath School work that is being done. Now I think there is no point of our work where that is more forcibly pressed upon our hearts than the missionary work. Brother Day has done grand work in this direction—(hear, hear)—and those of us who have had the privilege of working in connection with this Association in the missionary territory have been brought to feel that it is worth far more than it costs. If you could see here and there the schools scattered through those sparsely-settled districts, and meet the men and women who are teaching those children, you would feel that it is worth more than it costs. If you had seen, as I saw, a little school on an island where there are only a very few Protestant children, where the wife of the lighthouse keeper had three children as her Sabbath School, where that woman was the superintendent, the secretary, the teacher and all the officers combined, and had known at that same time that that good woman had held her school open every one of the fifty-two Sundays of the year, you would have been inspired in this work and felt that it was worth what it costs. If you had been in contact with our Normal Secretary, Rev. Mr. McEwen, the past year, and known what he was doing in inspiring teachers to better work, to understand the Bible more fully, to understand better methods of work and improved methods more completely, you would have felt that it was worth what it costs. If you had been with Mrs. Duncan, the Honorary Secretary of the Primary Department, in connection with her provincial work as she went to and fro throughout the country, you would have felt it a grand thing to tell the little children about Jesus and instruct the primary teachers of the Province that their work was well worth what it costs. Is the work worth what it costs? Yes, well worth what it costs, because in the Sabbath School the preparation and training of our youth are being done, because the Bible in the Sabbath School is being made a familiar book, because the pupil is supplied with the most popular Christian literature of the age, and we have the con-



secrated workers whose ability is at our command, and their numerous helps are aiding us to understand the Word of God. We feel that we owe them a debt of gratitude. The Sabbath School is worth what it costs because it has given the Churches a noble army of workers; it has given the Church the bulk of the workers that they have. It has trained, if it has not saved, the majority of the workers that are in the Church now; and as we heard in the address to-day the men and women doing the best work of the twentieth century will be the boys and girls who are in the Sabbath Schools to-day. I pray that we may have the spirit of self-abnegation, the spirit of consecration, and the spirit of power to go forward to do God's work, to do it in His name, to do it for His honor and glory; and I believe that God will be with us and go with us to our homes when we return at the close of this Convention. (Applause.)

After singing, PRESIDENT MOORE said—I understand that Mr. William Johnson has now a pleasing duty to perform—to introduce the Mayor of this city.

Mr. JOHNSON—Mr. President: It is my great pleasure to introduce to you, and to the members of this Convention, the Mayor of our city and a number of representative aldermen. You will be pleased to know that His Worship the Mayor is not only the very handsome man you see he is—(laughter)—but that a great deal of that beauty which he possesses is owing to the fact that for twenty years or so he has been Secretary of the Tabernacle Methodist School of this city—(great applause)—and I understand that the Mayor's record is this, that he has never been absent from that Sabbath School in all those years unless owing to illness of himself or some member of his family. The gentlemen who accompany him are representatives of every denomination in this city; they represent the Presbyterian, Reformed Episcopal, Baptist, and the Roman Catholic churches of this city. (Applause.) I am delighted that we live in an age when, on such an occasion as this, we can sink any minor differences we have and unite in such a glorious work as this, so that His Worship and these gentlemen represent every phase of our social and religious life and are themselves worthy of your admiration, as I have no doubt you will admire them. I have great pleasure in introducing these gentlemen to you.

Mayor WALMSLEY then stepped forward and read the following address of welcome:—

*To the President and Members of the Sabbath School Association of Ontario:*

LADIES AND GENTLEMEN—We desire, on behalf of the city of Belleville, to bid you a cordial welcome upon the auspicious occasion of your united meeting in our midst. With pardonable pride and sincere pleasure we greet you as you gather from the north, the east, the south and the west, each animated with the same enthusiasm, each inspired with the same worthy objects, which we conceive to be the

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building up of the character of our young Canadian citizens; the establishing of their standards of right; the amelioration of their moral status, and the enlightening and expanding of the mental and moral horizon of those who in a few years will take up the burdens and assume the responsibilities of citizenship in Canada.

As municipal public men we do not fail to recognize the good and efficient work of Sunday Schools in their practical and progressive results of moulding public opinion; of educating as well as spiritually influencing; of creating a law-abiding, right-respecting class in the season of national unrest; of upholding the due observance of the Lord's Day according to law, and of maintaining the Christian religion upon the basis of which, as a Christian community, our constitution and civilization are founded.

It is with exceeding satisfaction that all must note this union of the Churches in hearty co-operation, sowing good seed and reaping rich harvests together—workers on systematic and non-sectarian lines, teachers of children and adults, and teachers of teachers, all devoted in the living, active present, and in the best practical way, to lead forward in whatsoever is true, honest and of good report, guiding those whose minds in youth are "wax to receive and marble to retain."

We trust that your labors of love, now happily begun, may close in all harmony and with the satisfying assurance that your gathering has been productive of much good along the lines of that "righteousness which exalteth a nation," and that more ears may be opened and more hearts respond to the "cry of the children," upon whose proper bringing up and development the future destiny of Canada so largely depends.

Trusting that your visit to Belleville, whose citizens are "given to hospitality," may be counted among your pleasures of memory, and that you may soon again and often, collectively and individually, honor and grace our city with your presence, we again assure you of continued welcome and God-speed.

Signed on behalf of the corporation of the city of Belleville.

J. E. WALMSLEY, *Mayor*.

Belleville, October 23rd, 1894.

PRESIDENT MOORE—My immediate predecessor will reply to the address of the Mayor and Council.

PAST-PRESIDENT SCORE said—Mr. Mayor and members of the corporation of the city of Belleville: On behalf of the officers and members of this Association, I thank you from the bottom of my heart for the very beautiful address you have presented to us this evening. It affords me a very great pleasure, personally, to come to the city of Belleville, and to know that you, as chief magistrates in this city, are so interested in this grand and glorious work. We thank you, on behalf of the delegates, for the homes that have been



opened to receive us, and for the attention that has been paid us. I hope that the day will not be far distant when more gentlemen in high positions will have the same feeling towards the Sabbath Schools of this world that you have. If we had more of this, the children that are coming up now would grow into the Church; for if you show me a live Sabbath School, I will show you a live Church. As the Rev. Mr. Patterson said this afternoon: If we can only bring the children into the Church, we will do away with a great deal of vice and harm to the children who are growing up. I have been associated for years, as you are no doubt aware, with the corporation of the city of Toronto, and I am proud to say that we, too, have a Mayor who is a class-leader in the Methodist Church of Canada. (Applause.) He was secretary of the Conference for a year, and is a man that upholds Christianity, a man who was, in his younger days, superintendent of one of our largest Sabbath Schools. I tell you, it is the right thing. The President was asking, What does this Sabbath School work cost? Whatever it costs, let it go on. I thank you for your excellent address, and I hope that we may have a profitable time together.

The choir then sang "Look Away to Jesus."

PRESIDENT MOORE—It is now my very pleasant privilege to introduce Mr. John Charlton, M.P., Vice-President of the International Congress on Sabbath Rest, a man whose efforts in the House of Commons we have all admired and followed with interest. He will speak to us on

#### SABBATH OBSERVANCE: HOW MAY IT BEST BE PROMOTED?

Mr. CHARLTON said—I feel to-night a deep sense of responsibility in standing before this vast audience, composed largely of representative workers in Sabbath School work from all portions of this great Province of Ontario. I trust that I may be able to say something that will be edifying, instructive and helpful to these workers whom I see before me. In looking at the subject assigned to me, I am glad to see the terms in which the question is couched—Sabbath Observance, not Sunday Observance—and I would just say, parenthetically here, that I always hear the word "Sunday" used with a feeling of dissent. (Hear, hear.) It is a heathen name for a heathen day devoted to the rites of heathen worship—the worship of the sun. We celebrate as the Christian Sabbath the anniversary of Christ's resurrection from the dead—the day termed by His Apostles and the early Christian Church "the Lord's Day"—the day which is the legitimate successor of the Sabbath Day. It is the Christian Sabbath, the Lord's Day—properly designated by either of those terms, but not, in my estimation, properly designated Sunday. If asked what are the best measures to adopt for securing the observation of the Lord's Day, the Sabbath, I should say, FIRST, that the most important measure is to impress upon Christian people the sanctity of that

day, and the necessity of observing it, not the opposition to the Sabbath that was the essence of the nominalism upon the Christian was sanctified by the Christian ordinance, the Christianity, that Christianity rests. hope of destroying to the observance of was talking about. when Christians are labors, when they are the day and the occasion the doctrines of the Redeemer—Voltaire's bulwark of Christian religion till you could are to observe this it by Christian people the youth. It is in the child that stands School teacher teaching important that the is important that and it is important ance. And if we are this from the pulpit effective teaching matter; we want the reason for the faith thing as something requires, and do it but we want to know out the origin of its and 3rd verses of the God rested from His day, that He hallowed came obligatory upon had from the work of commandment does "Remember the Sabbath day, for in six days the Lord created the heavens and the earth, the sea, and all that in them, and rested on the seventh day: wherefore the Lord blessed the day, and hallowed it." We want to be able to run injunctions, and regard to the observance

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day, and the necessity of securing a proper observance of it. It is not the opposition of the enemies of Christianity and the enemies of the Sabbath that we have to fear, but it is the apathy and indifference of the nominal friends of the Sabbath; and we want to impress upon the Christian people of this land the idea that the Sabbath was sanctified by God, that the Sabbath is observed as a Christian ordinance, that it is most important in its connection with Christianity, that it is, in fact, the very bed rock upon which Christianity rests. Voltaire once said that there would be no hope of destroying the Christian religion until you could put an end to the observance of the Christian Sabbath. Voltaire knew what he was talking about. He knew that a day coming once in a week, when Christians assembled together, when they ceased from their labors, when they assembled to worship God, when the ordinances of the day and the occupations of the day were a perpetual reminder of the doctrines of their holy religion and of the sacrifice made by their Redeemer—Voltaire knew that the observance of that day was a bulwark of Christianity, and that there was no hope of subverting religion till you could secure the dishonoring of the day. Now, if we are to observe this day, if we are to secure the proper recognition of it by Christian people, and a proper respect for it, we must instruct the youth. It is important that the mother commence by teaching the child that stands by her knee. It is important that the Sabbath School teacher teach this doctrine to the children of his class. It is important that the minister preach this doctrine from his pulpit. It is important that Christians talk of this matter one with another, and it is important that all appreciate the importance of its observance. And if we are to teach this to the children—if we are to teach this from the pulpit—if we are to talk of this one with another—effective teaching necessarily involves intelligence in regard to the matter; we want to know something about it. We want to give a reason for the faith that is in us. We don't want to talk about this thing as something that our fathers did, as something the Church requires, and do it as a sort of ceremony, or mere matter of form; but we want to know why it is observed; we want to be able to point out the origin of its observance, to turn to Genesis and read the 2nd and 3rd verses of the 2nd chapter of that book, which inform us that God rested from His labors on the seventh day, that He sanctified that day, that He hallowed that day, and that the observance of that day became obligatory upon all His children as a memorial of the rest that He had from the work of creation. We want to remember that the fourth commandment does not institute it as a new ordinance, but it says, "Remember the Sabbath Day"—this institution that has been in existence since the creation—"Remember the Sabbath Day to keep it holy." We want to be able to point out that all through the Old Testament run injunctions, and precepts, and commandments and threatenings in regard to the observance of this day. We want to realize that the



Almighty laid special stress and importance upon its observance; that blessings were promised if these injunctions were obeyed; that curses were denounced if these injunctions were not obeyed; and that, as soon as the Jews ceased to regard the Sabbath, that torch that illumined the darkness of the pagan world was dimmed. We want to understand and teach all this; then we want to come down to the days of the new dispensation and to understand something about that. How many of you would be able to-day, off-hand, if you were required, to give authority, when asked, as to the celebrating of the observance of the first day of the week? How many of you would be able to give a satisfactory answer? Why, perhaps you would say, it is commanded in God's Word; and you would turn through the New Testament and you would not find the command. I knew a lady, a Bible-class teacher once, in California, who was asked by one of her scholars, "Where is the authority for the observance of the first day of the week? It is not right; you have no authority for it;" and she was nonplussed; she looked through the New Testament and she could not find the authority. You can find a recognition of the fact that it was observed; you can find three recognitions—one in Acts, one in Corinthians, one in Revelation, where John speaks of being "in the spirit on the Lord's Day;" but a positive command you cannot find. Well, now, here is a difficulty which confronts you, and you need to examine into this matter and ascertain and satisfy yourselves, and be able to satisfy others, as to the authority upon which this observance rests; and what is it? Well, we are told that Christ was with the disciples forty days after the resurrection and spoke to them of the things concerning the kingdom of God. We do not know what these injunctions were. It is reasonable to suppose that He gave them instructions as to the institutions, usages and forms of the early Christian Church; it is reasonable to suppose this; we cannot positively prove it; but we do know that Christ told His disciples that the work would not be completed when He left them; we know that he explicitly informed them that the Comforter should come, the Holy Spirit, the Holy Ghost, that should come to instruct them and complete the work that He had carried on thus far. You will find recorded in John xiv. 26 that Christ says to His disciples: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and shall bring all things to your remembrance whatsoever I have said unto you," and in the 16th chapter he says to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." If He had told them about the abolition of the rite of circumcision, about the destruction of the old dispensation, about the bringing in of the Gentiles, about the change of the Sabbath, they would not have been prepared to receive those things; they "could not bear them now"; and after His resurrection He said to His disciples, as recorded in Acts i. 8, "But ye shall receive power after that the Holy Ghost has come upon you, and ye

shall be witnesses unto Samaria, and unto the Spirit was poured out. Christ made His first day of the week; He made the first day of the week the first day of the week. an old manuscript written in Constantinople, which is it by that eminent instructions to the Holy Spirit is one defining how shall meet together each other their to meet together with against another. observed as the Holy had a function to perform the Holy Spirit is with the Father and find that the Holy that the Holy Spirit "And the Holy Ghost In the 16th of Acts "essayed to go into one case the Spirit strained their desire brated by the early direction and guidance act, if not a war against the Holy Ghost? servance of the first Christ when He taught pertaining to the direction and by these few points in direct your attention observe that the Sabbath necessary for us to day. I come next subject, bearing upon observance of this ance of this day receive spiritual blessings being a religious duty observance of the given right that every

shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Now the Spirit was poured out upon the Apostles on the first day of the week; Christ made His first appearance to them collectively on the first day of the week; He made His second appearance to them collectively on the first day of the week. We have, as I said, this fact stated, that this first day of the week was observed. Recently, within the last few days, an old manuscript was unearthed in one of the Greek monasteries of Constantinople, which has been published with copious notes explaining it by that eminent scholar, Phillip Schaff, which gives a manual of instructions to the early Christian Church, and among the injunctions is one defining how the first day of the Lord shall be kept, that they shall meet together, that they shall break bread that they shall forgive each other their trespasses one against another, that they shall not meet together with any feeling of bitterness or envy in the heart, one against another. This manual clearly proves that this day was observed as the holy Sabbath. Now we know that the Holy Spirit had a function to perform. No one here is ignorant of the fact that the Holy Spirit is one person in the Godhead, having equal power with the Father and the Son. If we read the New Testament we shall find that the Holy Spirit inspired, that the Holy Spirit restrained, that the Holy Spirit directed. In the 13th of Acts we find it recorded, "And the Holy Ghost said, Separate unto me Barnabas and Saul." In the 16th of Acts we find it recorded that Paul and his companions "essay'd to go into Bithynia, but the Spirit suffered them not." In one case the Spirit directed the work, in the other case the Spirit restrained their desires. Now, if the first day of the week was celebrated by the early Apostles and fathers, and they were under the direction and guidance of the Holy Ghost, are we to suppose that that act, if not a warranted act, would not have received the rebuke of the Holy Ghost? And are we not warranted in saying that the observance of the first day of the week, having been commanded by Christ when He talked to them after His resurrection of the things pertaining to the kingdom of Heaven, was established under the direction and by the sanction of the Holy Ghost? Now, I throw out these few points more as suggestions than for any other purpose, to direct your attention to the examination of this question, because I observe that the Sabbath is essential and highly important, and it is necessary for us to understand why the Christian Church observes this day. I come next to the consideration of another branch of this subject, bearing upon the best modes and methods for securing the observance of this day. Everything in connection with the observance of this day rests on the Christian's duty. It is for the higher spiritual blessings that it affords, its sanctity, its obligation, and its being a religious duty; but there is a civil side to the question. The observance of the first day of the week as a day of rest is a God-given right that every man may claim. It is God's gift to the toiler;



and if any corporation or employer attempts to deprive the toiler of that right, he has a right to appeal to the law to secure him the right that God has given him, and that God has commanded that he shall enjoy. Now, we have not a union between Church and State in this country. We do not find, we cannot find our justification of a law bearing upon this question upon the assumption that the Church and the State are one; that the Church and the State are in unison, because there is a complete separation between the two; but there is no form of civil government in any civilized land where God is recognized, and where the civilization is a Christian civilization, where you can separate civil institutions from the obligations of the higher law. It is declared in the Bible, "By me kings rule and princes decree justice." Paul says, "The powers that be are ordained of God." All power emanates from God; and if that could be said of the powers that existed in the Roman Empire, it can certainly be said with a still greater degree of force of the powers that exist to-day. So you cannot sever the connection that exists between civil institutions and the obligations of the higher law—of the law of God; and no law has a right to be upon the statute-book that is not in consonance with the higher law—(hear, hear)—and no Legislature has the right to refuse to put upon the statute-book any law that the higher law, the law of God, demands. Then, legislation is proper to secure the rights which appertain to laborers and to all individuals under this higher law. Dr. Butler, in connection with this matter, puts the case very clearly when he says, "The practical solution of this matter has been reached by dealing with the day as an essential part of Christian civilization demanded by the physical and social needs of man, and requires the power of the State to compel its observance, so far as may be necessary to that end, wholly aside from any attempt to enforce religious observance. Now, a law of this kind may be justified upon various grounds. There are a thousand reasons why a law of this kind is beneficial to the State. It promotes good morals; it promotes social purity; it creates good homes; it makes good citizens; it secures men in their religious right—their right to attend church. It does not say they shall attend church, but it says if they want to go they shall have the right to go, and no corporation or employer shall have the right to prevent them. It protects men in the right of conscience. It promotes education; not merely intellectual, that is given in the school, but education that enlarges the soul for the reception of truth, the education that is given in the Sabbath School, and that is the necessary complement of the instruction given in the church, and that is necessary to make the upright citizen. It gives, in addition to this, a support to temperance. It gives to the State the highest degree of prosperity to which it can attain, because no State can attain to a high degree of prosperity with a vicious population. It is a law that is calculated to give to the State good citizens, citizens

brought up in the good homes, and the natives as citizens in State; and for all content with the principle necessary to secure the maintenance of human libe

Now, it may be said—Canada. Perhaps not, as yet, taken account of, but not had this principle has been recognized. Government has a view of the principle unrecognized the Dominion Legislature passed with a portion of its most important of the canals, and Sunday newspaper of highest importance. tion that the sale of been an enormous religious position it a lowering of the observance as the only that that great evil people of that country members of Church from the Sunday newspaper refused to advertise (Hear, hear.) But down, until in Church twenty, or thirty type, reading matter the family on a weekly usurps the place of School lesson, and to be introduced before family, only—(hear) Now, we desired to Parliament, to present of Commons, and the Senate; it was they refused it even to see whether they have read the debate principal reasons were

brought up in the fear of God, citizens who have graduated from good homes, and that will go into society and exercise their prerogatives as citizens in such a way as shall conserve and build up the State; and for all these reasons, a law of this kind is not inconsistent with the principles of human liberty, but, on the contrary, is necessary to secure to the commonwealth of the land the full enjoyment of human liberty."

Now, it may be said that we have all that we require in this land—Canada. Perhaps we have. Still the Dominion of Canada has not, as yet, taken a distinctive stand upon this question. We have not had this principle recognized by the Dominion Government. It has been recognized by some of the local Governments. The Ontario Government has a very good Sabbath Observance law, but we have the principle unrecognized in the Dominion. A bill has been before the Dominion Legislature for several years. That bill, last session, passed with a portion of its provisions eliminated, but with two of its most important provisions retained—one in relation to the closing of the canals, another prohibiting the publication and sale of Sunday newspapers. I consider the second section one of the highest importance. (Hear, hear.) I know from personal observation that the sale of Sunday newspapers in the United States has been an enormous evil, dragging that country down from the religious position it occupied thirty years ago, and that it led to such a lowering of the standard of the Union with regard to Sabbath observance as the opening of the Chicago Fair, and I am sorry to say that that great evil could not exist in the United States if the great people of that country were true to their duty. If fifteen million members of Churches in the United States withdrew their support from the Sunday newspaper, if they all refused to read it, if they all refused to advertise in it, the Sunday newspaper could not exist. (Hear, hear.) But the trouble is that, step by step, they have gone down, until in Christian families the Sunday newspaper, with its twenty, or thirty or forty pages filled with scandal, novels of low type, reading matter hardly fit—a great deal of it—to place before the family on a week day—that paper comes into the house; it usurps the place of the Bible; it usurps the place of the Sabbath School lesson, and the family that permits the Sunday newspaper to be introduced becomes a family that is a nominal Christian family, only—(hear, hear)—and it is a great curse to the country. Now, we desired to secure a provision, recognized by the Dominion Parliament, to prohibit all this. That bill passed the House of Commons, and it went to the Senate, but it did not pass the Senate; it was kicked out of the Senate ignominiously; they refused it even the common courtesy of referring it to a committee, to see whether that committee would approve of its provisions. I have read the debate carefully. So far as I can see there were two principal reasons why the bill did not pass. One was that our friends



in the Senate thought that it had not enough in it, and they did not consider the provision with regard to the Sunday newspaper and closing canals a matter worthy of their attention; and another reason, so far as I can judge, was that it had been promoted in the House of Commons by an individual who had only lived in Canada forty-five years and was born in another country—(laughter)—and for that reason the bill was thrown out. Now I greatly regret this action of the Senate. The bill of course had to pass through a great many vicissitudes; it barely escaped; it was amended by its enemies in committee and left the committee necessarily in a shape that required some fixing up; it was the last hour when the last two sections were drawn in order to get the first two sections through; the last day devoted to public business; it was twelve o'clock at night; it was "take this or take nothing," and I accepted what I could get, and the bill went through the House in the hope that the Senate would take that bill and make such amendments as they saw fit, and return the bill with the amendments to the House of Commons and let us have a chance there to get the bill through in an improved form. It was necessarily imperfect—admitted to be imperfect; we could not get anything better. I got the best I could; hoped to get more. I got the matter of greatest importance of all, the recognition of the principle. I regret very deeply the Senate took the course they chose to take, and we must commence again *de novo* and get another bill through, and pray that the Senate may look at matters in a slightly different light. (Applause.) Mr. President—and I do not make this remark with reference to any attitude of the Senate—there are a great many specious arguments against Sunday observance. We find one class of men talking about the necessity of allowing the poor toiling artisan to go out into the country on Sunday and have a breath of fresh air. You get up an excursion and the poor artisan goes out into the country for a breath of fresh air, and he is exposed to the temptation to take a breath of something else. (Laughter.) He goes out and performs the hardest day's work he has performed in the week, and he goes back at night—if he has supper he is lucky—he goes back thoroughly tired and unfit for the duties of the coming Monday. Hugh Miller once said that he noticed in the course of his experience that the man who went up to his work Monday morning bright and fresh, and crisp, and ready to grapple with every difficulty that beset him was the man that stayed at home on Sunday and went to Sabbath School and church—(applause)—while the man that went to his excursion generally wanted Monday to perform the functions that God designed Sunday to perform. The planters down in Louisiana sent a petition four years ago to the Legislature to put down Sunday excursions because their employees had blue Monday and Tuesday, and only worked four days in the week. Sunday trains in Louisiana were cited as a public nuisance without any reference to the religious phase at all. You may talk about it being a blessing to

the working man; They wanted the working man, and in connection with that that other laborer accrued to them—the man that is into man himself. (He the sagacity and in they have uniform British Museum or many respectable p times almost think as being Yankees a to look at the cor down the street loo head out of the w building? Did you thought it was till (Laughter.) Now enjoyment, a day fo a day for newspape and railway, for l they were respecta sticking their head devil of the saloon, and the vile elemen all acting in conc opposition to the (Applause.) I hav question. It has political consequer religious consequer intimately connect respect that his int need to take the citizen is interested the spirit that the have in this cour institutions. How They are an inher Old Land. Were How were they obt obtained by the sl by heroic struggles bought at a great p citizenship—and th

the working man ; it is a curse to the working man. (Hear, hear.) They wanted the Chicago Exposition open for the benefit of the working man, and they required sixteen thousand laborers to work in connection with that Exposition and lose their Sunday rest in order that other laborers might have the advantage—if any advantage accrued to them—to go there. (Applause.) I tell you, Mr. President, the man that is interested in maintaining Sunday rest is the laboring man himself. (Hear, hear.) And there is no greater compliment to the sagacity and intelligence of the British laborers than the fact that they have uniformly set their faces like flint against opening the British Museum on Sunday. (Hear, hear.) Well, there are a great many respectable people who talk in this way, and you would sometimes almost think that the charge laid against such men as myself as being Yankees and fanatics was well founded ; but you just need to look at the company those men keep. An Irishman was going down the street looking at a large building, and some fellow stuck his head out of the window and said, "Why are you looking at this building? Did you think it was a church?" "Well," said Pat, "I thought it was till I saw the devil stick his head out of the window." (Laughter.) Now these men that talk about Sunday being a day for enjoyment, a day for improvement, a day for visiting picture galleries, a day for newspapers, and a day for visiting the country by steamboat and railway, for lacrosse matches and fairs, you would think that they were respectable ; but you just want to see the devils that are sticking their heads out of the window—the devil of the brothel, the devil of the saloon, the devil of the slums, the hoodlum, the anarchist and the vile elements of society—every demon that fell from heaven, all acting in concert with these men, and all manifesting their opposition to the observance of this holy day of Christians. (Applause.) I have talked about the religious aspect of this Sunday question. It has a political aspect. It is a question that involves political consequences, material consequences, social consequences, religious consequences. It is a day, the observance of which is intimately connected with man's best interests in almost every respect that his interests can be affected. The good citizen does not need to take the religious view of this question at all ; the good citizen is interested in the maintaining of this Sabbath observance in the spirit that the Bible commands that it shall be maintained. We have in this country religious freedom, civil liberty, magnificent institutions. How did they come to us? We never won them. They are an inheritance. From whence did they come? From the Old Land. Were they always enjoyed there? No, they were not. How were they obtained? Obtained by battle, obtained by suffering, obtained by the shedding of blood, obtained by self-denial, obtained by heroic struggles. They were not obtained cheaply. They were bought at a great price—a greater price than the privilege of Roman citizenship—and they have been handed down to us by those martyrs



and patriots and heroes who struggled for those privileges that England might be disenthralled and redeemed.

Whittier once said in beautiful language, looking over a great throng of people assembled on the eve of an election to hear an address, and fearing that the proper spirit did not animate these masses :

“ The shadows rend, and o'er us bend  
 Oh, martyrs with your crowns and palms !  
 Breathe through these throngs your battle-songs,  
 Your scaffold prayers, your dungeon psalms ”

—and it was the battle-songs, and the scaffold prayer, and the dungeon psalm and all the sufferings that our martyr fathers underwent that bought for us this privilege of liberty that we enjoy to-day. (Hear, hear.) Now, is it worth keeping? Is it worth keeping? (Voices—“It is.” “Yes.”) If it is worth keeping, you have got to take the proper measures to keep it. (Hear, hear.) If it is worth keeping, you don't want a Continental Sunday. (Hear, hear.) You don't want disregard of the commandments of God; you don't want to lower the Anglo-Saxon standard with regard to morality and Sabbath observance; you don't want to go back on the record of this race which has, in a signal manner, enjoyed the blessing of Almighty God, presumably because it has lived nearer than any other race to His commandments—six million strong six hundred years ago; one hundred and twenty million strong to-day; the fifth on the list of languages in Europe in 1800; the first language to-day, spoken by sixty millions more than the French language, which was the first language then; spoken by forty millions more than the German language; a race which, *in prospectu*, will have five hundred millions speaking this tongue one hundred years from to-day. This is the instrument that God has forged and formed to carry forward His purposes, and we are the people that are to give our aid to the performance of the decrees and intentions which propose that the Saxon shall redeem the world. (Applause.) Now, we have to forge the anchors of our hope very carefully, and the anchor of our hope must be trust in God and obedience to His commandments; and this is not a mere religious matter—this is a political matter. It is a question for the statesman to consider; it is a question for the politician to consider; it is a question for the citizen to consider; it is a question for every man, woman and child to consider, that prays and hopes for the prosperity of Canada and the prosperity of the English-speaking people; and you want to impress upon your representatives the importance of the thing; you want to go right to your representatives, and say, “Here, I believe in Sabbath observance; do you? Will you support it?” and you want to make that just such a matter as you would a pledge secured from that representative about any other purely physical

question. You know don't care a great deal for you to care about may neither fear God dread of losing vote the loss of your support and if about thirty, balance of power—that kind. One of Ottawa; the other know what he was—waited upon by men they were converted staunch, loyal supporters knew—at least, sure brought to bear on waited on them, and bill or we will go before voter has to do is to The trouble with apologetic attitude; their rights if they this kind, they take apparently capable You want to give believe in Sunday or go for it. You need religious and political represent you in this pay four cents or six cent, I close by so audience more represented ever addressed—the every Sabbath School every Christian man give heed to the issue that henceforth they for the purpose of success. I ask their history of Great Britain presented, that this important place; the importance indeed; factly observed it, however and I want them all influence shall be up power as teachers,

question. You know, there are a great many representatives who don't care a great deal about this matter, but all that is necessary is for you to care about it. A Member of Parliament, a politician, may neither fear God nor regard man, but he invariably has a mortal dread of losing votes—(laughter)—and so, if you threaten him with the loss of your support and your vote, he will consider that question; and if about thirty, or forty, or fifty men—enough men to hold the balance of power—threaten him, he will go for it. I knew two cases of that kind. One was a French Catholic member in the city of Ottawa; the other was not a French Catholic member—I don't know what he was—his name was McIntosh. These two men were waited upon by members of a deputation, and I don't know how they were converted, but they were converted, and they were good, staunch, loyal supporters of the Sunday Bill ever afterwards. I knew—at least, supposed—it was due to the influence that was brought to bear on these men by an influential deputation that waited on them, and said to them, "Now, Charlie, you support this bill or we will go back on you," and he supported the bill; and all a voter has to do is to use his influence, and he will become a power. The trouble with the Christians is that they occupy a sort of apologetic attitude; they are not aggressive; they will stand up for their rights if they have a little money at stake, but a matter of this kind, they take a sort of ethical view of it, and they are not apparently capable of practical action. You want practical action. You want to give evidence of your faith by your works. If you believe in Sunday observance, you want to support it, you want to go for it. You need to make it a cardinal article in your faith, religious and political; you want that, whoever represents you, shall represent you in this as well as in the question whether you shall pay four cents or six cents a pound duty for your tea. Mr. President, I close by seeking to impress upon this vast audience—an audience more representative in some respects than any that I have ever addressed—the great importance of this question. I beseech every Sabbath School teacher here, every Sabbath School worker, every Christian man, every Christian woman in this vast audience, to give heed to the importance of this great question; to determine that henceforth their efforts shall be used in season and out of season for the purpose of securing for Canada good, efficient Sabbath observance. I ask them to go over the whole record, to go over the history of Great Britain, to go over all the evidences that will be presented, that this question of Sabbath observance has occupied an important place; that it has been considered one of very great importance indeed; that the British nation, although having imperfectly observed it, has observed it much better than any other nation; and I want them all to observe from this moment forward, that their influence shall be used, that their counsel shall be used, that their power as teachers, and their influence as teachers and members of



society shall be used, and that their personal example shall be enlisted, for the purpose of promoting Sabbath observance in our beloved land. (Applause.)

After singing,

Rev. T. ALBERT MOORE, of Dunnville, in introducing the report of the Business Committee, said: I wish to unload the congratulations that have been showered upon me "as President." Though we were rocked in the same cradle and sent to sleep by the same lullaby from the same mother, and played around the same fireside, and spent our youth in the same home, yet it is my *elder* brother, and not his *twin*, that is President of this Association; and, sir, I desire to say that there is a woman sitting in a home in a city of this Province who, when to-morrow morning she reads in the papers that you have been elected to this office, will bow her knee and thank God, and ask Him to help you in performing the duties of your honorable office. (Applause.)

The report of the Business Committee, as read by Mr. Moore, was adopted.

¶ The PRESIDENT—I have very much pleasure in introducing a brother who was, a few weeks ago, changed to a position of honor and influence, and for whose preferment congratulations have come to him from every part of this Dominion. We will now hear, with much pleasure, the Rev. A. C. Courtice, of Kingston, on

"THE GOSPELS; A FOURFOLD AND AUTHENTIC PHOTOGRAPH OF THE WORLD'S SAVIOUR."

Mr. COURTICE said: There are two kinds of writing that may be put in evidence for Christianity, and these are referred to very distinctly by Paul in 2 Corinthians iii. 3: "*Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.*" There is a writing with ink, and there is a writing of the Holy Ghost. There is a writing on the table of stone or on the paper page, and there is a writing on the human heart. And now part of the evidence for Christianity is documentary—written with a pen—but part of the evidence for Christianity, thank God, is experimental with every believer—written by the Holy Ghost upon his heart.

What we have felt and seen  
With confidence we tell,  
And publish to the sons of men  
The signs infallible;

and for eighteen hundred years there have been those who could rise up and give that testimony, what they have felt and seen—that is, they have known the writing of the Holy Ghost upon their hearts. Now, it would, for me, be far more pleasant, and a far more thrilling

theme, if I could deal with the subject, but you have chosen another. Cutwell Page's work is a monument to this effect: for centuries, our only source of information is all right, and the historic Christ; that is, Christ in the flesh; it does not seem to me who is not separated from the evidences that we have of the glorified Christ is a contradiction. Lord, and His writings have touched the hearts of men and the experimental evidence of the other. The documents have been attacked, and it is well that it should be so, and is well understood by the introductory remarks on the subject. No one will speak on the question of evidence to Paul. There you observed that? in the Sea of Galilee have gone so far to the New Testament; the Gospels according to another, the Gospel received by Paul; and sure ground under the beginning with Paul's assured position of secondly, because of I will speak of the Paul—Romans, 1st been questioned by agreed. It is admitted were current very early were accepted in all by the end of the second century these epistles practiced the Great Apostle. all the copies of the according to Paul is Christ was "made of that He is "declared" rection from the dead

theme, if I could deal with the experimental evidence for Christianity, but you have chosen for me the documentary evidence. In Joseph Cutwell Page's work, "Through Christ to God," you will find a sentiment to this effect: "Inasmuch as Christ is separated from us by long centuries, our only sources of information are written documents." That sentence is all right, but it must be discerned that it refers to the historic Christ; that it refers to the thirty years of God manifest in the flesh; it does not refer to the present glorified Christ, who is not separated from us by long centuries, neither are the only evidences that we have of Him those that we find in documents. The glorified Christ is a cotemporary of ours this night, this year of our Lord, and His writing is this night written by the Holy Ghost upon the hearts of men and women. Now, I would delight to enter into the experimental evidence that is spoken of, but I must turn to the other. The documentary evidence is very important; and as it has been attacked, and very vigorously attacked, and in various ways, it is well that it should be looked into, and its position and its importance understood by our Sabbath School workers. Now, just one other introductory remark, that will lead us into the very heart of our subject. No one who understood this problem would venture to speak on the question of documentary evidence without some reference to Paul. There is a fifth Gospel in the New Testament; have you observed that? I think it was Renan who found a fifth Gospel in the Sea of Galilee when he went around it; but he needed not to have gone so far to find a fifth Gospel. There is a fifth Gospel in the New Testament; that is the Gospel according to Paul. We have the Gospels according to Matthew, Mark, Luke and John, and you can add another, the Gospel according to Paul, and the Christ as He was conceived by Paul; and perhaps the easiest and best way for us to find sure ground underneath our feet, in the matter of documents, is to begin with Paul's Gospel, for two reasons: First, because of the assured position of Paul's Epistles—some of them at least; and, secondly, because of the assured existence of Paul's ministry. Now, I will speak of these two things briefly. The first four epistles of Paul—Romans, 1st and 2nd Corinthians and Galatians—have never been questioned by any critic. We are on ground where everybody is agreed. It is admitted that these were written by Paul; that they were current very early in the history of the Church; and that they were accepted in all parts of what was then known as Christendom by the end of the second century. It is equally certain that we have these epistles practically in the form in which they were written by the Great Apostle. The evidence is found in the specific agreement of all the copies of these epistles. But you will notice that the Gospel according to Paul is in those three epistles. You will find that Jesus Christ was "made of the seed of David, according to the flesh," and that He is "declared to be the Son of God with power, by the resurrection from the dead," in the very first chapter of the Epistle to the



Romans ; that is, the Apostle Paul knew of the human birth and descent of Jesus, and he knew also of the divine nature and power of Jesus, and the evidence of the same was found in the resurrection from the dead. And he knew as well of all the circumstances of the institution of the Lord's Supper, and the circumstances of the betrayal; and so in Corinthians he says, "Who in the same night that he was betrayed took bread." So you see that Paul was acquainted with the circumstances of the institution of the Lord's Supper, of the betrayal, and of the death, burial, resurrection and ascension of our blessed Lord; and as you begin to look into the epistles you get the Gospel according to Paul. Thus is it that our eager thirst for more knowledge is awakened, and we cry, "More knowledge concerning this wonderful person whom Paul makes the author of his Gospel, and for whom he claims the lordship over all the nations of the earth!" That is the first reason why I say it is important to plant our feet down on these epistles; and the second reason is because of the undoubted ministry of Paul for twenty years. It is beyond all doubt that between the years 40 and 60 A.D., that is for twenty years, Paul preached Jesus to the Roman world east and west. Paul's ministry and the life of Christ were not separated by more than ten years. It is the conviction of many that Paul both saw and heard Jesus Christ. In 2 Corinthians v. 16, he says, "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." The conviction is not based mainly upon that passage; it is based on the natural probability of the case. Saul lived in Jerusalem from his youth up to his riper years, and his teachers, the Pharisees, were deeply interested in Jesus; they were deeply concerned about Jesus, to know who He was, and what He was to be and become in that Jewish nation. No doubt young Saul—the most promising and ardent of all their students—was deeply touched by that in which his teachers were interested. He knew about Jesus; He knew Jesus without believing in Him, but he only knew Him after the flesh—that is, he knew Him as a Jew who came from Nazareth, a feeble man of flesh and blood. Information concerning the life of Jesus would be sometimes offered to him, and sometimes it would be thrust upon him, both before and especially after his conversion, in Jerusalem, in Damascus, in Antioch, by Ananias, by Barnabas, by Philip, by Silas, as well as by the apostles of Christ at Jerusalem—they would all be thrusting on the man some knowledge of Jesus. We reach this conclusion through all these epistles and through all this ministry: Paul assumes the main facts of the history of Jesus, and that those facts stand before the eyes, ears and minds of his readers and hearers. The great life of a great person, centring in great facts of great consequence, is taken for granted by Paul. The matchless person, the marvellous life and the stupendous facts are all assumed, and it is Paul's business to show their mighty consequences and their all-renewing power. You

take away the fact arguments? The ba this person, and what live? Such question and marvellous ans We have four acco written by veritable third by well-known first, second and thi and popular treatme by John—is a medit never grasp a life of by those who are nee need to think about What a different est or of the life of Sir people begin to thin a life when getting i up with all the kee the calmness of cor better estimate of it blessed Word of God have been called syn synopsis was so simi and because you co they were called syn did not take a pen Neither did He gi account of His life. preach," and the liv directly commission never come when t for pen, ink and p the commission tha letter of His teachi the memory of Hir have some distingui don't he write some white, into some p lose it?" Oh, my down, or to get monuments we t crumble; and the in such ways. I survive all the r oppositions of the needed not to gr

take away the facts of the life of Jesus and where are Paul's arguments? The basis is all gone from them. Well, then, who was this person, and what was His life, and when, where and how did He live? Such questions are instituted and answered; the authentic and marvellous answer to these questions is found in our Gospels. We have four accounts of the life of Jesus—the first and fourth written by veritable Apostles of the Lord Jesus, and the second and third by well-known companions of Apostles. Three of these—the first, second and third, by Matthew, Mark and Luke—are objective and popular treatments of the life of Jesus; and one of them—written by John—is a meditation on the life of Jesus; and I would say, you never grasp a life of a person truly when it is only described to you by those who are near to him; you need to get off in perspective; you need to think about it before you get a proper description of a life. What a different estimate is made of the life of Alexander Mackenzie or of the life of Sir John Macdonald when you get a little way off; people begin to think differently. You don't get the right estimate of a life when getting it only from those men who were naturally mixed up with all the keenness of present issues; but when you get into the calmness of consideration, away from it for awhile, you get a better estimate of it. Now, John's Gospel does exactly that in this blessed Word of God. The first three—Matthew, Mark and Luke—have been called synoptics since the days of Eusebius. Because the synopsis was so similar as to make their agreement visible to the eye, and because you could make a synopsis that seemed to harmonize, they were called synoptics. Now, I say for your consideration: Jesus did not take a pen in hand to write an account of His own life. Neither did He give to His disciples the commission to write an account of His life. When He commissioned them He said, "Go and preach," and the living voice of the preacher was the thing that was directly commissioned by Christ; and, in my judgment, the time will never come when the living voice of the preacher will be set aside for pen, ink and paper. (Applause.) "Go and preach," that was the commission that He gave. Jesus was not concerned about the letter of His teachings. He needed no such attempts to perpetuate the memory of Himself as are characteristic in modern times. If we have some distinguished teacher or preacher, we say at once, "Why, don't he write something? Why don't he put it down in black and white, into some permanent form for fear he will die and the world lose it?" Oh, my! how big a hurry we are in to get something down, or to get monuments that we think will last. The monuments we think will last are just the ones that will crumble; and the Lord Jesus knew that. Jesus had no anxiety in such ways. He knew that His words would remain and survive all the material changes of the universe and all the oppositions of the wicked human world; and one who knew that needed not to grow anxious about the letter of His teachings,



and He has freed us for all time to come from bondage to the sacred letter by writing nothing. Thanks be unto God. (Hear hear.) Now I think that this view is important. I attach great importance to it, for it prepares us for the variety that we actually find in the Gospel narratives without discrediting any of them. The Lord Jesus, instead of binding us up to the sacredness of a letter that He himself determined, but throwing it out on to spirit-filled men, left to the Church the magnificent variety that we have to-day; and I say, thank God for it. Now we begin with Matthew. As long ago as the day of Irenæus it was observed that there was one passion predominant through the whole of this writing of Matthew, and it is this—Jesus is the Messiah to Israel, and the announcements of God in the Old Testament are fulfilled in Him. There are, in the main, in the book of Matthew, three periods in the life of Jesus. In the first, He enters upon the path of childhood and youth, and there a great many things are fulfilled that were written by the prophets. Then He enters upon the pathway of the preacher, and takes upon Himself the responsibility of public work, and goes about preaching the Gospel of the Kingdom and healing all manner of diseases. There again a great many things are fulfilled that were written by the prophets. And then, in the third portion of His life, He enters into the pathway of death with the passion-cry, and delivers the preaching that is peculiar to that time concerning the end of all things, His own second coming, the general resurrection and the judgment in the last day. Now, let me pass over Mark for a minute, and present to you Luke, as he gives us the clearest contrast to Matthew. This account of Christ's life was written by a Gentile believer who was a contemporary of Paul and a physician. It was written by a man of culture, and for men of reason, taste and wide sympathy; and two things become very apparent in this Gospel. The first is, that by the time Luke came to write down his account of the Lord's life there were copious sources of information that had not been present before, and so he begins by saying, "Forasmuch as many have taken in hand to set in order." He could go over the writings of these men and compare them and collate, and this is what he said he did; and that was not so when Matthew wrote. That is the first thing that comes into prominence in Luke's account—the multiplication of the sources of information concerning the life of Jesus. The second is, that this account of Christ's life was written in the atmosphere of the Gentile churches. The Jewish churches knew Christ after the flesh; the Gentile churches did not. The Jewish churches did not at first comprehend the meaning of the day of weakness, of the call of the Gentiles, of the dispensation of the Spirit, nor of salvation by faith "without the works of the law;" but Luke, as a Gentile, could comprehend all these things. He wrote an account of Christ's life with this fully in view, and he consequently discerned the meaning of much that Christ said that the Jew would miss. Consequently the publican goes down

to his house justifying himself; the Pharisees hold of it very well; from home, he was an elder brother did not perhaps the Jews did not want to understand the Gospel—he grasps it. Now, I want to say an unmistakable character therefore there are which runs through them—been advanced, but it launches I have struck yet—the wisest thing for only one of them, Hellenists, viz., G communication between Gentiles on the one Hebrew Jews; M That is one explanation will not stop to read John, and from that considered the universal yearning and spiritual Gospel for the gleaning of narrative purpose; that is, for John's Christ, from it is far more important He is the son of M the Word." So he was made flesh and of the Father, full up he says, "This Jesus is the Christ life through his r come when we shall variety of information wrangling about the time come when will variety? A land meadow and mountain historic period is a when we have difficulty Scott, for instance

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to his house justified rather than the Pharisee. Luke understood that; the Pharisees did not understand it; the Jews would not get hold of it very well. And then that prodigal son that went away from home, he was welcomed back by the father even though the elder brother did not like it very well. Luke understood this, perhaps the Jews did not. A good many things they didn't seem to want to understand in those days. So it runs all through Luke's Gospel—he grasps the significance of much that the Jew missed. Now, I want to say a word about Mark. This Gospel has not the unmistakable characteristics that belong to Matthew and Luke, and therefore there are many divergent views as to the prevailing purpose which runs through it. I had marked down three theories that have been advanced, but I do not think at this hour I shall stop to go over them—it launches me into a field that is broader, perhaps, than any I have struck yet—this discussion about Mark—and I think, perhaps, the wisest thing for me is to pass it over at this stage, mentioning only one of them, and that is, that Mark wrote his Gospel for Hellenists, viz., Greek or foreign Jews who were the medium of communication between the Hebrew Jews on one hand and the Gentiles on the other; that is to say, that Matthew wrote for Hebrew Jews; Mark, for foreign Jews, and Luke, for Gentiles. That is one explanation. There are two or three others that I will not stop to mention now. Then we come to the Gospel by John, and from the time of Clement, of Alexandria, this has been considered the unique and tender and true master Gospel, full of yearning and spiritual faith, of energy and sublimity. It is the spiritual Gospel for them that are perfect in Christ Jesus. It is a gleanings of narratives after years of meditation chosen for the purpose; that is, for the sake of a higher and perfected Christology. John's Christ, from the first, is a divine incarnation concerning whom it is far more important to know that He is the Son of God than that He is the son of Mary; and so he starts out, "In the beginning was the Word." So he goes on through a few verses and says, "The Word was made flesh and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." And when he comes to wind up he says, "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." And now I wonder when the time will come when we shall discern how much richer we are because of this variety of information concerning our Lord's life; and instead of wrangling about the diversity of these evangelists, how soon will the time come when we shall say we are mightily enriched by their very variety? A landscape is all the richer because of hill and valley meadow and mountain, forest and stream, and fruit and grain. A historic period is all the better understood by us and all the richer when we have different independent authors dealing with that period. Scott, for instance, will give you a picture of Napoleon; then Abbott



will give you a picture of Napoleon; and then Madame de Rémusat; and you know more about Napoleon because of all these. Scott sees him as the arbitrary tyrant; Abbott, as the victorious general, and Madame de Rémusat as the husband. One sees him in the council chamber, another on the field of battle, and another in the home; and so we are enriched because we have a variety of view concerning that historic man. In the same way the Church of God is enriched because we have this variety of view concerning the life of Jesus. The first three accounts give us the Jesus of the flesh, the Son of Man, in different lights; the fourth gives us the Jesus who is the Divine Son, the Eternal Word, that is, the eternal manifestation of God, now made manifest in the flesh; and the fifth account—that of Paul—gives us the glorified and heavenly Lord ascended and exalted to the right hand of the Father, henceforth expecting until His enemies shall be made His footstool, and bound to reign until before Him every knee shall bow and every tongue shall confess. Now, I am bound to say that we have a richer heritage. The Messiah of the Jews, in Matthew's Gospel, rises to be the brother man in Mark's Gospel; and the brother man of Mark's Gospel rises to be the universal friend of humanity in Luke's Gospel; the universal friend of humanity to be the Son of God in John's Gospel; and the Son of God, in Paul's conception, is the reigning, ascended Lord, at the right hand of the Father's throne. (Applause.) I have only to add a word concerning this: that these authentic records hold up to us a world's Saviour. It is the world's Saviour that gives unity to them. These four evangelists alike reveal to us an innocent, blameless and sympathetic person, with supernatural powers and benevolent purposes, who asserts His right to forgive sins, who seeks the salvation of the world by His own sacrifice, and who, at the last, rises triumphant over death and the grave. The marks of identity are too numerous to allow any reasonable uncertainty. Neander, in answering Strauss, makes the following point concerning these evangelists, and with that I shall close: "The perfection they delineated in the Gospels is one so different from what was considered perfection in their day, one so contrary to their own characters, that it must have been embodied before them before they could pen it at all. The Christ they pictured was not created by them, for four men so differently constituted and so differently situated would never have invented the same ideal of perfection. Jesus of Nazareth, the Divine Son, the risen and ascended Lord, must have been a historic person actually before their eyes, or they could never have written the Gospels." And that same historic and now risen and ascended Lord has unsurpassed, unrivalled claims on us this night, on our faith and our life—claims on our discipleship and our service; for in the words of Jean Paul, "He being the holiest among the mighty, and the mightiest among the holy, with his own pierced hand has lifted empires off their hinges, turned the stream of centuries out of its course, and still governs the ages." "And

now unto him that is  
faultless before the  
only wise God, our  
and power, both now

The collection was  
you till we meet again  
Trotter.

#### WEDNESDAY

After prayer and  
Mr. DAY moved, and  
Powell be appointed  
next year's meeting.

Rev. T. A. MOORE  
the following report.

1. It is recommended  
the guidance of the

(a) That it shall be  
the programme is such  
that may be necessary

(b) To consider and  
be referred to them

(c) To nominate  
and also the Central

(d) To present to  
votes of thanks, etc.

2. It is recommended  
govern the Convention

(a) Each delegate  
name and address.

(b) Every resolution  
(c) During discussion

minutes without leaving  
refused without debate

#### GENERAL

Mr. DAY read his

DEAR SISTERS AND  
great army of Sabbath  
occasions of enhance  
... for a testimony  
committed to us, and  
nurture.

Rallying as we do  
representing the various  
an identity which for

now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory, and majesty, and dominion, and power, both now and forever. Amen."

The collection was then taken up, and after singing "God be with you till we meet again" the benediction was pronounced by Rev. Mr. Trotter.

### WEDNESDAY MORNING, OCTOBER 24th.

After prayer and praise service, conducted by Rev. E. B. Roberts, Mr. DAY moved, seconded by Rev. T. A. MOORE, that Mr. G. F. Powell be appointed a member of the Business Committee in view of next year's meeting. Carried.

Rev. T. A. MOORE, Secretary of the Business Committee, presented the following report, which was received and adopted, viz. :—

1. It is recommended that the following resolutions be adopted for the guidance of the Convention and the Business Committee :—

(a) That it shall be the duty of the Business Committee to see that the programme is sustained, and, to this end, to make any changes that may be necessary.

(b) To consider and report upon any resolution or matter that may be referred to them by the Convention.

(c) To nominate the General Executive Committee for 1894-95, and also the Central Executive Committee in Toronto.

(d) To present to the Convention appropriate formal resolutions, votes of thanks, etc.

2. It is recommended that the following Rules of Order shall govern the Convention, viz. :—

(a) Each delegate on rising shall address the Chair, and give his name and address.

(b) Every resolution shall be in writing.

(c) During discussion no delegate shall speak more than three minutes without leave of the Convention, which shall be granted or refused without debate.

### GENERAL SECRETARY'S REPORT.

Mr. DAY read his report as follows :

DEAR SISTERS AND BRETHREN,—These annual encampments of the great army of Sabbath School workers in our Province are becoming occasions of enhanced interest, as year by year "The tribes go up . . . for a testimony unto Israel," in defence of the revelation committed to us, and of the souls which it is our special charge to nurture.

Rallying as we do to one common centre from east, west and north, representing the various detachments of the Lord's army, yet realizing an identity which for the time obliterates our distinctions, keeping



step week by week to the martial music of one gospel and of kindred songs, it may well be said that the pulse of our Christian life is quickened as we mingle our experiences of trial and triumph, and plan for new conquests.

In the wanderings of the children of Israel, record is made of the "resting-places" where they pitched their tents, and to some of them attached special memories—as to Elim, where were "twelve wells of water and threescore and ten palm trees," whilst Mount Hor was made memorable by the translation of Aaron; and so the cities which open to us their hospitable gates from time to time, whilst they have themselves been blest, serve to mark, geographically, undying memories of hallowed Christian fellowship which in no slight degree has fanned the flame of a purer purpose in life and a truer consecration of our powers to the Master's service, and many earnest prayers in recent days have reached the courts of Heaven that our encampment in this "Beautiful City" may be marked by the transcending experience of the chosen three, who, with their transfigured Lord and the prophets of the old dispensation, bivouacked on the untented mountain-top amid the dazzling glory by which Heaven signalized their fellowship. So may we, during these three or four days of intercourse, have such visions of the glory of our common Lord and of the glorified prophets of other days who have gone from us that, as we descend to the spheres of our individual toil, we may bear with us the *reflection* that shall make our faces to "shine as the sun," and the raiment of our characters to be "white as the light."

The quarter of a century which has elapsed since your Association first met here, has marked gigantic strides in the work of the Sabbath School generally, as well as in that of your Association, which represents the aggregation of its life and power in this Province.

The uniform lesson plan which in 1869 was ripening its beneficence, has since struck its roots deeply into our system, unifying and strengthening our operations in a sense that cannot be expressed by the word "sentiment." The sweep of our co-operation has, during this period, broadened from national to international, until now the organization of a World's Convention, whose President we are honored to welcome to our midst at this time, has touched with its mission continental heathendom, as well as the isles of the distant seas—"from Greenland's icy mountains to India's coral strand."

Your Association, then extending to the sister Province of Quebec, has since become confined to Ontario alone, a flourishing organization having been secured in Quebec. Whilst the Sabbath Schools and scholars of the Province have each been increased threefold, the income of the Association has risen from \$700 to \$4,200. Four secretaries are now in charge of the multiplied departments and details of the work, and whilst in 1869 the organization was almost entirely provincial, about three hundred local organizations now exist, and we are nearing the end kept in view of securing an Annual

Convention reasonable worker in the Prov

It is fitting to no tion, Hon. Billa Fli School in Canada, a have both been call sacred song fell as joined the upper ch the previous Bellev spirits of just mer Newton, the apostle and others. "The promises." During the ranks of our co faith and faithful n Hicks. Suitable m sation in the course gress of the past y the period of your work has there been as to the importance sacrifice for securi there individual ins tian people, but the that in a very few thus blind to the pr Church of Christ in

The year has b specializing of the respectively. The o Convention, has bee predecessor, Rev. J this department of your Committee w Duncan to act gratu the Province. Mrs. in this "Nursery" forgiven for saying our Association is expressed in words, correspondence, and and sustain the gro at this point of our My familiarity with every element of pr temptation to refer phases of our work. special fields of my e

Convention reasonably accessible to every individual Sabbath School worker in the Province.

It is fitting to note that the honored president of the '69 Convention, Hon. Billa Flint, who had been a teacher in the first Sabbath School in Canada, and the beloved general secretary, Rev. W. Millard, have both been called home, whilst Prof. Sherwin, whose ministry of sacred song fell as a benediction upon the Convention of 1876, has joined the upper choir. Among others who took prominent part in the previous Belleville Conventions, and who are now among "the spirits of just men made perfect," may be mentioned: Rev. Dr. Newton, the apostle of child religion; Revs. Dr. Nelles, Dr. O'Meara and others. "These all died in faith," and now "inherit the promises." During the year that has now closed, there have gone from the ranks of our committees and work two who were at once men of faith and faithful men, viz., Rev. Wm. J. Maxwell and Rev. T. W. Hicks. Suitable memorial records will be submitted for your endorsement in the course of the present Convention. Coming to the progress of the past year, it may be stated generally that never within the period of your present General Secretary's acquaintance with the work has there been so universal a manifestation of a deep conviction as to the importance of the issues involved, and so unwearying a self-sacrifice for securing accordant equipment for service. Here and there individual instances of indifference are still found among Christian people, but these are so rare in our Province as to make it certain that in a very few years oblivion will be the home of those who are thus blind to the principles which lie at the foundation of the future Church of Christ in its regenerating mission to this old earth of ours.

The year has been memorable in our history by the greater specializing of the work in the Normal and Primary Departments respectively. The office of Normal Secretary, constituted at the last Convention, has been put in charge since February last of my beloved predecessor, Rev. John McEwen, who will himself report progress in this department of our work; whilst in the middle of the year, your Committee were favored by the very generous offer of Mrs. Duncan to act gratuitously in the capacity of Primary Secretary for the Province. Mrs. Duncan will also present her report of operations in this "Nursery" Department of our Mission. I may, however, be forgiven for saying what she will probably forget to say, viz., that our Association is under a greater obligation to her than can be expressed in words, for the unwearying efforts made by voluminous correspondence, and by visiting County and City Conventions to incite and sustain the growing interest in the vital responsibilities that lie at this point of our contact with the new generation for Bible culture. My familiarity with the field, as a whole, and my equal concern for every element of progress in whatever department, present a strong temptation to refer to the encouragement manifest in these specific phases of our work. I must forego, however, to encroach upon the special fields of my esteemed colleagues in the service.



The demands made upon the General Secretary have been even more exacting than in any previous year, including 423 distinct engagements, and, as will be seen by the tabulated record on page x., they have come from fifteen out of the nineteen districts into which the Province is divided, involving nearly 9,000 miles of travel. The other four districts in north-west Ontario were this year visited by the Normal Secretary. My efforts have been chiefly directed to aiding existing organizations in their Annual Conventions and other gatherings, and to the constitution of organizations in counties and townships where such advantages were absent. In all, 83 conventions have been attended, viz., 33 of counties, 43 of townships, and 7 of cities and towns, these ranging over the whole field except the extreme north-west as before-mentioned, thus affording a general view of the condition and progress of our work. There are one or two notably barren spots in the Province, which for obvious reasons I refrain from localizing, beyond saying they are points which, for the most part, have been deprived of much cultivation from the Provincial Executive, owing to the expense of reaching them so often as desirable in their condition of need. Before *permanent* results can be secured in these localities, the Provincial Committee will need to be *able*, as it is willing, to spend the necessary men and time and money needed to rouse the convictions of somnolent "Christians." There are counties where annual conventions must be called, and county obligations assumed for some years by the Provincial Executive, until "live" Christians have had time to grow. Organizations have been initiated at considerable cost of time and trouble, and committed to the charge of local officers who, if they treated their own business with the indifference to assumed obligation which has characterized their regard for the Lord's work, would have been bankrupt in resources and reputation ere this. It is useless to reorganize in such places until faithful workers are found, or else grown in the garden of our Sabbath Schools themselves. Then again, points have been found where complete ignorance as to the mission, if not the existence, of your Association prevailed both among pastors and people, and attempts to secure organization in the interests of Sabbath School work has been there attended by almost insuperable difficulties. Programmes and circular letters soliciting even the co-operation or announcement of meetings were alike unheeded, and your Secretary, in three or four cases, found his advent unexpected; and unless complete defeat was to be accepted with no better prospects for future success, steps had to be taken to overcome this inertia even at the cost of seeming to antagonize the judgment of those whose opinion in such matters should lead the van of Christian progress. Blank circulars and programmes were therefore filled up, calling a meeting in the interest of the spiritual culture of the children, and sent through the children themselves to every home. Sabbath School superintendents and teachers were personally interviewed and a solid

organization started whose want of knowledge simply difficulties in they were seized practicability to re

Having stated the obstruction, I am loyal, self-sacrificing Schools has been to such evidence, not the laborers are m Conventions have every part of their been practical and solution of many a hitherto weary toil restful faith in the bearing precious seed ing his sheaves with to our work, our h dispel all indifference of the pupil to be in the sphere to wh comes the chiefest the kingdom of God be so absorbed by leave but the dregs alone will constitute already looms upon

No more significant be given than that the Province to the all, in the numbers brought to a decision joined the fellowship evidence become, the sweep like a holy system seem to assure the practical faith smitten kings of Israel full of ditches;" and exhibit our faith, "His salvation" like at our convention growth of spiritual vention about seven earnest prayer in t

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organization started, and to their honor, be it said, those friends whose want of knowledge, rather than of interest, has seemed to supply difficulties innumerable, were most generous in their help when they were seized of the objects contemplated and their manifest practicability to reasonable Christian effort.

Having stated these few and exceptional circumstances of temporary obstruction, I am free to record that the all but universal evidence of loyal, self-sacrificing concern after greater efficiency in our Sabbath Schools has been to me an occasion of perpetual gratitude to God for such evidence, not only that "the harvest truly is great," but that the laborers are more and better as the field broadens and ripens. Conventions have been crowded with hungry, wide-awake souls from every part of their constituencies. The discussions of themes have been practical and practically dealt with, bringing new light to the solution of many a discouraging difficulty, sending many hundreds of hitherto weary toilers back to their classes and schools with new and restful faith in the assurance that "He that goeth forth *and weepeth*, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." When we reach the "weeping" attitude to our work, our hunger for every equipment, divine and human, will dispel all indifference in study and preparation, both of lesson and of the pupil to be moulded by its power. When our service of God in the sphere to which He calls us, whether secular or religious, becomes the chiefest concern of life, when in other words we "Seek first the kingdom of God and his righteousness," then our souls will not be so absorbed by interests that are temporal and temporary as to leave but the dregs of our wearied hours for laying up treasures which alone will constitute wealth in the land just beyond the shadow which already looms upon our horizon.

No more significant evidence of the real progress being made could be given than that afforded by the testimony of Conventions all over the Province to the increase in numbers in attendance, and most of all, in the numbers of young people who during the year have been brought to a decision of practical faith in Christ Jesus, and have joined the fellowship of the Church. So universal has this precious evidence become, that visions of a coming spiritual revival which may sweep like a holy infection throughout our whole Sabbath School system seem to assume a promised and speedy reality, awaiting only the practical faith enjoined by the prophet Elisha upon the thirst-smitten kings of Israel and Edom, when he said "make this valley full of ditches;" and so if in prayerful and practical preparation we exhibit our faith, "God, even our own God, shall bless us" and shew us His salvation "like rain upon the mown grass." The prayer services at our conventions are not without corresponding evidence of the growth of spiritual power in our work. At the Kent County Convention about seventy assembled, "a great while before day," for earnest prayer in this special interest.



### ORGANIZATIONS.

During the year THIRTY-FIVE new associations have been constituted, five of counties, two of towns, and twenty-eight of townships. Half of these have been in the COUNTY OF GREY, which a year ago possessed but one (township) organization, and is now a banner county, with three county and fifteen township organizations, in addition to one for the town of Owen Sound; all in my judgment presenting promise of permanence and growth. VICTORIA has also become a banner county by the organization of six townships as well as the county, and of the town of LINDSAY. In North Hastings similar progress has been made by the organization of five townships. In addition to these a most interesting association was initiated in the town of PORT HOPE, which secured the warmest co-operation of all denominations. There still remain the counties of BRUCE in Western Ontario, LINCOLN in Central Ontario, and RENFREW, LEEDS, LANARK, STORMONT, PRESCOTT and GLENGARRY in Eastern Ontario, to be reorganized. The first five having been organized on the plan of leaving counties to work out their own local growth, have died a natural death. The last three have a useful denominational organization, which, however, does not discharge our obligation to the other Sabbath Schools found in the locality. In every case where an attempt is made to organize a county by your secretary, at least, the county will be first approached through local organizations and the best effort made to secure reliable officers who will not starve to death by inanition. The young life thus inaugurated, too much stress cannot be laid upon the urgent need of local township and town organization if the wider Association is to bear fruit or even attain existence. Some TWO HUNDRED townships are now organized, and hold conventions for the most part annually, in addition to which NINE CITIES and EIGHT TOWNS have also individual associations.

We are indebted to the generous kindness of Mr. G. M. Elliott and Mr. Jas. Bowerman, of Napanee, who spent considerable time in the interest of your Association last August in organizing FOUR municipalities, covering NINE townships in North Addington, at the same time visiting three existing associations, contributing at once an amount of inspiration which has proved a great blessing to the lone workers in that region, and representing your Association by their official relation thereto.

The weak point, however, in our whole Province in the matter of organization is, that your cities and large towns in which are multiplied organizations, not all or always conducive to Biblical and spiritual culture, together with the invasion of ceaseless entertainments of a purely worldly character, dissipate the Christian spirit needed for individual spiritual growth and organized and aggressive Christian service. I know of no plan to unite the Sabbath School forces of our cities but that recommended to your Executive in their semi-

annual gathering, townships, through the same manner No. 323, pp. 6 and

No greater task to present a diagnosis returns as are made schools, it being a straw." At much out early in the year report of leading the purposes of an was asked that there ample time for preparation result has been that been reported about been coming in with including the classification which counties have WESTERN ONTARIO, EACH, 45 PER CENT. WESTERN ONTARIO, No. 1, 90 per cent.; ONTARIO, 60 PER CENT. 70 per cent.; No. ONTARIO, 55 PER CENT. per cent.; No. 1, 5 ONTARIO, 54 PER CENT. per cent.; No. 5, 33

It is surely a regret secretaries, for the should be found in made to his denomination presumed, are at hand copies of these reports complete statistics, I wish secretary should prepare material for which and the recipe for send circular letters school secretary again additional one to the time; still a third township secretary) obtain the name of

annual gathering, viz., to divide them into wards corresponding to townships, through which we reach counties, and approach them in the same manner as above suggested for the latter. (See Circular No. 323, pp. 6 and 7.)

### STATISTICAL RETURNS.

No greater task can be imposed on your General Secretary than to present a diagnosis of the condition of the work from such meagre returns as are made by the various organizations and individual schools, it being equivalent to attempting to make "bricks without straw." At much cost of time and effort, blank forms were sent out early in the year, asking from each individual school a simple report of leading features of their growth and constitution for the purposes of analysis and comparison over the whole field. It was asked that these should be returned by July, so as to give ample time for preparation of report for your consideration. The result has been that almost exactly **one-half** the schools have been reported about the same as last year. Moreover, these have been coming in within three days of your Convention, and so precluding the classification and examination necessary. The order in which counties have reported is: CENTRAL ONTARIO, 75 PER CENT.; WESTERN ONTARIO, 57 PER CENT.; EASTERN AND NORTHERN ONTARIO, EACH, 45 PER CENT. The order in which schools have reported is: WESTERN ONTARIO, 66 PER CENT. (*i.e.*, District No. 2, 100 per cent.; No. 1, 90 per cent.; No. 3, 39 per cent.; No. 4, 27 per cent.); CENTRAL ONTARIO, 60 PER CENT. (*i.e.*, District No. 4, 85 per cent.; No. 5, 70 per cent.; No. 1, 45 per cent.; No. 2, 35 per cent.); EASTERN ONTARIO, 55 PER CENT. (*i.e.*, District No. 3, 67 per cent.; No. 4, 54 per cent.; No. 1, 51 per cent.; No. 2, 44 per cent.), and NORTHERN ONTARIO, 54 PER CENT. (*i.e.*, District No. 3, 90 per cent.; No. 2, 70 per cent.; No. 5, 33 per cent.; No. 6, 31 per cent.).

It is surely a reflection on the ambition of our Sabbath School secretaries, for the credit of their school records, that such difficulty should be found in securing returns, especially when *the last returns* made to his denomination are all that are asked, and, it may be presumed, are at hand, as every secretary worth the name will retain copies of these reports in his books. In seeking to secure more complete statistics, I would recommend that each county and township secretary should provide himself with a duplicate printer, the material for which need not cost more than about twenty-five cents, and the recipe for which may be had on application. Then let him send circular letters, which can be taken about one a minute to the school secretary again and again; if the first does not take, send an additional one to the Superintendent the second time and the third time; still a third to the pastor. If all three fail, then he (the *township* secretary) should either go in person for report or else obtain the name of every teacher in the delinquent school and mail



a request to each by same post, on the principle of Spurgeon's illustration of united prayer, viz., that in a certain hotel, in which it was next to impossible to secure the attention of servants, the commercial gentlemen agreed each to touch the button in his room at the same moment, which had the effect of securing hurried attention under the impression that something serious had happened. May be it would not need repeating, and so would not be likely to wear off.

**Educational Aspects.**—TEACHERS' MEETINGS.—The proportion of schools having TEACHERS' MEETINGS for Lesson Study is for the whole Province, so far as reported, 2,368, or 10 per cent., in the following order, viz.: *Central Ontario, 15 per cent.; Western Ontario, 10 per cent.; Eastern Ontario, 6 per cent.; and Northern Ontario, 5 per cent.*

**NORMAL CLASSES.**—Of these there are reported thirty-eight in the Province, of which eighteen are in Peel county and six in Norfolk, each of which counties has a Normal Secretary responsible for the prosecution of the work.

**PRIMARY UNIONS** flourish and afford real delight and practical help to teachers in this department, at Brantford, Galt, Hamilton, St. Catharines and Toronto, of which reports are found elsewhere.

**HOME READINGS** are more and more being applied at family worship on the line of the weekly lesson.

**Missionary Aspects.**—Much and growing emphasis has been given to the prosecution of the Home Class department and that of House to House Visitation. The existence of but seven Home Classes is reported as yet, but in several counties, especially that of Norfolk, active steps are being taken to put in operation this "missing link" of our Sabbath School system.

Cards for pledge and record, as well as explanatory circulars, will be mailed on application to General Secretary, on condition that use be made of them and results reported.

A Sabbath School and church-going census taken in one or more of our large cities and towns would reveal a field of conquest which is unknown because unsearched. Our city churches, unlike our city lamps, are placed chiefly where it is respectably light, and need exists that we should "light a lamp and sweep the house" in the darkest corners of it, until we find the lost pieces so precious in the sight of Him who died for their ransom.

**Spiritual Aspects.**—These afford occasion for devout thankfulness and for renewed and prayerful fidelity in our toil, doubting not the assuring promises that grow like spring flowers in the pathway of the Christian toiler.

There are in the schools reported 20,828 scholars, or twelve per cent., who are members of the Church, and as less than half the school membership is reported, it may reasonably be assumed that over 40,000 of our young charges are enlisted by public attachment to the

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Christ shout, for he  
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had complete return  
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These returns in  
membership are: E  
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5 PER CENT. For a  
9 PER CENT.; WEST  
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544; Oxford, 367;

**General Aspec**  
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Deer Park, Oct.

communion and service of the Church of Christ. Let the powers of darkness beware, for these are "growing up," and let the soldiers of Christ shout, for here is our best blood and our most elastic nerve for the fray against the battlements of sin. Moreover, their years and strength are future, while ours is, for the most part, in the past tense. Of the 20,828 church members, no less than 4,425 (or twenty-one per cent.) have been added during the year just closing. It would have been worth all the trouble involved by our secretaries to have had complete returns even of this item only, for the fresh zest it gives to our flagging energy to see the seed growing.

These returns in the order of their location and for total church membership are: EASTERN ONTARIO, 15 PER CENT.; CENTRAL ONTARIO, 14 PER CENT.; WESTERN ONTARIO, 9 PER CENT.; NORTHERN ONTARIO, 5 PER CENT. For additions during present year: CENTRAL ONTARIO, 9 PER CENT.; WESTERN ONTARIO, 8 PER CENT.; EASTERN ONTARIO, 4 PER CENT.; NORTHERN ONTARIO,  $\frac{1}{2}$  PER CENT. of the total reported additions. The counties returning the largest additions are: Norfolk, 544; Oxford, 367; Elgin (E.), 342; Wellington, 335; and Peel, 334.

**General Aspects.**—It only now remains to mention some of the features which cheer or hinder our work generally. Of the thirty-seven counties or cities reporting, no less than twenty-one report a marked increase of interest, as manifest in greater regularity of attendance and keener interest in home-study on the part of both teachers and scholars; whilst eleven counties record gratifying increase in conversions and attachments to Church. It is pitiful to report that no less than fourteen counties concur in lamenting this apathy of the parents of our scholars as to the interests of the schools where the highest good is sought to be conferred on their offspring. While but one county acknowledges evidence of growing interest from this source, five are hampered for lack of accommodation, three from want of training for their teachers, while nearly all agree in bemoaning the common difficulty of retaining especially the boys beyond the years of early youth.

And now, bowing at the feet of Him from whom we have our commission, let us hear afresh the charge He gives us:

"When ye pass over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land before you, and destroy all their figured *stones*, and destroy all their molten images, and demolish all their high places, and ye shall take possession of the land . . . for unto you have I given the land to possess it."

ALFRED DAY, *General Secretary.*

Deer Park, Oct. 22, 1894.



**TABULATED RECORD OF THE GENERAL SECRETARY'S  
WORK FOR THE YEAR.**

	Miles Travelled.	New Organizations Constituted.			Conventions Attended.			S. S. Anniversaries, Sabbath Schools Visited in Session.	S. S. Sermons.	Addresses on S. S. Work.	Children's Meetings Addressed.	Institutes Held.	Conferences Held.	Teachers' Meetings for Lesson Study.	Question Drawers Answered.	Meetings in Interest of Organization.	General Services.	Total.		
		County.	Township.	City.	County.	Township.	City.													
INTERNATIONAL.....	290	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	
PROVINCIAL.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	22	
<b>Eastern Ontario—</b>																				
1 Dundas.....	337	..	..	..	1	..	..	..	..	..	3	..	1	..	..	..	..	..	4	
1 Russell.....	52	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..	6	
2 Grenville.....	219	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	2	
2 Ottawa.....	12	..	..	..	..	..	1	..	..	..	1	..	..	..	..	..	..	..	6	
Frontenac South.....	20	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	22	
Hastings North.....	350	..	5	..	1	5	..	..	..	..	3	..	2	1	..	..	..	..	2	
Hastings South.....	270	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	5	
3 Lennox and Addington.....	41	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	7	
Addington North.....	293	..	..	..	..	1	..	..	..	..	3	..	1	..	..	..	..	..	6	
Prince Edward.....	158	..	..	..	1	..	..	..	..	..	..	..	1	..	..	..	..	..	6	
Belleville.....	40	..	..	..	..	..	..	4	..	1	1	..	4	..	..	..	..	..	2	
Kingston.....	163	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	7	
Durham East.....	119	..	..	1	1	..	..	..	..	..	1	..	1	..	..	..	..	..	7	
Durham West.....	186	..	..	..	1	..	..	1	..	..	..	..	..	..	..	..	..	..	5	
Northumberland.....	84	..	..	..	1	..	2	..	..	..	4	..	1	..	..	..	..	..	11	
4 Peterboro'.....	376	..	..	..	1	..	..	..	..	..	2	..	1	..	..	..	..	..	6	
Haliburton.....	216	..	..	..	1	..	3	..	..	..	2	..	..	..	..	..	..	..	15	
Victoria.....	190	1	6	1	..	..	1	..	..	..	4	..	1	..	..	..	..	..	..	
<b>Central Ontario—</b>																				
York East.....	10	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	(t)	
York West.....	75	..	..	..	..	..	..	1	..	..	8	..	..	..	..	..	..	..	1	
1 York North.....	63	..	..	..	1	..	..	..	..	..	1	..	1	..	..	..	..	..	2	
Toronto.....	..	..	..	..	..	..	..	5	..	..	1	..	4	..	..	..	..	..	14	
Ontario North.....	320	..	..	..	1	..	..	1	..	..	2	..	1	..	..	..	..	..	8	
2 Simcoe North.....	165	1	3	..	1	3	..	..	..	..	3	..	1	..	..	..	..	..	5	
Muskoka.....	110	..	..	..	1	..	..	..	..	..	1	..	1	..	..	..	..	..	4	
3 Simcoe South.....	103	..	..	..	..	..	..	2	..	..	2	..	1	..	..	..	..	..	24	
Grey East.....	506	1	4	..	1	5	..	..	4	..	6	..	5	2	..	..	..	..	13	
Wellington.....	521	..	..	..	1	3	..	..	..	..	4	..	1	4	1	..	..	..	5	
Peel.....	97	..	..	..	1	..	..	1	..	..	3	..	1	..	..	..	..	..	3	
Halton.....	71	..	..	..	1	..	..	..	..	..	2	..	1	..	..	..	..	..	2	
4 Dufferin.....	116	..	..	..	..	1	..	..	..	..	4	..	..	..	..	..	..	..	6	
Waterloo.....	114	..	..	..	1	..	..	..	..	..	4	..	..	..	..	..	..	..	6	
Wentworth North.....	187	..	..	..	..	2	..	..	..	..	..	..	1	..	..	..	..	..	2	
Geoph.....	98	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	4	
W. Ind.....	86	..	..	..	1	..	..	..	..	..	3	..	..	..	..	..	..	..	3	
5 Haldimand.....	15	..	..	..	..	..	..	1	..	..	2	..	1	..	..	..	..	..	1	
Hamilton.....	66	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	
<b>Western Ontario—</b>																				
Norfolk.....	450	..	..	..	1	6	..	1	..	8	13	..	4	3	2	4	2	..	..	36
1 Brant.....	107	..	..	..	1	..	..	..	..	..	3	..	2	..	..	..	..	..	..	4
Oxford.....	29	..	..	..	1	..	..	..	..	..	2	..	1	..	..	..	..	..	..	5
Elgin East.....	10	..	..	..	1	..	..	..	..	..	2	..	2	..	..	..	..	..	..	2
Perth.....	392	..	..	..	..	1	..	..	..	5	..	..	2	..	..	..	..	..	..	12
2 Bruce West.....	247	..	..	..	..	1	..	1	1	1	..	..	2	..	1	..	..	..	7	
St. Catharines.....	8	..	..	..	..	..	..	1	..	1	1	..	2	..	..	..	..	..	..	4
Middlesex.....	170	..	..	..	1	..	..	..	..	1	1	..	1	..	..	..	..	..	..	3
3 Lambton.....	154	..	..	..	1	..	..	..	..	..	2	..	1	..	..	..	..	..	..	5
Kent.....	342	..	..	..	1	..	..	..	..	..	2	..	1	2	..	..	..	..	..	6
4 St. Thomas.....	121	..	..	..	..	..	1	..	2	2	..	..	1	2	..	..	..	..	..	7
<b>Northern Ontario—</b>																				
*Rainy River.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
*Thunder Bay.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
*Algoma.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
*Manitoulin.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
*Nipissing.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6 Parry Sound East.....	85	..	..	..	1	..	..	..	..	..	1	..	1	..	..	1	1	1	..	5
Parry Sound West.....	206	..	..	..	1	..	..	..	..	2	2	1	2	1	..	..	2	..	..	10
Grey South.....	121	1	5	..	1	5	..	..	3	5	5	6	2	2	..	3	6	1	..	28
Grey North.....	198	1	5	1	1	5	1	..	1	2	4	4	2	1	..	2	5	(t)	..	21
Totals.....	8784	5	28	3	33	43	7	16	15	59	136	63	41	15	7	38	57	7	423	

\* Visited by Normal Secretary. (t) Y. M. C. A. (‡) Baptist Association. § See Perth.

Dr. MACLAREN—This address was read before the Executive committee to make recommendations, seconded by Dr. HARVEY. That the Report of the printed proceedings of the Conference be forwarded to the General Secretary. Dr. MACLAREN then presented the General Secretary's Report.

**REPORT OF THE SUB-COMMITTEE**

Your Committee recommends:

1. That the organization of Conferences to be held at intervals for the speedy organization as cannot now be secured by the Executive.
2. That an effort be made to correspond to our needs and to be supervised by a committee.
3. That a method for securing a request that they report to the Conference.

**REPORT OF THE**

Rev. J. McEWEN read his report. DEAR FELLOW-WORKERS: At our meeting, May 23rd, we discussed the Province of Ontario, enumerating that must be kept in view, the normal form of all departments of personal work, as directed by personal desire and published. Up to that time, eighteen cities and towns west of Toronto and in all eighty-one Institutes attendance ranging from evening services. A threefold and three conclusions as submitted, and there was the days to come, "Growth"

Dr. MACLAREN—This admirable Report of the General Secretary was read before the Executive Committee, who referred it to a sub-committee to make recommendations as to its contents, and I beg to move, seconded by Dr. HARRISON, the following resolution :

That the Report of the General Secretary be published in the printed proceedings of the Convention, and that the following recommendations of the General Executive thereon be adopted. Carried.

Dr. MACLAREN then presented the report of the sub-committee on the General Secretary's Report.

REPORT OF THE SUB-COMMITTEE ON THE REPORT OF THE GENERAL SECRETARY.

Your Committee recommend :

1. *Re* the organization of unorganized counties, That the District Conferences to be held at this Convention provide as far as possible for the speedy organization of these counties, and such organization as cannot now be secured be undertaken by the new Central Executive.

2. That an effort be made to organize our cities by *ward* organizations, to correspond to our Township Associations—these to report to, and to be supervised by, a central organization in each city.

3. That a method for securing better statistics from our schools be referred to the Conference of County and Township Secretaries, with a request that they report thereon.

(REV.) C. W. WATCH, *Secretary*.

REPORT OF THE NORMAL SECRETARY, 1894.

Rev. J. McEWEN read his report as follows :

DEAR FELLOW-WORKERS: In our brief report at the semi-annual meeting, May 23rd, we outlined the history of Normal Work in the Province of Ontario, enumerated a few of the controlling principles that must be kept in view, directing attention to the growing educational form of all departments of religious enterprise, and that Normal Work, as directed to Sabbath School Teachers, is in the line of personal desire and public need.

Up to that time, eighteen counties had been visited—the principal cities and towns west of Toronto; had held Institutes for two days, and in all eighty-one Institute services had been conducted, with an attendance ranging from forty to three hundred at afternoon and evening services. A threefold impression of hopefulness was set forth, and three conclusions as to the future conduct of the work were submitted, and there was left lingering in the mind **One word** for the days to come, "**Growth,**" and how it shows itself.



Self satisfied teachers are fewer. Teachers, formerly on speaking acquaintanceship in the same school and community, are now in fellowship, by the agencies of a teachers' meeting, a Sabbath School committee, a teachers' Convention, or Institute, or Normal class in the locality; and we may reasonably hope that, in the march of events, teacher-equipment will become a practical concern to every pastoral charge, whether one or a group of congregations; these in turn consolidated into an inter-denominational township meeting for two or three days successively, and the best material of those in attendance sent up by the Churches to a County Institute extending over two or three weeks; these eventually supplying candidates for a Provincial Institute, extending over three months—and these select souls, with increased devotion to Christ and mental activity, returning to their county, township, or congregation, with a larger outlook, a fuller equipment, and a deeper fellowship with the English Bible, and through it with our God and Father who speaks to us through that English Bible. This programme, as an aim and ideal, is the present duty of the Normal Department.

By God's blessing on such a line of endeavor, the teachers' meeting, the educational work of a congregation and community would be put on a more hopeful and fruitful basis. This we submit as the present goal of the Provincial Executive in the Normal Department. This course would quicken and direct local workers; it would magnify the work in all the wisdom of success or failure, for by success or in failure is progress attained. Itinerant Normal Work is not an end in itself, nor does it mean in the above programme that there should be less itinerant Normal Work, but that a worthy ideal be kept in view.

**The Present Infirmity of the Sabbath School Institute** in some quarters, is, that the chief and willing promoters are devoid of information concerning the arrangement and management of an Institute programme, and the itinerant instructor is expected to "*Be all and end all*" in such a programme.

In every community there are hungry men and women waiting at the pool for the stirring of the waters; and when the rippling begins, there is no one to take them by the hand and help them up. Normal Work, like the magnet drawn through the sand, finds the precious ore lost in the mass. Our prayer is, "Establish thou the work of our hands upon us."

**Our Constituency.**—46,000 teachers and officers, 383,000 scholars to be influenced.

**Our Creed and Text-Book, the English Bible.**—Supplemented by the recognized principles of teaching.

**The Agency.**—The Church of Christ, the Sabbath School Association of Ontario, brought by the good hand of God to the twenty-ninth year of its history, inter-denominational and international. The work to be done is obligatory on all, for the highest welfare of all.

The work done since May Central Executive. The completed in due time, with ment on the field. As the s arrangements increased. Pa County of Peterboro', com work, with evening meetin August was given to the Co day with very encouraging the Normal Secretary and held Institutes in every to the town of Simcoe ought t

**On the second day** western Ontario, and the pr has been carried out, embr Readiness to co-operate, an the Executive in Normal V any part of the older Ontar

The section of country re *New Ontario.* The dista is great. The great lone another on the railway are of our Protestant populatio all the Churches can give t denominationalism everyth the face of organized Sab view of the possible future is laid under increasing ob of emphasizing the import instruction in the Word District, Port Arthur and Rat Portage in the Rain the Algoma District, are manufacturing enterprise, population. Of Algoma services were given at No Arthur and Fort William, three days with six service the past. The Executiv pledged themselves to aggr

Sault Ste. Marie held a two on each side of the ri organized into sub-district each section, to whom is c in that portion of the fie North Bay paid in advan William promised, in m

The work done since May 23rd has been reported monthly to the Central Executive. The programme issued in March last was completed in due time, with but one failure, owing to mismanagement on the field. As the season advanced, the difficulties of making arrangements increased. Parts of July and August were spent in the County of Peterboro', combining rest and preparation for future work, with evening meetings at available points. The last week in August was given to the County of Norfolk, holding two meetings a day with very encouraging results. This county, under direction of the Normal Secretary and the aggressive plans of Mr. Donly, has held Institutes in every township, and a three weeks' Institute in the town of Simcoe ought to be considered in the near future.

**On the second day of September** we started for North-western Ontario, and the programme of work previously agreed upon has been carried out, embracing from September 2nd to October 11th. Readiness to co-operate, and appreciation of the advance step taken by the Executive in Normal Work, were marked to a degree equal to any part of the older Ontario.

The section of country referred to may appropriately be designated *New Ontario*. The distance between the centres of population is great. The great lone stretches from one divisional point to another on the railway are depressing, but at each there are groups of our Protestant population, who are receiving all the attention that all the Churches can give them, often under circumstances that make denominationalism everything but inspiring to moral courage. In the face of organized Sabbath-breaking and whiskey-selling, and in view of the possible future of this part of Ontario, this Association is laid under increasing obligation to do whatever it can in the way of emphasizing the importance of Sabbath School work and home instruction in the Word of God. North Bay in the Nipissing District, Port Arthur and Fort William in the Thunder Bay District, Rat Portage in the Rainy River District, and Sault Ste. Marie in the Algoma District, are all centres of agricultural, mining and manufacturing enterprise, and destined to be greatly enlarged in population. Of Algoma this is specially true. Four days and six services were given at North Bay. Five days were given to Port Arthur and Fort William, with seven services. Rat Portage received three days with six services, and is more hopefully organized than in the past. The Executive met at the close of the meetings and pledged themselves to aggressive work in the coming year.

Sault Ste. Marie held an international gathering of four sessions, two on each side of the river. This large and important district is organized into sub-districts, with an interested worker appointed for each section, to whom is committed the duty of holding a Convention in that portion of the field and report to the District Executive. North Bay paid in advance for 1895, \$20. Port Arthur and Fort William promised, in meeting assembled, \$40. Sault Ste. Marie



promised \$20, and paid \$10 in advance. One matter on which these fields are of one mind, viz., that whatever help the Association can give should be given in the latter part of July or in the month of August, and we urge that whatever official help may be given, a fresh appeal should be made for volunteer service in Nipissing District and the northern shore of Lake Superior. There are many small but important points that ought not to be overlooked any longer.

**Normal Examinations.** In accordance with the decision of the semi-annual meeting in May, the Provincial Examinations were held on the 28th day of September, and a hopeful commencement made, setting in place the key-stone in the arch of Normal Work. The report will be presented in detail at the time appointed on the programme.

We deem it worth while to set forth the educational value to our work in these annual examinations. They stimulate and steady the aim of many an earnest and aspiring soul; they become a test of attainment to many timid and modest spirits. The fear of failing is not modesty but selfishness.

Examinations are deemed necessary in all departments of educational work, except **Sabbath Schools**.—Religion is so good and sacred a matter that it will take care of itself, and some pious people have a delusive idea that Normal Work examinations, and recognition of the same, will have the tendency to secularize the mind of the Sabbath School teacher—yea, there is danger of creating invidious distinctions between the better equipped and the less qualified teacher. All this is supposition, and in the future tense, and when we come to it the Church can deal with it on its own merits.

The ordinary and necessary methods of getting, giving, of testing and riveting all knowledge of religion or everyday concerns will quietly assert themselves by an annual examination. This course wisely persevered in will help to break in upon the self-satisfied apathy of so many. These are indirect and subordinate results.

**The Immediate and Direct Benefits** are the cultivation of independent thought on all subjects presented to the mind by the teacher or the printed page—strengthening the individuality by the expression of that thought, orally or in writing, and thus increasing the personal power of the teacher; and this is not reached or expressed by an exercise in addition, but by an experience in simple proportion, *What I was, what I am, and what I ought to become*—an examination helps to this estimate.

Examinations, after earnest work, deepen interest. The mental outlook has been enlarged, a sense of personal life has been quickened, floating and unrelated truths have been brought into perspective in the light of the Word of God, giving a larger grasp of the Book we teach, the value of good organization in school work, a keener and wiser recognition of the difference and importance of

helpful and discouraging elements of efficiency are for the teaching of the and an outcome of, pers

These are some of t accompany preparation in religious knowledge. influence in the school a

This is one of the a souls—getting ready for proceeds from the thron river that maketh glad t

I shall forbear present in closing to express our tion and hospitality.

To bring this report t progress in this departm

1. That in future, wh town, the pastors an prayer and counsel as arrangements to give a p

2. That it be an aim to have an Institute in this be carried on with a county town.

3. That the next Prov of September, 1895.

4. It is further reco put into the hands of t action be taken thereon

That recommendation Conference of County decisions come to be p Normal Committee.

All of which is respec

Belleville, October 24

Rev. Mr. FAWCETT: and there is no part o this Association. The the fifty-four years of n of grace when they hav two Sabbath Schools i young lawyers, both of

helpful and discouraging conditions and how to get them. These elements of efficiency are not sought or contemplated as substitutes for the teaching of the Divine Spirit, but they are contributory to, and an outcome of, personal spiritual life.

These are some of the possible and positive results that may accompany preparation for and wrestling with examinations, even in religious knowledge. Lift the teacher, and you enlarge his influence in the school and congregation of which he is a member.

This is one of the agencies for "Deepening the Waterways" in souls—getting ready for a larger inflow of the water of life that proceeds from the throne of God and of the Lamb. "This is the river that maketh glad the city of God."

I shall forbear presenting statistical results at present. We desire in closing to express our thanks to all the workers, for their co-operation and hospitality.

To bring this report to a practical issue and indicate the line of progress in this department of work, we recommend:

1. That in future, when an Institute is to be held in a city or town, the pastors and superintendents be called together for prayer and counsel as to the programme to be followed, making arrangements to give a prominent place to the devotional element.

2. That it be an aim of every county executive, as far as possible, to have an Institute in every township, at a central point, and that this be carried on with a view of an extended session of work in the county town.

3. That the next Provincial Examination be held on the 27th day of September, 1895.

4. It is further recommended, that the first recommendation be put into the hands of the chairman of the Pastors' Conference, and action be taken thereon at that Conference.

That recommendation No. 2 be committed to the chairman of the Conference of County and Township Secretaries, and, also, that decisions come to be placed upon every programme issued by the Normal Committee.

All of which is respectfully submitted.

JOHN MCEWEN, *Normal Secretary.*

Belleville, October 24, 1894.

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Rev. Mr. FAWCETT: I labored for five months in Algoma District, and there is no part of Ontario more deserving of the attention of this Association. The people are second to none I have ever met in the fifty-four years of my ministry for their attachment to the means of grace when they have the privilege of attending them. There are two Sabbath Schools in the Sault which are superintended by two young lawyers, both of whom were converted under Messrs. Crossley



and Hunter, and who are unsurpassed for efficiency and devotedness. Four-fifths of the population at the American Sault are Canadians, and that place is flourishing in a marvellous way both in Church and Sabbath School work. A new church was built in that neighborhood, and the largest subscribers were boys in the vicinity of Belleville when the last Convention was held in this church. We want a few noble volunteers to go up and assist in Sabbath School work a few months in the year; they might be laying a foundation for the future that will tell for this country at large. If the Protestants of Ontario will not do it, others will do it.

Dr. MACLAREN: The Report of the Normal Secretary is printed, and will be distributed during the recess. This report, like the others, has been before the Executive Committee, who referred it to a sub-committee, and they make the following recommendations:

#### REPORT OF SUB-COMMITTEE ON NORMAL SECRETARY'S REPORT.

Your Committee beg to report as follows, viz.:

1. We make reference with gratitude and satisfaction to the work of the Normal Secretary, and to the organization and holding of Normal Institutes in different sections of the Province, and recommend their continuance.
2. We call attention to the examinations held during the year, and recommend that the examinations set for the current year be made known as widely as possible in any manner deemed best by the Central Executive.
3. We recommend that the Central Executive appoint a Board of five examiners, who shall set the papers and select persons to preside at the places where such examinations are to be held, and that the Normal Secretary be a member of this Board.
4. We recommend the adoption of paragraphs 1, 2, 3 and 4 at the conclusion of the Normal Secretary's printed report.
5. That for the present year we recommend that the *Honor Course* shall be on "The Life of Christ," as outlined in the lessons from July 1st, 1894, to June 30th, 1895.

Respectfully submitted,

W. E. TILLEY, *Chairman.*

R. J. ELLIOTT, *Secretary.*

The report was received and adopted.

#### REPORT OF THE HONORARY PRIMARY SECRETARY.

President MOORE—I have pleasure in introducing a lady who has done noble work in the past year, one whose labors have been very much appreciated, and will be by you when you hear her report.

Mrs. WM. DUNCAN, Honorary Secretary, then read her report as follows:

In presenting the first Convention, I do so with have been permitted to ment of Sabbath School evidence of the awaker workers throughout this He is caring for His own accepted the reality of t in the unknown future, tion and better underst the hand which can han this beautiful Eden, all nature reveals her Creat of God's love, and in our mation of His love in H

The great problem in means of teaching the y torily solved until our preparation and in met Primary Work, the Pr valuable information is ing and Discipline of the are a wonderful safegua also offer opportunities o services, such as Christi sionary Sundays in the

The development of E sure, and now scarcely a being assigned to Prim Unions in Ontario—To Catharines—reports of v is germinating and bids of the elements in Prim fresh workers who have service for their Master. sibility in child-training seeds of knowledge we new appliances that so we ought to introduce t and, since progress is th your Secretary would re in every County Assoc quarterly, as circumstan be a member of the Cou and at least one session tion for the County be c elected at the Annual

In presenting the first Report of Primary Work to this Annual Convention, I do so with gratitude to our Master for the interest I have been permitted to see growing and developing in this department of Sabbath School work. Almost daily I receive some fresh evidence of the awakening into new life and energy of Primary workers throughout this Province. Truly the work is the Lord's and He is caring for His own, the lambs of the flock. We have at last accepted the reality of the great factor infant-building may become in the unknown future, Primary Methods being for the better adaptation and better understanding of the youngest. Understanding is the hand which can handle any tool. In educating the children on this beautiful Eden, all teaching should lead to Divine truth, for all nature reveals her Creator, the universe being the living expression of God's love, and in our text-book, the Bible, we read of the consummation of His love in His gift of Christ to us.

The great problem in the Sabbath School world to-day is the best means of teaching the young, and that problem will never be satisfactorily solved until our teachers are properly equipped in training preparation and in methods. For this object, in connection with Primary Work, the Primary Unions are being formed, and much valuable information is interchanged with regard to Methods, Teaching and Discipline of the different classes, and the varied experiences are a wonderful safeguard against common errors. These Unions also offer opportunities of discussing the manner of conducting special services, such as Christmas, Easter, Review, Temperance and Missionary Sundays in the Primary Class.

The development of Primary Unions in Canada has been slow but sure, and now scarcely a Convention is held without a special place being assigned to Primary addresses. There are now five Primary Unions in Ontario—Toronto, Hamilton, Brantford, Galt and St. Catharines—reports of which may be read later. Thus the seed sown is germinating and bids soon to become a healthy, living plant. One of the elements in Primary Work is the bringing out of new life and fresh workers who have consecrated their time and talents to this service for their Master. Recognizing the magnitude of our responsibility in child-training, we should endeavor to sow broadcast the seeds of knowledge we possess, and when we see new methods and new appliances that so many of our teachers are using with success, we ought to introduce them into every school in our fair Province; and, since progress is the aim of true religion and of true civilization, your Secretary would recommend the formation of a Primary Union in every County Association, which union could meet monthly or quarterly, as circumstances should dictate; at least one officer should be a member of the County Sabbath School Association Executive, and at least one session of the Sabbath School Association Convention for the County be devoted to Primary Work. Officers might be elected at the Annual County Convention for the County Primary



Teachers' Union, and arrangements made for future meetings. The County Primary Teachers' Union could keep in touch with the work of other Unions by correspondence and visiting other Unions, and also by literature on our special work.

In order to show how many places are interested in Primary Work, I shall outline the places I have visited, but I cannot begin to speak of the inquiries from many places in Canada by correspondence, and by visitors passing through Toronto. From British Columbia to Nova Scotia I have had questions asked, and in each of these distant parts we trust soon to hear of Primary Work being taken up. As to personal work, I commenced my teaching in Bolton on February 16th, 1894, where there were about two hundred adults and children present. In April I addressed a newly organized union in Hamilton, where there were about fifty teachers gathered to hear the lesson taught, and also to inquire how our Toronto Union was conducted.

In Ottawa I taught a class of between eighty and ninety teachers in Elgin St. Baptist Church. I also received a letter from St. Catharines, telling me of a newly organized Primary Union, asking for the usual general information, which was sent. Since then the President and Secretary have visited me in Toronto, and we had a Primary Conference. The St. Catharines Union is also progressing, as the report will show. On May 29th I was invited to Brussels, where the lesson for the following Sabbath was taught, and also an address on Primary Work was given. There were nearly five hundred present at afternoon and evening sessions, and there was much encouragement in the manner in which the new work was accepted. On September 17th, I accompanied Mr. Day to the Muskoka and Parry Sound District. At Gravenhurst we had three meetings, over a hundred being present. The Rev. Dr. Pope, of the London (England) Methodist Conference, was one of the audience. He expressed his great pleasure at the progressive work undertaken in Canada in the Primary Department, and most heartily endorsed it. From Gravenhurst Convention we went to Magnetawan; the meetings were full to overflowing and the enthusiasm was pronounced. Our next Convention was at Parry Sound. Here we had an Interdenominational Mass Meeting of children, addressed by Mr. Day and myself. We had also meetings on the following Tuesday and Wednesday. Besides, we sailed over in the *Glad Tidings*, the mission boat, to Parry Island, where we had an audience of Indians listening to the truths presented. They were very much interested in the pictures used in illustrating the lesson. In this northern district, many very kind words of commendation and expressions of hopefulness for the further extension of Primary Work in the future were expressed. The earnestness of so many people in coming so far to these Conventions is astonishing. The discomforts endured in travelling along these rough roads might put many of us to shame, who are unable to go to a Sunday School gathering unless we are in the mood. This is one of the

lessons I have learnt of self-sacrifice, personal speaks more eloquently faithful followers of our

In conclusion, my la been a true labor of lov lating any teacher to gr touch with Christ I an noble. I would I had secution. I regret I ha can judge the results of perfection, the meagre best imperfect, but with I have commenced, and remember, "The old, ol as to us. We sing of C that watched their flock in the highest." We si blood-stained cross, His our theme is ever, Jesu Him—something in th flower breathes His be waters proclaim His beautiful, He is reveal parents, teachers, simpl to Jesus. May Christ b us in the way, the truth and lead them "in the Amen.

Dr. MACLAREN—This the printed reports wh The General Executive

REPORT OF SUB-COMMI

The Committee expr their heartiest appreciat Primary Secretary, Mr and inspiring report, an 1. We recommend t Superintendent for Pri organize in the county,

lessons I have learnt on this trip. To be in earnest, often means self-sacrifice, personal surrender of all to the work in hand. This speaks more eloquently than words, the sincere desire to be more faithful followers of our Saviour.

In conclusion, my labor in connection with Primary Work has been a true labor of love, and if I have been instrumental in stimulating any teacher to greater efforts to bring the children into closer touch with Christ I am happy. The work is great, and true, and noble. I would I had more gifts and time and means for its prosecution. I regret I have not more to show for my work, but who can judge the results of influence? Let no one measure, by a scale of perfection, the meagre product of reality. All earthly service is at best imperfect, but with humility I ask Jesus to consecrate the work I have commenced, and to accept it as done in His name. Let us each remember, "The old, old story" is ever as sweet to the young hearts as to us. We sing of Christ's birth, of the manger, of the shepherds that watched their flocks by night, of the angels' song, "Glory to God in the highest." We sing of Christ's sorrows, His cruel death on the blood-stained cross, His resurrection, His throne in heaven. Yes, our theme is ever, Jesus. In the dawning of the morning we feel Him—something in the evening shadows speaks His praise, the flower breathes His beauty, the stars shine His love, the rushing waters proclaim His power. In all that is grand, or great, or beautiful, He is revealed. All join in the everlasting song. Then parents, teachers, simply, prayerfully and tenderly lead the little ones to Jesus. May Christ be the pilot to the wheels of thought and guide us in the way, the truth and the life, so that we may teach the young and lead them "in the paths of righteousness for His name's sake." Amen.

(MRS.) HELENA DUNCAN, *Hon. Sec.*

Dr. MACLAREN—This report, like the others, you will find among the printed reports which will be placed in your hands presently. The General Executive make the following recommendations:

REPORT OF SUB-COMMITTEE ON THE REPORT OF THE HONORARY  
PRIMARY SECRETARY.

The Committee express their great pleasure in putting on record their heartiest appreciation of the efficient work done by the Honorary Primary Secretary, Mrs. William Duncan, and also of her excellent and inspiring report, and respectfully recommend as follows, viz.:

1. We recommend that every County Association shall appoint a Superintendent for Primary work, who shall, so far as practicable, organize in the county, city, town or village a Primary Union (com-



posed of primary and intermediate teachers and parents), and we further recommend that this Superintendent shall be a member of the County or City Executive.

2. The Primary Unions are urgently requested to adopt the helpful suggestions of the Honorary Primary Secretary in her Annual Report.

3. That the Primary Secretary issue circular leaflets giving full information for the help of the Primary Unions, and that the Provincial Association defray all expenses of publishing and circulating such literature.

4. In view of the fact that Mrs. Duncan has incurred considerable expense in the prosecution of her work during the past year, we recommend the Provincial Association to make her a grant of fifty dollars.

All of which is respectfully submitted.

W. T. HARRISON, *Chairman.*  
(REV.) O. R. LAMBLY, *Secretary.*

The report was adopted.

Rev. R. J. ELLIOTT moved, seconded by Mr. S. GIBSON, of Napanee, That, whereas the question of Sabbath Observance is of vital importance to the Sabbath School and the well-being of the community, it be an instruction to the Business Committee to prepare and present a resolution bearing on this subject. Carried.

The session closed at about 10.30, and the various SEPARATE CONFERENCES met. viz.: Pastors', Superintendents', Bible Class Teachers', Intermediate Class Teachers', Primary Teachers', Secretaries and Librarians', County and Township Secretaries'.

(For reports of these Conferences see Thursday.)

WEDNESDAY

After a service of prayer  
Mr. WOODHOUSE read

THE

J. J. WOODHOUSE, *in accordance with the bye-laws*  
*for the year 1893-94*

To Balance from last year

To Counties:  
North York, 1893-94  
Lennox and Addington

" "

Norfolk, 1893-94 . . . . .  
" per Mr. A.

Wellington, 1893-94  
" (free gift)

Peterboro', 1893-94 . . . . .  
Brant, 1893-94 . . . . .  
Peel, 1893-94 . . . . .  
" (free gift) . . . . .

East York, balance of  
" 1893-94

Halton, 1893-94 . . . . .  
Prince Edward, 1893-94  
" per

Oxford, 1893-94 . . . . .  
Haldimand, 1893-94 . . . . .  
Perth, balance of 1893-94  
" on account of

South Ontario, 1893-94  
" (free gift)

Lambton, balance of  
" on account of

Algoma, 1893-94 . . . . .  
" 1894-95, on

West Durham, 1893-94

Carried forward

## WEDNESDAY AFTERNOON, OCTOBER 24.

After a service of praise and prayer,  
Mr. WOODHOUSE read his report as Treasurer, as follows :

## TREASURER'S REPORT.

J. J. WOODHOUSE, in account with the Sabbath School Association of Ontario,  
for the year 17th October, 1893, to 15th October, 1894.

## RECEIPTS.

To Balance from last year.....		\$458 32
To Counties:		
North York, 1893-94.....	\$125 00	
Lennox and Addington, 1892-93.....	\$50 00	
"      "      1893-94.....	75 00	
	125 00	
Norfolk, 1893-94.....	90 00	
"      per Mr. A. J. Donly.....	10 00	
	100 00	
Wellington, 1893-94.....	62 50	
"      (free gift).....	25 00	
	87 50	
Peterboro', 1893-94.....	85 00	
Brant, 1893-94.....	80 00	
Peel, 1893-94.....	65 00	
"      (free gift).....	10 00	
	75 00	
East York, balance of 1892-93.....	10 00	
"      1893-94.....	60 00	
	70 00	
Halton, 1893-94.....	65 00	
Prince Edward, 1893-94.....	50 00	
"      per Mr. H. C. McMullen ...	10 00	
	60 00	
Oxford, 1893-94.....	50 00	
Haldimand, 1893-94.....	50 00	
Perth, balance of 1892-93.....	25 00	
"      on account of 1893-94.....	25 00	
	50 00	
South Ontario, 1893-94.....	35 00	
"      (free gift).....	15 00	
	50 00	
Lambton, balance of 1892-93.....	5 00	
"      on account of 1893-94.....	40 00	
	45 00	
Algoma, 1893-94.....	33 70	
"      1894-95, on account.....	10 00	
	43 70	
West Durham, 1893-94.....	40 00	
Carried forward .....	\$1,201 20	\$458 32



<i>Brought forward</i> .....	\$1,201 20	\$458 32
Nipissing, 1893-94 .....	20 00	
" 1894-95 .....	20 00	
North Ontario, 1893-94 .....	35 00	
Dundas, 1893-94 .....	35 00	
Middlesex, on account of 1893-94 .....	30 00	
Dufferin, 1893-94 .....	25 00	
Parry Sound West, 1893-94 .....	20 00	
South Wentworth, 1893-94 .....	20 00	
North Wentworth, 1893-94 .....	20 00	
Parry Sound East, 1892-93 .....	10 00	
" " 1893-94 .....	10 00	
North Hastings, 1893-94 .....	20 00	
Essex, 1892-93 .....	20 00	
Grenville, on account of 1893-94 .....	16 00	
Thunder Bay, on account of 1893-94 .....	15 89	
Russell, 1893-94 .....	15 00	
Muskoka, 1893-94 .....	15 00	
East Durham, on account of 1892-93 .....	11 00	
Haliburton, 1893-94 .....	6 20	
Manitoulin, 1893-94 .....	2 15	
	<hr/>	1,567 44
<b>To Cities :</b>		
Hamilton Sabbath School Association .....	115 00	
Guelph Sabbath School Association .....	40 00	
London Sabbath School Association : Queen's Avenue Methodist, \$10.00 ; Dundas Street Methodist, \$10.00 ; St. Andrew's Presbyterian, \$10.00 ; First Presbyterian, \$5.00 ; First Congregational, \$5.00 ..	40 00	
St. Catharines Sabbath School Association : Queen Street Baptist, 1892-93, \$4.00 ; Knox Church, 1892-93, \$5.00 ; St. Paul Street Methodist, 1892-93, \$5.00 ; Haynes Avenue Presbyterian, 1893-94, \$5.00 ; First Presbyterian, 1893-94, \$10.00 ; St. Paul Street Methodist, 1893-94, \$5.00 .....	34 00	
Kingston Sabbath School Association : B. W. Robert- son, \$10 00 ; Cooke's Presbyterian, \$5.00 ; Syden- ham Street Methodist, \$5.00 ; Queen Street Methodist, \$5.00 .....	25 00	
St. Thomas Sabbath School Association .....	18 00	
Belleville Sabbath School Association : Bridge Street Methodist .....	10 00	
	<hr/>	282 00
<b>To Townships, remitted direct to Treasurer :</b>		
St. Vincent and Meaford Sabbath School Association .....	5 00	
Innisfil Township Sabbath School Association .....	10 00	
Dummer Township Sabbath School Association .....	5 00	
Otonabee Sabbath School Association (Normal Work) .....	5 00	
	<hr/>	25 00
<b>To Collections at Provincial Convention, Toronto :</b>		
\$43.20, \$76.41, \$61.79, \$46.66 .....		228 06
<i>Carried forward</i> .....		\$2,560 82

<i>Brought forward</i>
<b>To Schools out of Toronto :</b>
Grimsby Presbyterian .
Brown Street Methodist
Knox Presbyterian, Act
Dickson's Corners . . . .
Copetown Methodist . . .
First Church, Port Hope
Brougham, Union . . . . .
Knox Church, Goderich
Maple Street Methodist
North Oxford, Union . . .
Presbyterian, Deseronto
Methodist, Deseronto . .
Thorold Presbyterian . . .
Coldsprings S. S. of O
Keene Methodist (Norm
<b>To Schools in Toronto—</b>
Knox Sabbath School, \$
Occident Hall Union Sa
Northern Congregationa
Central Presbyterian, 2
Erskine Church Sabbat
Elm Street Methodist . .
Jarvis Street Baptist . .
Yonge Street Methodist
Euclid Avenue Methodi
St. Paul's Methodist, 18
Parliament Street Meth
St. James' Square Presb
West Presbyterian . . . .
Old St. Andrews . . . . .
Woodgreen Methodist, . .
Westminster Presbyteri
Carlton Street Methodis
Metropolitan Methodis
Agnes Street Methodist
Bloor Street Presbyteri
Cooke's Presbyterian . . .
Leslieville Presbyterian
Broadway Methodist . . .
Sherbourne Street Meth
Bond Street Congregati
College Street Presbyte
Dovercourt Road Baptis
College Street Baptist . .
Parkdale Methodist . . . .
New Richmond Method
Trinity Methodist . . . . .
Queen Street Methodis
St. Enoch's Presbyteria
Berkley Street Method
East Presbyterian . . . . .
Olivet Congregational . .
Duchess Street Presbyt

*Carried forward*

458 32

*Brought forward* ..... \$2,560 82

To Schools out of Toronto :

Grimsby Presbyterian .....	10 00	
Brown Street Methodist, Port Hope.....	10 00	
Knox Presbyterian, Acton.....	10 00	
Dickson's Corners.....	6 00	
Copetown Methodist .....	5 00	
First Church, Port Hope .....	5 00	
Brougham, Union.....	5 00	
Knox Church, Goderich .....	5 00	
Maple Street Methodist, Collingwood.....	5 00	
North Oxford, Union.....	5 00	
Presbyterian, Deseronto.....	5 00	
Methodist, Deseronto .....	5 00	
Thorold Presbyterian .....	5 00	
Coldsprings S. S. of Otonabee (Normal Work).....	5 00	
Keene Methodist (Normal Work).....	3 00	
		89 00

To Schools in Toronto—

Knox Sabbath School, \$15; Bible Class, \$20.....	\$35 00	
Occident Hall Union Sabbath School, 2 years .....	30 00	
Northern Congregational .....	25 00	
Central Presbyterian, 2 years .....	20 00	
Erskine Church Sabbath School .....	15 00	
Elm Street Methodist .....	15 00	
Jarvis Street Baptist .....	15 00	
Yonge Street Methodist.....	15 00	
Euclid Avenue Methodist, 1892-93 .....	10 00	
St. Paul's Methodist, 1892-93 .....	10 00	
Parliament Street Methodist, 2 years .....	10 00	
St. James' Square Presbyterian .....	10 00	
West Presbyterian .....	10 00	
Old St. Andrews .....	10 00	
Woodgreen Methodist, 1892-93 .....	10 00	
Westminster Presbyterian .....	10 00	
Carlton Street Methodist, 1892-93 .....	10 00	
Metropolitan Methodist .....	10 00	
Agnes Street Methodist .....	10 00	
Bloor Street Presbyterian .....	10 00	
Cooke's Presbyterian .....	10 00	
Leslieville Presbyterian .....	10 00	
Broadway Methodist .....	10 00	
Sherbourne Street Methodist .....	10 00	
Bond Street Congregational .....	10 00	
College Street Presbyterian .....	8 00	
Dovercourt Road Baptist .....	5 00	
College Street Baptist .....	5 00	
Parkdale Methodist.....	5 00	
New Richmond Methodist .....	5 00	
Trinity Methodist.....	5 00	
Queen Street Methodist .....	5 00	
St. Enoch's Presbyterian .....	5 00	
Berkley Street Methodist.....	5 00	
East Presbyterian.....	5 00	
Olivet Congregational .....	5 00	
Duchess Street Presbyterian .....	5 00	
<i>Carried forward</i> .....	\$403 00	\$2,649 82

,567 44

282 00

25 00

228 06

2,560 82



<i>Brought forward</i> .....	\$403 00	\$2,649 82
Queen Street East Methodist ...	3 00	
Christ Church, Disciples .....	3 00	
Toronto Jail Sabbath School .....	2 00	
Broadview Avenue Congregational .....	1 00	
Simpson Avenue Methodist .....	1 00	
	<hr/>	413 00
<b>To Personal Contributions out of Toronto—</b>		
John Charlton, M.P. ....	20 00	
Hon. James Young, Galt .....	10 00	
John Drysdale, Dunboyne .....	5 00	
Mrs. J. A. Turnbull, Atwood .....	4 00	
Rev. J. H. Holmes, Nelles Corners .....	0 70	
Mr. Ellsworth, Dunchurch .....	0 50	
	<hr/>	40 20
<b>To Personal Contributions in Toronto—</b>		
Hon. S. H. Blake .....	350 00	
J. W. Flavelle .....	20 00	
J. K. Macdonald .....	15 00	
R. J. Score .....	15 00	
Alfred Day .....	15 00	
J. J. Woodhouse .....	15 00	
Elias Rogers & Co. ....	10 00	
Kilgour Bros. ....	10 00	
Northrop & Lyman Co. ....	10 00	
H. S. Howland .....	10 00	
Richard Brown .....	10 00	
The Lyman Bros. Co., Ltd. ....	10 00	
Taylor Bros. ....	10 00	
The Gurney Foundry Co., Ltd .....	10 00	
J. J. Maclaren, LL.D., Q.C. ....	10 00	
George A. Cox .....	10 00	
George Robinson .....	5 00	
A. T. Crombie .....	5 00	
Mrs. James Lesslie .....	5 00	
Davidson & Hay .....	5 00	
Samson, Kennedy & Co. ....	5 00	
S. J. Moore .....	5 00	
H. A. Nelson & Sons .....	5 00	
G. Goulding & Sons .....	5 00	
S. F. McKinnon & Co. ....	5 00	
John Stark .....	5 00	
W. Henry Smith .....	5 00	
Mrs. H. Kent .....	5 00	
J. G. Kent .....	5 00	
John Macdonald & Co. ....	5 00	
D. Coulson .....	5 00	
John D. Nasmith .....	5 00	
James McNab .....	5 00	
W. H. Pearson .....	5 00	
J. L. Blaikie .....	5 00	
J. F. Ellis .....	5 00	
Mrs. John Macdonald .....	5 00	
John Kay, Son & Co. ....	5 00	
John Forrest .....	5 00	
A. B. Lee .....	5 00	
Robert Walker & Sons .....	5 00	
	<hr/>	
<i>Carried forward</i> .....	\$660 00	\$3,103 02

<i>Brought forward</i>
C. J. Atkinson .....
John A. Paterson, M.A. ....
T. Milburn & Co. ....
Gourlay, Winter & Leear
R. W. Elliot .....
Caldecott, Burton & Sp
Wm. Davies .....
Wm. Hamilton .....
John Burns .....
J. J. Gartshore .....
J. J. Kenny .....
C. S. Gzowski, jr. ....
John Hawley .....
D. Gunn, Flavelle & Co
A. Sampson .....
W. J. Gage .....
W. H. Orr .....
Mrs. A. Finlayson ...
Peter Macdonald .....
John Leckie .....
O. H. Ziegler .....
Mrs. M. J. Freeland ..
J. Phinimore .....
H. P. Dwight .....
D. and B. ....
R. McLean .....
Mrs. H. Meldrum .....
J. A. Stephens .....
<b>To collections by General S</b>
Welland, \$4.85; Lond
Woodstock, \$1.50 ;
\$5.62; Newmarket, \$
wood, \$6.00; Cannington
vale, \$0.60; Palmerstor
\$4 00; Tottenham, \$3.0
ville, \$0 80; Warsaw and
Aylmer, Delhi, Springf
\$4.50; Napanee, \$4.50;
Grove and Kingston,
Guelph, \$2.50; Wella
Bolton, \$1.30; Meaford
Mrs. Miller), \$2.50; C
\$5.43; Oakwood, \$2.2
ship Conventions, Norf
land Co., \$4.00; Exp
Associations, North Ha
\$5.00; Eden Mills, \$2.0
vention, \$6.50; Mono
\$5.93; Flesherton, \$
Ottawa, \$1.14; Belwo
Holstein, \$4 47; Ayt
\$5.24; Chatsworth, \$1.
\$3.00; Hepworth, \$3
Gravenhurst. \$7.00;
Sound, \$10.00; Dunda
for funds of Provincial

*Carried forward*

649 82	<i>Brought forward</i> .....	\$660 00	\$3,103 02
	C. J. Atkinson .....	5 00	
	John A. Paterson, M.A. ....	5 00	
	T. Milburn & Co. ....	5 00	
	Gourlay, Winter & Leeming .....	5 00	
	R. W. Elliot .....	5 00	
413 00	Caldecott, Burton & Spence .....	5 00	
	Wm. Davies .....	5 00	
	Wm. Hamilton .....	4 00	
	John Burns .....	3 00	
	J. J. Gartshore .....	2 00	
	J. J. Kenny .....	2 00	
	C. S. Gzowski, jr. ....	2 00	
	John Hawley .....	2 00	
	D. Gunn, Flavelle & Co. ....	2 00	
40 20	A. Sampson .....	2 00	
	W. J. Gage .....	2 00	
	W. H. Orr .....	2 00	
	Mrs. A. Finlayson .....	2 00	
	Peter Macdonald .....	2 00	
	John Leckie .....	2 00	
	O. H. Ziegler .....	2 00	
	Mrs. M. J. Freeland .....	2 00	
	J. Phinnemore .....	2 00	
	H. P. Dwight .....	1 00	
	D. and B. ....	1 00	
	R. McLean .....	1 00	
	Mrs. H. Meldrum .....	1 00	
	J. A. Stephens .....	0 50	

734 50

## To collections by General Secretary—

Welland, \$4.85; London, \$2.88; Chatham, \$4.60; Woodstock, \$1.50; Stratford, \$5.00; Minden, \$5.62; Newmarket, \$2.00; Deseronto, \$5.00; Atwood, \$6.00; Cannington, \$3.00; Barton, \$2.00; Hillsvale, \$0.60; Palmerston, \$3.50; Galt, \$3.25; Keene, \$4.00; Tottenham, \$3.00; Thornhill, \$1.00; Streetsville, \$0.80; Warsaw and Lakefield, \$5.00; St. Thomas, Aylmer, Delhi, Springford and Paris, \$8.00; Sterling, \$4.50; Napanee, \$4.50; Sydenham, \$4.50; Mountain Grove and Kingston, Belleville and Picton, \$4.50; Guelph, \$2.50; Welland, \$5.50; Milton, \$1.65; Bolton, \$1.30; Meaford, \$6.00; Thorold (Meth. S. S., Mrs. Miller), \$2.50; Coboconk, \$0.90; Woodville, \$5.43; Oakwood, \$2.23; Lindsay, \$1.60; 3 Township Conventions, Norfolk Co., \$4.00; Northumberland Co., \$4.00; Expenses organizing Township Associations, North Hastings, \$9.32; Severn Bridge, \$5.00; Eden Mills, \$2.00; Lucknow Township Convention, \$6.50; Mono Centre, \$2.40; Thornbury, \$5.93; Flesherton, \$1.00; Merrickville, \$5.50; Ottawa, \$1.14; Belwood \$3.00; Lynedoch, \$4.65; Holstein, \$4.47; Ayton, Hanover and Durham, \$5.24; Chatsworth, \$1.62; Desboro', \$1.00; Kilsyth, \$3.00; Hepworth, \$3.00; Owen Sound, \$3.00; Gravenhurst, \$7.00; Magnetawan, \$5.00; Parry Sound, \$10.00; Dundalk Union Service Collection, for funds of Provincial Association, \$7.00 .....

223 98

\$3,103 02

*Carried forward* .....

\$4,061 50



<i>Brought forward</i> .....	\$4,061 50
To collections by Normal Secretary— Stirling, \$3.90; Campbellford (fees paid), \$12 00; Tottenham, \$2.50; Stouffville, \$1.50; Bolton, \$1.50; Milton, \$3.00; Millbrook, \$3.00; Omemee, \$2.30; Bobcaygeon, \$3.55; Fenelon Falls (children's meet- ing), \$2.25; Fenelon Falls, \$2.48; Brantford, \$2.00; Stratford, \$1.60; Galt, \$5.00; London, \$10.00; St. Catharines, \$4.00; St. Thomas, \$4.00; Chatham, \$3.13; Port Dover, \$1.75; Vittoria, \$1.00; Port Rowan, \$2.30; Waterford, \$4.00; Shelburne, \$2.74; Windsor, \$4.00; Georgetown, \$4 00; Guelph, \$5.50; Berlin, \$9.16; Mitchell and St. Mary's, \$6.50; Dun- ville, \$4.00; Thorold, \$4.05; Kintore, \$5 00; Lis- towel, \$1.35; Hastings, \$3 59; Lakefield, \$2.75; Warsaw, \$4.84; Selwyn, \$2.53; Windham Centre, \$2.00; Lynedoch, \$2.00; Langton, \$1.00; Fair- ground, \$1.00; Chapleau, \$3.90; Schreiber, \$1.60; Rat Portage, \$7.65; Thessalon, \$7.44; Refunded on Railway Ticket, \$6.45.....	172 81
To Reports sold.....	270 20
" Advertising.....	163 50
" Balance of account, Billeting Committee.....	13 25
" Received for sundry small books on organization, etc.....	1 78
" Sundries.....	9 24
	<hr/>
	\$4,692 28

## DISBURSEMENTS.

By payments connected with the Twenty-Eighth Pro- vincial Convention, Toronto, viz.:—	
By Rev. Prof. H. M. Hamill.....	\$70 00
" Miss Annie S. Harlow.....	60 00
" Mr. Wm. Reynolds.....	25 00
" Rev. G. W. Robinson—travelling expenses.....	13 75
" Rev. J. L. Robertson " ".....	11 00
" Rev. J. McEwen " ".....	2 80
" Mr. and Mrs. H. M. Blight.....	50 00
" Mr. T. Bengough—reporting.....	50 00
" Clerical Assistance.....	18 00
" Attendance.....	12 00
" Cab hire.....	1 50
" Travelling Expenses of Speakers.....	7 05
" Cartage.....	2 00
" Davies Bros.—rent of tables.....	3 60
	<hr/>
	\$328 10
" Normal Department— Preliminary Expenses (travelling and adver- tising).....	31 47
Normal Instructor's Expenses, East York....	13 41
	<hr/>
	44 88
" Wm. Briggs, on account, Printing Reports, Circulars, Schedules, etc.....	566 41
" Stationery.....	62 63
" Postage and Telegrams.....	125 50
" Exchange.....	1 29
" Express charges (S. S. Libraries, etc., Mission Work)....	9 58
	<hr/>
<i>Carried forward</i> .....	\$1,136 39 \$4,692 28

<i>Brought forward</i>
To Text-Books, Hand-Boo...
" Advertising Report...
" Expenses in connection
" Mr. G. Anderson's Exp
Finances.....
" Clerical Assistance in
tion, etc.....
" Paid Mr. B. F. Jacobs
Chicago, as per resol
" Subscription to Interna
" Salaries—on account A
" " " Re
" " " J.
" Travelling Expenses Ge
Organization of Distric
don, Chatham, Woo
Visiting Missionary
Railway, Steamboat
Hotel Expenses.....
Visiting S. Schools in
Special clerical help..

By Travelling Expenses, G
Stratford, \$5.00; M
\$3.50; Deseronto, \$7
nington, \$3.00; Bart
Palmerston, \$3.50; Ga
tenham, \$3.00; Thorn
Mimico, \$1.10; Street
District Convention,
expenses District S
Ontario, Railway, \$2
\$3.40; Tyrone, \$2.45
\$1.65; Bolton, \$1.30;
Organizing County of
Township Convention,
(County Convention), \$
North Hastings, \$9.32
Mills, \$2.00; Lucknow
Organizing East Grey,
ton, Maxwell, railway
Conventions East, Gre
way \$9.60, Boat 78 ct
tionary), \$2.60; Bellwo
Iroquois, \$5.50; Organ
\$8.60, stage and livery
and Parry Sound Conv
Secretaries (Missionary
railway \$3.00, steam
\$6.80, hotel \$6.00.....

*Carried forward*

061 50

	<i>Brought forward</i> .....	\$1,136 39	\$4,692 28
To	Text-Books, Hand-Books, Home Class Forms, etc.....	13 45	
"	Advertising Report .....	11 25	
"	Expenses in connection with Half-yearly Meeting .....	5 68	
"	Mr. G. Anderson's Expenses, London, in connection with Finances .....	6 80	
"	Clerical Assistance in connection with Annual Convention, etc .....	23 93	
"	Paid Mr. B. F. Jacobs towards World's S. S. Building, Chicago, as per resolution of Convention, October, 1893	100 00	
"	Subscription to International Convention.....	200 00	
"	Salaries—on account A. Day.....	1,100 00	
"	" " Rev. J. McEwen (from 1st Feb., 1894).....	600 00	
"	" " J. J. Woodhouse .....	700 00	
		<hr/>	2400 00

" Travelling Expenses General Secretary—

	Organization of District Sub-Committees, Welland, London, Chatham, Woodstock.....	28 55
	Visiting Missionary Districts N. W. Ontario, Railway, Steamboat and Stage charges .....	70 10
	Hotel Expenses.....	26 75
	Visiting S. Schools in Parry Sound, as instructed	5 00
	Special clerical help.....	2 00
		<hr/>
		103 85

By Travelling Expenses, General Secretary :

Stratford, \$5.00 ; Minden, \$5.20 ; Newmarket, \$3.50 ; Deseronto, \$7.85 ; Atwood, \$6.00 ; Cannington, \$3.00 ; Barton, \$2.00 ; Hillsdale, \$4.75 ; Palmerston, \$3.50 ; Galt, \$3.25 ; Keene, \$5.01 ; Tottenham, \$3.00 ; Thornhill, \$1.00 ; Lindsay, \$1.55 ; Mimico, \$1.10 ; Streetsville, 80 cts. ; Smith, \$4.93 ; District Convention, West Ontario, \$8.00. By expenses District Sub-Committee — No. 3 East Ontario, Railway, \$23.59 ; Hotel, \$6.90. Guelph, \$3.40 ; Tyrone, \$2.45 ; Welland, \$5.50 ; Milton, \$1.65 ; Bolton, \$1.30 ; Meaford Township, \$6.00 ; Organizing County of Victoria, \$10.45 ; Bealton Township Convention, Kinglake, \$3.97 ; Colborne (County Convention), \$3.96 ; Organizing Townships in North Hastings, \$9.32 ; Severn Bridge, \$5.00 ; Eden Mills, \$2.00 ; Lucknow, \$6.50 ; Mono Centre, \$2.40 ; Organizing East Grey, Thornbury, Rocklyn, Flesherton, Maxwell, railway \$5 40, hotel \$3.70 ; Series of Conventions East, Grenville, Russell, Ottawa, railway \$9.60, Boat 78 cts., hotel \$5 89 ; Arden (Missionary), \$2.60 ; Bellwoods, \$3.00 ; Lynedoch, \$4.65 ; Iroquois, \$5.50 ; Organizing Grey, railway expenses \$8.60, stage and livery \$4.35, hotel \$13.42 ; Muskoka and Parry Sound Convention, General and Primary Secretaries (Missionary) two tourist tickets \$16.00, railway \$3.00, steamboat \$2.70, stage and livery \$6.80, hotel \$6.00 .....

265 82

*Carried forward* .....

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\$4,295 72 \$4,692 28

172 81  
270 20  
163 50  
13 25  
1 78  
9 24

692 28

4,692 28



<i>Brought forward</i> .....	\$4,295 72	\$4,692 28
By Travelling Expenses, Normal Secretary :		
Lakefield to Stirling, \$3.90; Tottenham, \$2.50; Stouffville, \$1.50; Lakefield to Toronto, \$2.75; Street Car Tickets, \$1.25; Bolton, \$1.50; Milton, \$1.00; Millbrook, \$1.00; Omemee, \$1.25; Bobcaygeon, \$5 00; Fenelon Falls, \$1.50; Simcoe, \$4 20; Toronto, \$1.25; Peterboro', \$2.25; Lindsay, \$1.75; Toronto, \$2.00; Street Cars, 25c.; Street Cars, \$1.00; Hamilton, \$2.25; Brantford, \$2.00; Galt, \$1.40; Stratford, \$1.75; Hotel, \$5.00; London, \$2.00; Hotel, \$3.25; Toronto, \$2.50; London to Toronto, \$2.50; St. Catharines, \$4.00; St. Thomas, \$4.00; Chatham, \$2.00; Toronto, \$5.50; Woodstock, \$3.75; Port Dover, \$1.75; Vittoria, \$1.00; Street Cars, 50c.; Toronto, \$1.45; Waterford, \$3.50; Shelbourne, \$2.10; Windsor, \$7.00; Georgetown, \$7.00; Guelph, \$2.50; Berlin, \$1.25; Mitchell to St. Mary's, \$5.90; Hotel Expenses, \$8.50; Street Cars, \$1.10; Dunnville, \$4 80; Thorold, \$2.00; Kintore, \$5.00; Listowel, \$5.00; Street Cars, \$1.00; Keene, \$2.50; Hastings, \$2 30; Lakefield, \$2.00; Warsaw, \$1.50; Toronto, \$3.00; Street Cars, 75c.; North and North Western Tour (Mission), \$52.50; Street Car Tickets, 75c.; Hamilton, \$2.00; Hotel, \$2.00; Windham, \$1.40; Port Rowan to Toronto, \$2.15; Toronto to South River, \$1.75; Hotel, \$2.50; Sleepers and Incidentals, \$11.00; Hotel Expenses, \$12.15; Rail from Sault Ste. Marie to Thessalon, \$3.00 .....	242 35	4,538 07
Balance on hand, 16th October, 1894.....		\$154 21

J. J. WOODHOUSE, *Treasurer.*

Audited and found correct,

October 18th, 1894.

E. J. JOSELIN.

*Memorandum.*—Against this balance the following amounts are due, viz.:

Accounts due on 30th September, 1894 .....	\$150 64
Salaries in arrear .....	266 67
	<u>\$417 31</u>

Dr. J. J. MACLAREN then read the annual report of the General Executive, as follows:—

The General Executive has held four meetings during the year. At the first meeting, at the close of the last Convention in Toronto, in October, 1893, they decided to take steps for the appointment of a Normal Secretary, and delegated the selection to the Central Executive.

The Central Executive advertised for applications, and in response a large number were received. They summoned a meeting of the

General Executive to McEwen, of Lakefield, \$1,000 a year and his term the 1st of February, 1894.

The General Executive, in 1894, in Toronto, when the Executive, the Secretaries and the Normal Secretary, for a half-year, appointed a Normal Secretary, for temporary arrangements for the coming year, on Monday last, at that time.

The Central Executive, with an average attendance of meetings attended, may prove of service in the coming year. from the General Secretary, Primary Secretary, and committees, and the general affairs, reviewed.

As 5,000 circulars of a half-yearly meeting were unnecessary now to refer to.

The business which the General Executive discussed in the reports of the day, has been laid before the Convention, presented to you.

Your General Executive, in the incorporation of the Constitution for that purpose, referred to their success.

Belleville, October 18th, 1894.

On motion of Dr. J. J. MacLaren, the report was adopted.

The PRESIDENT—W. J. McEwen, of Lakefield, Ontario, read the report of the International Sunday School Committee (which was presented at the Conventions during the year) and the International Lesson Committee (which was appointed from each State in the Dominion) was appointed to prepare the bodies which they

General Executive to consider the applications, and the Rev. John McEwen, of Lakefield, was appointed, with a salary at the rate of \$1,000 a year and his travelling expenses, his duties to commence on the 1st of February, 1894.

The General Executive held its semi-annual meeting on May 23rd, 1894, in Toronto, when it received reports from the Central Executive, the Secretaries and Treasurer, fully reviewed the work for the half-year, appointed a Programme Committee, and made some preliminary arrangements for the present Convention. It also met in this city on Monday last, and has been in almost constant session since that time.

The Central Executive held seventeen meetings during the year, with an average attendance of nine. A detailed report of the number of meetings attended by each member is herewith submitted, as it may prove of service in considering the composition of the Committee for the coming year. At each monthly meeting reports were received from the General Secretary, the Normal Secretary, the Honorary Primary Secretary, and the Treasurer; also from the various sub-committees, and the general work of the Association was carefully reviewed.

As 5,000 circulars containing a report of the proceedings at the half-yearly meeting were distributed throughout the Province, it is unnecessary now to refer to these in detail.

The business which has come before the Central Executive and the General Executive during the last half of the year will largely appear in the reports of the different officers of the Association which have been laid before the Committee, and which they have directed to be presented to you.

Your General Executive have also considered the question of the incorporation of the Association, and submit herewith a proposed constitution for that purpose. They recommend that this should be referred to their successors for further consideration and action.

JOHN J. MACLAREN,

*Chairman of the Executive.*

Belleville, October 24th, 1894.

On motion of Dr. MACLAREN, seconded by Dr. HARRISON, the report was adopted.

The PRESIDENT—We will next hear from our representative on the International Sunday School Committee.

Dr. J. J. MACLAREN—Until last year the International Sunday School Committee (which has made arrangements for the triennial Conventions during the twenty-one years that we have been using the International Lessons, and which is composed of one representative from each State in the Union and one from each Province in the Dominion) was appointed by these Conventions without consulting the bodies which they were supposed to represent. The result was,



as might be expected, they had no authority to speak for or bind their constituents, and there was little connection between the International and the State and Provincial Associations. For the St. Louis Convention of 1893 the latter were requested to nominate their representatives. Your Executive did me the honor of naming me, and I was accordingly appointed. I found that the Committee existed largely on paper. As a rule, they met only twice during the three years—first at the close of the Convention which appointed them, and again at the opening of the following Convention. At the first of these meetings they would reappoint their Field Superintendent, Mr. Reynolds, and at the other receive his triennial report. During the interim, the work was done by the indefatigable Chairman, Mr. B. F. Jacobs, who is now on his way to this Convention, and whom we expect to hear this evening. The financial arrangements also were unsatisfactory. The pledges at the Conventions were insufficient to carry on the work, and they were not all met. As a consequence, each Convention met with a deficit, and Mr. Jacobs, with his large-hearted generosity, used to write it off before the appointment of the new Committee.

On taking my place on the Committee at St. Louis, I notified them that I could not accept the position unless a different plan was adopted. Preliminary steps were then taken towards increasing the receipts, and assigning duties to members of the Committee. Some meetings of the Committee had been held at Chautauqua during the summer. In August last we held a three-days' session there, which was attended by representatives of more than twenty States and Provinces. After a very full canvass of the whole situation, it was decided to appeal for additional funds to friends of the cause in the leading cities, and to endeavor to have State pledges increased, so that the Committee might carry on their work more effectively, and that a colored worker might be appointed for the South, as it is impossible for Mr. Reynolds to cover the whole field. An Executive Committee, composed of members within easy reach of Chicago, was also appointed to act in conjunction with Mr. Jacobs during the year. I wish we could increase our subscription from this Province. We now give \$200 a year, and the officers informed me it is always one of the most promptly paid. The next International Convention will be held in Boston in 1896. As the subject of the lessons will then come up, and a new Lesson Committee be appointed, I trust that Ontario will be well represented, and that she will not lose the record she had at St. Louis in 1893, where her delegates took a very leading part.

Mr. DAY—I would like in this connection to move a resolution. I have come in contact, to a considerable extent, with brethren on the other side who were members of the Executive Committee, and a number of them came to me and said that the International was under a debt of obligation for sending such a man to them on their

body. I don't think Maclaren: "I would well that we should exp

Rev. Mr. McEWEN—

Mr. WM. JOHNSON (in body who knows anything in the Province, but wh all who feel that we ow

The resolution was ca

The CHAIRMAN—I a any engaged in a good especially when we find ousness. I have muc M.P. (Applause.)

Mr. CRAIG, who had pleased to stand on the member of Parliament very good combination separated from politics, in them than they offer selves. He was glad to men, on both sides of He hoped that he wo their duty to send, if p The Sabbath School te that of moulding and glad there were so man was impossible to find a

After singing, the C of Chicago.

The CHAIRMAN—Wo Convention rose again Chautauqua salute.)

The CHAIRMAN—Mr of Ontario, but eighte Sabbath School workers that God put into your world upon one Sunday for that thought, and small portion of eigh are always welcome t (Applause.)

Mr. JACOBS was rece said: I am very much kind welcome. I am received a welcome he the years. I shall nev

body. I don't think Dr. Maclaren heard that, but I did—(Dr. Maclaren: "I would rather not hear it now")—and I think it is well that we should express our thanks to our representative.

Rev. Mr. McEWEN—I second that motion.

Mr. WM. JOHNSON (in the chair)—I know this is the mind of everybody who knows anything about Dr. Maclaren, one of the busiest men in the Province, but who yet finds time to devote to this work; and all who feel that we owe him a debt of gratitude please express it

The resolution was carried amidst applause.

The CHAIRMAN—I am sure we are all agreed that when we find any engaged in a good work it is pleasant to recognize them, and especially when we find members of Parliament in the paths of righteousness. I have much pleasure in welcoming Mr. T. Dixon Craig, M.P. (Applause.)

Mr. CRAIG, who had been called upon unexpectedly, said he was pleased to stand on the platform as a Sabbath School worker and as a member of Parliament, and that he considered the two relations a very good combination. He thought that religion should not be separated from politics, but that Christians should take more interest in them than they often do; that politicians were not a class by themselves. He was glad to say that the Parliament at Ottawa contained men, on both sides of the house, who were earnest Christian men. He hoped that he would see the day when Christians shall feel it their duty to send, if possible, men who are Christians to Parliament. The Sabbath School teacher was engaged in a most important work, that of moulding and influencing the minds of the young. He was glad there were so many in Canada, and was of the opinion that it was impossible to find a better country than Ontario.

After singing, the Convention rose to welcome Mr. B. F. Jacobs, of Chicago.

The CHAIRMAN—Would you rise again, for this is Mr. Jacobs? (The Convention rose again, and amidst applause gave Mr. Jacobs the Chautauqua salute.)

The CHAIRMAN—Mr. Jacobs, not only the Sabbath School workers of Ontario, but eighteen millions of the twenty-five millions of the Sabbath School workers of this world who have recognized the thought that God put into your mind, of one lesson for all the schools of the world upon one Sunday—eighteen millions of those to-day thank God for that thought, and thank Him also for you—(Amen); and we, a small portion of eighteen millions, to-day welcome you, for you are always welcome to Canada. We are delighted to see you. (Applause.)

Mr. JACOBS was received with applause when he rose to speak. He said: I am very much obliged to you, beloved friends, for this very kind welcome. I am very glad, I assure you, to be in Canada. I received a welcome here before that has lingered with me through the years. I shall never forget my first welcome to Canada. I was



comparatively a young man, and a brawny Scotchman caught me in his arms and gave me a loving kiss—(laughter)—and the memory of it abides with me till this day. I shall not forget the meeting in Toronto—I was recalling it at table this noon—when we had the International Convention there in 1881. It was in Canada that I received my first international honor, and was elected the Chairman of the International Executive Committee, and they found themselves greatly embarrassed, for they did such a work there that they have not been able to undo it; I suppose that they have not exactly seen the way. (Laughter.) I remember also the very pleasant, and, I trust, profitable meeting that we had in Ottawa three years ago. I have read with a great deal of interest, and listened with a great deal of interest, to the reports of this Convention, and I believe that you are doing a great work in this gathering here to-day. It is not possible for us to over-estimate the influence of one session of a Convention, nor the importance of having individuals in the Convention roused to their utmost power, to undertake things that they have never before tried to do for God. There are young men here to-day who will go home from this Convention inspired of God to undertake great things for Him that, without the Convention, perhaps would not have come to them. ("That's so.") These Conventions are radiating as well as rallying centres, and from them go out waves of influence that are far-reaching beyond our utmost comprehension; and we must not forget that we are not to overlook the young men and women, and the older men and women, that sit in the seats and do not appear on the platform. They are very important members of the Convention, for in the place where you are stationed to do God's work it may be that you will be the representative of this Convention and the representative of the Lord God. I was reading this morning in my Bible once more the story of Gideon. I noticed that it was stated that every man was in his place in the little army. I said, "Now, Lord, if it please thee, let every man and woman be in his or her place in the Sabbath School work in Ontario." (Amen.) And then the Captain said to them, "Look upon me, and what ye see me do, do ye also," and that is what Jesus Christ says to every one of us. Let our eyes be turned to Him. Let us get a fresh look at Him, and a better look at Him to-day than ever before; and what we have seen Him do, and what we see that He is now doing, let us also try to do, relying on His strength and grace. (Applause.)

The CHAIRMAN—We are under the head of "Reception of Fraternal Delegates," and, if we have not the delegates present, we have at least information from some of them. I would ask Mr. Day to read a letter he has received.

Mr. DAY here read a greeting from Mr. R. H. Buchanan, Secretary of the Executive Committee of the Sabbath School Union of the Province of Quebec.

The CHAIRMAN—Shall we request our Secretary to send a reply to this? (Carried.)

The CHAIRMAN—We of welcoming Mr. McEwen as a Normal Secretary had the choice of the Executive many years, and listened first time introduce him of our Association.

Mr. McEWEN then g

The ideal teacher, a same truth, and require person set up as the methods of work, attain among words describing mind—it is an ideal what it were, at the door of ing. "Ho, every one t controversialist patrols cing of all gainsayers. place, the light of the around him. Teaching self, the teacher sent f with authority, and n *who makes Jesus his id* be the scholar's ideal touching plea than th investing the teacher patience and resources in women more than this instinct of the ch Christian spirit, and for ten thousand age message and in his m dantly into all these, h *church of Christ would* if, instead of moaning to *have a vision from much*, quality not qua hundred who quench hand were worth a w and drank to the full. *before he saw the burn* he came down from t sinned"; if thou wilt n thou hast written." T

The CHAIRMAN—We have not had the pleasure at the Convention of welcoming Mr. McEwen in his official capacity. Since we last met a Normal Secretary has been appointed, and Mr. McEwen was the choice of the Executive; and although you have looked at his face for many years, and listened to his instructive addresses, we now for the first time introduce him as our third official, as the Normal Secretary of our Association.

Mr. McEWEN then gave an address on

#### THE IDEAL TEACHER.

The ideal teacher, and the teacher's ideal, are two sides of the same truth, and require to be considered. The teacher's ideal is that person set up as the model of excellence in spirit, character and methods of work, attainments and equipment for work. **Teacher** is among words describing the presentation of truth and the influencing of mind—it is an ideal word. The evangelist and the preacher stand, as it were, at the door of the temple calling, remonstrating and persuading. "Ho, every one that thirsteth, come ye to the waters," etc. The controversialist patrols the temple set for its defence and the silencing of all gainsayers. The teacher is in the enclosure of the holy place, the light of the knowledge of the glory of God shining all around him. Teaching is the highest ideal of work, for Christ himself, the teacher sent from God, so recognized by men—"He taught with authority, and not as the scribes." *That is an ideal teacher who makes Jesus his ideal as a teacher.* The teacher's privilege is to be the scholar's ideal of influence and power. There is no more touching plea than the scholar looking up for this excellence, and investing the teacher with all the graces of beauty, tenderness, patience and resources. This upturned attitude is found in all men, in women more than men, and in children more than either. Let this instinct of the child-nature reassert its highest function in the Christian spirit, and learn of Christ. "The teacher is a pattern for ten thousand ages"—(Confucius)—pattern in influence, in his message and in his methods, and Jesus has poured life more abundantly into all these, hence our privilege and rich possibilities. *The church of Christ would begin to travel on the road to larger victory if, instead of moaning over the difficulty of getting teachers, she were to have a vision from God that the great question was not many but much, quality not quantity, as in the days of Gideon, when the three hundred who quenched their thirst by hurriedly lapping from the hand were worth a whole army who luxuriously went to their knees and drank to the full.* Look at the ideal men of the Record. *Moses before he saw the burning bush and heard the voice of God, and after he came down from the mount with veiled face: "This people have sinned"; if thou wilt not forgive them, "blot me out of thy book which thou hast written."* This is ideal interest in the salvation of a people.



Job, before his vision and after it, more than a match for his counselors, but after: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor *myself* and repent in dust and ashes." Elijah under the juniper bush, and Elijah under the whispering voice of love. David before Nathan's visit and after the work of conviction: "Restore unto me the joy of thy salvation." "Then will I teach transgressors thy ways and sinners shall be converted unto thee." Peter under the vision of the risen Christ: "Thou knowest that I love thee." "Feed my lambs." The whole range of revelation is in this line. *The ideal in spirit* is our first need—this is supreme in the order of time and importance. Light to see by, Life to go out in energy, Love ready for sacrifice. "When the heart gets uppermost," difficulties vanish and inspiration surmounts obstacles. "A good Christian makes a good atmosphere." The Oriental mind looked closely into Nature, and through it saw deeply into spiritual life. The Christian is like the palm tree—upright, symmetrical, green (under the burning sun), fruitful, but deeper than all this its life is largely pushed outward, like the cornstalk. Like the cedar's stretched-out limbs, hard from exposure, roots strike deep into the soil through the storms that beat upon it. But those rings of growth, seen when it is cut down, taken on from without, all things that are without are made to work together for good. This is the ideal in the teacher; the life within pushes out and appropriates, transforms outer influences to deeper qualities of excellence.

You remember when Nathaniel was brought before Jesus: You are a true Israelite; you are astonished with my recognition of you; there are greater things to be seen and experienced—an opened heaven—a glorious stairway; heavenly messengers and messages ascending and descending upon the Son of Man. Here is the perspective of the Teacher's ideal: The bottom step—Humble. "Learn of Me." John's view of the ideal—"I have need to be baptized of thee." "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." The upward step—Unselfish. Hungry, weak, depressed, a treeless horizon; protracted conflict. Since thou art the Son of God, "Command that these stones become bread." It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Upward again—trustful in the Father's will. Visiting Cana; attending the marriage feast; entering into this scene of joy. His mother whispers: They have no wine. Was it Mary's long ponderings, culminating in the desire to see her son distinguished? "Woman, what have I to do with" your desire? "mine hour is not yet come." He looks into His Father's face, He listens to His Father's voice; it says, yes. The conditions are completed, the water-pots are filled; the great bell of the universe is rung; the water is become wine. This beginning of miracles did Jesus, in doing His Father's will. Upward yet again—sympathetic with the sick, the sufferer, the sorrowful, the troubled. See Him in Peter's house, Sabbath afternoon; see Him at sundown;

see Him before sunrise; "Moved with compassion thou clean." Helpful to me" was the call in *hardworking*. "I must work for me. My meat is to do the will of the Father—Loving, even unto the death, that I may not be ministered unto, but that I may minister for many." This is the true presence of the Great Teacher; vision; ascend the stairway of *conditions*. All ideals are attained and in spirit. All results are fulfilled—conditions in the world and just because teaching of the conditions is so perfect. *apparatus*. Ear and eye heighten the attainments, surprising achievements in the world. The tongue talks to the ear, the ear communes with the results, the results are interchanged are important to the ideal teacher. The head stands beneath the *spiritual conditions*. Perfectly rooted in one department of knowledge, scholar, brought to Christ, made subservient to this purpose, the consecration and consecration up to the teacher's ideal. The heart uppermost much more than the ideal of service under Christ. Can be found in the priesthood, which chills the spiritual life. There are strong temptations to undervalue the lower conditions to a plan of work, ballast of knowledge as we say, general work, as a course in the book we teach. A book we teach, and a clearer Word of God is brought to science or heart, and in the things that are Christ's spiritual world. These conditions in Christ's mind light!

see Him before sunrise ; see Him in the presence of neglected people, "Moved with compassion." Upward still—Helpful. "I will, be thou clean." Helpful to men, women and children. "Bring the child to me" was the call in the presence of laughing enemies. *He was hardworking.* "I must work while it is day the works of him that sent me. My meat is to do the will of him that sent me." *The topmost step*—Loving, even unto the giving up of Himself. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." This is the teacher's ideal—this sevenfold ascent in the presence of the Great Teacher. May the teachers of this land have the vision ; ascend the stairway to the honor of Christ. *The ideal in conditions.* All ideals are subject to conditions in matter, in mind and in spirit. All results are experienced because the conditions are fulfilled—conditions in the room, in the scholar, and in the teacher ; and just because teaching is the highest form of work the knowledge of the conditions is so important. *Bodily conditions ; the mind's apparatus.* Ear and eye gates, tongue and hand, all these in activity, heighten the attainments of the humblest teacher, leading on to surprising achievements in remembering, in comparing and contrasting. The tongue talks to the ear ; the hand presents to the eye, and the eye communes with the results of the hand. These results repeated and interchanged are important conditions in growth, and are essential to the ideal teacher. The feet must touch the earth ; doing this, the head stands beneath the sun, and influence is all around. *Mental and spiritual conditions.* Preoccupation with one purpose, that purpose rooted in one department of work ; the light of a single aim. Lesson, scholar, brought to Christ, and instructed in the life of Christ, all else made subservient to this aim, deepens a sense of calling, and leads to the consecration and concentration of nature, that enables us to grow up to the teacher's ideal ; thus kept in the presence of Christ with the heart uppermost much becomes clear, easy and joyful. This is the ideal of service under Christ and for Christ ; not a class ideal, as may be found in the priesthood or ministry, which sometimes cripples and chills the spiritual life. *The ideal in preparation and plan.* There are strong temptations to the toiler and the student to forget and undervalue the lower conditions referred to ; hence we must be anchored to a plan of work, ballasted with a purpose and increasing material of knowledge as we sail along ; calling at all safe ports. Plan in general work, as a course of study that will lead to a larger grasp of the book we teach. A better and clearer knowledge of the scholar we teach, and a clearer knowledge of the principles by which the Word of God is brought near to the scholar in understanding, conscience or heart, and in these conditions the Spirit of God takes of the things that are Christ's, and brings the soul into the light of the spiritual world. These were supremely the controlling principles and conditions in Christ's ministry. May the Lord lift us up into clearer light !





cannot be any solid religious character without a knowledge of this Word. The mighty men in all ages have been Bible students. It was so in the days of Joshua ; it was so in the days of Ezra ; it was so in the days of Paul ; it was so in the days of the Reformation, and it is so to-day. What is it that has given force and strength to the Scottish character ? Is it not that they have been grounded in the Word of God ? The mighty men of to-day are Bible men. Who has exercised more influence than that grand old man in England—a Bible student—Gladstone ? And there is not a man in America that exercises a greater influence than the gentleman we have on the platform this afternoon—B. F. Jacobs, the President of the World's Convention. (Applause.) The knowledge of this Word, too, is the foundation of all the Spirit's work. If you do not know the Word of God, you limit the work of the Holy Spirit. Now, if you wish to form a branch of this Association, you can correspond with Mr. James MacNab, 125 Huntley Street, Toronto. He will send you all the cards and any further information you require, and I trust that a branch will be formed in the 4,700 Sabbath Schools we have in our fair Province. God himself has said, "Heaven and earth shall pass away, but my word shall not pass away." (Amen, and applause.)

"HOW MAY THE SABBATH SCHOOL 'FIFTH' OF OUR POPULATION  
REACH THE OTHER 'FOUR-FIFTHS'?"

Mr. GEORGE M. ELLIOTT, of Napanee, was suffering from a cold so severe that his voice could scarcely be heard. He explained as to having left some documents in a committee-room for a few moments, among which was the manuscript of his address, and that on his return he found they had all been removed. He was, therefore, unable to present the paper as he had prepared it. He said : If I was tied down to one simple method, I would make a determined and united assault on the *men*. We shall never reach the "four-fifths," or we shall certainly be a long time in doing so, unless we make a determined assault on the men, first—because they constitute the majority of the "four-fifths" ; secondly, because they are the leaders of society ; and, thirdly, because they need it. With these few remarks, I beg to retire, thanking you. (Applause.)

The PRESIDENT—I am sorry we cannot have the pleasure of hearing that address from Mr. Elliott. He is one of the best workers in the Association, and has done very much towards the organization of the "fifth."

After singing, the President announced that Mr. Jacobs had kindly consented to give an answer to the subject of Mr. Elliott's paper.

Mr. JACOBS said—One answer that I have is above all others the most plain and practical that can be given to this brother's question—*Systematic house-to-house visitation*. By that, we mean an effort on the part of the Christians in any community to visit regularly all the



rest of the community. We mean that, in any given place, the superintendents and pastors should get together and form a plan for this visitation—any plan that you choose to formulate. If you cannot get anyone else to co-operate with you, begin in your own school or in your own church, and visit a small portion of the community. Ten families visited will be a good work done. Fifty families visited will be a better work; if there are fifty or five hundred, don't be at all alarmed because of the magnitude of the work. In a city of Connecticut they are now completing a house-to-house visitation of every family. The city of St. Louis is in its third year of visitation. I have just received a long report from the visitation that began this month, and is going forward in the city of Louisville. We have county after county in our own State where every family has been visited; but best of all, as I said, if you can get others to join you, bring together the pastors and the superintendents and those of the teachers who are interested, and have a map of your village, township, school district or city, and then look it over carefully, and see, first of all, not where the best Sabbath School is located, it is a matter of comparatively little moment for this great Convention to know which is the best Sabbath School in Canada, but it is a matter of the greatest importance for them to know where there are *no schools* where schools ought to be, and where there are weak schools that ought to be made strong. Now, if the work is divided so that persons will not be overlooked, and each one has a little to do in the work, and this is carefully done and reported, it will create enthusiasm, and that will lead to the most blessed and profitable results. Let me give you a single illustration. Remember that going over the field once is not visiting it. It may take you several times before you come to a visit. Mr. Moody tells of a family that he called upon six times before he got within the house. He went to that door six times and asked permission to go in. At first he was repelled with a great deal of rudeness. At last sickness entered the house and one of the children thought of Mr. Moody, and Mr. Moody, hearing of the sickness, came to the house and the door was opened. He went into the house, and visited that family. Through that visit God led that entire family—father, mother, and all the children—into the Sabbath School of which Mr. Moody was then the superintendent. Another illustration: Dr. Josiah Strong, the author of "Our Country," and other books that are worthy of the attention of every Sabbath School teacher in the United States and Canada, in fact in the whole world, for it is a gleaning of the very best statistics that can be gathered; he tells us that in one district, the nineteenth visitation of one district—listen, where eighteen visitations had failed—the nineteenth visitation of one district brought thirty-seven families to church. (Applause.) It is the *repeated* effort that succeeds. Another thing is personal sympathy. Someone says, How shall we reach the people? Well, first of all let us get a little nearer to them. That is the best

thing that can be done. intended to reach someb third, let us not be afraid to touch them. Don't be afraid of calamity that can come. churches could get some of the isolation they now suffer. organize a home-class of people and servants, that is, where they are; in homes or in their places of in your school, or some other has not too many other those who are willing to a school with 104 enrolled who cannot regularly attend consist? The parents, y road engineers and conduct saw the conductor of the ask him something, went and a Lesson Quarterly said, Thank God for this tors and brakemen that tian Association. There rest of them, or a great There is no reason why on the iron horse, and a collection envelope for me hour on the Lord's Day and will contribute if at least once in three months. We have now thousands the United States, and increased through the home. Let me give you an illustration while ago a gentleman from graph instrument. Some ment clicked; in a few minutes said, "What are you doing to the home-class department graph office and at the railroad and I report by telegraph joining this department—ators throughout the line department." You can see what blessed results follow

thing that can be done. Second, let us hold our hands out as if we intended to reach somebody—act as if we wanted to reach them; and, third, let us not be afraid to touch them when we get near enough to touch them. Don't be afraid of contagious diseases or any other calamity that can come upon us. It would be a blessed thing if some churches could get some contagious disease—(laughter)—and be spared the isolation they now suffer. One of the best ways of visitation is to organize a home-class department in connection with your schools. The home-class department is to enrol parents or children, young people and servants, that cannot attend the school regularly; reach them where they are; take the Sabbath School to them in their homes or in their places of business. Have a superintendent appointed in your school, or someone who will take this matter in charge and has not too many other things to attend to. We get the names of those who are willing to join. For instance, I have just heard from a school with 104 enrolled members of the home-class department who cannot regularly attend the Sabbath School. Of whom do they consist? The parents, young men and women; some of them are railroad engineers and conductors. I was travelling the other day, and saw the conductor of the train sitting opposite me, and, wanting to ask him something, went over to him and found a Bible by his side and a Lesson Quarterly in his hand, studying for the next day. I said, Thank God for this. Remember we have 7,000 engineers, conductors and brakemen that are now members of the Young Men's Christian Association. There is no reason why we ought not to have the rest of them, or a great share of them, members of our home-study. There is no reason why "Holiness to the Lord" should not be written on the iron horse, and let them read as they run or fly. We leave a collection envelope for members and a card saying, "I will for one half hour on the Lord's Day study the lesson that is studied in the school, and will contribute if able, and will occasionally visit the school at least once in three months if possible." What is the result of that? We have now thousands upon thousands of home scholars throughout the United States, and the Sabbath Schools in some cases have been increased through the home-class department more than ten per cent. Let me give you an illustration. In a railway telegraph office a little while ago a gentleman found an operator with the Bible on the telegraph instrument. Someone gave a telegraphic call and the instrument clicked; in a few minutes she was back again at her Bible. He said, "What are you doing with your Bible?" She said, "I belong to the home-class department; I am obliged to be here in the telegraph office and at the railway station, but I am studying my lesson, and I report by telegraph to our school and to my neighbors that are joining this department—keeping up an intercourse with other operators throughout the lines that might be members of the home-class department." You can see how far-reaching that is. You can see what blessed results follow. As I was on a Michigan Central train a



little while ago, and studying my Bible, a little fellow came up and looked at me. He had an armful of books, novels and various kinds, and in a moment he saw my Bible and he went and laid down his whole armful of books, and stood by my side and pulled his Testament out of his pocket, and said, "Look here, mister, I've got one of them little books." I said, "How long have you been a Christian?" He said, "About six months." I said, "How did you come to get the Testament?" He said, "They told me there never was a Christian amounted to anything that didn't study the Bible, and I want to amount to something, so I got the book in here, and I thought I would like to speak to you when I saw you with the book." Friends, that home-class department if it is carefully watched, let it either precede or follow the systematic visitation, will help to answer the question. (Applause.)

#### SUPPLEMENTARY WORK IN PRIMARY TEACHING.

The PRESIDENT—I have very much pleasure now in introducing to you one of the lights among the primary teachers of this continent, Miss Vella, who won the hearts of those who attended the International Convention at St. Louis last fall. She has won the hearts of the primary workers at this Convention at the session this morning. Let us give her a royal Canadian welcome.

MISS BERTHA F. VELLA, of Lynn, Mass., Secretary of Primary and Intermediate Departments of Massachusetts Sunday School Association, was received with the Chautauqua salute, and delivered the following address:

The teacher of the smallest infant class, as well as the superintendent of the largest primary department, needs a threefold power—power to influence, power to interest and power to instruct. If we do not influence the child-heart and interest the child-mind, we have little power to teach the truth it is our commission to impart.

The interest to be aroused in the child should be threefold also. He should be led to have a genuine, sincere interest in his *school*, in the *truth* as revealed by our Heavenly Father in His holy Word and the world of Nature, and in his own life—his manner of learning and *living out* that truth. The school is placed first, for unless he be kept in the school he does not receive the instruction given therein or the benefit of its influence.

A few special features introduced during the year will do much to maintain a general enthusiastic interest. These may include a mothers' Sunday, when all parents are invited to visit the regular session of the class; a promotion service on "Children's Day," when the scholars are graduated from the primary department with appropriate exercises and by presentation of certificates before the entire school; and a children's "five o'clock tea," or reception.

If the children receive some sympathetic personal attention beyond that given to them during the one short hour of Sunday School, each

one may be led to feel that there is no hindrance to the success of the school, aroused, interest and energy.

This personal attention should be given as soon as possible after the child has visited the sick, or sent to the hospital, by going to the homes of those who are non-attendance; by inviting them to school. Some teachers call at the homes of the little gifts, which are true tokens of love to recipients, to whom they are given.

A system of correspondence is another feature of the system. When a child is absent from the class, he is given an opportunity to write, and in which are the following questions:

Scholar's Name . . . . .

Residence . . . . .

Age and Birthday . . . . .

Date . . . . .

Parents please kindly fill out the scholar.

Dear Little Friend: I hope you are well to-day, and hope you will be very happy. We love all our children, and their love in return. Be sure that you may learn to love your best friend.

So we welcome you to school every time. We shall always miss you when you are away, and ask mother to send word to you.

Our school meets every Sunday at the chapel, where you and your friends are invited.

After the card is returned, the teacher is very helpful for the teacher to visit the home and establish a system of correspondence. The child she is now to help to be a Christian usefulness. The following:—

one may be led to feel that his presence is a help and his absence a hindrance to the success of his school. With this consciousness aroused, interest and enthusiasm will be ever present.

This personal attention may be given by calling upon a new scholar as soon as possible after his becoming a member of the school; by visiting the sick, or sending remembrances by children who live near; by going to the homes of absentees, thus often removing the cause of non-attendance; by inviting the children to our homes for a few hours. Some teachers call at homes on the children's birthdays, taking some little gifts, which are treasured very carefully by the grateful, happy recipients, to whom the teacher's visit is always a source of pleasure.

A system of correspondence brings about very satisfactory results; one feature of the system is that, on the Sunday a new scholar enters the class, he is given an envelope on which is the word WELCOME, and in which are the following card and letter:—

ROLL CARD.

Scholar's Name.....  
 Residence.....  
 Age and Birthday.....  
 Date.....

Parents please kindly fill out this card and return it by mail or by the scholar.

Very respectfully,

\_\_\_\_\_, Supt.

Dear Little Friend: We were very glad to see you in our school to-day, and hope you were so happy that you will like to come all the time. We love all our little boys and girls, and care very much for their love in return. But this is not all. We want to so help you that you may learn to love the dear Saviour, who is the children's best friend.

So we welcome you to our school, our love and to all our happy times. We shall always be glad to see you in your place, and shall miss you when you are absent. Should you be sick, or in trouble, ask mother to send word to me, and I will try to visit you.

Our school meets every Sabbath at twelve o'clock in the small chapel, where you and your friends will always be welcome.

Your friend and teacher.

After the card is returned and the child enrolled as a member, it is very helpful for the teacher to come in touch, immediately, with the home and establish a sympathetic relationship with the mother, whose child she is now to help educate and train for Christ, the Church and Christian usefulness. This is done by mailing some such note as the following:—



Dear Mrs. ——— : We are very glad to welcome your little ——— to our school. We hope ——— will be so happy that ——— will like to come all the time. We shall try to help you in teaching ——— the way to love God and do right. We shall be pleased to have you visit our school, and hope to become acquainted with you very soon.

Yours very respectfully.

One of the most effective features of correspondence is the *birthday* notes, which, if possible, should be *written* by the teacher to *each* little child, thus improving one of our best opportunities to give personal help and advice, which will bring forth fruit in the hearts and lives of the children intrusted by God to our care and training.

In a large class the following printed form has been used :—

Dear ——— : Your Sunday School teacher remembers this is your birthday and sends this little card to you. I pray that this new year may be a pleasant and useful one for you. It will be, if you ask Jesus every day to teach you how to be a true Christian, and to show you the way to be brave and loving and helpful at all times.

Your friend and teacher.

“ There's work enough,  
And tools to work withal,  
For those who will.”

#### INSTRUCTION.

One has said most truly, “ Our desire is to so teach the truth that the ideas which we bring before the mind when they reappear hereafter shall come back with all the explanations and moral lessons we have associated with them. To accomplish this we have to remember that memory is a matter of association ; also, that associations are made permanent in the mind by the *interest* which is felt in them when they are brought together ; that the strength and durability of mental associations is in proportion to the interest felt in them, and to the vividness and intensity of the emotions with which they are *first* regarded.”

Perhaps the most solemn thought of all in connection with this is, that every lesson adds to the memories, and, even when least noticed, increases the number of associations which will determine future thoughts and influence future lives. Truths taught in early years are all which many have to guide them in the after-time.

To make these first impressions true, right and permanent, the Sunday School teaching, like that of the secular schools, should be based upon educational principles. Each lesson should be presented as one of a connected whole, so the truth selected for the special teaching of the quarter will gain force by its own momentum from Sunday to Sunday. Each lesson should be concise and simple, and have its practical application—one application : “ One truth graven

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on the heart bears more fruit than several put into the head." Each lesson should arrest the attention, inform the mind, and impress the heart. To accomplish the last, it is helpful, upon closing the lesson, to have the class repeat, as dictated by the teacher, a short prayer to God bearing upon the application made, and the following may be used :

" As we raise our hands toward the sky above  
     *[clasp hands over head],*  
 We remember God's banner over us is love ;  
 And we bow our heads again in prayer  
     *[fold hands, close eyes],*  
 Giving ourselves to His loving care.  
 May the lesson learned in our hearts sink deep ;  
 May the Lord between us a loving watch keep ;  
 May we show, this week, in our work and play,  
 That we've learned of Jesus on this holy day.  
 We pray thee to take each little hand,  
 And lead us all to a better land. Amen."

To arrest attention and give right impressions, illustrations are necessary. They should be short, simple, obvious and appropriate; should throw light upon, not cover, the truth; should be taken from the realms of child-life—the home, school, scenes and facts with which the child is familiar.

Without doubt, picture-teaching is the most forceful way of reaching the child-mind; by it the understanding is enlightened and memory aided. If suitable pictures could always be found, or if all who wish to draw, on blackboard or slate, could do so, there would be little difficulty. Yet many substitutes for the drawing may be cut from paper, and pinned to the board to answer the purpose of the blackboard design. Or, to promote home-study, each child is pleased if given one of the teacher's symbols to carry home. These may be prepared beforehand, or cut in the class while teaching of the object. In some classes it works well to ask the pupils to return the symbols the following Sunday with the "Golden Text" written thereon from memory. When a review occurs these simple symbols are found to be a telegraphic method of recalling past lessons and texts associated with them. The kindergarten sewing cards, illustrating the International lessons, are also very helpful in promoting home-study or review of the lessons. They are prepared and published weekly by Mrs. R. G. Smith, 2424 East 22nd Street, Minneapolis, Minn., at thirty cents per year for single copy; five or more copies at twenty-four cents each per year.

Children remain in the average primary department from about five to ten years of age. During these years they should be taught some portions of the Word of God in addition to the regular lessons. If five minutes are devoted each Sunday to supplemental lessons, much may be accomplished on this line, a course of study taken, the children passed in a written or oral examination, and presented with a printed certificate at time of promotion. While utilizing the ways and



means of the so-called "new education" we should remember the truth realized by our predecessors, that youth is the time to store the mind with Scripture. Teach short Bible prayers which will help in times of future weakness and temptation; short selections of praise, which may often voice the gladness of the Christian heart; some of the strong, blessed promises which will recur to the mind and encourage the heart all along the journey of life.

Like the Scripture selections memorized, the recitations and songs sink into mind and heart to influence the after-life. Let the choice be made with care, and some Gospel truth conveyed by every song to which time and attention are given.

Are we so teaching that the children intrusted to our care and training are being firmly grounded in the truth? Are we creating in their hearts an earnest desire to *be* good, and in their minds the determination to *do* good while life shall last?

As we seek to impart the truth, our own souls must be receiving it in fuller measure; as we reach down to take the hand of the child, our own must be firm in the hand of Christ; as we seek to guide these little footsteps, our own must be following in those of the blessed Teacher, who has promised that the seeds of truth sown for Him will spring up and bring forth fruit in the "harvest field" of God.

#### INFLUENCE.

We know every little child in the world is a human soul, "a sparkle from God," to be taught of and guided back to his Creator.

Realizing that our paramount duty as primary teachers is to influence these young souls so that they shall have the heartfelt desire to be good, and a strong determination to do good, we should so plan all phases of our work that they will unite with the teaching of regular lessons in twining cords of influence about the lives of the children.

That each lesson may have its influence, it is helpful, upon closing, to have the class repeat, as dictated by the teacher, a short prayer to God, bearing upon the special truth of the lesson. Make it seem natural and proper for them to talk with God about what deeply interests them.

Stories told for illustration will have their influence. Let this be the best that can be exerted upon the child. "The story should take the child into the ideal world of truth and beauty and goodness, where he may always rest from the unpleasant experiences and gather strength from their opposites in life. Here he should learn to love truth, beauty and goodness, so that when their opposites do come they may find no point of attraction in the child's soul," said Froebel.

Praise, reverence, thankfulness, kindness and many virtues may be cultivated as effectively by the songs and recitations selected as by illustrations used and stories told. These will linger in the memory

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and influence thoughts, ideals and actions after many a story is forgotten. Even very small children may be led to realize somewhat of the love of God by the use of such a song as "God is Love." Faith in prayer may be inculcated by the use of "Saviour, bless a little child." Trust is strengthened by recitations similar to the following :

" Now that our journey's just begun,  
Our path so little trod,  
We'll come, before we further run,  
And give ourselves to God.

" And lest we should be ever led  
Through sinful paths to stray,  
We would at once begin to tread  
In Wisdom's pleasant way.

" What sorrows may our steps attend  
We never can foretell ;  
But if the Lord will be our friend,  
We know all will be well."

Love for God's Word is strengthened by the use of these stanzas, set to the tune of "Home, Sweet Home":

" Praise God for the Bible,  
Which comes like a friend  
To counsel and comfort,  
To guide and defend.  
Praise God for the Bible,  
Far better than gold,  
The words of sure promise  
Its pages unfold.  
Praise, praise, forever praise,  
Praise God for the Bible  
That gladdens our days.

" Praise God for the Bible,  
The mirror of sin,  
That shows us our wrongness  
Without and within.  
Praise God for the Bible,  
The fountain of truth,  
That gladdens and cleanses  
The way of our youth.  
Praise, praise, forever praise,  
Praise God for the Bible  
That gladdens our days."

The spirit of consecration to service is always promoted when a class is led to sing the following reverently, to the tune of "Woodworth":

" 'Just as I am,' Thine own to be,  
Friend of the young, who lovest me ;  
To consecrate myself to Thee,  
O Saviour dear, I come, I come.



"In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart, I come, I come.

"I would live ever in the light;  
I would work ever for the right;  
I would serve Thee with all my might,  
Therefore to Thee I come, I come.

"'Just as I am,' young, strong and free,  
To be the best that I can be,  
For truth and righteousness and Thee,  
Lord of my life, I come, I come."

Outside the classroom the most effective influence is brought to bear upon the life of the child by visitation. As Mr. I. P. Black has written, "If there is visitation, the teacher forms a better acquaintance with the child, learns of the daily temptations and trials of each little life, and by coming in contact with the parents secures their sympathy and co-operation; and being thus admitted into the home-life, one finds help and illustration to aid in teaching."

A new scholar should be visited as soon as possible after being enrolled a member of the class. An absent scholar should be cared for by some systematic visitation, thus often removing the cause of non-attendance. A sick scholar should be visited. No excuse will answer for neglect of this duty. The death-angel is oft-times swift in his flight. Do not let his visit precede yours.

The Christmas season is a good time for calling. Look in on the children at this joyous time, and laugh and play with them. It will do them good and make youthful the heart of the teacher. Therefore, call on them in their joyous times and in their hours of sickness and sorrow. Touch the home all you can, and you will be a better teacher and greatly helped in your work. You may be the only follower of the blessed Master who enters the house, and the opportunity to do good should not be lost.

Children are *influenced* in the Sunday School more than they are taught. The instinct of the smallest pupils puts the teacher before the teaching. We influence more by what we are than by anything we say or do. These children before us, looking into our faces, watching every movement, listening to our words, *know* whether or not the truth comes through our character and affections.

Rev. T. A. MOORE read the third report of the Business Committee, being the nominations for officers and members of the General Executive Committee for the coming year, and moved its adoption, seconded by Dr. HARRISON. (Carried.)

(For list see *Introduction*.)

The benediction was pronounced by Rev. Mr. J. L. Turnbull, of Oneida.

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*WEDNESDAY EVENING, OCTOBER 24TH.*

Bridge Street Church was so crowded on Wednesday evening that an overflow meeting was organized in the basement, at which the addresses were repeated.

A song service was led by Mr. H. M. Blight. Miss Eva N. Roblin, of Toronto, sang a solo, "The Promise of Life."

Rev. M. W. McLEAN, M.A., President of the City S. S. Association, read the 15th chapter of St. John, and opened the meeting with prayer.

The PRESIDENT then introduced Mr. R. Mathison, M.A., Superintendent of the Ontario Institution for the Deaf and Dumb, Belleville.

Mr. MATHISON introduced a class of ten young ladies from the Institution, explaining that they were all deaf, not having been able to hear the sweet sounds of music which the Convention had enjoyed. He said, with one exception, they were all born deaf, and had never heard the sweet sounds of a mother's love-cooing lullabies in their infantile ears. Christianity, however, which is world-wide now, has enabled us to give them some realization of what we all have, and you will see by their actions this evening how they appreciate some well-known hymns. The first will be "Nearer, my God, to Thee," and I will line it as they give it. The class then gave in beautiful sign-language the words of this hymn.

Mr. JOHNSON then rose and said—We wish to give these young folks an encore. The audience thereupon gave the class a Chautauqua salute.

Mr. MATHISON—I thought you would like that, and so we had one prepared. (Laughter.)

The class then gave "Every Day and Every Hour."

The PRESIDENT—I am sure I voice the sentiment of every heart in this house when I say that our gratitude to Mr. Mathison is due for this beautiful exhibition, that we all feel that we should have gratitude to God when we think that He has put it into the hearts of men and women to train these young people to understand something of what we enjoy in the exercise of sacred song.

Mr. JOHNSON—I think the young lady who instructed these children should have special recognition from us all. (The Chautauqua salute was then given to Miss James, teacher.)

Mr. MATHISON—Miss James is a graduate of the Institution, and now a teacher there. She deserves all the praise; I don't want any of it. She has taught them these and many other little hymns. There are 254 pupils in the Institution, and we would like to have any of the delegates visit us, and perhaps some of you would like to make inquiries about some who are from your district. We shall be very glad to give you any information in regard to them.



## THE IDEAL IN PRACTICE.

Miss BERTHA F. VELLA delivered the following address :

Ideals are our incentives ; they inspire to effort. Only in the barque of faith can we rise to our ideals. They are ever beyond achievement, yet we may rise constantly on past efforts as "stepping-stones" to higher, nobler, better things. One has said, "Not failure but low aims are crime." The Sunday School teacher is sometimes discouraged, because the result of effort is so far below the ideal ; but let her remember the high aims of her work, and apparent failure will not be disheartening. What are the aims of the Sunday School ? Dr. Hurlbut says : "The Sunday School should be a place of joyous, happy atmosphere of Bible study and of spiritual power." How shall it be made all this ? By the teachers. The school cannot be made any more spiritual, intellectual or social than its teachers are. How shall we work to reach this ideal ? If we cannot reach it, we can at least take steps towards it. We can strive to elevate the name and office of the teacher. Elevate ? No, we cannot do that, for Christ himself was a teacher. We cannot reach His standard, but it is our privilege to note that He manifested characteristics as a teacher which we may imitate, and by so doing may put some degree of the ideal into practice. Cultivate Christ's characteristics. His spiritual characteristics may be noticed. "The Son of Man came to seek and save that which was lost." We have that same aim, to seek and to save. Again we read that He was often in prayer. "And in the morning, rising up a great while before day, He went out and departed into a solitary place and there prayed." There are teachers who pray for their scholars. Some rise earlier on Sunday morning that they may carry each pupil in prayer to God before attempting to teach those scholars the Word of Life. Some keep a list of the names of the class and pray for the conversion of them, one by one, till all are recorded as born into the kingdom of God. Others take time to pray for each pupil on his or her birthday, writing at the same time a note which may contain some personal advice and counsel which cannot be so well given in the class. If pupils know that teachers have such habits of prayer on their behalf the influence is felt by them. As another spiritual characteristic we note that even Christ looked to the Holy Spirit to make His teaching plain. "He shall teach you all things." We ought not to get discouraged looking for results. "Duties are ours ; results are God's." And again the great Teacher made personal applications—pressed the truth home to the hearts of His pupils. If we study the scholar and the subject, He will teach us to fit one to the other. We may follow also in some moral characteristics. He was a leader, not a commander, "and when he putteth forth his sheep he goeth before them, and the sheep follow him, for they know his voice." The teacher should be a leader in good habits and example, living such a life that, if all the class should follow,

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only good would be the result. If we are in the school making it a place of happy atmosphere, giving attractive Bible teaching, and saying to the children and youth, "Come," letting them see we believe we have a "glad Gospel" with "good news" to tell, and that we are glad to tell it, they will come; but if we stay away, and simply say "Go," they cannot be censured for non-attendance. Christ manifested great sincerity of purpose. His friends went out to lay hold on Him; for they said "he is beside himself." Have you ever been so earnest in the work that friends have said that of you—have accused you of over-enthusiasm? He made His instruction attractive and the truth real. So to-day, in all grades, the pupils must have the lesson-scenes made real to them. This is done in the primary class by use of objects, pictures and drawings. Lead the boys and girls to comprehend that each lesson is one part of a whole quarter's or year's teaching. Have them do some work for each lesson. Lead them to see that intelligent study is needed here as in the secular schools. Win and keep the respect of the growing pupils. We can follow our ideal in the cultivation of mental characteristics. He manifested good judgment in caring for the physical necessities of His pupils. He studied His pupils and taught objectively, using the illustrations that best fitted the lives and were most familiar to those He taught. He was, He made himself, "at home" with any class, whether it consisted of the woman at the well, the man on the house-top, the disciples in the field, or the weary and hungry multitude. The cultivation of spiritual, moral and mental characteristics will lead to the practical. It will give love for the work, sympathy and friendliness for the taught. Christ entered into the homes at times of sickness, trouble or death. He gave either the cure or the strength to endure. He was tender, patient, firm, giving help as was needed. Our touch of sympathy cannot give sight to the blind, hearing to the deaf, health to the sick, or life to the dead, but it can give support to the weary, strength to the faint-hearted and courage to the weak. As teachers, let us not forget each has a work to do, an influence to exert, which cannot be done by any other individual. If one of us fails to set her work with care, God's grand mosaic may be marred. "He who labors for a soul, labors for two eternities—the eternity of that soul and the eternity of influence which shall go out from that soul." (Applause.)

Mr. Blight here sang a solo, "Listen to the Children."

#### THE SABBATH SCHOOL IN RELATION TO NATIONAL PROGRESS.

The PRESIDENT—It is now my very pleasant duty to introduce a gentleman who stands at the head of one of the most important educational institutions of the country—one whose expressions of opinion are listened to by every thinking man and woman in the country, and which always command attention on every question—Rev. Dr. Grant, Principal of Queen's University, Kingston.



Rev. PRINCIPAL GRANT, M.A., D.D., LL.D., said—The subject given me to speak on to-night is "The Sabbath School in Relation to National Progress." I must therefore begin by defining the words used. I see I have it in my note-book, "The Relation of the Sabbath School to the N.P." (Laughter.) Well, I suppose there may be some connection, but I will have to leave it to somebody else to indicate it. (Laughter.) National progress—what does it mean? Certainly not progress in arts and manufactures, though that is often thought to be the definition of the word. Neither does it mean progress in population, though from the lamentations that we often hear at the slow rate of increase in our population one would suppose that progress consisted in that particular. If it were so, then by far the most progressive nation in the world would be China—(laughter)—whereas we all believe it is the most stationary—a great nation certainly, I do not wish to throw a stone at it, especially at the present, when, because of a signal defeat, everyone seems to think that it is all up with China—a very great mistake indeed, for China has solved some marvellous problems, the problem of national unification on a vast scale, and of pacification also, keeping the position with a smaller army than any one of the great powers of Europe has, with, moreover, a population larger than the whole of Europe. Still we all believe with Tennyson :

"Better fifty years of Europe  
Than a cycle of Cathay."

National progress, then, does not consist in increase of population. Nor does it consist in increase of wealth, though to read the newspapers one would think that it meant that. Certainly not. The wealthy nations of antiquity, what were they? Egypt, Libya, Syria, Chaldea, Assyria, Persia, these were the wealthy nations; what have they done for humanity, what permanent contribution did they make? Whereas, when you come to little Greece you find there the brain of humanity—a little country that taught us the universality of art, of beauty and of reason, and the applicability of the principles and canons of reason to every subject whatsoever. So you come to little rocky Judea, and you find here the conscience of humanity. And so in modern times, from little Scotland, little Switzerland, little Holland, we have learned more than from vast Russia, with its hundred millions of people, or India, with its three hundred millions. So then national progress does not consist in coming up to any of these standards. What does it consist in, then? In the development of the nation in all the rightful issues that belong to it; and the attainment of a higher standard of living; in the enrichment of intellectual and moral life; in the solution of those social problems that are vexing us—the problem of pauperism, the problem of crime, the problem of the neglected children, the problem of the relations of capital and labor—and those social problems in the successful solution of which alone

have we the hope of the kingdom of God coming upon earth, the coming down of the New Jerusalem from heaven to earth "as a bride adorned for her husband." Only as a religion establishes a civilization of that kind is it clearly and indubitably from God. Only as a religion succeeds in establishing such a community will outsiders believe in it. The only proof you can give to intelligent Chinamen, Hindoos, Arabs or others coming to a Christian country is to be able to take them to our country, our villages, our cities, and show them that we are living a nobler, purer, richer life than they ; and, remember, they will just be as eager to see our sore spots and diseases as we are apt to be when we go to a heathen country. That is the only test. The history of the world is the judgment of the world ; and only in as far as a religion accomplishes a triumphant and beautiful civilization on a large scale and for a long time, is it recognized as the religion for humanity. This, then, is what we mean by national progress. Now what is the relation of Sabbath Schools to this great question ? Before speaking on that, in order to get an understanding of the conception, I ought to ask what was done for national progress before there were Sabbath Schools—for certainly there was national progress before John Pounds lived. Sabbath Schools are only of yesterday. They came at first as a mere accidental adjunct to the Church ; little thought of. What then was done before there were Sabbath Schools ? In all time man has recognized—at least all wise legislators and statesmen and thinkers have recognized—that man lives not by bread alone ; that you can build no society, no nation, on the mere *animal* in man ; that the greatness of any social structure is in proportion to the sum of intelligence, of morality, of spiritual life, of heroism, of self-sacrifice, that is built into its foundations. These men have recognized, therefore, that some provision must be made for the religious side of man, and therefore for the religious training and instruction of children, seeing that the "child is the father of the man," seeing that the children of to-day are the citizens of to-morrow, seeing that the children of to-day are plastic, and that unless you take hold of them when they are plastic it will be too late when the gristle has become limestone. All these great men have recognized that, and have made provision in some way or another—different countries in different ways—and it is well for us to have an idea of how some countries acted in order that we may see exactly where we stand. For instance, the greatest statesman that Scotland ever had, John Knox, in his first Book of Discipline, laid down what was necessary for the national progress. He contended for a Church where the pure Gospel would be preached in every parish, and side by side with it a parish school, and in every burgh a grammar school, and in every leading city a university. The troubles of the times and the greediness of the barons prevented that magnificent scheme, outlined by him, from being carried into effect. If it had been, Scotland would have become the educator of Europe ; and so parish schools were not established till the end of



the seventeenth or the beginning of the eighteenth century, and when they were established they were very much on his lines, though they were half-starved. Still the essence of them was this, that not only should the children be taught the "ordinary branches," as we call them, of an English education—the three R's—but above all they should be instructed in the Scriptures; and in order that there might be religious instruction, it was always seen to that the teacher should be a religious man as far as they could get one. He was generally, almost universally indeed, an elder of the Church, generally the clerk of the session. Then not only did he instruct the scholars daily in the Scriptures and in the catechism, but it was the duty of the parish minister to visit the school regularly to see how this was done and to examine them also. Not only so, it was part of the regular duty of the Presbytery—the ministers of the district—to see that this was done, and there were regular Presbytery examinations of every school within the bounds. There was the system that made Scotland such an educated country—(hear, hear)—educated religiously and morally as well as intellectually. They had not the same system in England. They had no system of schools for the young people there until this century, and therefore the religious instruction that was given to the young was given chiefly by the confirmation class of the Church of England, and by efforts made by the Nonconformist churches; but in our century, the Victorian epoch particularly, a great movement has taken place in England in the direction of educating the people. That has been taken in hand first by the Churches. Parliament has supplemented their efforts at different times, and now all over England, as well as over Scotland, there are either Church schools or board schools, but the characteristic of them all alike is that there is religious as well as secular instruction.

Now, a very remarkable state of things has been enacted just the other day by a comparison of results between England and France. I noticed that Sir John Lubbock, speaking to the Sociological Congress in Paris, the other day, pointed out the extraordinary development that has taken place in education in England since the Parliamentary Act of 1870, and the result. He points out that since 1870 the scholars in English schools had increased from a million and a half to five millions; and while these scholars have trebled, strange to say—no, not strange, only strange in view of the experience of France—that in the same time, although the population has increased, the number of persons in prison has fallen from twelve thousand to five thousand; also the yearly average of persons sentenced to penal servitude for the worst crimes has fallen to one-fourth nearly—from three thousand to eight hundred—in spite of the increase of population. Juvenile offenders have fallen from fourteen thousand to five thousand. There is the remarkable result in England. Well, the French papers have been noticing that, and they called attention to the remarkable contrast in France, namely, that the diffusion of

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education in France has gone along side by side with increase of crime, and especially of juvenile crime ; that it is not enough to have schools ; and the most important paper in France points out as perhaps the reason that in France, during the last thirty years, any particular education is simply intellectual instruction, whereas in England there is not only instruction, but moral and religious influences and training are brought to bear upon the children. There is extraordinary difference on a vast scale, because, when we are talking of these two nations, we are talking of nations with between thirty and forty millions of people—that is the population of France and also of England—I am speaking now of England as distinct from Scotland and Ireland. Well, you see then those are the different methods in those countries I have referred to. Now, then, we come to Canada. What is the condition of things in Canada in this respect ? Well, as a matter of fact, we know that there is no such thing as religious instruction in our common schools. There is the reading of a few verses of Scripture and the offering of a prayer in most of our schools, but, of course, that is not instruction ; what I mean by instruction is not merely pouring some truth into the mind, but the mind itself being quickened, being exercised, therefore asking questions ; but the teacher can only read a few verses of Scripture without note or comment, and, even if the children should ask questions, he is not allowed to answer. You cannot call that instruction. Now, I am not going to speak at present of the value of that. Some say it is of no use ; others say it is of a very considerable amount of use. Certainly even a flag has use ; it has a certain amount of influence ; and I would be sorry to say that the reverent reading of even a few verses of Scripture, and the reverent offering of prayer, by a good teacher, was not of use. I think it is of use. But the point I want to make is, that it is a very, very meagre amount ; it is not a religious instruction, and it is a very meagre amount of religious influence ; I suppose we will all admit that. Then comes the question, is there any likelihood of that being increased ? No, not the slightest. I don't believe that there is the slightest expectation in any reasonable man's mind of that being increased. I see no way of it being increased unless one or other of two things should happen, and I don't think either of them is likely to happen. The one would be the adoption of the British method, allowing and encouraging different Churches to start Church schools. Now we know that in the conditions of this country, a new country sparsely settled, that would be impossible ; we know that public sentiment is wholly opposed to it, so that the method is out of the question. The only other way in which it can be possible would be for the Churches to unite and be as they were two or three hundred years ago. Well, that also is practically, for the present at any rate, impossible, although let us hope that it will come by and by, and such meetings as this will help to bring it about. (Applause.) In the meantime, until we can agree upon a common



basis for ourselves, why, we have no common basis to offer to our children, that is quite clear; in the meantime the only place where I find a common basis is in our lunatic asylums. (Laughter.) There I find that all denominations and all ministers speak from the same pulpit—(laughter)—and, by and by, when we all become lunatics, or when we all become wise, we may have the same degree of unity that there now is in a lunatic asylum; and even there it is not absolute unity, because I find even there, there is one place for the Protestants and another for the Roman Catholics, although both are Christian; so even in the lunatic asylum we have not got perfect unification. So you see then that, as neither of these two contingencies is apt to occur, it follows that we cannot expect a greater amount of religious instruction in our common schools. What is the conclusion? Why, that this which we have described as the necessary constitution of all genuine, permanent, national progress must be contributed by the home and by the Sabbath School, or else Canada will be lacking. (Hear, hear.) That is clear; that is a demonstration. (Hear, hear.) (Very good.) Having got thus far—that that necessary element must be contributed by the home and by the Sabbath School—what practical suggestions, you ask me, have I to make? Well, I will try and make a few in addition to those that have been made by previous speakers. I shall not dream of giving an exhaustive statement. I shall suppose that you have heard the other speakers and know what they have said; and let me add three other suggestions to those that have been made: In the first place, that the Sabbath School teacher who believes that the Sabbath School is an alternative or a patron or even the superior of the Christian home is so far mistaken that such a Sabbath School might be called a curse rather than a blessing. (Hear, hear.) Set that down as a first principle. I always urged the Sabbath School teachers in my congregation to get acquainted with the parents of the scholars. I used to make a very strong point of that. I said, "Be sure to visit them regularly, and you will find that every mother will be willing to talk to you about her boy or her girl. There is no subject so entrancing to her as that, and if you have anything nice to say about him—and you had better begin with that, as St. Paul does generally in his epistles, by praising people, especially if he is going to find fault with them afterwards—depend upon it you will get a very warm welcome. (Hear, hear.) And, then, always in talking with the parents take a subordinate position. You ought to do so. You cannot love your scholar as much or anything like as much as the Christian mother or father. Therefore, put yourself at their feet. Ask their help, their suggestions. Admit that you are only doing a little, but since they have been kind enough to send the scholars to you, and to ask your co-operation, you can do nothing without them. So, in this way, you will get out of the heads of some foolish parents the idea that since there is a Sabbath School they may give up reading the

Bible with their children, or they may give up religious instruction; because there are, even among parents, some ideal, some foolish creatures who, just because there is a Sabbath School, fancy they have nothing to do with the religious instruction of their children. This is the *first* lesson I would earnestly urge upon you. The *second* suggestion I would like to make is, that teachers may be taught that they should plan some means to get taught how to teach. (Hear, hear.) The great misfortune of our Sabbath School teaching, as a whole, is that the teachers are not taught. (Hear, hear.) I made various attempts when I was a minister in the city to do something in that line, and, just as you might expect, they were only partially successful. For instance, I got an association to have the teachers all meet once a week and have a discussion with myself and the teachers in Halifax as to methods of teaching, and as to the best way of opening up the Scriptures. Well, now, what was the result? Just what you might expect. Out of say six or seven hundred teachers in the city about 150 attended, and these 150 were just the ones that didn't need; those that did need stayed away; there is the worst of it; they don't know their own ignorance; it needs a wise man to know his own ignorance. They say, sometimes, that experience teaches fools. Well, that is a very foolish remark, because experience teaches wise men; nothing teaches fools. (Laughter.) They would not be fools if they were willing to be taught. Well, there was a great trouble. I made various attempts, but all were only partially successful. I therefore roll it upon yourselves, teachers, that if you want to be successful, if you want to rise above the crude or the clownish style of teaching, of which I have seen a good deal, you must just understand that there is some sense in the notion that requires common school teachers to be instructed. Why, there is not a single person allowed to teach in the poorest common school until he or she has been taught how to teach, and has been certificated accordingly, and they cannot get high up in the profession until they have gone on learning more, and passing more severe examinations. Well, why should it be thought for a moment that if, before you can teach children how to read A, B, C, or how to make pot-hooks, you have to be taught—that you are able to teach what is in one sense the simplest thing—that in the most difficult book in the world, the Bible, you or anyone is able to teach it profitably without being instructed? The Bible—why, it is the condensed essence of a whole world full of literature, and hundreds of thousands of the wisest men in the world are at present toiling and laboring night and day to understand single books of it or single chapters; and to fancy that anyone can just at the moment take it up and open it, and begin to teach young children, teach the principle that is in it to them, without the best preparation that can be given to it during a whole lifetime, is the most flagrant of delusions. Now, I think it is good for Conventions like this to meet and discuss such questions; how, as a matter of fact, can teachers be



taught? I think it is good that they should fearlessly criticise present methods, that they should be thankful to any teacher that brings out any defect. You will never improve anything unless you have searching criticism. (Hear, hear.) You will never improve anything in any other way. Just see how it is with our laws. We have to go to the most extraordinary trouble; we have to select men, of course the wisest men, all over the country, and send them to Toronto and to Ottawa, and there they are making new laws, and patching old ones, and finding out mistakes; and then we have judges to codify them and to interpret them. All this enormously difficult labor and expensive provision is made, and the man that points out a mistake is thanked as a benefactor; and if he has a remedy, so much the better. Therefore, these Conventions should be turned to practical use in that way. The *third* suggestion is, that I think the teachers should consider, not merely their relation to the scholars in their classes individually; of course that is right, because the essence of all religion is the relation of man as a person to the Supreme Person; but mark you, if you dwell on that exclusively, you give religion a very selfish aspect, and whenever you identify your religion with selfishness, even though it means the saving of your own soul, it is a very paltry affair; remember that. Remember that Jesus Christ came to save the world, society, and that you are part of that; each child in your class is a part of that organism; and you can no more understand the individual by himself than you can understand a part of the human body by itself; you can only understand it in relation to the whole organism. Why, it is known that a man may have something wrong with his heel or with his knee, and in ancient times the doctors began to cooper away at the heel or the knee. Now, it is found that perhaps what is wrong with him is something in the brain, and that they have to attack it there or in some other place. So I say, you can only understand the child in the school, when you think of him as a part of a nation. Therefore, you can understand in a large and liberal way the Scriptures, as not merely God's message to the individual, but the development of the true religion down through the ages, in many parts, in many fashions, in many ways, as the author of the Epistle of the Hebrews puts it, till it culminate in the Christ. You must understand it as the history of that nation, its warnings applicable to us and to every nation, as the mirror of universal history, in which you see the eternal principles on which God governs nations upon earth, shown for our guidance. Therefore, try and get into the spirit of that history, and then apply its principles, its warnings, its lessons to the history of our own nation. What other nation has there ever been in the world since the time of Israel that God has led and guided so marvellously as this English-speaking commonwealth, to which we belong? (Hear, hear.) Just think of how marvellous it is, and point out that only as it has established itself on the principles of righteousness and the principles of freedom, and the principles of love, has it

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flourished ; and as far as it has forgotten these, it has been dishonored. You can show these in a thousand ways, not as a Chauvinist, boasting of your country to the exclusion of others, but as a true patriot, glorying in what God has enabled your forefathers to do, and hoping that these boys and girls will rise up to be men and women of like spirit to those glorious ancestors of ours, and thus show them that the nation is not merely to be looked at for itself, but as an instrument in God's hands for the diffusion of peace on earth, of liberty to the nations, of defence to the oppressed, until we get all over the world the times and the seasons prepared for the second coming of the Lord. (Applause.)

The PRESIDENT—We have had a feast of grand things, and there is a great feast yet to come. The president of the World's Sabbath School Convention is now to address us—a man whose force in the Sabbath School world is greater than that of any other man in connection with this work.

#### WORLD-WIDE SABBATH SCHOOL WORK.

Mr. B. F. JACOBS was cordially received. He said—Those of you who were at the Columbian Exposition will remember that there was a "Lost Article Department." It opened with a small room and a management with one clerk ; it closed with a number of rooms and a number of clerks, having received over fifteen hundred umbrellas and parasols, bags, bundles, bandages, budgets and cold lunches without end, and last but not least one baby. (Laughter.) You laugh, but let me ask you to think for a moment of the intense significance of the fact that in that crowd someone brought an unnamed and unclaimed child. The great pageant closed. The people dispersed and the management found themselves with the care of a child that no one owned. A notice was put in the papers ; a multitude of applications followed—some said there were a hundred applications made for the privilege of adopting that child. After due and careful inspection of the applicants, the baby was handed over, and in due time named—I don't certainly know, but possibly "Chicago Columbia Jones." I stood the other day near the Sherman House, on Clarke Street and Randolph, near the City Hall, and a policeman with a little boy walked by my side—a little five-year-old chap with handsome eyes and hair ; and I said to the policeman, "Is he lost?" He said, "Yes, he wandered away from home." I bent over the little fellow, and he tried to tell me where he lived and that he had got away from home by going down the alley. I asked the policeman what he was going to do with him, and he said he would take him to the central station and telephone to the station nearest to where he lived, and send messengers to the house. I remember the time when I first went to Chicago forty years ago, when on a corner of one of our principal business streets an old colored man used to go ringing a bell, and, standing for a little time on the corner of the street, he would lift up



his cry and say, "Lost child; little boy; only three years old, went away from his mother this afternoon; curly hair; bright eyes; anybody bring him home to his mother she would be very glad; heart almost broke." I began to think of the lost child in the Columbian Exhibition, and to say, would to God there were no other lost children in America; would to God that the people of Ontario had something of the spirit of those who reached out their hands and asked the privilege of taking that unnamed and uncared-for child, that they might bring him home to God. It is for that purpose this Convention is called. It is to consider how we may reach the lost boy and girl in Ontario; and having for three days looked over Ontario—one of the brightest stars in the constellation of the Sabbath School firmament—then to look abroad into every part of the land to which the Gospel of Jesus Christ has gone, and see what we can do for the lost children throughout the world. In the first place let me speak of our organization. The International Sabbath School Association is simply a voluntary coming together of the Sabbath School workers of the States, provinces and territories to consult concerning the whole field. For the time being our motto is like that of the colored barber, who opened a shop, after the war between the north and the south, and said there were five points to his compass, and he put up a sign: "No north, no south, no east, no west, no trust." (Laughter.) So we put up our sign and say that as far as Sabbath School work is concerned, and the Christians of this country are concerned, we are one people. (Hear, hear.) It is not the United States or Canada; it is not the United States and Canada; it is America. (Amen, hear, hear, and applause.) We meet once in three years—next in Boston in 1896—look at all the States, Provinces and Territories, and see how we can help those that most need our help. There are some people who do not agree with some of us in saying that that is one of our chief duties and should be one of our chief privileges. Not long ago a man said to me, "We are very much obliged to you, and glad to tell you that we don't need any of your assistance; we have got the best Sabbath School there is in the whole place, and we can get along without any of your help." I said to him, "You put me in mind of a verse that I learned when I was a little fellow at school about a boy that put on his shelf all the bread and cheese he got, and after dinner the family had a prayer; the father said, 'Lord, please bless me and my wife, and my son John and his wife, us four and no more,' and concluded the service by singing one verse of that sweet hymn that begins, 'Of all my father's family, I like myself the best.' (Laughter.) Said I—You say you are rich, and increased in goods, and have need of nothing, and you do not know that you are wretched, and miserable, and poor, and blind, and naked, and the Lord Jesus may spue you out of His mouth. Let me remind you, my brother, that the Saviour had that in His mind when He left the glories of His Father's home, and came down here for you and for me. It was our need that brought Him here, and it was the need of

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men everywhere that led the great Apostle Paul to say, 'I am a debtor both to the Greeks and to the barbarians, both to the wise and the unwise;' and it is because you are more favored than others that the obligation rests upon you to carry the blessing that you may have to those who are less fortunate or less favored;" and I lay it down upon your hearts and consciences, Ontario, that the obligation rests upon you here to carry the Gospel to the utmost boundaries of the Dominion, because God has so richly endowed and blessed you. Now, in looking at the field, we find there are a great many weak spots, as well as some that are strong. Last fall, Mr. Reynolds, our Field Secretary, went to New Mexico, and then to Arizona, completing the organization of those territories, and through 800 miles of California, attending more than thirty Conventions, and meetings without number, sometimes driving over the mountains twenty miles to attend a single service. He said that having driven twenty miles to one meeting, and finding a little place, he was almost tempted to abandon it, and say that it was unwise to have appointed such a meeting. After the meeting had been held, a man who had been among the mountains there for years, and had become very well known, came up to him and said, "You don't know what your coming here has done for us, but I tell you the light that had gone out from our family altar, and the joy that had gone out of our hearts, has been rekindled, and, as God lets me live, my life shall bear witness for Him from this day, all because you have come here." How do we know what the influence of one such man may be among the mountains of California? From there he went over to Oregon, and into British Columbia, and from there to Washington, coming down into Montana, and so home, after a trip of six months. You say, is it a little thing? The other day he was yonder at Prince Edward Island, and from there went to Nova Scotia. They excused him from coming to New Brunswick, where it was my privilege to go last year, because of the greater need in some other part of the field, and because New Brunswick is abreast of Ontario. (Hear, hear.) The Convention that I attended there was one of the best that I was ever permitted to attend in my life. The zeal and love that were manifested, the enthusiasm and the care with which they considered every department of their work, were most gratifying, for I remind you that sometimes success itself is dangerous. (Hear, hear.) We may get so full of enthusiasm that we may undertake things before we are ready for them, and undertake too much. It is possible to go too fast, but it is not possible to build too strongly and too well. It is a matter of infinite moment how we do our work. My last trip across the Atlantic was in the steamer *Umbria*, of the Cunard line, that a few months later met with that terrific accident in mid-ocean, when a large company of passengers were suddenly roused to a sense of their awful danger, for the mighty screw of the steamer had broken and she was powerless. At that hour there came up from the engineer's room the chief engineer, and down into



the hull of that vessel, and with his assistants for nearly thirty-six hours he worked, until at last the steam was turned on, the screw revolved and the steamer headed itself once more for the Western shore, and the passengers cheered. When they arrived in New York they gave him an ovation. Years ago in England, trained in those careful schools, led under a master mechanic through years of faithfulness, he learned the importance of just knowing how to do his work, and, secondly, of doing what he did in the most thorough manner. Years passed on; the opportunity came; and the man's services in one day and a half paid back a hundredfold for all his care, and all the time spent in his training. (Hear, hear, and applause.) So I say, it will pay you to see that the very best trained and most careful men are in the positions of influence and power; that you may be able at all times to have the work done as it ought to be done. I would not retard you—God forbid; I would that we were all able to make more rapid speed; but I do beseech you to go over your ground carefully, and remember that, even in Ontario, there may be places that need more thorough tillage and culture than they have yet received. (That's so.) It is possible that if we had a map of Ontario here—and I am surprised not to see it, and this is not by way of criticism or fault-finding—I think we would do well to see a map of the splendid Province there, and I would like also to see the whole of the great Dominion clear up to the North Pole, where it joins the United States—(laughter)—and to look it over carefully and then to look a little more closely in detail at the counties and cities and towns of Ontario. We need to put the telescope to our faith to see what things there are that have escaped our notice, and to use the microscope that will reveal the small things that we have been considering unimportant. We say some things are too small; we have some county secretaries from whom we cannot get a report in time for the Provincial Convention. "Oh! it is a small matter." It is? What is a small matter? Is it a small matter that there is a blot cast on the Province of Ontario? Is it a small matter that this great Convention is without the facts that it ought to possess? Is it a small matter that any part of the field has been overlooked and neglected, and that you are to blame for it? Suppose you saw yourself as others see you; suppose you saw yourself to-night as the Saviour sees you, and says, "Where is the field and what is the condition of the field that I gave you to cultivate?" I suppose some of you think that you have got a poor field. A man in New Hampshire said to me the other day, "You don't understand the country here; it is a most peculiar field." Said I, "Then I understand it perfectly, because I never was in a Convention in my life but what it was one of those peculiar fields—(laughter)—and we are a peculiar people, and we have got a peculiar business to prosecute, and we have got a peculiar Saviour to help us; now we will come to a fair understanding with it; now," I said, "what is the matter with your field?" "Well,"

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he said, "it is a hard field;" and said I, "Do you wish an easy one? Do you want to fold up your hands and sit back on a cushion of a Pullman car and ride through to glory without paying the slightest attention to anything? What kind of a Christian will you be with an easy field to work? What kind of a farmer is it with an easy field where the ground brings forth of itself? What kind of a teacher is it with such an easy class to teach that it is not developing the man himself? Let me ask you to-night to thank God that you have the privilege of teaching because of the effect upon yourself—(hear, hear)—a splendid thing that you have the privilege of doing that you may develop to your utmost the power that God has given you; you will thank Him for all eternity. Yonder troublesome boy that put you not only to your wit's end, but put you clear down upon your knees over your lesson wrestling with God for that boy, that put you to enquiring what efforts you had made, that put you to enquiring how someone else had made a success, until you saw that boy come out of that place and go on to a place of usefulness and power through the result of your efforts. The other day in Pennsylvania, after getting out of a Convention, I was standing up against a lamp-post, when a little five-year-old girl with a pair of little thin shoes, the toes all worn off them, on a wet and cold and drizzly day, came up, and I put my hand on her bare head and said, "What is your name?" She said, "Gracie Smith." Said I, "Do you go to Sunday School?" She said, "No, I cannot go to Sunday School; I haven't got any shoes." Said I, "Don't you go at all?" She said, "No." Said I, "Where do you live?" Said she, "I live right over there next to the gravestones"—because next to the little house where she lived was a man whose business it is to cut the letters on the stones to go out to the cemetery. She was exactly half a block from two churches, and less than a block from two more. She was in the centre of four churches of four denominations—a neglected child right in the centre of a city. What is the reason? Oh! we have all been taking care of ourselves—Baptists, Methodists, Congregationalists, Presbyterians and Episcopalians, we are looking after those. There was a man whom I met in Dakota to whom I said, "Where is the meeting held?" Said he, "That is the place. We are going to build a meeting-house over there." I said, "Why do you put it over there?" He said, "Because that is where all the best people in town are going to live." And said I, "You are building a place for the best people in the town, are you?—who is building one for the worst people in town?" We want to look at our part of the field and see if there is anything to be done that ought to be done. I read the other day that Mr. Vanderbilt had just bought a large tract of land in North Carolina. The papers said it was land that was nearly worthless and Vanderbilt bought it for a song. Well, now, I haven't had the felicity of hearing Mr. Vanderbilt sing the song for which he got three or four thousand acres of land in North Carolina; but if I



am a judge I should say, "Sing a Song of Sixpence." (Laughter.) Vanderbilt got that land and it was largely covered with timber—a good portion of it what they call wind-falls. He sent for a man that understands trees, and asked him to look over the place and tell him what he had got. He looked it over and said, "Mr. Vanderbilt, you have got a very valuable piece of property; there are four hundred kinds of trees that grow in North America and you have got twenty-seven varieties on this farm, and you can well bring some other varieties here and make a great success cultivating trees." Then Vanderbilt got twenty-four men that he could trust and put them to work on the farm, and he began by giving each one forty acres of land. They began by clearing away the dead trees and cutting the timber into cordwood, sawing it into railway ties, cutting it into logs and shipping it off to the mill to have it sawed up for light wood and hard wood and shipping it north and selling it; a man came into my office the other day and asked me to suggest the best plan to get five hundred thousand feet of that quarter-sawed oak to Chicago, where he could make \$7.25 a thousand on it. These men have been at work for a year. What is the result? Mr. Vanderbilt spent about \$10,000 clearing up that farm this year, and what he sold in clearing it off has brought him back \$9,600—the wind-falls and the stuff that he has cut away there. Now a man tells him that his farm is greatly improved, and in a few years that the trees alone on that farm will pay back every dollar that he has put into it with interest, and yield him as great a percentage as any other investment that Mr. Vanderbilt has got. That is the worn-out farm that he bought for a song. He sent then for the man that laid out Central Park and the World's Columbian Exposition and said, "Mr. Humpstead, I want you to look at this piece of property and tell me what I have got." Mr. Humpstead put a telescope to his eye and said, "Mr. Vanderbilt, you have got one of the most beautiful estates in the world; if you will have this land cultivated and laid out as it ought to be, you will have deer parks and splendid lawns and everything to delight your eye, and it will pay you a hundredfold back for all that you put upon it. Why, men and brethren, if we could look at Ontario as the Son of God looks at it; if we could look at the Sabbath School in which you and I are engaged to work as Jesus Christ looks at it; if we could look at that class as the Saviour would look at it, what should we see in that class? Is it possible for you to estimate what will come of that class? No man can at all. Suppose in that class you had just one boy whom God would greatly own in his service? How do you know? I believe the boys who are sitting here to-night on this platform, perhaps God will raise them up to take the place of the president and chairman of the Executive Committee and your field secretaries. We want to have eyes that will look at a boy for Christ in the future; we want to have eyes that will look at a girl for the possibilities that are in her, and what God will do with that girl when

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she has been tried and lifted up and qualified and put into position. There may be a dozen Miss Vellas in this room ; there may be in this room twenty—a hundred—young men that in the name of Christ will undertake to do for Him this year what they have never undertaken to do for Him before in this world. Nay, there is one ; I asked Him earnestly to-night for one thing—whatever else we have, Lord, give us one young man within this meeting to-night that will go out in Thy name to do something that he never tried to do. Young men, give yourselves to Christ and His work. When I was in New Brunswick I had an experience that I shall not soon forget. We had a Bible reading on the Holy Spirit, and it was wonderfully owned of God. At the close of that meeting a young man stepped up to me and said, "Mr. Jacobs, I want ten minutes of your time." "Well," I said, "that is the most precious thing I have got." Said he, "That is the reason I asked for it." "Well," I said, "just watch me when I have got the least bit of leisure, and I will try to give it to you." As I went out of the meeting towards the house where I was being entertained, I met eight boys, splendid-looking fellows, and I tried to get up to them, and they were like a lot of partridges who were dodging, and I finally spoke to them at a little distance and said, "Boys, why don't you come to the Sabbath School Convention?" One of them looked and said, "I will tell you why we don't come. They are too mean in this town to let out school so that we can come." (Laughter.) I thought that boy had got a step beyond any of them. That was a new idea to me that the Sabbath School Convention was of such tremendous importance that you could afford to close school for half a day to let the boys come. That is the very thing to do, if you can get hold of them. "Well," said I, "boys, cannot you come to-night?" One little fellow said, "We couldn't get in if we did come ; they are standing all around the windows looking in now." "Well," said I, "I am a friend of two or three men there and somewhat of a privileged character, and if you will come to-night I will see you have a bench on the platform right up there close by where I am going to sit." One fellow looked at me and said, "Will you?" I said, "Yes, I will." Another boy said, "I don't believe we can come." "Why?" "Because we have got to go to the Junior Y.M.C.A." Said I, "Do you go there?—I am your brother ; give me your hand ; I have belonged to it ever since the first one started in Chicago—(applause)—and I would just remind you that this very night is the dedication of a new department in our building, and also remind you that that was the first Y.M.C.A. building that was erected in this world, and that Mr. Moody and one young man and myself sat down on the steps of the old church opposite one day after we had been in the prayer-meeting, at the north side there, and said we would pray and ask God to give us this building. I had only a little to do with it—I ran around and helped Moody a little, but, under God's blessing, that building came, and all the others have followed, and to-night is the dedication." (Applause.) I said,



“Who is your leader?” “Oh!” said the boy, “a young man is the leader; we meet at seven o’clock.” Said I, “Go down and tell him to let you out early, that you want to come up to the meeting, and ask him to come up; tell him there is a Y.M.C.A. man going to make an address.” I got there late, and when I managed to crowd in I found two benches and sixteen boys there. They were on hand according to the contract; and when you make a bargain with a boy you can trust him, and you ought to believe a boy and a girl. (Hear, hear.) If you have scholars, trust them; don’t distrust them, but believe in them if you want them to believe in you. At the close of the meeting I asked how many boys were Christians. Eight of them rose. Then I made any appeal if there were any others that would like to become Christians, and the other eight got right up in a minute, and then some others got up in the house, and we had an enquiry meeting. At a quarter to eleven I started to go home, and just as I was leaving the house I felt a hand on my shoulder, and my friend stood there and he said, “My time is come, I think.” I said, “I guess it has; I will walk right along with you.” I said, “What is it?” He said, “I am the leader of that band of boys, and we have an outing every summer. We went last year up to Campo Bello, out there in the Bay of Fundy; we spent ten days out there, and those eight boys that you see there were converted. We are going again this year. I have got fifty boys that are coming to spend two weeks, and I have a man coming from New York, and he has got fifty more; and what I want you to do is to come out and spend those two weeks with us.” I said, “Do you know where I live?” “Yes.” “Do you know how far it is?” “It is about fifteen hundred miles.” “But,” he said, “I will get you those boys if you come.” Said I, “Do you know I am in business, and have such business as other men have to attend to.” “Yes,” he said, “but those boys.” “Well,” I said, “let me tell you I have to go to Sabbath School meetings once in a while like this, and then summer is the only time when my wife can go away, and she likes to have me go away with her.” “Why,” said he, “Mr. Jacobs, if you come, we will have all those boys.” Said I, “What is your business?” Said he, “I am a clerk in a grocery store.” “What time do you go to work?” “About seven this summer, a little later in the winter.” “What time do you get through?” “Six o’clock.” “What do you do evenings?” “Well,” said he, “after reading a little and studying a little, I give most of the time to those boys.” I looked at him for a minute and I lifted up my eyes toward heaven, and I said, “Lord God, give us men like that in Illinois, and in the United States, and all over Canada, that we may win our boys for Jesus Christ. Amen.” So that young man got hold of those boys; he took them down to the grocery store in the morning, and every time he wrapped up a pound of tea or coffee, or soap, he put a boy in the package; every time he went to lunch he took them with him; and every time he went home he bowed with

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them at the mercy-seat ; and then he went to bed and slept with them till the morning, and then waked up with them in the morning, asking God to give him those boys. (Applause.) Someone says, How shall we hold the young men in the Sabbath School? Well, first of all get hold of them—(Amen)—and, second, keep hold of them. Why, you can see how *he* did. His interest in them was so great that the boys would follow him anywhere. Their love for him was boundless. Young man, you can get them. You come nearer to the boys than anyone else—and you know a boy is the greatest thing there is in the world, except a girl. (Laughter.) Then the next thing in our work ; we have not only to see where the weak spots are, but we have to reach them. They say, How are you going to reach that county? A man got up the other day in Pennsylvania and said, “I have written four times to that secretary.” Said I, “Why do you waste four stamps on him? I would have gone down and seen him.” Said he, “W-h-a-t?” I said, “What were you appointed to do?” He replied, “Gather statistics.” Said I, “Why *don't* you gather them and not send out somebody else to gather them? that we could afford to send a man to any county where the man is derelict, and does not discharge his duty.” We were going to have a vote for superintendent in one of our schools one day, and they didn't allow the boys to vote, but they had something to say about it. One boy said, “I wish they would not vote for that fellow ;” and I said, “Why?” “Why,” he says, “when you add him up, there is nothing to carry.” (Great laughter.) What is the use of putting a secretary right back into office when there is nothing to carry from last year's work? (Hear, hear.) Shall we ever get through with this spending our time and money—for it costs an immense sum to hold a Convention like this—in putting men into office that we don't believe will work?—even if they are the most honorable gentlemen on the face of the earth. We want men and women that will work. (Hear, hear.) We want the best man in the county, even if it is a woman—(laughter)—we want one that will do the work ; and if you are in that county, or town, or village, and see that somebody else does not do the work, then do it yourself. You say, I have not been appointed. God will appoint you. (Hear, hear.) God has appointed any man to do the work that He sees another man has failed to do, and there is nobody else to do it. That is why He called everyone of the mighty men of old in the time of dearth in Israel ; and when He could not find a man in Israel He called a woman, and put her at the head, for His cause must go on. We must get hold of the cities. The great cities are apt to say, Oh ! it is all right for the country ; so it is, and all right for the city, and it is an absolute necessity to get hold of these cities. I will tell you how we have made the Sabbath School organization in the city of Chicago, and the County of Cooke, and the State of Illinois go. We organized what we call a Superintendents' Association, that is the officers of our Sabbath Schools' Auxiliary to the County Association.



We meet monthly for nine months in the year, omitting three midsummer months. We have three divisions of the State; we meet in one division, and then in the other, and so on. We meet with the Churches. We come directly from our business to supper; they provide a plain supper for us in some one of the churches; and after supper we have the meeting. If there is any business to transact, it is transacted right at the table; the Executive Committee are at the table talking over matters; then we go upstairs into the audience-room, and discuss the best methods in Sabbath School work—no elaborate speeches from men that have got beautiful theories and never work them out, but from each superintendent; if there is a man that has made a success of teaching adults, or of getting hold of young men, or of the library, let him get up and tell us how he did it. We searched our schools as they searched Athens at mid-day with a candle, for a librarian, and after awhile we got one—a man that had some knowledge of books and a love for books, that has put in our library each new publication as he thinks ought to go into it. When we were in the Pentateuch, he brought us books on Egypt and Cleopatra's Needle; then calling our attention to it, he turned our teachers and officers into that library, and it has become a power. What is the use of having a library and not making anything of it? Then we have a County Convention separate from our union meetings; and no county is entitled to use it unless it manifests itself in the Annual Convention. In Illinois, we have 1,565 townships and last year we had 102 County Conventions, and over 1,200 Township Conventions—more than 1,300 Conventions in the State; and we count not ourselves to have apprehended, but this one thing we do, we press forward. We are after the boys and the girls that have not been reached; and we say to the men, "You have got a good Sabbath School, let us have your superintendent one Sunday and send him yonder where they need help, and tell that superintendent. Have you got a good primary teacher? Let us have her to go down yonder into that little township and tell them how to do their work better. Can you do anything that will be more acceptable to God than that? I think every preacher can afford to go, once in a while, into another field, and every superintendent too. I think the teachers can afford to do that same thing, so that we may have the very best methods and do our work more thoroughly than ever before. I wish I had time to speak about the International Lesson Committee, and the reason that led us to decide on an optional primary lesson for the youngest members of the primary department; for I am on my way to New York to attend the next meeting of the Lesson Committee which meets next week, and I would like to have an expression of your opinion as to what you desire in the matter, for we are trying to do the best we know how for God and all the people, and not simply to carry out any pet plans of our own. I wish I could tell you how the work of the Lesson Committee is done, and give you some little idea of the men that sit there to do that work, that you

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might answer some captious, thoughtless men. A man said to me the other day that he understood that one member of the committee did nearly all the work, and the balance of the men sat there like a lot of wooden men and voted "Yes," when that man laid his hand down. I said, "May the Lord have mercy on your ignorant spirit." (Laughter.) We are in the midst of a time of tremendous conflict, when nations are being scattered like the leaves of the forest, and when the things that we have believed and held to be sacred are challenged at every point; and theories are shaken out broadcast, as if they were established facts. Remember, men who believe in God, that all things are to be proved, and the things that are good are to be held fast. Let no man deceive you, and let no man say it is not so, or that thing or the other thing, for these theories have not been proved—they have not been established. Until we know more than we do now, we will not give up anything of the old book or of the old faith. I agree with our distinguished brother that men and women should be qualified to teach; and let me say to you from the deepest conviction of my heart and mind to-night that the two millions of Sabbath School teachers that are now engaged in teaching the Word of God to the youth are the noblest band of men and women that have ever been on earth since the Lord of glory went home to heaven. God has skimmed the Church and poured the cream into the Sabbath School. (Applause.) They are the peers of any other men and women that have ever lived; I am taking the whole two millions against any other two millions that are engaged in any one thing. I don't mean to say that there are no distinguished scholars out of the Sabbath School. God forbid; but I do say that this army of teachers is a noble band, and entitled to the highest credit. Now, with regard to our work. We are here, the teachers of that old book, and we owe it to ourselves, and to our children and to our God, to teach it faithfully and to believe it, and love it ourselves. In closing, let me say that having gone over our own land, we are not to be content, but it is the business of England and America—of the English-speaking Sabbath School race—to carry the Sabbath School Gospel into all the world. (Hear, hear.) Dr. Phillips stood in our Convention at St. Louis, and told us about the work in India. He has organized the seven great provinces of India into a Sabbath School organization. He has held Conventions annually, and the great central Convention in Calcutta; he has established a magnificent work there, held institutes and training schools. He said before he left home for St. Louis he had letters from Japan, and he decided to forego the great gift he was going to ask for, viz.: a helper for India, in order to send one to Japan. Those cannons in Japan are the thunders of the Almighty shaking down the last remnant of that opposition in China, and the gateway to Thibet that has barred out the Gospel of our Lord Jesus Christ. (Applause.) Let it go on; let God speak in whatever way He will



speak, let us listen ; but oh ! let us be ready, let us have the men, let us have the means provided, let us have the ship waiting at the port, let us send a delegation from our Associations to bid him God-speed as the herald of the missionary work of the Sabbath School goes across to Japan to work there ; and so go on and on until

“ From earth's wide bounds and ocean's farthest coast,  
From gates of pearl shall stream a countless host,  
Singing to Father, Son and Holy Ghost,  
Hallelujah.”

(Great applause.)

The doxology was sung, and Rev. Dr. Carman pronounced the benediction.

#### THURSDAY MORNING, OCTOBER 25.

About six or seven hundred persons attended the sunrise Bible service, held in Bridge Street Methodist Sunday Schoolroom, conducted by Mr. B. F. Jacobs, in which he gave an exposition of the following Sabbath's lesson, viz., “The bringing of the paralytic to Christ,” which was replete with teaching points for teachers, and proved an occasion of spiritual unction to all who were privileged to be present.

At 9.30 the Convention reassembled. After singing and prayer, the subject of “Provincial Sabbath School Interests as to Financial Pledges, etc.,” was proceeded with, instead of in the afternoon, in order to secure the attendance and assistance of Mr. Jacobs, who could not remain to the close of the Convention. Miss Vella's address on “Primary Unions, etc.,” set for this hour, was unfortunately lost to the Convention.

Dr. HARRISON—We have come to an item that is important and essential. At the end of this year we come before you for the first time in many years with a deficit. (Good.) I am glad to hear you say so. It is much better to appeal on a deficit than on a bank balance—(hear, hear)—so we come to you in a very good condition, asking to have made up what we are in arrears, and pledges given for the future, so that there will be a small deficit next year or a balance on hand. The question is, How can we get at a reasonable basis for our finances? We have a constituency or membership of 200,000.

Mr. DAY—Four hundred thousand scholars and members?

Dr. HARRISON—I am putting it in the mildest possible way. Now, if we had an average of four cents from each member, we should have \$8,000. This year we have received about \$4,000. Let us take a few specimens. North York has a population of 8,000; they contribute \$125—even on the basis of two cents they should have given us \$160. Lennox and Addington report a Sabbath School population of 3,800; they contributed \$125—at the rate of two cents per member they would have given \$76. What do you

think about that? Wellington, with 10,600, could have given \$212, and they gave \$87.50. Peterboro' has a Sabbath School population reported at 5,000; they contributed \$85 last year, and could have given \$100. Now, I simply take these as some instances to show what could be done. Does any brother or sister here think that two cents per member would be a burden? If we take the average family as twelve persons, that would be only twenty-four cents for every family of this Province for this work; that would not be burdensome, would it? (No.) Well, would not it be a benediction if away back in our sparsely-settled sections they would give this? (Certainly.) On the other hand, see how many give munificent private gifts over and above this; so that if we take this basis of two cents we will have a sufficiency for God's work, and the sinews of war in our hands to go in and do better work than ever before. Now, I will proceed to the counties:—

*Wellington.*—Rev. L. W. THOM—We were not asked to give at the rate of two cents per scholar, or I believe we would have done it. We will be prepared by another year to do that without difficulty. We gave \$87.50 last year, and will do better next year.

*West Durham.*—Mr. P. C. TREBILCOCK, of Bowmanville—The delegation from West Durham came here prepared to pledge a certain amount, but with instructions to return and report the needs of the Association, when, if necessary, that amount would be increased. Other delegations might do the same.

*Dundas.*—Rev. JOHN M. MCALISTER, B.A., pledges \$35.

*Glengarry.*—No response.

*Prescott.*—Prescott pledges \$20.

Mr. DAY—I would like to suggest that Mr. Jacobs may feel at perfect liberty to jump to his feet at any moment and tell us what they do in Illinois. (Hear, hear, and applause.)

Mr. JACOBS—We have asked Ontario to increase their contribution to the International Funds from \$200 to \$400, to meet the enlarged needs of Mr. Reynolds' work, and also to employ a competent colored man to organize the work among the people of the South. We asked Pennsylvania to go from \$200 to \$1,000, and they are going to undertake it. When the Pennsylvania Convention met the other day there was \$800 deficit, and their expense account was over \$2,000 for their State work, and their counties were only about half represented, nevertheless the counties there on the spot pledged \$2,500, and, further, pledged that they would undertake to raise a thousand dollars for the International work, and also to raise a considerable sum, not less than \$700, additional to supplement the work in Pennsylvania. They are going from \$2,000 to \$4,500. The delegates here from counties that know they can raise what they did last year should pledge that much, and also honestly endeavor to bring it up to the amount asked for. These amounts are not to be measured per capita. There are counties that can give five cents per member easier



than some others can give two. (Hear, hear.) There are schools that can give ten cents per member as easily as others can give one. We have a Lutheran school in Chicago that my brother addressed, and in a few weeks they sent a contribution of \$11.34 from about 340 members. The next year he went back and made a report to them of the work and thanked them for their splendid contribution, and in less than a month received \$34 as a freewill offering from the school of 340 members, mostly poor, because they had become interested in the work. Now, I am quite sure you have the spirit in this Convention to place in the hands of the Executive Committee all that is needed to do the work efficiently. Mr. Jacobs then called for Dundas county delegates to rise, and six stood up. Thirty-five dollars was pledged.

*Glengarry.*—No response.

*Prescott.*—Pledged \$20, and will try to make it \$40.

*Russell.*—No one rose.

Mr. JACOBS—Let us appoint someone to represent Russell in this Convention. (Someone suggested B. F. Jacobs, whereupon Mr. Jacobs pledged the amount paid last year, \$7.50, with an effort to make it \$15. He added, "Tell them if they can't get the money to send to me.")

*Carleton.*—No response.

*Stormont.*—Pledges \$30, and will try to make it \$40.

*Lanark.*—R. C. CURRY, of Smith's Falls, pledges same as last year

*Leeds.*—Same as last year.

*Renfrew.*—Not organized.

*Ottawa.*—Rev. E. W. CRANE—We are not very well off, but Carleton will do something.

DELEGATE—We will give four times as much as we did last year.

Mr. WOODHOUSE—We received nothing from there last year.

Mr. JACOBS—Don't you think that you could certainly promise that Ottawa would give some specific amount?

Mr. CRANE—I am not prepared to make any pledge. We shall try and do something.

*Hastings North.*—Pledges \$40.

*Frontenac South.*—No delegates.

*Hastings South.*—No pledge.

*Lennox and Addington.*—Twenty-two delegates present pledge \$75.

Mr. JACOBS—I have no doubt they will make it up to \$100. You see you are very lame in one thing; that is, that your county organization is lacking very much. When they call the roll in the State of Illinois you will hear seventy-five counties respond one after another, the delegates having come from the County Convention prepared to make a pledge, and the Executive Committee know what they may count upon, and if they are obliged to go to the bank and borrow a thousand dollars they have got security behind them. You must not ask three or four men to carry the load of Ontario. Why

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should it not be distributed, and why should not individual men here be pledged to say, "I will see that at least \$40 or \$50, or such a thing, is raised from our county." We are here to take responsibility, and that is the way you will have to do it if you are ever going to maintain the thing.

*Prince Edward.*—H. C. McMULLEN pledged \$60, and as much more as they could raise.

Dr. HARRISON—Mr. McMullen gave \$10 himself.

Mr. JACOBS—I think we ought to pay something for the privilege of attending. We ought to give our regular share and then give so much more.

*Belleville.*—Pledges \$30.

*Kingston.*—Pledges \$50.

*Durham East.*—Mr. DAY said that he had got notice that the pledge would be \$40. Mr. R. W. CLARKE, of Millbrook, said the amount would be \$40 at least, and he hoped it would be \$60.

*Durham West.*—Pledged \$40, with the understanding that it would be increased.

*Northumberland.*—Fifty-one delegates, through Rev. C. W. Watch, pledged \$30, and probably a good deal more.

Mr. JACOBS—You are doing well; just keep right on.

*Peterboro'.*—Thirty-one delegates. Rev. A. MACWILLIAMS—Last year Peterboro' gave \$85, and I think it was agreed to give the same. However, I am prepared, if all these other delegates agree, to raise it to \$100; that is, to the two-cent limit. Delegates assented; and Mr. JACOBS said: "That is a splendid report."

*Victoria.*—Nothing last year.

Mr. JACOBS—Change that name or else telegraph to Her Majesty. (Laughter.) This is the first time we ever heard of Victoria being behind. (Laughter and applause.) Now, someone of you that is very enthusiastic pledge something for the honor of the Queen in that county. (Laughter.) I am a good deal of a Yankee Doodle American, but I would a good deal rather give a dollar than have that county go that way. (Laughter.)

DELEGATE—There is a promise of a dollar back here.

Mr. JACOBS—Can't we get about \$10 to start that county?

St. Paul's Sabbath School, Peterboro', pledges \$10 or more.

*Ontario South.*—They have been contributing \$35; this year they will contribute \$50 and a special contribution of \$15.

Mr. JACOBS—That is a splendid contribution.

*York East.*—Mr. WM. MILLIKEN pledges the same as last year, \$65.

*York West.*—W. J. CONRON, of Toronto Junction, pledges \$50.

*York North.*—Pledge has come in for \$125.

*Toronto.*—Forty-three delegates. Mr. DAY—Toronto pledged \$1,000, and has paid \$1,150 during the past year. (Applause.) I think I can say that Toronto will not go back on that.

Mr. MARTIN—Quite recently we have received money from men who



formerly did not give anything, but now do so, because they have been spoken to about this matter. Our school used not to give anything. I am quite sure it will give \$50 this year. We pledge the school to \$15, and I guarantee personally that with individual contributions there shall be \$50 come from our school this year.

Mr. JACOBS—I am satisfied that the city of Toronto is the second city in the United States and Canada in point of its contribution to our undenominational Sabbath School work. I know of but one city in America that gives more than the city of Toronto last year gave. Last year the city of Philadelphia gave a little less than \$1,000, and they considered that a great offering. They are going to try to give \$2,000 this year, but, aside from that, I think the city of Chicago is the only city in the United States that contributes more than the city of Toronto.

A DELEGATE—I represent one of the schools of Toronto, and I desire to pledge for Broadway Tabernacle \$15—\$5 more than last year.

*Ontario North.*—Rev. D. Y. ROSS, Ontario North, pledges \$35.

*Simcoe South.*—Through Mr. DAY, pledges in writing \$10.

*Simcoe North.*—No delegates.

*Muskoka.*—No delegates.

*Simcoe Centre.*—No response.

*Grey East.*—No response.

*Peel.*—Pledges \$75.

*Halton.*—Pledges \$75.

*Dufferin.*—No response.

*Waterloo.*—Mr. R. T. WILLIAMS—I know as a matter of fact they have nearly \$50 on hand, which, by some person's oversight, has not been sent on. It will be sent, and I am satisfied they will send as much more for the coming year.

*Wentworth North.*—Pledges \$20, the same as last year, and will perhaps do better.

*City of Guelph.*—Alderman NELSON is authorized to pledge \$40 this year.

*Welland.*—Rev. C. J. DOBSON, B.D.—Our county gave nothing last year, but we propose to give \$25 this year.

*Lincoln.*—No response.

*Haldimand.*—Rev. T. A. MOORE—We gave \$50 last year, an increase of 25 per cent., and we will give the same this year, and endeavor to increase 25 per cent. more—\$62.50.

*Wentworth South.*—Rev. WRAY R. SMITH is instructed by the delegation to promise an additional \$5 this year, making \$25. That was decided upon before this Convention met.

*City of Hamilton.*—A young man promises the same as last year, \$115.

Mr. JACOBS—In calling out counties a number of years ago, Madison county, one of the oldest and richest counties, was named—the

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city of Alton is the county seat—two young men arose and agreed to go over the county, in every township, and try to secure its organization. One of them has not stopped yet; he is Mr. Boston W. Smith, of the American Baptist Publication Society, and the pioneer of evangelistic railway cars. That man got his impetus in that Convention when he was assigned that specific work to do. You young men and women recognize God's voice when He speaks to you. What is Hamilton, with God and that young man sitting there, able to do? Anything; let us be persuaded of that.

*City of St. Catharines.*—No response.

*Norfolk.*—Mr. DONLY promises \$75 this year. The county made a special effort last year on account of the Normal work and gave \$90.

*Brant.*—No one present.

*Oxford.*—Four delegates pledge \$50, and think they will do more.

*Elgin East.*—Pledges \$20.

*City of Brantford.*—No response.

*Huron.*—Pledges \$50.

*Perth, Bruce West, City of Stratford, Middlesex and Lambton.*—No response.

*City of London.*—Three delegates. Mr. C. G. POWELL—We have no City Association. My school, Queen's Avenue, sent me to pledge an advance of 50 per cent. on last year. We will give \$15 this year, and I give my personal pledge to use my utmost endeavors to make it at least up to our proportion.

Mr. JACOBS—Now, that is splendid. Won't you try to have that city organized? and there is a man that can do it.

*Essex.*—Rev. JOHN HENDERSON pledges \$50 and hopes to increase.

*Kent.*—Rev. H. W. MCTAVISH—Our Association recommended to the Executive Committee to arrange to pay \$50.

*Elgin West, City of St. Thomas.*—Unreported.

*Rainy River.*—Unreported.

*Thunder Bay.*—Rev. JOHN McEWEN—At the meeting of the Executive Committee they promised to pay, this year, \$40.

*Algoma.*—Promised \$25 in a letter read by Mr. Day.

*Manitoulin Island and Nipissing District.*—Unreported.

*Parry Sound East* has paid its \$10 already for the coming year.

*Parry Sound West and Grey South.*—Unreported.

*Grey North* promised to do the best they can when the Executive Committee meet.

*Bruce North and Bruce East.*—Unreported.

Mr. JACOBS then called for individual subscriptions in addition to the county pledges.

Dr. HARRISON said some delegates from the Township Association of Otonabee were prepared to pledge \$20.

Rev. J. L. George, \$5; Ernestown township, \$5; H. P. Moore, president of the Association, \$10; Rev. R. Hyde, \$5; a young man, \$2; C. J. Atkinson, \$10; Mr. Ogden Hinch, \$10; Rev. John



McEwen, \$10; A. Ray, per Victoria county, \$2; Georgetown Congregational Sabbath School, \$5; Rev. H. A. Brown, \$5; Mr. Acton Smith, \$10; Knox Church Sabbath School, Goderich, \$5; Euclid Avenue Methodist Sunday School, Toronto, \$15; Alexander Ray, Belleville, on behalf of Victoria county, \$2; Thomas B. Moffat, Toronto, \$2; Bridge Street Sunday School, Belleville, \$10; A. H. Jarvis, Ottawa, \$2.

A general collection was then taken all through the building.

Mr. JACOBS asked an expression of opinion from the Convention as to their willingness to increase the International pledge, if the Executive see fit to so arrange it, from \$200 to \$400 per annum.

A number stood up, and Mr. Jacobs expressed himself as satisfied.

SUMMARY OF PLEDGES, 1894-95.

COUNTIES.

Algoma	John McKay, Sault Ste. Marie	\$25 00
	((\$10 paid on account.)	
Dundas	Rev. J. M. Macalister, Iroquois	35 00
Durham West	W. R. Clemens, Tyrone	40 00
	(May be increased.)	
Durham East	R. W. Clarke, Millbrook	40 00
	(Hope it may be \$60.)	
Elgin East	Rev. John W. Cooley, Tilsonburg	20 00
Essex	Rev. A. L. Russell, Leamington	50 00
	Rev. J. Henderson, South Woodslee	
Haldimand	Rev. T. L. Turnbull, Clanbrassil	50 00
	(Rev. T. A. Moore, will try to increase to \$67.50.)	
Halton	H. P. Moore, Acton	75 00
	Rev. R. J. Elliott, Burlington	
	W. V. Hopkins, Burlington	
Hastings, North		40 00
Huron	D. Tiplady, Clinton	50 00
Kent	Rev. H. W. McTavish, Blenheim, says "Association recommends Executive Com. to pay"	50 00
Leeds	(Mrs. Wm. Taplin, Athens P.O., will do what she can to get good grant from Leeds.)	
Lennox & Addington	S. Gibson, Napanee	76 00
	P. A. Mabee, Odessa	
Nipissing		(Paid) 20 00
Norfolk	A. J. Donly	75 00
Northumberland	Rev. C. W. Watch, Brighton	30 00
	Abijah Smith, Smithfield	
	(Probably a good deal more.)	
Ontario, North	Rev. D. Y. Ross, M.A., Cannington	35 00
Ontario, South	Wm. Purvis, Columbus	65 00
	E. Nancekivell, Columbus	
Oxford	W. J. Dunster, Kintore	50 00
	(Think they will do more.)	
Parry Sound East		(Paid) 10 00
Peel	John Weylie, Streetsville	75 00
Peterboro'	Rev. A. MacWilliams, Peterboro'	100 00
Prescott	(Will try and make it \$40)	20 00
Prince Edward	H. C. McMullen, B.A.	60 00
	(And as much more as possible.)	
Russell	(See p. 118)	7 50
Simcoe, South	(See p. 120)	10 00

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G. M.  
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Robert  
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Stormont .....	(Will try to make it \$40.) (See p. 118).....	\$30 00
Thunder Bay .....	Per Rev. J. McEwen .....	40 00
Victoria .....	.....	\$2 00
	Per Dr. Alex. Ray, Belleville .....	2 00
		<hr/>
Waterloo .....	(See p. 120) .....	4 00
Welland .....	Rev. C. J. Dobson, B.D., Welland.....	50 00
Wellington .....	Rev. L. W. Thom.....	25 00
	(We gave \$87.50 last year, will do better next year.) (See p. 117.)	62 00
Wentworth, North .....	Rev. C. R. Morrow, Copetown.....	20 00
Wentworth, South .....	Rev. Wray R. Smith, Stony Creek.....	25 00
York, North .....	Robert Norman, Schomberg.....	} 125 00
	Rev. W. Amos, Aurora .....	
York, East .....	Wm. Milliken, Hagerman. (See p. 119) .....	65 00
York, West .....	W. J. Conron, Toronto Junction .....	50 00

## CITIES.

Belleville .....	Rev. J. L. George, M.A.....	} 30 00
	A. Campbell.....	
Guelph .....	R. E. Nelson .....	40 00
St. Catharines.....		35 00
Toronto .....	(See p. 119) .....	

## TOWNSHIPS.

Ernestown .....	Dr. W. W. Meacham, Odessa .....	5 00
Otonabee .....	W. T. Harrison, M.D., Keene.....	} 20 00
	H. P. Kennedy, Peterboro' .....	

## SCHOOLS.

Bridge Street Methodist S. S., Belleville.	W. Johnson .....	10 00
Congregational S. S., Georgetown.	F. J. Barber .....	5 00
Knox Church S. S., Goderich.	Miss J. Thomson and Maggie S. Blair..	5 00
Queen's Avenue Methodist S. S., London.	C. G. Powell .....	15 00
St. Paul's S. S., Peterboro' (or more, see ante).....		10 00
Congregational Church S. S., Ottawa.	A. H. Jarvis.....	2 00
Sidney Circuit.	Rev. G. Robinson, Wallbridge .....	3 00
Agnes Street Methodist S. S., Toronto.	Frank Moses.....	10 00
Broadview Methodist Tabernacle S. S., Toronto.	(See ante) .....	15 00
Euclid Avenue Methodist S. S., Toronto.	James Edwards .....	15 00
Yonge Street Methodist S. S., Toronto.	E. Martin.....	15 00

## PERSONAL.

C. J. Atkinson, Mimico .....		10 00
Rev. H. A. Brown .....		5 00
D. R. Clare, Chapman .....		2 00
A. T. Crombie, Toronto .....		5 00
Rev. W. H. Easton, Cataraqui, Ont.....		10 00
G. M. Elliott, Napanee.....		5 00
Rev. J. L. George, M.A., Belleville .....		5 00
C. Gray, Seaforth .....		2 00
Ogden Hinch, Napanee.....		10 00
Rev. R. Hyde, Warsaw .....		5 00
Rev. Francis Johnson, Colborne.....		1 00
Robert Kerr, Toronto .....		1 00
Geo. E. Maynard, Bowmanville .....		1 00
Thomas B. Moffat, Toronto .....		2 00
H. P. Moore, Acton .....		10 00
Rev. John McEwen, Toronto .....		10 00
T. R. Ralph, North Augusta .....		3 00
Mrs. (Rev.) George Robinson, Wallbridge .....		1 00



## ORGANIZED SABBATH SCHOOL WORK.

Mr. JACOBS—For a few moments before we part let me call your attention to four cardinal points of our organized Sabbath School work. First, we study the Bible—the Word of God. Do you say that that is not peculiar to Sabbath School teachers and workers? I answer that, whatever may be the reason, the Bible is studied but little in what we call the public services of the sanctuary. I don't yield to anyone in my admiration and love for the ordained ministers of the Gospel of Jesus Christ. I believe they are true men, and they are among the hardest worked and poorest paid men of this country. I believe that they are left to do many things that ought not to be put upon them. Some people talk about hiring their pastors. That idea is absolutely wrong. If you hire him, then he is a hireling, and the sheep are not his own. If you simply pay him something out of your store because he is giving you so much from his store, you are fulfilling the Scripture. Because of our itching ears, and because we are not willing to simply come and hear what God says, we demand that our pastor should be posted up to the latest date on all subjects pertaining to things terrestrial and things celestial. We say, let a man be thoroughly furnished with the latest news—abreast of all the great investigations and topics and explorations and discoveries, and not let him stand poking away on the bank while the river of civilization flows by. We have come to a time when men are willing to listen to almost anything but the Word of God, and to give heed to almost anything excepting the "Thus saith the Lord." Like people, like pastor, as a matter of necessity; and if we ourselves are people loving God, fearing Christ, honoring faithful workers in the service of Jesus Christ, and willing to be anything for His sake, our pastors would be men like ourselves, willing servants also. It has been said that if two angels were sent from heaven, the one to preach in the pulpit of this house and worship, and the other to stand out with a broom and sweep the corners, they would be equally honored and delighted with their work because commissioned to do it by the Lord God Almighty; and if we recognized His command to us, we would find our appropriate place and proper sphere—the one place where we could glorify God and be used of Him for the salvation of men. But, whatever the reason may be, we have very little expository preaching. I am not now criticising you brethren in Canada of whom I know too little for my own comfort and good, but I am speaking about the whole trend throughout the whole land both on this continent and on the other. Then I say, in the second place, that there is but little study of the Word of God in the prayer-meeting. I know that the pastor has a selection and he reads it, and sometimes talks altogether too long about it and does not give the members sufficient chance, but he is afraid that the rest of you will not occupy the time. Well, it would be better to close a few meetings

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until people would inquire, "What's the matter?" and have a radical change; but the ordinary Christian, picking up a Bible and going to a prayer-meeting, would be asked, "What are you carrying that book for?" "Well, it is a Bible." "What are you going to do with it when you get there?" Sure enough, what are they going to do with it when they get there in the majority of prayer-meetings? Think about it a minute. Shall we change it, or go right on in the old beaten track? It would be a great deal better to break up the form that we have got, and get something that has reality and power in it. There is no light in a painted lamp; there is no heat in a painted fire; there is no power in a form one week after another. Let men and women sit down and humbly ask God, and look into each other's faces and inquire "How can we improve this meeting?"

Then I remind you, in the third place, whatever may be the cause in Canada, there is far too little study of the Bible at family worship. I don't exactly know your habits here, but I am afraid that there are people in this Convention, possibly, where the light of the family altar has gone out. I have not been in a Convention for months, possibly not for years, but what some such were there, and in some cases confessed it. We spent an hour and a half in one Convention. We had a programme that went through nine sessions three days, and every session was about the Bible in the pew, in the family, in the study, in the teachers' meeting and in the institutes—the Bible everywhere, and we came to the Bible at family worship, and asked those who were present who had made it a thorough success and were satisfied, to please rise. Ten people got up in a congregation about the size of this. Then we asked those ten brethren to tell how they conducted family worship, and one after another they did. I think about one-third were ladies; and one after another, some of them with tears, confessed their failure, and asked the prayers of the meeting. There is far too little power in family worship. We say, "Hurry up, I have only a few minutes, I have got to be down to the office or store, or I have got to catch a train. I will read a few verses now, read more the next time," and so it is passed over. Then let me remind you that the first cardinal point is that really, practically, the place where the Bible is now studied publicly is in the Sabbath School. That shows the immense importance of the work in which we are engaged, and how thorough ought to be the preparation of all our teachers. I will agree with all that has been said as to the necessity of preparation; and I want to encourage the very weakest of you here to study your Bibles. I was a Christian, I was married, I was a superintendent, before I began to study my Bible; and I came after a few years of Christian life to love the study through the ministry of a little Englishman that came across the ocean to teach Mr. Moody and Mr. Whittle, and some others, how to study our Bibles. I knew the names of the books; I had memorized Matthew, Mark, Luke and John, and pretty nearly all, but I knew precious little about the Bible, and I said, "No matter



if I go to work early in the morning and come home late at night—my business closes at nine o'clock—I will study that book; and how I loved the name of that man from across the sea, Henry Moorehouse. I thank him for it. That book has been to me a joy and a comfort. I enjoy these Conventions. I enjoy the meetings of our own school and our teachers' meetings; I have enjoyed a great many precious prayer and other meetings; but I give my testimony here today for Jesus Christ and His Word that the sweetest hours of my life have been spent over that book in my own room, when God has shed the light of the Holy Ghost down upon the Holy Scriptures and upon my understanding, that I might understand it, and made it real and precious to my own soul. I pray you, therefore, young men, take hold of that book and ask Him to help you; He is the author of that book and understands it, and will help you. If He has a delight in anything in this world, I think that God must delight in helping those who desire to be helped. You know we love to feed our own; it is a delight. In the house where I am stopping, there was a cry from the baby, and the dear mother got up from the breakfast table and brought in the little yearling baby, and there it took the whole family, and the visitors as well, to take care of that child for a few minutes; we were all interested in it. They got the child in the midst; and you know it was the Lord Jesus Christ himself who took the nameless child and put it in the midst of those disciples when He was on earth. I think He didn't give us the name, so that we might understand that it is possible to be *any* child; and from that hour a child has been in the midst of the Church of Jesus Christ; yes, the child has been in the midst of art, of poetry, of history, and of literature and education, and in the centre next to the throne of God on high; and we are at work for these children, and this Word in our hands is the precious seed. Just think what it means to have the seed of the Word of God planted in the life of any boy or of any girl. Let us remember that this is our great work—to teach this book. Then the second point is, that we are to teach the book to all the people. It is a mistake to limit the work to children, to talk about Sabbath School work, to say too much about the dear children, lambs of the flock. Don't let us by any word intimate that we are shutting out the young men and women, or the old men and women. (Hear, hear.) Let us understand that the Sabbath School is for *all* the people. (Hear, hear.) I call your attention to the fact that it is the *only* thing that is for all the people. The young men's and young women's Christian associations and the Christian Endeavor, and most of our Church services, we have divided up so that the Sabbath School is not counted a part of the Church. My theory is, that the Sabbath School session is one of the Church sessions—(hear, hear)—it is just as important as the preaching service; and you make a great mistake when you draw the line there. I have heard as great a man as Bishop Vincent make what I consider a great mistake—and I mention it be-

cause of his commanding position and because of my well-known esteem and love for him—in saying, “If I could only get my child to attend one service, I would bring it to church and let its little feet swing for an hour and not understand a bit of what was said.” If the old men and women were in the school you would have a different conception of it. Would I keep the children out of the church services? Not at all. I would have them go as fast as they were able to go, and use all possible endeavor to persuade them to go; but I would feed them according to their capacity. This is our motto—“All for all.” (Hear, hear.) The third point I want to make is, that the Sabbath School is a field of work for *all* Christians; and if there is anything in this world that a Christian needs to do it is to work for Christ. I have found some Christians that are *all* students; they study all the time and they *work* but very little. Some Christians work all the time and *study* very little. You can see what the result of that is; it must be a deformed Christian man or woman and can't be anything else. The natural condition is to eat and work. We have too many spiritual tramps. The food is the Word; they require to be fed on that manna and fed on that living Word; and then they have to exercise, and the Sabbath School affords a place to work for all. In the Calvary Baptist Church, in Washington, I found in the adults' room 459 ladies and gentlemen divided up into great classes, meeting there for the study of the Word of God. I had not been there five minutes before three gentlemen stepped up to me and invited me to join their classes. The first one was seventy years old and straight as an arrow. I said, “Where is your class?” He pointed to 110 young men. I said to a friend, “How does that old man hold those young men?” “Oh!” says one, “he lives for those young men; he is in one of the departments and knows everyone of them by name and by face, and there can't be one of them absent but he would get a letter or a personal visit within forty-eight hours. He is around them just like a hen is around her chickens all the while, and those young men seem to love him.” Another man stepped up to me and said, “Will you have a seat in my class?” and pointed to about fifty or sixty men and women—I should think gentlemen with their wives. He is one of the chief dry goods merchants in Washington. He came into the meeting one day and said, “I have made a little money, and you need a new Sabbath Schoolhouse, and I will give \$70,000 if this entire congregation will give \$70,000 more towards buying a lot next to this and building a schoolroom;” and they put up a \$140,000 Sabbath School in addition to a \$40,000 church building. (Hear, hear, and applause.) They began at the right end. (Hear, hear.) If you are going to put all your power into one man, perhaps the man may die, or move away, or get a call, or go into some other place; but if the prayer-meeting is built from that Sabbath School up, it cannot be shaken down or broken up by the loss of any one man, no matter who he is. (Hear, hear.) I walked around and got into another place and found



myself right in the midst of a class of about seventy, and asked who was teaching, and was told it was Justice Brewer, of the United States Supreme Court. There they were. Think of it. I tell you we want to have our best lawyers, our best merchants, our best physicians, our best manufacturers and mechanics, and our best engineers and men of every kind in there, in order that we may feed them. How can we hold them? Give them something to eat. In St. Mark's Square, in Venice, they have been feeding the doves for hundreds of years, and they are so tame that they will hop upon the hands of visitors and peck grains of corn from their mouths. If we train our scholars, young and old, to know that they will get what they need when they come there, we shall be able to hold them. In the fourth place, I remind you that our Sabbath School work is to be carried throughout the whole world. Someone has asked me to explain the work in Japan. We have not a separate organization for Japan. Everyone who is willing to contribute \$1.00 a year towards the Japan missionary is to put the money in, in order that we may hasten the day and send him across the sea. Let us remember that back, and above, and yonder, and underneath us, there is the Everlasting God, who makes possible the things that seem impossible, who calls out of nothing the things that are, who has power to change the hearts of men, to make the seeds that we drop become fruitful, to take your life and mine and transfigure them until we shall come into His own likeness and sit down upon His throne and enjoy His presence. You have been very kind to a stranger. May His blessing rest upon you through Jesus Christ, our Lord. Amen. (Applause.)

Mr. DAY—I remember twenty-five years ago, kneeling by a bedside in yonder old cottage as I read of B. F. Jacobs, and prayed that God would touch my soul with some of the same fire. I never expected to see him, and I thank God that I have come in contact with his warm heart during the last few years. I beg to move that the thanks of this Convention be given to Brother Jacobs before he retires.

The motion was put and carried unanimously, after which, at the request of the President, the congregation bowed in silent prayer, followed by audible prayer led by Mr. William Johnson, who invoked special blessing upon Mr. Jacobs in his work.

Dr. HARRISON moved that the Business Committee be authorized to place on record all the reports of committees that have not yet reported, and thus make them the property of the Convention for publication as if they had gone through the ordinary routine. Seconded by Mr. DONLY. Carried.

The session closed with the benediction by Rev. SAMUEL HOUSTON, of Kingston.

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*THURSDAY AFTERNOON, OCTOBER 25.*

After a service of praise, and reading of Scripture by Rev. Mr. Marshall,

Rev. Mr. McEWEN read his report of examinations in the Normal Department.

REPORT OF THE NORMAL SECRETARY ON EXAMINATIONS.

The first Provincial Examination of Sabbath School Teachers and Christian Workers, under the direction of the Sabbath School Association of Ontario, was held on the 28th day of September last—marking a transitional period in the history of Normal work in the Province.

The following are the results stated numerically :

There are twelve places known to the Secretary where the Legion of Honor series of lessons has been, or is being, used in classics.

The necessary information and circulars connected with the examinations were sent to these classes. Four counties took part in the examinations, viz. : Perth, Peterboro', Oxford and York.

Thirty candidates went on with the examination, *twenty-three* taking both papers on the first book—embracing the New Testament and Training Lessons ; *seven* wrote on the New Testament department only. Eight had perfect papers on the New Testament section, and *one* had a perfect paper in the Training section. With this exception, all stood higher in the Bible Department than in the Training part of the text-book.

Two hundred was the highest attainable number of marks for both papers. Let us take a general view of the results.

Fifteen writers had totals from 199 to 190 ; seven ranged from 190 to 165, thus showing that the average was high ; and when we consider the pass number to be 75 per cent., and also the experimental character of the venture, the results to the writers are very commendable and gratifying.

The classes and their teachers belong to the following places : Stratford, Rev. Geo. Salton, Ph.B. ; Keene and Villiers, W. T. Harrison, M.D. ; Beachville, Mr. Orlando White ; Toronto, Mr. James McNab. There is no class in Toronto, but one willing worker.

Names of presiding examiners : Stratford, Rev. L. H. Wagner ; Keene and Villiers, Rev. Mr. Howard ; Beachville, Mr. James Dickey ; Toronto, Mr. James McNab.

These gentlemen fulfilled their duties faithfully and well.

Mr. McNab rendered special and efficient help to the Normal Secretary in his absence in North-western Ontario—taking charge of, and attending to, all applications for examination papers, and,



further, acting as examiner with the secretary in the reading of the papers.

The following are the papers set and approved by the Normal Sub-Committee :

DIVISION I.—NEW TESTAMENT.

Value.

- 25 1. Give the number of books in the New Testament : State their classification and the names of writers in each classification, with the purpose of the writers.
- 25 2. Into how many periods does Hamill divide the Life of Christ? What time is embraced in each period, and select four important events occurring in each period.
- 25 3. Give some account of those qualities of character that set forth Jesus as an example to teachers. State three characteristics of His teaching worthy of your aim, and what you regard as special in His methods.
- 25 4. Write a short biography of The Great Apostle, embracing his course of education and conversion ; outline his first missionary journey, and state from what church and city he started.

DIVISION I.—TRAINING LESSONS.

Value.

- 20 1. Give some account of what you regard as the purpose of the Sabbath School, and how it stands related to the Church and the home.
- 20 2. With whom do the organization and the administration of a school rest, and what responsibilities arise out of the answer you have given ?
- 20 3. Give a short statement of the position and duties of a teacher in a school and some of the qualifications necessary for such work, specially as to knowledge and skill.
- 20 4. State what you regard as advantages of reviewing—to what extent should it be attended to, and what is the technical difference between repetition and review ?
- 20 5. Give four advantages to be gained by a weekly teachers' meeting for the study of the lesson. Enumerate Hamill's Five Vital Points in the study of the lesson at a teachers' meeting.

COUNTY OF PERTH (CITY OF STRATFORD).

(Mrs.) Minnie Eidt, 96 N. T.  
 Annie M. Salton, 95 N. T.  
 Bella Wade, 95 N. T.  
 Addie Dingman, 91 N. T.  
 J. Arthur Dickenson, 72 N. T.

Nellie Forman, N. T. 100 ; T. 98=198.  
 Edward H. Eidt, N. T. 100 ; T. 98=198.  
 (Rev.) G. F. Salton, N. T. 99 ; T. 98=197.  
 E. T. Addison, N. T. 90 ; T. 100=190.  
 Hattie E. Hill, N. T. 93 ; T. 85=178.  
 (Miss) Jabel Pae, N. T. 91 ; T. 68=159.  
 Hattie Wade, N. T. 85 ; T. 68=153.

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## COUNTY OF PETERBORO' (KEENE AND VILLIERS).

- W. T. Harrison, M.D., N. T. 100 ; T. 99=199.  
 W. F. Grylls, N. T. 100 ; T. 99=199.  
 (Mrs.) W. T. Harrison, N. T. 100 ; T. 96=196.  
 (Miss) Adeline Esson, N. T. 100 ; T. 95=195.  
 " Agnes Elmhurst, N. T. 100 ; T. 95=195.  
 " E. M. Nelson, N. T. 99½ ; T. 95=194½.  
 " Minnie Nelson, N. T. 100 ; T. 91=191.  
 John Lancaster, N. T. 91 ; T. 95=186.  
 " Belle Howson, N. T. 83 ; T. 94=177.  
 " Margaret Brough, N. T. 90 ; T. 86=176.  
 " Emma McCamus, N. T. 87 ; T. 78=165.

## COUNTY OF OXFORD (BEACHVILLE).

- May Hacker, N. T. 98.  
 Maggie S. Windrum, N. T. 99 ; T. 98=197.  
 Orlando White, N. T. 96 ; T. 98=194.  
 Aggie Currie, N. T. 95 ; T. 97=192.  
 Matilda Ryan, N. T. 95 ; T. 96=191.

## YORK COUNTY (TORONTO).

- William Selby, N. T. 98 ; T. 96=194.

These results are an index finger forward, and a voice to Sabbath School workers, Christian Endeavorers and pastors, for their sake, to take up this part of establishing effort.

A neat card of recognition and acknowledgment will be forwarded, through the teacher of the class, to every writer who has passed. The Normal Secretary recommends that in the various localities public meetings of an interesting character of all classes of Christian workers be called, and that they organize for another year for the first book, and—for those who have already passed the first—go on to the second and the diploma of the Association.

The next examination will (D.V.) be held September 27th, 1895.

Those who are in earnest and hungry for insight and help will, on application, be supplied with a copy of the regulations, and last year's question papers, as far as the edition will go. *Apply here, and now,* to the Normal Secretary ; also for text-books, "Legion of Honor Series," fifteen cents each, \$1.70 per dozen.

Let us thank God and take courage.

We beg to submit the following recommendations :

1. That thanks be given to the Presiding Examiners for their co-operation and fidelity in the conduct of the examinations, and especially to Mr. James McNab, of Toronto, for his great labor in the sending out of papers, and as examiner of answers set up.

2. That, in addition to the second book of the Legion of Honor Series, a supplemental paper be set on "The Life of Christ," based



upon Earl's chart, entitled, "The Bird's-Eye View of the Life of Christ," calling attention to Lessons 2, 3, 4, 5, 6 and 7, in New Testament section of Book First, and that this be called "The Honor Course."

All of which is submitted.

JOHN McEWEN, *Normal Secretary.*

Belleville, October 25th, 1894.

The following resolution was then passed, viz.:

*Resolved*,—That this Convention recognizes the services of the Normal Secretary in connection with the reports given of examination, and it is further resolved that all delegates here do what they can to encourage the secretary in his work in their districts; and further, that the Executive Committee earnestly commend to all the teachers here present what is now known as the Normal Course of Instruction, and that classes for the study of Legion of Honor series be formed, having in view the examination appointed for September 27th, 1895.

Rev. T. A. MOORE read a series of resolutions from the Business Committee, which were adopted clause by clause, as follows:—

1. *Resolved*,—That this Convention hereby gives expression to its appreciation of the services rendered it by the several speakers who have taken part in the programme, particularly those outside our Province: Miss Bertha F. Vella, of Lynn, Mass., and B. F. Jacobs, Esq., of Chicago.

2. *Resolved*,—That we tender our sincere thanks to the pastor and trustees of Bridge Street Church for their kindness in placing their commodious and beautiful church premises at the service of the Convention, and to Bro. Wm. Johnson, superintendent of this school, on whose efforts the success of this Convention has so largely depended; also, to the various members of the city choirs for their valued assistance in the services of song.

3. *Resolved*,—That we gratefully acknowledge the kindness of the citizens of Belleville who have so generously extended to the members of the Convention their hospitality.

4. *Resolved*,—That our especial thanks be also extended to the Billeting Committee, the ladies who assisted them, and specially to Mr. W. H. Gordon, Secretary of Belleville Sabbath School Association, for his untiring labor, night and day, for the efficient and careful manner in which their onerous duties have been discharged, and to those who have served the Convention in the capacity of pages.

5. *Resolved*,—That the thanks of the Convention are due and are hereby tendered to R. J. Score, Esq., of Toronto, the retiring president, for the faithful and efficient manner in which he has discharged the duties of his office during the past year; also, that

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we recognize the services rendered to the Association by Dr. Maclaren, as Chairman of the Executive, and express our pleasure at his consenting to continue in that important position.

6. *Resolved*,—That we also acknowledge our indebtedness to the Rev. J. C. Tibb, B.D., and W. E. Tilley, M.A., Ph.D., minute secretaries, for their valuable services during the sessions of the Convention.

7. *Resolved*,—That our thanks are hereby given to the railway companies, for the special rates accorded the delegates and for favors granted, and we also acknowledge the courtesy of the press—specially that of the local—in reporting proceedings of this Convention.

8. *Resolved*,—That our thanks are due and hereby given to Principal Mathison, of the Ontario Institute for the Deaf and Dumb, in this city, for his kind invitation to this Convention to visit the Institute, and the courtesy and attention shown to all who embraced the opportunity; also for the exhibition given by him with his class of young ladies, to the Convention, of mute song, in the rendering of the well-known hymns, "Nearer, my God, to Thee," and "Every Day and Every Hour."

9. *Resolved*,—That our thanks be given to Mrs. Duncan, of Toronto, the honorary Primary Secretary of the Association, for her very valuable and efficient service—voluntarily, lovingly and untiringly rendered during the year—in arousing a widespread interest in this very important department of our work, and in organizing Primary Unions in many centres.

10. *Resolved*,—That the thanks of Convention be given to Mr. D. Gunn, agent for G. T. R., for his great kindness in providing suburban trains gratis for the use of the delegates, which have proved a great convenience.

11. *Resolved*,—That this Convention, having heard with regret of the resignation of the Corresponding Secretary and Treasurer, Mr. J. J. Woodhouse, desires to testify its high appreciation of the services so faithfully rendered by him in the interests of this Association during the nine years of his official connection with it in the interests of our common work.

12. *Resolved*,—That we as an Association of Christian workers continue to pledge our support to the Prisoners' Aid Association of Ontario in the worthy object engaging the attention of that society.

13. *Resolved*,—That we would desire to emphasize the thought contained in the motto of the great International and World's Sabbath School Conventions, held at St. Louis in 1893, "All the Sabbath School in the Church, and all the Church in the Sabbath School." Too often our Sabbath Schools are conducted as if they existed only for the children, whereas we believe that, if we could secure the more general attendance of parents, it would greatly increase the efficiency and success of the schools; and inasmuch as the Home Class Department has succeeded splendidly



in attaining this very result, we strongly urge that in every community Home Classes be organized, and that each and every county and township shall immediately take action for the organization of such a department in every Sabbath School under its jurisdiction.

14. *Resolved*,—That we heartily endorse the International Bible Reading Association, and cordially recommend it to the consideration of every school in the Province.

15. *Resolved*,—That this Convention desires to place on record its sense of the loss sustained by the Association through the death, during the year, of Rev. Wm. J. Maxwell, late of Toronto, and Rev. W. T. Hicks, late of Sault Ste. Marie, both of whom were honored members of its Executive Committee, and ardent co-operators in every effort of Christian culture, and it further resolves that a copy of this resolution be transmitted to the respective families of the brethren, whose memory is precious to all who have been privileged to know them.

16. *Resolved*,—That whereas in many of our Sabbath Schools a number of weekly periodicals are left over unused, we recommend that, where practicable, town and city schools become responsible for the distribution of such literature for use in hotels, the same to be distributed every Sunday after school, and thus help to take the place of reading-matter of a doubtful character.

17. *Resolved*,—That the thanks of the Convention are hereby heartily tendered to the field officers in the various counties of the Province, for the noble and effective work performed by them in organizing and prosecuting the Association's work during the past year. Recognizing the many discouragements and difficulties that have to be contended with, we remind these brethren that we are the sowers, and that the Master will cause the harvest to appear by and by "in some thirty, in some sixty, and in some a hundredfold."

18. *Resolved*,—That we re-affirm our conviction that the Province is ripe for Prohibition, and that our position is not only a faithful teaching of the principles of Temperance as found in the Word of God, but also that of uniting with all Christian and Temperance workers to speedily secure the enactment of a prohibitory law, and we urge on our fellow-workers the necessity of supporting only those candidates for municipal and parliamentary honors who are known to be and are publicly pledged as Prohibitionists, and we further desire to impress upon all Sabbath School officials the vast importance and urgent necessity of adopting and frequently presenting the Temperance pledge cards for signature by both workers and scholars.

19. *Resolved*,—That the great importance of the proper observance of the Lord's Day presses so urgently upon us that we feel impelled to make reference to the question. The enemies of the Sabbath untiringly and insidiously keep up their effort to break down its

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sanctity and Divine authority. This being the case, the Ontario Sabbath School Association, in Convention assembled, speaks out decidedly and emphatically in behalf of the Fourth Commandment, and reminds the home and Sabbath School of its great responsibility, and calls upon parents, teachers and all Christians to faithfully instruct the children and young people of our Province in this duty and obligation to keep holy the Sabbath Day; and by example as well as precept to train the young, so that the Sabbath, as a Divine institution, may grow in their affection, and more deeply enroot itself in our land.

The PRESIDENT announced that reports from County Conventions would be resumed if any were ready.

Dr. HARRISON, Keene—In connection with our Association (Peterboro'), we appointed a committee to visit all our schools and report to the Executive, and this created an interest that was not existing before. We have arranged a series of Institutes on Bible training and Bible lessons, and carry them right around to all our schools. We have a number of trained persons now.

Rev. R. HYDE, of Warsaw—We join the delivering of addresses with visiting, and so add interest.

Mr. W. V. HOPKINS, Burlington—We have taken up the Normal work to some extent, and given it a part in every Convention. We always have a picnic lunch between the sessions when we visit any school in the township, and all that we ask any school to provide is the tea. We each take a basket, and have a picnic as well as a Convention, and so spend much time together. We can thus go to any rural school. We are in this way trying to reach every school in our township.

The PRESIDENT—In the township of Esquesing we have visited places that never saw a Sabbath School Convention before. We have gone to the church, and found friends who would provide the mid-day meal as well as the evening meal. I think this is one of the valuable features of township Sabbath School work—go where other Conventions cannot be taken.

Dr. HARRISON—The social feature is one that ought to be emphasized more.

IRA B. HUDGINS, Selby, County of Lennox—We had a Township Convention last year that was a great success, and which stimulated the schools all through the township, and we intend every year to have a Township Convention and do more than we have done. I think some person should visit every school, or there should be an interchange of superintendents or some Visiting Committee to visit the schools of the township. I think this would create a greater interest, and much good would be accomplished in that way.

Rev. F. JOHNSTON, Township of Brighton and Cramahe—I have three Sabbath Schools—average attendance, 150; teachers, 15 or 18. One pleasant feature of the work is that in two of them most of the



children are members of the Church, showing that the teachers are doing faithful work. Until last year they have been in the habit of closing their schools in the winter. Last year the children were asked to vote on the matter, and they were unanimously in favor of having the school kept open in the winter. Then, of course, the teachers fell into line, though some of them had been anxious for that, and very efficient work has been done during the past year. In the town of Colborne, Presbyterians, Methodists and Baptists have very flourishing schools. We have live workers in our field.

The PRESIDENT—We are glad to hear of the evergreen schools in the townships. I might say that during the visit as a missionary of this Association some two or three years ago, along the north shore of the Georgian Bay, I visited twenty-one schools. Up there, where the roads are very indifferent, nineteen of those schools remained open for every Sunday of the year. In some places the snow was four or five feet deep, and there were workers who were anxious that every Sunday should be devoted to Sabbath School work.

A. EDGAR, Windsor Methodist School—Ours is a live school, with a membership between five and six hundred, forty-five teachers, about a thousand officers, and a good orchestra. We are doing a great work.

J. L. MOTT, Castleton—When I was but a boy, I attended the second Provincial Convention of this Association twenty-eight years ago. My mother was superintendent of the Sabbath School at Huntingdon. Mr. Phillip Phillips sang. I have been connected with Sabbath School work, more or less, ever since, and to-day represent Castleton as their superintendent. We have about 160 scholars and fourteen teachers.

Mr. KURTZ, of Stanhope—The children walk four or five miles to attend our school. I would ask you to remember that your books and papers will be useful to the poor schools out in the country. If you could just pack up one of those old libraries and send it out to Stanhope Mission, you would be helping the Sabbath School work more than you have any idea of. Many children are being converted every Sabbath.

Mr. BLIGHT here sang a solo entitled "Old Friends."

A DELEGATE told of the Thamesford School, founded in the fifties, and it has been carried on every Sunday for over thirty years. The young men that have gone through it are scattered throughout the country, some of them are in the ministry.

Rev. J. L. GEORGE—I am convinced that it will be well for us to remember the importance of not allowing the resolutions that have been so enthusiastically received and so earnestly passed to lie in the reports of the Conventions on dust-covered shelves. Brethren and sisters, I speak to myself as well as to you: let the resolutions which we have unanimously adopted be carried into practical, honest, earnest work, and have their due effect. (Applause.)

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Vice-President WILLIAM JOHNSON introduced a resolution in reference to International Series of Lessons, which was seconded by Dr. HARRISON and carried, as follows :—

“That though this Association has affirmed and reaffirmed its belief in, its gratitude for, and its unabated loyalty to, the International Series of Lessons, nevertheless, in view of the persistent attempts now being made to have separate lessons prepared for the Primary classes, which are not similar to the International series, this Convention would instruct the Convention representatives on the Lesson Committee to oppose to the uttermost of their power every and all attempts to interfere with the International Lessons as we now have them.”

Rev. Mr. MARSHALL—There are in this Convention a large number of young men and young women who will have to bear the burden of the work in this Province in the next twenty-five years. Let me ask you to go to your homes with the determination in each village, township and district to see that this Prohibition question does not fall to the ground. I was speaking some twelve or fourteen years ago when a member of the Government was before his constituents for election. One or two brethren said, “We will have such and such a thing done.” It was done within five years. Let me ask the young men here to-day, in God’s name and in God’s strength, to decide, “We will see when we go to our homes that this Prohibition question does not die out.”

The PRESIDENT—I have much pleasure now in introducing to this audience Mrs. Lydia M. Mountford, born and for many years resident in Jerusalem, who is to give the interesting tableaux lecture this evening on the “Homes and Haunts of Jesus.” Mrs. Mountford has been throughout this continent and two continents beyond, and from her intimate knowledge of the habits and customs of the people of Palestine, of which country she was long a resident, she will be able to give us information that will be profitable.

Mrs. MOUNTFORD expressed her pleasure at meeting so many who, though they might be strangers to each other, were bound together through the blessed name of our Saviour, Jesus Christ; and in that name I greet you with the salutation of my native land—Peace be unto you. (This was spoken in Arabic and then in English.) We all know that our Saviour said, “Ye are the salt of the earth: but if the salt hath lost his savor, wherewith shall it be salted? it is good for nothing, but to be cast out and to be trodden under the foot of men.” Now, perhaps you would wonder how it is that the salt can lose its savor. With us in Palestine we don’t bake our bread in the homes as you do, but we have public ovens where we send our bread to be baked, and when you see our baker preparing his oven he lays tiles on the floor of the oven, and they bring large baskets of crude rock salt—very dirty-looking salt, not at all attractive to the eye—and they spread it at the bottom of this oven, and then over that



they lay their tiles, and then the baker heats his oven, and the bread bakes beautifully; and so for a week or two everything is all right. Suddenly one day the baker notices that his bread is not baked through on one side; perhaps it is raw; it has not risen so well as the other side. He knows there is something wrong with the salt, and so you see him going into his oven and turning out the tiles, when lo, and behold! you see the salt beautifully white and pearly in appearance, so he takes it and sweeps it into large baskets, and throws it right out into the street, and in a little while the people tread over it and it is all covered with dirty mud. When I was a little girl, I often went with our servants to the bread-house to have our bread baked, and I saw these large baskets of beautiful white salt. I wore one of those good old-fashioned pinafores that children used to wear in the ancient times, and I thought to myself, "I am going to take some of that salt home." We have a great deal of difficulty in the East in having good table salt; we have to prepare it ourselves; and I thought, oh, how nice that is, all so white, so pearly, so beautiful to look upon, and I filled my pinafore with this salt, and the baker looked at me and said, "Miss Lydia, why are you doing that?" "I am going to take it home;" and he said, "My child, taste it," and I tasted it and you ought to see with what disgust I threw it down. It hadn't a particle of taste of salt; it simply tasted horrid, and I threw it on the ground. The salt had lost its savor. How? The tiles had taken all the essence from the salt. As long as there was any essence in the salt the oven was at its proper heat; but as soon as it had abstracted all the savor from the salt, the salt was useless to the baker, and he threw it out into the street. So here is a beautiful picture. If the salt has lost its savor, what good is it? Now, very often in our education we exert ourselves mentally so much that we have lost the influence; we become beautiful to look upon, polished and rounded, but simply a picture to the eye—there is no savor. Sometimes we see Christians like that; they are beautiful and lovely, but there is no soul in them, no savor. So you who are moulding young Christians, it is so important for you to impress upon their tender minds that there must be the salt and not simply the outward appearance. We have in our country several kinds of stones; we have living stones and dead stones—the living stone which the apostle Peter refers to and says, "Be ye as lively stones," that is, a stone that after you have quarried it becomes stronger and firmer and greater; and it depends so much upon the quarryman in quarrying these stones whether he cuts it out well and chisels it and smooths it as a beautiful ornament for some beautiful building. So you are chiselling the stones, the living stones for the temple of God. They may be rough, but they are full of life, and it is your duty to mould and make them fit into the building of the living God. I am glad to have thus met you. I have been before Sabbath School Conventions in Great Britain under the auspices of

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the Sabbath School Union there, and I am pleased, moreover, to have the privilege of being at this Convention in Ontario, which also is under the jurisdiction of Great Britain and our glorious Queen. (Applause.)

After singing "When Jesus Comes to Reward His Servants,"

Mr. WILLIAM JOHNSON—When the Provincial Association met here twenty-five years ago, and eighteen years ago, above all the joys of those Conventions was this, that God, the Holy Spirit, came to men's and women's and boys' and girls' hearts, and we had a number of conversions. I do not know how many hearts have decided for Christ in this Convention, but here is a request that comes to us, the first and only one in this Convention. I will read it, and it will touch your hearts as it has mine: "I ask the united prayers of the Christian people of this Convention for the light of God upon my soul, which is in deep concern about my eternal salvation." Shall we bow our heads and ask God to give the light of His Holy Spirit to that dark heart now?

The Convention bowed in silent prayer, followed by audible prayer led by Mr. Johnson.

Dr. HARRISON—H. E. Kurtz, Stanhope P.O., will be glad to receive books and papers for Stanhope Mission.

Mr. WILLIAM JOHNSON (in the chair)—Now, we will have Miss Vella conduct a Sabbath School Conference. It was arranged that she was to do this in the Sunday Schoolroom, but we *all* want to hear her as often as possible.

Miss VELLA was greeted with the Chautauqua salute, and proceeded first to answer questions that had been handed in.

"Do you invariably use the International Lessons?" I do. (Hear, hear.)

"How is your class taught—as a whole, or by separate teachers?" We divide into two departments, taking the children from five to nine for the primary department, and those from nine and ten to fourteen and fifteen for the junior department. The children in the primary department are divided into classes, averaging nine scholars to a teacher. In the junior department the average is seven scholars to a teacher. We try to carry on the graded system, and have every boy and girl learn the fundamentals before they are promoted to the adult or intermediate department. The junior department was formed for the sake of *bridging the chasm* when we have been losing the boys and girls. We hope by this junior department to get many boys and girls into the Church before they stray, and so I have given each assistant only seven, that they may exercise a personal influence upon each one. Sometimes the question is asked, Why do you divide the primary department? Don't you think that one capable teacher can better teach a hundred or two hundred, rather than leave the teaching to the untrained assistant? In our schools the assistants don't do all the teaching. They take care of the children, and of the class record



and library books, and help in the discipline, so the whole service is reverent, and their leader can give all her attention and strength to the teaching of the truth, because each assistant is made to feel responsible for her own little circle.

"How would you conduct the singing, having no organ or piano?" I hardly know, but I think I would buy a pitch-pipe such as is used in the secular schools for pitching the key. Get the song started right, and, if possible, get a leader with a strong voice who can lead the children.

"Please explain the best way of conducting a class with a small room and about fifty or sixty scholars. How best can Infant Class exercises be conducted in schools of several classes, but only one room?" When the children come in this evening, the *service* we are to use will answer this question; it is the regular Sabbath School service that is being used in many of our schools in Massachusetts. We have them printed in pamphlet form, and give each child a copy of the service to take into the home, and it serves two objects: it interests the children in the school that like to have something from the school to take home to mothers and elder sisters who are fond of music or who can play well, teaching the children the singing, and it saves the primary teacher a good deal of work, because the words are taught in the homes, and when the children come they know something of what is expected of them. This exercise was conducted last week in the Convention in Massachusetts with a thousand children. They came together and joined in it without any difficulty, so I think the plan has been proved practicable. Aside from the use we have made of it in Conventions, we have followed that same plan for three years in many of our schools.

"Would you have the closing exercises of the school include the primary class, or would you dismiss the primary?" My preference is to dismiss the primary by itself, because I believe that the primary teacher, whose heart is in her work, who studies her pupils and her lesson, has an idea of the impression that should be made by that lesson upon the hearts of those children, and I believe it is well to let the primary department close with the impression of the lesson upon the child's mind and heart. The lesson comes very near the close of the hour. In my own school, I always close the lesson with a short prayer bearing on the truth taught, and then our Sunday School exercises are short, simple and reverent, and the children go from the room quietly with an impression, I trust, of the lesson left upon them. It seems to me that, if they are taken out with the adults, their attention is abstracted from the truth that has been taught; yet I may be wrong in that, because I have never tried that method.

"Do you favor having the primary classes meet in the general schoolroom for the opening and closing exercises where there is no separate department?" If there is no separate department, I do not see but they are obliged to be together; but in Massachusetts

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the last two years, where they could not get the children in a separate room, they put a screen or partition across the room or gathering, and thus get the children by themselves, where the teacher can devote herself to them. The very minute the children come into the schoolroom, they should be made to feel that they are in God's house on His holy day. A great deal depends on the impression they feel when they first enter, and for that reason I believe in having our opening exercises by ourselves appropriate to the child-life and the child-understanding.

"How many minutes do you teach the lesson?" Some Sundays five, and some twenty-five; it depends on the children, on the truth to be illustrated and on other circumstances. There are lessons which the assistant teacher can teach well, and, if they can do that, I give them ten or fifteen minutes to develop the lesson-story and teach the Golden Text. When the school is called to order, I give a short lesson and make a blackboard application, occupying ten or fifteen minutes. On other Sundays we have a lesson that is somewhat difficult for teachers to approach, and so I take five or ten minutes, leading from the former lesson to the new one, and then I say to the children, "Your teachers will give you the rest." I think you cannot have any set rule; it depends on the children and the lesson and the plan we have developed in our own minds relative to the truth to be taught.

"How can we keep the attention of children who cannot read?" In many of our schools we are establishing what is called the kindergarten department for the boys and girls who cannot read. The teachers are purchasing small tables, twenty inches high, large enough round, perhaps, for seven, eight or nine children to be put together with their teacher. You can buy them cheap, and cut them down. The lessons are taught with objects. Most of the lessons we are having, on the life of Christ, could be explained in that way, and I could tell you of many children three or four years of age who take the lesson home to their parents. They see the teacher use blocks in a certain way to illustrate the lesson, and I have known children to go to their homes and pick up stones in the yard, and sit around the dining-room table and tell father and mother how teacher taught the lesson. Take the lesson we had about every follower should be a fisher. You see how easily a teacher can spread a piece of blue paper or cambric on the table to illustrate the sea, and get two little paper or wooden boats and have them on the coasts, or give them blocks to represent the four disciples who come out to the boats, and a piece of muslin to represent the nets. And then you can represent the crowd coming down, and the little boy who cannot read will go home and give father and mother an intelligent idea of the lesson. There is one school near my home which has ten of these so-called kindergarten classes. The general exercises are similar to those in this children's service. There are many of



our country churches that want the schools graded as nearly as possible as they are in the city, and there are several of those churches where they have purchased only one or two tables and have only one or two of those so-called kindergarten classes having the lesson taught in the ways I have indicated. In all schools where they are trying that plan, they say it is working splendidly. Here is one result that is sure to follow: If you interest these very little people, their parents will bring them to the Sabbath School, and, as far as I know, in every school where this work is undertaken, the attendance in the primary department has increased one-third or one-half within a remarkably short space of time. So, if you can take up that line of work for little children, I would strongly recommend your doing so.

"What helps do you recommend to teachers of primary classes?" There are a great many excellent helps for primary class teachers in teaching International lessons. I would speak of Mrs. Kennedy's *Quarterly*, in which the lessons are taught more especially for the junior children. In the first part of the *Quarterly* the blackboard exercises develop the lesson; in the second half is a letter to the children and some home work recommended. In the junior department, where that is used, the teachers have a ten-cent edition and the children have the children's edition, which costs five cents. Being in the position I am, I cannot speak of one above another. You can look at the goods and take your choice. The *Westminster Quarterly* now has the lessons written by Israel P. Black, former secretary of the International Primary Union. He also suggests blackboard-work and home-work for the children. The *Sunday School Magazine* has the lesson explained, and the hints for primary teachers are short and precise, but good. We have the *Sunday School Journal*, in which there are some blackboard suggestions every week. There is the *Sunday School Illustrator*, which has very good stories. If I want to find a story to illustrate a point I am quite sure of getting it there. Many of you know Mrs. Cooke's *Quarterly*. One special feature of that is, the primary teacher's round table in the back part of the book, for which various teachers all over the country write articles. Then we have the *Pilgrim Teacher*, with a few notes on the primary lesson. The *Sunday School World*, also the *Sunday School Superintendent* and the *International Evangelist*—all of these are good for primary teachers to use. Then, in regard to general help, I would like to say just a word for the *International Monthly Bulletin*. This is published for the primary teachers once a month. The annual subscription is fifty cents a year, and you secure three copies each month. The articles relate to the lessons particularly, but they talk on phases of primary work and are contributed by experienced teachers all over the country. A few months ago we had a New York number, then a New Jersey number, and then a number from the Institute of Teachers in Massachusetts. The next number

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will be full of Christmas ; and if any of you live by yourselves and wish to be in touch with all the primary work that is going on in the country, subscribe for this paper. If it costs you too much to spend fifty cents, three of you can combine ; thus you can get in touch with the work. These are all the questions that have been received.

A vote of thanks was passed by the Convention to Mr. and Mrs. Blight for their efficient services in conducting the service of song during the Convention.

After singing, during which the collection was taken, Miss Vella conducted the following Primary Class Service arranged by her for use in the schools of Massachusetts, which was rendered by the class. The lesson for the following Sunday, "The Paralytic Healed" (Mark ii. 1-12) illustrated by objects and blackboard, was then taught by her to a class of children who were seated on the platform.

## CHILDREN'S PRAISE SERVICE.

### THE BLESSED TRINITY.

Glory to the Father,  
Glory to the Son,  
Glory to the Spirit,  
Blessed Three in One.

### RESPONSIVE EXERCISE.

LEADER.—I was glad when they said unto me,

CLASS.—Let us go into the house of the Lord.

L.—Enter into His gates with thanksgiving

C.—And into His courts with praise.

L.—Let the people praise Thee, O God.

C.—Let *all* the people praise Thee.

L.—Both young men and maidens,

C.—Old men and *children*.

ALL.—Let them praise the name of the Lord, for His name alone is excellent.

SINGING. "Giving Thanks." (First verse.)

L.—This is the day which the Lord hath made.

C.—We will rejoice and be glad in it.

L.—O give thanks unto the Lord,

C.—For He is good.

L.—Ye that stand in the house of the Lord, in the courts of the house of our God,

C.—Praise the Lord, for the Lord is good ;

L.—Sing praises unto His name,

C.—For it is pleasant.

SINGING. "Giving Thanks." (Second verse.)

L.—I know that the Lord is great,

C.—Our Lord is above all gods.

L.—The Lord hath done great things for us ;

C.—Whereof we are glad.

L.—Then were there brought unto Him little children,

C.—That He should put His hands on them and pray.

L.—And He took them up in His arms,

C.—Put His hands upon them and blessed them.

L.—And Jesus said :

C.—Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God.

SINGING. "Giving Thanks." (Third verse.)

### GIVING THANKS.

For air and sunshine pure and sweet,

We thank our Heav'nly Father ;

For grass that grows beneath our feet,

We thank our Heav'nly Father ;

For flowers that all around us bloom,

That ever yield their sweet perfume

For birds that sing in joyful tune,

We thank our Heav'nly Father.

For leafy trees, with fruit and shade,

We thank our Heav'nly Father ;

For things of beauty He hath made,

We thank our Heav'nly Father ;

For daily blessings, full and free,

For leading when we cannot see,

For all His care o'er you and me,

We thank our Heav'nly Father.

For Jesus, born a little child,

We thank our Heav'nly Father ;

For Jesus, loving, kind and mild,

We thank our Heav'nly Father ;

For Jesus Christ, the children's friend,

Who in our hearts His love doth send,

For Christ, who helps us to the end,

We thank our Heav'nly Father.

### PRAYER.

L.—The Lord is nigh unto all them that call upon Him,

C.—To all that call upon Him in truth.

L.—The Lord is in His holy temple,

C.—Let all the earth keep silence before Him.

ALL.

" 'Tis not far to Jesus,  
He is everywhere,  
Watching o'er His children  
With a tender care.

" 'Tis not far to Jesus,  
No, 'tis very near ;  
He is all around us,  
He is with us here.



" If we want to love Him,  
(*Close eyes and bow the head.*)  
Let us go and pray ;  
Then our hearts can find Him,  
Now, this very day."

PRAYER.—(Class follow as dictated by the leader.)

TOGETHER.

" Father, send on us Thy blessing,  
As we come to Thee in prayer ;  
Let us feel that Thou art near us,  
Keep us in Thy tender care.

" Lord, we come to Thee for blessings  
Which Thou only canst bestow ;  
Give us all new hearts, dear Father,  
Grant that we like Thee may grow."

(*This Response should be sung very softly, without an interlude, immediately at the close of the prayer. Children should remain in prayerful attitude while singing.*)

RESPONSE.—Jesus Will Help Me.

-Jesus will help me, Jesus will help me,  
Help me with grace from on high ;  
The youngest, the weakest, the Saviour is calling,  
Jesus will help if I try.

#### BLACKBOARD STORY.

##### Closing Prayer.

(*Touch finger tips over head.*)

As we raise our hands towards the sky above,  
We remember God's banner o'er us in love.

(*Fold hands in laps and bow the head.*)

And we bow our heads again in prayer,  
Giving ourselves to His loving care.  
May the lesson learned in our hearts sink deep,  
May the Lord between us a loving watch keep.  
May we show this week in our work and play,  
That we've learned of Jesus in our class to-day.  
We pray Thee to take each little hand  
And lead us all to the better land. Amen!"

Mr. JOHNSON then conveyed to Miss Vella the thanks of the boys and girls in a neat speech, followed by a prayer, which was repeated by the boys and girls sentence by sentence.

Mr. GEORGE M. ELLIOTT read the report of the Publication Committee, which was adopted clause by clause, as follows:—

*To the General Executive Committee, Sabbath School Association of Ontario:*

Your Committee appointed to consider and report on the question of a periodical under the auspices of the Association beg to report as follows:

1st. They submit the views of the Chairman of the Committee, as

#### THE CHILDREN'S MISSION.

Dear friends, we have a mission too,  
A place to work as well as you,  
Our little feet can learn to tread,  
Wherever by the Saviour led.

Our hands can work,  
Our tongues can sing,  
Our hearts can love the children's King.

Our eyes that sparkle with delight  
Can make sad homes with pleasure bright,  
Now, let us clasp our hands to pray ;  
Dear Saviour, hear the words we say.

Lord, bless the little children  
Wherever they may be,  
Far out on the silent prairie,  
Down by the sounding sea.  
Like flowers in the crowded city,  
Like birds in the forest free,  
Lord, bless the little children  
Wherever they may be.  
Amen, Amen.

#### THE CHILD JESUS.

" Jesus was once a little child,  
A little child like me ;  
Tempted sometimes as oft I am  
To very naughty be.

" Only He did not yield to sin  
As I too often do :  
He did His Heavenly Father's will  
And pleased His parents, too.

" I think that all the little ones  
Who used with Him to play  
Had just the very nicest times,  
Were happy all the day.

" I mean to try to be like Him,  
'Twould please Him well, I know.  
If all of us for this should strive  
'Twould be like heaven below."

#### PARTING SONG.

Now the time has come to part ;  
Father, come to ev'ry heart.  
Go Thou with us as we go,  
And be near in all we do.

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contained in a minority report and explanatory letter received through the corresponding secretary.

2nd. They submit, in writing, the proposition of the *International Evangel*, referred to in the minority report.

3rd. With reference to the *Evangel* proposition, your Committee report adversely. They appreciate the *Evangel* when it comes as an American Sabbath School publication, but cannot persuade themselves that it would be advisable for us to make it the official organ of our Association, as through it your Committee do not see any hope of reaching the superintendents and teachers directly in any material increase of numbers.

4th. Your Committee recommend the issue of a monthly paper, under a financial guarantee limited to \$400 per annum; this publication to be under the control of a committee of three; in size a little larger than the *Trumpet Call*, viz., four columns of ordinary newspaper size, twelve inches in length per page, making an eight-page paper of thirty-two columns, divided into the following departments:

Four columns per month,	Field Notes.
Four " "	Normal Institute Notes.
Four " "	Primary Department Notes.
Four " "	Official Notices.
Four " "	Financial Matters.
Four " "	Editorial.
Eight " "	Advertising.

This could not be arbitrarily fixed, as occasion and quantity of matter available would continually vary it, but as a basis of distribution your Committee recommend an equality of space; the issue to be four thousand copies monthly, to be sent free at the outset, but as speedily as possible to be reduced to a paid list, on the following schedule of rates:

Clubs of twenty and over, to individual address..	10c. per year.
Clubs of ten to nineteen,	" " .. 15c. "
Clubs of five to nine,	" " .. 20c. "
Single copies,	" " .. 25c. "

5th. In reference to the financial question involved, your Committee find that the quantity of printed matter in the form of circulars, etc., sent out during the past year, which might be disseminated through the medium of a monthly journal, amounted to \$238.15, in round numbers say \$150, thus diverting that sum to the maintenance of a paper. In like manner we estimate that from the postage account \$75 would be saved, to be credited to the paper; that the clerical work of the corresponding secretary's office would be so reduced as to warrant a reduction therein of \$100 per annum, making in all a saving (or



diverting) of expense of \$325. Your Committee believe that from advertising the sum of \$200 would accrue, being one-half the estimate of an experienced publisher, whose opinion has been sought. From subscriptions your Committee believe a similar sum might be reasonably anticipated, thus warranting your Committee's opinion that the publication of such a journal as recommended would pay its way, and greatly advance the interests of the work.

#### REPORT OF BUSINESS COMMITTEE.

That Mr. George M. Elliott, of Napanee, be appointed editor in charge of the proposed paper; that (President) H. P. Moore, of Acton, George M. Elliott, of Napanee, and George Anderson, of Toronto, be the Publication Committee, and that they be members of the Central Executive.

The PRESIDENT then announced that Hon. S. H. Blake was unavoidably detained, and asked Rev. Dr. Carman to speak the closing words.

Rev. Dr. CARMAN said—The course of events and the exigency of the hour must be a plain indication of foreclosure. (Hear, hear.) I put it down positively and clearly, for I have the right of foreclosure clear and distinct in this case, and can say affectionately to you all that have been here strangers, "Good-bye, and come again." (Applause.)

Mr. DAY asked if any invitation had come for the Convention of 1895. We had a standing invitation from the city of London. If there is any ratification of that, we will be glad to hear it.

Mr. C. G. POWELL, of London, said that he had been delegated by the schools of London to convey an invitation to this Convention to meet there next year, assuring them of a right hearty welcome. He said—We have a beautiful city. Unfortunately we have no City Association. That we expect to have in a very short time, and I can say this, if the London Sabbath School workers are inspired to the same extent at the Convention there that I have been by this Convention, then London will have to thank the Convention for coming, and it will be a debt of gratitude that can never be repaid. (Applause.)

Mr. WILLIAM JOHNSON—I have just returned from London after three weeks' attendance at the General Conference there. I know of no place that will give this Convention a warmer welcome than London, and I therefore move that the Convention be held in London next year.

Mr. C. R. MORROW seconded the motion, which was unanimously carried.

The Convention closed at five o'clock with the doxology and prayer by Rev. O. R. Lambly, M.A.

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## REPORTS OF SEPARATE CONFERENCES.

### PASTORS.

The conference of pastors was held in John Street Church, the Rev. S. Houston, M.A., of Kingston, presiding.

After devotional exercises the following papers were read:—

#### HOW MAY THE SABBATH SCHOOL BECOME ASSIMILATED TO AND BY THE CHURCH?

*By Rev. Orr Bennet, B.A., Russell.*

The Church is the ideal religious organization. In connection with the modern Church we have a variety of sub-organizations. With the exception of the Sabbath School, these are essentially different from the Church. Each of them represents only a certain section of the Church, according to the spiritual predilections of the members, but the Sabbath School embraces all the young life of the Church, and, in this respect, is like the Church. In its *personnel* it is, in fact, a sort of junior Church. It is the coming Church. Since this is so, is it not desirable that the Sabbath School should become assimilated, as far as possible, to the type of the Church, the ideal organization?

How may this be accomplished?

1. Have the officers and teachers elected and installed in a somewhat public fashion.
2. Let the cultivation of the missionary spirit be made an essential feature of Sabbath School life as it is now of Church life.
3. Abandon all unauthorized hymn books and incorporate in the Church hymn book hymns for Sabbath School purposes, so that children may from early years become identified with the Church hymn book.
4. Let the doctrine and polity of the particular denomination be taught as far as practicable in the Sabbath School.
5. Let Sabbath School statistics be more widely published and circulated among the children, and not simply among those who know all about them already.
6. Teach the children that the devotions of the Sabbath School are worship just as much as those of the Church, and that an equal solemnity is necessary.
7. Realize that the Sabbath School, as well as the Church, is a spiritual organization, and that its ultimate aim is spiritual and not simply educative.
8. Bring more of the older Church membership into the Sabbath School.



Any danger of this resulting in a little Church brought into antagonism with the Church proper is averted by the protecting phrase, "Assimilated by the Church," incorporated with it, made part and parcel of it.

How may this be done?

1. Introduce the children as early as possible to the Lord's Supper.
2. Give them to understand that early Church membership is expected of them.
3. Urge the teachers to prepare to answer the questions: (1) How many from your class united with the Church during the past year? (2) Of the remainder, what advancement is being made toward this step?
4. Encourage Church attendance of children and make proper provision for it by adapting the service to them.

A training of children in the way here indicated will result in their naturally taking sides with the Church and giving it loyal and affectionate support, just as they do with the family, from their earliest days. If the Church thus does its duty by the children, a tremendous work will be spared the Church and the minister in after-years.

#### THE DUTY OF THE PULPIT TO THE CHILDREN OF THE CONGREGATION.

*By Rev. J. R. Black, B.A., Kingston.*

The subject assumes that there are children in the congregation. It implies that the injunction of Deuteronomy xxxi. 12 has been heeded, where it is said: "Gather the people together, men, women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God, and observe to do all the words of this law;" and this, doubtless, is the ideal, but, like many other Bible ideals, it yet remains far removed from the actual. For in some congregations the children are represented by the smallest contingent of any class, in proportion to their numbers. They themselves often evince no desire to attend the public services on the Lord's Day, and the parents are generally content to have them remain at home, or move about the street, provided they attend the meeting of the Sunday School and Junior Endeavor. Still there are some to be found sitting by their parents, or alone in the family pew, or by the side of a companion, or, maybe, into a seat in which they have dropped regardless of the ushers' wishes or the ownership of the seat. Now, that the pulpit ought to do something for the benefit of these children does not, I think, require demonstration. They are a part of the congregation, and the man in the pulpit is there to do good to his congregation as a whole, and in all its parts. Shall he, however, regard the children as a class, requiring at his hands special treatment? It seems to me that a leader of religious worship should endeavor to have his range of thought and expression wide enough to embrace all degrees of

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mental and moral development. Milk for the babes, and strong meat for those who were full of age, was Christ's and the apostles' method. The Rev. Dr. Todd declares, as a result of his experience as a children's preacher, "That children are a very important class in every congregation, all admit. That ministers owe them some peculiar duties is equally plain." Dr. Horace Bushnell asks of his fellow-clergymen: "Is it not our privilege and duty, as preachers of Christ, to do more preaching to children?" The pulpit will, therefore, recognize the children as a component part of the congregation. The Great Teacher himself gave the children a hearty recognition. To those who attempted to discourage them from coming into His presence He said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." And to further denote His pleasure at seeing them, He laid His hands on them. At intervals an entire sermon might be devoted to them, abounding with illustrations, and couched in language the children can readily comprehend. In a number of churches in England and the United States, there have been for thirty years weekly separate services for children. These services have, in some cases, taken the place of one of the regular services for the Lord's Day. In other cases, the weekly services of preaching to children consist in giving to the children a brief portion of the regular forenoon service every Sunday morning. This was the plan advocated by Rev. Dr. Alexander McLeod, of Birkenhead, England, at the Pan-Presbyterian Council in Philadelphia in 1880. Another course is to have paragraphs and illustrations in many sermons of a character which will interest and instruct the children. Examples of this kind may be found in the sermons of Dr. Doddridge, John Wesley and Henry Ward Beecher. As to their subject-matter, it should of course be suited to the various conditions and capacities of the children; but care, however, should be exercised not to limit our range of truth out of consideration for the children. Dr. H. Clay Trumbull avows that a child can comprehend the profoundest truths of theology, not merely as well as, but better than, an adult of the same native qualities of mind and character. Dr. Bushnell, in his sermon on "God's Thoughts, Fit Bread for Children," says: "These children can make room for more Gospel than we, and take in the most precious thoughts of God more easily. The very highest and most spiritual things are a great deal closer to them than to us. Let us not wonder nor be offended if they break out into hosannas on just looking into the face of Jesus." A child can grasp, just as fully as an adult, the truth of the Eternity and the Omniscience of God. He can also equally comprehend the truth of the Incarnation, the death of Christ as a satisfaction for human sin, and the Resurrection and Ascension of our blessed Lord. The sublimest truths may be brought profitably before the child's mind. Let us not (to use the words of Dr. Broadus), "Slay the organ in ordinary sermons, and in assisting children, play the banjo or jews-



harp, when," he adds, "the two classes of discourses lie on the same ground, without essential incongruity, and with no difficulty in making the transition from one to the other." The course I have thus briefly outlined will make the public services of religion interesting, as well as profitable, to children. Ministers are wont to cast the blame for the children's absence on parents or guardians, and on the children themselves. But the minister also must bear a portion of the guilt, before justice will be satisfied. The fact is, that a child will always and voluntarily respond to that point, in his surroundings, in which lies the greatest attraction. We all know that there is no difficulty in securing the presence of boys and girls in a candy shop, or in a circus tent, or even at a table well covered with eatables, crisp and sweet. In these he is interested, and towards them he will quickly move. I know that a fallacy may exist in these illustrations, because the preacher appeals to a different and less powerful part of the child-nature, hence cannot expect to meet with so speedy and hearty a response. Yet the child is not dead on the religious side of his being, and will generally evince an interest in and an appreciation of the things of Christ, when they are brought within his comprehension, and set forth by an earnest, loving teacher. Dr. Tyng, of New York; Dr. Alexander Fletcher, of London, and Dr. Richard Newton, of Philadelphia, in an age just past, and Dr. Horatius Bonar, Dr. James Stalker, of Scotland, and E. Payson Hammond, D. L. Moody, B. Mills, and others in our own time, have found among children their most interesting listeners and most promising converts. Treat the children as if their presence in the congregation were appreciated, let them know that they are remembered in the study and at the Throne of Grace, give out some thoughts that will find a lodgment in their minds and affect their hearts, and the responses from their portion of the congregation will equal those coming from the adult members. It will further keep the importance of religion for the children before the parents, guardians and Sunday School teachers. Whatever may be the power of the secular press in relation to the political and social world, the pulpit remains the great agency for lifting up to the public attention, moral and spiritual matters. When the pulpit is silent, thought and feeling are weak, if they exist at all; and on the contrary when the pulpit pushes a subject out, lingers around it, and leaves it only to return to it again and again, others within sight of the pulpit, and sound of its voice, are shrined more deeply around it. Now, if parents and guardians can be frequently aroused in regard to the very great importance of religion for their little ones, a great service will be rendered on both sides; and still further, giving attention to children in the congregation will form a bond between the minister and the children which will operate favorably in the pastoral relation. The children will not think lightly of the pastor's visits and words in the home, in occasional meetings or in social gatherings, when they know he remembers them in his study preparing his sermons and on Sunday in the conduct of the public services.

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THE PASTOR'S RELATION TO THE SABBATH SCHOOL—ENGAGEMENTS  
THAT ANTAGONIZE IT—HOW MAY THEY BE ADJUSTED?

*Rev. C. W. Watch, Brighton.*

We, as pastors, are busy men, or, if not, we ought to be. In our profession, as doubtless in others, you will find some lazy men, but ministerial efficiency and laziness will never coalesce. As a matter of fact, there are no busier men to be found anywhere than among ministers. We have to be many-sided men; we are thought of as ideal men; it is expected that physically, mentally and spiritually we shall each be a perfect triangle—perfect in mind, in soul and in body. We must be foursquare as to character, of sound judgment and common sense. There is no other profession that can compare with it in requirements made upon the intellectual faculty and function, neither is there any other calling equal to it in the demands it makes upon the time. But we know very well that there is no absolute perfection to be found anywhere in this life; we might be far better than we are. The duties that press upon us are important, but these are of relative, and not equal, importance; we must study to give to each duty its proper place and value. We are not cast in the same mould, and the call of God comes to us in different ways and for different departments of work; it were a calamity if we each endeavored to do exactly the same work in exactly the same way. Allowing for this diversity of gift and taste, we study our topic.

THE PASTOR'S RELATION TO THE SABBATH SCHOOL.

He is certainly the pastor. He may be something else as well—he may be the superintendent, though some of us think that is not desirable; he may be a teacher in the Bible Class, that may be desirable; but he is essentially the pastor of the school. The pastor of the scholar, as much so of the newly-initiated dot in the Primary Department as of the best parent and the most devoted teacher. Whatever I am as pastor to anyone of God's elect I am to the liveliest boy or the most unknown child in the school. We tell the parents that they cannot transfer their responsibility over to the teacher for the religious training of their child; we need to often tell ourselves we cannot transfer our responsibility as pastors over to the superintendent and teachers. They may aid us in the school, but they do not take our place.

The claims coming to us from different departments of work must be recognized, but, as we say, they are not equal. The pulpit must be first of all; no man dare ignore it. The responsibility of the social means of grace must be accepted. The pastoral relation cannot be severed anywhere; the claim of the aged, the weak and the feeble, in trouble perhaps and not far from death, must be appreciated; not



one iota of time or influence would we withdraw from there, but what about the interest of those who are going out into life and are to live for good or evil before God and man, it may be for many years? It is right and proper to attend to the sheep; it is intensely wicked to neglect the lambs.

#### THE ENGAGEMENTS THAT ANTAGONIZE IT.

The great difficulty that presents itself to many pastors, preventing their attendance upon the school, is the number of services they are expected to hold upon the Sabbath. Happy is that pastor who can take his place every Sabbath in the school. We are not here to condemn Church Boards in their absence. We must take things as we find them, and counsel with each other how to make the best of them. We do think there are far too many stations where three services daily are expected of a minister. The purpose for this may be the very best; but let us hope that the time is near at hand when Churches will not desire to see so many ministers of Protestant Churches covering the same ground on the Sabbath, in order, it does seem, that every man may have service near his own home, and that the middle-aged of the church shall be fed, while, by the very system itself, the pastor is prevented from attendance upon the school session.

#### HOW MAY THIS DIFFICULTY BE ADJUSTED?

First, by the education of the people to consider it essential to so arrange the number of services that no service shall prevent the pastor's attendance at the Sabbath School. But in some cases this may be impossible at present. Then, could not the school accommodate itself to the situation and change the hour of its sessions so as to secure the pastor's presence? It has been found in some churches that the holding of the school in connection with the morning service has been an advantage. This may not be the best in all cases. There surely is no Church Board but can be made to realize sufficiently the value of a pastor's close association with the school as to cheerfully release him from other services so as to permit of periodic visits to the schools under his care. There are other engagements that seriously interfere between the pastor and his school. I refer to the funerals held upon the Sabbath and the "society sermons" demanded of him in some places upon the Sabbath afternoon. This I need not discuss; we are all of one opinion here, that the time has come when these things must not be countenanced so as to be allowed to interfere with the regular services of the church on the Lord's Day. If we sometimes fail to so adjust our work as to be always present at the school session, there is no engagement can prevent our coming into touch with the school through the public ministrations of the sanctuary. No church will ever object to the pastor's deep interest with the young, and his winning of them by recognition in the public

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services is a delight everywhere. The preaching to children and the introduction of the lesson in the public service have been so well urged by the previous speakers, and received by you, I shall not add more. We are agreed in this. There is another aid given us to-day whereby the parents, the children and ourselves may be brought closer together in school work. I refer to the Home Department. Here is a method of work at once helpful and agreeable. It is a step in advance that in every home there may now be a home class for the "shut-ins," and in every house the daily readings may be urged. Our relationship and influence are felt here, for in our pastoral visits the very recognition of this privilege, our interest in it, our knowledge of the lesson and the daily reading, will do much to bring the home into a greater sympathy with ourselves in the Sabbath School's interest.

As the pastors, we are responsible for "The Weekly Teachers' Meeting for the Study of the Lesson." Here, also, I confess a difficulty. Others have not found it so. They have for years had well-sustained meetings for the lesson-study. To me, in the towns in which I have lived, it has not been easy. There is a reason for the difficulty. Our Sabbath School workers are the workers also in every other department of Church work, and in every social and moral reform; our teachers are everywhere where good can be done. This is to their credit; but it is not to our credit that the meeting we consider of so much importance should only be sustained in 10 per cent. of our schools. The method I have adopted is open to criticism. It may not be the best, but it has succeeded with me when other methods have failed. In connection with the weekly prayer service I have taken the lesson as a topic. It may not be always practicable. The prayer-meeting is a devotional meeting, and must not be interfered with as such. It is not because it is an easy method of finding a topic for the prayer-meeting; it were easier at times to take some other topic. I have never found it interfere with either the spirit or with the attendance at the prayer-meeting, and then I have never found it difficult to gather the teachers at the close of the prayer-meeting for a thirty-minutes' counsel or study of the lesson. As pastors, we are responsible for the monthly teachers' meeting. This is the meeting for business, and I believe it should also be the meeting for teacher-training. In this meeting I have never seen a lack of interest. I believe this is the best time for Normal work. We may not all be Normal or Institute class teachers, but when we realize our responsibility in teacher-training we can find anywhere someone who will help us. I have found nothing that added more to the interest and helpfulness of these meetings than the Normal courses of study taken up, and nothing that so linked us to our teachers in their work equal to their recognition of our willingness to aid them in their studies.



The several papers having been read, the Rev. J. L. GEORGE, M. A., said that he would open the discussion by requesting brief answers from some of the brethren to the following question:—"How would you arouse sympathy and interest on the part of the members of your congregation as a whole, so as to secure their co-operating with you in making the Sabbath School a success?"

Brief replies were given as follows:—

The Rev. F. G. LETT would preach on the importance of the Sabbath School work.

The Rev. Mr. LAMBLY, of Bloomfield, would also press the matter personally upon individuals.

The Rev. Mr. DUFF, of Georgetown, would hold children's services occasionally, in connection with the morning service, or at other times, and get the children to invite their parents and friends to attend.

The Rev. S. CHILDROSE would occasionally turn the ordinary church service into the form of a Bible class, teaching and questioning those present upon the lesson, instead of simply preaching. He wished, however, to call attention to the difference between mere teaching and training—practical workers must be trained.

Rev. M. W. MACLEAN said—We must deal with matters as we find them. The great want of religious training in the home is a drawback. Why is it that the same interest is not taken by parents in seeing that their children attending Sabbath School prepare for it by home studies as diligently as they do for the day school? We should press it upon the parents.

Rev. Mr. KING, of Kingston, called attention to the practice of Rev. Mr. Wallace, of Bloor street, Toronto, who devotes ten minutes at each ordinary service specially to the children, often illustrating his subject by means of carefully selected objects. Thus both parents and children are interested. An incidental advantage is that the ordinary sermon is shortened by ten minutes. He would have some attention given to the children at every service, and now and then a special children's service.

Rev. Mr. STRATON, of Selby, occasionally holds special services for the children, but has given a good deal of attention to the matter of securing attendance at the Bible class, with the result that he has all ages from fifteen to seventy represented therein.

Rev. MARCUS SCOTT, of Campbellford, at each ordinary service on the Sabbath recognizes the presence of the children, and delivers a short address, of about five minutes, to them specially, and gets them to join in the singing of one of the children's hymns.

The time assigned for this conference having elapsed, the discussion was brought to a close.

The Chairman called the attention of the pastors present to the work of Rev. Mr. McEwen as Normal Secretary. All joined heartily in singing a doxology, and the Chairman pronounced the benediction.

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## SUPERINTENDENTS.

The Conference of Superintendents met in the schoolroom of the John Street Presbyterian Church at eleven o'clock—Rev. W. J. Crothers, of Port Hope, in the chair. After devotional exercises, Mr. Frank Reid was elected as Secretary of the Conference, and two young ladies kindly offered their services as stenographers, to report the proceedings.

The first subject for discussion was,

## "REVERENCE IN THE SABBATH SCHOOL,"

which was introduced by Mr. R. W. CLARKE, of Millbrook. He began by giving a definition of the word "Reverence," explaining the difference between "Reverence" and "Awe." Reverence rests upon respect for God, which, again, rests upon knowledge. Reverence is absolutely necessary in true worship. Biblical examples of reverence—Moses, Joshua, Nehemiah, Ezra, attitude of angels.

Necessity of reverence was then touched upon. Why teach reverence in the Sabbath School? Because it is taught in the Scriptures, and because there is no true worship without it, because of the susceptibility of the child, and because of its need in the formation of character. The evils of irreverence: Irreverence offends God, injures the soul, hardens the heart and prevents others from worship.

Next, how to teach reverence. By example; by impressing proper motives that should actuate us in going to the house of God. Teach reverence of the church and of the Sabbath School, as being the house of God; of the Bible, as being the Word of God. Teach love. God's love to us. Jesus' love to us. That God the great and Jesus the loving are the same person; and, above all, live Jesus, and the pupils will copy our example. True reverence can only be taught by leading children to Christ.

These questions and thoughts raised considerable discussion for about five minutes, that being all the time at the disposal of the conference, in which many valuable suggestions were brought out, but lack of time prevented a full discussion of the subject.

## THE HOME DEPARTMENT OF THE SABBATH SCHOOL.

This subject was introduced by Mr. A. J. DONLY, of Simcoe, in a well-prepared paper, showing and explaining the objects of this department of Sabbath School work, which consists in getting all those who through age, sickness, physical or other causes, are unable to attend the regular sessions of the school, to study the lesson at home. They are connected with the school, and are given all the privileges of the school. This is a most important department of the Sabbath School work, as it brings the parents and those who remain at home into touch with the school and into harmony with it. Mr. Donly explained the means of organizing this department and all its details.



The subject appeared to be a new one to a great many of those present. Two or three reported that it had been tried in their schools and had proved a success. The limited time at the disposal of the conference prevented any lengthened discussion on the subject, upon which so many of those present needed information.

#### BETTER TEACHERS WANTED: HOW MAY THEY BE SECURED?

This subject was ably and well introduced by Mr. WM. MACKINTOSH, of Madoc, who first showed that better teachers were wanted. This is the opinion of teachers themselves, and also because the religious training and teaching of the young are expected from the Sabbath School, and left almost entirely to it. Parents cast this work upon the Sabbath Schools, hence the necessity of having teachers well skilled. Teachers must know the Bible better in detail, as well as a whole; must be better trained in the knowledge of the child. How to secure better teachers. There must be an outpouring of the Holy Spirit on our young people engaged in this work. This is the great secret of the work. There must be an outpouring of the Holy Spirit upon the members of our Bible Classes and upon the members of the Christian Endeavor Societies, to get our young people to engage to train themselves for this work. This training is effected through the means of teachers' meetings, Sabbath School Conventions, training classes and Normal class work. Our young Christians must be taught by precept and example to look upon the work as a high and worthy one. In fact, the first requirement of a successful teacher is to live Christ in the heart.

Lack of time prevented any discussion upon this subject, and after a vote of thanks to the young lady stenographers the meeting was closed with a benediction.

FRANK REID, *Secretary.*

#### BIBLE CLASS TEACHERS.

This conference met in the Methodist Tabernacle, over one hundred Bible Class teachers being present. Mr. C. P. Holton, of Belleville, presided, and a secretary was appointed.

After devotional exercises the Chairman called upon T. Dixon Craig, M.P., of Port Hope, for an address on "Special Features of Bible Class Work."

Mr. CRAIG said he proposed to give some of the results of his own experience. Although, on account of the state of his health, not recently actively engaged in teaching, he had an experience of years, especially in connection with a class in the Young Men's Christian Association. In the first place, interest and attention must be secured; in the next place, home-study of the Bible. Instead of preaching or lecturing, the teacher should draw out his scholars. A Bible Class

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should have special subjects apart from the rest of the school. They should study the Bible as a whole—as a book. Take up a particular book, its author, its object, its subjects, prominent persons, contemporary history, etc. For other courses take such subjects as God, the soul, the natural history of the Bible, etc. Such study can be made attractive to young people, even to those who may not be Christians.

Dr. J. J. MACLAREN, of Toronto, said that he had, years ago, tried the plan of special courses, different from the rest of the school, but of late he was convinced that the better plan was to make the International lesson the foundation, and to make Normal, or other special lessons, an addition rather than a substitute. He illustrated this by the previous Sunday's lesson. He suggested a vote of the teachers present on points on which different opinions might be held.

Rev. H. W. MCTAVISH, of Blenheim, also gave his experience to the same effect.

Mr. CLARKE, of Odessa, spoke of the time usually allotted being too short for a proper study of the lesson.

Rev. J. McEWEN, Normal Secretary, spoke of the importance of introducing the substance of Normal lessons into these classes. Do not, he said, call them by that name, but give them the substance. He spoke of having preached a course of sermons that were really Normal lessons. They were very much appreciated until at the close their real character was announced, when some of the older ones began to complain of their being treated as children.

Rev. E. ROBERTS, of Belleville, said he gave as much attention to the lesson as to a sermon. He began each Sunday for the next, and kept it before his mind during the week. He tried to get the leading thought of the International lesson, and to make everything else lead up to that. The main object is to lead our scholars to Christ. We must recognize His authority and example as a teacher. He usually threw out suggestions to his class as to how to prepare for the next Sunday's lesson.

Mr. M. S. BEGG, of Collingwood—I am wedded to the International system and think it has done a great deal of good. One frequent cause of interruption is the calling upon Bible Classes to furnish teachers for the school.

Mrs. CAMPBELL—I think we need a thorough acquaintance with the Bible as a whole, and then we shall be able to teach the International lesson. Great lessons may be taught from small sections. I think there is a great improvement of late years in Bible Class teaching.

The CHAIRMAN—The speakers all appear to favor the International lessons. Are there any others of a different opinion?

Mr. CRAIG—I know a Bible Class in Toronto—a large one of about one hundred—that does not use the International lesson. My children say they get tired of going over the same lessons again and



again. My experience is that it does more good to young people to work up lessons for themselves when they have not so many helps made ready to their hand.

Dr. MACLAREN—One of the great advantages of all the school taking the same lesson is that whole families may be led to study and talk about the same subject. The International Bible readings for family worship are a valuable assistance. Besides, the finest scholarship of the world is brought to bear on these lessons, and the poorest, humblest teacher may get the results at a merely nominal cost.

Mrs. AUSTIN, of Trenton—I always prepare my lesson a week in advance, and talk it over with my class at the close and try to interest them in the following Sunday's lesson. I find this a great help in arousing and maintaining interest.

After some discussion it was decided to take the sense of the meeting on various points.

It was moved by Rev. H. W. McTAVISH, seconded by JAS. E. KERR, and resolved,—That for Bible Classes we recommend adherence to the International lesson, combining as far as practicable the comprehensive study of the Bible with the special lesson for the day.

The next point taken up was as to the length of time a Bible Class should have for the study of the lesson. Quite a number of hands were held up for forty minutes, but the majority for thirty minutes.

As to the mixed classes or separate classes for the sexes it was thought that this would depend largely on local circumstances. On a show of hands the majority voted in favor of separate classes as a rule.

As to a Bible Class joining in the opening and closing exercises of the school, this also must depend to some extent on the room and other local surroundings. The majority thought that Bible Classes should join the school at least either at the opening or closing, preferably at the former.

As to special wants of Bible Classes, the want of suitable rooms or accommodation and appliances seemed to be the most general; and a number complained of the programme of the school being adopted almost exclusively with a view to the Intermediate and Primary Classes and ignoring the Bible Classes.

After singing the doxology the Rev. E. Roberts pronounced the benediction, and the Conference adjourned, the general sentiment being expressed that the meeting had been very helpful and profitable.

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## INTERMEDIATE CLASS TEACHERS.

This Conference was held in the Sunday Schoolroom of the Methodist Tabernacle—Mr. W. Hamilton, Toronto, in the chair; Mr. R. Kerr, Secretary.

The first subject,

## "THE BEST METHODS OF LESSON PREPARATION,"

was introduced by Dr. W. E. TILLEY, of Bowmanville. The discussion was carried on by a series of questions and answers. Only the leading questions and the final summing-up of the answers are given.

What does preparation presuppose?

Effort; and, in order to successful effort, preparation along more lines than one is necessary. A teacher to be successful must not only possess knowledge, but must know how to communicate that knowledge to his scholars.

What should be the teacher's aims in preparation as regards himself?

(1) To know his lesson, (2) to know his class, (3) to know how to communicate the truths of the lesson to his class. "To know his class" will be the most difficult of these; but, if he would benefit his scholars, the teacher must know them individually, their home-life, their street-life, their educational advantages and disadvantages, their tastes, dispositions, habits, desires, how they view the Bible, whether they are from homes where God's Word is honored or from those where it is neglected, doubted or rejected. Then he must know how to reach his scholars, and, so far as this may rest with the teacher, cause them to understand, appreciate and accept the truths of the lesson.

What should be the teacher's aims in preparation as regards his scholars?

(1) Memory-storing, (2) mind-awakening, (3) character-building. From, say, six to fourteen the memory is very active, and this fact should be taken advantage of in storing the mind with gems of thought and choice passages from God's Word. From, say, eight to sixteen the mind naturally opens up to thought, and the teacher who would hold the attention of his scholars at this age must be ready to arouse and to direct their mental activities. The success attending our preparation must, of course, be measured by the amount of *character-building* accomplished.

Which is the more important—the *methods* or the *object* of preparation?

The object. The consecrated teacher will be so filled with a desire to benefit his scholars that methods will largely take care of themselves. The Holy Spirit will be his guide. God has promised to enlighten His own Word—a promise given in connection with no other book.



Where should the teacher first go for preparation?

To the Bible. (1) Read the lesson carefully for leading thought and general analysis; (2) study its connection with the lessons which precede and with those which follow it; (3) consult marginal references, parallel passages, etc.; (4) give special thought to words and phrases of difficult or obscure meaning.

Should lesson-helps be consulted?

Yes. After careful and independent study of the lesson from the Bible itself and thinking over its difficulties, the teacher is ready for lesson-helps. These should be used as far as available and as time will allow. They should be used (1) to stimulate thought; (2) to correct errors; (3) to get additional light; (4) to get illustrations.

What further does the teacher need before meeting his class?

A plan. The following outline was suggested: (1) Select the leading truth; (2) cluster the minor truths around it; (3) gather illustrations suitable for your class; (4) arrange line of approach and your application.

The following additional hints on preparation were given: (1) Begin early in the week and do a little daily; (2) study independently, using the thoughts of others, not to displace, but to quicken your own; (3) talk with others about the lesson, in the family, in the teachers' meeting and in social life; (4) prepare more than you expect to teach; (5) carefully prepare and write on your plan your leading questions; (6) have a note-book at hand to record points and illustrations as they may occur to you; (7) read, think, meditate.

The REV. J. RONEY then dealt with the subject:

#### THE PERSONALITY OF THE TEACHER IN HIS WORK.

Suppose the scholar sees the teacher for the first time, the question naturally arising in his mind is not, what is he going to do, but *who* is he? The next question is, *What* is this person? He looks at him and sees from his appearance whether he is neatly dressed or not. The most slovenly boy in the class on seeing another in the room more slovenly is apt to despise that boy, and will respect a boy who is better dressed than himself; so, if a teacher is neatly dressed, he will command more respect. There is nothing of little importance. He will again ask himself, *What kind* of a person is this? What is his disposition? Is his expression cheerful or morose? A cheerful countenance is very effective, and should be cultivated if not already possessed. In order to do this, there must be something good in the heart to think and speak about. It means a great deal to a boy or girl to see a teacher with a cheerful expression. Then he needs to exercise patience, and by doing so will eventually, if not at once, gain the scholar. Act as ladies and gentlemen. Speak courteously. Then, again, the scholar will ask, Is my teacher natural or artificial? Is he a God-made man or a man-made man? Boys and girls are quick to discern. There is nothing so offensive as affectation. The most

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important thing is this: Is he a Christian? If not, he will not be successful in winning souls. Another question asked by the scholar is, Does he care for me? Is he teaching because this is a class, or because he wants to see me a Christian? If so, he will recognize me when he meets me and will pray for me. The scholar may not say this in so many words, but the thought is in his heart. There is too much teaching in the abstract—telling *about* Jesus. We must show Him in our hearts and lives.

Mr. W. J. SCOTT, of Lancaster, spoke on

#### THE PERSONALITY OF THE SCHOLAR.

Very much of the Christian work of the present day is being done in societies, associations, conventions, etc., and we are apt to forget our personality. Look at the leaves of the trees; look at the snow-flakes, countless in number; the stars in the sky, no two of which are alike. "One star differeth from another star in glory." And so it is with our scholars; each has a distinct personality. Each scholar should be studied separately and known, not only in the class, but in the home and in the occupation. The teacher should seek to develop what talents God has given, educating and fitting each one for whatever work God may have in view. There are great possibilities in our scholars, and in them we may be looking upon the evangelists, pastors, Sunday School superintendents, teachers and Christian workers of the future. In this connection we might refer to two passages of Scripture, viz.: Daniel xii. 3 and James v. 20. We must also make sacrifices in this work, and abound in love one to another, so that we may be able at last to say, "Behold, I and the children which God hath given me."

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#### PRIMARY TEACHERS.

The Conference of Primary Teachers was held in Bridge Street Schoolroom—Miss Kennedy in the chair; Mrs. Lainé, Secretary.

#### NOTES OF AN ADDRESS BY MISS VELLA.

*The Church Garden.*—If I should ask you why you are a primary teacher, the different answers I should receive would amount to this: Because of my love for Christ, and for little children, and for the Church.

We know that the Church of the future is the childhood of to-day. Let us see some of the qualifications of the teacher.

*T. THOUGHT.*—She must think, think, and think.

*E. EDUCATING.*—Collect useful information. Keep short stories cut from magazines, in envelopes, labelled. For instance, those on obedience mark *obedience*; those on faith, *faith*, etc., or, in place of this, a reference note-book.



- A. APT.—In order to be apt in teaching she must have time to think ; therefore a primary teacher should not be expected to do all kinds of work in connection with the Church, for in looking after her class well she does a duty to the Church. Her motto should be, "This one thing I do."
- C. CREATIVE.—Make the lesson vivid to the class. Read your Bible first, and read the views of others in the *Lesson Helps*, but take your pen and paper and write *your own views*, for only with the lesson fixed in your own mind can you teach it to others.
- H. HAPPY.—Show that a *glad Gospel* with *good news* is what you bring, and let your faces tell it.
- E. ENTHUSIASTIC.—Not with the excitement that is often called enthusiasm, but to have our whole soul in the work, and to be prayerful.
- R. REAL.—That is, genuine, sincere ; remembering that "actions speak louder than words."

(This completed the word TEACHER on the blackboard.)

In the Church garden there is, first of all, *buried seed*. This buried seed of love for God, love for the children and love for the work, is something we do not see—it is out of sight. Before we bury seed we prepare the soil. One preparation of the soil, is for the teacher to be in time. Have your programme ready. Select and find your songs. If possible, be before the children. Plan well beforehand that the Sunday School hour may be reverential, systematic, orderly. Have an order of service written on Manilla paper and pinned up, or have a printed one.

Then we have *growing plants*. The soul of the child, as well as the body, grows best in the sunshine ; so a place of joyous and happy atmosphere is the place for the growing plants. Make the service growing, attractive and interesting to the children. Teach the child that its presence is a help and that its absence is a hindrance to the class. Do all you can to show your interest in the child. We have found "letters of welcome" most useful for promoting the growth of numbers in our school.

We have also a "Mothers' Sunday." The birthday letter is a good thing, and I would refer you to an article on that subject in a late number of the *Bulletin*.\*

The children's yearly social is another feature by which all grow, also the Mothers' Reception, by which we secure the co-operation of mothers.

We need also *care in pruning*. This care is the personal work of

\* The *Monthly Bulletin* of the International Primary Union of Sabbath School Teachers, of which Mrs. W. F. Crafts is President, Miss Bertha F. Vella, Secretary and Treasurer. Price, 50c. per annum for three copies monthly. Our Primary Secretary, Mrs. Duncan, P.O. Box 88, Yorkville, Ont., is always thankful to have anyone give her the name of a Primary Teacher, to whom she may send *Bulletins* as samples of our work, requesting only that a *postage stamp* be enclosed for the same.

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the teacher, and one important part is *the visiting*. Do not allow a child to be absent two Sundays without visiting him. Always visit in sickness, and always notice the death of a scholar.

In illustrating the truth, let us be careful with our plants. Do not cover the truth. The illustration should be short, simple, obvious and appropriate. We should not have artistic work on our blackboard, for it is by simple illustration the children remember the truth. Every teacher can make three characters—straight line, curved line and dot, and these are all that are necessary in order to use the blackboard in the Primary Class. For example, to illustrate God's forgiveness, we can draw a slate with a simple example in addition, which is incorrect, saying that the teacher had told the boy who got this wrong that he must stay and get the answer correct. He does so, and the teacher says, "Erase it and go." Clean the blackboard entirely, and now teach that so *God blots out our sins*, for He says in His Word, "I have blotted out their transgressions." Trace a circle to illustrate everlasting life, and teach, "He that believeth on the Son hath everlasting life." Then, to illustrate repentance, make five O's, and place before them the letters t, d, s, n, m, making the sentence read "to do so no more."

We look for *buds and blossoms*, and to help our buds and blossoms we use the attractive lessons, the attractive room, also the separate room for the little ones, with tables, and a course of study in kindergarten made suitable for the Sunday School.

Lastly, there is the *ripened fruit*. The ripened fruit is the child-Christian. Above all, our mission is to influence. Do we really believe in child-Christians nowadays? Do the children understand what they are doing? is so often asked.

A little girl eight years old told her mother she had made up her mind to be a child of Jesus. One day she was breaking a wish-bone, and her mother said to her afterwards, "What did *you* wish?" She replied, "I said, O, Jesus, help me to be your little girl as long as I live!" Another child's testimony at five years of age is, "I'm Jesus' little girl, and I always want to be."

How *young* are the children Christians? Can you tell me *when* the first star comes at night? Can you say *when* the first violet blooms in the spring? Can you tell when the child *first* feels its mother's love? Then, who knows when the child first begins to feel the love of Christ?

As to the teacher's influence. A child was once asked, "What is the new teacher like? What does she dress like? How does she act?" The answer was, "I don't know exactly; I only know this, *she is just like a prayer.*" Let us never forget that the mission of the teacher is *to influence*.

M. A. LAINÉ, *Secretary.*



## SECRETARIES AND LIBRARIANS.

The Conference of Secretaries and Librarians was held in the Reformed Episcopal Church—Chairman, Mr. S. R. Armstrong, Peterboro'; Secretary, Mr. E. H. Roberts, Toronto.

Mr. FRED. C. WARD, of Toronto, read a paper on

“THE DUTIES OF SECRETARIES: SCHOOL AND CLASS RECORDS—WHAT THEY ARE, WHY THEY ARE AND WHERE THEY ARE.”

He said that executive work depended largely upon the Sunday School secretary, and his object was to present the most practical system of routine and record at the least possible cost of time and money. He had visited a number of schools during the past eight years to see their ways of working, and while he had learned a great deal he had also observed that many schools were very badly off in this department. He deprecated interrupting the class exercises for any purpose, as the teaching of the Bible was the primary object of the school. He thought every school should keep a Roll-Book, showing the history of the school in the following respects, with a separate page for each class: Names and addresses of every teacher and scholar, in rotation, and also one for officers; dates of their coming into the school; dates of leaving; dates of entry to Church membership, transfer or promotion of scholars; ages of all scholars; residences and changes of residence; names and number of those deceased. This book should be large enough to last ten years, and should have an index-book therewith, showing all names in alphabetical order with page of roll-book. The Register should be made to last six years, and should be ruled in such a way as to show the following with separate pages for male and female classes: Name of teacher and number of class, attendance of teacher or substitute, scholars' attendance, collections, missionary offerings, verses memorized, officers' attendance and collection, and number of visitors. The Class Books varied greatly, according to denominational usage, but this record should always include a separate line for teachers' attendance, names and addresses of scholars, date of admission, scholars' attendance (early or late), church attendance, home-study, golden texts, catechism and verses memorized, conduct and collection. In the absence of a teacher the secretary should mark this record, so that the scholars may not be allowed to do so. Separate stamped envelopes for collection should be distributed each Sunday. He advocated, amongst other details of work, the printing of the annual report, the presentation of school reports upon the day to which they refer, and the reading of a brief report from the pulpit at the evening service following the session.

Papers given out should always be folded into small compass and should never be distributed during the teaching session.

Teachers should report the transfer of a scholar, from one class to another, to the secretary on the Sunday previous to the time it is desired, who, after referring the matter to the superintendent, if such transfer be allowed, can make the necessary entries.

All moneys should be collected by the secretary and paid over to the treasurer, taking his receipt for same; all tickets for excursions, entertainments, etc., should be initialed and counted by two responsible members of the school before being given out for sale. Secretaries should give a detailed report of all work done at the end of each year.

He concluded by expressing the hope that the delegates would return to their schools determined to have in Ontario the very best Sabbath School system, and thus our labor for the Master would be accompanied by much better results, as systematic care in recording all the events and details of the school's membership would ever serve as a factor to evidence the interest that is being taken in the welfare of the Sabbath School scholar.

In the discussion on this paper the following suggestions were noted by the secretary. One secretary gives each teacher a monthly report of class attendance and collections; papers in one school are given to the scholars as they go out; the purse system of collection has been found to be awkward—cloth bags recommended, holding class-books and collections; morning church attendance is marked in one school and rewarded with prizes; in some schools secretaries and librarians co-operate in distributing books and papers.

Mr. THOMAS BENGOUGH, of Toronto, conducted a conference upon the subjects, "Sunday School Literature: its Aim, Character and Selection," and, "The Librarian: What He Should Know and Do," of which the following is a brief abstract, outlining the general course of the argument.

The official defines the office; the character of the librarian marks the "character and selection" of the Sunday School literature; hence we first deal with

- I. THE LIBRARIAN: What "he" should know? He or she? What he should *know* naturally precedes what he shall *do*. "Learn to *do* by *knowing*, and to *know* by *doing*."

*What He Should Know*: A.—Preliminary knowledge.

1. Of his tools—his working material—what he works *with*.  
(a) Books as a literary power. (b) Books as a spiritual power.
2. Of his material—material worked—what he works *on*. (a) Philosophy of child-life. (b) How books influence.

B.—Working knowledge.

1. Of the books. (a) Their character. (b) Their style of



- composition. (c) Their authorship. (d) Their scope. (e) Their influence.
2. Of the scholars. (a) Educational qualifications. (b) Literary life. (c) Home surroundings (parents, opportunities). (d) Spiritual life.
  3. Of the teachers. (a) Literary qualifications. (b) Influence over scholars. (c) Relation to parents. (d) Moral and spiritual character.

*What He Should Do :*

1. Manual work. (a) Simple and rapid system for collecting, checking, distributing, tracing, repairing books. This system should enable him to analyze the reading of any scholar and see how he is progressing. (b) Prepare and distribute *suggestive* catalogues. (c) Keep up financial interest so as to have funds in hand. (d) Method of exchange of books with other schools.
  2. Literary work. (a) Read all the books. (b) Remodel or amplify titles. (c) Encourage careful reading by asking for summaries. (d) Be on the lookout for new books and new facts to be added to old books. (e) "Bracing up"—from Ballantyne to Chinese Gordon—Gordon to Livingstone—Livingstone to Congo and missions generally.
  3. Spiritual work. (a) With scholars—advising and suggesting as to books and reading. (b) With teachers—advising and suggesting as to books and reading. (c) With parents—advising and suggesting as to books and reading. (d) Bringing new books to the notice of teachers. (e) Consulting with pastor. (f) Popularizing library. Library open to church people; reading room for church people; exchange of magazines.
- The *Librarian* should BE (a) Mental censor of school and community. (b) Consulting mental physician. (c) Well educated, sympathetic, in touch with people and with books.

II. SUNDAY SCHOOL LITERATURE.

- A. Its aim—entertaining and enlightening, by impartation of facts; educative and edifying, by elevating the mental and moral nature. "As a man thinketh so is he;" as a man readeth so he thinketh.
- B. Its character—clean in language, clear in expression (not above scholars' heads), choice as to engravings, typography, style, subject and scope.
- C. Its selection—singly, not in batches; according to need and interest.

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SAMPLE PAGE OF ROLL-BOOK (FOR ONE CLASS) REFERRED TO BY  
MR. WARD.

1893.			Age.	Left.	Church Roll.	Trans-fer Page.	Remarks.
Feb. 2..	Teacher— Wright, Mrs. J.,	56 Sussex Av		1894, Feb. 25.			Removed to Galt
" 2..	Foster, Thomas	35 Agnes St..	8				
" 9..	Thompson, Alex.	70 Grange Av	9	1894, May 13.	1893, Nov. 5..	To 26..	50 Munro St
May 5..	Jones, Charles..	132 Amelia St	8				
Aug. 20	Hopkins, Geo...	120 Gould St.	7		1894, April 7		
Oct. 6..	Gardiner, Frank	5 Mark St...	8				
Nov. 5	Hyman, F. S....	17 Bell st....	9				
" 26	Langdon, Jas...	14 Ivy St....	7				
Jan. 7	Grant, John....	520 Queen W	8				
" 14	Smith, Harry....	75 Church St.	9	1894, Mar. 11.			Deceased
Mch. 4	Teacher— Forsythe, Miss F.	25 James St.					
" 11	Brown, Thos....	320 Euclid Av	8				
Apr. 13	Cumming, Fred.	22 Shaw St..	7			From 6	
May 15	Noble, William..	53 Shaw St..	8			" 53	

The conference unanimously endorsed the following memorial :—

The memorial given below was adopted at a Convention held under the auspices of the North Ontario Sabbath School Assqciation in Uxbridge on October 18th, 1894. It was ordered to be transmitted to the Provincial Convention of the Sabbath School Association of Ontario to be held in Belleville on the 23rd, 24th and 25th of October, and the Rev. David Y. Ross, M.A., was requested to present it and support it.

J. C. NICHOLS, *Secretary-Treasurer.*

Uxbridge, October 18th, 1894.

MEMORIAL.

The North Ontario Sabbath School Association, in convention assembled, hereby memorializes the Sabbath School Association of Ontario that inasmuch as :

1. There is great difficulty experienced by Sabbath School officers in making a suitable selection of books for their libraries ;
2. The influence and power of books are steadily increasing, and in many cases are now more powerful for good or evil than the school itself ;
3. The Sunday School provides many homes with their chief mental culture ;
4. In many cases the books selected are such as tend to undo the work of the school, instead of confirming and extending it ;
5. No classification possessing any degree of authority and catholicity is at present available ;
6. A wide and comprehensive knowledge of English literature, and an intelligent and sympathetic interest in the life of childhood, are



the necessary qualifications of those who would undertake the task of making a suitable selection of books for the different classes of pupils attending our schools;

This convention earnestly recommends that the subject of selecting libraries be brought prominently before the Sabbath Schools, through addresses and discussions in the Provincial Convention, that the Executive make such recommendations as will assist the Sabbath Schools to make their selections wisely, and, if considered desirable, a list of approved books be submitted.

And your petitioners will ever pray.

(Rev.) DAVID Y. ROSS, M.A., *President*,  
J. C. NICHOLS, B.A., *Secretary*,  
*North Ontario Sunday School Association.*

A resolution was also passed, recommending that the Corresponding Secretary, in asking for statistics, should always address the local secretaries direct.

#### COUNTY AND TOWNSHIP SECRETARIES.

1. We recommend that there should be a uniform rate of contribution throughout the schools of 2 cents per pupil yearly toward the funds required for general Sunday School work.

2. That the success of a County Association and of general Sunday School work depends largely on the efficiency of the Township Associations; therefore, we recommend that in every county, township or district an Association be organized.

3. That with regard to statistical schedules, we would urge that, wherever possible, Township and County Associations utilize the Provincial Association schedules, and that the Corresponding Secretary of the Association be requested to so frame these that they shall be suitable to both township and county work.

4. Your secretaries and treasurers having been much hampered by unauthorized pledges made at Conventions, which could not be fulfilled, suggest that no unauthorized pledges be received, or that such pledges only be received from fully authorized delegates.

5. That we should endeavor to give the utmost publicity to the work of our Sunday Schools in our respective counties, by utilizing the public press.

6. We recommend that the programmes for the Provincial Conventions, and any circulars relating thereto, or to any Provincial assembling, be sent to the secretaries of County and City Associations for distribution, where such exist.

*Resolved*,—That the findings of the County and Township Secretaries' Conference be read to the Convention, and referred to the semi-annual meeting of the General Executive.

THURSDAY EVENING, OCTOBER 25.

Mrs. LYDIA M. (Von Finkelstein) MOUNTFORD this evening delivered one of her series of lectures on Eastern manners and customs, etc., entitled,

HOMES AND HAUNTS OF JESUS.

The Bridge Street Methodist Church, kindly lent for the occasion, was completely filled, the audience fully appreciating the interesting and useful information afforded.

The following is a syllabus of the lecture :

SCENE: *Interior of a Farmhouse in Palestine.*—Group of Villagers—Salutations—"Salute no man by the way"—The Prodigal Son—Superficial Writers and Oriental Etiquette—On the Housetop—The Sprinkling of Blood—The Open Hand—The Evil Eye—Woman in the East—The Handmill—"The one shall be taken and the other left"—The Grass of the Field—"O, ye of little faith!"—Tender-Eyed—The Good Shepherd—Lambs in the Bosom—The Lost Sheep—Rod, Staff and Scrip—David Killing Goliath—A Coat of Many Colors—The Heir—"Hem of His Garment"—The Veil—Ruth and Boaz—The Ten Pieces of Silver—"Salted and Swaddled"—Mary Going to Jerusalem—Swaddling Clothes—The Lullaby at Bethlehem.



# PROVINCIAL STATISTICS FROM RETURNS OF

# COUNTY

District.	COUNTY.	When Organized.	Date of last Con-vention.	SCHOOLS.			MEMBERSHIP.			Estimated School Population be-tween 5 and 21.	ATTEND-ANCE.		CHURCH MEMBER-SHIP OF SCHOLARS.	
				Total.	Regular Teach-ers' Meeting.	No. of Normal Classes.	Officers and Teachers.	Scholars.	Total.		Officers and Teachers.	Scholars.	Total.	Joined last year.
<b>Eastern Ontario.</b>														
1	Dundas .....	1879	July '94	53	2	..	487	3980	4467	9200	385	2473	740	73
	Glengarry .....	1851	..	46	4	..	272	2971	3243	10200	209	1703	322	63
	Prescott .....	..	..	..	..	..	..	..	..	11100	..	..	..	..
	Stormont .....	..	..	..	..	..	..	..	..	12200	..	..	..	..
	Russell .....	1891	June '94	20	1	..	45	323	368	8400	27	216	17	3
										51100				
2	Carleton .....	1892	Jan. '94	36	..	..	220	1826	2046	18350	189	1436	186	41
	Grenville .....	..	..	..	..	..	..	..	..	9900	..	..	..	..
	Lanark .....	..	..	..	..	..	..	..	..	17350	..	..	..	..
	Leeds .....	..	..	..	..	..	..	..	..	18000	..	..	..	..
	Renfrew .....	..	..	..	..	..	..	..	..	21500	..	..	..	..
Ottawa .....	..	..	..	..	..	..	..	..	17200	..	..	..	..	
										102300				
3	Frontenac North..	1893	Aug. '93	37	4	..	162	1347	1509	..	122	1023	49	10
	Frontenac South ..	..	..	..	..	..	..	..	..	12700	..	..	..	..
	Hastings North ..	1890	Feb. '93	100	..	..	500	4500	5000	12240	350	2300	975	250
	Hastings South ..	1894	Apr. '94	38	..	..	419	3996	4415	10200	..	..	314	102
	Lennox .....	..	..	..	..	..	..	..	..	8360	..	..	..	..
	Addington .....	..	..	..	..	..	..	..	..	4520	..	..	..	..
	Prince Edward ...	1870	Mch. '94	54	..	..	440	3722	4162	8670	342	2514	347	..
Belleville .....	..	..	14	2	1	253	2705	2958	5550	146	1700	718	195	
Kingston .....	1894	Mch. '94	..	..	..	..	..	..	8830	..	..	..	..	
										71070				
4	Durham East .....	..	..	..	..	..	..	..	..	8770	..	..	..	..
	Durham West .....	1887	Feb. '94	32	4	..	396	3251	3637	7040	316	2181	616	..
	Northumberland ..	1891	Mch. '94	70	9	..	794	4605	5399	10950	687	3205	526	120
	Peterboro' .....	..	..	..	..	..	..	..	..	16330	..	..	..	..
	Haliburton .....	1892	Nov. '93	19	2	..	91	517	608	2920	70	347	113	11
Victoria .....	..	..	..	..	..	..	..	..	15150	..	..	..	..	
										67210				
<b>Central Ontario.</b>														
1	Ontario South .....	1867	Jan. '94	44	10	..	491	3857	4348	8380	395	2406	600	84
	Ontario Centre .....	..	..	..	..	..	..	..	..	..	..	..	..	..
	York East .....	1890	Feb. '94	41	19	5	346	2344	3190	8540	297	1875	562	53
	York West .....	1891	Feb. '94	70	5	..	486	5000	5486	13380	383	2686	365	108
	York North .....	1868	Nov. '93	85	18	..	702	6580	7282	12140	673	4300	497	97
Toronto .....	..	..	..	..	..	..	..	..	81600	..	..	..	..	
										124040				
2	Ontario North .....	1886	Nov. '93	76	1	4	667	5438	6105	12330	..	..	371	61
	Simcoe North .....	1893	Nov. '93	36	..	..	108	946	1054	14370	90	652	74	60
	Muskoka .....	1891	Sept. '94	72	3	..	405	3781	4186	8060	328	2566	134	34
										34760				
3	Simcoe Centre .....	..	..	..	..	..	..	..	..	13210	..	..	..	..
	Simcoe South .....	..	..	..	..	..	..	..	..	10160	..	..	..	..
	Grey East .....	1894	May '94	..	..	..	..	..	..	13870	..	..	37	15
										37240				
4	Wellington .....	1868	Dec. '93	108	13	..	1143	9294	10437	25000	..	6278	1750	335
	Peel .....	1858	Feb. '94	70	20	18	1417	9632	11049	11420	1160	5940	1829	334
	Halton .....	..	Feb. '94	58	11	..	638	4983	5621	10100	..	3286	1235	93
	Dufferin .....	..	..	..	..	..	..	..	..	10200	..	..	..	..
	Waterloo .....	1887	Dec. '93	82	17	..	954	8479	9433	23160	720	5418	1147	141
	Wentworth North.	1891	Mch. '94	30	..	..	..	2201	..	6700	..	..	..	..
Guelph .....	1889	Feb. '94	18	6	..	342	2343	3185	4840	282	2126	713	151	
										91420				

FINANCES.		
Schools con-tributed to Missions.	Amount contri-buted during year.	Amount contri-buted to Pro-
15	434 10	35
23	483 00	..
2	9 85	3
6	..	..
9	25 40	..
10	73 82	..
13	45 67	50
7	624 54	15
19	..	35
18	212 14	..
4	1 40	..
25	336 55	50
24	312 30	50
16	317 63	..
17	308 00	125
15	61 17	30
5	13 44	..
7	73 73	15
3	..	..
27	1182 00	87
34	400 18	50
26	577 35	65
15	447 53	20
13	917 71	40

# COUNTY AND CITY ASSOCIATIONS.

Schools con- tributed to Missions.	FINANCES.		TOWNSHIPS		Towns Organized.	Home Classes.	COUNTY PRESIDENT.		COUNTY SECRETARY. . .	
	Amount contri- buted during year.	Amount contri- buted to Pro- vincial Asso.	Total.	Number Organ- ized.			Name.	Address.	Name.	Address.
15	434 10	35 00	4	2	..	..	T. S. Edwards .....	Iroquois.	Rev. J. McAlister ..	Iroquois.
23	483 00	..	4	..	..	..	Rev. D. D. McLennan	Kirk Hill.	W. J. Scott .....	Lancaster.
2	9 85	3 50	4	..	..	..	Rev. Orr Bennet, B.A	Russell.	D. Meharey .....	Russell.
6	..	..	10	..	..	..	D. McIlroy .....	Carp.	Thos. Nichol .....	Richmond W.
9	25 40	..	6	2	..	..	Wm. B. Mills .....	Arden.	Thos. Youmans ....	Arden.
10	73 82	..	6	..	..	2 1	Rev. S. Childerhose.	Eldorado.	J. C. Dale .....	Madoc.
							G. W. Ostrom .....	Trenton.	O. S. Hicks .....	Bayside.
10	45 67	50 00	7	4	..	..	H. C. McMullen, B.A	Picton.	G. D. Platt, B.A....	Picton.
7	624 54	15 00	..	..	..	..	Rev. J. L. George, M.A	Belleville.	W. H. Reed .....	Belleville.
							Rev. S. Houston ...	Kingston.	J. E. Clark .....	Kingston.
19	..	35 00	3	2	..	..	Wm. E. Tilley, Ph.D	Bowanville.	P. C. Trebilcock....	Bowmanville.
18	212 14	..	9	1	..	..	Abijah Smith .....	Smithfield.	H. C. Webb .....	Cobourg
4	1 40	..	9	..	..	..	Rev. A. Lawrence ..	Minden.	E. C. Young .....	Minden.
25	336 55	50 00	3	2	..	..	J. S. Barnard .....	Whitby.	Wm. Purves .....	Columbus.
24	312 30	50 00	2	2	..	..	Matthew Flint .....	Stouffville.	Wm. D. Annis .....	Scarboro'.
16	317 63	..	3	3	..	..	Jas E. Francis .....	Thornhill.	Wm. J. Conron ....	Toronto Junc.
17	308 00	125 00	5	4	..	..	O. C. Tillman .....	Aurora.	L. G. Jackson .....	Newmarket.
15	61 17	30 00	3	..	..	..	T. C. Nicholls, B.A.	Port Perry.	Rev. D. Y. Ross, M.A	Cannington.
5	13 44	..	6	2	..	..	J. B. Horrell .....	Midland.	Mr. Grant .....	Huntsville.
7	73 73	15 00	20	..	..	..	W. Dickie .....	Bracebridge.		
3	..	..	5	5	..	..	C. R. Sing .....	Meaford.	E. P. Rowe .....	Thornbury
27	1182 00	87 50	12	9	..	..	Rev. F. E. Nugent..	Palmerston.	Rev. L. W. Thom ..	Arthur.
34	400 18	50 00	4	2	..	3	Robt. McCulloch ..	Edmonton.	Rev. J. C. Tibb, B.D.	Streetsville.
26	577 35	65 00	4	4	..	..	Rev. R. Haddow, B.A	Milton.	W. V. Hopkins ....	Burlington.
15	447 53	..	6	6	1	..	Rev. A. G. King, M.A	Galt.	Rev. H. S. Hallman.	Berlin.
..	..	20 00	4	1	..	..	Rev. C. R. Morrow.	Copetown.	Alex. R. Groff .....	Dundas.
13	917 71	40 00	..	..	..	..	R. E. Nelson .....	Guelph.	J. W. Kilgour .....	Guelph.



PROVINCIAL STATISTICS FROM RETURNS OF

COUNTY

Districts.	COUNTY.	When Organized.	Date of last Con-vention.	SCHOOLS.			MEMBERSHIP.			Estimated School Population be-tween 5 and 21.	ATTEND-ANCE.		CHURCH MEMBER-SHIP OF SCHOLARS.	
				Total.	Regular Teach-ers Meeting.	No. of Normal Classes.	Officers and Teachers.	Scholars.	Total.		Officers and Teachers.	Scholars.	Total.	Joined last year.
<b>Central Ontario</b> (Continued.)														
5	Welland .....	1880	Feb. '94	69	9	..	660	4871	5531	14060	524	3281	664	136
	Lincoln .....	..	..	..	..	..	..	..	..	9600	..	..	..	..
	Haldimand .....	..	..	..	..	..	..	..	..	10760	..	..	..	..
	Wentworth South .....	1894	Feb. '94	37	2	..	190	1502	1692	6970	141	963	234	55
	Hamilton .....	..	..	..	..	..	..	..	..	21690	..	..	..	..
St. Catharines .....	1891	Apr. '94	17	1	..	292	2092	2384	4210	..	..	439	65	
										67290				
<b>Western Ontario.</b>														
1	Norfolk .....	1888	Jan. '94	96	24	6	955	7527	8482	14230	757	4984	1901	544
	Brant .....	1870	Jan. '94	88	..	..	..	..	..	12750	751	5966	500	300
	Oxford .....	..	Jan. '94	139	30	1	1393	11037	12430	17470	1016	6917	..	367
	Elgin East .....	1893	Jan. '94	63	1	..	532	4892	5424	8240	350	2781	879	342
	Brantford .....	1876	Oct. '93	25	5	..	..	..	..	5850	467	4409	1500	300
										58540				
2	Huron .....	..	July '93	150	13	1	1758	10721	12479	26520	1390	8000	1367	247
	Perth .....	1868	Apr. '94	120	..	..	1443	11640	13083	29580	..	..	..	..
	Bruce West .....	..	..	..	..	..	..	..	..	6940	..	..	..	..
	Stratford .....	..	..	..	..	..	..	..	..	4360	..	..	..	..
										67400				
3	Middlesex .....	1890	Oct. '94	150	..	..	648	5189	5837	34270	..	..	1006	192
	Lambton .....	..	..	..	..	..	..	..	..	21890	..	..	..	..
	London .....	..	'92	35	7	..	747	6195	6942	10200	631	4555	446	57
										66360				
4	Essex .....	1891	Oct. '94	45	8	..	265	1490	1755	25500	207	1202	187	23
	Kent .....	1894	Oct. '94	127	1	..	707	5635	6342	21930	280	3985	465	114
	Elgin West .....	..	..	..	..	..	..	..	..	10900	..	..	..	..
	Chatham .....	..	..	..	..	..	..	..	..	..	..	..	..	..
	St. Thomas .....	..	..	..	..	..	..	..	..	4690	..	..	..	..
Windsor .....	..	..	..	..	..	..	..	..	..	..	..	..	..	
										63020				
<b>Northern Ontario.</b>														
1	Rainy River .....	..	..	..	..	..	..	..	..	3300	..	..	..	..
2	Thunder Bay .....	1891	Aug. '94	10	2	..	101	777	878	4560	88	603	102	22
3	Algoma .....	1891	Oct. '94	48	..	..	276	2100	2376	6500	..	..	..	..
	Manitoulin .....	..	..	..	..	..	..	..	..	4660	..	..	..	..
										11130				
4	Nipissing .....	1892	Sept. '94	16	..	..	104	763	867	6930	70	498	45	17
5	Parry Sound East .....	1891	Sept. '94	57	..	..	104	150	254	6120	..	..	30	5
	Parry Sound West .....	..	..	..	..	..	..	..	..	2750	..	..	..	..
										8870				
6	Grey North .....	1894	Sept. '94	41	5	3	377	3982	4359	..	..	..	135	84
	Grey South .....	..	..	..	..	..	..	..	..	8980	..	..	..	..
	Bruce North .....	..	..	..	..	..	..	..	..	13870	..	..	..	..
	Bruce East .....	1892	'92	5	..	..	89	859	948	9790	74	859	103	35
										..				

FINANCES.		
Schools con-tributed to Missions.	Amount contri-buted during year.	Amount contri-.
	\$	
31	520 00	
12	127 25	2
12	561 51	3
67	496 00	10
..	514 37	5
15	100 31	
58	959 12	5
100	..	3
13	1061 52	4
13	93 15	2
13	170 76	
7	109 83	1
5	11 78	2
4	21 58	1
10	139 72	
..	19 40	

# COUNTY AND CITY ASSOCIATIONS.—(Continued.)

Schools con- tributed to Missions.	FINANCES.		TOWNSHIPS				COUNTY PRESIDENT.		COUNTY SECRETARY.	
	Amount contri- buted during year.	Amount contri- buted to Pro- vincial Assn.	Total.	Number Organ- ized.	Towns Organized.	Home Classes.	Name.	Address.	Name.	Address.
31	520 00	..	8	1	..	..	Rev. C. J. Dobson..	Welland.	Miss A. Dougan.	Thorold.
12	127 25	20 00	5	5	..	..	Wm. J. Paterson ..	Binbrook.	Abiathar Marshall ..	Binbrook.
12	561 51	34 00	..	..	..	..	Geo. W. Hodgetts ..	St. Catharines	Mrs. F. A. Walker..	Box 713 P.O.
67	496 00	100 00 80 00	8	8	1	..	Rev. D. D. Burtch ..	Villa Nova.	A. J. Donly .....	Simcoe.
..	514 37	50 00	10	8	1	..	D. Murray Lee .....	Paris.	W. R. Legder .....	Burford.
15	100 31	..	4	3	..	..	Rev. R. J. Elliott ..	Burlington.	{ Miss Treffry .....	Hawtrey.
..	..	..	..	..	..	..	Jno. D. McDiarmid.	Aylmer.	{ W. J. Dunster .....	Kintore.
..	..	..	..	..	..	..	D. Dengate .....	Brantford.	J. Barneott .....	Aylmer.
..	..	..	..	..	..	..	..	..	W. N. Hossie .....	Brantford.
58	959 12	..	..	..	..	..	James Scott .....	Clinton.	J. C. Stoneman .....	Hensall.
..	..	50 00	11	3	1	..	Rev. A. F. Tully....	Mitchell.	Isaac Hod .....	Mitchell.
100	..	30 00	15	2	1	..	C. E. German .....	Strathroy.	Rev. S. G. Livingston	Lucasville.
13	1061 52	40 00	..	..	..	2	Dr. Gibson .....	Watford.	F. W. Daly, B.A....	Box 255.
..	..	..	..	..	..	..	W. M. Spenser .....	300 Duff. Ave.	..	..
13	93 15	20 00	10	3	..	..	..	..	..	..
13	170 76	..	10	..	..	..	M. Houston .....	Chatham.	T. B. Shillington ..	Blenheim.
..	..	..	..	..	..	..	Geo. H. Malcolm ...	St. Thomas.	..	..
7	109 83	15 89	..	..	..	..	James Meek .....	Port Arthur.	Jno. Ritchie .....	Fort William.
..	..	..	..	1	..	..	Wm. H. Hearst ....	Sault S. Marie	Jno. McKay .....	Sault S. Marie.
5	11 78	20 00	..	..	..	..	A. G. Browning, B.A	North Bay.	Norman Phelps ....	North Bay..
4	21 56	10 00	..	1	..	..	Rev. J. Garrioch ...	Burk's Falls.	{ J. Whelpton .....	Burk's Falls.
..	..	..	..	..	..	..	..	..	{ Mrs. Grinton .....	Magnetawan.
10	139 72	..	5	5	1	..	Rev. W. E. Norton.	Owen Sound.	Jas. P. Telford .....	Owen Sound..
..	19 40	..	5	..	..	..	Rev. W. McGregor..	Durham.	Rev. J. C. Pomeroy.	Durham.



## LIST OF DELEGATES AND VISITORS PRESENT.

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

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Abrine, Miss J.	Kingston	Presbyterian.
Aiken, Miss	Bowmanville	Methodist.
Aikins, Miss	Toronto	Methodist.
Amos, Rev. W.	Aurora	Presbyterian.
Anderson, George	Toronto	Presbyterian.
Anderson, Miss Agnes	Hastings	Methodist.
Anderson, T. H.	Frankford	Methodist.
Anning, Miss	Belleville	Methodist.
Armstrong, S. R.	Peterboro	Methodist.
Arnold, S.	Toronto	Presbyterian.
Atkinson, C. J.	Mimico	Congregational.
Austin, Mrs.	Trenton	
Aylesworth, Miss Lina	Baden	Methodist.
Baker, M.A., B.D., Rev. E. N.	Belleville	Methodist.
Barrass, D.D., Rev. E.	Toronto	Methodist.
Bayne, Mrs. E.	Toronto	Presbyterian.
Bartlett, Rev. L. T.	Cobourg	Methodist.
Barnett, F. W.	Mallory town	Methodist.
Barber, F. J.	Georgetown	Congregational.
Batstone, Rev. J.	Tyrone	Methodist.
Balfour, Rev. D.	Marmora	Methodist.
Bailes, John	Oshawa	Methodist.
Barker, Miss H.	Campbellford	Baptist.
Bennet, B.A., Rev. Orr	Russell	Presbyterian.
Bell, A.	Toronto	Presbyterian.
Bengough, Thos.	Toronto	Baptist.
Bengough, Mrs. C. A.	Toronto	Baptist.
Berry, J. P.	Garden Hill	Methodist.
Begg, M. S.	Collingwood	Methodist.
Blair, Miss M.	Goderich	Presbyterian.
Black, Rev. J. A.	Roslin	Presbyterian.
Black, Mrs. J. A.	Roslin	Presbyterian.
Black, B.A., Rev. J. R.	Kingston	Congregational.
Blight, H. M.	Toronto	Methodist.
Blight, Mrs. H. M.	Toronto	Methodist.
Boardman, Mrs. M.	Chatterton	Methodist.
Bowerman, W. K.	Bloomfield	Friend.
Bow, William	Winchester	Methodist.
Bow, Mrs.	Winchester	Methodist.
Boyd, Rev. J. S.	Kingston	Presbyterian.
Boyd, Mrs. J. S.	Kingston	Presbyterian.
Bowerman, Miss C.	Wellington	Friend.
Bowerman, James	Napanee	Methodist.
Bowerman, Mrs. James	Napanee	Methodist.
Brown, Mrs. A. M.		Methodist.
Brown, Rev. H. A.	Meaford	Methodist.
Brown, Rev. A.	Orangeville	Methodist.
Brunston, Miss M.	Toronto	Methodist.
Brodie, Miss C.	Trenton	Presbyterian.
Brown, Rev. George	Claremont	Methodist.
Brown, T. C.	Belleville	Methodist.
Brown, Mrs. W. D.	Madoc	Presbyterian.
Bryant, Miss	Belleville	Methodist.
Brown, Rev. G.	Madoc	Methodist.
Brown, Mrs. G.	Madoc	Methodist.
Brown, F. N. W.	Toronto	Presbyterian.
Buckler, Rev. W. H.	Demorestville	Methodist.
Burr, Rev. Thos.	Lienvy	Methodist.
Bywater, A.	Trenton	Presbyterian.
Bywater, Miss N.	Trenton	Presbyterian.

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Conlin  
Conron  
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Cole, M  
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Conger  
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Crane,  
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Craig,  
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Craig,  
Cryde  
Crosse  
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Craig,  
Cryden  
Cronte  
Cronte  
Crawf  
Crooks  
Cumm  
Currie  
Davis,  
Dafoe,  
Day, A  
Demill  
Deike,  
Derby  
Denike  
Dixon,  
Dixon,  
Dingw  
Donly,  
Dorlan  
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Dohert  
Dobson  
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<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Carroll, Miss Lillie	St. Catharines	Presbyterian.
Campbell, Miss E.	Tyrone	Methodist.
Carveth, Miss A. M.	Millbrook	Presbyterian.
Campbell, Mrs. A. R.	Hastings	Methodist.
Campbell, Mrs. A. V.	Cobourg	Methodist.
Carmichael, A.	Spencerville	Presbyterian.
Chislett, J. M.	Rednersville	Methodist.
Cheney, Albert	Vankleek Hill	Methodist.
Chapman, W. R.	Keene	Methodist.
Charlton, M.P., John	Lynedoch	
Chard, A.	Toronto	Methodist.
Chadwick, C. W.	Toronto	Methodist.
Childerhose, B.A., Rev. S.	Eldorado	Presbyterian.
Chisholm, Miss	Belleville	Methodist.
Chown, Arthur	Kingston	Methodist.
Chown, Miss E. A.	Kingston	Methodist.
Clemens, W. R.	Tyrone	Methodist.
Clark, T. S.	Belleville	Methodist.
Clark, Mrs. J.	Grafton	Methodist.
Clarke, E. W.	Millbrook	Methodist.
Clarke, W. G.	Yarker	Methodist.
Clark, Mrs. P. P.	St. Ola	Methodist.
Clapp, W.	Rosehall	Methodist.
Clark, S. D.	Odessa	Methodist.
Clare, G. E.	Bridgenorth	Methodist.
Clark, W. H.	Eldorado	Methodist.
Clark, Miss E.	Toronto	Congregational.
Clark, Miss H. E.	Kingston	Methodist.
Clark, James R.	Holloway	Methodist.
Cooley, Rev. J. W.	Tilsonburg	Methodist.
Conlin, John	Empey	Methodist.
Conron, W. J.	Toronto Junction	Methodist.
Cowan, Miss M.	Galt	Presbyterian.
Corbitt, Miss Nellie	Toronto	Presbyterian.
Code, Miss B.	Peterboro	Presbyterian.
Coates, Miss L. M.	Brockville	Methodist.
Cole, Miss	Picton	Methodist.
Courtice, B.D., Rev. A. C.	Kingston	Methodist.
Conger, Miss A.	Napanee	Methodist.
Crombie, A. T.	Toronto	Pre-byterian.
Crane, Rev. E. W.	Ottawa	Methodist.
Crothers, Rev. W. J.	Port Hope	Methodist.
Craig, Miss Lucy	Belleville	Methodist.
Craig, James	Trenton	Presbyterian.
Craig, Miss Ida	Belleville	Methodist.
Crysdale, Miss	Picton	Methodist.
Crossley, Rev. D. P.	Napanee	Methodist.
Crossley, Mrs. D. P.	Napanee	Methodist.
Craig, M.P., T. Dixon	Port Hope	Baptist.
Cryderman, A. B.	Hampton	Methodist.
Cronter, Rev. D.	Newcombe's Mills	Methodist.
Cronter, Miss C. J.	Newcombe's Mills	Methodist.
Crawford, Miss H.	Deseronto	Methodist.
Crookshank, Mrs. S.	Stirling	Methodist.
Cummings, Miss Alice	Belleville	Methodist.
Currie, R. C.	Smith's Falls	Presbyterian.
Davis, Geo. A.	Picton	Methodist.
Dafoe, Mrs. J. R.	Napanee	Methodist.
Day, Alfred	Deer Park	Methodist.
Demill, Mrs.	Brighton	Methodist.
Deike, Miss Nellie	Guelph	Methodist.
Derbyshire, Miss H.	Odessa	Methodist.
Denike, Miss L.	Picton	Methodist.
Dixon, Miss M.	Cold Springs	Congregational.
Dixon, Miss M.	Galt	Presbyterian.
Dingwall, Alex.	Hamilton	Presbyterian.
Donly, A. J.	Simcoe	Methodist.
Dorland, Mrs. E.	Castleton	Methodist.
Donald, Miss Alice	Campbellford	Presbyterian.
Donald, R. A.	Toronto	Presbyterian.
Doherty, W. K.	Toronto	Methodist.
Dobson, B.D., Rev. C. J.	Welland	Methodist.
Doxsee, B. F.	Hastings	Methodist.



<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Douglas, D. H.	Campbellford	Presbyterian.
Drury, Miss Agnes	Smithfield	Methodist.
Dunlop, Rev. T.	Aurora	Methodist.
Dunster, W. J.	Kintore	Methodist.
Dunwoody, Mrs.	Newburgh	Presbyterian.
Dunnigan, Thos.	Warkworth	Methodist.
Duff, R.	Georgetown	Congregational.
Duncan, Mrs. Wm.	Yorkville	Presbyterian.
Dualey, M.	Colborne	Methodist.
Dualey, Mrs. M.	Colborne	Methodist.
Dyer, W. E.	Oshawa	Methodist.
Dyer, Mrs.	Oshawa	Methodist.
Eagleson, Mrs. Irene	Queenston	Presbyterian.
Eagleson, Miss L.	Queenston	Presbyterian.
Eagleson, Miss Bella	Queenston	Presbyterian.
Easton, M.A., Rev. W. H.	Easton	Methodist.
Eaton, Mrs.	Waupoos	Methodist.
Eccles, Mrs. M. L. W.	London	Methodist.
Edwards, James	Toronto	Methodist.
Edgar, A. E.	Windsor	Methodist.
Edwards, Mrs. G. W.	Napanee	Methodist.
Elvins, Charles	Belleville	Methodist.
Elliott, Rev. R. J.	Burlington	Methodist.
Elliott, G. M.	Napanee	Methodist.
Elliott, Mrs. G. M.	Napanee	Methodist.
Elliott, Mrs. C. H.	Belleville	Methodist.
Embury, Miss K.	Belleville	Methodist.
Embury, W. J.	Belleville	Methodist.
Emerson, H. J.	Toronto	Episcopal.
Emmons, Miss Bertha	Belleville	Methodist.
English, Mrs. J.	Madoc	Methodist.
Epps, Miss E.	Kirby	Methodist.
Everson, T. H.	Oshawa	Methodist.
Farley, John	Newburgh	Methodist.
Farrell, Mrs. D.	Hazzard's Corners	
Fairbairn, Mrs. A. G.	Napanee	Methodist.
Fairbairn, Miss M.	Napanee	Methodist.
Fawcett, Rev.		
Fennell, Mrs. J.	Napanee	Methodist.
Fenwick, G. S.	Kingston	Presbyterian.
Finlay, R. A.	Fraserville	Methodist.
Fisher, Miss E.	Toronto	Union School.
Finkle, Mrs.	Napanee	Methodist.
Flagg, L.	Morrisburg	Methodist.
Forsythe, Mrs. M.	Peterboro'	Presbyterian.
Forster, Miss A.	Newmarket	Methodist.
Ford, Mrs. J. H.	Toronto	Methodist.
Foster, Mrs. J. G.	Moira	Methodist.
Francis, Mrs. J.	Madoc	Methodist.
Fretts, J. O.	Hawley	Methodist.
Fryer, Wm.	Collingwood	Methodist.
Fry, J.	Collingwood	Methodist.
Fraleigh, Miss	Bloomfield	Methodist.
Fraser, Miss	Picton	Methodist.
Fry, W. S.	Toronto	Methodist.
Fulford, A.	Port Hope	Methodist.
Fullarton, Miss L.	Napanee	Methodist.
Garbutt, John	Omeme	Methodist.
Garratt, Mrs.	Napanee	Methodist.
Garvin, J. W.	Peterboro'	Presbyterian.
Garrison, Miss M.	Napanee	Methodist.
Gemmell, Andrew	McLaren's Depot	Presbyterian.
George, M.A., Rev. J. L.	Belleville	Presbyterian.
Gibbard, John	Napanee	Methodist.
Gibbard, Mrs. W. T.	Napanee	Methodist.
Gibson, S.	Napanee	Methodist.
Givan, Rev. A.	Williamston	Presbyterian.
Givan, Miss A.	Campbellford	Presbyterian.
Gould, E. N.	Latta	Methodist.
Goard, Miss E.	Peterboro'	Methodist.
Goodrich, W. C.	Toronto	Baptist.

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<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Gordon, J. W.	Brighton	Methodist.
Gordon, Mrs. J. W.	Brighton	Methodist.
Gordon, W. H.	Beleville	
Graham, Mrs. M. A.	Wellman's Corners	Methodist.
Granger, E.	Toronto	Methodist.
Gray, C. J.	Seaforth	Methodist.
Graham, Miss M.	Meadowvale	Methodist.
Graham, Miss S. C.	Meadowvale	Methodist.
Gray, J. W.	Brighton	Methodist.
Grant, D.D., Rev. Principal	Kingston	Presbyterian.
Gurney, R. L.	St. Louis, Mo.	Baptist.
Hart, Miss J. M.	Perth	Presbyterian.
Haycroft, Miss E. E.	Bowmanville	Methodist.
Haines, Mrs. G. C.	Bowmanville	Methodist.
Harvie, Miss Laura C.	Toronto	Presbyterian.
Harrington, B. W.	Rylstone	Presbyterian.
Harrison, M.D., W. T.	Keene	Methodist.
Harrison, Mrs.	Keene	Methodist.
Hadden, Miss	Picton	Methodist.
Hamilton, Wm.	Toronto	Methodist.
Hamilton, Jackson	Carlisle	Methodist.
Harris, Miss A. L.	Canton	Methodist.
Henderson, Rev. J.	South Woodslee	Methodist.
Hellyar, John	Bowmanville	Methodist.
Henry, Mrs. L.	Thomasburg	Methodist.
Henderson, Mrs. John	Cobourg	Methodist.
Heath, John	Harold	Methodist.
Henry, Miss B.	Napanee	Presbyterian.
Hitchon, Mrs. A. O.	Belleville	Baptist.
Hinman, S.	Edville	Methodist.
Higginbotham, Miss Minnie	Toronto	Methodist.
Hinch, Ogden	Napanee	Presbyterian.
Hinch, Mrs. Ogden	Napanee	Presbyterian.
Hincks, Wm. H.	Owen Sound	Methodist.
Hicks, Miss B.	Waupoos	Methodist.
Hill, Miss A.	Stony Creek	Methodist.
Holton, C. P.	Belleville	
Hogarth, W. B.	Tilsonburg	Methodist.
Houston, M.A., Rev. S.	Kingston	Presbyterian.
Hooper, Mrs. J.	Toronto	Baptist.
Hopkins, Miss Tina	Kingston	Methodist.
Hoar, H. C.	Bowmanville	Methodist.
Howard, Rev. E. E.	Keene	Methodist.
Howard, Mrs. E. E.	Keene	Methodist.
Honey, Miss E. A.	Brickley	Methodist.
Hopkins, W. V.	Burlington	Methodist.
Hopkins, William	Belleville	Methodist.
Howson, Mrs.	Cavan	Methodist.
Hopkins, Mrs.	Picton	Presbyterian.
Howard, F. H.	Napanee Mills	Methodist.
Howell, Rev. J. E.	Acton	Methodist.
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Hudgins, Miss Annie	Belleville	Methodist.
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Huycke, E. C.	Cobourg	Methodist.
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Jarvis, A. H.	Ottawa	Congregational.
Jackson, W.	Cannington	Methodist.
Jamieson, J. C.	Picton	Presbyterian.
Jewell, Rev. J. A.	Hastings	Methodist.
Jewell, Mrs. J. A.	Hastings	Methodist.





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Metcalfe, Miss Lily	Belleville	Methodist.
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Smith, John B.	Stony Creek	Methodist.
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Smith, Miss H.	Odessa	Methodist.
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Wanless, Mrs.	Dundonald	Methodist.
Wellington, Miss	Brigden	Methodist.
Weylie, John	Streetsville	Presbyterian



<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
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Wetheral, John .....	Derryville .....	Methodist.
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Wells, Mrs. ....	Murray .....	Methodist.
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Yeomans, Miss Mary .....	Belleville .....	Methodist.
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