

Sabbath School Association of Ontario

*Beaten
Oil
for
Lamps*

1899

BEING A RECORD
OF THE PROCEEDINGS
OF THE

THIRTY-FOURTH PROVINCIAL

Sabbath School Convention

HELD IN

THE TOWN OF GALT

ON

The 24th, 25th and 26th of October, 1899



Stenographically reported by Thomas Bengough.
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HEAD OFFICE, - - TORONTO.

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24TH, 25TH AND 26TH OCTOBER, 1899.

TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

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1899.

Sabbath School Association of Ontario.

OFFICE: MANNING ARCADE, 24 KING STREET WEST, TORONTO

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ONTARIO REPRESENTATIVE ON THE INTERNATIONAL EXECUTIVE COMMITTEE—J. J. Maclaren, LL.D., Q.C.

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INTRODUCTION.

THE Editing Committee, in humble dependence upon the Source of all wisdom and success, sends forth "Beaten Oil for Lamps" in the Report of the Thirty-fourth Provincial Sabbath School Convention.

"Command the children of Israel," said the Lord unto Moses, "that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually." This little volume is a reverent effort to stimulate the interest of our provincial teachers in our Association, and thereby to stand more unitedly and so go forward to possess the land for the Sabbath School.

It is hoped that our readers will find many gems of truth in the addresses that follow, and that lamps of instruction may burn continually with the beaten oil which the Holy Spirit will provide, and that our feeble efforts in that direction may be abundantly blessed. Let the prayer of England's great epic poet,

"What in me is dark
Illumine, what is low raise and support,"

be in every heart for the great cause that clasps us together in holy brotherhood and sisterhood.

Light has been called "God's eldest daughter," and the second in creation was the firmament, the azure sky. And thus for that light that will guide our readers, our teachers, and our scholars to heaven above, this booklet stands. May the great Light-Giver give His lamp-bearers the beaten oil of faith and love that their lamps may never dim until the perfect day rises and rolls away the gloom that hovers on this side of the heavenly vail.

JOHN A. PATERSON,
For the Editing Committee.

HISTORICAL LIST OF PROVINCIAL SABBATH SCHOOL 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., (d's'd)	" 4, 5, 6, 1866.
4. Toronto	Rev. F. H. Marling	Oct. 8, 9, 10, 1867.
5. St. Catharines	D. W. Beadle, B.A	" 6, 7, 8, 1868.
6. Belleville	Hon. Billa Flint	" 12, 13, 14, 1869.
7. Galt	Hon. James Young	" 11, 12, 13, 1870.
8. London	Alfred Rowland	" 10, 11, 12, 1871.
9. Montreal	Rt. Rev. Bishop Bond	" 15, 16, 17, 1872.
10. Toronto	Daniel McLean	" 21, 22, 23, 1873.
11. Brantford	Judge Jones	" 13, 14, 15, 1874.
12. Hamilton	William Edgar	" 12, 13, 14, 1875.
13. Belleville	William Johnson	" 10, 11, 12, 1876.
14. Guelph	Ed. W. McGuire, M.D. (deceased)	" 9, 10, 11, 1877.
15. Peterboro'	J. Frith Jeffers, M.A.	" 8, 9, 10, 1878.
16. Toronto	Hon. S. H. Blake, Q.C.	" 7, 8, 9, 1879.
17. Brampton	J. W. Beynon, Q.C.	" 24, 25, 26, 1882.*
18. Cobourg	D. C. McHenry, M.A. (deceased)	" 23, 24, 25, 1883.
19. Brockville	John M. Gill	" 21, 22, 23, 1884.
20. Stratford	J. J. Crabbe	" 20, 21, 22, 1885.
21. Hamilton	George Rutherford	" 26, 27, 28, 1886.
22. London	William Bowman	" 25, 26, 27, 1887.
23. Kingston	Abraham Shaw	" 16, 17, 18, 1888.
24. Toronto	J. K. Macdonald	" 22, 23, 24, 1889.
25. Brantford	W. N. Hossie	" 28, 29, 30, 1890.
26. Ottawa	Alex. Mutchmor	" 27, 28, 29, 1891.
27. Guelph	James A. McCreagh	" 25, 26, 27, 1892.
28. Toronto	R. J. Score	" 24, 25, 26, 1893.
29. Belleville	H. P. Moore	" 23, 24, 25, 1894.
30. Toronto	John A. Paterson, M.A.	" 22, 23, 24, 1895.
31. London	John A. Paterson, M.A.	" 27, 28, 29, 1896.
32. Hamilton	J. J. Maclaren, LL.D., Q.C.	" 27, 28, 29, 1897.
33. Peterboro'	A. J. Donly	" 25, 26, 27, 1898.
34. Galt	Thomas McGillicuddy	" 24, 25, 26, 1899.

* 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 of June, and presided over by Hon. S. H. Blake, Q.C.

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PROCEEDINGS
OF THE
THIRTY-FOURTH
ANNUAL CONVENTION

OF THE
SABBATH SCHOOL ASSOCIATION OF ONTARIO

HELD IN THE TOWN OF GALT, ONTARIO, TUESDAY, WEDNESDAY
AND THURSDAY, 24TH, 25TH AND 26TH OCTOBER, 1899.

PROMPTLY at 2 p.m. of Tuesday, October 24th, the Thirty-fourth Annual Convention of the Sabbath School Association of Ontario began its sittings in the Central Presbyterian Church of Galt, with the President, Mr. THOMAS MCGILLICUDDY, in the chair. A large number of delegates were present. The congregation joined in singing the consecration hymn,

“Take my life and let it be
Consecrated, Lord, to Thee,”

after an opening prayer by the Rev. WM. FRIZZELL, Ph.B.

The Convention joined in repeating the Lord's Prayer.

The President read as the Scripture lesson, Psalm cxix. 9th to 16th verses.

A blessed season of prayer and praise followed, during which many of the delegates rendered thanks unto God for His blessing upon past efforts, and invoked the divine blessing upon the sessions of the Convention, that those present might come to understand more clearly the mind of God, and receive help and encouragement to labor more than ever in the work of the Master, and that the great work of extending the Lord's kingdom might be advanced. The service concluded with the singing of the doxology.

The President then spoke as follows :

Brethren and Sisters in the work,—In addressing you I do not intend to go over the work of the year, which will be reported by the various officers. I wish rather to strike the key-note of the Convention during its sessions. The thought that lies upon me is "Reverent Service," or "Reverence in Service." In the New Version I find that the twenty-eighth verse of Hebrews, twelfth chapter, reads: "Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well-pleasing to God with reverence and awe." I desire, then, that our minds be attuned to the proper pitch as given by the apostles in this Scripture: godly service, well-pleasing, with reverence and awe.

There is a danger lest in assembling as we do to consider methods of teaching and how to use them, we overlook the very core of all success in our work, viz., *reverence*. How beautifully Tennyson has put it in that prayer of his :

"Let knowledge grow from more to more,
But more of reverence in us dwell ;
That mind and soul, according well,
May make one music as before,
But vaster."

Reverence in Sabbath School work, like the heavenly city, "lieth four-square." First, I believe we should have reverence toward God ; second, reverence for His revealed Word of truth ; third, reverence for the child to whom we wish to impart it ; fourth, reverence in all our service, doing it as unto God.

Reverence for God, as the Father, the bountiful Giver, He who leads us, has kept us, and provided for us. Let us start with reverence for God, and reverence for His Son, the Redeemer who loved us and gave himself for us. "If, when we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life"—and reverence for the Holy Spirit, who, when the Son ascended into glory, was sent down to guide us as promised, into all truth. With all our methods and plans, however perfect, the Holy Spirit must lead, guide, and illumine the Word, or our study and teaching will be in vain. Let us have reverence, then, for the Holy Ghost, who separates and equips us for the work.

Then, reverence for the Bible. Reverence for the Word—why? First, for what it is—the revelation of God and the history of humanity ; second, for what it has done. Take a map of the world and mark in red the countries where the Bible has been read, and where its influence is prevailing, and the rest of the world will be almost in the blackness of darkness, not only spiritually but politically and socially. That blessed book is to be revered, because it is not only the herald of salvation, but also the harbinger of civilization

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and blessing to humanity. It saves the soul and blesses the body. Third, I love the book, because of what it is to me. What has it done for you and me? It has brought us together to-day from every point of the compass. We have come here led by the Holy Spirit, and the foundation of our love and association is this book. This book has argued with me, it has convicted me, it has convinced me. I reverence it, because it showed me what I was, and what I might be, and what my Redeemer is. It has knocked me down, and lifted me up. It has warned me, and converted me; it has restrained me, and urged me gently on. Fourth, we should love and reverence the book for what it may do to those to whom we teach it, for what it has done for us, it may by God's Spirit do for them.

Reverence the pupils. When the Lord Jesus Christ wished to give to the disciples a wonderful lesson He took a little child and set him in their midst. They were full of ambitions and squabblings, each wanting to exalt himself above the other. Jesus put a child in their midst and said, "Except ye be converted and become as little children, ye shall in nowise enter into the kingdom of heaven." Let us, then, reverence the child, for the Lord Jesus revered it. Let us not fall into the error that too many of the disciples of Froebel are falling into to-day, of leaving out the word "converted." "Ye must be born again." There are boys and girls in your classes whose bodies may be the temples of the Holy Spirit, and who may be martyrs, and missionaries of the future. Don't you remember that beautiful sentiment in Stalker's "Life of Christ," where, after describing the birth of Jesus, he says, "Every arrival of a new soul in the world is a mystery, a shut casket of possibilities"? I reverence the child to whom I teach the Word of Christ for the shut-up possibilities enshrined in that casket of humanity.

In the last place, let us have reverence for the work, because of its relation to God, the Word, and the child. We are workers together with God. Now, to be reverent in the work is not to be sombre. Spurgeon says that the humor of some people may be more reverential than the dignified solemnity of others. I have seen teachers of children who were so ultra-grave and solemn that you had to laugh at them. Oh, let us be reverent and earnest, let the light of Christ's love kindle our hearts, and let the brightness of His face be reflected by ours. Reverence for God, the Word, and the child will stir our souls, quicken our minds, and warm our hearts in the work, and will develop not only teaching but teachers honoring to God. They tell this story of Dannecker, the great German sculptor, who lived about a hundred years ago, and made a world-wide reputation as a sculptor of classical subjects, that he decided to make a heroic figure of Jesus. After two years' work he brought a little girl into his studio and said to her, "My little child, who is that?" The little one looked up and said, "That is a great man;" and the heart of the sculptor sank within him, for his ideal was

higher than that. For six years more the sculptor wrought on that figure alone, when he went into the street and brought another child into his studio, saying, "My dear, who is that?" And the little one looked with a glow of recognition on her face, as she said, "That is, Suffer little children to come unto me;" and the heart of the painter was glad. Napoleon came to him and said, "I want you to make a figure of 'Venus for me.'" "Ah, sir," said he to the Emperor, "a man who has seen the Lord Jesus Christ cares very little for Greek divinities." Oh, brethren and sisters, may our hearts be open that we may behold wondrous things out of this law, that we may have the revelation of the Lord Jesus Christ as the fairest among ten thousand and the altogether lovely! Then will we have a reverence for God, a reverence for His Word, a reverence for the scholars, and a reverence for the work. Such is my key-note for this Convention. (Applause.)

Mr. JOHN A. PATERSON, Chairman of the Executive Committee, then moved the following resolutions, which were seconded by Rev. Mr. LEISHMAN:

1. That the President nominate a committee of fifteen, who shall nominate a Business Committee of twenty-five members, a Committee on Resolutions of nine members, a Committee on Registration of five members, and make such other nominations as may be referred to them by the Convention.

2. The Business Committee shall report to the Convention any changes that may be found necessary in the programme. It shall nominate a president, vice-president, two minute secretaries, a General Executive and a Central Executive for the coming year, and attend to such other matters as may be referred to it by the Convention.

3. That the following rules be adopted for the transaction of business at this Convention:

(a) The schedule time of the programme shall be strictly adhered to. If any item is not completed when the time for some other item is reached, the latter shall be taken up. The Business Committee shall arrange a time for the disposition of any unfinished business.

(b) All resolutions offered shall be in writing. When a motion is moved and seconded, it shall be referred without discussion to an appropriate committee.

(c) No delegate shall speak more than once on any question, nor more than five minutes at a time, without the leave of the Convention, which shall be granted or refused without debate.

Mr. WM. McCREA, of Guelph, objected to section *b*, that all the resolutions should be referred without discussion to the appropriate committee.

Mr. PATERSON pointed out that this procedure was the usual one at conventions, and had been adopted in order to save time. After the committee had reported, the right of free discussion might be exercised to any reasonable extent.

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Mr. McCREA said he would on that understanding withdraw all objections.

The resolutions were carried unanimously.

The President then nominated the following as the Nominating Committee: A. McInnes, Prescott; Rev. J. J. Redditt, South Ontario; Rev. Wm. Frizzell, Toronto; H. P. Moore, Halton; Rev. J. Dow, Muskoka; R. W. Clarke, East Durham; Rev. W. Webb, Wellington; Rev. L. Phelps, Victoria; Dr. Harrison, Peterboro'; Rev. J. Henry, Centre Simcoe; A. J. Donly, Norfolk; W. N. Hossie, Brantford; Rev. J. McArthur, Northumberland; W. V. Mills, Haldimand, and A. Day, General Secretary.

The Nominating Committee was granted leave to retire.

In view of the census to be taken in 1901, the following resolution was read by W. N. HOSSIE, of Brantford:

Moved by W. N. HOSSIE, seconded by Rev. L. PHELPS, and resolved, "That this Convention instructs the Central Executive to memorialize the Hon. Sydney Arthur Fisher, Minister of Agriculture and Statistics, to include a table in the next census to show the number of Sabbath Schools, their denomination, value of buildings, membership, and average attendance of officers, teachers and pupils, and annual cost of maintenance."

The President said he had written to the Minister of Agriculture about six months ago regarding this matter, and had received a reply saying it would be taken into consideration. He thought, however, as Mr. Hossie had read his motion it should go to the Committee on Resolutions that they might deal with it. The motion was referred to the Committee on Resolutions.

REPORTS FROM COUNTIES, DISTRICTS AND CITIES.

COUNTIES.

The PRESIDENT—We will now have the reports from the counties. The names will be called in alphabetical order.

Brant County.—W. N. HOSSIE—Was organized in 1870, and held an annual convention for twenty-eight years and for fifteen published full reports with statistics, but the last convention held was in Paris, in 1897; the attendance was small, and difficulty experienced in securing executive officers; the matter had to be left with the honorary president to call a meeting *re* organization. Such a meeting for the purpose was called in Brantford in due time, of the local presidents, secretaries and treasurers of each of the seven local associations, at which only three persons responded, and they concluded that it was best to let the county work rest for a time. Since then no further call has been attempted, and so far, no desire has been expressed to have a county convention. While associated Sabbath School work in the County of Brant, city of Brantford, and town of Paris has been

dormant, the townships have been active, and have held successful conventions in (1) Burford, at Northfield; (2) South Brantford and Oakland, at Oakland; (3) North Brantford and Onondaga, at Cainsville; (4) South Dumfries, at Manisch, and (5) Tuscarora, at Ohsweken. Each of these conventions was attended by the writer, and the claims of the Province urged, as well as requesting the appointment of Primary and Home class secretaries. The township of Burford has only reported this year. Their donation is \$15 for Provincial Sabbath School work. This, together with the sum of \$10 from Farrindon school, South Brantford and Oakland, also \$17.50 from seven schools in the city of Brantford and Glenmorris, \$1.00 South Brantford and Oakland, balance \$6.50, makes the total amount \$50. No promise can at present be offered, but an effort will soon be made to get the county ship once more afloat.

Dundas.—Number of schools, 52; reported, 47; 39 kept open all year; 3,179 scholars, with average attendance of 1,646; 419 teachers, with an average attendance of 332; 86 were added to Church from the Sabbath School in the year; 5 schools have a Home Department, and 5 have Primary classes.

Durham West.—Mr. TREBILCOCK—The work is steadily progressing. The western portion of the county has been organized for many years, having both county and township organization. The township organization held conventions during the past year. The county organization did not see its way clear to do so. The territory is well covered, and the schools report excellent work done. Our association promise for the next year \$35.

The PRESIDENT—That reminds me of a woman's postscript—the best thing is in the last sentence. (Laughter.)

Dufferin.—Rev. J. R. BELL—Our county is fully organized, and has been for some years. The work is going on nicely. We held our last convention in Grand Valley. It was well attended and helpful to all. All our township conventions are held in one week. We have five township associations. We begin on Monday and continue round the county. We have representatives from the County Executive visit all the township associations. Thus, we feel we are in close touch with one another, and also in fairly close touch with this Provincial Association. We have about 95 schools, and about 6,000 scholars. Last year we gave to this association the sum of \$40. We promise the same again. It is a growing time; perhaps we may give more. (Applause.)

East Elgin.—Mr. HULL—Our county representatives make it a point to visit all township conventions, and their presence is always an inspiration. The particular lines of work specially engaging the townships is the Home work, which they are pushing vigorously, and the Primary work. In the Primary work we have not a union, but

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circulating letters pass from one Primary worker to another. The one starting relates her experience, to which is added that of the letter thus going around the township. When it comes back to the first she takes out her letter and puts in a new one. We also have a circulating library, which, in the Primary work, has been helpful.

Elgin West.—Rev. JOHN HENDERSON—The county is fairly well organized, and holds township conventions in the county. We have not held the county convention this year. I think, financially, we will do as well as last year.

Grenville.—Rev. D. C. SANDERSON—Grenville reports progress all along the line. Every township is organized, and has its annual convention. We have no unoccupied Sabbath School territory. We have had two conventions in connection with the county organization during the year. We have paid up all our arrearages to this association, and pledge \$25 for next year.

Glengarry.—Glengarry has complete organization, and is doing excellent work in all lines.

Halton.—MAJOR GRANT, County President—The County of Halton has been organized for a great many years. The consequence is the work is being carried on fairly well, and I think it is acknowledged by a great many Sabbath School workers to be one of the best organized counties in the Province. I think some of the best workers in this province have gone forth from our county. It holds its convention and township conventions regularly, and contributes with fair liberality to the Provincial Association. It gave \$85 last year, and is prepared to do the same this year.

Haldimand.—County well organized; 34 schools, 31 of which reported. All departments of work are carried on with considerable diligence.

Huron.—Our county is in a flourishing condition. Well organized, well officered, and vigorous. We are authorized to pledge \$60 for the succeeding year.

Hastings South.—Rev. J. A. CLAXTON—The county convention, which was a good one, was held last Friday. According to this report every township is organized. There is good progress manifested. The county pledges \$40 for next year.

Hastings North.—The annual convention was held last January, and since that time one of our defunct township organizations in the north has been revived. There has been an increase in interest in Sabbath School work. All our townships are now organized. We pledge for next year \$60.

Haliburton.—Twenty-six schools, only 11 reporting; 412 scholars, with average attendance of 301; 13 were added to Church from schools last year, and 11 schools use International Lessons.

Muskoka.—Seventeen schools, all evergreen; 158 teachers and 1,230 scholars; 22 joined Church during year; pledge \$20 to support of work for next year.

The PRESIDENT—Here is a brother that has come all the way from the North Pole to give us that splendid address. How do you like it? (Applause.)

Norfolk.—A. J. DONLY—There are 97 schools reported in operation in the County of Norfolk this year, 75 of which are kept open all the year round. The teachers number 946, and the scholars 6,985. Of the 97 schools all, excepting one, use the International Series of Lessons. But only 14 schools report teachers' meetings for the study of the lesson. One school reports a Normal class with 12 students, who are pursuing a Normal course—Hamill's Series of Lessons. Fifteen schools report Home Class Departments, with a total membership of 558. About one-half of the schools contribute for missionary or benevolent purposes, the amount raised this year being \$394. In addition, \$100 has been raised and paid over for Provincial Sabbath School Association work. Fifty schools report advancement or improvement in equipment and efficiency. There are in the county nine town and township associations, all of which hold their annual conventions regularly. Four are held in the months of January or February, and five in the months of May, June and July. In every convention teachers' meetings, Normal work, Home class organization and Primary work receive special attention.

Northumberland.—Seventy schools, 64 reporting; 655 officers and teachers, with average attendance thereof of 494; 5,184 scholars—3,248 average attendance; 246 joined Church from Sabbath School last year, and \$453 was raised for missionary objects; \$30 was given to Sabbath School Association.

Nipissing.—Schools very scattered. Good ones at North Bay, Coppermine, Sturgeon Falls and Powassan.

North Ontario.—Mrs. H. A. CROSBY—We are well organized as townships, and as a county. Two of the South associations held a very successful convention. The two North associations did not hold conventions, owing to the removal of the officers in one, and a great deal of illness in the other. The county association held its convention in July last. It was a great success, and a mighty spiritual uplift. Mr. Day, General Secretary, did us excellent service at every session. A Primary conference was held, which resulted in much good to many Sabbath Schools. Four schools hold weekly teachers' meetings, and there are a number of persons taking up the Normal course of study. Home class work is taking deep root in many localities. Our association is in good condition financially and spiritually. Our schools never did any better work for God and humanity, and we have everything to encourage us to go forward. We paid all we promised to the Provincial Association last year, and we now promise \$10 more.

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North York.—L. G. JACKSON—In our organization we have five townships and three towns, comprising 88 Sabbath Schools, two of which have been started since the statistical report was sent to the secretary. The several township organizations are getting into a thorough system, the officers are conscientiously doing their duty; individual scholars are becoming more efficient, and each township held a successful convention the past year. The county convention is held in the three towns consecutively. Splendid Normal classes were conducted by local workers in three places last winter. The average attendance at Newmarket was about 25. Just now the county officers are giving special attention to Normal work, and hope to have many classes organized the coming winter. Professor Hamill's Part I. is the text-book used.

Oxford.—MR. ORLANDO WHITE—The County of Oxford is thoroughly organized. We have nine good, healthy township organizations. During the past year they have each had their local conventions, every one of which has been full of life and enthusiasm. Last January we held our annual county convention at the village of Thamesford, and that is said to have been the most successful convention that has been held in Oxford County. Special efforts are being made to introduce the Home Department work. The state of our finances is good. Last year we gave \$50 to the Provincial Association. That has been paid. This year we have promised \$50, and possibly considerable more.

The Convention here sang the first verse of

“To the work, to the work.”

Peel.—A. S. RUTHERFORD—Peel is well organized. Each of its four townships held a convention each year, in which great interest is taken. We have an annual county convention, for which the best available town is secured, and the workers gather together, not for the purpose of hearing only, but to put into practice that which they learn in these places of instruction and inspiration. The finances are in good condition through the skill and management of what we believe to be the best treasurer in the Province. We have \$100 in the bank, and promise \$100 to the Provincial Association, besides almost \$400 given to missions. Therefore, we think we are the banner county in the Province. We believe there is much to be accomplished, and we are pressing forward with the work, ever looking to and trusting in Him who said, “Lo, I am with you alway.” (Loud applause.)

Peterborough.—Peterborough is thoroughly organized. With good township organizations throughout, Home class, Primary and Normal work is flourishing in the county. Pledges \$125 for the coming year to the work.

Prescott.—Nineteen schools, 13 reporting; 133 officers and teachers; 798 scholars; average attendance 628; 22 united with Church; \$250 was contributed to missionary schemes; \$20 was pledged to Sabbath School Association for the coming year.

Russell.—Fifteen schools. All kept open throughout the year; 855 officers and teachers, with average attendance of 588; 75 were added to the Church during last year. and \$60 given to missions; \$10 pledged to Sabbath School Association.

South Simcoe.—Rev. Mr. LEISHMAN—South Simcoe is well organized, both in county and township work. Some township conventions will be held during the winter. The county convention will be held in two weeks. I do not know what to promise financially, but they have promised to pay off their indebtedness, and a little more during the next year.

Simcoe Centre.—Rev. Mr. LEISHMAN reported the county not properly organized into townships. The county convention is already doing good work, and we come up with a request to this convention this year to ask that Centre Simcoe be divided into East and West Simcoe, because the county is too large for one convention. I suppose this matter will come up before a committee at the proper time.

Oro Township.—The PRESIDENT—The people in Oro township, North Simcoe, appear to be very much alive. I had the pleasure of attending their convention in June. It was largely attended, and the workers were enthusiastic.

Thunder Bay.—Ten schools; 9 open all year; 953 scholars and teachers; average attendance, 692; gave to missionary and benevolent objects \$238.

Welland.—Eighty-six schools; 56 unreported; 24 kept open all year; 2,829 scholars and teachers; average attendance of 2,032; gave \$226 to missionary objects, and 17 scholars added to Church.

Wellington.—Miss MORROW—Wellington County held their convention in Mount Forest the first week in December. There were many delegates present. The programme, as printed, was carried out. It was a very enthusiastic and inspiring convention. Our next convention will be held at Rockford the first week in December. As to our progress, I know of four townships that are organized and hold conventions, and two more that have been organized, and will hold a convention in January. Then, the Home Department is in good working order in several places, and I may say as to that, that we have one in our own school at home, and we find it has been a very great help to us. Some people seem to dislike anything that is new, and when we can get over that barrier I think we will do very well. Then, the International Bible Reading Course is being used by a great many, and I think that is a great help.

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Rev. Mr. MORROW—I have just heard from a representative that Minto township has also been organized, and will hold their convention this year.

Miss MORROW—I should mention finances, but Mr. Harvey, our President, is here, and I ask him to give a report, and how much they will give to the Provincial Association.

Rev. Mr. HARVEY—I may say we have been in the habit of giving \$75—\$70 for the county, and \$5 from the Peel and Maryborough convention—but owing to the increased expenditure this year we can only promise \$60, with the hope of coming up again. Our local expenditure has been very much increased during the past year.

Wentworth North.—Mr. HARTY—As far as our county work is concerned I want to say that the convention is perhaps not quite as prosperous as the township convention. As to the township work, we are in good shape. Our township conventions are well attended, and are doing good work. As to the county convention, the trouble with us was this: we found there was only one point where we could hold it with any satisfaction, and the people were not all in favor of that, but they were in favor of making a greater success of township work, and we have simply the officers in connection with the county to keep us in touch with the provincial.

Wentworth South.—WM. ORR—I expected that the President or Secretary of South Wentworth would be here to report, and absence from home prevented me from getting particulars of our association. But I may say we are in a prosperous condition, and we gave \$40 last year, and I expect we will do as much this year.

Waterloo.—J. E. KERR—Waterloo contains five townships, and these are all organized except one, and the convention for the purpose of organizing it will be held at Wilmot Centre next month. The county has redeemed its pledges, and gave last year \$55 to the Provincial Association. The county convention was held at New Hamburg, and conventions have been held during the year in the four organized townships. There are 120 Sabbath Schools in the county, with an attendance of 10,000 scholars and 1,500 teachers. The interest in Sabbath School work exhibited throughout the county is very encouraging.

CITIES.

The PRESIDENT—We will now take the cities.

Brantford—

Mr. TIBB—We have to make an apology to Brantford; if you have the reports here you will find Brantford is not credited with any personal contributions. There should be \$4.00 of personal contributions credited to Brantford city—\$17.50 besides—making in all \$21.50.

Mr. W. N. HOSSIE—Associated effort in this city during the past three years has been allowed to rest, owing to the fact that when

annual meetings were called very few of the Sabbath School workers attended. All appeared so engrossed with their own affairs to have no time to attend the city association meetings. The Sabbath Schools were all visited during November and December of 1896 by two officers of the Association, who were heartily received by the officers of each school, and a report was obtained from every school—twenty-five in all—showing the membership then to be as follows: Officers and teachers, 524; pupils, 4,835. Total, 5,359. The number of schools to-day is the same, namely, 25, in which are 513 officers and teachers, and 4,591 pupils. Total, 5,104, a decrease of 255. Blank forms for new reports were distributed some time ago to each superintendent, but to date only twelve have responded with fresh reports, a fact that rather favors personal visitation of each school during its session by an official of the Association. These schools are denominated as follows; 7 Methodist, membership 1,884; 6 Baptist, membership 1,294; 5 Anglican, membership 628; 4 Presbyterian, membership 952; 2 Congregational, membership 301; 1 B. M. C. (colored), membership 45. Total, 5,104. Besides these, there are two Roman Catholic schools, with a membership of over 300, and religious instruction is given to some 75 students in the Ladies' College; 130 pupils in the Ontario Institution for the Blind, and 120 students in the Indian Mohawk Institute. Seven schools only have contributed the sum of \$17.50, and this sum is forwarded by Mr. R. S. Schell, treasurer of the Brant County Sabbath School Association, as the city is constitutionally connected with the County Association.

Guelph.—Mr. MCCREA—The organization in the city of Guelph is going on in what I may call a mechanical way. The city association is thoroughly organized, and yet there are schools backing out and declaring that the city association is just a part of a machine that stands between the individual school and the Provincial Association. I am authorized to pledge \$50 to the Convention for the next year.

St. Catharines.—Has no civic organization. She has, however, a good Primary Association, which is doing excellent work.

The PRESIDENT—That brings us to the end of this portion of our programme. I am sure our hearts have been stirred by what we have heard from these various constituencies.

Mr. DAY—The Central Prison Sabbath School is represented at this convention, and I think the Convention would like to hear from their delegates.

Central Prison, Toronto.—Mr. AITKEN—For the twelve months ending September 30th, that being the end of the year for giving in reports to the Government, we had an average in our Sabbath School of 239, and an average of 31 teachers. We have instituted prayer-meetings, one every Monday evening, and latterly we have had prayer-meetings on Saturday evenings as well, and with very gratify-

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ing results. It is rather lamentable to think, and yet it is my duty to tell you, for it ought to come home to every one here, our scholars have been your scholars unfortunately ; they have been in the Sabbath School, 60 per cent. of them—you have been talking to them as boys. If we had exercised more pains, and been as faithful as we ought to have been in our Sabbath Schools, I tell you what it is, there would not be so many of these prisoners in the Central Prison to-day. I say this simply for the purpose of asking you to remember it when you are looking in the eyes of your boys.

Mr. W. HAMILTON—We have been in the habit of passing over Toronto, but in Ward One special work has been done in regard to house-to-house visitation. It would be helpful and interesting to hear from Mr. Hassard, the secretary of the house-to-house visitation. The time for reports had elapsed, but the Convention extended the time ten minutes to hear from Mr. Hassard.

Rev. W. E. HASSARD, B.A.—I may say that, thanks to this Association, we have been enabled in Ward One, of the city of Toronto, to introduce a system of work that we believe has done much good already for that part of the city. Some of you may be aware that in many cities throughout the United States a house-to-house visitation has been adopted. Some cities are now, I believe, making their third or fourth annual visits. So far the work has not been done in Ontario. The idea which started us on this work was, that we have been from year to year reporting in our conventions and other meetings that we are "holding our own," which we feel is not a complete fulfilment of our responsibility. There are many people in our cities that are estranged from the Church of Jesus Christ, from a belief that the Church has not much interest in them. With a view to disprove by practical effort this illusion, a committee was appointed, and in Ward One there are upwards of eighteen churches and missions represented. One of the pleasing features of this work was the harmonious co-operation of all denominations. Last week, commencing Tuesday, we prosecuted this visitation, winding up on Saturday evening, after visiting every home as far as possible in the Ward, and last evening I examined slips that were returned to me. Books with duplicate sheets and carbon paper, also a number of cards affording introduction were provided each visitor. The visitors secured the information called for on this slip, *i.e.*, name, street address, numbers in family over four and under eighteen, and those over eighteen, the Church preference, and the name of the local church preferred, these records to be entered at the bottom of the slip. I have already something like 2,800 slips representing as many visits, and as soon as we have tabulated these returns it will be my duty to put the duplicates into packages and distribute them to the pastors of the different churches throughout the Ward and adjoining Ward No. 2. Some idea of results obtained and their value may be inferred from the facts that I have already in my own keeping about ninety slips. I glanced over

those slips the other day and I found between twenty and thirty names of families who preferred my own church that I have never yet met, and am not acquainted with, and I know the great bulk are not even attendants of my church. It is my duty, as it will be the duty of every pastor with reference to the slips handed to him, to look after those people. Again, it will open up the way for the establishment of a Home Department throughout the different churches in our Ward. I have already handed a brother who is just entering special meetings about 250 slips. One pleasant feature about this was the very small number of those who refused to give information. I could take up several minutes—but I will close now—in telling how few were the responses such as the one, "It is none of your business where we go to church." (Applause.)

The PRESIDENT—In Toronto the Baptist Sabbath School teachers have had a thorough organization for nearly ten years, and this year they are as fresh and active as ever. They hold quarterly meetings, the meeting in May being of a social character. They are very practical in their discussions and in their way of carrying on business, and are very successful indeed as an association.

The Convention then joined in the singing of "There is a fountain filled with blood."

Rev. J. J. REDDITT read the report of the Nominating Committee, which was as follows:

Business Committee.—A. McInnes, Prescott; H. P. Moore, Acton; R. W. Clarke, Millbrook; Dr. Harrison, Keene; A. J. Donly, Simcoe; W. N. Hossie, Brantford; W. V. Mills, Canfield; Rev. J. J. Redditt, North Ontario; Rev. W. Frizze, Toronto; Rev. J. Dow, Gravenhurst; Rev. W. Webb, Wellington; Rev. L. Phelps, Victoria; Rev. J. Henry, Creemore; Rev. J. McArthur, Northumberland; A. Day, General Secretary.

Resolution Committee.—W. M. Orr, Rev. C. R. Morrow, Rev. J. Leishman, Mr. J. C. Noble, Wm. McCrea, W. N. Hossie, Rev. J. J. Rae, Rev. J. E. Hockey, Rev. W. T. McAlpin.

Registration Committee.—Rev. J. A. B. Dickson, B.D., R. G. Struthers, D. Sheppard, Miss Goodwin, Miss Hawke.

On motion, duly seconded, the report was accepted.

Mr. McCrea, the representative from Guelph, read the resolution previously referred to by him in regard to change of date of Convention.

Mr. McCrea was asked by a delegate to name a date to which he wished the Convention to be changed. Mr. McCrea said in the multitude of counsellors there is wisdom, and he would prefer to leave it to the committee, but as he had been asked to name a date he would suggest sometime in the spring.

The motion was referred to the Committee on Resolutions.

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At this stage leave was granted to the General Executive Committee to retire, as there was considerable amount of unfinished business to be attended to.

The PRESIDENT—I hold in my hand a telegram full of interest and full of disappointment :

“CHICAGO, Ill.

“Cannot leave here ; sent Lawrance ; very sorry not to meet you. God bless your Convention.

“B. F. JACOBS.”

A feeling of disappointment affected the Convention at the reading of this telegram, but when Mr. Lawrance's name was mentioned it was received with loud applause.

The PRESIDENT—Mr. Marion Lawrance will be here to address the meeting to-night. We are going to have Mr. Day's address, which he was to deliver to-morrow afternoon, and we will have another address after his. Mr. Day will address the Convention now on the subject :

OUR FIELD, ITS RESOURCES, RESULTS AND PROMISES.

Mr. ALFRED DAY—I think it is due to Mr. Jacobs further to state that the reason of his absence, as indicated in the letter written on Saturday, is the serious illness of Mrs. Jacobs. He was in doubt as to the possibility of his leaving the bedside of his stricken wife, and at the last moment asked Marion Lawrance to come in his place. I just received a telegram from Mr. Lawrance, in which he commiserates himself upon being asked to represent Mr. B. F. Jacobs, stating that the man does not live who can represent Mr. B. F. Jacobs, and I believe it ; and I do not think the man lives who can represent Marion Lawrance ; and I am not going to represent either of them. The facts I purposed to bring before you to-morrow afternoon are prosy figures, and after my address this afternoon there will be sufficiently sombre background out of which my beloved brother Lawrance, may shine to-night.

Our field is continental as compared with other fields, Texas being the only State or Province larger than Ontario. We have some two hundred thousand square miles, and of that territory half is so sparsely populated, and intersected by lake and forest and rocky wild land, as to contain not more than an average of about five people to the square mile. The statement of that fact will be sufficient to show that there are difficulties that are peculiar to our Province in the extent of its territory, and in the isolated condition of the northern half of its population. It seems like a concrete exposition of the parable of the sower, for we have the bare and stony ground intersected by oases, fair and fertile, with ripening harvest. Then as to the character of the population, there are in round figures two and a quarter millions in our Province, and of that number one-third are urban, and two-thirds are in rural districts. I may call attention to the fact that the

proportion of those who live in the cities as compared with those in agricultural districts is ever increasing, and this, too, is a significant feature of our work that we may not ignore. Census returns show the percentage of population in towns and cities and rural districts respectively the last three decades to be as 20 to 80, 22 to 78, 34 to 66—that is, 34 per cent. in the cities and large centres of population, and 66 per cent. of the population in rural districts, as compared with 20 and 80 thirty years ago. There are some 960,000 young people between 5 and 19, of whom 600,000 are able to read the Word of God, and of those some 360,000 are connected with the Roman Catholic Church. If you deduct—though I do not know on what grounds we are justified—but if you deduct 360,000 Roman Catholic children you will have some 600,000 Protestants between 5 and 19, of whom about 420,000 are in the Sabbath School; in other words, more than half a million of the Ontario youth are outside our Sabbath Schools, and the best answer we can make is that two-thirds are of Roman Catholic parentage. That is the field in which we are called to work, and the object we have in view is to harness the whole two and a quarter millions to Christian service, and especially to use the 420,000 young people in our Sabbath School to find the other 540,000 who are outside. I remember in the city of Chicago some years ago there was a statement made by Mr. Porter that in the United States five millions of young people were in the Sabbath School, and five millions out. A brother from Oregon doubted its accuracy, but finding it could not be challenged, went home, and called the people together to report the convention, and, amongst other things, said the most depressive lesson he had learned was in the statement given, that in the United States there were five millions of youth in the Sabbath School and five millions out. “What are we going to do about it?” said he. There was a typical American youth sitting immediately in front, who said, “How many did you say—five millions in and five millions out?” “Yes, sir.” “And you want to know what to do about it—that is the easiest thing in the world. Let every fellow get up and get one, and you will get them all in.” (Applause.) That boy was a philosopher, and that is the purpose we have in the work in which we are engaged, to send out those we have in the Sabbath School to bring into the circle of Christian culture those without the range, at present, of Sabbath School influence. It is all-important we should get in those 400,000, if for no other reason because of the years before them. Some one said to a prominent minister in the Old Land some months ago, “The influence of the Church is declining; it no longer attracts the wealthy as it used to do, and the evidence of it is that we have no longer carriages at the door of our churches as in earlier years.” The reply of the minister was, “No, but we have the perambulators;” and it is far better to possess the perambulators than the carriages, because in them we have the problems of human life at the point of their easiest solution.

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Another resource is the open Bible. I think we should never forget that we are first and always teachers of the Word. (Hear, hear.) I remember some old fathers in the early days shaking their snowy locks at the mention of maps, blackboards, and Normal classes for Sabbath School equipment. "Tut, tut, boys; these all belong to the intellect. What you have to do is to get the soul saved. Never mind maps and such secularities; get their souls saved," was the invariable reply. I have come to see there are different ways of saving natural life. The Government of this country says to one class of men, "We will build a house on a rocky headland, put a lantern on the top of it, and pay you so much a year to save life by keeping the lamp trimmed and shining. You are the *light-house keeper*, and your business is to save life by letting the lamp shine." And to another class of men, "We want you to save life, but you must wait until you see the vessel on the rocks breaking to pieces, and the cargo gone and the crew struggling in the breakers, and then you must put on the cork belts, and do what you can to gather one or two of them in." They are the *life-boat crew*; but I venture to say that for every one who has been saved by the life-boat crew, a hundred have been saved by the light-house keeper. We are God's light-house keepers, and our main business is to let the light shine. To this end we should have a strong faith in the Word of God. For national strength the Bible-trained conscience of the rising generation who will form the citizenship of to-morrow is infinitely more vital than are armored ships and Maxim guns. Moreover, there is a great difference between sight and faith. Faith is infinite, sight is finite, and faith will anchor us in fog and blinding storm. I heard Dr. Lorimer the other day say that he remembered two boats racing. One determined to get ahead of the other, and put on all sail. A sudden turn of wind and tide swept her back from the goal, whilst the other, realizing the stress, put down her anchor, and won the race by not going anywhere but by standing still. When the Israelites camped at Pi-hahiroth, in terror of the pursuing Egyptians, Moses said, "*Stand still* and see the salvation of the Lord," and immediately after they were commanded to "Go forward." Our wisdom is to follow these two injunctions, and in the order here stated, throwing out the anchor of our infinite faith, which rests and strengthens for future conflict. There was a time when men told us that the Bible was all nonsense, for it told how Joshua commanded the sun to stand still, and the sun, said they, always has stood still; but scientists tell us to-day the sun does not stand still, but that it moves in a larger orbit beyond our solar systems in the infinitude of space. "Tell the stars, if thou be able to number them!" said God to His "Friend." "We have numbered them, and charted them," said the contemners of the Bible, yet within the last century astral photography has brought within the field of a sensitized plate myriads of stars, on which human eye never yet gazed. I remember on one occasion a man

looking through a telescope towards the sun for the first time in his life, and turning ashen pale, and trembling with fear, said to the man who owned the telescope, "There is something terrible in the sun. I saw it; it is a great moving body. Surely the world is going to come to an end; just look and see if you can form an idea of what it is!" "It does not amount to much," said the owner, as he unscrewed the cap, and found a fly had got between the double lense. It was not serious, but the first man did not understand the telescope; hence his terror at the thing he saw. Sight is finite, faith is infinite, and, possessed of such faith, not credulity, should we approach the Word of God if we are to see and teach its mysteries of grace undefined by philology or literary historical analysis.

The Bible Society in our midst, which sends out a constant supply of the Scriptures, reaching like rivulets of life the hidden places in the far-back regions. The colporteur work, which is doing service in spreading the Word of God in those regions in the far North Land.

Then, too, in Sabbath School literature we have a resource that some people think is not an unmixed good. We have a multiplicity of helps which are liable to become hindrances by abuse, but which will enable us better to understand the Word of God if we consult them in the right spirit, and at the right time. But apart from helps designed to illumine the Word, we have numberless helps to cast light upon the work. There never was a time when Normal helps were so numerous, or when the trend of Christian literature ran in the channel of the Word of God as to-day, largely through the influence of the International Lesson system, which is one of the resources surely inspired of God. There is great need that we acquaint ourselves with those principles by which we may hope to impress the word of truth upon these young lives. It seems sometimes as though the fish at the end of a man's line knows the man who is at the other end, and declines for some reason to have anything to do with him, but bites with avidity at the bait on another line; either in the manner of its throwing or the bait, he had brought the fish to him—there was at least a difference in the fishing. This discernment is at least keenly alert in those we teach, and if we would become successful fishers of men, we must study Normal principles involved in winning the minds and hearts of the young people to acceptance of the Word of God we bring to them.

Our young people's societies, again, are calculated to afford blessed resources for experimental culture. There was a time when the whole duty of the Sabbath School was simply to teach the knowledge of the Word of God, and I shall not be misunderstood when I say that such teaching is not the end, but the means, by which our pupils may live out the Truth. It is the living of the Bible to which all other accessories are simply but means. Somebody has said that the coming race will be ambidextrous, that the coming man will use his left hand as well as his right, and that it is a defect in development,

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that a man cannot use his left hand as well as his right, and the new era of young people's societies aims to put into actual practice the lessons taught in the Sabbath School, that learning and life may follow, as effect follows adequate cause.

Then, every day in the year we have in this province an average of 100 Sabbath School teachers meeting in convention and discussing the difficulties and triumphs of the several spheres of labor, encouraging one another, discussing such questions as child character, the presentation as well as the preparation of the lesson, and I submit that a very large amount, under God, of the progress that we have made in the Sabbath School has accrued from such opportunities of mutual help as these conventions afford, of which some 400 are held in our Province annually.

And then, best of all, we have Christ as our *model teacher*. I have tried within the last thirty years, so far as possible, to keep abreast of current educational literature, the literature that deals with the mechanism of a boy's mind and will, and I am free to say to you to-day I do not know a text-book on psychology that is equal to the four Gospels. I do not know, indeed, that any educational institution would challenge this position, and I speak not of the Gospels as divine records, but I speak of them merely as a text-book on educational principles concretely applied. If you want to know how to use illustration you will find it in the teachings of Christ; if you want to learn the art of asking questions so as to impress a truth or kindle thought, the questions Christ asked accord with the highest principles of psychology. How many questions did He ever ask which could be answered by yes or no? "What shall it profit a man if he shall gain the whole world and lose his own soul?" "What think ye of Christ?" "Why call ye me good?" Could these questions be answered by yes or no? All the questions of Christ, so far as I remember at this moment, were intended to stimulate thought. Do you want to find out the art of securing attention? Watch the interest Christ excited by His methods of approaching His hearers. So, I repeat, of all the resources that are ours to-day the most precious are the principles and methods exemplified in the teaching of Christ, recognized as essential principles to-day in the educational world.

Then, resources of money are ours, because they are God's. Almost every Church is striving to enter the twentieth century with its weapons burnished, strengthened and equipped. The Sabbath School work lies at the very strategic point of conquest, by which this world is to be won for Christ; and if the Church generally is making an appeal for resources we certainly should not hide our heads in oblivion in the meantime. Mr. President, I had the privilege a few days ago of standing in the New Brunswick Convention. Do you know, if Ontario was to contribute as much per capita for Sabbath School work as New Brunswick does, we would raise fifteen to sixteen thousand dollars a year. For every dollar our Sabbath Schools contribute to

this work New Brunswick contributed nearly three, and are raising \$2,500 to \$3,000, whilst we, with seven times the population, and nearly six times the number of schools, raise but \$3,500, and we are as wealthy as they; the "hid treasure" of our mines, and the fertility of our land alike bespeak the peculiar favor of God, who will hold us to account for the right use of these resources in the building up of the kingdom of the Lord Jesus Christ.

Then, as to the results that have accrued, let me trouble you again with a few figures: In 1867, so far as could be known, we had 3,500 Sabbath Schools in Ontario; twenty years later we had 4,000, whilst we reported to the Convention in Atlanta last April 5,800. So that in the course of thirty-two years the number of Sabbath Schools in this province has risen from 3,500 to 5,800. And the number of scholars enrolled has not been less significant. The number in 1867 was 96,000, whilst the number at present is 425,000, mostly young people. We have also county organizations in the Province now amounting to some 70, and township organizations about 200, as well as other district and city organizations, whereas in 1887, twelve years ago, we had but 20 organizations in the counties and 10 township organizations, against 70 and 200 respectively to-day. Not only have numerical results been encouraging, but the outward trend of the Sabbath School work of to-day, finding its expression in the development of Normal work, house-to-house visitation, the Home Department, and the Primary work, which latter is twenty years ahead of every other department of our work, gives equal encouragement. The sisters of the Church, with a keen insight into educational principles, have learned more of child study in the last five years than the Sabbath School institution has been learning in the last two decades, and in the intelligent apprehension of the true principles in the winning of child-life to the Word of God, they lead us, and deserve both band and banner. We have now Primary organizations in nearly all of our cities, and so far as they are practicable, in many counties and townships.

And now a closing word as to the promises, *i.e.*, to the Church, better Bible hearers, and better Bible workers, for the men and women who form our congregations will have a more intelligent comprehension of the truth that is preached in the public sanctuary, and those who go out to minister in the Christian Church will go forth with a consecrated intelligence which will more than compensate for all the efforts that have been made. Then, there are the promises to society of Bible-trained men and women in the administration of the affairs of the world, in domestic and social life, in business and politics; and to every other avenue of human effort which stands for the advancement of true Christian civilization, there comes a promise like the morning sunlight upon spring flowers, from the influence of our Sabbath Schools. Then, there will come to this Association promises

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of workers kindled, and of means consecrated, and of the seed reduplicating itself. What a precious promise that is, that not only does the seed of the Word of God tend to put aside any environment which would hinder its growth by the mere force of the power of life, but it has a marvellous power of reduplication. Will you forgive a personal reference? In the Convention at St. Louis six years ago, after Dr. Phillips had told us a most entrancing story of the establishment of Sabbath Schools in India, where 5,000 Sabbath Schools had been established in five years, and 100,000 children, mostly Hindoo children, had been enrolled, I ventured to ask Dr. Phillips, "Did you ever meet a young missionary in Madras Presidency whose name was So-and-So?" "Yes, I know him well; he is in the neighboring presidency to that in which I am working; he is a burning and shining light; he is only a boy yet, but if you could see him as he tells the story of the cross to the sable sons of India, and see the tears trickling down their faces, you would thank God for Will Simpson." I do not apologize when I say that the tears streamed down my own face as I grasped Dr. Phillips, and said, "I do thank God." "What do you know of Will Simpson?" said he. "Will Simpson was one of my boys in my old Yorkshire Bible-class." I did not know I was teaching the Hindoos when I was teaching that Bible-class, but the Lord made it so turn out. Turning to a Nova Scotian I said, "Do you know So-and-So in Nova Scotia?" He said, "Yes; he is most distinguished for his soul-hunger; I believe there is no service at which he preaches but souls are saved." The tears again came to my eyes, and I said, "I did not know I was preaching in Nova Scotia when I was teaching that young man." He sat next to Will Simpson. The reproductive power of the Word of God will enable us to preach over a wider area than we ever thought. I shall never forget the last good-bye to that sainted man, William Reynolds. It was down in Kentucky. He was leaving to fulfil an appointment in Indiana, and he said: "Brethren, I may never see you again, and I want to say this parting word as I bid you good-bye. Sometimes I am asked to speak to the prisoners in Peoria penitentiary. One day I was addressing 1,300 men in the chapel of the jail, and just as I was telling them of the love of Christ, the chief warden entered and said, 'Mr. Reynolds, excuse me, I am sorry to interrupt you, but I have a message for one of the men in this company, and I cannot wait.' He said, 'I have just received a pardon for one of the men here.' 'Oh,' said Mr. Reynolds, 'if the congregations would show the same earnestness when the man of God announces a pardon from Calvary for every man and woman in the congregation, what a mighty revival would sweep over this country of ours!' Every man stretched himself to his utmost, and on every face there were written the words, 'Is it I?' The warden held them in suspense for a moment, and then he said, 'The pardon I have received is for a life man,' and Mr. Reynolds said, 'I counted the life men over that company; the

others all fell back in collapse.' After a further suspense the warden said, 'The pardon is for a man serving a life sentence for murder,' and Mr. Reynolds said, 'I counted ten murderers, stretching forward with intensified expectancy;' and after a while the warden said that it was for No. 56, and the poor fellow fell all in a heap on the floor, and when raised, his face was bathed with tears, and he said, 'Take me to the chief warden.' And they led him to the warden, and the man looked up into the face of the warden and said, 'Warden, who did this?' The reply was, 'Only one person could do it, and that was the Governor of the State.' The man said, 'I know that, warden; but who asked him to?' The warden said, 'I asked him, Jim; I watched your conduct, and I felt sure you had repented of your wrong, and that you would lead a reputable Christian life if you were liberated, and I asked him, and he has pardoned you.' Mr. Reynolds said, 'I can never forget it as long as I live; the poor fellow fell on his face, grasped the feet of the warden with both arms and said, 'Warden, is there anything I can do for you? I am willing to serve you all my life, if I may, for what you have done for me.' Then Mr. Reynolds raised his hands and said: "Brethren and sisters, will you just now bend before the cross of Christ, and looking up at His wounded hands and feet, and His scarred brow and pierced side, say, O Christ, is there anything I can do for Thee? My thought, time, money, everything is consecrated to Thy service for what Thou hast done for me!'" For Christ's sake let us use these resources for the advancement of His kingdom. (Loud applause.)

The Convention sang the first three verses of

"O for a thousand tongues to sing."

The PRESIDENT: I am now going to call on an old friend, with whom I have stood shoulder to shoulder in temperance work, Sabbath School work, and other Christian work, and found in him a noble, large-hearted companion in service, Rev. William Johnston, of East Zorra. Mr. Johnston will speak on the subject:

EQUIPMENT OF DIVINE PROMISES.

Mr. JOHNSTON: I believe this is our devotional half-hour. Let us pray. (Mr. Johnston then led in prayer.)

I will ask you to open with me your Bibles while we read as the foundation for our subject the seventh chapter of the second book of Samuel.

Surely our subject is an exceedingly broad one. When one desires to be inspired by the equipment of divine promises, he has a wide field from which to draw that inspiration; he not only has a covenant-keeping but a covenant-making God, one who, as His very name reveals, pledges himself to the fulfilment of His covenant. You know God revealed himself first in His power by the name El-Shaddai,

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and then He revealed himself to Moses by the name Jehovah, or, as we have it rendered for us, "I am," and someone has beautifully said that "I AM" of God is just a blank cheque for us, that whatever we need we just have to put that need in and God is equal to it. Are we weak? I am thy strength. Are we perplexed? I am thy wisdom. Are we in need of salvation? I am thy salvation. But God has not only made covenants, but He has pledged His faithfulness in a covenant of blood. That covenant was ratified on the cross of Calvary by that blood which speaketh better things than the blood of Abel, and as though it were in condescension to the weakness of our faith He has bound himself by an oath, "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel confirmed it by an oath: that by two immutable things" (God's covenant and God's oath), "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." (Heb. vi. 17-20.) I think it is that Bible student Moody who says this Bible contains ten thousand promises of God, and another reminds us that God's bond is as good as ready money. Oh, what a source of equipment for us in our need, especially when we are reminded that all these promises of God are Yea, and Amen *in Christ Jesus*; for He is the pledge, if we needed one, of the Father's faithfulness, for if God spared not His own Son, but gave Him up for us all, how shall He not with Him freely give us all things? Jesus said, "Heaven and earth shall pass away, but my word shall not pass away." Yes, the heavens may fall, but not one promise of our God shall fail. Just now they are busy insuring the life of that Transvaal contingent whom in our enthusiasm we are sending forth to the help of the Motherland, but we Christians have in the promises of God an insurance infinitely beyond that which any earthly power can give us. Just for a moment glance at the assurance of *salvation* which we have in the promises of God. First, "Whosoever believeth in him shall not perish, but have everlasting life." Then it is made gloriously present, when He says, "He that believeth on the Son *hath* everlasting life, and shall not come into condemnation, but is passed from death unto life." And then, as though He would remove any possibility of doubt entering into our hearts as regards His keeping power, He says of His sheep: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." In the hollow of the hand of Omnipotence surely we have safety, but as though He would make assurance doubly sure, He puts the Father's hand upon that and says, "No man is able to pluck them out of my Father's hand; I and my Father are one." I have read somewhere of an experience of some Alpine tourists, who, in passing over the heights of the Alps had to

cross a narrow ravine round a crag. In order to do so the guide leaped to the other side, and extending his hand, said, "Cling to the rock and step on my hand." There was one who hesitated. The guide said, "You need not be afraid, that hand never lost a man." That is gloriously true of the hand to which we commit ourselves when we repose ourselves in His hand. "That hand never lost a man." No; and the promises of God will never fail. No soul that is trusting itself to the finished work of the Lord Jesus Christ can fail of eternal salvation unless God shall lose His truth. There was a young Presbyterian minister who had recently come to his charge, and there he found a poor bed-ridden saint, who had made such progress in simple faith and assurance that, instead of teaching, he delighted to sit at her feet and learn of her. On one occasion, in order to test the ground upon which she was resting, he said, "Well, now, what if after all this trusting and this praying you should lose your soul?" She gave him a look as much as to say, "Poor soul, is that how far you have got yet?" and then she said, "Ah, that would be a sad loss, but there will be a greater loss than Bidy losing her soul—God would lose His truth!" The object of Calvary was to harmonize God's truth with God's mercy. Now mercy and truth have met together, righteousness and peace have kissed each other, and the way of salvation is made plain and harmonious with the truth of God which cannot fail.

But it is especially for our encouragement in prayer, I take it, that we were assigned this subject at this hour this afternoon. Let us see what great encouragement we have to earnestness, faith and boldness in prayer, from the promises of God; and here let us learn from David. Let us recall the portion of Scripture that we have just read, how when God met David's impulse with a promise greater than he had asked or thought, David hastens in before God, first to plead God's truth for the fulfilment of that covenant, then to plead the grace of God, and then to appropriate those promises to himself. Yes, first he pleaded the truth of God. He believed that "God is not a man that he should lie, neither the son of man that he should repent: hath he said, and shall he not do it? or, hath he spoken, and shall he not make it good?" And then he said, "And now, O Lord God, thou art God, and thy words be true." The truth of God is our assurance in coming to God, but when we can plead as David could, the grace of God, and say, "Thou hast promised this goodness," and for thine own words' sake and of thine own heart thou hast promised this unto thy servant, then any personal realization of unworthiness ceases to be a barrier, for our salvation is not on the ground of merit, but on the ground of His goodness; we can say, "Thou hast promised this goodness," and when we can take that definite ground, and plead the personal application of the promise, then are we in the place of power and of strong assurance.

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cation. For instance, if I want the fulfilment of that gracious promise made in Isaiah xliii. to Israel, beginning with the first verse: "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee," I must lay my hand upon the Lamb of God which taketh away the sin of the world, and claim Him as my substitute. Then God whispers to me, "I have redeemed thee, I have called thee by thy name, thou art mine," and with all confidence I can look up for His protection through life, and be sure that when I pass through the water He will be with me, and through the rivers and they shall not overflow me, and when I walk through the fire I shall not be burned, neither shall the flame kindle upon me. Yes, the promises of God are conditional. We claim them first by the way of Jesus Christ, for they are all Yea and Amen in Christ Jesus, and when we have appropriated God's gift of eternal life through His Son we come into the vantage ground, being the children of God by faith in Jesus Christ, and are enabled to trust not our God merely, but a Father-heart that loves us, and a Father-hand that will withhold no good thing, but will abundantly fulfil every promise He has made.

Then, we must come continually in the name, and pleading the merits of the Lord Jesus Christ, for as there is one God there is one mediator between God and man, the man Christ Jesus. There are other conditions of acceptable approach to God. We must come with the mind of God; when we are led of the Spirit of God then we ask the things that are in accordance with the divine will, and when we know we ask those things that please Him we know that we have the things which we ask, and asking in Christ's name, in accordance with the divine will, and believing that we shall receive them we have them already, because of the faithfulness and truth of God.

But let us remind ourselves just in a moment how God encourages us to come, how He invites us to come to Him with our needs, saying, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Nay, not only does He bid us come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need, but asks us to put Him in remembrance. "Put me in remembrance," ye that are the Lord's remembrancers; take no rest and give Him no rest. He waits to be gracious, saying, "Before they call I will answer, and while they are yet speaking I will hear," and promising to do exceeding abundantly above all that we can ask or think, and through Him, the One who is always the acceptable channel, the Lord Jesus Christ, with the fulfilled conditions and believing prayer we shall ask what we will and it shall be done unto us. Yes, my God shall supply all your need according to His riches in glory by Christ Jesus.

“ We bless Thee, O Thou great Amen,
 Jehovah’s pledge to sinful men,
 Fulfilling all His word.
 No promises are doubtful then,
 For all are yea and all amen
 In Jesus Christ our Lord.”

A solemn heart-communing stillness followed Mr. Johnston’s impressive address, and in a few moments the PRESIDENT rose and said : We are going to close just now. What a wonderful augury this afternoon session has been ! Let us stand and have a little while of silent prayer.

The whole audience rose and all heads were bowed in prayer, and then the meeting closed with the singing of the doxology, and the benediction pronounced by Mr. Johnston.

TUESDAY EVENING.

The devotional service commenced at 7.30 p.m., and was conducted by Rev. J. A. R. DICKSON, D.D., pastor of the Convention Church. The service opened with the singing of “ All hail the power of Jesus’ name,” after which Rev. Mr. EDMUNDS read Psalm cxix. 97-112, and Rev. T. A. MOORE, of Hamilton, led in prayer. Two verses of “ I need Thee every hour ” were sung, and the President took the chair.

The PRESIDENT—I have been in a strait between two here for the last three minutes as to whether I should introduce to you the Mayor of the town, or whether the Mayor of the town should introduce to you myself and the other brethren. (Laughter.) I have the platform, and now I am going to make way for the Mayor of the town of Galt, a mayor of no mean town.

The MAYOR of the town of Galt, who was received with loud applause, said : On behalf of the Corporation of the town of Galt it affords me very great pleasure indeed to welcome the strangers to our town, and we trust that your deliberations here may be profitable and pleasant, and that your stay will do us good. The work you are engaged in is a noble work, one that deserves the encouragement, the sympathy and the aid of every good citizen, not only in Galt, but throughout the Province of Ontario. I do not intend to detain you long this evening, because I know that there are quite a number of gentlemen here who have come fully prepared to address you. I will only say this, that on several occasions I have extended the freedom of the town to such gatherings as we have here this evening, and I think myself safe in extending to the Sabbath School Convention the freedom of the town of Galt. (Applause.) I believe and trust you

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will leave some good marks behind—something we may profit by—and I trust we may be better citizens by having you among us. We thank you for coming into our midst. (Applause.)

The PRESIDENT—No one has been appointed to reply to the very cordial welcome of the mayor, and I take it upon myself to voice the feeling of the Convention in a story familiar to two or three of my friends who are here to-night. A man who lived in New York visited his cousin who lived about forty miles in the country. He went there for a week, but like a woman's visit, it lengthened into two weeks—(laughter)—and then into three, until Friday afternoon of the third week at dinner time, the country cousin and his wife, having put their heads together, were wondering how they were going to get rid of the city guest; so the country cousin said at dinner time, "Ezekiel, don't you think the folks in the city will be mighty lonesome without you?" The city cousin said, "Well, Joshua, you are about right there. I never thought I was so selfish before; I have been enjoying myself, and forgetting all about them; I will telegraph this afternoon for my wife and four children to round out another week with me." (Laughter.) And, Mr. Mayor and ladies and gentlemen of Galt, you have been so hospitable, you have been so cordial, you have been so kind and so good to us while visiting you, that some of us feel like telegraphing for our wives and children to come and round out another week with you. I thank you on behalf of the Convention for your cordial welcome; it was almost unnecessary for you to give us a welcome; that is what the clerical brethren would call, perhaps, a work of supererogation. However, we are glad to have you come here and welcome us, and I thank you on behalf of the Convention for your cordiality. (The delegates loudly applauded).

The PRESIDENT—It appears the Women's Christian Temperance Union also wish to give us a very brief welcome, and they have delegated their Vice-President, Mrs. Cavers, to speak for them.

Mrs. CAVERS—It affords me great pleasure to-night, as Vice-President of the Ontario Women's Christian Temperance Union, to bring you greetings on behalf of six or seven thousand White Ribboners in this our Province of Ontario, and to bid you God-speed in your work of faith and labor of love. We work as organizations along different lines; you, in your individual capacity, before your classes telling the Gospel of good tidings. Your effort is to win souls for Jesus Christ, and we realize the importance of this work, because very many of us are enrolled in the noble army of Sabbath School teachers; but there are many lines of work in which you are, we know, in sympathy, and of which we might speak to-night, asking your co-operation. There are two evils stalking through the land: the one is the evil of intemperance, and the other, against which I am going to ask your co-operation to-night, individually and collectively, is the deadly cigarette habit, which is undermining the health and the

morals of the boys, and not only the boys, but, alas, some of the girls in this fair Dominion—(applause)—because this habit is extending to those of our own sex, I am sorry to say, and so it is proposed this year to ask the Government to prohibit the manufacture, the importation and the sale of the cigarette—(applause)—as far as it affects the young, and I am sure, Mr. President, from the applause with which these words are received, we will have your sympathy and co-operation when called upon. Again, I have much pleasure in welcoming you to our town of Galt, and greeting you on behalf of the Ontario W.C.T.U. (Loud applause.)

The PRESIDENT—I am not going to say a word in reply to this very kind welcome; I am going to ask you to give a reply to Mrs. Cavers, more eloquent than words, to show that we Sabbath School workers are on the side of those who are fighting against the evils of drink, tobacco and impurity. Do you agree with me?

(The whole audience responded with the Chautauqua salute.)

The PRESIDENT—That matches the white ribbon. Everybody seems to want to welcome us. Here is our good brother representing the Ministerial Association; we will hear from him.

Rev. Dr. DICKSON—It gives me very great pleasure to-night to extend to the delegates and representatives of the Sabbath Schools of our fair province a very cordial welcome in the name of the Ministerial Association of Galt and its vicinity. I think I need hardly tell you that no words of mine would be adequate to express the high appreciation we have of the work that is being done by the Sabbath School teachers all over our province. Any attempt of this kind would be a very imperfect characterization of the work, but I think it would be unfair to my brethren who have made me their mouthpiece not to say this, that we regard the work of the Sabbath School teacher as being a great work; it is foundation and formative work, a work which, done upon the child in the earlier years of its life, lasts for ever. The children of to-day are the men of to-morrow, and those impressions that are made, perhaps feebly, on the child in the course of a few years, form themselves into mighty motives, and crystallize into fixed principles that become the moving and guiding forces of the lives of the young men and young women of our land. Then, this is a sound and solid work that is being done by our Sabbath School teachers, and that because it is employing the Bible. If there is anything of which we as ministers are proud it is that the Bible is loved and prized, and believed in by every teacher in every Sabbath School. I thank God to-day that wherever there is a shadow of infidelity, touching the Word of God from cover to cover, this shadow has not for a single moment fallen upon any Sabbath School—(hear, hear)—or upon any band of Sabbath School teachers. It was the Earl of Shaftesbury who once said on the floor of the House of Commons, when a great bill was being introduced for the education of the English people, that the Sabbath Schools of England had saved the coun-

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try. The Sabbath Schools of every country form one of the greatest factors for salvation. Then, again, I think I may say this work is a self-sacrificing work, it is an unselfish work, it is a work for which the only pay is in the love of the children, the liberating of them from the power of evil, and the bringing of them into living fellowship with the Lord. It is pre-eminently a work of love. I dare say some of you have heard that beautiful story of Gustave Doré. He was engaged one day painting the face of the Lord Jesus, and as he was busily engaged thus there came in a lady friend to visit him, and she was at once attracted, and stood gazing upon it, and he withdrew for a little into a corner and watched the face of the lady with keen appreciation all the time she was gazing upon the face, and when she turned round and looked at the artist she said, "Why is it that there is such an expression upon your face?" He said, "I was watching the expression on yours. I wanted to know how that face was affecting you, and I think you like it." "Yes," she said, "I do like it; I want to tell you what I have been thinking, that the man that painted that face of Christ could not but love Him." Gustave Doré said, "I do love Him intensely, and when I love Him more I'll paint Him better." I believe that the Sabbath School teachers are seeking through love to become more and more able to paint Christ to the children, that Christ shall become to them all in all. Then, in addition to that, I would simply say that this work is an essential work for the Church, for the country, for the world. The young children must be educated in the knowledge of the truth, and oh, how many children there are to-day who seem to be fatherless and motherless so far as education in the truth goes; and were it not for the Sabbath Schools they would receive no religious education at all. The Sabbath School is one of the golden links in the chain of agencies for the enlightenment of the mind of the youth, for their uplifting into the light of Christ's face, and for the winning of them to Jesus, and it is because you here to-night are engaged in this work, and represent schools engaged in this work, that we, ministers of Galt and its vicinity—I would not like to tell you the vicinity of Galt, it goes up to Ayr, it goes to Verulam, and it is stretching away down to Toronto—(laughter)—we the ministers of Galt and its vicinity extend to you to-night a most cordial welcome, praying that your visit to us may be full of blessing, full of comfort, full of joy from beginning to end. (Loud applause.)

The PRESIDENT—I would merely say in reply to that welcome, that it is exceptional to find a pastor who is not loyal and enthusiastic towards the Sabbath School, and it is exceptional to find a Sabbath School whose officers and teachers are not loyal and enthusiastic towards the pastor.

Rev. J. C. TIBB, Secretary of the Sabbath School Association, read the following letter of greeting:

"The Y. M. C. A. of Galt send greetings to the Sabbath School

Convention, and open to them their Reading Rooms and Gymnasium during their stay."

At this stage Mrs. Keyes sang very acceptably the solo,

"Just for to-day."

IMPRESSIONS OF THE INTERNATIONAL CONVENTION AT ATLANTA.

Rev. Dr. W. H. HINCKS, of Central Methodist Church, Toronto—The city of Atlanta, in the State of Georgia, is most beautifully situated for a gathering like the International Convention of Sabbath School workers. But in addition to its beauty of situation the history of the city of Atlanta, dating back some thirty years, made it a very interesting spot to visitors from the North. You remember that a little over thirty years ago that beautiful city was in the heart of the civil war; thirty years ago the North, under General Sherman, had practically burned the city to the ground, leaving it a black, smoking wilderness; thirty years ago some 42,000 Southerners had met in deadly conflict 104,000 Northerners, and after one of the bloodiest battles in human history 15,000 men were left dead upon the field, or wounded within a mile and a mile and a quarter of the Opera House in which the Sunday School Convention was to be held. So that in the coming of the Sunday School army once again into the city of Atlanta we have the North once again coming to the South, but the occasion was an occasion of deep interest to those of us from the North on account of the previous coming of the Northerners, and on account of the mighty work which, as delegates, we were engaged in.

This convention, Mr. Chairman, had a threefold unity: It was inter-denominational, it was international, and it was inter-racial.

Now, Mr. Chairman, there were two things that struck us first in landing at Atlanta, that made it immediately popular with different portions of the delegation. The first thing made it exceedingly popular with the ladies, and that was that no man in the city of Atlanta is allowed to spit upon the sidewalks on the streets. (Loud applause.) The first gentleman I spoke with in the city happened to be the Chief of Police, and he very kindly informed me of that fact. (Laughter.) The other good point was very popular with the gentlemen about Atlanta, and that was that the law of the State makes it obligatory for a lady to remove her hat in public assemblies. (Hear, hear, from the gentlemen.) Of course there were hundreds of fair daughters of the North with us who did not know this, but they were immediately asked, at the opening of the meeting, by the chairman, to remove their hats, which they did. It was wonderful how soon we felt at home. The opening of the convention was signaled by the singing of the American national anthem. I never knew until that night what it was that made the American people so passion-

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ately patriotic till I found out that they had stolen the melody of "God Save the Queen" and had put it to the words of their national anthem, "My Country, 'tis of Thee." (Laughter.) Oh, it made the hair stand to hear five thousand people practically singing "God Save the Queen" in the Southern States. (Loud applause.) It seemed to me, Mr. President, it was a prophecy of the time when Great Britain and the United States shall be one mighty Anglo-Saxon unit, not only in Sabbath School work, but in every civilizing agency on this earth. (Loud applause.)

The personnel of the Convention was very striking. The President whom we chose, as some of you know, was an ex-Minister of President Cleveland, Mr. Hoke Smith, Minister of Interior. Governors of States were among some of our best workers. I may say Mr. Smith is a humble teacher in one of the Sunday Schools in Atlanta. We met presidents of the railroads, Christian lawyers, merchant princes, carpenters, blacksmiths, butchers—all on the high democratic level of Sabbath School effort. The spiritual aristocrats, Mr. Chairman, of three countries met on the one high level of Christian equality and Christian brotherhood, the poorest man having as much right to speak in that mighty assembly as the wealthiest aristocrat in it. I like that element of the American convention.

Now, as you know, in the United States there are nine million negroes, so that the negroes were one of the factors of our convention, an inter-racial factor of that convention. I want to say, Mr. Chairman, that one of the most blessed lessons I ever learned was practically taught in connection with the negroes in that convention, as I considered, in answer to the power of prayer. A dispute had arisen—a dispute involving the election of the negro. It looked as if names were about to be voted down purely on account of their color. A prominent white-haired man expressed the sentiment of the South when he said: "We propose to live and we propose to die with the black man; they have seats for themselves in this convention, but we Southerners draw the line at sitting in the same pew with them." That expresses Southern sentiment. The material was indeed inflammable when the race question was launched upon the Convention, when you remember the horrible tragedy that had taken place on the Sunday preceding the opening of the convention. It might easily have wrecked the convention, but in the midst of the cumulative heat, heat without light, the heat of unholy anger, the heat of narrow racial prejudice, in the midst of the mutterings of coming thunder and probably lightnings, our glorious Jacobs rose up and raised his hands, and prayed, and he prayed that as we stood up around the open Bible we might be one. Mr. Chairman, it put me in mind of when the Messiah stretched His hands out over the waters and there was a calm: there came a blessed calm upon that convention. The knotty point was relegated to a committee. When the committee afterwards brought in its report it passed with absolute concord. I

learned there the power of prayer to unify men in the midst of a debate when strong feelings were aroused. (Applause.) The very presence of black men at that convention was a sign of progress which is not understood by us in the North, because there has been a deep feeling amongst the blacks, a feeling which many of their preachers have encouraged, that to co-operate with other denominations means in the long run disloyalty to their own denomination; and I want to say that the colored delegates themselves, by their kindly way of looking at things, helped to unify that convention in answer to that sweet prayer of Mr. Jacobs.

Then, the black speakers were probably some of the cleverest speakers. Mr. Maxwell, whom I would call the Plato of the black race of the South, said: "Look at nature; you see in nature all varieties of color," and he ran over the varieties of colors. "Now," he said, "why should not God have varieties of colors among men?" and then he said, "Your English poet was looking at a black man when he said:

"Full many a flower is born to blush unseen."

(Loud applause.) It was by this flexible geniality, as flexible as anything I have ever heard, and the quick-witted remarks of the colored delegation representing nine million of black brethren, that drew the sting, as it were, out of the ill-feeling that had sprung up in the Convention at the beginning.

I may say to the Primary workers, great prominence was given to your work, and great enthusiasm was shown when your work came up. The Primary unions were shown to be invaluable. From the time of their birth in the city of Newark, New Jersey, in 1870, right down to date, the Primary unions were shown to have reached a marvellous development. It was found—I may say it for the encouragement of small Primary unions—that probably the best unions in the entire federation had only five members, but the average was from five to thirty-five. There were a few little nuggets that dropped under the head of Primary work. One was by Mr. Jacobs. This was his introduction. He said: "I regard the teachers of the Primary classes as the guardian angels of this republic. Lift your hats to them, gentlemen, when you pass them." You cannot tell the effect of that on that large audience, and he said it so slowly that every word would find its lodgment. And another, and it did strike me forcibly, "You can never press back a full-blown rose into its bud again"—and I thought there was a profundity of teaching in that—"and, therefore," she said, "culture the bud very carefully." (Hear, hear.)

Great prominence was given to the Cradle Roll. The Cradle Roll is the enrolment of the babes as soon as they are born almost. One father called up the Sabbath School secretary in his office, and he said, "Enroll my little daughter Dorothy; she is just nine hours old."

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What does that mean? It sounds very foolish to us at first, until we dig down into it. We find that a certificate is given to that mother, and is preserved in the family, that when only nine hours old, when only twenty-four hours old their baby was enrolled in a certain Sabbath School. In one Sabbath School there were 253 babies on the roll in the month of May last year. What is the practical benefit of it? It is this: Each baby is visited, and every baby has a mother, and in visiting the baby you are visiting the mother, and when it is her first baby her whole nature is so impressible, and the kindly visit from the Sabbath School to the baby and the baby's mother forms the connecting link between school and home, between church and home, between the outside world and the loneliness of the young mother, and many a mother has been brought to Jesus by being interested in her baby. It seems sentimental at first, but it is a most important lever for good. Birthday cards are sent out from the school every birthday, so that the child comes into the school from the earliest infancy.

Dr. Potts was elected as the Chairman of the International Lesson Committee, and his great speech before that convention will be remembered in the Sunny South during the whole of the present generation of Sabbath School workers. Brother Redditt, too, did us great credit. He led an heroic charge—a forlorn hope to some extent—to secure the convention for Toronto. He failed, it is true, but he failed with bullets in the front, and because Denver had sent forth a Macedonian request, and that is where we will go for the next convention.

I have just a few anecdotes—the colored ones first. Mr. Maxwell said: "Men should have more taffy while they lived and less 'epitaphy' when they die." One man described the characteristic sermon of the South, that is, the colored man's sermon, in one sentence: "It is a meteoric dash from earth to glory;" and you saw the whole thing just in an eye-glance. One of them said, "About all the original things I know I learned from other people." (Laughter.) Mr. Jacobs wished to pay a great compliment to that little territory Oklahoma, and this is the way he did it: "God skimmed the whole Sabbath School pan, and then he poured the cream into Oklahoma." A little woman in the gallery represented Oklahoma, and he made the entire audience rise and snake their handkerchiefs to this little woman. One remark about Virginia and I will sit down. The State of Virginia had somehow ceased to come under the mesmeric power of Mr. Jacobs; \$24,000 dollars were subscribed within two hours. The State of Virginia for some years had backslidden, and had given nothing, but someone stood up to the right and said, "The State of Virginia this year will give so many dollars." Mr. Jacobs said like a flash, "Friends, I believe in the resurrection of the dead"; but the words had hardly left his lips, showing the versatility of the audience, before a man finished with "and the life everlasting." They thought they should go on from grace to grace and strength to strength.

The audience then rose and sang,

“Work, for the night is coming,”

after which Mr. DeMill favored the Convention with the solo,

“One sweet day.”

The PRESIDENT—Speaking in round numbers, there are about a quarter of a million Sabbath Schools in the world. Multiply that by ten and you have about two and a half million teachers and officers. What an army! Multiply that by another ten, and you have twenty-five millions. There are then, roughly speaking, in the world, 250,000 Sabbath Schools, 2,500,000 teachers and officers, and 25,000,000 scholars, teachers and officers in that great army of peace. Of that 25,000,000, about 12,000,000 or 13,000,000, or about half, are to be found in the United States, and about 10,000,000 in Great Britain and her colonies, and the other two or three millions are scattered over the world. So you see our Sabbath School system is Anglo-Saxon, British-American, or American-British. We have on the platform to-night Mr. Marion Lawrance, General Secretary—(loud applause)—over whose appearance here we are all satisfied and delighted.

THE NEW CENTURY'S DEMAND UPON THE SABBATH SCHOOL.

Mr. LAWRENCE—This century that we are rounding off has been the Sabbath School century, the Bible study century; it is the century that has witnessed the birth of more institutions and movements than all preceding centuries combined. It has witnessed the birth almost of the Sabbath School, not as Robert Raikes started it, but the modern birth, the second birth, and the birth which gave us the Sabbath School about as we have it to-day, which is very, very different from the Sabbath School that Robert Raikes had in mind, grand as that was. I think we may look ahead a little and get some views into the future, and in order to do so we ought to look back over just a few years. I am not very much given to looking backward. I believe one man, Edward Bellamy, made a fortune out of looking backward, but most of us are like a certain woman in the Old Book, and all we will get for looking back is just making our salt, that is all. (Laughter.) We need to study the movement of the modern Sabbath School during the last twenty-five or fifty years in order to get the cue of what the next century is to demand. This is a movement that has done more to popularize the Bible and put the Bible into the hands of the people than any other movement. To-day the Bible is the most popular book on earth. There are more Bibles sold every year than of the seven largest popular books combined. That is true in the United States, and I presume it is true here.

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(Applause.) There are sold in the United States and British possessions every year an aggregate of about six million copies of the Word of God. Delegates to the World's Convention in London, England, last year saw a sight that no one could see anywhere else, or under any other circumstances, and that was the sight of 350 Bibles ranged side by side upon one shelf, and no two of them printed in the same language. That cannot be said of any other book. The Sabbath School is largely responsible for this.

A little glance backward and we find this record has been made. These figures are authentic in the United States, and I do not doubt they are true here. They have the impress of the United States census-gatherers, and Dr. Carroll's signature is above them. Out of every 100 who join the Church 80 come from the Sabbath School. Do you know, dear friends, I am tired and weary of reading in our denominational papers statements like this: "We have had a gracious revival, and fifty members have been taken into the Church, and forty of them are heads of families." I would rather read forty of them are children under twelve years of age. (Applause.) It is a grand thing to save a soul, and I believe in trying to save souls where the head contains grey hairs. I believe these grey-haired sinners are a trophy of the saving power of Jesus Christ; but while it is a grand thing to save a soul, it is a grander thing to save a soul plus a life, and that is what you do when you save a child.

The Sabbath School has been the discoverer and developer of Christian workers. Mr. Moody says he got his inspiration for soul-winning in the Sabbath School, and many of these young men and women go out of our Sabbath Schools and become evangelists, Sabbath School and Church workers, Y.M.C.A. workers, and Christian workers in ever department.

That great writer, Ian Maclaren, was in our city of Cincinnati some time ago, and he was asked by Mr. McCrae, a newspaper man, "Mr. Watson, what in your judgment is the greatest agency for good in our country, as you, a foreigner, look upon it?" Mr. Watson for a time was silent. Presently he said, "It is the Sabbath School." That was the testimony of a great man.

The first demand is that *we have a better understanding of what the Sabbath School ought to be and do.* This means that the Church itself shall have a better understanding of what the Sabbath School is. We are not to regard the Sabbath School as a separate institution, we are not to regard the Sabbath School as the children's church, nor as the nursery, for, dear friends, the child idea that is connected with our Sabbath School work to-day is the millstone around our neck which is doing more to draw us back, to hinder our movement, than anything else. I would like to make a prophecy here, and I am not Elisha or Elijah: The thing that would do the Sabbath Schools of the Province of Ontario more good than any other one thing would be for the adult church members that are not now in it to report for

duty next Sabbath. (Applause.) I believe it would solve more problems than anything else. You would not hear, "How are we going to hold our young men?" I will tell you, though. Build a wall of fathers between them and the door, that will hold them. The Sabbath School is the Bible studying and teaching service of the church ; it is not a separate institution.

The second demand is this : That since the Sabbath School is the service of the church, *all of the church will be there, and the century will demand that they be there.* That is in the air already, and we are beginning to see it now. I know one Sabbath School in the city of Toledo, and it is not mine either, where every single member of the church is in the Sabbath School. Dear friends, it can be done. In our own Sabbath School we have all the church members but fifty-four, and our church enrolls 429 members. A great help to this end is the cradle roll, to which reference has been made to-night. That cradle roll is a wonderful thing. It has come to stay. Someone may say, "But the children don't know anything about it, nor are they able to read the notices sent to them in their own name." But the father does, and the mother does, and every time you pat a child on the head the mother smiles, and a great load rolls off the heart, and the father grows about an inch. (Laughter.) The baby is the key that unlocks the door. Then we have the Home Department. It will take the Sunday School to them. So from the cradle to the grave we cover the whole territory, and there is absolutely no excuse for anybody not belonging to the Sabbath School now.

The third demand will be, that, since it is the Bible studying service, all who attend who can read at all, will have the text-book with them, and *everyone will have their Bible brought from home, not one furnished by the School.* It can be gotten there.

The fourth demand : Since it is the studying service the *equipment will be adapted to the school idea.* The Sabbath School building will not be a church building, but a building made and adapted for its special use, with rooms suitable for the different departments, and with those qualifications which are described by the *Sabbath School Times* as separateness and together-itiveness.

Then, the new century will demand *teachers who are especially equipped and trained for the purpose, and will permit no others to teach.* We are going to have trained teachers for our purpose, and none will be teachers in our Sabbath Schools who do not hold a certificate that declares they have passed their Normal examination and are especially qualified in that particular at least, and that certificate will have upon it the stamp of the inter-denominational organization that is represented by this meeting here to-night. Do you know, there is a great deal of ignorance in our Sabbath Schools with regard to the Bible, among our teachers. I remember about a Sabbath School teacher who was asked if he could tell any relation between

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the Old Testament and the New Testament—anything that connected the one with the other. He said: "I cannot think of anything now except that Peter cut off the ear of Malachi the prophet." (Laughter.)

The sixth demand of the new century will be this: Since these teachers must be trained in the school and from the school and by the school and for the school there must be *somebody to train them*. I know of one Sabbath School in Ohio—and it is not one that I have anything to do with—that has an officer called "Instructor of Teachers." That is good, if it is possible to have such a man, but there is a man that is always in the church, that ought to be qualified for this particular work, and that is the man that does the preaching, and he is the man that ought to, under ordinary circumstances, fit these teachers for their work. I want to make this plain: There is a movement among the ministers of the United States, and it ought to be world-wide, in which the ministers are rising up and demanding that there shall be a little change in the minor courses of instruction. As I heard one minister say, even if it causes us to have a little less systematic theology, let us have a little more practical Sabbath School work in our seminary training. The other day in the city of Pittsburg I was present at a meeting of seven thousand Presbyterians, and this resolution was passed, showing the movement and what it means:

"Whereas, there is an urgent need for better teaching in our Sabbath Schools, and such teaching can be secured only by having teachers who are better qualified; and whereas, the present low grade of teaching in so many schools is due largely to the absence of Normal training classes and teachers' meetings; whereas, the absence of these training classes and teachers' meetings is usually because of the absence of competent people to lead them; therefore, be it resolved, that in order that the ministry of the church may become more efficient in Primary Sabbath School work and better qualified to conduct Normal classes and teachers' meetings with a view to elevate the standard of teaching in our Sabbath Schools, provision be made in our theological seminaries for lecture courses covering these various subjects until such a time as chairs on Sabbath School work and Bible Normal training are established." That emanated from the ministers themselves.

The seventh demand—the Sabbath School *will be managed as efficiently as a bank*; that it be organized like a bank is organized, or like any successful business is organized; that it be officered in the same way, and that it be carefully graded. The superintendent will be a paid officer, giving his whole time to it; and, in addition to that, there will be also a visitor and missionary, and these two under the direction of the pastor.

Eighth. Since it is a school it will be demanded that the *learning shall not be confined to the Bible lessons*. There will be supplemental work; the very best reading furnished by the very best libraries, there will be social life grandly developed, and the century that is before us will demand of us a fully rounded-out life.

The ninth demand. Only those will be permitted to work in it as teachers whose lives and characters stand four-square with the world, and whose example and teaching are parallel. Do you know this is one of the weakest points in many of our Sabbath Schools to-day, that the scholars know that some of us are not leading the lives we ought to lead. One boy said, "I do not take much stock in my teacher any more." Another boy said, "Why?" "When you add him up there is nothing to carry." Do you know what that meant? I tell you, dear friends, there is something more important in a teacher than the mere imparting of instruction; it is being what you want your scholars to become. (Loud applause.) The gospel of the Lord Jesus Christ enters the human heart not so much by words as by wedges, and the thin edge of that wedge is the life, and the teacher's highest office is to be a friend rather than an instructor.

The future century will demand results. We are not to set up a machine to see the wheels go round: if it won't grind corn we must get another machine. We want results—results in a higher type of life, results in an enlightened few, results in Bible knowledge, results in crowded churches; and the Sabbath School of the future will produce the results in consecrated life dedicated to God, and the Sabbath School is going to unlock this problem of the future, and the church of the nineteenth century has its hand upon the key which will open the twentieth century upon a grander movement in this Bible-studying service than any man or woman ever dreamed about. (Loud and continued applause).

The meeting then closed, Rev. Dr. HINCKS pronouncing the benediction.

WEDNESDAY MORNING, OCTOBER 25th.

The meeting was opened with devotional exercises, led by Rev. H. P. WHIDDEN, B.A.

REPORT OF GENERAL EXECUTIVE.

The General Executive Committee of this Association begs to report to the Provincial Sabbath School Convention as follows:

MEETINGS.

1. In addition to the regular meetings of the General Executive, your Central Executive, to which is referred a large part of your business, has held during the year *thirteen* regular meetings with an average attendance of *twelve* members. Various sub-committees have held separate meetings, as follows: Finance Sub-Committee, *ten* meetings; Primary Sub-Committee, *four* meetings; Normal Sub-Committee, *two* meetings; Home Department Sub-Committee, *two* meet-

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ings ; Organization Sub-Committee, *six* meetings, and Missionary Supply Sub-Committee, *two* meetings.

FINANCE.

2. The ends we have in view need the means with which not only to initiate the ends, but also to finish the beginnings, and one of the most important of these means is consecrated money. We closed the year '97 and '98 with an adverse balance of \$345.00, upon which we commented with an undertone of regret, but yet with an uplook of stronger effort. We closed this year with a smaller adverse balance of \$125.00, so that we have overtaken part of the lost ground of a year ago. We are thankful for the increased contributions from the counties, schools, and personal subscriptions the past year, amounting to \$413.00, and for the increase in the contributions from such sources in the city of Toronto, amounting to about \$104.00. We regret, however, that there has been no increase in the amounts contributed to the funds of the Association from the cities outside of Toronto, and would therefore respectfully recommend that special efforts be made under the direction of the new secretaries about to be elected to increase the contributions from those cities, and, if possible, secure an annual contribution from each school in those several cities. When we consider the uncollected, but yet good, assets amounting to \$316.00, we reflect upon the great possibilities that lie around us, and that somewhere our stakes are not so strong as they might be, and our cords are not so far stretched as they should be. The Lord's work still goes on and the Lord's money will be found for its doing, although some of it may still linger in treasuries cobwebbed over with not a little apathy, or held by hands which have not responded with that haste which the King's business demands. We must not bring our front line back, but we must bring our constituents up to our front line.

NORMAL DEPARTMENT.

3. Our Normal work was entered upon in 1893, and a Normal secretary appointed in obedience to a resolution to that effect by the Convention in 1893, and it may now be profitable and interesting to compare the work for the six years that have since elapsed :

YEAR.	FIRST YEAR.		SECOND YEAR.		
	WROTE ON THE NEW TESTAMENT.	WROTE ON TRAINING.	WROTE ON THE OLD TESTAMENT.	WROTE ON TRAINING.	DIPLOMAS ISSUED.
1894	29	23	..	..	..
1895	19	13	13	14	13
1896	13	7	18	14	13
1897	19	5	6	4	6
1898	37	29	5	4	..
1899	22	21	22	21	18

Our examinations are conducted with the greatest care, which entails a large amount of work, as we have determined to maintain a high standard, so that our diplomas may be valued as evidence of real work and merit. The gratitude of the Association is again due to the examiners who have so freely given their talent and time, thus rendering it possible for us to keep the work at such a degree of excellence.

The Rev. P. K. Dayfoot, M.A., of Port Hope, and W. F. Chapman, Esq., M.A., one of the Public School Inspectors of Toronto, set the questions and examined the papers for the second year, and the Rev. J. McDuncan, B.A., B.D., of Woodville, and Rev. H. F. Thomas, M.A., of Toronto, performed the like duty for the first year, while the Rev. H. Caldwell, Rev. Wm. Herridge, Mrs. P. S. Haney, H. S. Blair, M.D., D. Campbell, Esq., E. J. Palmer, Esq., D. A. Scroggie, Esq., Rev. W. A. Bradley, F. B. Holty, Esq., F. Blair, Esq., Mrs. J. Laird, James Taylor, Esq., Rev. R. C. Parson, Mrs. T. B. Trimble, Rev. James Murray, Rev. George J. Craw, F. B. Prior, Esq., Rev. John McNair, and Rev. W. Reid formed efficient presiding examiners.

As there are now some fifty graduates from our Normal Course, your Committee recommend that these graduates be used as the nucleus of further and better organization, so that every part of our Province may be brought into touch with this work. It is recommended that there should be a Normal Class for the training of teachers instituted in every school, as one of the classes of the school, as far as possible, and that a Normal drill be a part of the programme every Sunday in every school where possible. It is also recommended that a county Normal superintendent be appointed for each county, as far as possible, and that they keep in touch with the Provincial Superintendent, whom we recommend to be appointed by this convention for the whole work. It is also recommended that copies of our new Syllabus be distributed to every delegate at this convention.

ORGANIZATION.

4. This important matter continues to exercise the attention of your Committee. They read with much regret the following extract from the report of Mr. General Secretary Day: "Lincoln remains unorganized, and for want of needed attention the hard-won organizations of Bruce, Grey, Leeds and other counties have lapsed, whilst several of our leading county organizations of five years ago are all but extinguished from the same cause." Your Committee earnestly pray for present ground to be at least retained and lost ground to be regained, and urge more efforts to be put forth in that direction. The co-operation of ministers and local workers in these counties is strongly called for. It was much to be regretted that the unexpected illness of Professor Hamill so seriously handicapped his efforts that

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he was unable to be present at all of these meetings. The officers of the Association and other Sabbath School workers ably assisted or supplemented his efforts.

DUTIES OF OFFICERS IN RELATION TO THE EXECUTIVE
AND INTER SE.

5. Your Committee, although charged by you with the responsibility of electing a successor to Miss Munro, accepted, however, only a partial responsibility and appointed the Rev. J. C. Tibb, so long known as an active and energetic officer of the Association, to the office of Corresponding Secretary for the months of September and October. This vacancy opened up a question as to the future relation between the Executive Committee and its officers, and of its officers *inter se*, which has given, first, your Central Committee and thereafter your General Committee a more than ordinary measure of consideration and anxiety. The result is set forth in the following :

(1) There shall be two secretaries of the Provincial Association, who shall be named respectively the General Secretary and the Associate Secretary.

(2) These officers shall be subject to the General Executive Committee, and in the interval between meetings of the General Executive they shall be subject to the Central Executive (whose province is to carry out such instructions as the General Executive Committee shall direct), the chairman being its representative.

(3) So soon as the duties of the office require it, the Central Executive shall employ a clerk who shall be a stenographer.

(4) The General Secretary shall have charge of the work upon the field, and in the office he shall plan and suggest by and with the advice and consent of the General and Central Executives, reporting his work and presenting his plans at the regular meetings of the Executives. The Associate Secretary shall be under the direction of the General Secretary, and perform such work upon the field and in the office as shall be determined upon from time to time.

(5) Files shall be provided for each department of work, on which all official records shall be kept for the use of the office and officers.

(6) The Departmental Sub-Committees shall have fixed times of meeting, as in the case of Central Executives, that the secretaries may be present to aid and co-operate with them, always providing that in cases of urgency these conditions be not pressed to the injury of the work.

(7) The General and Associate Secretaries, with the President of the Convention, the Chairman of the Executive and the Treasurer shall be *ex-officio* members of all committees.

PRIMARY.

6. This department continues to keep up its special work. At all of Professor Hamill's meetings much of the time was spent in the interests of Primary work, to the great benefit of the department. The Primary unions already established need constant vigilance so that there may be no falling by the way. Your Committee is very pleased to report that many of them are in a most vigorous and flourishing condition. We feel it a present duty to re-emphasize the importance of Primary work as a department of our Sabbath Schools since it is fundamental to every other department, and forms a large proportion of our schools. It is conservatively estimated that about one-quarter of all in attendance in the Sabbath School are in the Primary classes. It is recommended that as early as possible an honorary superintendent of Primary work be appointed by the Executive Committee, who will be a duly recognized officer of the Association, and have charge of this work throughout the Province. It is further recommended that a representative of Primary work be appointed by each county organization to facilitate the gathering of statistics of this department, and to co-operate with the Superintendent of Primary work in the organization of Primary unions wherever practicable. We are glad to report that the Committee of Primary work of the Central Executive purpose issuing Leaflet No. 3 shortly after the Convention rises.

HOME DEPARTMENT.

7. This department, under the able guidance of its chairman, Mr. William Hamilton, has added to the scope of its work by inaugurating a house-to-house visitation, that is to say, an organized and systematized Church and Sabbath School census, as to attendance at Sabbath School and religious ordinances and denominational preferences. After full inquiry as to the method of working out this plan, Ward No. 1 of the city of Toronto was selected as a field for its practical operation, and with the help of about two hundred workers, on Tuesday, the 17th day of October, and some following days the ground was covered and the work accomplished. The results, when fully tabulated, will amply justify the experiment; but that is not the whole of it, because this systematized inquiry will present excellent opportunity for establishing and following up Home Department work by the distribution of its literature and the establishment of its principles. In this connection it is recommended that a supply of special literature bearing upon the project of house-to-house visitation, published by Mr. Hugh Cork, Superintendent of House-to-House Visitation for Pennsylvania, be ordered for distribution. The Home Department Committee have also promoted their special work, and that has been evidenced by inquiries and the distribution of general literature bearing upon that work. It is to be regretted that the

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various denominations have not taken up the work in their Sabbath School departments systematically. The Methodist Church is the only one which has so done. In the Conferences at Toronto, London, Hamilton and Bay of Quinte, lying within Ontario, the Home Department membership has increased during the last year from 4,232 to 6,404, showing an increase of about *52 per cent.* The following recommendations are made :

(1) That schools everywhere be earnestly enjoined to organize such departments.

(2) That every city, town and county Association be requested to appoint some competent person, whose duty it shall be to promote Home Department work in his or her jurisdiction, and that the Central Executive be requested to send a special communication making this request known, and furnishing necessary literature if desired.

(3) That we repeat the policy adopted last year, appointing some person or persons from each denomination not having already officially recognized and adopted the Home Department as a part of their denominational machinery, to agitate in their respective church courts, and through their denominational papers for such official recognition and adoption ; also that all members of Presbyteries and such like religious bodies be requested to send in petitions to their higher administrative courts making similar requests.

(4) That the following gentlemen be appointed to represent our work in harmony with the foregoing : In the Presbyterian Church, Rev. Mr. Frizzell and Mr. John A. Paterson ; Baptist Church, Thomas McGillicuddy, Esq. ; Congregational Church, C. J. Atkinson ; Church of England, Rev. W. T. Johnston (East Zorra) ; Evangelical Association, Rev. J. M. Wagner (Toronto) ; Christian Church, J. L. Leary ; Society of Friends, Elias Rogers (Toronto).

(5) That house-to-house visitation, as a foundation for Home Department work, and as a means of reaching the neglected fringe of both Church and Sabbath School constituencies, is of such vital and practical importance that we recommend its adoption in every community.

(6) That such action be taken respecting a superintendent of Home Department work as will harmonize with the action of the Executive regarding Normal and Primary work.

MISSIONARY WORK.

8. In obedience to the instructions given at last convention your Committee proceeded in the early summer to prepare for a missionary campaign, and followed up a systematic and vigorous mobilization of our Sabbath School forces in the districts of Thunder Bay, Algoma, Nipissing and Parry Sound. The general officers in these battalions were the Revs. C. J. Dobson, R. J. M. Glassford, J. J. Redditt, R. Burns and Mr. R. W. Clarke. Much gratitude is due to these

gentlemen for their devotion and kindness in giving up so much of their holidays to the advancement of Sabbath School interests in the New Ontario, and thus seeing that her spiritual and educational interests kept apace with the growth of her material prosperity. Full details of this campaign will be presented to the Convention.

9. One of the most notable events of the Sabbath School year was the Atlanta International Convention, which met last April. The delegates who attended that convention spoke of the interest and enthusiasm that characterized all their meetings.

10. We deeply regret the resignation of Miss Munro from the office of Corresponding Secretary. Your Committee carefully carried out the instructions you gave to them at the May meeting, and presented Miss Munro with an engrossed address in testimony of your appreciation of her past services.

All the recommendations herein contained are sent forward in the usual way to the incoming Executive.

The years of our Association's life are increasing. It is now *forty two years* since the first Provincial Convention. She is advancing in years, and we believe in vigor of action and spirituality of purpose. "May the dew of immortal youth forever sparkle on her brow!" The mill will never grind with the water that is past, and, therefore, whatever vigor the Christian men and women have shown in this year, or in the past years, we are called upon for yet fresher efforts and a more continued endeavor, so that the cross of Christ may still be glorified, and the little child may still be "set in the midst."

"God be thanked, that the dead have left still
Good undone for the living to do ;
Still some aim for the heart and the will,
And the soul of a man to pursue."

All of which is respectfully submitted.

JOHN A. PATERSON,

Chairman, on behalf of the Central Executive Committee.

Dated this 21st day of October, 1899.

GENERAL SECRETARY'S REPORT.

N.B.—Inasmuch as the substance of this report was embodied in that of the General Executive, which was presented to the Convention (see p. 44) it was decided, at the suggestion of the General Secretary, to use the space for the fuller insertion of Convention addresses of great practical value to delegates.

SU

SECTION

EASTER

Frontenac
Glenora
Haliburton
North

Lennox

North

North

Prescott

Prince

Stormont

Victoria

Belleville

Kingston

Ottawa

WESTERN

Brant

North

East

East

Haldimand

Halton

Huron

Lambton

Norfolk

Oxford

Perth

South

Waterloo

Welland

Wellingburg

South

East

North

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Guelph

Hamilton

London

Toronto

NORTHERN

Muskoka

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PROVINCIAL

INTERNATIONAL

To

Committee
Conventions
New Org
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Letters

SUMMARY OF GENERAL SECRETARY'S FIELD WORK.

SECTIONS OF THE FIELD VISITED,	CONVENTIONS.		S. S. Anniversary Services.	Sabbath Schools Visited.	Sabbath School Addresses.	Sabbath School Sermons.	Mass Meetings of Young People.	Normal Institutes.	Sabbath School Conferences.	S. S. Question Drawers Answered	Teachers' Study Meetings.	General.	Total.	
	Committee Meetings.	Co. Tp.												
EASTERN ONTARIO—														
Frontenac .....	..	..	3	..	..	2	1	..	..	..	..	..	3
Glengarry	1	..	..	..	1	1	1	..	..	1	1	..	4
Haliburton	1	..	..	..	3	..	..	3	..	1	1	..	5
North Hastings	1	1	..	..	3	..	..	3	..	1	1	..	8
Lennox and Addington ..	1	2	..	..	7	4	2	3	..	6	..	..	22
Northumberland	1	1	..	..	3	..	1	1	..	..	..	..	6
North Ontario	1	..	1	..	4	3	1	1	4	1	..	..	14
Prescott .....	..	1	..	..	..	..	..	1	..	..	1	..	2
Prince Edward	1	4	..	..	4	2	..	3	3	3	..	1	16
Stormont .....	..	1	..	..	2	..	..	..	2	..	..	..	4
Victoria .....	..	1	..	..	..	..	..	1	1	..	..	..	2
Belleville City	1	..	..	..	1	..	..	..	1	..	..	..	2
Kingston City	1	..	..	..	1	..	..	1	..	1	..	..	3
Ottawa City .....	..	1	..	..	..	2	1	..	..	1	..	..	4
WESTERN ONTARIO—														
Brant .....	..	1	..	..	1	..	..	1	..	..	..	..	2
North Bruce	1	..	1	..	1	2	1	..	..	..	..	..	4
East Elgin	1	2	..	..	4	2	2	1	1	1	..	..	10
East Grey .....	..	1	..	..	1	..	..	1	..	1	1	..	4
Haldimand	1	1	..	..	1	..	1	1	1	1	..	..	5
Halton	1	..	1	3	2	3	6	1	2	..	2	..	16	
Huron	1	1	..	..	6	..	1	..	1	..	..	..	8
Lambton .....	..	2	..	..	2	..	..	2	..	2	..	..	6
Norfolk	2	..	1	2	16	5	4	4	..	1	3	..	33	
Oxford .....	..	2	..	..	2	..	..	2	..	..	1	..	5
Perth .....	..	2	1	1	2	1	3	3	..	1	..	..	10
South Simcoe	1	1	..	..	3	..	1	..	..	..	..	..	4
Waterloo .....	..	1	..	..	1	..	..	1	..	1	..	..	3
Welland .....	..	..	1	..	..	1	2	..	..	..	..	..	3
Wellington .....	..	1	..	..	..	1	..	1	1	..	..	..	3
South Wentworth	1	1	..	..	3	..	..	..	..	2	1	..	6
East York .....	..	..	2	1	1	1	1	..	..	..	..	..	3
North York .....	..	1	..	..	1	..	..	..	..	..	..	..	1
West York	1	..	1	..	1	2	1	..	..	..	..	..	4
Guelph City .....	..	..	1	..	1	..	2	..	..	..	..	..	3
Hamilton City	1	..	3	..	2	2	6	..	1	..	..	..	11
London City	1	..	..	1	3	2	..	..	2	..	..	..	7
Toronto City	2	..	2	1	1	3	6	..	..	..	..	1	11
NORTHERN ONTARIO—														
Muskoka	1	..	..	..	..	..	..	..	..	..	..	..	1
East Parry Sound .....	..	1	..	..	1	1	..	1	..	..	..	..	3
PROVINCIAL														
.....	40	..	..	..	2	..	..	1	2	..	..	..	5
INTERNATIONAL														
.....	11	..	..	1	..	10	3	4	2	6	..	..	25
Totals	57	21	41	19	9	96	43	48	37	29	25	11	2	291

SUMMARY.

Committee Meetings Attended	57
Conventions	66
New Organizations Constituted (County, 1; Township, 8)	9
Sabbath School Anniversary Services Conducted	19
Sabbath School s Visited during Session	9
Miles Travelled	14,500
Letters Written	about 600

REPORT OF THE CORRESPONDING SECRETARY.

The work of the office this year has been more exhaustive than of any preceding year owing to the greater amount of work entailed upon it by the special effort in the cities as well as the continuance of the mission work.

The financial result of the work expended on the cities has not yet been manifest, and it is apparent that if we are going to secure their assistance financially other means must be used.

There are several classes of work entrusted to your office secretary. One, and the least exhaustive, is the strictly manual work such as sending out circulars, overlooking proofs, preparing programmes, keeping minutes, etc., etc. Another phase of the duties is attention to visitors enquiring in regard to the various sides of our association life, and these are largely from the city.

This is a continually increasing class and it seems to your Secretary should be assiduously cultivated so that our office may be the centre of the Sabbath School work of our metropolitan city. Home classes, Normal work and Primary looking for help and counsel from us. This we should be willing and able to give if we are to be justified in receiving their contributions.

A third phase of duty, and perhaps the most lucrative, is the financial. Your Secretary makes continuous appeals to our constituency through the mails in order to secure the contributions from outside and personally canvasses the city yearly. It may be urged that too much attention is given to Toronto. It should be remembered that one-tenth of the population in Ontario is contained therein and from one-fifth to one-third of our total income derived therefrom. To neglect in any way this important centre would be suicidal to our best interests.

We can only hold our city constituencies by showing our willingness and ability to minister to their needs. This evidently cannot be done by spasmodic conventions, as was amply proved last year; for the effort made brought no such financial returns as would justify a repetition of the expense incurred.

The past secretary retained the lead of the Primary work until she resigned her position, and there has been general expressions of regret at the loss sustained through her resignation, a regret which is very generally concurred in by all those who have been brought in contact with her during her term of office.

The following is a summary of the clerical work of the year :

Letters received	894
Postals "	438
Miscellaneous parcels	158
Total received	1490

General letters written	636
Circular letters sent (<i>re finances</i>)	722
Postals sent	802
Parcels of miscellaneous circulars.....	925
Newspaper notices	33
Home Class parcels	85
Normal Class parcels.....	220
Reports	1807
Express parcels	7
Provincial Convention programmes (with Normal circulars enclosed).....	2800
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Total pieces sent out	8037
Business callers received.....	520
Business calls made	250
Committee meetings (with attendant work).....	51

Included in the above there have been counted and mailed: Home Class Circulars, 3,100; Home Class Cards, 2,500; Home Class Envelopes, 3,000; Primary Leaflets, 250; Reports of Officers, 550; Statistical blanks, 5,650; Normal Circulars, 3,100; Normal Text-Books, 378; Circulars *re* Toronto's invitation to International Convention, 500; Circulars *re* Finances, 200; Notices to Half-yearly Meeting, 200; Programmes of Prof. Hamill's Meetings, 4,000; Reports, 1,807; Hymn Books, 70. Total, 25,505.

¶ The supervision of the programme, the correspondence connected therewith, the manifold details of other convention work, along with exacting financial duties, have kept your corresponding secretary fully occupied up to the very moment of convention.

JESSIE A. MUNRO, } *Cor. Secretaries.*
J. CAMPBELL TIBB, }

REPORT OF THE TREASURER.

The Treasurer in account with the Sabbath School Association of Ontario for the year, October 16th, 1898, to October 15th, 1899.

Oct. 16th, 1898—	
To Balance from last year	\$6 81
To proceeds of Peterboro' Convention	143 82
To County and other Associations on account of arrears	
Carleton 1897-98 (no pledge for 1898-99.)	\$5 00
Durham East 1897-98	14 50
Grenville "	30 00
Haldimand "	15 00
Hastings South " (additional pledges).....	11 30
Lennox and Addington 1897-98.....	16 50
Oxford 1897-98.....	25 00
Simcoe South 1897-98	10 00
Wentworth South "	17 42
Hamilton, W. Bale, pledge of 1896-97	5 00
Toronto Sabbath Schools :	
Olivet (C) \$5.00, Zion (C) 5.00, St. Paul's (M) 5.00,	
Broadway (M) 10.00, Yonge St. (M) 10.00, Gerrard	
St. (M) 2.00, Trinity (M) 5.00, Berkeley St. (M) 5.00,	
Duchess St. Mission (P) 5.00, N. Congregational,	
20.00. (Not included in total).....	72 00
	149 72
TO COUNTY ASSOCIATIONS, ETC., FOR 1898-99.	
Algoma District :	
Fort William, collection on account of Mission Work	\$3 38
Schreiber	2 50
White River	1 10
Sudbury	3 45
Warren	2 05
Schreiber Y. P. S. to Association	5 00
	17 48
Brant :	
Sunday School Association	32 50
(No pledge for 1898-99.)	
Bruce East	
Bruce West :	
I. G. Murdoch	5 00
Bruce North	10 00
Carleton :	
(No pledge for 1898-99.)	
Dundas :	
W. T. Smith, Chesterville	2 00
Rev. J. M. Kellock, Morewood	2 00
	4 00
(Unpaid pledge of 1898-99, \$40.)	
Durham East :	
(Arrears, \$14.50 ; pledge of 1898-99, unpaid, \$50.00).	
Durham West :	
Sunday School Association	40 00
Miss E. Howard, Blackstock	1 00
	41 00

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Dufferin :		
Sunday School Association		\$40 00
Elgin West :		
Sunday School Association	\$20 00	
Aldboro' Township for Mission Work	12 00	
	<hr/>	32 00
Essex		
Frontenac South :		
Sunday School Association		5 00
Frontenac North :		
Individual Schools		2 05
Grey East :		
Collingwood Township (on pledge)	5 00	
St. Vincent and Meaford Townships (on pledge)	5 00	
Sunday School Association	5 00	
	<hr/>	15 00
(Unpaid balance, \$5.00.)		
Grenville :		
A. D. Van Camp, Cardinal		1 00
(Pledge of 1898-99, \$30.)		
Glengarry :		
Sunday School Association		20 00
Haldimand :		
On pledge		41 00
(Balance unpaid, \$33 + \$9 = \$42.)		
Halton :		
Rev. J. Fennell, Georgetown	2 00	
Miss Wass, Oakville	10 00	
W. V. Hopkins, Burlington	5 00	
Sunday School Association	85 00	
	<hr/>	102 00
Huron :		
Knox Sunday School, Goderich, on pledge	5 00	
Sunday School Association	55 80	
	<hr/>	60 80
Hastings South :		
Sunday School Association		30 00
Hastings North :		
Rev. J. L. Johnston, Marmora	1 00	
J. E. Godson, Tweed	1 00	
Special, Wellman Corners Methodist Sabbath School	1 00	
Sabbath School Association	30 00	
	<hr/>	33 00
(Unpaid balance, \$30.00.)		
Haliburton :		
Cherry Valley Sabbath School		25 00
(Unpaid balance, \$9.75.)		
Kent :		
(Pledges of 1898-99 unpaid, \$50.00.)		
Lennox and Addington :		
(Arrears of 1897-98, \$33.50.)		
Sunday School Association on 1898-99		50 00
Leeds		

Lambton :		
Sabbath School Association		\$15 00
(Unpaid balance, \$15.00.)		
Lanark		
Lincoln :		
Caistor Township pledge		5 00
Middlesex :		
Parkhill, McGillvray and N. Williams Townships ..	\$4 00	
Caradoc Township	5 00	
London "	7 00	
Sabbath School Association	21 70	
		37 70
Muskoka :		
French Reserve, donation	0 35	
McKellar Convention	2 70	
Parry Sound Convention	3 85	
Sabbath School Association for 1898-99	15 00	
" " " " 1899-1900	10 00	
		31 90
Manitoulin District		
Norfolk :		
H. A. Collier	5 00	
Sabbath School Association	100 00	
		105 00
Northumberland :		
B. W. Harrington, Rylestone	1 00	
F. Turner, Roseneath	1 00	
Rev. J. Hay, Cobourg	1 00	
T. B. Doxee, Hastings	1 00	
Rev. D. A. Thomson, Hastings	1 00	
Indian Mission School, Alderville	1 00	
Warkworth Circuit	2 00	
Rev. J. W. Totten, Warkworth	2 00	
Sabbath School Association	35 00	
		45 00
(Arrears 1897-98 unpaid, \$18.00.)		
Nipissing		
Ontario North :		
Sabbath School Association		25
Ontario South :		
A. Allison, Cherrywood	1 00	
J. H. Rogers, Pickering	1 00	
Mrs. Secom, Greenbank	1 00	
Rev. Mr. McAuley, Pickering	1 00	
Stouffville Methodist (D. Stauffer)	2 00	
Bethesda Methodist	0 54	
Sabbath School Association	45 00	
		\$51 54
Oxford :		
Sabbath School Association	50 00	
Dickson's Corners Sabbath School (mission work) ...	17 00	
		67 00
Peel :		
D. Graham, Inglewood	2 00	
Sabbath School Association	100 00	
		102 00

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Peterborough :		
Bridgeport Methodist Sabbath School	\$2 00	
Riverdale Sabbath School, Peterboro'	1 00	
Fairview " " "	1 00	
Two Teachers, St. Paul's, Presbyterian	2 00	
Mrs. J. W. Garvin, Peterboro'	5 00	
Mrs. I. G. Elliott, "	1 00	
Miss Dennistown, "	1 00	
M. F. Bolster, "	1 00	
Chas. Miller "	1 00	
Miss Mabel Harrison, Keene	1 00	
G. Esson, Keene	5 00	
W. T. Buck, Norwood	2 00	
J. M. Roberts, Selwyn	1 00	
Sabbath School Association	100 00	
	<hr/>	\$124 00
Prince Edward :		
H. C. McMullen, Picton	5 00	
Sabbath School Association .....	....
(Unpaid balance, \$45.00.)	<hr/>	5 00
Prescott :		
A. McInnes, Vankleek Hill	2 00	
Sabbath School Association	5 00	
(Balance due, \$15.00.)	<hr/>	7 00
Perth :		
Mrs. J. S. Coffin	1 00	
Sabbath School Association	50 00	
	<hr/>	51 00
Parry Sound East :		
Presbyterian Sabbath School, Magnetawan	5 00	
District Convention, per Rev. R. Burns	6 90	
	<hr/>	11 90
Parry Sound West		
Russell :		
Sabbath School Association		10 00
(Balance due, \$5.00.)		
Rainy River District		
Simcoe South :		
Sabbath School Association		25 00
Simcoe Centre		
Simcoe North :		
Waverly Union Sabbath School	0 55	
Oro Township Sabbath School Association	6 00	
	<hr/>	6 55
Stormont		
St. Joseph's Island :		
J. R. More, Richard's Landing	0 15	
Sabbath School Association	1 50	
	<hr/>	1 65
Thunder Bay		
Victoria :		
Rev. M. P. Stratton, Little Britain	1 00	
F. Howard, Bobcaygeon	1 00	
John McCrea, Omemeo	1 00	
Wm. Smuggitt, Valentia	1 00	
J. B. Weldon, Little Britain	1 00	
Bobcaygeon and Verulam Townships Association ...	5 00	
Mariposa Township Association	9 00	
	<hr/>	19 00

Welland :			
Sabbath School Association		\$7 00	
Niagara Presbyterian Sabbath School.....		2 00	
Wellington :			
Mayboro' and Peel Townships Associations (special)	\$10 00		
Sabbath School Association	75 00		
		85 00	
Wentworth North :			
Sabbath School Association		40 00	
Wentworth South :			
Sabbath School Association		38 00	
Waterloo :			
Hon. James Young, Galt	10 00		
D. R. Miller, Galt	1 50		
Rev. J. Culp, West Hamburg	2 00		
Wellesley Township Sabbath School Association....	1 28		
Sabbath School Association	55 00		
		69 78	
York North :			
J. A. Hopkins	2 00		
Sabbath School Association	125 00		
		127 00	
York East :			
G. W. Davis, Milliken	1 00		
Markham Township Association	25 00		
Scarboro' Township Association	12 00		
		38 00	
(Balance unpaid, Scarboro' Township, \$8.)			
York West :			
T. L. Moffatt	3 00		
Henry Walsh	1 00		
John Meyer	1 00		
Sabbath School Association	60 00		
		65 00	
(Total from Counties, \$1,834.57.)			
To CITY CONTRIBUTIONS.			
Belleville :			
Wm. Johnson	10 00		
Miss E. A. Anning	1 00		
Tabernacle Sabbath School	5 00		
		16 00	
Brantford :			
St. Andrew's Presbyterian Mission	1 00		
Zion Presbyterian Sabbath School	5 00		
Calvary Baptist	2 63		
City Sabbath School Association	17 50		
George Foster, \$2; W. N. Hossie, \$2	4 00		
		30 13	
Chatham			
Guelph :			
St. Andrew's Bible Class	2 00		
Sabbath School Association	50 00		
		52 00	
Hamilton :			
Walter Bale (special)	5 00		
Lady	1 00		
Rev. T. A. Moore (mission work).....	1 51		
Sabbath School Association	40 00		
		47 51	
Kingston :			
Queen Street Methodist Sabbath School.....		5 00	

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London :

St. James' Presbyterian Sabbath School, \$1.00 ; St. Andrew's
Presbyterian Sabbath School, \$10.00 ; Dundas Centre Meth-
odist Sabbath School, \$10.00 ; Kensington Methodist Sabbath
School, \$2.00 ; Askin Street Methodist Sabbath School, \$4.50 ;
Empress Avenue Methodist Sabbath School, \$2.00 \$29 50

Ottawa

St. Catharines :

Haynes Avenue Presbyterian, \$5.00, (for 1900) \$5.00 ; First
Avenue Presbyterian, \$10.00 ; St. Paul's Methodist, \$5.00 ;
Congregational, \$2.00 27 00

St. Thomas

Windsor

(Total receipts from Cities, \$207.14.)

Toronto Schools, arrears of 1897-98 \$72 00

Toronto Sabbath Schools, 1898-99 :

Methodist.—Euclid Ave., \$5.00 ; Sherbourne Street,
\$10.00 ; Wesley, \$5.00 ; Central, \$5.00 ; Parlia-
ment Street, \$2.00 ; Elm Street, \$5.00 ; Parkdale,
\$8.00 ; Berkeley Street, \$5.00 ; Gerrard Street,
\$2.00 ; St. Paul's, \$5.00 ; Trinity, \$5.00 57 00

Presbyterian.—Bloor Street, \$10.00 ; St. James'
Square, \$10.00 ; Erskine, \$13.00 ; Westminster,
\$5.00 ; Duchess Street, \$5.00 ; Cooke's, \$5.00 ;
College Street, \$5.00 ; Central, \$10.00 ; St. John's,
\$2.00 ; Dunn Ave., \$5.00 ; Carlaw Ave., \$5.00 ;
St. Mark's, \$5.00 80 60

Baptist.—Beverly Street, \$2.00 ; Kenilworth, \$5.00 ;
Ossington Ave., \$2.00 ; Dovercourt Road, \$7.00 ;
College Street, \$5.00 ; Walmer Road, \$5.00 ; Jarvis
Street, \$15.00 41 00

Congregational.—Broadview, \$2.00 ; Northern, \$20.00
..... 22 00

272 60

Toronto Personal Contributions, 1898-99 :

S. H. Blake, \$10 ; W. H. Smith, \$1 ; F. Yeigh, \$2 ; Rev. J. R.
Aikenhead, \$1 ; Annie L. Harris, \$2 ; A. Asher, \$5 ; Miss
Readman, \$1 ; H. Brines, \$1 ; J. Hooker, \$1 ; N. C. Ross, \$1 ;
Miss Marter, \$1 ; J. D. Nasmith, \$5 ; J. J. Woodhouse, \$15 ;
John McDonald, \$10 ; J. Leckie, \$2 ; Miss A. Woolsey, \$1 ;
T. Gibson, \$1 ; Peter McDonald, \$2 ; Lyman Bros. & Co.,
\$10 ; H. S. Howland, \$5 ; D. Coulson, \$5 ; W. H. Smith, \$2 ;
T. Milburn, \$2 ; D. Gunn Bros., \$1 ; Jos. N. Shenstone, \$5 ;
Miss T. N. Harris, \$5 ; Lyman Bros., \$10 ; Gurney Foundry
Co., \$10 ; John Stark, \$5 ; J. L. Blaikie, \$5 ; A. Sampson,
\$2 ; H. Dwight, \$1 ; W. H. Orr, \$2 ; John Macdonald, \$5 ;
J. W. Flavelle, \$25 ; Geo. A. Cox, \$40 ; Miss Edith Readman,
\$2 ; Richard Brown, \$10 ; Jas. Ryrie, \$10 ; Miss An. M.
Wickett, \$1.50 ; Elias Rogers, \$10 ; Geo. Robinson, \$10 ; Wm.
Davies, \$10 ; John K. Macdonald, \$25 ; W. H. Pearson, \$5 ;
C. S. Gzowski, \$2 ; Miss Finlayson, \$2 ; A. B. Lee, \$5 ; S. J.
Moore, \$5 ; Dr. Potts, \$5 ; Rev. R. Atkinson, \$2 ; G. M. Lee,
\$5 ; Dr. Maclaren, \$10 ; John A. Paterson, \$5 ; J. J. Gart-
shore, \$2 ; Mrs. Freeland, \$1 ; W. E. Massey, \$10 ; John
Kay, \$5 ; John Macdonald & Co., \$10 ; W. Goulding, \$10 ;
R. J. Score, \$5 ; T. Findley, \$5 \$374 50

To Collections on Account Mr. Day's Expenses \$205 80

" Normal Department Fees and Text-Books 47 20

" Reports Sold 120 00

" Advertisements 123 50

" Home Department Supplies Sold 30 71

Total Receipts \$3,576 37

After closing accounts, Euphrasia, \$3.00 ; Olivet, \$5.00.

DISBURSEMENTS, 1898-99.

Oct. 16th, 1898—		
By Peterboro' Convention.....		\$161 45
By Salaries:		
A. Day.....	\$1275 00	
Jessie A. Munro.....	600 00	
J. Campbell Tibb.....	50 00	
	<hr/>	1925 00
By Expenses:		
A. Day's account.....	\$230 46	
International Committee.....	100 00	
	<hr/>	330 46
By Printing:		
William Briggs, on account.....	\$400 95	
<i>Endeavor Herald</i>	144 75	
Sundry printing.....	4 50	
	<hr/>	550 20
Mission tour expenses.....	117 45	
Normal Department.....	2 83	
(The entire cost of this department is \$39.67.)		
Home Department.....	19 50	
Postage, telegrams and express.....	129 62	
Stationery.....	25 98	
Exchange.....	2 62	
By Office Expenses:		
Rent.....	\$100 00	
Caretaker.....	21 00	
Furnishings.....	6 75	
Sundries.....	9 51	
	<hr/>	137 26
Balance on hand.....	\$113 84	
		<hr/>
		\$3402 53
Oct. 15th, 1899—		
Liabilities—William Briggs.....	\$207 01	

Audited and found correct,

JAMES E. KERR, Auditor.

Galt, October 25th, 1899.

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REPORTS OF SEPARATE CONFERENCES.

THE HOME DEPARTMENT.

THE MISSION AND PLAN OF HOUSE-TO-HOUSE VISITATION—ITS RELATION TO SABBATH SCHOOL WORK.

WM. HAMILTON, Chairman of the Home Department, said: This is no new fad in Sabbath School work, and no Sabbath School can be fulfilling its God-given mission without it. Every Sabbath School is supposed to be founded upon the Master's command, "Go, teach." We have gone to the Sabbath School and have taught those who presented themselves for instruction; but the spirit of the command "Go" means very much more than that. The mission of our missionaries to foreign lands would count for but little if they did not go into the homes of the people, into living, personal contact with them. Has your school done that? One says, "Yes, in the canvass for our Home Department we visited every home in connection with our Church." The Lord be praised for the Home Department where it has been the occasion of even that much, but that is only a partial house-to-house visitation. Suppose each church in a community were to make such a canvass, there would still remain just the people most requiring to be looked after, each church thinking they belonged to some other.

What is the solution? Somebody says, "Let the visitors of your church call on every person whose denominational allegiance is not known to them." To that then are several objections. 1. Some never have a preference for the particular church represented by the visitor of the day. 2. Some being called upon by the visitors of every church, would come to consider the visitors intruders and their questions an impertinence. 3. It would waste time. Again, then, what is the solution?

A little boy, son of a Dakota farmer, wandered into a field of wheat and got lost. Father, mother, and an army of neighbors searched individually through the day and night without success. In the morning they agreed to join hands and go abreast, so as to cover every inch of ground. Soon they found him—too late, but within a few yards of where several of the individual searchers had already passed.

Precious souls are being lost, when perhaps we are seeking for them, but by methods partial and unsystematic.

Rev. Dr. Merrill, of Minneapolis, Minn., says: "The visitation found for me seventy-five families of our denomination of whom I knew nothing." Rev. Dr. Robinson, Allegheny, Pa., says: "It gave me ninety cards of families of our denomination I knew nothing of." At the suggestion, and under the counsel, of this Association a canvass was recently made of Ward No. 1, Toronto, embracing between 18,000 and 19,000 people. The Secretary, Rev. Mr. Hassard, while the returns were yet incomplete, told me he had sixteen out of forty-five reported as preferring his church, of whom he knew nothing. All this was done by the workers of the various denominations joining hands. A meeting was called, of pastors and superintendents, and the plan explained. They organized for the work, constituting themselves a general committee, and appointing sub-committees on territory, on literature, on finance, etc. Efforts were made to interest other churches not represented. The ward was divided into three sections, each under a chairman, and these again into smaller subdivisions, each embracing, as nearly as practicable, two polling subdivisions, and each under a sub-chairman. The churches and Sabbath Schools furnished more than sufficient workers, giving to each pair thirty-five to forty calls, every house being visited. Tuesday, October 17th, was the day set, the rest of the week being allowed for arrears. The information sought was, name of family, address, number in home under four, between four and eighteen, over eighteen, and the numbers in each group attending church and Sabbath School, the denominational preference and local church preferred. Separate slips were made for boarders, roomers and servants. Cards were left inviting to church, but naming none. The slips will be divided up among the different churches, according to preferences expressed. They were made in duplicate, with carbon leaf between, so there will still be in hand a complete record.

The manifestation of unity of purpose and effort, the sweet fellowship enjoyed, and enthusiasm engendered amongst the workers were alone worth the time and energy expended.

Here are a few facts taken from partial returns, and from the three denominations most numerous in the ward: Of 1,564 persons over 18, 1,250, or about 80 per cent., attend church, and 200, or less than 13 per cent., Sabbath School.

An ideal condition is, "All the church in the Sabbath School, and all the Sabbath School in the church." Here are in the school less than 13 per cent. of those over 18, and only 82 per cent. of those between 4 and 18. Is not a work which discloses that condition, and shows whom the people are, which put the work all ready cut out right into our hands, abundantly worth the doing?

Moreover there has been laid an excellent foundation for Home Department work in every church.

The total expenses will probably fall short of \$20.00; and the work, though requiring energy and application, has proven a delight to the workers.

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PRACTICAL DIFFICULTIES IN THE HOME DEPARTMENT: HOW THEY
HAVE BEEN OVERCOME, AND WITH WHAT RESULTS.

G. W. S. TILSTON: My subject, viz., "Practical Difficulties in the Home Department, and How They have been Overcome," is one of the greatest importance, and with some understanding of the work I feel justified in saying that I believe the Home Department to be one of the most important agencies of Christian work ever introduced into the Church. Holding these views, my address this morning will take the shape of personal experience. I must first explain that in commencing the work in connection with our Church and Sabbath School so many objections were made to the wording of the pledge-card, *i.e.*, its request that each member will study the lesson for at least one half-hour each week, that we suspended the work for a time and sought in prayer guidance to the best and most effective way to approach the people so as to secure the best results, and the following questions assailed us, viz., "Why not go to the people with your own experience? You know the difficulties you have had to contend with in the indifference of your scholars to the study of the Bible and the particular lesson of the day. Tell the parents that the Sabbath School superintendent and the teachers deem as essential to their success, their love and sympathy, and hearty co-operation for the best interests of their children." So we altered the wording of the pledge-card, making it read: "I pledge myself to prayerfully read a portion of God's Word in conjunction with our children every day, and study the lesson not less than one half-hour each week." With this explanation, I will now proceed to recite some of the difficulties we have experienced, and how we have overcome them. In the first place, let it be understood that the members of the Home Department are obtained by visiting them at their own homes. We take the Home-work lesson quarterly, and call upon the members of our Church and congregation, who are not already identified in any way with the Sabbath School, and we express to them our anxiety that they should come into closer relation to the Church, and we invite them, as a first step, to become members of the Home Department of the Sabbath School. If the persons thus visited are parents we are often met with the reply, "Well, you see we go to church, and as a rule we are very particular in seeing that our children learn the Golden Text and verses, and we never allow them to stay away from Sunday School; and we do not think that it would make much, if any, difference to the result were we to become members of the Home Department." This objection is the most serious one we have to contend with; and I am thankful to say, that in every instance, with one exception, by God's help, we have overcome it, not by any argument of our own, but by showing that we were intensely interested in their children, and were anxious that they should grow up to be good Christian men and women, but showing the limitation of

the Sunday School teacher to incite in them sufficient interest in the short hour per week to tide them over the remaining 167 hours. We also point out to them that the Sunday School teachers' instructions should be but supplementary to that of the parents, and that our children seldom, if ever, rise above the interest of the parents in spiritual things. Thus you see we get at the hearts of the parents through their children, and in every instance, with the one exception, we have been able to overcome this difficulty.

Then we have met with a number of cases where the parents have at once acknowledged that the Home Work must be a splendid thing to have in the house, but expressed themselves as unable to commence it. The reason in cases of this nature is very apparent, and we have to act with caution, for alas! I am sorry to say, that in such homes no family altar has been erected. So we tell them that we are entirely at their command, and would be glad to render them all the assistance we can, and if they would like we would be pleased to show them how we do the work in our own home, and in many cases they have at once expressed their willingness, and we have appointed some evening, when we have met with the family in their own home, erected the family altar, and after a few such visits we have been able to induce either father or mother to take up the work, and thus this difficulty also has been overcome.

We have also had to contend with the difficulty of people objecting to the Home Department because they considered it sectarian. This we are at once in a position to combat and overcome, by explaining that the Home Work is unsectarian, and the lessons given in the *Home Quarterly* are the international lessons, which are read and studied by all denominations. Thus, you see, our work is very elastic; at the same time it binds together with bands strong as steel.

Another objection, and probably I ought to have given it first, that it is a church scheme to raise money. This has been the easiest to overcome. We at once explain that there is no expense whatever, so far as they are concerned. If they are disposed to put anything into the record envelope to help pay for the literature, it will be thankfully received; but it is entirely optional.

The results of our work have been very encouraging, and very gratifying to us to witness the change that has taken place in many homes where the work has been commenced and faithfully performed. In one case, the father is a fine man but unfortunately he was addicted to the use of strong drink, and though it is now nearly twelve months since he became a member of the Home Department, his wife reports that during this time no intoxicating liquor has passed his lips. Another case. A mother expressed her thankfulness to us for inducing her to take up the work because of its beneficial effect upon her children. Another member reports that her eldest son is very much interested in the work, and not only prayerfully reads the Bible himself, but takes great pains in instruct-

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ing his brothers and sisters. In another case, the father told me that the Home Work had so affected him that he found it impossible to continue the work, unless he put into practice the lessons he was endeavoring to teach his children, and he is trying, with God's help, to live consistent with the life he is teaching. Another case. The Home Department was the direct instrument, in God's hands, of bringing salvation to the sick-room, and the patient, a young woman, was soundly converted, and died a happy Christian. Many other cases could be enumerated, but time forbids.

We have at present in connection with the Home Department of Wesley Church, Toronto, 267 members, with superintendent, assistant superintendent, and visitors, each member being regularly visited, thus keeping up the interest.

NORMAL DEPARTMENT.

Mr. G. M. LEE said: The time has gone by when we need to argue the necessity of training for Sabbath School teachers. All good work in this world is the result of training. We would not put our watch into an untrained hand to be repaired, no matter how much we believed in his goodness, much less should we place in care of untrained, thoughtless, careless minds, the delicate, sensitive, immortal souls of our precious ones. One great reason why so many leave our Sabbath Schools between the ages of fourteen and eighteen years is because a large number of our teachers do not know either the Book they teach, or how to teach it. Our Normal work is intended to supply necessary guidance on both these points, and to dispel the delusion that anybody who is pious and means to do good is fit to teach. There is absolutely no foundation for the presumption that any one without at least an elementary knowledge of the Bible as a whole is capable of teaching any part of it.

You say, we believe all this, but the difficulty is to secure time and teachers to carry on the work. There are so many meetings, and so few who are competent to teach a Normal class, and you ask if it is not necessary to have trained Normal teachers to conduct the classes. No doubt that would be better, but many have been graduated from our course who were taught by ordinary men and women who never had an hour of professional training, and whose methods were possibly crude, but who had determined spirits, and caught up spare moments from the day's toil and the most available hour from the week's engagements for study and drill, having studied the Normal lesson at plow-handle, work bench, counter and wash-tub from our little Normal book that is always near by them. More than this, one of our graduates, who took 394 and 384 marks respectively in the past two years, out of a possible 400 marks, had no teacher and

is a farmer's son working hard every day, but who snatched sufficient time from his arduous duties to accomplish this magnificent result. Brethren, if you have the will the way will reveal itself. We have experience of classes, where not one of the class, or their teacher had ever seen a Normal book or heard a Normal lesson taught, but who, yet by persistent, plucky endeavor, have mastered the books, passed successful examinations, and who are now, thanks to their increased knowledge, filling still more important positions. The very best Normal methods and results are attainable by you in face of all hindrances if you have courage and patience. Understand, however, that Normal study involves downright application and good, honest work, and that there is no such thing as playing at it. Choose the most capable leader you have, fix upon the most available hour of the week for the sessions, and let nothing preventable stand in their way. Plan for short, well-studied lessons. Waste no time in discussion. Stick to the text. Use a blackboard or paper for the simplest, plainest outline of the lessons. Employ the method of drill and questioning. Go over and over again the more important statements until you are sure they are known and understood. Follow up the laggards of the class personally, write letters, make visits to reclaim and stimulate them. Be patient and cheerful, and often set before the class the promised end and reward. Set a definite term for the completion of your course and bend circumstances to it. Do this and your success is assured.

Our excellent common school system is the result of sparing neither time nor money to make our teachers better fitted to perform their duties, and shall we begrudge our interest in the effort to raise the standard of our Sabbath School teachers and thus multiply the usefulness and efficiency of our Sabbath Schools. The teacher is the pivotal point upon which the success or failure of the school depends. The teacher who starves his head cannot feed his pupils' hearts. Only he can truly teach who is himself teachable. In the words of St. Paul, "Thou therefore that teachest another, teachest thou not thyself."

Oh, brethren, I do not believe that any other part of the Association's work is as important or fraught with such immense interests as this. The success of every department, superintendents, officers and teachers from the Primary to the Bible class, depends largely upon this. Will all who are earnestly desirous of better things for themselves and our schools lend a helping hand to this work, and when you go home start the formation of a class. Do not wait, or you will never do it at all. Start at once, the work is a present one, the rewards are future. Will all those who will help in this work please stand up.

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PRIMARY REPORT.

The Committee have sustained a great loss in the removal of Miss Munro from its head. The work has progressed favorably during the year. There are 15 Primary Associations at present in active organization, and in more than one place where there are no formal organizations there are splendid teachers who are doing admirable work, such as Miss Cannon, in London; Miss Hardy, in Ottawa, and Miss Conger, Belleville.

Preparations are being made to issue Leaflet No. 3, which we hope will meet with as much acceptance as the two preceding ones. We have organized associations in the places mentioned below, and we give the addresses of their secretaries so that any teacher desiring to interchange experiences may do so.

PRIMARY UNIONS.

NAME.		ADDRESS.
Mrs. Thos. Phipps. . . .	Superintendent of County ..	Fairfield Plains.
Miss Marion Clark	Secretary	96 Clergy St., Kingston.
Miss Corbett	President	Toronto.
Miss Veale	Superintendent of County ..	Bowmanville.
Mrs. A. Elliott	Secretary	Brantford.
Miss Maude Healey	Secretary	St. Catharines.
Miss Jessie Ross	Secretary	Guelph.
Mrs. Thomas	Superintendent York West.	Maple.
Miss Effie Alexander	Secretary	Arden.
Miss Jennie Fell	Supt. County Dufferin	Shelburne.
Miss Jennie Souter	Secretary City Union	15 Hess St., Hamilton.
Miss A. McMurchy	Secretary Town Union	Meaford.
Mrs. J. Pearce	Superintendent of County ..	Marmora.
Miss Ada Aldridge	Secretary County Union	Peterboro'.
Miss Agnes Cusson	Secretary of Union	Woodbridge.

A conference in the Primary Department was held in the Baptist Church at 10.30 a.m., with Mrs. James Cavers, of Galt, in the chair. After the singing of

“To the work, to the work,”

and prayer by Mrs. Cavers, reports from Primary Unions were called for.

North Ontario.—Mrs. CROSBY reported as follows: “Some townships have superintendents. Correspondence is continually going on, and a good deal of literature has been distributed. A conference of Primary workers was held at last convention with good results.

Superintendents were urged to place good books on Primary work in the libraries. At a township convention which I attended, good use was made of the blackboard. The workers kept constantly before the public through the press.

Mrs. DUNCAN then gave a paper on the subject :

HELPFUL LITERATURE.

In these days of special preparation for every position in life, it is necessary for Sabbath School teachers to fall into line with the general trend of thought, and advance by means of study, otherwise we lose the grasp of the subject under consideration, and the attention and interest and grip of the scholars under our care. Every profession has its ideal workmen or artists, to whom it looks for authority and guidance instinctively, and such an ideal to the Sabbath School teacher is Christ, the matchless Teacher. One can gather something of His study and preparation from the Sermon on the Mount and the last chapters of John. His mind was filled with the Old Testament writings, and the trumpet note of His mission was the declaration, "I come not to destroy, but to fulfil." And, again, the rule Christ laid down for all students is, "Search the Scriptures—for they are they which testify of me." Therefore, the first book to study is the Bible. This book requires much time and thought to understand how to teach it, because it was written so long ago, and is filled with so many Orientalisms needing explanation, besides containing so much that is mysterious, that it takes research and prayerful application to master. One should begin its study from the heights of prayer, which is the Jacob's ladder for all teachers.

With the Bible as the basis of study, secure first a comprehensive Teacher's Bible, with helps and maps, etc. Next subscribe for an up-to-date Primary Help, in order to see how others have simplified the great thoughts of the Bible. Such Helps, for example, as Mrs. Cook's, Mrs. Craft's, Mrs. Kennedy's, or the *Evangel* or *Times*, Foster's "Story of the Bible," or Ruth Brown's "Bible in Story and Picture." Every teacher should have for personal study either Geikie's, Stalker's, Farrer's or Edersheim's "Life of Christ." Suggestive books on the manners and customs of Palestine, such as Thomson's "Land and the Book"; "In Scripture Lands," published by Scribner; "Home and Home Life in Bible Lands," by Clifford. Perhaps the first mentioned is the most helpful. Have a definite plan and purpose in study, always remembering that no book or commentary will ever equal systematic Bible study.

The next branch of study is that of childhood. We have found out that children differ in tastes, ambitions and prejudices, as well as in capacities and temperaments; in short, each child is an individual problem. One nature is helped by a course of discipline that would injure another, even as the same sun that melts the snow hardens the clay. Therefore, we must study the child in real life, with its pecu-

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liarities, and vary our treatment and discipline according to the nature of each. Many books have been written on the subject. Among suggestive books are, "Beckonings from Little Hands," by Du Bois; "Study of Child Nature," by E. Harrison; "Children's Rights" by K. Wiggins; "Froebel's Educational Laws," by Hughes.

The third branch of study I shall speak of is the book of Nature, which is the luminous expression of God's goodness all along the pathway of life. Draw inspiration and instruction from the beauty of the flowers, fields and streams, as well as from the business of life, even as Christ drew lessons from these sources, and foster in your own life and that of the children under your care that deep and reverential love of Nature that is inseparable from true worship. Read "Parables from Nature," by M. Gatty; "In the Child-World," by E. Poulson; "Dictionary of Burning Words," by Kitcham; "Longman's Object Lessons," etc., etc.

Other volumes as aids to teaching I shall but name. Words wind into our memory and become part of our lives, but poetry and music steal into the very current of our being and carry us away captive. Music is like wings, of which words are the body; wings without a body are useless, so music without helpful words has no value from a spiritual standpoint, for the supreme effect of religious music is worship. Mrs. Cook's, Mrs. Kennedy's, and Miss Vella's Primary Songs are sweet, appropriate, and easily grasped by children. Since it is said of Jesus that "Never man spake as this man," His command is our commission, "Go teach," and "Feed my lambs," and "Whosoever receiveth a little child in my name receiveth me."

PRIMARY EXHIBIT.

The exhibition of Primary appliances was held in the Baptist Church school-room. Many teachers were seen taking shorthand and longhand notes of what seemed to them helpful hints for their work. The articles shown were both home-made and manufactured; things that have been found useful in gaining attention, and fixing lesson truths on the memory; objects to be used only for a moment at the proper time, then quickly removed or covered. Among these were: 23rd Psalm, Colored Illustration, Miss Vella; Colored Bible Book Case, Illustrated Song Rolls, Methods of Review, Models, New Music Books, Sample Leaves of Miss Daniells' New Blackboard Book; Topical Lines for Mothers' Meetings, Miss Butler; Quarterlies, Diets, Birthday Bank, Miss M. C. Brown's Lesson Cards, model of Geyer's Sand Table, model of the Primary Class Room Rack, Honor Rolls, Cradle Roll Cards, etc., etc. The desire to give, as well as to receive, ideas in the work for God's little ones, has led many busy Primary Sabbath School teachers to adopt this motto: "If you have a good idea pass it along." The members of the Primary Committee thank the teachers who contributed to the success of the exhibit, by loaning suggestive articles.

MRS. LAINE, *Chairman Primary Committee.*

Mrs. CAVERS—I will now call upon Miss Brown to address us upon the subject,

HOW OUR PRIMARY WORK MAY BE IMPROVED.

Miss MARGARET COOTE BROWN, who was received with applause, said: I thank you for the welcome you have accorded me so generously, and am pleased to be with you to-day, not as an instructor so much as a co-worker. My commission reads: "Take this child and train it for Me." Our platform is: "All education is essentially religious." The time when the high wall separated secular and things sacred has gone by, and yet I am afraid in our practice we are not yet quite up to the mark. We don't recognize that that thing we call secular may have a distinct religious use—the methods, for instance, in the Primary class that unfold the mind of the child. What we want in the Sabbath School are methods that unfold the spiritual life, but we have not learned sufficiently to supply them to the little child with which we deal in our classes on Sunday. The physical temple one day will crumble, the intellectual temple will be assimilated, the spiritual temple will stand throughout eternity, and that is the thing we want to recognize. I am not here with you to-day because I know all about Primary work. It is a tentative thing, and if we would know all there is to know about it we will have to work hard to keep up with its continual advance. The time when people are looking at Primary teachers through glasses is a thing of to-day. To-morrow they will be looking at them through a microscope. We are all interested, and in perfect sympathy with this work. I am a seed-sower, and God hath given me one or two little seeds of truth, and I go out and sow them. I am also a nugget-gatherer; I came to this convention expecting to get a good many good things. We may be interested in getting all we can, and also in giving all we can, that is the way we grow. We, as Primary teachers, want to avoid falling into the habit of taking in things and not giving them out. "Oh, well," say some, "it is easy enough for you; I suppose you were born with a piece of chalk in your hands, with intuitions just how to put on the blackboard what you want." I do not think that is true; I think the ability to express my inner self has come by dint of hard work. It is the endeavor to use what little talents we have that gives results, while great talents shut up in a napkin will not amount to anything. What so many Primary teachers need is to take their talents out of the napkin immediately and use them.

Now as to points, I would say, first, we want better principles; then we want better methods—that includes better organization; then we want a more intelligent use of appliances by the teacher. Under the head of helpful agencies for the promotion of Primary work we place, first of all, the Primary Union, because the Primary

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Union gives that which every teacher needs. No teacher is so good but what she may better ; no work is so great but what it may be greater. You cannot do too much to help the Primary Union, because through its agency the Primary class and the Primary children are to be built up and established. Then, the mothers' meetings, which are now engaging the attention of the whole world of women who are interested in children. In many of our Buffalo Sabbath Schools we have regularly organized mothers' clubs in connection with the department work. They come to the church once a fortnight, and they have most interesting meetings, and they bring their sewing and their babies, and have a social tea together and discuss important topics. The child's study class promoted by the Primary Union is a help. There is the personality of the teacher. Nowhere does it show itself more strongly than in the Primary Union. As Marion Lawrance told us last night from the platform, the principle of good teaching is, Be what you would have your children to be. This implies work, it implies persistent work, expenditure of time, of energy, and continual watchfulness.

What is a good book to a teacher? A good practical book is something that you will take into yourself and that goes back directly into your work. When I first went to Buffalo I had about two dozen books. I took two of these books the first day down to the Primary Union. I told the President I had them and would gladly lend them. I took them both home with me. I took them down again, and took only one back with me, and the third time I took that one back and another book on my arm and sent the two books on a mission, and so with my private means I started these little agencies. If you go to Buffalo now you will find they have eighty new books which they send out on these missions.

The visiting of classes, the postal card system of communicating with absentees, the letter that you write to the children on the birthdays, these are familiar to us as means of building up the class, and by building up the Primary class we are building up the school, and the work goes on and ultimately we build up the Church. We ought to understand the relation between the cradle roll and the Church ; let us recognize the whole thing as one, and not only recognize it but work as if it were one. We will come back to our first point—better principles: the relation of theory to practice. The two points are apparently wide apart, and yet these Primary teachers must build the bridge which connects the two, and recognize their relations.

Men read and read and read, and what do they do with what they read or know? Are we any better for it to-day? We must recognize that we can have no high doing unless we have the high thinking. The high thinking comes of a knowledge of God's law as related to the conditions of child growth. These are things which are intensely practical. Your knowledge of sanitation, your knowledge of how a child grows on the physical side—what is it to your class-room?

Some teachers think the quieter they are, and the straighter they sit up and fold their hands the more good they are doing. That is a question open to discussion.

Then, let us refer very briefly to better methods in our school work. In our Primary work we should aim to be definite. Most of our work fails because of its indefiniteness. If we had a definite aim, don't you think we would be dead in earnest? It makes such a difference in the amount of life we put into our work, such a difference in the amount of time we spend in the preparation of our lesson, in the amount of time we spend in asking God to teach us from day to day as He only can teach us of His own hidden truth. I am going to tell you what my aim is in all the work I do with little children: "To generate in them the power to do their own work." It is a good aim; there may be something higher, I have not found it. Perhaps it is not as high an aim as you have in view. In the child we have the germinal power, which we must train from strength to strength if we would make them a power. The difference between one teacher and another is simply a difference of power. What am I doing to generate power in this child to make him more useful in the years to come? What am I doing as superintendent to generate power in my teachers, fitting them for the place they are called to occupy? What am I doing as a minister, as a preacher, as a teacher to generate power in the multitude that I meet on Sunday, to generate power in the individuals I meet through the week, to generate power in every one with whom I come in daily and hourly touch? What do I mean by methods? *Having an aim*. How am I going to get that? Shall I make a bee-line or a circuitous line? It depends entirely upon what my method is. If it is a definite aim you will stand a better chance of making a bee-line.

Now, under the head of appliances, I should like to substitute a word somewhat similar. Suppose we say tools. Back of the tool is the fine intellect. Here is a blackboard; to one teacher it is an agency of power, to another of weakness. The questions for us to ask are: What tools am I using? Are they the best? How do I use them? When do I use them? The thing that is used to-day may not be useful in the lessons to-morrow. Mrs. Lainé has a fine display of appliances in the adjoining room in this church, and it would be well for every one here to see them, if you have not seen them already.

Miss Brown had to close her address here as time of adjournment had come.

The meeting then closed. Miss Brown subsequently (Thursday afternoon at 4 o'clock) conducted the Question Drawer.

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PRIMARY QUESTION DRAWER.

MISS M. C. BROWN.

1. In a country school with no separate room or apparatus, how would you teach next Sabbath's lesson? Divide the class into groups under their teachers. Divide the classes by screens. A clothes-horse with manila paper will do. Cheese cloth makes a good screen, and on the inside tack a blackboard cloth. Place the clothes-horse screen around each group.

2. What literature would be helpful for an isolated teacher? N.B. See Mrs. Duncan's address on page 68.

3. Would you use a blackboard in each class? Yes, or blackboard paper, or pencil and paper of some kind.

4. Are the hymns you used printed on the linen by a printer? I printed them myself with W. H. Deitz Printing Outfit (115 Dearborn St., Chicago), two sizes of rubber type, costing \$5.00.

5. Would you recommend the subdivision of a Primary Class of one hundred children with small classes, each class having a teacher? Yes, certainly.

6. At what age should a child enter the Primary Class? That depends on the development of the child. Where there is no kindergarten, from four to eight or nine years.

7. Do you approve of sending a boy out of the room or home if he persists in misbehaving? If it be the child's fault, deal with him gently but firmly. If it be the result of bad training or want of training, then be very loving toward the irresponsible child.

8. Do gentlemen make good Primary teachers. Teaching qualities have no sex. Mr. Wm. Porter, of New York, has been teaching a Primary Class for thirty years.

 WEDNESDAY AFTERNOON.

Devotional service was led by the Rev. Geo. T. Webb and the Rev. Mr. Morrow.

REPORTS FROM MISSIONARIES.

Rev. C. J. DOBSON, B.D.: The district falling to me was Manitowaning, Gore Bay and Richard's Landing with a junction of our forces at the "Soo," where we held a convention. We reached Manitowaning at the proper time, and held our convention on a Wednesday evening. About one hundred of the Sabbath School workers and friends gathered together, and we spoke to them of general Sabbath School work, and in the evening we had a mass meeting of the children. We found in this district 10 schools and 50 teachers,

and 308 Sabbath School scholars. We went on to Richard's Landing, which is on St. Joseph's Island, and I suppose the capital of the Island. On the Island there are about 4,000 people, and we found they had 21 schools with 105 teachers and 500 pupils. We preached to the people on the Sabbath twice, and then on the Monday went on to the "Soo" convention, which my colleague, Rev. Mr. Glassford, will report. There we made a short address in connection with the Home class work; returning we came to Richard's Landing, where the convention was announced on the Tuesday. The Sabbath School workers there had arranged for a union picnic about the centre of the Island, where several of the schools were gathered together. After luncheon we had a meeting with the children, and then came on to the evening meeting at Richard's Landing on Tuesday night. From there we went to Gore Bay, where we found we have about 15 schools, about 60 teachers and 400 pupils. From Gore Bay there is a section of Manitoulin Island which has never yet been visited by any representative from the Provincial Association, so far as I know, but it was very difficult for me to reach that point, and I was not able to go. I found there are about thirteen schools in that section, and they would be exceedingly pleased to have the visit of any representative of the Provincial Association. We got the statistics as well as we could from them, and also learned their needs, which was about all we could do. I regret very much that I was not able to get to the convention at Little Current. The boats were so arranged that we were shut out of this convention, and after consideration we thought it was best to not try to attend the convention, but the local workers of Little Current attended to this. We found we have a total on the district over which I was presiding of 46 schools, 215 teachers, between 1,200 and 1,300 pupils. We found in all these places there was a very great deal of interest, and the Sabbath School workers were very desirous of keeping in touch with the Provincial Association, and at the conventions they passed resolutions of gratitude to the Provincial Association for sending a representative, and desire to continue that connection in future years. We tried to gather up the needs of the schools as much as possible, and here let me say that so far as I can find out one of the principal needs they have is enthusiasm. The reason of that is because they have very small schools and they are so much isolated, and they lack the enthusiasm that the larger schools are sure to produce, and they feel that very greatly. Another need they have is libraries. I do not think in my note-book I put down a single school when in speaking of their needs they did not ask for a second-hand library, and I would say to the Convention to-day that in the district were I was appointed I could place very comfortably fifty second-hand libraries, and they would all be very gladly received and very gratefully accepted, and I will be very glad to hear of any Sabbath Schools who can supply us and them with such a library. Now, it seems to me

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that the greatest thing that we found after all in connection with this work was the need of a rearrangement of all the Christian forces in these northern districts. I may be treading upon dangerous ground here, and there may be not a unanimity of feeling, and yet I felt it was laid upon me by the Lord that I should give expression to this idea. We found that in the villages and the places where our people are working there is perhaps a service in the school-house or church by one denomination one Sabbath and by another one the next Sabbath. The ministers are preaching largely to the same people, the same congregations, but different denominations, and I wonder if it were possible for this Sabbath School Association to take the initiative whereby we could reach all our great missionary societies, and have them so rearrange the work that, instead of small Sabbath Schools and disheartened Sabbath School workers, we should have strong congregations and strong Sabbath Schools, and would be able to save thousands and thousands of dollars annually to send to China and places where it is much more needed than where we are sending it to-day. (Applause.) This seems to me to be the greatest need I could think of in connection with the work of last summer. (Applause.)

Rev. R. J. M. GLASSFORD, B.A., reported as follows: Mr. President and Delegates,—The reporting of this missionary work tries one's faculty of condensation. We will adopt the principle of the Frenchman's rule in raising taxes: "Tax as you pluck geese, by the rule to get the most feathers with the least squawking."

The district assigned to me was Eastern Algoma, from Sault Ste. Marie to North Bay, a distance of some 240 miles. From a geographical or rather population standpoint, it would be a capital illustration of Euclid's definition of a line, "length without breadth." But the whole district is pregnant with possibilities. The natural resources of forest and mine will, in the coming years, attract thousands, the most of whom will have no higher desire than to accumulate perishing wealth. Through it from end to end like a great commercial artery, runs a great transcontinental railway. Already the pulsation of continental transport and continental sin is beginning to throb. Sabbath desecration is rampant, law is set at defiance, and soon the safeguards of the home will be undermined. I wish you could realize how the little band of religious workers, ministers, students, missionaries and Sabbath School teachers, are struggling heroically in the smoke and din of battle with sin. I wish I could tell you how they prize your sympathy and help, and how they are inspired thereby. We think with pride to-day of our brave British soldiers in Africa (God bless them), and of that great dashing charge at Glencoe Junction, so recently made; but in our Christian workers in the northern parts of Ontario we have men of the same blood, the same fibre, fighting a foe that stubbornly withdraws from, and persistently reattacks every post we may win. These men and women would be heroes in China or India, but up there "it is only Algoma,"

you know. All honor to them. May we pray for them without ceasing.

Our work was commenced at Thessalon with an afternoon convention in the Methodist Church, and an evening convention in the Presbyterian Church. The meetings were not large, but the whole field of Sabbath School effort was represented. Valued assistance was given to your representative by Rev. Mr. Simpson, of the Methodist Church, and the Rev. Dr. Armstrong, of the Presbyterian Church. Lumbering and agriculture occupy the attention of the people. The town is growing, and a woolen factory recently established will be an important factor in its commercial life. During the summer season many tourists call at Thessalon, owing to the many beauty spots of nature in the immediate vicinity. There is a live Sabbath School Association covering this field, and full statistics have been secured for our officers of this Convention.

At Sault Ste. Marie two very pleasant and busy days were spent. The town is growing steadily, and the residents are confident that it has a great future. Its magnificent water-power, together with its proximity by new railway under construction with the Michipicoten iron mines, certainly adds to the strength of their confidence. Here an excellent Sabbath School Association, covering the district, exists. The president is the esteemed Baptist minister of the town, and he has zealous supporters in the Presbyterian and Methodist ministers. Your missionary preached in the Methodist Church on Sunday morning, in the Presbyterian Church in the evening, and addressed the Baptist workers and Sabbath School in the afternoon. The convention was held on the Monday afternoon and evening following, and notwithstanding the many side attractions always to be found in summer at the "Soo," the interest was keen and well sustained. Rev. Mr. Dobson, a brother missionary, assisted at the Monday evening meeting. The work in which we are interested is in excellent condition at the "Soo." From the "Soo," the programme called for a convention at Spragge, formerly known as Cook's Mills. No resident minister of any denomination is to be found at this point, and owing to the multiplicity of services and long distances of travel, the missionaries of the different churches, who are earnest, hard-working and active men, are mostly debarred from taking any active part in Sabbath School work. The settlement is small, and some considerable distance from other settlements just as small. No association exists here, and in the judgment of your missionary is not practicable. The Presbyterian missionary student, Mr. Reith, did much to secure a good evening meeting, but the afternoon meeting did not materialize. Only by such visitation as your Central Executive planned last summer can we encourage the little band of faithful workers at this and similar points. About sixty miles eastward we came to Webbwood, our next place of meeting. It is a "divisional" point on the railway, and was a few years ago the centre of a large lumber industry. The limits are about finished, and the town is suffering in

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consequence. However, the superintendent of the Presbyterian Sabbath School, Mr. Angus, agent of the C.P.R., had interested himself in our coming, and a good evening meeting was held in the Presbyterian Church. Rev. Mr. Lawlor, of the Anglican mission, was present, and gave an excellent address, showing much sympathy in Sabbath School work. Delegates were present from settlements within a radius of six miles. No organization is practicable at this point, owing to distance from other places, and consequent travelling difficulties.

Sturgeon Falls was next on our list. This is a good live town of about fifteen hundred people, where sixteen years ago it was native forest and a few fishermen's huts on the shores of Lake Nipissing. The pulp-wood industry is the chief factor of commerce at this point, and an English syndicate has contracted for a paper mill plant—three mills and machinery—costing one million dollars, and all to be in operation two years from this date. Owing to this outlay of capital it is believed that a town of five thousand people will be gathered together by the same date. Methodist, Presbyterian and Anglican ministers are on the ground, but at present the population is largely Roman Catholic. An excellent evening meeting was held in the Methodist Church, presided over by the pastor, Rev. Mr. Waugh. Rev. Mr. Anderson, of the Presbyterian Church, assisted your representative in stating the claims of Sabbath School work. Distance here also prevents anything like organized effort.

Leaving Sturgeon Falls, the next place on the schedule was North Bay. At this point I joined Rev. Mr. Redditt, whose mission work began here. As his report will touch the North Bay work and meetings, it is not necessary to trench upon his ground.

At all of those points your missionary was glad to find intense interest in Sabbath School matters. The Home Department and Normal work were brought before the workers and delegates. Some difficulty would certainly be found in establishing Normal classes throughout that district, but the Home Class Department seemed to strike the right chord, and under the blessing of God, and the fostering care of this Association, this work will be of the highest interest and benefit to Eastern Algoma, as it has been already in our more favored frontier communities. But we must continue this work for a time. It will not do to stay our hand at present. As in the olden time, so to-day the message is, "not thrice, but many times." So shall the enemies of the Lord be routed.

Standing still is dangerous ever,
Toil is meant for Christians now ;
Let there be when evening cometh,
Honest sweat upon thy brow.

And the Master shall come smiling
At the setting of life's sun.
Saying, as he pays the wages,
" Good and faithful one, *well done !*"

Rev. J. J. REDDITT reported as follows :

Your missionary began work at *North Bay* with the thermometer at 90°. A very interesting meeting of workers indicated great interest in Sunday School work ; they report no trouble to get good teachers, but an awful indifference of the churches in their Sunday School. Preached twice here on Sunday, and addressed a mass-meeting of children, who filled the large Methodist church.

At *Powassan* two meetings were held—fine interest—mass-meeting of children, teachers' council, and an address and question drawer being your representative's portion.

Organized the township of Himsworth.

South River—Two fine meetings, full houses. Held free parliament of much profit. Home and Normal work, etc.

Burk's Falls—Two meetings and mass-meeting of children. Aably assisted here by Rev. W. Amos, of Aurora, who was holidaying in the vicinity. A fine Normal class started. Home Department magnified.

At *Magnetawan* capital meetings were held. Primary and Home Departments, and Normal work specially considered. A Normal class started before the evening meeting closed.

At *Dunchurch* two good meetings were held, mass-meeting of children, workers' conference, etc., being of great interest. From here your missionary was obliged to drive all night, twenty-seven miles, to meet an engagement at Huntsville and escape the use of Sunday trains, leaving Dunchurch at 11 p.m. and reaching Parry Sound at 5 a.m.

Huntsville did not hold a convention owing to the heated weather and tourist season. Held a mass-meeting of children, a teachers' conference and preached once. On account of removal of former workers no notices reached Baysville, and no meeting could be secured, but private work was done by your agent among the few workers. Our last place was Gravenhurst, a small meeting at night being the only possible result.

Held seventeen meetings during the mission, organized two Normal classes, several Home classes, one township organized, secured addresses and statistics of sixty-eight schools. Four new schools opened during the year.

The people in the sparse settlements greatly appreciate the visits. I think if the Association could send two workers together it would greatly strengthen the work. Zeal in these districts may be indicated by the case of a school in township of Ryerson, Union School, several miles from any church. A prize was given for best attendance during the year, not less than fifty being considered. Prize was taken by a boy of eight years, who walked five miles to the school.

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Mr. R. W. CLARKE: The district allotted to me was part of the Thunder Bay District and part of the Nipissing District, and from the time I began my work until I concluded I travelled some six hundred miles. To reach my starting point at Fort William I had to travel eight hundred or nine hundred miles, and when I got there the holiday part of it was over, and the rest of it was hard work. At Fort William we spent Sunday, had the pleasure of visiting on Sunday morning a Baptist mission Sabbath School at the coal docks, a Sabbath School with something like one hundred and ten scholars, and good live workers, and it gave some inspiration to me to meet with this mission Sabbath School at this place. In the afternoon we addressed a mass meeting of children from the Baptist, Methodist and Presbyterian churches. The children are exceedingly interested in Sabbath School work, and so far as I could see had received good instruction along the line of Bible teaching. After addressing the scholars we kept the teachers and officers and held a conference on practical Sabbath School work. On Monday Port Arthur was visited. A pastor who had been asked to address the meeting in the evening could not come, and there was no one but your missionary to talk to them. They kept us there over an hour asking questions in reference to Sabbath School work. I tried to give them some information as to the work of the Sabbath School Association. My next place was Nepigon, a fishing and trading station. There are two Protestant churches in this place, and three denominations holding service there. There is here a splendid Sabbath School with hearty singing. Then we came to Schreiber, where we had two Sabbath School conventions. A half holiday had been given to the day school children, and we had a mass meeting in the afternoon, and had the privilege of addressing the children and then held a conference with the workers, who asked particularly about Normal work and Home Class work. Then, we had a conference on practical Sabbath School work. In the evening we had our session in the Anglican church, and the addresses were given by the three resident ministers, and we had a first-class meeting, with any amount of enthusiasm. The next was White River, nineteen miles farther. In the evening we had a splendid time. The meeting was composed chiefly of women and children. The men did not seem to come. Here and at Nepigon they will be glad to receive any books you may have to send. Chelmsford was the next place. I was too late for the meeting on account of the train being late, but I gathered statistics. At Sudbury, which was my next place, we had a splendid convention in the evening. The Presbyterian minister there is a very active worker. Brother Farrence from Toronto gave us a paper and splendidly assisted in the other parts of the meeting. At Walford we had a very enthusiastic meeting. We tried to give them what help we could along the line of Primary work. Hereafter any representative from this Association will have a hearty welcome and will be appreciated there.

THE SABBATH SCHOOL TEACHER AS A SOUL-WINNER.

Mr. MARION LAWRENCE: I think it is impossible for me to over-estimate the importance of the teacher's office. Jesus Christ when He came upon the earth could have been anything He liked; He could have been a lawyer or a doctor or occupied any position He pleased, but He chose pre-eminently to be a Teacher, and if He chose to be a Teacher I believe it was because He believed it was a very important position, if not the most important of all. Further than that the last command He gave before leaving this earth was for us to be teachers. He said to you and me, "Go, teach." That is the command that is upon us to-day as superintendents and teachers. Horace Mann said, "Where anything is growing, one former is worth a thousand reformers." I read the other day we would sometime see the title of S.S.T. after men's and women's names, and that there would be attached to it as much dignity as that of any other title. S.S.T. means Sabbath School Teacher. Allow me to read Daniel xii. 3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." If you will take your reference Bible and look at that passage you will find an optional reading in the word "wise," and that word is "teacher." Look at Proverbs xi. 30: "He that winneth souls is wise." That is God's estimate of wisdom. There is a difference between wisdom and knowledge. Knowledge is how much we know; wisdom is how much we make use of our knowledge. A man may have knowledge and yet be a fool, and a man may know very little of what is to be learned in books and schools and be very wise in God's eyes. Look at James i. 20: "Let him know that he which converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." We want to get an idea of the importance of the teacher's work. We need to have clearly before us the purpose of all teaching. We are not teaching that our scholars may know this much and that much, but we are teaching that our scholars may know to the end that this knowledge may by the influence of the Holy Spirit lead them to salvation. Let us look for a moment at the agencies employed by the Divine Spirit. They are two: the Divine agency and the human agency. The Word of God is the Divine agency. We are taught that the Word of God is to be used for teaching the Word of God. Crowd the Bible into your teachings; use the Bible more than you do, always have the Bible in your hands in preference to the lesson books, and have the Bible in your scholars' hands.

But I am here to speak more especially of the human agent, the teacher himself, in regard to his qualifications. The first qualification in a teacher is preparation. We must be prepared if we are going to teach. A carpenter is prepared by his apprenticeship before he begins his work, and a teacher must be prepared, and he must have

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a specific preparation for each specific lesson. General knowledge of the Bible will not do it.

Prepare early. That is, it is better to begin early in the week, and prepare a little every day than it is to take the same amount of time at one sitting, especially if it be late in the week. I believe the Lord has a very scanty blessing for a few Saturday night blinks at a Sabbath School lesson. We need to get it into our minds early in the week.

The next point is, we want to prepare more than we expect to teach. It is a fact capable of demonstration in any department of pedagogy. You cannot teach all you know and teach with power. You must have a reservoir to draw on. The other day I was in a railway station and a boy went over to a water cooler to get a drink, and the water came out drip by drip. There are just a few drip teachers left in our Sabbath School, and the reason is because the reservoir is not full.

Next, we must have the essential qualifications. I am sometimes asked in my own school, What is the best qualification you like in your teacher. I want to say that one I place above everything else, is the old-fashioned one called *regularity of attendance*. I would rather have the poorest teacher I have got there fifty-two times every year than the best one forty times in the year, for the best teacher will dissipate discipline in the class by irregular attendance. You have heard of the lady who said she had been a member of the church forty years on and off. (Laughter.) Some of these sort of material has got into our Sabbath School.

Punctuality is a very important essential. Be there on time. Why? Because sometimes the best work a teacher does is done before she begins to teach. You cannot pour water in a vessel until you get the lid off, and that ten minutes is to get the lid off.

You want to get on the inside of your scholars' hearts. Give them a *good solid handshake*. I know an officer that stood at the door of a church for two years, and his superintendent said to me, "That man shook more boys and girls into the Sunday School than the gospel brought into it."

The next qualification is *cheerfulness*. If there is anybody that ought to be happy it is the Sabbath School teacher or a worker of God. It is the most joyful business in the world, and we ought to carry shining stimulating faces all the way. As there is a gospel of the palm of the hand, there is also a gospel of the face. I love those faces. I tell you, dear friends, the gospel just beams out of those faces. A little waif went into Sabbath School one day because it looked warm, and her toes were out of her shoes, and there she had come through the slush and snow. Her feet were wet, and her shoes were all open, and as she slipped in by the warm fire, and one of those big hearted teachers saw her and went and put her arm around her, and said, "Are you cold, dear?" The little one looked

up into her face and she said, "I was cold until you smiled. I am getting warm now." Don't try to carry on your work as a teacher as if you were a martyr. A lady superintendent said to a man one time, "Will you be a teacher of these little girls, ten of them?" And he straightened himself and said, "I suppose I can be a martyr." He did not hear what she said to herself as she turned away, "One big martyr and ten little ones."

Then, you must expect results if you are going to be a soul-winner. One day one of Mr. Spurgeon's students came to him and said, "Mr. Spurgeon, I am discouraged; I don't see the results coming along as I would like to see them." "You don't expect results to be coming right along, do you?" "Oh, no, no." "Well, that is the reason you don't have them." (Laughter.)

Next, *never be discouraged*. In that passage I read it says God's word shall never return to Him void. When you were discouraged it might have been the best day's work you ever did. Did you ever go home with tears in your eyes feeling you had made a failure? I have done it several times. I have sat down, and my wife has said, "What is the matter?" And I have said, "It is a failure." Oh, dear friends, there is no failure. Some day there will come victory, and His word for it that no work done for Him is ever done in vain. He can use any kind of instruments, and you cannot tell how it is going to turn out. Often one man sows faithfully and another reaps, but if this book is true the day is coming when those that sow and those that reap will rejoice together.

We must also do personal work. Classes are not saved by classes, and we are born one at a time. Jesus Christ was not ashamed to teach a class of one, and on nineteen different occasions it is recorded of Him that He taught one disciple. We want to get close to them, we want to get in personal contact with them. The Word of God is good, but the living teacher is also very necessary indeed. One soul pays; if you live the whole allotted time of seventy years and save one soul it pays. Do you think it was time wasted by the gentleman who led D. L. Moody to Christ? I was discouraged once in one of my Sabbath School sessions, and the next morning there came a knock at my door, and a young man held out his hand and said, "I saw you were discouraged yesterday. I want to tell you what I did not tell you before: it was your word that led me to Christ, and I will try to live so that you will not be ashamed of me." If you visit Detroit you might ask for the MacGregor Helping Hand Mission, and that boy that was saved by the casual word I spoke—I do not know now when it was, or how it was—is at the head of that institution. It may be the best day's work I did for God.

Another point, we must have *spiritual life*. The gospel of Jesus Christ goes into the heart not so much by words, but by wedges. A teacher teaches more by what he is than what he says. I think it is Emerson who says, "How can I hear the words you speak when what you are is thundering in my ears?"

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The last thought I want to bring to you is, *you must be a friend*. The highest office of a teacher is not imparting instruction, but it is the living friend, putting your life over parallel with the life of your scholar, leading his life by the life you live. You may teach like Socrates, but you must live like Jesus Christ.

Just one illustration, and I am done. Mr. Meggs, the Secretary of Indiana, was one time talking to prisoners in Indianapolis. There were present thirteen men and one boy about fourteen years of age. The men listened and were respectful, and he could see the tears run down their cheeks, but the boy was just as defiant as could be. He sat on a chair, with his feet cocked up, and with an air as much as to say, "Go ahead, Mister, I don't care what you say." But Mr. Meggs' heart was moved for the boy, and so when they were all through he said to the jailer, "Will you dismiss the men and leave the boy?" And the jailer said, "Yes." "And, now," he says, "will you retire and leave me alone with the boy?" He said, "Yes." The two were left alone. As Mr. Meggs went to the boy the boy took his feet down, and Mr. Meggs said, "What is your name, my boy?" "My name is Charlie, and I don't like it any way you keeping me this way." "Why," (Charlie is my name.) It is the best name on earth." He put his arm around his shoulder. "Charlie, I love that name," and he drew him up to him, and Charlie let him. "I am not going to scold you a bit, I am going to love you a bit." And he put his cheek down. "Charlie, would you like someone to love you a bit?" Charlie could not stand that, and the tears came to his eyes, and he said, "I have had no one to love me since mother died. I am glad she did, she would be broken-hearted if she knew I was here." "Charlie, I love you, and Jesus Christ loves you; He loves you more than your mother did." "No, He don't; nobody ever loved me besides her." "Charlie, Jesus Christ wants you, and He wants you right now." "All right, if you think I am not too bad I will try," and they got down in that jail upon their knees, and they began to pray, and the boy gave his heart to God. Last Sunday if you had been out in Wyoming in a town of about 1,500 people you would have seen a bright young fellow walk up in front of the Sabbath School of about one hundred and ring the bell. You would know him as the superintendent of that school. It was Charlie—won by love. (Loud applause.)

FINANCIAL PLEDGES.

Mr. JOHN A. PATERSON, M.A., Chairman of the Executive, had control of this part of the session, and spoke as follows on the topic—

THE GOSPEL, GOLD, AND GOING ON.

I assure you I am not here because I possess in any degree the witchery of eloquence, or that I have behind me wealth of experience, but I am here simply because I have the privilege and honor of being the chief officer of this Association, and I have come here to discharge an official duty, and you are to help me to discharge it. I wish you to speak back to me after I have spoken something to you. This used to be called in the old days "Financial Pledges," but a poet has laid his hands on the programme, and has called it "The Gospel, Gold, and Going On." In the Epistle to the Romans we have read: "Whatsoever things were written aforetime were written for our learning." I have still with me the fragrance of last Sabbath's lesson, and I have not got away from that verse where we are told to "seek of Him a right way for us and for our little ones, and for all our substance." We have been seeking through the hours of this session down to the last tone of that ringing speech we have just heard honestly and wisely that "right way for us and for ours (little ones)." I wish to take up the next part of that verse, and to seek the right way "*for our substance.*" I have a thought, Mr. Chairman, that it is foreordained that that verse should have occurred in last Sabbath's lesson for the benefit of this Convention, but I am not sure whether all my audience will accept that as good theology. "The hand of our God is upon all them for good that seek Him," and now we wish to find the right way for our substance. The man that can find a right way for himself is good; a man that can find a right way for his little ones as well as for himself is better; but the man that can find the right way for himself, his little ones and his substance is best of all. You have had the evangelistic side of Sabbath School work presented to you. I want to place before you the evangelistic plus the practical—practical in the sense of financial pledges. Prudhomme, the French Socialist, laid down this maxim in his book on Socialism, that "property is a crime." False and ruinous as such a maxim is in the mouths of those who proclaim war against property for the sake of plunder, and false and ruinous as such a maxim is between man and man, it is true that between man and God property is a crime. We have no right to have property as against the God that gave us that property. We are simply trustees, and we have no right to say this is mine and that is yours. I have a right to say that to you, and you have a right to say that to me, but we have no right to say that when the call comes to give of our substance for the

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support of religious work. I am very fond of old classical illustrations, and I know you will be with me. You have all read how that old engineer Archimedes said he could move the world if he could only find a place to set his lever. That was his maxim in physical dynamics. I wish to give you some natural law in the spiritual world after the manner of Drummond, and if we put the lever of our spiritual dynamics on the right spot we can move the world, and the place I wish to put that lever is the footstool of prayer, because without that nothing can be effected. When we place our compass in the proper centre—and that proper centre is prayer—we can then sweep out with the other leg of the compass an illimitable circle. Within that circle, with the one leg placed in the proper point from a spiritually dynamic point of view, we can include everything not only that is far-reaching, but everything that is right, and scriptural, and spiritual; and on that principle, and with that thought in my mind, I desire to approach this question of financial pledges. I wish to tell you, too, of some facts of the case. Last year we collected together the sum of \$3,600. We will need more this year, because we propose to drive our stakes in more firmly and to extend the cords of the tent of organization. Therefore, with confidence and trust I come to you, that I am to have to-day a rich and abundant offering for the benefit of the work of this Association. This year we are approaching a larger sphere. We are intending to have another secretary go out into the field, not to stay in the office only, and we are intending to have some more clerical help in the office. We want, therefore, not the \$3,600, but we want \$4,500. Am I asking too much? Those behind me and with me in this official work know I am not asking too much. We will need \$4,500 for this work we are now approaching.

Now, I have told you I want to put my lever in the right place, and I want not only to say that but I wish to do it. And as Archimedes boasted that he could move the world by putting his lever in the right place, I want you to help me to move the throne above to influence and consecrate this audience so that the gift will come, and not only come, but in the right spirit and in the right way. With that upon me, with that before you, I will ask the Rev. Dr. Henderson to lead us in prayer.

Dr. HENDERSON led in prayer.

The following amounts were promised :

SUMMARY OF PLEDGES, 1899-1900.

COUNTIES AND CITIES.

Brant	W. N. Hossie	\$40 00
Durham, West	P. C. Trebilcock	35 00
Durham, East	W. S. Given	50 00
Dufferin	Rev. J. R. Bell	40 00
Elgin, West	Rev. J. Henderson	37 00
Elgin, East	W. Kerby	10 00

Grey, East	Rev. L. W. Thom	\$25 00
Grenville	Rev. D. C. Sanderson	25 00
Halton	Major Grant	85 00
Hastings, North	Rev. J. A. Claxton	60 00
Huron	Israel Taylor	60 00
Muskoka	Rev. A. Dow	20 00
Norfolk	A. J. Donly	80 00
Northumberland	Mr. Lapp	30 00
Ontario, North	Mrs. Crosby	35 00
Ontario, South		45 00
Oxford	Orlando White	50 00
Peel	A. S. Rutherford	100 00
Peterboro'	Dr. Harrison	100 00
Prescott	A. McInnes	20 00
Simcoe, South	Rev. J. Leishman	15 00
Simcoe, Centre	Rev. J. Henry	20 00
Wellington	Rev. C. Morrow	75 00
Wentworth, South		40 00
Waterloo	J. E. Kerr	50 00
York, North	L. G. Jackson	125 00
York, West	T. L. Moffatt	75 00
Guelph	Major McCrea	50 00
Hamilton	Rev. T. A. Moore	50 00
Toronto	Messrs. Paterson and Score	750 00
(Total of Counties and Cities.....)		\$2,222.00.)

TOWNSHIPS.

Maryborough and Peel	A. Malcomson	10 00
(Total.....)		\$10.00.)

SCHOOL PLEDGES.

Keene Methodist	Dr. Harrison	10 00
*Zion Congregational, Toronto	W. J. Stibbs	5 00
*Central Methodist	G. M. Lee	10 00
*Central Presbyterian	T. Gibson	10 00
* Included in Toronto.		(Total.....\$35.00.)

PERSONAL PLEDGES.

H. P. Moore	Acton	5 00
H. A. Collver	Simcoe	5 00
W. V. Hopkins	Burlington	5 00
Rev. Dr. Henderson	Burlington	5 00
Rev. J. W. Shilton	Hespeler	1 00
Mr. J. E. Hownsom	151 Sully Street, Toronto	1 00
Miss L. Russell	58 First Avenue, Toronto	1 00
(Total.....)		\$23.00.)

Total pledges..... \$2,265 00

The consecration hymn, "Take my life and let it be," was sung, and the President called upon Rev. Elmore Harris, D.D., to address the Convention upon the subject,

THE GOSPEL OF GIVING.

Dr. HARRIS: The subject that has been allotted to me this afternoon is "The Gospel of Giving." I say to you frankly that I was not very clear as to the meaning of this expression. It was not a subject of my own choosing, but after beating about sometime, I made up my mind that the thought in it was this: First, that the heart of the gospel is giving, and secondly, that the outcome of the gospel is giving. As I began to ponder these two statements it appeared to me that the whole of the inner life and secret of what we call the gospel of our Lord Jesus Christ was in the gift of God in Jesus Christ; as the apostle puts it in his second letter to the Corinthians, "Thanks be to God for his unspeakable gift." Now, he does not indicate what he means by it, because every spiritual child of God would know exactly what he meant. "God so loved the world that he gave." I think that we ought in connection with this subject of giving to get right down into our hearts the real meaning of this statement of the *evangelist*, for I do not believe that these are the words of Christ so much as the words of the evangelist with reference to Him. "God so loved the world that he gave." It involved the incarnation. Perhaps you have noticed in connection with those marvellous chapters about giving—2 Corinthians viii. and ix.—that in the very heart of each the apostle puts the incarnation when he says, "Though he was rich, yet for our sakes became poor, that we through his poverty might be rich." And in the letter to the Philippians, chapter ii., he says, "He was found in fashion as a man." But this was only a step to the greater thing involved, namely, the *cross of Calvary*, and I suppose that the poverty of the Son of God is never so clearly taught as when on the cross He cried, "My God, why hast thou forsaken me?" I am trying to get at the very secret of true giving, and that secret is found at the cross of Christ. You know that throughout His life He called God "Father." There is not another instance in that marvellous life when He ever addressed God by the somewhat distant name of "God." It was always "Father, Father, Father," but here during the three hours of awful darkness He cries, "My God," which is the name of distance, and you ask me, why? Perhaps it may seem old-fashioned to say so, but I believe that at that very moment the Father's smile was withdrawn because He bore our sins in His own body on the tree, and when He cried, "Why hast thou forsaken me?" there is no answer at the cross itself, but Paul says, "The gospel that I received, I received as a revelation from the risen Christ, how that Christ *died* FOR OUR SINS according to the Scriptures." Now, why do I call attention to this fact? Simply because in these days we are prone to take lower ground than the true motive

with which every true child of God ought to give. I am as satisfied as I am living that just now we are in great danger. I believe in the special century fund, I believe in special effort to give to the cause of the Lord Jesus Christ, but I believe that the Lord God asks every child of God, "*Why* do you give? Do I simply give to a special fund, to a century fund, or to commemorate some date in the history of the world? Or do I give because I believe I am putting my gifts into the pierced hand of the Lord Jesus himself?" I read in 1 Corinthians iii., "The fire shall try every man's work of what sort it is;" so that it is not the quantity of the work, but the quality of the work, and the quality of our work depends upon the motive which actuates every time. That is my first thought. The other is this, that the *POWER for generosity* in giving lies not in "*Christ for us*" so much as in "*Christ in us.*" Now, you ask me what I mean by "Christ in us." I think I can very clearly state it as far as I see it. In all humility, I believe that "Christ in us" means "the Holy Ghost in us," and I want you to mark that in connection with the early Church, when the Lord's money actually poured into His treasury.

I believe the power for generous giving is in the indwelling Spirit of God, and if the Church of God wants plenty of means for everything she has to do, I believe the secret of it lies there. Take a concrete example, the example of Barnabas. When it comes to a matter of giving, what does he do? He has an estate in Cyprus, and he sells it and lays the whole price at the apostle's feet. Beloved, shall I just say that, if we want prevalent streams of generosity flowing out from our churches and Sabbath Schools, we must have more thought about the inner spiritual life of the people to whom we minister.

I might call to your attention—it would be invidious to name it—a missionary society that during the last six or eight years has had its contributions steadily increasing year after year during these hard times, and has never lacked in one single instance in order to carry on the work of the Lord in spreading the gospel among the heathen. How is it? I want to say that those who have to do with that mission—and I think this will be agreed to by all—have this great characteristic, that they believe with all their hearts in the spiritual life. Now, coming to the point to which I close, let me say this, that I believe that the aim of a Sabbath School is first of all to be the means of begetting spiritual life in every one who is taught, to bring the child to the Lord Jesus Christ. We are all clear about that. I believe the second aim is the development of spiritual life. Here is where our training must come in. "If any man have not the Spirit of Christ," says Paul—that does not mean the disposition of Christ, it is not a small "s," it is a large "S"—"he is none of his." How many children are taught that the moment they trust Jesus Christ they have the Holy Ghost? "What? Know ye not that your body

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is the temple of the Holy Ghost," says Paul, "which ye have of God, and ye are not your own, for ye are bought with a price." That precious Scripture has two things: First, *purchase*—"Ye are not your own, for ye are bought with a price;" second, *possession*. I am not my own, because I am purchased; I am not my own, because the Spirit of God dwells within me. Now, I can conceive that the Spirit of God might dwell in and not occupy the whole of me. If a man is to occupy the whole of his house it must be wholly surrendered to him, and if I am not my own body, soul and spirit, all that I am, and all I have, then as an honest man I must let God have what belongs to Him. You and I have to settle with Him not only what is fair to be given to Him, but also what you are to use for yourself. I know some people may think the standard is very high, but I am positive that we have no right to sing the hymn we sang just now,

"Take my life and let it be,
Consecrated, Lord, to Thee,"

unless we take that position. What is consecration? I do not think it is giving anything up to God. It is recognizing that everything belongs to Him already. Let me leave it there. Just as with your trolley cars, there must be immediate connection with the seat of power, so if you and I are to be made blessings to others we must be in actual living contact with the risen and living Christ, and then the power of the Holy Ghost will use us for the glory of His great name. May God bless us all, is my earnest prayer, for His name sake. (Loud applause.)

WEDNESDAY EVENING.

Long before the service commenced the people had congregated in the convention church, and by the time the song service was to begin every seat in the building was filled, and chairs placed along the front and down the aisles were occupied, and many people were standing at the back of the church. As the song service proceeded it was seen that it would be necessary to hold an overflow meeting, and arrangements were made with the result that Mr. B. F. Jacobs and Mr. Marion Lawrance addressed a goodly number in Knox Church.

The praise and devotional service in the Central Presbyterian Church was conducted by Rev. Mr. McAlister, who read the 91st Psalm as the scripture lesson, and then three delegates led consecutively in prayer for the endowment of the Spirit upon the Convention, and upon the speakers who would address the Convention.

"Onward, Christian Soldiers" was sung, after which Rev. Dr. King led in prayer.

The PRESIDENT, taking the chair, said : The Hon. James Young, a citizen of Galt, was at Toronto and witnessed the remarkable departure of the Canadian contingent for the first time for foreign service, and although there is no blood-thirstiness here, I hope there is no bitterness, but sympathy for British and Boer alike who may be slain or wounded. Yet there is something in the thought that our boys are going off for the sake of what they believe is right, for the sake of the Queen and the Empire, so we ask Mr. Young to just give us in about three or five minutes his impressions.

Hon. Mr. YOUNG : This is certainly a most unexpected call, as I had not the slightest idea that I should be asked to say a single word until this moment. However, as our worthy chairman and other gentlemen insist upon it, let me say at once, that often as I have visited Toronto I never witnessed such a sight as I saw in the Queen City this afternoon. (Applause.) While I was coming away from there every foot of King Street, from down as far as Jarvis to away above Simcoe Street, was so jammed with people that they were right out to the very side of the railway tracks ; every window was filled, and it almost seemed as if the roofs of the houses were crowded with people who had come out to bid God-speed to those noble fellows who have gone forward to fight for our Queen and country. (Loud applause.) Now, Mr. Chairman, so far as I am concerned, I am a man of peace, and I think that every effort should be made by every nation and individual to dwell in peace and harmony. At the same time there are occasions when a man has got to stand up for his rights, and there are also times when a nation, if untrue to its rights, will prove itself unworthy to hold the position which it does in the world. (Loud applause.) I believe such a position as that has been reached at the present time by Great Britain, and I am thankful to believe that the stand which she has taken is one in favor of liberty, righteousness, civilization, and the advancement of the human race. (Applause.) The people of Toronto to-day were exceedingly excited. I never saw them so excited before, and a grander sight was probably never witnessed there than when all the regiments of the city, with the contingent that is going to South Africa, marched through the principal streets. I am sure, sir, I only express the feeling of this great convention, when I say we greatly admire the patriotism of those men who have sprung forward to the defence of the rights of our nation, and we will follow their career in South Africa with the deepest interest. As I said before, the principles at stake are clear and unequivocal. The Boers have denied promised rights of liberty to British subjects, which Cape Colony, Natal, and other British colonies have freely conferred upon them, and their ultimatum left the Imperial Government no choice but war to protect the great empire of which we form a part. I trust and believe the cause in which they have unsheathed the sword is one upon which we may ask the blessing of the Almighty, and that the spirit of loyalty and

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patriotism being displayed, not only in the Mother Country, but in every colony over which waves that glorious piece of bunting, the Union Jack—(applause)—will ensure the triumph of British arms and the paramountcy of British rule and British laws throughout South Africa—the best guarantee the world could have for the more rapid advancement throughout South Africa of the great principles of liberty, of progress, of Christianity and of civilization. I thank you, Mr. Chairman, for the opportunity of saying a few words. If I had known I would be called upon to address such a magnificent audience, I should have endeavored to prepare words worthy of the occasion and more fitted to do justice to the manliness and patriotism of those noble young Canadians who are going forth to fight the battles of our Queen and country. (Loud applause.)

The PRESIDENT—Our good brother did not need any time, for in this case, in the very best sense, out of the abundance of the heart the lips have spoken.

The choir struck up "God Save the Queen," and the large audience rose and joined heartily and enthusiastically in the singing of the national anthem.

Mr. PRESIDENT—I have pleasure now in introducing Mr. Crews, General Secretary of Sabbath School and young people's Epworth League work of the Methodist Church in Canada.

THYSELF AND THY DOCTRINE.

Rev. A. C. CREWS: Instead of assigning me a topic the Programme Committee has given me a text. There is some little advantage in having a text, even though one may not stick very closely to it. A negro in the convention at Atlanta last April said, "Our preachers take their text from the Bible, they don't trouble themselves with Shakespeare, or Ruskin, or the higher criticism; they take their text right out of the Bible and preach from it—sometimes a long way from it." (Laughter.) I am afraid, Mr. Chairman, that in the endeavor to avoid the sermonic style to-night I may get a long way from my text. However, I shall try to keep it in sight. "Take heed unto thyself and to thy doctrine," is my text. There is a tendency in these times to underrate the importance of doctrinal teaching; it has become, indeed, quite common to say that it matters not what a man believes so long as he is sincere and honest, and leads a good life, conveniently forgetting that a man's character is powerfully affected by what he believes. (Hear, hear.)

We are told that the body is affected by the food which is received. The ancient gladiators who ate raw flesh became coarse and brutal in their nature, and we believe that the soul's development depends very largely upon the material upon which it feeds. And there rests upon every teacher a solemn obligation to teach the truth, the whole truth, and nothing but the truth. He must make it his business to impart that kind of spiritual food which will build strong moral fibre, and which will cultivate beautiful Christian character. He must under-

stand the doctrines which he is to teach; he must make himself familiar with his text-book, and he must know the truth before he can impart it to others. Now, Mr. Chairman, that applies to every teacher; it applies to every professor in our universities; it applies to every preacher; it applies to the teachers in our day schools; but most of all, it applies to the Sabbath School teacher, because it is his business to do with the most important questions at the most important period of time. We recognize, sir, the fact that those formative influences that touch brain and heart in that period of life that we call youth, have more to do with moulding the character and fashioning the destiny than anything that can possibly happen later in life. It is said that Dr. Charles H. Fowler, when he left the pastorate to become President of the Northwestern University, was addressed by a gentleman who said: "I see you are going to stop teaching men and are going to commence to teach boys." The doctor looked into his face and said: "Sir, if you desire to write your name on a brick, would you write it while the clay was soft and plastic, or would you wait until it had become burnt?" Oh, my friend, as a Sabbath School teacher what a privilege you have! The evangelist and worker among the adults are trying to write the truth on the burnt brick, but you have the unspeakable privilege of writing the truth upon the heart while it is in a receptive condition, and the truths that you apply will last. See to it, therefore, that you teach those truths that are necessary to salvation, so that no one of your class shall perish for lack of knowledge. It has often been said that the great business of the Sabbath School teacher is to bring about the conversion of his class. That is true to a certain extent, but it is only a half truth. The business of the Sabbath School teacher is to develop symmetrical, beautiful Christian character, and every Sunday, and every day of the week, too, this great purpose shall be kept in mind.

Now, the manner in which the truth is imparted is of considerable importance. I do not wish to say a single discouraging word—because I am afraid sometimes our teachers go home from these conventions just a little discouraged by the sense of their own inefficiency—but I do feel that the average Sabbath School teaching in our schools is not what it should be. I believe that the great majority of our teachers are actuated by high motives, and are really anxious to do the very best they can. I believe they seek divine aid in their work, realizing that while they may sow the seed God only can give the harvest, and yet we must recognize the fact that God has nowhere promised to give a harvest, certainly not the best harvest, to insufficient sowing. Skilled laborers are needed to-day as well as the fertile soil. The trouble is we have expected the performance of a duty which calls for the greatest skill and tact from men and women who have had little or no preparation. The great need of our Sabbath School to-day, sir, as far as I have been able to discern, is trained teachers. In the late war between the United States and Spain, a number of very significant expressions were made use of. One of the most

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significant was, "The man behind the gun." Lyman Abbott was asked to give his definition of a miracle, and his definition was: "The destruction of the Spanish fleet under Cervera with the loss of only one American sailor." It did seem like a miracle, and yet it was not; it really could be accounted for. While there was not so much difference in the number of sailors and soldiers engaged; while there was not so much difference in the ships, there was in another sense a very great difference. On the one side there was the Spanish inquisition, on the other side the American school; on the one side stupid blundering, and on the other side disciplined skill; on the one side reckless daring, and on the other side cool, cautious Anglo-Saxon courage. Those magnificent victories were won not by armament and organization, but by the well-trained, intelligent men who stood behind the guns, aimed them and fired them. (Applause.) Mr. Chairman, I believe the great need to-day in all departments of activity is trained men. In one of our great church congresses last summer a gentleman introduced a resolution asking that every Sabbath School teacher should be required to pass a preliminary examination before being placed in charge of a class. Of course, it did not carry. Even the mover did not expect it would carry. Public opinion is not quite ready for that. But, Mr. Chairman, I do hope the time will come when it will carry. (Hear, hear.) I hope the time will come when Christian people will have such a realization of the importance of Sabbath School work that they will cheerfully give themselves for the purpose of a preliminary course of training.

But there is something more important than that, more essential. When Paul said to Timothy, "Take heed unto thyself," he had something more in mind than mere education and training. He urged Timothy to be an example in word, in conversation and in charity, in faith and in purity. Mr. Chairman, nothing can take the place after all of the personal character of the teacher. There must be a correspondence between the truth and the man who speaks the truth. I think it was Mr. Emerson who said, "What you are speaks so loud I cannot hear what you say." The reason that the truth so often has very little effect is that there is so little character behind the truth. Chauncey Depew, the great railway magnet, was called before a committee of the United States Congress not long ago, and invited to explain to them the precautions that were taken in railway management, and he spent some little time explaining to those gentlemen the various signs and signals that were used in railroading for the purpose of preventing accidents, and then, he added, "Gentlemen, after all the system and after all our organization, in the last analysis we come right down to the man, and upon the fidelity of the railway employee himself the lives of hundreds and thousands of passengers may depend." And I tell you, Mr. Chairman, it is the same in Christian work, and more particularly is it true in our Sunday School work. Appliances are useful. I think it is important for us to have

a comfortable room in which to hold our Sunday School ; it is a very good thing to have the latest and the best Sunday School papers and lesson helps, an orchestra to lead the singing, and all the rest of it—these are valuable but they are not essential. The living teacher himself or herself is more important than the organization or the appliances. A Sunday School teacher was walking down the street one Sunday afternoon, and happened to overtake a boy who evidently was not a member of any school, and she began to interest herself in the lad, and she said, "My boy, I want you to come to our Sunday School. We have a very nice school in a beautiful room with nice pictures on the wall." The boy said, "No." Then she said, "We have a library, and the scholars are permitted to take a book every Sunday. Won't you come for that?" And he said, "No." Then, said she, "We have beautiful singing, and a fine orchestra. Would you not like to hear the singing?" And the boy still said, "No." And then she brought on her crowning inducement, and she said, "Every summer we have a picnic, and every Christmas we have a Christmas tree. Would not you like to come and enjoy these?" And the boy said, "No." And she was just about to leave him as an incorrigible case, when suddenly the lad looked up in her face and said, "Say, will you be there?" "Yes, I will be your teacher." "Well," said he, "I will come then." Above all appliances I tell you we must place the living teacher whose character is being indelibly printed and impressed upon the mind of the boy or the girl he or she teaches.

Now, just as far as my time will permit I want to intimate to you some of the qualifications of the successful teacher. First, the teacher himself should cultivate deep personal piety. I look upon an intimate personal acquaintance with the Lord Jesus Christ as the first essential for the Sunday School teacher. Then, I think the teacher should cultivate very much of the spirit of Jesus Christ, which was the spirit of love and the spirit of kindness, and kindness simply means love in action, love at work. The old idea used to be that it was necessary to be very solemn and very severe in order to be a successful teacher. Those of us who went to the old-fashioned school-master know something about that. I remember I had a school-master some years ago who was very much like Goldsmith's pedagogue :

"Man severe was he, and stern to view ;
I knew him well, as every truant knew ;
Well had the boding tremblers learned to trace
The day's disasters in his morning face."

I remember when I had thrown paper balls at that master, and missed him to my great regret, I was called out to receive punishment, and I was told to hold out my hand, and then the blows came on that hand, one, two, three, four, sometimes up into the dozens, but I always bore it like an Indian ; I never flinched ; I never cried, because I knew all the other boys were looking on, and they were saying, "That

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is the way to do it. Don't you let any old master make you cry. Bear it." And then I walked back to my seat like a hero; and after school was over we stole the master's raw-hide, and we hid behind the lumber pile, and we threw snowballs at him, and we said, "Wait until we get big; we will show you, old fellow." But after awhile there came a change, and that master moved away, and another teacher came with an entirely different disposition, mild and gentle, and loving, and shortly after he was there he called half a dozen of the very worst boys to remain after four, and I was one of them. Oh, I will never forget how he talked to us that afternoon. He told us what a great burden his school was; he told how he came there to help us, and he asked if we could not help him; and his manner was all tenderness and love, and he just melted us right down into tears, and we went away vowing allegiance to that teacher. We stood by him and we helped him in every possible way. His kindness had won us.

Sometimes I hear this question in Sabbath School conventions, What would you do with a bad boy? What would you do with a mischievous boy? Some of you in the towns and cities have to deal with boys that are exceedingly hard to manage, and that is a question that constantly comes before you. Would you expel a boy whose influence was so bad, whose conduct was so disorderly as to interfere with the usefulness of the school and of the class? I suppose that here we shall have a difference of opinion; but I take the ground, Mr. Chairman, there is no such boy. (Hear, hear.) I believe, sir, that the silver key of kindness will unlock the heart. Some of us here remember the story Mr. Reynolds used to tell us of the bad boy that was won for Christ by the kindness of his teacher, who invited that boy to his home, and who became acquainted with him, entered into his feelings, and amusements, and occupations. I tell you, the Sunday School teacher who simply teaches a lesson once a week without coming into personal relations with his scholars, is only doing half his duty. We must cultivate this spirit of brotherly kindness if we are to be successful in this great work. What was the secret of Dr. Guthrie's wonderful success? Not his great preaching, although he was the prince of preachers; it was the brotherliness that throbbed in his heart, that manifested itself in his warm grasp of the hand, and in his kindly countenance. Every dark alley of the city of Edinburgh was known to him. Whenever he appeared on the street rough men and women gave him greetings, and throngs of children gathered around him in order that they might catch a smile of his face and a grasp of his hand. In his "bairns," as he called them, he found an endless source of fascination, and was moved to his mightiest eloquence when he pleaded on their behalf; and when he died, the tears of those orphan children fell on his coffin.

Then, the teacher himself should be intensely in earnest; he should be enthusiastic. Napoleon's definition of a good soldier was, "A man

who puts his heart into his powder." My definition of a good Sunday School teacher or a good Christian worker would be, "A man or woman who puts his heart into his work." I think there is very little danger of too much enthusiasm in our Christian work. I heard a gentleman, standing on the platform, the other day say that he looked upon the young people's movement with serious feelings of alarm. There are always some people looking out for something to be alarmed at. He thought that the enthusiasm that was developed by this movement was exceedingly dangerous. Mr. Chairman, I am only sorry that we have not vastly more of it. The trouble is we are too cold and too dead in our Christian work. I would like to see more of the spirit of intensity that characterized our fathers. Let us throw our hearts into our work, and we will find that work that is done heartily is generally done successfully. Let us awake to the recognition of the fact that eternal destinies may depend upon our fidelity, and let every power and talent God has given to us be laid upon the altar of consecration. Enthusiasm is not a strange thing in this world; it is manifested in all departments of human ambition and effort. David Hume said of John Brown, "That is the man for me; he preaches as if Jesus Christ was at his elbow." And the men whose names stand highest upon the Church's roll to-day are men who have been inspired by a high and holy enthusiasm. Do you know the meaning of that word? It comes from two; *en*, in, and *theos*, meaning God. It means literally, God in man. What cannot be accomplished by a man with God in him? There will be an unmistakable manifestation in the outward life, and in the conduct of the work in the divine indwelling.

I believe the spirit of perseverance is an exceedingly important element of success in the teacher. There are a great many people who are enthusiastic enough, but their enthusiasm does not last. Oh, they are so enthusiastic in a convention! They land into their Sabbath School just as if they were shot out of a cannon, and there is a great flourish of sentiment for a little time, and then they drift back again into the old routine. I believe the best work is not done by the most talented people. Some one has said that genius is like the passes on a railway, marked "For this trip only, and non-transferable." There are only a few people who have great genius. The most of us are average people, with just two talents. It is possible to accomplish great things, however, with these two talents. It was Dr. Pentecost who was walking down the street in Brooklyn, and became interested in a large stone building in the course of erection. He paused to look at a man who was in the act of breaking a large block of stone. He placed another stone under it for a fulcrum, and then taking his hammer brought it down with all his force, and there was no apparent result. He put his hammer up, and down it came, again, again, and again, and again. At last, laying his hammer aside, the workman took his handkerchief to wipe his brow, and Dr.

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Pentecost said: "Sir, I do not think you are going to break that stone;" and the Irishman—I do not know how it is these witty fellows are always Irishmen—turned to the Doctor, "Sure, sir, that is all you know about breaking stone;" and down he went with his hammer several times more, until at last under that blow the stone fell into pieces. "Now, sir, will you be kind enough to tell me which blow it was broke that stone?" "Yes, sir, I think I can; it was the last one." "That is just where you are mistaken; it was the first one, and it was the last one, and it was all the middle ones, sir." The first blow had as much to do with the disintegration of those closely knitted particles as the last blow. The trouble is that most of us take up the hammer and strike one blow, and that is all. Here is a Sunday School teacher who says, "I tried to bring about the conversion of my class, honestly and sincerely." How many times did you try? Just once; and you became discouraged because you did not realize your purpose. Here is a young man who tried to speak in the Christian Endeavor Society, and he made a failure, and he will never try again. Oh, my friend, in the name of your Master, take up your hammer and strike another blow. Keeping everlastingly at it will bring success. (Loud and continued applause.)

The PRESIDENT—Do you wonder that our American friends wish to adopt this gentleman?

When I was a boy I was a bugler in the Queen's Own; my colonel was Colonel Otter. The Colonel is now in charge of the Canadian Contingent. This afternoon he received the telegram from this Association and Convention to the Contingent boys now rushing by train to South Africa. We have received this simple, bluff, soldier-like reply:

"Ever so many thanks for your kind wishes, which are fully appreciated by all.

"Signed LIEUT.-COL. OTTER."

(Applause.)

I have now a very pleasant duty to perform in introducing to you my successor, who, at the close of this convention, is President of the Association for the ensuing year. He is known to many, he is known to the workers, he is known to the Executive Committee as a man of executive ability. Dr. Harrison, of Keene, will please present himself.

Dr. HARRISON came to the platform, and Mr. McGillicuddy gave him the right hand of fellowship, and said:

I would like to ask the Doctor what he has to say why the sentence of the court should not be pronounced upon him?

Dr. HARRISON—I have been introduced in such a courtly way that I could take no offence. (Laughter.) I trust that when I take the wand, which you shall lay down, I shall be enabled to exercise the same courteous manner that you have while in the chair.

Those who know me, I think, know that I love the cause to the core of my existence. I am one with you. I love dearly the sweet young lives, and it has been my pleasure to help them along the road to knowledge, towards Christ, towards citizenship. I am Canadian-born, and more than a Canadian, I am freely and heartily in sympathy with the Greater Britain movement, an empire such as the world has never seen before; but over and above all that I desire to be a follower of Him whose footprints were left upon the sands, the shores and the rocks of Galilee. (Applause.)

Mr. MCGILLICUDDY—Dr. Harrison lives in Peterborough, down east. It is not the first time that the wise men of the east came to see the young Child, and love Him. (Applause.)

Miss Jones then sang the solo,

“When heaven sang to earth,”

and was loudly applauded.

The PRESIDENT—When I was a very little boy I heard of Buffalo, and I heard of it in connection with the song, which ran something like this:

“Ye Buffalo girls, are ye coming out to-night
To dance by the light of the moon?”

And I had a strange boyish idea that all the young ladies of Buffalo on moonlight nights used to be out dancing in the light of the moon. Of course, I grew older and learned differently, and to-day I saw a Buffalo girl whose feet and hands, and head, and heart, had engaged in rhythmic movements in service in the light of the Sun of Righteousness, a lady whom we already love for what we have heard of her and heard from her, Miss Margaret Coote Brown, of Buffalo, who will speak to us on

CHOICES AND THEIR CONSEQUENCES.

Miss BROWN was received with much applause, and said: Dear Friends,—When I listen to earnest words such as those of the last speaker, I want to put my hands over my eyes, and I want everybody to be very, very still, and I want to think awhile about it. Sometimes I think our Sabbath School conventions are too rich in good things, and we do not take time to think enough about them. When I hear a beautiful song such as the last I want to do the same thing. I feel the same impulse. I want to think about it. I want to listen to the echoes as they die away. I am glad my brother told that story about the blows with the hammer upon the rock. He gave a glorious blow, but he has not given the last blow—(laughter)—and if his opportunity has expired, and if his arm is weary, I say to him, “Brother, lend me your hammer; I want to strike one blow with my woman’s arm, not so strong as yours; and oh, how I wish for the sake of those in the far corner of the gallery that he could lend me his voice as well as his hammer.”

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I am here to-night because of consequences—I meet them everywhere. In my work with children, in my work with mothers, in my work with teachers, I have learned practically that life is a game of consequences, a game of very serious consequences, the consequences which I see before me in these men and women, and the consequences which I find even in children of three years of age. They are at that early age a bundle of consequences. I have looked at them and I wonder what are the causes. If I could only trace back from the consequence and find out what were the causes that made these children at the age of three a bundle of such consequences as I would not care to face if that child belonged to me; and in the face of these consequences, in the face of distorted growth which we find in the young, I feel that there cannot be too many blows struck by arms that are feeble, by arms that are strong. There cannot be too much said about this Sabbath School work, about this great power in our country everywhere.

Two little waifs in a crowded city were standing one day in front of a shop window with wide eyes and with wide mouths, too. They thought they had never seen anything so pretty in all their lives; and the little girl said to the little boy, "Isn't it wonderful?" Before he had time to reply her eye was quickly caught by a beautiful doll, a mere image of her tiny self over there, and she said, "Johnnie, Johnnie, choose that doll in the corner," and for one brief moment the doll was hers. But Johnnie was busy looking at a wonderful steam-engine, and he said, "I choose this steam-engine." For one blissful moment the steam-engine was his. And so these two little ones were learning what to choose; they were entering into the glorious birth-right that God has given unto every being He has made, the power to choose. Shakespeare was a wise man; we quote him from pulpit, and we quote him here, and he said: "To be or not to be, that is the question;" and he voiced the cry of humanity. History is but a record of choices. In reading our story of the Israelites and their journeyings we seem to feel the swinging of the great pendulum that guided their choice, now this, now that.

What shall we choose? If, as the psychologists tell us, as all wise men tell us, God made man to choose, what are we doing as mothers, as fathers, as teachers, to help this little child to choose, to generate the power of choice in him from hour to hour, from day to day, that is going to help him by and by? This matter of choosing is very important. In matters of eating and drinking it is a very serious question. The doctor in the hospital, talking about certain cases, says, "Oh, if this man's grandfather had only eaten the things he should, this man would never have the pain he is suffering to-day." We must learn to choose wisely what we eat and drink if we would become strong in our bodies, and make them the grand temples God intended them to be. If we would assist spiritual growth we must learn to choose aright. It depends a great deal upon what we eat

and drink as to whether we are in fine spiritual mood, and unless we are in fine spiritual mood we cannot take in the good spiritual things that come to us. If it is necessary so much to understand the law in order to choose aright in the material things which perish, how necessary is it that we should learn to choose the spiritual food for the baby in the cradle, the spiritual environment for the little child which is coming into life, not yet conscious of his royal birthright of choice. What a difference it would make to the little one in the cradle to have things chosen for it by an intelligent mother and father. I take up a book and read a page, and I see that man had a mind that was accustomed to dwell upon negative thought. I want now as an invigorator a page of a book written by a man who has a positive mind, who does not deal in negative things, who knows what he is talking about, and helps me to know and understand just exactly what he wants me to know and understand—who can put a truth so plainly to me that I cannot help but see it. I want to talk to you to-night, mothers and fathers, and Sabbath School teachers, about two types of men. I want to bring to you certain alternatives that we have to choose between day by day, and how these are related to the child, and how necessary it is that we should learn to choose aright in these matters.

The question of being as related to the question of seeming—what is it to the mother? What is it to the child that his mother, instead of aiming to be superficial, aims at being genuine? What does it mean to the child in the Sunday School class? The unconscious knowledge sometimes dawning upon these little ones of the fact that their teacher, instead of being what she should be, simply seems to be, and is not in reality very much of anything that she should be. Are we training our children to be genuine or otherwise? How are we training them?

Expression or repression—which shall it be? I understand at a Primary Union they were discussing discipline in the Sunday School, and one teacher regarded discipline of the child to be in sitting up very straight, no word being spoken by any other than the teacher—the children being repressed and depressed. Think what a difference it makes to the Church to form a choice as to whether the Primary work shall go forward, or whether it shall be relegated to the rear! See the influence that a pastor has who does not understand of what value these foundations are going to be to somebody else's work later on, if not to his own. The Sunday School superintendent has the power to choose what help he shall give, or what help he shall withhold. I have met so many wide-awake teachers who have said, "I am ready to go forward, and yet I have a minister who does not value these things at all, who gives me no word of encouragement or help in any direction; I have a superintendent who is like a dead-weight upon my work. What can I do about it with these little ones dependent upon me from Sunday to Sunday in a crowded room?" Oh,

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may God speed the day that the brother told us of last night, when these things shall be so recognized, when men shall have so learned to choose the things that are vital that Primary teachers may give themselves exclusively to their work and to their children, and not have to trouble their precious minds and hearts about these things in the night-watches.

To do or to don't! We have a little book over in the States which is labelled "Don't." I hope it is not found over here. It tells of things not to do. Don't do this, and don't do that, until mothers have taken up the strain and sing it to their children in the home, the nursery and Primary classes, "Don't do this," as if it were the loveliest song in the world. A teacher asked a little boy of five who had come into the class, "What is your name, dear?" "My name is Tommy." "Tommy what?" "Tommy Don't," said the boy. (Laughter). To do or to don't. Who is going to write a book of what to do? Perhaps it remains for some one in the Province of Ontario to set such a little missionary on its way to tell Primary teachers, to tell mothers and fathers, to tell Sunday School superintendents, to tell preachers to do, not to don't. "What shall we do?" Let us learn this song and sing it through the coming days, and see if it will make any difference. Formation or reformation—shall we take the child at the plastic age; shall we write God's name on the heart when the clay is soft, or shall we wait until the heart grows as hard as stone and then try to soften it, and then try to write God's name on the heart? Think of these things. Are we going to bring before the child's mind thoughts that will elevate and make them God-like and Christ-like, or thoughts that will debase—which shall it be?

Teachers and mothers and fathers need to be as wise as Solomon in making a choice of pictures for the little child. Now, when we can get pictures at a penny apiece, and when we can get beautiful books for ten and fifteen cents each, the question is, which shall we choose. Some pictures presented in our so-called Sunday School helps are positively unfit to present to a child. We need very seriously to consider these things. I was asked at one convention, What is the best lesson help? I said, We have this on the one hand, and that in the middle, and that on the other hand, and from all these things you must choose the thing that suits your need and the need of your children. I can give you no better rule with regard to lesson helps, with regard to songs and with regard to pictures, with regard to everything that is offered by the world of publishers to Sunday School teachers. Sometimes the need of the child is at the bottom of it, and sometimes the need of the publisher is the motive which guides. We have to discriminate and judge and choose, and ours is the responsibility. Some one said in going into a kindergarten room, "Why, you do nothing but play here." That is true; it may seem so to you, but we are playing for keeps." Life is a game of consequences. (Applause.)

The PRESIDENT—I am sure we all feel very thankful for that stirring address. I think we should greet Miss Brown as the representative of American sisterhood in this great Sunday School work. (The audience gave the Chautauqua salute.)

Mr. DAY, as Mr. B. F. Jacobs came in from addressing the meeting in Knox Church, said: I move an encore of that salute for Mr. B. F. Jacobs.

The Treasurer, Mr. R. J. Score, then placed before the meeting the needs of the Association. He said they would require more funds this year than they had heretofore received, owing to a desire to increase the work and usefulness of the Association. It would take \$4,500 this year to carry out the wishes of the Executive. The responses from the various counties and individuals in the afternoon had been liberal, and the Executive would like to receive from the congregation the sum of \$250 when the plates were passed. The audience was such a large one that he thought \$250 was not too much to ask from them.

The offering was then taken up.

As Mr. Jacobs was taking his seat on the platform the Convention greeted him with the waving of their handkerchiefs.

The PRESIDENT—His name is Jacob; it really ought to be Israel, for he is a prince with God. (Laughter.)

Mr. Codling then rendered the solo, "The Heavenly Song."

The PRESIDENT—I now introduce to you Mr. Benjamin F. Jacobs, the patriarch of the Sunday School Association of America. I believe if the Sunday School workers of this great globe were to present a loving cup to the man who was most esteemed for his worth and his work's sake, history would be repeated, and the cup would be found in Benjamin's sack. (Loud applause.)

Mr. BENJAMIN F. JACOBS, who was received with loud and continued applause, said: I am very grateful to you, dear friends, for this welcome, and I assure you that my heart responds. I have a warm place for Canada. My previous visit to this province and to other Canadian provinces have made me feel as if you were among the most favored and faithful of God's dear children. I suppose my brother did not forget when he found the cup in my sack that it did not belong there. (Laughter.) I am to speak to-night on

THE MESSAGE OF THE TWENTIETH CENTURY TO SUNDAY SCHOOL WORKERS.

Lest you should forget some of the things I say, and possibly it will be better if you do so, I will put it in very short form that you may carry it away. I think the message of the twentieth century is in one word—"Advance." You can certainly remember that. We are looking forward to the closing year of the nineteenth century, and the propriety may be questioned of our speaking yet for months to come of

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the message of the twentieth century, but because there yet remains one grain of sand in the upper globe of the glass, before it drops we need to have a fresh admonition and a fresh call that we may make our utmost effort in 1900. Mr. Moody says, "If I had the trumpet of God, and could reach the Sunday School teachers of America, I would plead with them to lead one soul to God before the year closes." And when you remember that we have one million five hundred thousand officers and teachers in North America, you can see what the result would be if to the host of God were added one million five hundred thousand souls during the few weeks that remain of this year. I think the twentieth century would say to us: "You are coming up from the nineteenth century—the world's greatest century—and because of the ninety-nine years that have already preceded the one upon which you are now to enter, you ought to feel the pressure and the power of those years in the impulse that they should give to you to make this closing year the greatest year of the century." You have doubtless written it down yourselves, but I remind you that the nineteenth century is the Sunday School century. True, the modern Sunday School had its birth in the closing year of the eighteenth century, but all its advance progress is bounded by the years of the nineteenth century. If you look back just for a moment, and see Raikes with his handful of teachers, paying them sixpence or a shilling that they might gather a little company of boys and girls, and teach them first to read and then to read the Word of God, and now look—not paid, many of them—but a volunteer company of two million four hundred thousand officers and teachers that are trying in all lands to hold up the banner of Jesus Christ. I know men have challenged the Sunday School and declared it to be a failure—men that occupy high positions. I know it is fashionable to criticise and undervalue the work done by Sunday School officers and teachers, but with the very closest thought I am able to give, I declare to you that I believe they are the peers of the teachers in our Public schools.

These Sabbath School officers and teachers who voluntarily have come forward to do this work; who are being trained and cultured, for I believe they are; who already number some of the greatest men and women that tread the planet to-day, are the peers of any other men and women in any walk of life, or in any profession; they are with the blessing that God bestows upon them, and with the matchless opportunity that is presented to them, and with the almighty power of the Word of God that they teach, at least the peers of any other workers in the world. (Hear, hear.) Then, if you think for a moment that that little army has grown to an army of over twelve millions in America, and twenty-two millions in the whole world, you can see what a tremendous force is being gathered into the Sabbath School. Already you can hear the tread of the little feet that are going to tread on into the twentieth century, the chil-

dren we are just bringing up and teaching, and not only developing them, but leading them to Jesus Christ that they may be saved, for the Sabbath School teachers of America believe in salvation.

I remind you that this is the Bible Society century. I do not forget that the first beginning was far back. I believe Ezra himself was the originator of Bible societies. You remember it was the cry of the child that rung in the ears of Mr. Charles that led to the formation of the British and Foreign Bible Society. It may be said to be the child of the Sabbath School, because it was a child-cry that brought about the result. During the last century the Bible has been translated into hundreds of languages, and millions of copies have been printed and distributed throughout the world. When I see the flags that are before me, and think of the missions of England and America, I pray that where those flags go that Book may go also, and the Sabbath School may follow. I believe, as our President says, that destiny is duty, and they will go and the book will go.

I remind you that this is the century of missionary organization. We can look back and hear William Carey as he sat and meditated, and some one reminded him if God wished the heathen saved He would probably call somebody else to do it. Carey, when going to India, was asked, "What are the prospects?" He replied before the first-fruits had been gathered, that "the prospects were as bright as the promises of God." The word "success" is wrapped up in that promise. You know a word is only the wrapper of a thought, and God's Word is the wrapper of God's thought, and when it goes the power goes with it. You remember how Jesus used to speak to them; He said to the man, "Stretch forth thine hand," and along the line of His word, as the lightning follows the wire, went the almighty power that gave health to that withered arm. I remind you that those missionary societies have multiplied until there are seven thousand missionaries from the Christian countries in foreign lands, besides the almost countless number of native helpers. Think of them! And then there is the grandchild, the Students' Volunteer Movement, and I am told that twenty-four hundred college students have already offered their names, and are waiting for a long-delayed church to furnish the means. We seem to have got the idea about missions that the boy had who asked his father to give him twenty-five cents. His father wanted to know what it was for, and the boy said, "I want to buy the longest string in this town." "What are you going to do?" "I am going to hitch it to that kite, and I am going to tie my Bible to the end of that, and I am going to pay it out, and pay it out, and I am going to let it fall down into China. (Laughter.)

I remind you that the nineteenth century is the century of the Young Men's Christian Association. George Williams is yet alive who organized in a store the first Young Men's Christian Association of this world. Look at them now with the four thousand associations belting the globe. Think of that army of young men who are working

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day and night for your men throughout the world, and think of the results accomplished. I am told there are seven thousand railroad engineers and conductors and brakemen and firemen that belong to the Young Men's Christian Association, and when I get into one of the trains and think that probably a Christian engineer has his hand on the throttle I sleep a little better than I would if he had a bottle of whiskey in his pocket. (Loud applause.) I sat down in a Boston and Albany car a little time ago, and looked around to see the conductor of the Wagner car, whom I wished to speak to, and there he sat with his lesson quarterly in his hands. I said, "What are you doing?" "I am studying my Sunday School lesson for next Sunday." "Do you generally study on the trains?" "I have to. I don't have time anywhere else." How utterly he uprooted those wretched excuses that we make, that we did not study because we did not have time! "You cannot get there every Sunday, can you?" "No." he said, "I can belong to the Home Department, and the times when I can get there I go." (Applause.) Think of what that result is!

I am not forgetful that this is the century of the Young Women's Christian Association, and I am proud of the work they are doing in holding out to their younger sisters in the great cities a hand of help when they most need it. This is the century of the Woman's Christian Temperance Union. I spent my summer this year in Evanston. I went almost daily by Rest Cottage. I looked at that homestead and thought of Frances Willard—(applause)—and I bless God for her work.

This is the century of the Salvation Army. I know they are criticised. Some people dislike drums. They say such music is not quite high enough for us. There are some people who are where the magnificent singers attract them; they cannot hear the wonderful songs that are sung, the oratorios and the anthems, but can hear the bass drum, and when the bass drum and the old bugle are blown for Jesus Christ, I am sorry that the Church of Jesus Christ ever faltered so that it was necessary for Him to call out the reserves. I thank God for the Salvation Army, and for every man and woman on earth that tries to do anything to rescue the lost and bring them to the Saviour. (Applause.)

This is the century of the Christian Endeavor movement, Epworth League, Baptist Young People's Union, and the St. Andrew's Brotherhood. I stood with Francis Clark in Portland when there was only one Christian Endeavor Society, and that was in his church. I have seen gathered together in conventions ten thousand people, and the great cities grow too small to hold them. I beseech you not to have so much of the C. E. and E. L. and the B. Y. P. U. that you forget that it is to be Christian Endeavor after all. The society of badges and banners and shouts is of little use, but when every Christian young man and woman sets himself and herself to win some other man or woman to Jesus Christ there will be a mighty harvest.

The nineteenth century is the century of inventions. I will not weary you by trying to go over them. Only think of what has come to pass. Our train stopped four and a half hours in Detroit this morning, and I got out and walked about the city, and I went and looked at the place where I went to Sunday School in Detroit when I was six years old, when there was no road through Canada and we crossed Lake Erie in an old side-wheeled steamer, and when there was no road leading from Detroit more than thirty-six miles up to Ann Arbor; and I looked at that and thought what had come to pass even in one short life. Even if I am a patriarch it is a marvel what has been done since I was born. (Laughter.)

It is the century of discovery. What wonders in heaven above, and on the earth beneath, and in the waters under the earth have been brought to light in our day! Men have mapped the stars that no human eye, even with the aid of the mightiest telescope, has ever seen. They put the apparatus upon the revolving telescope, and they have photographed hundreds of thousands of stars that no telescope has ever yet disclosed; they were so hidden away in the vaults of heaven and unseen by man. Dr. Macmillan, across the sea, says, using this as an illustration, there are passages in the Word of God upon which the mind of man has not sufficiently meditated to explore their depths and measures, and their everlasting and eternal blessing.

It is the century of expansion. That is a dangerous word. Think how things have spread and are spreading now. I believe every Christian ought to be an expansionist. The fact is, we have had the contractionists long enough, and some of them seem to contract more and more as the days go on; they may not be getting few, but they are getting less. (Laughter.) I believe we ought to know whether the plans we are using are those that ought to be used now; we ought to know whether the methods are working as they ought to work; we ought to give up the things that don't do what God wishes done, and try to find God's way to solve the problem instead of saying we cannot do it. I said in the other building over there, speaking as to the work of teachers, that God requires we shall perform the impossibility, or He never would have promised almighty power to supplement human weakness, and He says nothing is impossible with God, and the apostle who saw it as we don't see it, cried out, "I can do all things through Christ who strengtheneth me." Mr. Spurgeon said on that, "Our sufficiency is of God, and we are sufficient for the things that God has given us to do."

I remind you that this is the century of opposition. It does seem to me that all the forces that the enemy could possibly concentrate have been brought to bear upon the Church and Sunday School to-day. When we get into the book of Nehemiah, and we study the various forms of opposition that confronted Nehemiah, we only have to look around and find they are all here yet; and it seems to me as if the enemy had massed its host upon us during the last year.

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This is the century of education. Think of the millions and millions that have been put into the schools, colleges and universities! There are men here that can remember when they could count the colleges of America almost on their fingers. Think of the schools that you and I went to when we were little boys—for I see some men here who are nearly as old as I am. Do you remember that old schoolhouse that we used to go to, with seats that went all round the house, and the stove was in the middle, and the tin cup hung on the wall, and we used to pass round the water, two of us, and how one of us would try to slop it over onto the other. What a change has taken place in the schools! Think of our academies, colleges and universities with millions and millions at their disposal; think about our schools of law, theology, medicine, music and art, and everything that it is possible to think of! Think of what the century has been in the line of education.

And yet I remind you that more than all it is the Sunday School century, and the only Sunday School century that has ever been; there has only been one, and we have come to the close of that century, and all our advance presses upon us now to do better; all the work of organization, of which this convention is an illustration, is the basis for better and grander work in the coming century. I was studying a map of the Canadian Pacific Railway to-day and looking at those great territories that are to be thickly populated—Saskatchewan and Alberta—and think of all that great country, and we must provide for it. I thank God that we are providing for it, and we have organization there. Think of the Sunday School conventions, of which we used to know nothing! Think about the house-to-house visitation, and it is only two weeks ago since they finished visiting in Pittsburg and Allegheny, and twenty-two hundred laymen of different callings and professions gave up one day to visiting the homes. Think of our Primary work, and our summer schools. We had four hundred at the summer school in our city of Chicago seeking to know better how to teach the Word of God. Think of the great International Lesson system which is being followed throughout the world. Think of sitting by the side of men like John Hall, Broadus, and Potts, and Randolph and Dunning year after year to study the Word of God together. All these things come down to us, and we must do better than we have done before.

I remind you of the seventeen millions of children in Japan where Ikehara is calling to you; of the sixteen millions in India where Burgess is. Think of those little ones that are forced to bow to those idols. Think of the uncounted millions of Africa, with Murray and his workers. Think of South America, where McEwan is going. Think of Australasia and the Islands of the Sea. And think of our privilege and power. Oh, Lord, help us to look! A man said to me, "What do you say of the outlook?" I said, "It depends upon two things: Upon the one who looks; next, upon his power of vision."

Some men's eyes are different from others, and they need a telescope. I was speaking to our boys and girls, and brought a telescope and asked what it was for, and one boy said, "It is to see things that you cannot see." Did you ever hear a better definition of the telescope. Some one said, looking at one of the beautiful landscapes of Turner's, "I never saw a sunset like that." "Don't you wish you could?" said Turner. The difference between painters and other people is in the power of their vision, and the difference between musicians and others is their power of hearing, and the measurement of short sound waves. The men in the valleys don't see the things that people see who are on the top of the mountains. I tried to think when I came here how Jesus Christ looks at it. How does He look at your class, at you and your school? How does He look at this convention, at the contributions? How does He look at the future of the work? I said, "Lord Jesus, do take me where I can see things as you see them, and where I can hear things as you hear them, and where I can know your will better than I do now."

I stood under the shadow of Grant's tomb in New York and saw Dewey, and the great fleet sail up the Hudson. I had a magnificent position. I had a clear view; I could see the ironclads, the torpedo boats, and all the wonderful yachts, and the multitude of ships; I saw the great crowd of people that lined the banks of Jersey and on the New York shore, and I said, "That is wonderful." And then I shut my eyes and I tried to look just a little beyond when Jesus himself will come, when those who know Him and love Him shall be caught up with Him, when the scene will change and our work will appear as it is; and I said, "The message of the coming century to Sunday School workers is, 'What thou doest, do quickly; but advance, for Jesus himself desires it!'" (Loud applause.)

"Praise God from whom all Blessings flow" was then sung, and Rev. Mr. Harvey dismissed the gathering with the benediction.

THURSDAY MORNING.

The Conference on Organization, under the direction of Messrs. Marion Lawrance and B. F. Jacobs, was bright and suggestive, and was taken part in freely by the delegates. Among the points emphasized were:

PROVINCIAL, COUNTY AND TOWNSHIP ORGANIZATION.

The advantage of having officers or visitors appointed for the purpose, who were possessed of tact and good judgment, visiting the local schools, offering words of encouragement and suggestion, explaining the work of the Sunday School Association, so that they would feel that they had a part in it, and announcing the coming

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conventions. The duty of such organizations in the forming of new schools in the neighborhoods where none existed, and the exercising of a watchful care over them afterwards. The urging upon the local schools the need of house-to-house visitation in their districts. Mr. Lawrance said the percentage of Ohio's population in the Sunday School is twenty-two, but in Jefferson County, where a systematic house-to-house visitation is carried on, it is forty-four. A good record book for keeping track of township work has been prepared, and may be had from Mr. W. B. Jacobs, 132 La Salle Street, Chicago.

CITY ORGANIZATION.

The advantages of a city being organized with the neighboring township was pointed out. The organization of the superintendents, assistant superintendents, and superintendents of Primary departments all under the head of "Superintendents' Union," was advocated. Mr. Lawrance, speaking of the Superintendents' Union of the City of Toledo, said: "We have a very simple form of constitution, just enough to hold us together. We have eight meetings a year—the last Monday night of each month, excepting June, July, August and December. Here are some of the questions that have been discussed: How do you handle the supply teacher question? What is the value of the Home Department to the Sunday School? Can a school be successful without a teachers' meeting for the study of the lesson? Should the superintendent briefly summarize at the close of the school? This Union has been in existence for nine years. A similar organization can be carried out in any of the cities of Ontario. The plans must be modified to adapt it to each city." Mr. Jacobs pointed out that in towns and large villages the Association could be enlarged and called a "Teachers' Union." Mr. Jacobs also added: "I have a letter from Mr. Ikehara. He tells me that in the short space of one year they have organized the city of Tokio into nine Sunday School districts, and they have held monthly meetings in each of these districts, and have got into direct communication with 141 churches." He says, "As soon as we have all Japan organized we are going to try our new possessions in Formosa and see what we can do for them?" (Applause.)

LOCAL CONVENTIONS.

Conventions are held for information, agitation, stimulation, co-operation, perpetuation. Practical workers should be invited to take part in the programme rather than the distinguished Dr. So and So. Theory is good, practice is better. Good, inspiring music—whether from soloist or congregation—is helpful. Give the devotional exercises prominence. Mr. Lawrance said that at the Ohio State Convention when they had found the early morning devotional exercises interrupted by persons coming in, the difficulty had been overcome by

giving up the first half-hour to a song service, and devoting the last thirty minutes of the morning and afternoon sessions to devotional exercises. At the close of the evening sessions Dr. Moorehead took about four minutes in giving "pillow texts," saying, "Take that to sleep on."

In closing the Conference Mr. Lawrance said: "In the various localities there are conditions that those outside do not understand, and you cannot lay down a cast-iron rule for everywhere. We must make our rules large enough. Then, another thing, if you want to kill your Sunday School, put into practice everything you hear at once. The best way is if you think there is anything desirable to be adopted in what you hear, try to adapt it to your school's needs. Do not attempt to do everything."

After the singing of "My hope is built on nothing less," the President called upon Mr. A. W. Wright, B.A., of Galt, teacher of the Collegiate Institute, to address the convention upon

WHAT OUR YOUNG PEOPLE DO NOT KNOW ABOUT THE BIBLE.

Early in September the writer prepared the following questions bearing upon well-known Bible facts:

1. Name the first book in the Bible.
2. Name the book just before the Psalms.
3. Who was the oldest man?
4. To what age did he live.
5. Name two sons of Abraham.
6. Who was the youngest son of Jacob?
7. Where is Mount Sinai?
8. For what is it noted?
9. Who was the husband of Ruth?
10. Name the three friends of Daniel.
11. Name the birthplace of Christ.
12. In what city did He spend the most of His life?
13. Where was His first miracle performed?
14. Where was Christ when He was betrayed?
15. Who betrayed Him? Give the full name.
16. What two disciples were the sons of Zebedee?
17. Who was the first Christian martyr?
18. To what city was Paul going when he was converted?
19. Where was the apostle John in banishment?
20. Name the first epistle.

These questions were submitted to certain classes in four of the High Schools and Collegiate Institutes of this province. There were 172 of these in all, averaging in age nearly 15 years. The questions were also answered by 13 pupils in two of the schools in Form IV.,

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comprising pupils who have passed the Junior Leaving or the Junior Matriculation examination, aged 16 years and upwards. The questions were also sent to a leading denominational academy in Indiana, and the papers of only 14 of the lowest pupils or Preparatory Form were sent to me. I received the written answers from our Ontario schools also, so that there were in all 199 sets of answers from young people aged from 12 to over 20, hailing from city, and town, and country, from all classes in the community, and from every leading Protestant denomination. Nearly all have attended Sabbath School with more or less regularity for from five to a dozen years, and nearly all come from professedly Christian homes.

And the result of a careful scrutiny of the answers shows that not one of the 199 answers even 19 of the 20 questions with absolute correctness. One, a pupil of the Indiana Institute, aged 18, answers 18 quite correctly, and the other 2 very nearly so. No pupil had even 16 answers just right, while 3 had 15, and one of the papers, 14; 6 had 12; 5 had 11; 5 had 10; 3 had 9; 5 had 8; and 2 had 7. When we get down to half a dozen we reach a more popular standard, for 20 had 6 right; 20 had 5; 23 had 4; 32 had 3; 25 had 2; 34 had only 1; and 24 out of the 199, over 12 per cent. had not a correct answer at all.

Following is a tabulated statement of some of the results:

No.	CLASS.	No. in Class.	Average Age.	Average No. of Correct Answers.	Average No. of Approx. Answers.	Av. No. of Correct and Approx. Answers.	Average No. of Wrong Answers.	Average No. of Blank Answers.
1	Form I. Ont. Coll. Inst.	73	14.5	4.16	4.72	8.89	5.71	5.38
2	Form I. Ont. Coll. Inst.	47	14.75	3.08	4.44	7.53	3.78	8.6
3	Form I. Ont. H. S.	27	14.	2.92	4.11	7.03	4.37	8.59
4	Form II. Ont. Coll. Inst.	25	15?	2.96	4.64	7.6	4.16	8.16
5	Prep. Form Indiana Inst. (Jrs.)	14	17.	5.78	3.92	9.71	3.57	6.78
6	Form IV. Ont. Coll. Inst.	8	18?	8.62	4.12	12.75	3.25	3.87
7	Form IV. Ont. Coll. Inst.	5	18?	9.	5.2	14.2	3.8	2.
	Approximate averages . .	28	15.	4.	4.	8.	4.5	7.5

In order to obtain the results from as many of the same grade as possible, a detailed examination was made of the answers given to each question by the pupils of the first four classes mentioned—172 pupils in all and specimens of these results we shall now proceed to

state concisely. Numerals after answers indicate the number of pupils that gave that particular form of answer.

Thirteen of the 172 pupils did not know the name of the first book in the Bible at all; 5 gave no answer, while the following wrong answers were given: Old Testament (2), Exodus (3), Exodus (2), Mathew. Seventy-three had Genesis spelled correctly, while 86, just one-half approximated more or less nearly in twenty-six different ways.

Apparently 68 had never heard the phrase, "As old as Methusaleh"; 37 of these did not answer at all. The honor of being the oldest man was ascribed to Adam (6), Noah, Abraham (10), Isaac, Jacob, Moses (5), Elijah, and "Melcesdick." Only by 17 pupils was the name correctly spelled, while the other 87 succeeded in spelling it in no less than fifty-five different ways. Methusaleh's age was set down almost anywhere between 125 and 9000; 27 had it exactly right, and 77 more placed it between 900 and 1000, but did not hit the right number; 50 did not venture to guess.

Only 2 pupils could name two sons of Abraham; 83 gave Isaac under nearly a score of orthographic disguises; 47 were silent altogether, and the remaining 40 made a great variety of guesses, such as Joshua and John, Jacob and Esau, Saul and Cain, Joseph and Reuben, Isiah and Immanuel, Cain, Able, Sham, Han.

Sixty-six did not venture an opinion as to the location of Mount Sinai, and only 16 located it correctly. It was put in Palestine (32), Asia Minor (10), Jerusalem (8), Persia, Italy, Egypt, etc.

Forty-five connected Mount Sinai with the giving of the Ten Commandments. By others it was associated with a great variety of events: Christ's betrayal, the Sermon on the Mount, the Transfiguration, the Crucifixion, the Temptation of our Lord, the Ascension, Abraham offering up Isaac, the resting of the Ark, the death of Moses, Elisha and the Prophets of Baal; 68 gave no answer.

Although it is only so very recently that we have been studying the book of Daniel, only 8 pupils named Daniel's three friends correctly, and 90 did not attempt an answer.

Forty-one had the birthplace of our Saviour correctly spelled; 87 had it misspelled in nearly thirty different ways; 28 had a totally wrong answer, and 14 had none at all.

Seventy-two could not name the first Christian martyr; 41 gave sundry wrong answers, and 59 gave the right name, though misspelled by 5.

That Saul was going to Damascus when converted was known (with 15 misspellings) to 42; 86 gave no answer, and 44 sent him to such places as Jerusalem, Tarsus, Antioch, Cyprus, Athens, Rome, Corinth, and "Tire."

Seventeen knew about John being in Patmos; 29 located him in over a dozen other places, while 126 set down no answer.

These answers certainly indicate an amazing amount of ignorance

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among the pupils of the schools tested. Even among the more intelligent and educated young boys and girls, the general status in Bible knowledge of the brighter and more studious young people of our continent is pretty well defined by the answers given to the above questions. We have here a fair criterion of the means in vogue for the imparting of Scripture knowledge by the Sabbath School, the Church and the home. Is it creditable to these institutions? and if not, what are the reasons, and what the remedies for such a state of affairs?

The reasons are not far to seek. The State, the Church and the home have been foisting upon the Sabbath School a responsibility which it is quite impossible for the latter effectively to bear. Systematic religious instruction by the parents, especially the father, has been rapidly on the decline. These have come to imagine that they are discharging God-given obligations by sending their children, as long as they can be coaxed to go, to the Sabbath School of their own or some other church. Their interest, in nineteen cases out of twenty, does not extend so far as to attend themselves, either as teachers or scholars.

The Church very inadequately provides for what may be called the physical needs of the Sabbath School. The "almighty wall," as Edward Thring used to phrase it, is in a very unsatisfactory condition. Basements or cellars many of our school-rooms are, with very little provision for effective teaching. Congregations spend their money lavishly to get brilliant sermons, music, and luxurious fittings, but they dole out a mere pittance to the Sabbath School, or let it do its own financing. The State, for many years past, has dexterously managed to evade its responsibility altogether. In our Ontario schools, what does the mere reading of a garbled selection of Scripture amount to? When it is read (and often it is not) and is reverently followed by prayer, it is all very well as a devotional exercise, but it amounts to very little as *instruction*.

The remedies may be readily found, but some of them cannot be so easily applied. First, there should be, and there will be, if an army of earnest men and women can effect it, improvement in the line of Sabbath School work itself. Then the Church and the home must cooperate, the former by providing men, money and time to carry on efficient work, the members themselves attending as a body, even if one of the Sabbath preaching services has to be sacrificed. "The whole Church in the Bible School, and the whole Bible School in the Church," should be the motto of all our congregations, and regular and persistent religious instruction should be given at home. But even if this happy ideal were realized, it is very doubtful if matters would be completely satisfactory without the aid of our secular schools. Why should our much-vaunted system of education, "from the kindergarten to the university," practically ignore the most interesting book of biography, the most instructive history, the noblest

literature the world has ever seen? As information, as culture, as a basis of morals, "as a preparation for life, an acquaintance with the common English Bible is indispensable."

And we in Ontario can have the Bible in our schools again, with Separate Schools, and a "conscience clause" as safety-valve, if its professed friends will just lay aside their little denominational jealousies, and work unitedly for the attainment of this great end. Have we the will to demand it? This reform transcends in importance any other that is before the public to-day; it lies at the root of all others.

No class of persons is so competent to express an opinion on the scripture information of Ontario youth as the teachers of literature in our secondary schools. At the suggestion of one of these I wrote to a number asking them to give their opinion as to the condition in Bible knowledge of the pupils in our High Schools and Collegiate Institutes, and of our Ontario youth generally, and as to the efficiency of the present means of biblical instruction, and to suggest any improvements that occurred to them. In reply I received a valuable series of letters which I wish it were possible to give nearly in full. The very iteration of some of the points would, I am sure, impress you. The writers all either are or have been teachers of literature in our secondary schools, and most of them either are or have been actively engaged in religious work among the young. Among them are: Thos. Carscadden, M.A., Galt; J. E. Wetherell, B.A., Strathroy; H. J. Strang, B.A., Goderich; John Jeffries, B.A., Peterboro'; A. E. Hardy, B.A. Lindsay (a former secretary and president of the Ontario Y.P.S.C.E.); D. S. Paterson, B.A., Chatham; C. S. Kerr, B.A., Woodstock; Lyman C. Smith, B.A., Oshawa; H. G. Park, B.A., Uxbridge; F. F. McPherson, B.A., Hamilton; John Seath, B.A., High School Inspector; and A. Stevenson, B.A., Woodstock, President of the Ontario Modern Language Association.

I am forced, for the purpose of this convention, to make a brief summary of the contents of the letters. As to the condition of scripture knowledge among the youth of our High Schools and Collegiate Institutes there is but one opinion: that it is not satisfactory, expressed in terms more or less strong. "Very scanty," "a national reproach to us," deplorable, "very meagre," ignorance "widespread in Ontario," "have been astonished at the ignorance displayed," "the average High School pupil seems almost utterly unable to detect the simplest scriptural allusion," "result is like what would happen educationally if the parents of Toronto abandoned their day schools, and gave half an hour a week to the education of their children, say, in the night schools," "as history and literature very scanty in amount, and vague and indefinite in character," "far inferior to that possessed by their fathers—I speak confidently of the Scotch element," "very poorly acquainted with the Scriptures," "not very satisfactory," "I find the lack of scripture knowledge among my pupils most dis-

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heartening. And further, this ignorance is just as great among the Epworth Leaguers and Christian Endeavorers here as I found it among the Roman Catholics at ———, *just as great.*" Such are some of the expressions used, and often these include the writer's opinion of the scripture attainments of Ontario youth in general. Sometimes the latter are explicitly referred to: "What the Ontario youth doesn't know about the Bible is beyond computation," "His ignorance is immense," "deplorably ignorant of scripture knowledge," "same as that of the average High School student," "profoundly ignorant of the contents of both the Old and the New Testament."

The writers, too, are unanimous in saying that wherever scripture allusions or references come up in class very few of the pupils seem to have any knowledge of the matter, and a number of instances are given: In a class of 21 only one knew who Barabbas was. In a class of 30 four could tell that the quotation, "For in him we live, move and have our being" was from the Bible, and only one could tell by whom and in what circumstances the words were used. In a class of 30, Form III, only one could explain the allusion in "touch the hem of his garment" in "Evangeline," line 107, and only one the allusion in line 153, "As Jacob of old with the angel." In two rooms in the same school only a small fraction in each recognized a plain reference to the sun's standing still on Gibeon, and only three or four of a class an allusion to Jephtha's daughter. Mr. Seath says: "I can remember no case in which more than a few pupils of a class have made any attempt to answer."

As to the efficiency of the present means of biblical instruction the writers are also practically of one mind. Mr. Park says: "Those who are chargeable with the scripture training of our youth are either doing very little or are not employing efficient means." The present system of lessons, good in themselves, but necessarily disconnected, the increasing number of societies and meetings in connection with the Church, the memory of whole chapters discontinued, the neglect of family worship and home-training, are all referred to, in most cases by several, as causes of the want of efficiency. One says that Sunday Schools are doing all that can be expected of them at the rate of half an hour a week; another, that the times have changed; that home-training in scripture knowledge is slighted in most cases, and in many wholly neglected; that the responsibility is shunted on the Sunday School and the minister; that one hour a week is too little in Sunday School; that the Sunday School does not accomplish more is due to the short time, inexperienced and often irregular teachers, unprepared and inattentive pupils, the noise, the unsatisfactory discipline, and the *plague* of lesson leaves; but the root of the difficulty is the abandonment of parental discipline and control.

My correspondents are chary about suggesting remedies. Several

suggest the teaching of the Bible as literature and history in our schools; one deprecates the idea because of the difficulty as to teachers and denominational jealousies. Some other suggestions are: "A return to the old methods," "the Home Department," "everybody should emphasize the home as the best place to get a knowledge of the Bible—at least in the families of professedly religious people," "better teachers," "better teaching," "more adult classes," "more attention to the mastery of the facts, and less to the fanciful points and applications."

This is not the first time that an attempt has been made to draw public attention to this theme in a somewhat similar way. I might refer to articles published by Mr. Archibald MacMurchy, of Toronto, and the Rev. P. K. Dayfoot, of Port Hope. But I must close here. I shall feel amply rewarded if what I have laid before you in any degree helps to open the eyes of Christian people to what some of us believe to be the greatest danger which the Church of Christ is now confronting; for, having their eyes opened, something practical may be done to avert the results of this great evil—this worst form of ignorance.

The PRESIDENT—I have now great pleasure in introducing to you Mr. Lee, Chairman of the Normal Department, who has done excellent work for our department.

NORMAL COMMITTEE'S REPORT.

The time has again arrived for your Committee to give an account of their stewardship, and it gives us much pleasure that we are enabled to report a steady increase in this most important part of our work.

In addition to the many who buy, and we presume study our textbooks, but who do not enrol with us, so that we have no record as to them, we have had students enrolled in classes and studying individually in some eighty different parts of our Province during the year.

Examinations have been held in Abingdon, Brampton, Caistorville, Cowansville (Que.), Dryden (Man.), Grand Valley, Grimsby, Guelph, Mitchell, Ottawa, Picton, Rose Hall, St. Thomas, Tapleystown, Thornbury, Toronto, Vasey, Wallbridge, Waterloo and Weston. Twenty-six students wrote on the First Year's work in whole or in part, and twenty-six on the Second Year's work. Our examiners have testified in warm terms to the high character of the great majority of the papers submitted to them. Nineteen certificates have been presented to those who have completed the First Year's work, and it is our pleasing duty at this convention to award the diploma of the Association to eighteen who have completed the course. This, it will be observed, is the largest number of both certificates and diplomas that have been issued in any one year since the inception of our Normal work.

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The results of the examinations are as follows :

FIRST YEAR.

Passed in New Testament.

Sarah Louisa Shuter, L. E. Maude Brown, Jessie Belle Brown, Ida May Edwards, Emma Lee.

Passed in Training.

Edith Gertrude Clark, Mrs. Charles Rowley, J. Wellington Crane, Kathryn E. Burritt.

Passed in both Subjects.

Gertrude M. White, Laura M. Thibaudeau, Florence N. Martin, Maggie L. Thibaudeau, Winifred Race, J. B. Gerry, Alice Hurlburt, Lilian Maude Baker, Ida Raynor, George Wesley Ferguson, Bertna Davis, James Albert Jackson, Mary E. Swan, Rhoda Springstead.

SECOND YEAR.

Passed in Old Testament.

Maude E. Addy, Elizabeth Young, Benjamin B. Miller, Hannah McDougall Young.

Passed in Training.

Edith Gertrude Clark, Mrs. Chas. Rowley, Roxana Noecker.

Passed in both Subjects.

Mabel A. Carter, Carrie Hurlburt, Maude Lynne, Charles Reddick, Ethel M. Maddock, E. Louisa Crowe, Hattie Presant, Marie Hudson, Maud Penfold, Mary E. Mills, Amanda Buckbee, Elizabeth McNair, John W. Little, Mary Logan Brown, Elizabeth Campbell, Edgar R. J. Forster, Eber Eldon Craig.

Our Normal work was entered upon in 1893, and a Normal Secretary appointed in obedience to a resolution to that effect by the Convention in 1892, and it may now be profitable and interesting to compare the work for the six years that have since elapsed :

Year.	FIRST YEAR.		SECOND YEAR.		
	Wrote on New Testament.	Wrote on Training.	Wrote on Old Testament.	Wrote on Training.	Diplomas.
1894	29	23	..	14	13
1895	19	13	13	14	13
1896	13	7	18	4	6
1897	19	5	6	4	..
1898	37	29	5	21	18
1899	22	21	22		

Our examinations are conducted with the greatest care, which entails a large amount of work, as we have determined to maintain a

high standard so that our diplomas may be valued as evidence of real work and merit. The gratitude of the Association is again due to the examiners who have so freely given of their talent and time, thus rendering it possible for us to keep the work at such a degree of excellence.

The Rev. P. K. Dayfoot, M.A., of Port Hope, and W. F. Chapman, M.A., one of the Public School Inspectors of Toronto, set the questions and examined the papers for the Second Year, and Rev. J. McD. Duncan, B.A., B.D., of Woodville, and Rev. H. F. Thomas, M.A., B.D., of Toronto, performed the like duty for the First Year, while the Rev. H. Caldwell, Rev. Wm. Herridge, Mrs. P. S. Haney, H. S. Blair, M.D., D. Campbell, Esq., E. J. Palmer, Esq., D. A. Scroggie, Esq., Rev. W. A. Bradley, F. B. Holtby, Esq., F. Blair, Esq., Mrs. J. Laird, James Taylor, Esq., Rev. R. C. Parsons, Mrs. T. B. Trimble, Rev. James Murray, Rev. Geo. J. Craw, F. B. Prior, Esq., Rev. John McNair, and Rev. W. Reid formed efficient presiding examiners.

As there are now some fifty graduates from our Normal course, your Committee think the time has arrived when a further advance may be made in the work, that these graduates should be used as the nucleus of further and better organization, so that every part of our Province may be brought into touch with this part of our work. A Normal graduate might be appointed, as fast as circumstances will permit, for every county, to superintend the Normal work under the Central Executive or the Normal Committee. We already have graduates in Carleton, Elgin, Grey, Halton, Hastings, Lambton, Lennox and Addington, Oxford, Peel, Perth, Peterborough, Waterloo, Wellington, Wentworth, and York, so that a respectable beginning can be made at once. Or if the Executive prefer some other plan they might refer it to a committee to formulate such plan. We commend to the Executive the advisability of a further advance under whatever plan they choose either now or in the near future.

All of which is respectfully submitted.

LIST OF NORMAL GRADUATES, 1899.

NAME.	ADDRESS.
Miss E. Campbell	151 Beverley Street, Toronto.
Eber E. Craig	Carsonby.
Miss Minnie Mills	Guelph.
Miss Marie Hudson	Guelph.
Miss Roxana Noecker	Waterloo.
Miss Mary Logan Brown	Toronto.
Edgar R. J. Forster	Brampton.
Miss Carrie Hurlburt	Thornbury.
Miss Maud Lynne	Ottawa.
Mrs. C. Rowley	Tapleytown.
Miss Bessie McNair	Oakville.
Miss E. C. Clark	Tapleytown.

Miss El. Young.....	Waterloo.
Mr. Jno. W. Little.....	Manitoba.
Miss Ethel E. Maddock	Guelph (London Road).
Miss Mabel E. Carter .. .	16 Stanley Street, Montreal.
Mr. Chas. Reddick	Wallbridge.
Miss Katie E. Burritt.....	Mitchell.

The PRESIDENT—I will now call upon a brother to pronounce the benediction, who has been pastor of the same church for forty-two years, the Rev. Mr. Hamilton, of Northwell. May the Lord spare him that he may round off his jubilee there.

The Rev. Mr. Hamilton then dismissed with the benediction.

THURSDAY AFTERNOON.

The first half-hour of the afternoon session was given to a prayer and praise service conducted by Mr. J. Ernest Hounsom, of Toronto. At the conclusion of this service the hymn, "How firm a foundation," was sung, and the President called upon Rev. W. R. Cruickshank, M.A., Principal, Ladies' College, Brantford, to address the Convention upon,

THE SABBATH SCHOOL TEACHER IN RELATION TO CHARACTER-BUILDING.

Mr. CRUICKSHANK—Our subject this afternoon seems to me to strike at the very core of the Sabbath School Convention. It is the relation of the Sabbath School teacher to character-building. We will start out by asking questions. First of all, we will all agree that there is a relation between the teacher and the character-building of the pupil. When did that relation begin?

A DELEGATE—On sight.

Mr. CRUICKSHANK—Very likely; probably long before the teacher knew the boy. In nine cases out of ten the boy knew the teacher and had an eye on that teacher many years before he became a teacher. Boys are very observant, and select their men early in life; they select them because they want a sample to go by. They have their eyes set on us whether we know it or not, and we ought to know. Where does the teacher begin with his work of character-building?

A DELEGATE—At the foundation.

Mr. CRUICKSHANK—What do you mean by the foundation when you are speaking in this connection?

A DELEGATE—He must find out the disposition of the boy.

ANOTHER DELEGATE—The character of the boy.

STILL ANOTHER—Try to understand the boy's mind.

ANOTHER—Have a knowledge of boy-character.

Mr. CRUICKSHANK—These are all necessary for the successful building of the character, but it seems to me that before that teacher begins his superstructure—because the superstructure, you remember, is character—he wants to know definitely upon what he builds in that life. What is that?

A DELEGATE—The religious nature.

Mr. CRUICKSHANK—And what condition of the religious nature?

DELEGATE—An honest heart.

Mr. CRUICKSHANK—What must he find in his boy?

DELEGATE—His moral condition.

Mr. CRUICKSHANK—What is the best condition to find the boy in for character-building.

DELEGATE—One who has been led to Christ.

Mr. CRUICKSHANK—That is the point; and I believe that a great many of us teachers begin character-building without going back to the foundation. Can a teacher know whether he has a right to begin building or not?

A DELEGATE—I would try to find out from the boy.

Mr. CRUICKSHANK—Of course, and you would not be very long in finding out whether the boy was converted or not. Do you think the boy could know whether you were converted or not?

DELEGATE—Yes.

Mr. CRUICKSHANK—Of course he can, and it is one of the things he will try to find out, whether you are just what you say you are. Then, if the boy is not converted, what?

DELEGATE—Lead him to Christ.

Mr. CRUICKSHANK—Yes. What is necessary in leading him to Christ on the part of the teacher?

DELEGATE—He must be there himself.

Mr. CRUICKSHANK—Yes, he must himself be in Christ before he can lead to Christ; and in order to lead the boy to Christ the boy must discover in that teacher a desire to lead him to Christ, that the teacher has a deep heart passion for his salvation. He who came to give life, and to give it more abundantly is one and the same, and the teacher who is going to be successful in building up is a teacher who will be successful also in bringing in, because he is actuated by the same passion, the passion for the salvation of the boy's life; and when that boy discovers that the teacher has an insatiable desire for the salvation of his life that boy begins to think, to consider the situation, and will not be long under the power of that teacher's life until he begins to yield himself to the power of the truth of Jesus Christ the Saviour. Given, then, a boy brought to Christ, the teacher's duty now is to build up. We want to know along what lines the relationship runs between the teacher and the building up of character. What is the first place where he seeks to exercise his influence?

A DELEGATE—In the class.

Mr. CRUICKSHANK—By doing what?

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DELEGATE—By teaching the word of life.

Mr. CRUICKSHANK—Yes ; there are two influences that go forth to that child from this teacher. This teacher, when he teaches God's Word, sends forth from his character something that is bound to teach and influence the character of the boy, and the boy discovers that as well as the teacher ; while the teacher is conscious of sending forth with his words the influence which must touch and stimulate the spiritual character of the boy, the boy is as conscious of it as his teacher, and there is no disabusing the mind of that fact. It is a reality. When the teacher speaks his word to the boy, the boy discovers in it the quality of the spiritual nature that touches him and feeds his own character to its upbuilding and to its strength. I think that every teacher here this afternoon is conscious of that power. When you teach truth with a character that is still aglow with the truth, there rises from your nature power and spiritual influence which make a spiritual impression upon the boy's life.

Another line along which the teacher may influence the boy's character to upbuild him. First, the words taught ; second—

A DELEGATE—His own life. He must reflect the word.

Mr. CRUICKSHANK—The Word he teaches he must reflect in his own life, and his life must be consistent, because the boy is more watchful of the life than of the Word. The boy does not think so much about doctrine, but he does think a great deal about the life from which the truth came forth.

The third point is exceedingly important. The boy demands that a teacher wherever found, in whatever circumstances, will always be a teacher. A prominent Sabbath School worker came to my Sabbath School about a year ago to give a review, and he gave an admirable one, and appealed very strongly to the boys and girls. When he was leaving he jumped on the street car on the Sunday afternoon at the church corner and rode away home. In speaking to some of the big boys who had been taught the sacredness of the Lord's Day, I asked them how they enjoyed the address. They said they enjoyed it much, but they answered as a retort, "He took the cars all the same." The truth was lodged in the minds of the boys, and would have remained there as helpful and healthful, but when that gentleman jumped on the street car he dislodged the truth and destroyed his lesson. So the teacher must always be consistent in character, no matter where he is or what he is doing.

Now, we had better get down closer to scriptural lines of helping us out to the conclusion. There is a passage in the epistle to the Colossians, ii. vi.: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." We are helped there. Here is a teacher, and the teacher says to the pupil, "As ye have received the Lord Jesus, walk, imitate." A great deal of our instruction is to communicate to the boy the knowledge of God's will, and indeed many of our teachers when teaching have no ulterior object in view than

merely to impart the Word of God. To store the mind with the truth is admirable, but that in itself is not the teacher's whole work. The teacher imparts truth that the child may walk as one born into Christ: "As ye have received Christ Jesus, the Lord, so walk in him;" therefore, the teacher teaches the truth always having in view the practical side. Try to teach that the truth may be obeyed, and then the teaching will have an influence upon the boy that will be helpful to him in character-building.

Then, following that verse we have, "Rooted and built up in him." The apostle holds up to us a germ of life. That life may develop by expanding in two directions, downward and upward, "rooted and built up." We should have no haziness here, and we want to have that as clear as sunlight in order that when we are trying to root a boy's character in Christ we know what we are about, and work definitely towards that end. Let us have what rooted in him means?

A DELEGATE—Taking our life from him.

Mr. CRUICKSHANK—That is good. Rooting means to be attached to and buried in that out of which nourishment is derived. Will you tell us a little more.

A DELEGATE—Give him a knowledge of Christ.

Mr. CRUICKSHANK—Don't you feel that that is what you have been doing all the day long, trying to teach that passage from God's Word? You want it more definite.

A DELEGATE—"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Mr. CRUICKSHANK—And, therefore, we want that life to abide in Christ, but we must get it in there before it can abide. Into what do you want the individual life rooted?

A DELEGATE—The life of Christ.

Mr. CRUICKSHANK—That is right. Where do we find where the rooting of the life of Christ out to be made sure?

A DELEGATE—In the heart of the child.

Mr. CRUICKSHANK—Yes. Where in Christ do we find the life where we find that particular boy's heart to be specially rooted?

A DELEGATE—In His Word.

Mr. CRUICKSHANK—This is what I am after. It seems to me where we would greatly help the boy is to deepen that boy's knowledge and experience of Christ and Him crucified; unless we get the boy down into contact with the great sacrifice of the Saviour for his sins, we are not going to root that boy in Christ; back to the cross we must take him every time when we seek to deepen the roots of his life in Christ, and the more we teachers recall that fact and work along that line the more successful shall we be in rooting the boy's life in Jesus Christ. A great many of our boys and men and women are always superstructure growth; they are not deeply rooted, and, therefore, they don't derive strength from the strongest soil of Christ's nature. Now, we are rooted in Christ as Saviour, and built up in Christ as a

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character, so you see the difference. In order to be rooted we must keep the idea of Saviour constantly before our minds; we must get down to Christ just where He suffered for us, just where we find underlying His suffering the absolute necessity for the sacrifice of His precious life, and until a boy finds that great necessity he will never appreciate what Christ has done for him, and he will never loathe as he ought to loathe the sins of his own nature; and can a boy love Christ, and can a boy serve Christ until he has an appreciation of the awfulness of sin? We need to take the children, and to get their lives rooted in the necessity for the sacrifice of Christ, and then you have a spring out of which rises wonderful strength and nourishment unto the upholding of character in them. But while we root in the Saviour we build up in the character of Christ. Now, how do you build up?

A DELEGATE—Imitating Christ.

Mr. CRUICKSHANK—That is good. Bring the boy into such close contact with Christ that we can almost see it with our eyes.

DELEGATE—Obeying Christ.

Mr. CRUICKSHANK—Surely obeying Christ will stimulate character.

ANOTHER DELEGATE—Working for Christ.

Mr. CRUICKSHANK—Yes.

A DELEGATE—Manifesting or experiencing the mind of Christ.

Mr. CRUICKSHANK—Yes; that is what I was just wanting. What is the character when it is upbuilt?

DELEGATE—It is Christ's likeness.

Mr. CRUICKSHANK—Yes.

DELEGATE—Righteousness.

Mr. CRUICKSHANK—Yes.

DELEGATE—Christ's life reproduced.

Mr. CRUICKSHANK—Yes, in all its various forms of beauty. Let us not be afraid to tell a boy he has a right to grow in holiness, purity, righteousness, joy, peace, because that boy knows nothing about the idea of growth; he only knows about the idea of receiving instructions, and naturally he does not associate the two things of receiving instruction and growing because he has received it. He must, therefore, derive that from the teacher, and that teacher is most successful when he inspires the boy with the thought that "when I learn the truth I must necessarily grow because of the truth." That is one of the special functions of the teacher, to unfold to the boy the great idea that his life must grow as he receives the truth. When a boy gets the idea of growth he expects to grow, and he knows that he is growing, and he feels to-day a better boy than yesterday, and he feels to-morrow a better boy than to-day. It is a grand thing for a boy to get hold of the idea of spiritual growth in his character, and every boy can get it if we give it to him.

Lastly, "And stablished in the faith, as ye have been taught." The apostle leads us up to the thought of being stablished in the

faith. Faith is a wonderful thing. Faith is the avenue through which God ministers to the heart of the boy; the hands of the soul that takes hold of the things and makes them its own; that faith is ministered unto, nourished and established even as the boy has been taught. How does faith come to the child?

DELEGATE—Hearing.

Mr. CRUICKSHANK—And hearing?

A DELEGATE—By the Word of God.

Mr. CRUICKSHANK—There it is; God has put into our hands the agency whereby we can use the Word; and He says, if we use that Word rightly it will nourish the faith, and the faith will establish life. What a glorious result we have! Abiding in Christ, walking in Christ, rooted in Him, built up in Him, established in the faith! Brethren, is the result worth the toil? Is it worth the trouble of a Sabbath School convention? It is the grandest work God has given us in this world. Indeed, it seems to me that after all it is the only work that God has given us to do. There are other industries, such as haymaking and ploughing, and other things, but they are incidental; they are only things that are by the way. The great work of the men and women of this world is to convert boys and girls, and have them rooted in Christ and built up in Him, established in the faith. May God bless the teachers and officers of this convention, and the teachers of this province that we may have a province rich in boys and girls that have character after Christ. (Applause.)

The PRESIDENT—I do not wish to be flattering, but I think in this address we have had as practical a method of how to teach teachers to teach as I have heard in any convention.

At this point a number of Primary scholars filed in and occupied the first eight rows of the centre seats, which had been reserved for them. The President then introduced to the children Mr. B. F. Jacobs by the name of Grandpa Jacobs, who would talk for a little while before the time for leaving to catch his train.

GRANDPA JACOBS—I say to the children that you are the nicest-looking children I have seen since I left my grand-boy Tommy. If I had time I would go around and show you his picture. I am very pleased to have the privilege of looking into your faces, and I will kiss you. You have been very kind to me here in Canada, and I would like to leave a great blessing with you, and I think you will find it in part in what I have to say now, if you follow the suggestions I make. A gentleman asked me about the report of the International Convention at Atlanta. I believe that is one of the most valuable Sunday School books that has been printed in a decade. Mr. Day, your General Secretary, has charge of the reports here, and if there are not enough for you, you can easily obtain more. I commend it to you most thoroughly. I have read every word in the report. I believe it to be the best report we have ever printed. The addresses are in full; the Primary work, I will venture to say, will be a bless-

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ing to you, and you will be rich if you add it to your library. In paper the cost is 50 cents, and in cloth, it is 75 cents. I thank you from my heart for your kindness to me. I remember my first convention in Ontario, when our great friend, Brother McLean, gave us a welcome. I remember when I stepped on the platform, he put his arms around me and gave me a Canadian kiss. I have not been kissed or hugged since I came here, but still I remember the hug and kiss he gave me. I wish you the greatest possible blessing from God; I beseech you to be very much in earnest and thoroughly persuaded that no one of you has ever yet done the greatest thing that it is possible for you to do. I was deeply interested in the words of that splendid teacher, Mr. Cruickshank, who just left this platform. I was deeply interested in the few words I heard. You remember the quotation from Colossians; you remember about the rooting and up-building, and how great the need is of looking to the deep rooting of your plants, if they are to be built up and strong; but I wish to remind you if you put the ninety-second Psalm alongside of that second chapter of Colossians, you will find there is something even for old people. It says there that "Those that be planted in the house of the Lord shall flourish in the courts of our God." Now, the court was an outside place; if we are planted in the house, that is the hidden work; the outside work was the flourishing; they flourished there. It says, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." You know, the palms grow in the desert alongside the waters. And why is the leaf green and waving in the sunlight of that hot climate? Because that deep root goes clear to water. Those who are called upon to do anything for God in public need to have connection with the foundation of life, whatever it may be. Then, it goes on to the other verse and says, "They shall still bring forth fruit in old age." The world has very little use for old people. Those who are coming after us would soon push us away. God has something for old people to do like you and me. "They shall still bring forth fruit in old age." I remember a friend of mine picking up a yellow apple in summer, and I said, "That is a fine-looking apple." He says, "Yes, it is nice, but it soon decays; if you want to get something that is good, get those picked in the fall." (Laughter.) I commend you to God, and to the word of His grace that is able to build you up and to give you an inheritance among them that are sanctified, and I thank you most heartily for your great kindness to me. (Loud applause.)

Just at this stage Mr. Webb, having asked for Mr. John A. Paterson to come to the platform, said: You may be aware that the worthy brother who has served as Chairman of the Central and General Executive committees for the last three years, has found it necessary for many reasons to sever his connection with those committees officially. The General Executive Committee this morning appointed a sub-committee to prepare a resolution to present to this convention,

and on their behalf I now present the following resolution of the General Executive Committee :

"We desire to place on record our high appreciation of the valuable services rendered to us by the retiring Chairman of the Central Executive, Mr. John A. Paterson, M.A. He has served us at much inconvenience to himself for two years, and we deeply regret his inability to accept that position any longer. We wish to bear testimony to the zeal, self-denial and ability which he has ever placed willingly at our service, and also our sense of deep obligation to him for such unremunerated labors. We trust that he may be long spared to labor with us still in our beloved work among the children, and we assure him that he will carry with him our earnest prayers and warmest wishes for his prosperity.

"Signed for Committee,

"REV. G. T. WEBB."

The PRESIDENT—I may say Mr. Paterson was offered the unanimous nomination again this year. It was offered three times in agreement with that line :

"I thrice presented him a kingly crown
Which he did thrice refuse."

When we saw that his refusal meant absolute refusal, we unanimously decided that we would present this resolution. All that is in it I heartily agree with, and were there time I would speak as I think, but the resolution is my personal feeling, and the personal feeling and brotherly and sisterly feeling of all the members of the Executive. Mr. Paterson, we cannot say too much of you.

The resolution was carried amid loud applause.

Mr. PATERSON—I did not think that ever I would be called to play Cæsar to someone's else Antony—(applause)—but as the chairman has said, thrice was I offered, and I fear that in my desire that someone else should be the Cæsar I did thrice refuse. There is only one thing nearly as good as the favor of Heaven, and that is the favor of your fellowmen, and when that favor is conveyed in these words so eloquent and so tender, they come to me with great force, and I am overwhelmed with a great feeling, for behind those words there are men, and these men have expressed their words, I am sure, with honesty as lustrous as the stars, and because it is so honest and so well expressed, I feel I could hardly with adequacy express my appreciation and my feelings. It is great satisfaction to know that what you have tried to do, although not well done, has been at least appreciated with the kindness that this document sets forth. What I have done in the past I have done with great humility, and a feeling of great want of adequacy ; but I have tried to do my best. There is one thing, you know, that we should all strive to do, that is, make a living, but there is something better than that, and that is, to make

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lives ; and in this Association the officers and members of the Committee are striving all they can to make lives for the present up-coming generation. With thankfulness for the kind words that are expressed by this paper, I feel the very inadequacy and utter impossibility of expressing with any degree of accuracy my own feeling and my own views.

Let me quote, not in the spirit of Banquo in "Macbeth," but in his words :

"The earth hath bubbles as the water has,
And these are of them."

There are bubbles in life that are evanescent as the morning mist, and these let us avoid pursuing ; but the solid substance of good work in this Association, and the solid substance of good work in the other kindred associations, let us all strive to follow. I have in my mind that stanza that our boys and girls still learn in their schools, and which we read, and learned and believed :

"Howe'er it be, it seems to me
'Tis only noble to be good ;"

and when I read these words I feel a new meaning in the rest of the stanza—

"Kind hearts are more than coronets,
And simple faith than Norman blood."

Let me thank you very earnestly, not fittingly, not to the fullest extent that you ought to be thanked, but very earnestly and very humbly for the kind words and the kind deeds and the kind thoughts that have animated all those who have taken part with me in this convention. (Loud applause.)

The PRESIDENT then introduced to the children Miss Margaret Coote Brown by the name of Auntie Brown.

Miss BROWN said : I have talked to a number of children, some in Chicago, some in Boston in the far east, and some in the great city of New York, some in the city of Philadelphia, but I never in my life talked to Ontario children before, and I am glad to have that chance at last. You know what a camera is ; you have all had your pictures taken at some time or other. I am a camera woman, and I am going to take a picture of Ontario children to-day and carry it back (but I have not a bit of paper with me, and I have not any instrument with me, and I shall simply take the picture right here on my heart), and I shall keep it right there. I am going to sing to you a welcome sentence.

Miss Brown here welcomed the children in song :

"A welcome, dear children, to you."

The children responded :

"A welcome, dear teacher, to you."

Miss BROWN during the next forty-five minutes conducted "A Thanksgiving Exercise" by the children, which had been prepared by her. She was assisted by Miss Agnes Jones, pianist, of Galt.

It had been arranged to continue the Primary Conference at four o'clock in the Baptist Church, and at the conclusion of this beautiful thanksgiving service Miss Brown left for the Primary Conference to conduct the "Question Drawer."

The next item on the general programme was a conference on

TEMPERANCE AND SABBATH OBSERVANCE IN RELATION TO GOOD CITIZENSHIP.

led by Dr. J. J. MACLAREN, Q.C., who opened the subject as follows :

The subjects to be discussed here are among the most practical with regard to good citizenship, and especially timely in connection with this province of ours. We ought to remember as Sunday School workers that our business is not only in connection with what may be called purely religious work, but that it is a part of our work to train the citizens of the future. My theory is to begin early. Dr. Johnson, who hated the Scotch, thought something might be made even out of a Scotchman if you caught him young, and if we are going to make good citizens we ought to commence in the Primary Department. We have had an object-lesson in regard to both of these subjects, in prohibition plebiscite and Sunday by-laws, and it has come painfully home to a great many of us how much education there is needed, especially in this Canada of ours, and even in this Province of Ontario, in connection with both temperance and the Sabbath. It is a charge that is brought against us as religious workers sometimes, that while we condemn worldliness we are guilty of overlauding other worldliness. We actually neglect this world by talking to people so much about the other world. While we are teaching religious truth, we should make practical application of it, applying the teaching from heaven to the affairs of this world. We ought to bring our Christianity into everything connected with our citizenship, and even with politics. Our Saviour's teaching on this point is very specific. He said: "Blessed are the meek, for they shall inherit the earth." Before the close of this year we are to have two lessons, one on temperance and the other on Sabbath observance, and we should give them a practical bearing that these lessons may be helpful to the future citizens of Ontario.

In our International Convention the methods of teaching temperance in Sunday School has been one of the vexed questions. For two or three successive conventions an effort was made to have temperance lessons taught specifically in the Sunday School, and some such lessons were given. Formerly on one Sunday in the quarter there was the option of making it temperance or missionary, and I think the effect of that was that generally temperance got the

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go-by. Some of our best men on the Lesson Committee thought that we ought to take temperance as we take other subjects as they come in course in the Word of God. That was the position taken by Dr. Vincent and Dr. Randolph. A great number of temperance workers thought that was not sufficient, that we ought to have at least four temperance lessons in the year, and they reasoned this way, that we ought to have in connection with the Sunday School a special application of the truths particularly needed in our own country. In Israel when idolatry was their national sin, the prophets declared against idolatry, and thundered against the worship of the idols altogether out of proportion to the place that the second commandment occupies in the ten. With Anglo-Saxons drunkenness is the national sin, the cause of four-fifths of our crime, so we ought to devote a large measure of our teaching directly towards that. It is said: "Oh, you can bring in a temperance lesson, although it is not a temperance lesson." I believe largely in sticking to the lesson. At the Pittsburg convention of 1890, through the intervention of Mr. Jacobs, who has just gone, a treaty was made, to the effect that the subject should be brought in, so far as could be, in connection with the regular course, and that there should be, as a rule, four temperance lessons during the year.

Now, I think what we could best have would be some crisp, short thoughts that would be put in the space of a very few seconds each. I think we are handicapped in connection with our temperance work, for in connection with our lesson helps, as a rule, we do not get really as much help with temperance lessons as we do with others. I have this complaint to make: That while we have specialists on nearly all the other subjects helpful to the intelligent study of the lessons, we have few in connection with this subject of temperance, and our lesson helps have, as a rule, not been up-to-date, and you have arguments that were in vogue some twenty years ago, and the things that have become known scientifically and otherwise in late years have been ignored.

For a few minutes shall we have a discussion on what can be done in connection with the temperance lesson in the Sunday School with regard especially to good citizenship?

A DELEGATE—Is it a good thing to get scholars to sign the temperance roll?

Mr. MACLAREN—Yes; and I do not restrict it to once a quarter or once a month, but continually bring it before them.

A DELEGATE—Is it a good plan for the teacher to have with him a temperance pledge and induce each scholar that comes to his class to sign?

Mr. MACLAREN—Capital thought.

DELEGATE—Impress upon the boys that employers wants those who can be depended upon, and only those who are total abstainers can be really and fully relied upon.

The PRESIDENT—The Sunday School teacher must not take it himself.

Mr. HAMILTON, Toronto—Is the fact that a teacher is engaged nearly all the time looking after his class of young men or young women, teaching them the duty of good citizenship, a valid excuse for him giving little time to politics?

Mr. MACLAREN—If he talks it to his class, cannot he talk it to others?

DELEGATE—It will be the best lesson he could give his boys.

Mr. MARION LAWRENCE—I have attended all of the International conventions since 1884, and I am sure of this, that the fact that we have four temperance lessons a year is not due to any other more than to the speaker of the afternoon. I have heard his addresses to the International Convention pleading for this thing. Then, I might say, while the teacher teaches four temperance lessons a year, he ought to bring temperance up at other lessons, for the teacher that will not talk on temperance until he finds a lesson labelled "Temperance," will not teach temperance very effectively that day. There is a book, I don't just now remember the name of it, but you can get it through Mr. Day, compiled by the wife of a very important business man in New York. It is composed of replies from business men to the question, Would they employ in their business a young man that they knew drank even a little? That book would be helpful to show the you men that it does not hurt them socially only, but from a business standpoint as well. Why not send a few letters, similar to the ones this lady sent, to the business men in your own city? (Applause.)

DELEGATE—I believe that we get too many side issues, and outside of Christ, props on which we try to get out men and scholars to lean; I believe in teaching every Sunday to my class against every sin that opposes the character of the Lord Jesus Christ, and wherever temperance comes in I teach it, but I never do teach any one to sign a pledge, because I believe it weakens the character if we lean upon anything else than the principles of the Lord Jesus Christ.

Mr. MACLAREN—I thank God I took the pledge when a mere child—(hear, hear)—and the fact that I was pledged was something to fall back upon when otherwise I might have yielded.

The PRESIDENT—I agree with you; I took the pledge when twelve years of age, and know it was helpful to me.

A DELEGATE—I was born in the Old Land sixty years ago; my father was a strong temperance man; at the age of four years he took me to a temperance meeting in England, and I went up to the desk and signed the pledge. What was the result? I stand up to-day free of ever having used it.

Mr. LEE—I think, sir, in the last part of your former remarks you

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made a very important statement. We need better helps, and I move, sir, that we as a convention, notify the publishers that we require better helps on the temperance lessons.

A DELEGATE—A good deal has been said about saving the boy, and doing all we can for the boy, but looking back upon my life nothing had more influence upon me than how I stood with the girls, and if the girls knew how they might influence the boys, and they are responsible for their influence, it would be a help. (Applause.)

Mr. MACLAREN—I will now ask Mr. Paterson to give us the present situation of Sabbath observance question in this province.

Mr. PATERSON—In a very few words: We all believe in the fourth commandment, and in its application. In our courts there is a great diversity of opinion about our present Lord's Day Act, so much so that the officers of the Lord's Day Alliance have felt that our courts have so far misunderstood or misinterpreted the Lord's Day Act. In the Government of Ontario and in the Parliament of Ontario we have men on both sides of the House strong on Sabbath observance. We have there in the Government Sabbath School teachers, Methodist class-leaders, Presbyterian elders, Baptist deacons—all represented. The Lord's Day Alliance went to them, but they told us that they cannot legislate in advance of the will of the people. Therefore, they asked the Lord's Day Alliance to have public opinion register itself, and see to it that the member of their county go to parliament filled with the true principle of Sabbath observance, so that they may on the floor of parliament see to it that we get the right law. Now, then, every man and woman here can seek out their representative and see that he does represent in that respect the wish of every person in this audience. But more than that, the Government has said to us, "Well, we will not legislate yet, but we will get the opinion of the highest court in this province as to the meaning of the Lord's Day Act," and, therefore, they have now addressed to the Court of Appeal a series of questions which, if answered, will make it so that he that runs may read; and if these questions are not answered in such a way as to fully represent the will of the Province of Ontario, the Province of Ontario will demand a recasting of their present Lord's Day Act. There is the present condition; first to get an interpretation, and if interpretation goes far enough, all right. If it does not go far enough we must ask for legislation, and let every person here say to their member, "We want you when that matter comes up on the floor of the House to see to it that it is put right." The French soldier was taught that in his cartridge box there lay a marshall's baton, and let every man feel that in his hand lies the ballot, and the ballot can make or unmake this country. This is the present condition of the Lord's Day Act. (Applause.)

The Committee on Resolutions reported.

The report was received, and taken up seriatim.

The resolution as to cigarette smoking was carried unanimously.

The Committee on Resolutions beg to report following recommendations :

That the resolution submitted by Mr. McCrea be considered by this Convention. The resolution is as follows :

Moved by Mr. McCREA, seconded by A. M. MUNROE,

That the date of conventions be changed, so as to allow country delegates a better opportunity to attend, and reap the benefit and enthusiasm of this Convention.

Moved that this recommendation be read, and that Mr. McCrae be heard in explanation of his resolution.

Mr. McCREA said that in Guelph township they had seven school sections, and there was not the enthusiasm displayed that he would like to see. He said in those sections there was only one preaching service on Sunday, and the Sabbath School was held in the Sunday evening. The reason of this was that the people were chiefly farmers, and a number of them had from nine to forty cows to look after, and the necessary work to be done by them on Sunday occupied so much of their time. The most of the schools were closed during the winter, and, therefore, the enthusiasm which might be gathered from the convention meeting in the fall, was largely, if not entirely, lost in their case. He thought if the Convention was held in the spring of the year, the enthusiasm stirred up would help on the work during the summer and the fall till the schools were closed.

A delegate, a farmer from the County of Elgin, thought it would be better to send the matter to the township and county associations, to get their opinion upon the matter at their next conventions. Personally he was decidedly against any change of time, as the fall was the most convenient time for the country people, and he thought the schools in other sections than Guelph needed the enthusiasm during the cold weather as much as and more than did the schools in Mr. McCrea's section.

A delegate from West York, and other delegates as well, agreed with the speaker from Elgin County that the fall was the best season of the year for the farmers, and thought decidedly that there should be no change.

Mr. A. J. DONLY said he was not committed to any date; during the past the Association had had very successful conventions, but if there was a feeling that the time should be changed, he thought it would be better to refer the matter to the Central Executive, and have them take an expression of the Association throughout the Province, and let them arrive at a conclusion with regard to the matter and fix the date. He, therefore, moved :

That this matter be referred to the Central Executive to take an expression of the opinion of the Association thereon.

The motion was seconded.

Mr. LEE said he did not think the Association through its officers

should suggest to the members that they ought to be dissatisfied, and moved in amendment :

That the matter be left as it is, until there comes up a general demand for a change.

The amendment was seconded.

The amendment, on being put to the Convention, was carried.

The report of the Resolution Committee was then adopted.

The afternoon session closed at 5.30.

THURSDAY EVENING.

The service of praise was opened with the singing of "Nearer, my God, to Thee." Rev. Dr. DICKSON, presiding, asked Rev. Wm. HAMILTON, D.D., of Motherwell, to read the scripture lesson. Mr. Hamilton read the first thirteen verses of the fourth chapter of Proverbs, after which Rev. H. P. WHIDDEN, of Galt Baptist Church, led in prayer.

At 7.45 p.m. the President took the chair.

The PRESIDENT—We are under deep obligation to the friends of Galt, and to the young gentlemen of Galt, who, like Mercury of old, must have had wings upon their heels, and who have been the guides who have shown us through all the various ways and by-ways of this noble little town, and some of whom have been the pages, and with the courtliness of the pages of old have run on the errands of the King's service. This Association presented me with these books, saying that I should hand them in the name of the Association to the boys. I have now great pleasure and delight in presenting these excellent books to those splendid boys.

The books were then presented to the boys as they came to the platform when their names were called.

Rev. Mr. LEISHMAN said he wished to read the report of the Committee on Resolutions, which was follows :

1. That this Convention, having heard Mrs. Cavers, Vice-President of the Provincial W.C.T.U., express hearty sympathy with the efforts put forth by the W.C.T.U. of Ontario to secure the prohibition of the manufacture and sale of cigarettes, and pledge ourselves to assist in all legitimate ways to secure the destruction of this growing evil.

2. That the Convention extend a very hearty vote of thanks to Mr. Jacobs, to Mr. Lawrance, and to Miss Margaret Coote Brown for their presence with us, and for the helpful and inspiring addresses they have given, and from which we have all received so great profit.

3. That a vote of thanks be given to Dr. Dickson and the authorities of the church for the use of the building, and for the very complete arrangements made for the convenience of the Convention ; also to the choir, for their excellent services.

4. Vote of thanks to the Billeting Committee and the people of Galt, who have so very kindly entertained the delegates.

5. Thanks to the Press, for the very full reports given of the different sessions of the Convention.

6. That we tender our hearty thanks to all the speakers, who have contributed so much to make our Convention a success.

7. Votes of thanks to the authorities of Knox Church, the Baptist and Methodist churches, for the use of the Convention for overflow and other meetings.

8. Thanks to the soloists who so kindly assisted the choir.

Each resolution was received with loud and vigorous applause, and at the conclusion of the reading, the whole of them were adopted by a rising vote of all the delegates in the building.

Dr. DICKSON, replying to the vote of thanks extended to him, said : I may say this vote of thanks is exceedingly grateful not to myself alone, but to the authorities of this church, and especially to the committees of the different congregations in the town. I do not think I ever had anything to do with a body of men and women who have wrought so conscientiously, so lovingly, so persistently, and to such good effect as have the gentlemen and ladies of the town of Galt in connection with the arrangements for this Convention. I thank them with you to-night for all that they have done. It has been to me a supreme pleasure in working for this Convention, and all through the Convention as well. (Loud applause.)

The Chairman of Resolution Committee moved a special resolution that a vote of thanks be extended by the Convention to the soloists who had assisted at the evening services, and who belonged to various congregations.

The motion was carried with loud clapping of the hands.

The Chairman of the Resolution Committee further moved,—That a vote of thanks be extended to the Baptist Church, Knox Church and the Methodist Church for the use of those buildings for the purposes of the Convention.

The motion was seconded and carried unanimously.

Mr. McINNES then read the Business Committee's report.

On motion, duly seconded, the report was adopted.

The PRESIDENT—We have asked Mr. Lawrance to say a few words to us in a five-minute speech. He has delighted us and instructed us during the last two days, and now we want to hear a word of fare well from our good brother Lawrance.

Mr. MARION LAWRENCE, who was greeted with cheers, said : You are very kind, dear friends ; you must know I came here under very peculiar circumstances to take the place of the hardest man in the world. I am real glad for my own sake that Providence has permitted me, and finally permitted Mr. Jacobs to come. You have been so kind to me I scarcely know how to express my gratitude. Permit me to tell you a little story I heard the other day of a certain conductor on a railroad in New Jersey that was having difficulty in

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training his brakeman to call out the names of the stations. "Now," he said, "young man, I will stand at the other end of the car, and whenever we come to a station I will call it out, and you say the same at this end, and it will be all right." When they came to the first station after leaving Newark the conductor called out the name, and the response came from the other end, "The same at this end." (Laughter.) To all of your kindly expressions to me I can say in response to them, "The same at this end." Dear friends, there is one thought in the lesson of last Sunday I want to leave with you, and it is this, Keep the end of the journey in view. When Ezra started out on this memorable journey, in the very verses where he tells us what he is going to do, he says: "We started out and landed at Jerusalem at such and such a time." He kept the end in view. After giving that wonderful amount of valuable material into the hands of the priests and Levites to take care of, Ezra said: "When we get them there it will be weighed out again." Keep the end in view. When the boy or girl in your school gives you a great deal of trouble, keep the end in view; see what God has planted in the heart of that boy or girl, for it is true that every boy or every girl is a casket of locked-up possibilities, and the teacher has the key that will open the casket and develop those possibilities. You teach the largest audience in the world, for you are teaching fathers and mothers, elder brothers and sisters, whose faces you never see, for the best missionary in any man's home is that man's child, and that man's child is sitting in front of you in the Sunday School. You do not know what the result of your teaching may be. Was it worth while to lead a little man like Moody to Christ? Was it worth while to lead a little girl like Frances Willard to Christ? You may be leading just such lives as those in your classes to Christ. Keep the end in view. I wonder what the psalmist meant when he said: "The zeal of thy house hath eaten me up." The very gas that lights this room does it at the expense of itself; the coal in the furnace consumes itself that it may give the heat. This thought I want to give you: put yourself into your work, and keep the end in view, and keep close to Jesus Christ. You remember that night He was having supper at the house of a friend, and there came to Him a certain ruler in great trouble because his daughter had died, and on the way a great number of people gathered around Him. All at once He said, "Who touched me?" Peter said, "That is a funny question to ask." You have been sitting in this grand convention, and it is possible to sit here and hear these fine addresses and be in Christ's presence, and not touch Him. Have you touched Him since you have been here? Have you really? Do you know, it is possible to sit right in front of your pastor and see him holding up the Lord of Glory, and never touch Him. Let us be like the woman of faith, and press close up to Him and touch Him. Keep the end in view. Here is your motto, Looking unto Jesus. Good-bye, beloved. Oh, how I love you

friends over here ; you treat me better than I deserve. I love your dear Secretary and these officers who have been so kind to me ; it is a bright spot in my life every time I come ; it makes me think more and more of you. I am very glad to say it is all reciprocated in my heart—it is the same at this end. Good-bye. (Loud and continued applause.)

The PRESIDENT—Just before Mr. Lawrance goes—he is the last of the three friends from the other side who were here—on their behalf and on his own behalf let us bid God-speed to our American brethren and sisters in general, and our American Brother Lawrance in particular.

The whole audience responded with the vigorous waving of their handkerchiefs.

Mr. LAWRENCE—When I get home I am going to say they have such nice weather over here that they actually make the white lilies bloom in October.

Miss Pringle then sang very beautifully,

“The Light of the World.”

The PRESIDENT—I have now much pleasure in calling upon Rev. Robert Johnston, D.D., of St. Andrew's Church, London, Ont., representing the Forest City, who will address us upon the subject :

THE TEACHER'S PERSONALITY BEFORE HIS PUPILS.

Rev. ROBERT JOHNSTON—When your Secretary was kind enough to invite me to speak to you on this subject I hesitated, feeling my utter incompetence to undertake to say anything sufficiently worthy of being listened to by those who represent this important work, and as to-night I look into the faces of this great and inspiring audience, and feel that you are here who have come from the battle-field of Sabbath School work, I am still more conscious of my incompetence to cope with this situation ; and when I remember you are those who are laying the foundation in character of those who in this Canada of ours are to be the statesmen, the legislators, the members of the bar, and of all the professions—when I remember that so much of Canadian purity and Canadian truth depends on you, I feel again the responsibility of saying words that I would were worthier ; for I would that more and more into the personality and teaching and work of all of us there might enter a larger conception of the work that we are doing for the nation.

“There is no land like our land, the sea calls to the sea ;
The mother that hath borne us hath a daughter fair as she.
Oh, some may love the southland, and some may cross the sea,
But this land is our land, and Canada for me.”

(Applause.) With all due deference to the great nation that has been represented on this platform by the one who spoke those loving and

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earnest and eloquent words a moment ago, with all due deference to the hoary nations across the ocean, I have faith to believe that Canada is the country of the twentieth century. (Hear, hear.) Sabbath School teachers, remember it. You are forming the character of those who are to enter largely into the young and growing and increasing life of this good land that God hath given us, to possess for Him.

My subject is, "The teacher's personality before his pupils." Let me take from scripture an incident which will serve as a text for the few words that I have to say to you. I carry you back in imagination to the quiet land of Palestine in the days of Elisha, the prophet. To one of the women of that land there had come that honor and joy that places woman above a queen. As a mother she was happy for a time, and then the little life that had been given her to guard and guide went out. The lad lay all afternoon in his mother's arms, she nursed him till he died, and then she carried him into the prophet's chamber, laid him upon the bed, and hastened away to the town where dwelt the man whose word had given her hope to dream that she would be a mother. She came to him and made her request, but you remember that the prophet, instead of hastening with her at her earnest importunity, placed his rod in the hands of his servant, Gehazi, and said, "Run, let no man stay thee, and if any greet thee, greet him not in return, and lay the rod on the face of the dead child *that he may live.*" And Gehazi took the rod, ready to work a miracle, and so to gain distinction by taking, for the time being, his master's place in raising the dead to life, ran, and stayed not for any who met him, and entering in he laid the prophet's rod upon the face of the dead child—but *there was neither life nor speech, and he came to his master and said, "The child is not awake."* Do you understand the text? What was the matter? Why did the miracle miscarry? Why did the work of God fail? Was the trouble in the rod? You can tell me, and telling me you will say that it was not in the rod, with which no fault was to be found; that it was not in God who was waiting to give life to the lad; but between that rod and God, the source of all life, there stood *a bad man.* Gehazi was the impediment, Gehazi was the one that stayed the power. He had the rod, the proper instrument, in his hand, wherewith to work the miracle, but he stood as a non-conductor between the mighty power of God waiting to thrill down through him into the dead body. He stood as a non-conductor between the two and hindered the work. Take that as a text.

Phillips Brooks used to define preaching as "impartation of truth by man to man." Let us take this as a brief definition of teaching also; the impartation of truth—that is the work in which you and I are engaged from Sabbath to Sabbath, whether it be that I speak from the pulpit or you speak from the teacher's chair—the impartation of truth, the unfolding, the carrying by the might of the Spirit of God, of truth

which is my own to the heart of the one to whom I speak. And in that work there are two elements: there is the element of the truth that is conveyed, and there is the element side by side with it of the teacher's personality through which the truth is conveyed. The truth is the rod; and that is what has been put into our hands wherewith we are to work the mighty miracle of raising the dead to life; that is the rod with which we run in our earnestness and eagerness to do the work that angels fain would do, the greatest work that is given to man, the bringing of the blessed truth of God to the soul that needs it. Let me say in passing, the rod is all right; don't blame the rod if the work is not accomplished—(applause)—don't say that the Old Testament is the clog to the gospel; don't say that the Word is worn out and effete and belongs to a past day, and is not right and sufficient for the problem which faces us to-day. The Word of God, entire, complete, without alloy and without error, is the rod with which the teacher goes forth to his great work. Don't blame it; understand it, appropriate it for yourself, make it your own. There is the truth, truth that is to be imparted, truth that is able to save the soul; the rod is suitable, by the power of God working through it, to bring life to the dead. Oh, the miracle of it! Oh, the wonder of it! Oh, the responsibility of it! As you take your Bible in your hand and go to the school, and sit down before the class of lads or lasses, realize that you have in your hand that which ten thousand times God has honored in the bringing of life to those that are dead in trespasses and sins.

Personality is the other element of teaching. To put it as a teacher has put it, in some measure, you yourself are going to be reproduced in the pupils whom you teach. You know how it is in art: it hardly needs a student of art to distinguish a disciple of some great master. You can tell a picture which belongs to the Italian school, or the Dutch school, or to the school of France. Why is it? The spirit of the great masters that founded certain schools have impressed themselves upon their pupils, and have formed, as it were, a special class, and to-day painters who are followers of certain great masters are reproducing the ideas, the spirit, the thought, the interpretation of nature, in their paintings that long ago the master first suggested. So it is in poetry; so it is in philosophy. The schools of philosophy that have been established by great thinkers have impressed themselves upon certain classes of men, and the school takes upon itself the character of the man that formed it. So it is in theology, and you know how it is in all life—great men impress their personality upon their followers. What was it that made Wellington's armies unconquered and unconquerable? What was it that made him who was the hero of a hundred fights and who never lost a gun the leader of such splendid legions? He imparted in a measure his own iron will, his own invincible courage to the men whom he led. So with Napoleon; so in another line with Arnold of Rugby. The boys of Rugby school used to say that

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in the presence of Dr. Arnold it was impossible to do a mean action, or even think a wrong thought. You know how they say of Salisbury Cathedral that it is impossible to think an impure thought in its shadow; something of the beauty and symmetry of the thing in stone seems to impress the beholder. And now in a lesser measure, in humbler spheres, every one of us is impressing our nature upon those who come within the influence of our life; and, Sabbath School teacher, this is the permanent element in your teaching. Yesterday you had a lesson in the Old Testament, to-day you have one in the New, and to-morrow you will have the gospel message; another day you have a character study, but the permanent element of the lesson, that which you are teaching all the time, that which no Sabbath passes by without your leaving behind you the permanent element of your teaching, is your own character—(hear, hear)—*your own personality*. You never leave your class without leaving behind you in the lives of the boys and girls something of yourself. I have mentioned this as a fact in all relations of life; I mention it as a WARNING fact. I need not dwell on that, I have already hinted at it, the awful thought that my personality may prove a hindrance to the Word of God finding an entrance into the lives of those I teach, that I, instead of being a help by my character to the Spirit of God, instead of being an open channel through which the message may flow to the hearts of those whom I would reach, may prove a hindrance, just as Gehazi stood there keeping back almighty power from the dead body that was before him; that because I am cherishing sin, because I may be living an inconsistent life, because I do not enter in spirit into the message which I bring, because it is a form of words only, I stand as a hindrance. I say I mention it as a warning fact. Oh, my teacher friends, let it be your prayer, and let it be mine, whether we go to speak to the two's or three's or to the multitudes, let it be our prayer, the prayer that goes up from hearts that realize something of the responsibility of being messengers from God, that little as we can assist, little as by our lives we can help to make the Word tell, yet we may at least not be stumblingblocks and hindrances in the way of the truth that comes to the hearts of those committed to our care.

If it is a warning fact, I mention it also as an ENCOURAGING fact. How often you have gone forth to your classes feeling your unfitness; how often you have regretted, perhaps, the neglect of early education; how often you have felt how wholly unworthy and unfitted you are to carry that blessed message to the hearts of the boys and girls in your class, and you have gone with hesitating steps, saying: "Oh, this work is too great for me, I am not sufficient for it; I have not the learning, I have not the culture, I have not the knowledge of the Word of God and the knowledge of human character and human nature; I have never been trained in the methods of teaching, and I seem wholly unfit for this work!" If you are a true teacher you

have said that many a time. Note the encouragement in this fact of personality. My knowledge, my external equipment may be little, and yet if with earnest heart, with sincere spirit, with a life that is in touch with God, and a sympathy that is in touch with the boys before me, I come in all my weakness, God can use me, God can make the very personality of my life tell for Him; He can so pour out His spirit upon me that though other things may be lacking, and though I am not able to impart much knowledge, and the knowledge I do impart may not be imparted in what might be called a scientific way, yet the boy before me may be impressed with the reality of God's presence, His power, His love. So when I go to my work I go as so many of God's children have gone, as Moses went, as Gideon went, saying: "Lord, we are not sufficient, but such as we are we give ourselves to thee; such as we are we lay ourselves out to be the best that we are for thee;" and that spirit of devotion, that spirit of earnestness, that spirit of sincerity will be recognized, and that spirit will be caught by the lads who may not have received the teaching imparted by word of mouth. So, be encouraged, friends, that if there is only the earnest heart, if there is the sincere spirit, if your own personality has been touched by the Spirit of God so that weak, helpless, unfit as you are you yet can say: "Lord, thou knowest all things, thou knowest that I love Thee," then be sure that that spirit will communicate itself to the lads, and your life will tell where your words may not be effective.

Now, what should my personality be in relation to the scholar? It seems to me almost useless to try to answer that question. You may lay down general terms, a broad, general definition, as it were, and indicate what the teacher should be; but, friends, the teacher may be cast in any mould so long as he is God's. Another man may have certain characteristics developed you have not, and you say, "Oh, that I had these!" No, don't say that. Your own personality is what you want to bring to bear on the lads that are in your class. God knows whom He is sending, whom He is to communicate through. I would say that the work of teaching demands on the part of our personality the best physical and mental fitness that we can give it. Dr. Joseph Parker walks three miles to church, and then takes a bath and goes into his pulpit, and why? Because he wants to be in the finest physical vigor for the work of imparting God's truth. You have no right by late hours on Saturday night, no right by spending your intellectual strength and physical strength on other things, and in other ways, and then by hurried preparation of the lesson to come fatigued and wearied and but partially prepared to the class. It is your duty to bring the best physical vigor and the best mental alertness to this great work, so that you may be alive to catch the spirit of the class. This is a plain matter, and it may seem almost too trifling to mention, but I believe that the great work of bringing God's Word to a soul is worthy of the best physical and

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mental fitness that we can possibly give to it. You may say, "I am a clerk in a store, and I am there till eleven o'clock on Saturday night." Then, if such things be a necessity, God will make up for the necessity; God will make the best of what you can give Him; but, friends, don't let it be that by carelessness and indifference we bring an unprepared physical or mental personality to this great work.

But, more important than that, as it may seem to some, there is the personality of character, and I would mention just three things: First, *consistency*. Let my character be consistent; in the round circle of life let my whole life be so at one with my profession that my life on Saturday on the golf grounds, where the boys may see me, or in the store where the lads may come in to purchase, or on the street, or wherever it be during the six days of the week, will be harmonious and consistent with what I say to them upon the Sabbath. Boys, as we know, are quick to detect the want of harmony between conduct and creed, and if my life is inconsistent, and if I am through the week something else than I was at the school on the Sabbath, and if on the Lord's Day I talk to them of religion and then through the week am careless and indifferent to the claims of religion, be assured whatever I may say will lack the power which it would have if unbacked by the personality of a consistent life. Oh, my fellow-teachers, I beseech you in this matter, if it be that your words are weak, if it be that your teaching often seems a failure, let it be yours to say before God, "If my boys or girls learn nothing else from me, they will at least learn that that which I say I do, and that what I profess I am." That consistency of character and creed, of life and profession, the boys will feel, though they don't understand it.

Secondly, *sympathy*. Let the sympathy of your life and heart, though it may not express itself in words, impress itself upon those whom you teach, that they may feel that you are interested in them, and that you are in earnest in the thing that you are presenting to them. You remember how Elisha came and laid himself upon that dead body, hand to hand, lips to lips, eyes to eyes, and it seems to me that the lesson is this: Get into touch with those whom you would raise to life, hand to hand, foot to foot, eye to eye, thought with thought. Know them, love them, be in touch with them. Years ago in London there went down, night after night, clad in a long cloak, with lantern in hand and basket on his arm, a stately figure hunting up the ragamuffins from under the arches of London Bridge, giving them something to eat and endeavoring to aid them; but labor as he might, Lord Shaftesbury could not touch the costermongers. What did he do? He became one of them, he became a member of the trade, went into business with them, had his carts, and was counted one of them—he touched them! Friends, I do not know how, but you must get a grip on the lad's hand, you must get into touch with the boy's thought and spirit and desire, if you would really make

your life tell upon his life; and then, though he may not listen to much that you say and may understand still less of it, he will feel "There is a man that is in earnest; here is a man who is in sympathy with me." There is a man in New York City—his name is among the names of the honored retail merchants of that city. Fifteen years ago he came out of a State penitentiary, but he was providentially met by a friend of mine, a man to love, who, knowing his history, said to him: "Give me your hand, and if you want a friend come to me." My friend held that hand, and held it while the man was fighting devils in hell and devils on earth, until to-day he stands in that honored position. What did it? It was sympathy; it was the touch of fellowship; it was not so much what my friend said to him; it was not so much instruction he imparted; it was the fact that there was a man who was ready to love him. Oh, my teacher friends, be sympathetic. That does not mean tears, gentle caresses on the head, and all that sort of thing, but it means getting into touch with the heart and life of those whom you are trying to reach.

Lastly, *be reverent*. It is not altogether the information that is imparted in the Sabbath School, it is not what is said that is alone producing an effect, but for the young life of this land of ours the thing that I am thankful for is that in the house of God from Sabbath to Sabbath they are learning reverence for God's Word, reverence for God's day, and some regard, at least, for God. I have seen teachers careless about singing, careless about the Bible; they would let that Word lie upon the floor under the seat, and never pick it up—careless about prayer, and during prayer looking around carelessly; such irreverence is a great evil. My friends, in all your bearing before the class, in all your relations with the class, let its members see that above everything you honor God, and you honor His Word, and you honor all things in connection with religion. A man said, "I have never been able to handle the Bible carelessly, for when I was a boy I was ever accustomed to see it handled carefully in my home. If my mother handed the Bible to me she would handle it so carefully, and say, 'John, take care of it; it is God's Word.'" In connection with everything about religion, in your whole life, let your life be characterized by reverence; let it be a life that sees God and feels His presence, and the boys and girls in your class on the Sabbath, and the boys and girls who see your life, will feel "There is a man who knows that God is near," and that, my friends, lays the foundation for a religious life, that lays the foundation for the superstructure of repentance and faith and union with God, and all things spiritual. Oh, friends, this word in closing. It is not so much what you say as *what you are*. Confucius said, "The teacher lives for ten thousand years." The boys and girls in your school next Sabbath after you are dead will be reproducing in their lives the character and the personality that they have seen and felt in you. (Loud applause.)

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During the offering, which was then taken up, the choir sang the anthem,

“The Lord, our God, is in the midst of thee.”

Following the offering the solo, “Dream of Paradise,” was sung by Mrs. Fulton.

The PRESIDENT—I now have to introduce to some of you a man whose name is a household word wherever Sabbath School work is spoken of in Canada and in other lands. He has been for over a quarter of a century connected with the International Sabbath School Committee. He is a lion-like man with the love of a child. The Hon. S. H. Blake, Q.C., will speak to us upon the subject,

THE TEACHER'S PERSONALITY BEFORE HIS GOD.

HON. S. H. BLAKE, who was greeted with the Chautauqua salute, said: I thank you for your kind introduction; I regret, my dear friends, my inability to have been present with you during the Convention. I was busy all day Tuesday in Hamilton, and then I had to go by the late train to Peterboro', to spend a day there, and have only just been able to get back. However, possibly you will be pleased at that, because I resolved to impose a fine on myself for my inability to be here, and I have just asked the chairman what was the amount of the deficit of last year, and he has told me \$125, a cheque for which I will send to-morrow to your treasurer. (Loud applause.)

Now, I don't like these flags here. These speak of Anglo-Saxon confederation when we are dealing with the confederation of the world. We have a far larger sphere than any Anglo-Saxon confederation, great as that may be. Ours goes even to South Africa to-day—(hear, hear)—and we should wish as children of the Prince of Peace that peace should be carried into that land instead of war. (Hear, hear, and applause.) The angel of death flutters over that part of the world, and while there are rejoicings because of victories, you follow into many a household where the blinds are drawn, and the heart is torn, and there is woe instead of joy; and although I do not deprecate any means whereby the old and mother land can feel that we are her true children, yet still we must always have two standards, and we must not forget to tell our children that while there are those who say, “Yea,” when they are called to go into the field of war, that you get as true courage, and as true Christianity in saying “No” as in saying “Yes.” There are many that would rather be off with the boys to the country than stay in the dull routine work, and live a much more monotonous, and except it is in the path of duty, a much less happy life. I say, let us have a true standard. I recognize the moral strength of those who say “No,” while others say “Yes.” At the same time I deprecate not those who

at the call of duty have answer, "Ycs." I think that my subject should have preceded Dr. Johnston's, that the legitimate sequence was the attitude of the teacher to God, and then the attitude of the teacher to his class, for as the teacher is before his God, so will he be before his class. (Hear, hear.) The teacher's personality before his God—the personality, the essential character of a person, the personal qualities, the endowments, that which makes up the true man or woman, the character, the real and true, that is in the man or the woman, the standing of a man or woman before God—how this displays itself as found before the pupils. As he stands before his God, so will he finally stand before the pupil. The personality of the teacher before his God! His personality, his individuality, his true standing, how high is that theme! May we not well join with Milton in his prayer:

"What in me is dark
Illumine, what is low raise and support!"

What the world wants is a true standard, a true ideal. No teacher is a true teacher who is not endowed with the personality of Christ. How totally different is the standard of God and the standard of the world! What a personality Belshazzar had as he feasted his thousand lords with the vessels of the temple! How grandly he stood before them! And yet in God's sight he was weighed in the balance and found wanting. How utterly opposed the personality as viewed by God, and the personality as viewed by the world! God passed over the Emperor of the great Roman Empire. He passed over kings and rulers, He passed over chief priests, and the members of the Sanhedrim, and His angel passing over went into the street called Straight, and the message was, "Behold, he prayeth." The personality, as viewed by God, how different as viewed by man! No one thought that the walk here below could be one of such close communion with the Supreme Being, of such entire conformity to the divine will, that His personality should so pervade a man as to end in a long walk with God from which the patriarch never returned. But so it was. God so pervaded Enoch that he was translated or carried from the earthly to the heavenly home. The individuality of the teacher before God! Faith is the means whereby the personality of the teacher is transformed; with the transformation by God we lose the conformation to the world; it is the means whereby the teacher receives of God. What a bead-roll we have in the 11th of Hebrews! What a grand personality was that of Noah standing firm in the midst of a wicked world, building and preaching for over one hundred years without a convert, save it may be his own immediate family, but the work intended to be done by God was by him done.

This personality is ever God's gift, and mark, personality only becomes lasting and a power as the teacher draws from God. The teacher must be acquainted with God. Until this is done his person-

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ality is of self and of the world. Job spoke superficially and ignorantly when he had gone no further than merely hearing about God, but when he saw, perceived, became really acquainted with Him, hear his exclamation: "Wherefore I abhor myself and repent in dust and ashes." Until we know God, we know not what holiness means, nor how sinful sin is, but when the spiritual discernment is given, what self-abasement! what awe! when we really see the High and Holy One that inhabiteth eternity, and with bowed head join the seraph band in the ascription, "Holy, holy, holy, is the Lord of Hosts!"

I rejoiced to hear the spirit of reverence in the address of Dr. Johnston, and I rejoiced also to learn from the chairman that all through this Convention there has been a spirit of reverence. Friends, if there is one thing that this country wants above another it is the spirit of reverence—(hear, hear)—and you will never get a reverence of the parent until it is grounded in a reverence of God.

My personality before God as I stand without Christ is that of a worm of the earth. If I thoroughly appreciate this I am entering into the way of obtaining a personality before and from God. Moses had a ground of personality in Pharaoh's court when, as the son of Pharaoh's daughter, and learned in all the ways of the Egyptians, he was mighty in word and deed. He must have forty years' wilderness life before he is prepared to see the wonder of the burning bush; and then he must begin with the lesson of humility and reverence, and God at once admonishes him with, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Was the teacher ever more required than at present to learn that lesson, this great personality of humility before God?

This became one of the characteristics of Moses, and thereafter we find him a man of weakness and humility, and how wonderfully used by God! Isaiah stood in need of this personality. He felt he could not do God's work, and when he saw the King, the Lord of Hosts, his cry was, "Woe to me, for I am undone, because I am a man of unclean lips." God does not leave any one desirous of being taught long in ignorance, and how soon God answered the cry of his heart, and purged him with a live coal from off the altar of his temple, and he is given the needed personality, and his hallowed lips pour forth wondrous strains direct from God. Jeremiah, the child, wanted the personality of a full-grown man. When God wanted him for work he answered at once, "Oh, Lord, I cannot speak, for I am a child." But the Lord knew that it was of this material He chose His workman, and He could impress him with the personality needed for His work, and the Lord answered, "Behold, I have put my word in thy mouth;" and he was ready for work and went to it. Paul had great personality before the Jewish world and before the chief priest. Before he could be used by God he must be stricken down to the earth, he must see God, he must know self, and casting out self-right-

eousness accept the personality of Christ—and then, what a teacher! We often forget the personality that God desires in every teacher. What was the original personality that God desired? “Let us make man after our likeness.” Wondrous is that! How perfect! Then comes the personality, when that was broken or lost, the personality of God dwelling in Christ. This is high. I cannot attain it. How can I attain unto it? Thank God, there is a way. When in the fulness of time the second Adam came, he was the express image of his person, the personality of God in Christ.

But, you will say, what have we to do with that? Why give so marvellous an ideal? Why lift us up to such a wonderful height of view? We have everything to do with this if we are to have the personality that God intended for us, not only as teachers, but as Christian men and Christian women, the personality of God. We should take that lesson for next Sunday and sit down and think of the eighth verse of the 85th Psalm, “I will hear what God, the Lord, will speak.” When any one has got up to that point of quietly listening to what God will speak, of quietly sitting down and wanting to know what the will of God is, they have gone a long way towards the knowledge of the Lord, they have gone a long way towards the reception of that which makes the true teacher, of wisdom, of love, of power in God. Then, that second step, the personality of God in Christ—what condescension! God incarnate. His personality dwelling in the flesh! But, now comes our personality, our high platform of privilege, and no one in this room should be content to live lower than this. It can be lived. Listen to what St. Paul says: “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me;” there is the personality that God wants that each teacher shall have, the indwelling Christ; and, as on the Mount of Transfiguration there burst forth from God’s Son somewhat of the glory that dwells peculiarly above, so with the teacher that is thus impressed there must be poured out before the class and among those he dwells of the personality of God in Christ dwelling in the teacher,—and “the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me”: Christ liveth in me. If I were to ask this splendid band of teachers to uplift the hand and say, “Christ liveth in me, that is, all my strength and all my wisdom, all my righteousness, and all my sanctification,” how many answers in God’s sight could we get? But that is the personality that God intends; that is the personality that tells; that is the personality which you want indwelling in every child of the class. Christ liveth in me: the true personality of the teacher. Christ liveth in me: the preparation for work. But Christ living in me. I am a co-worker. What a privilege! What an irresistible power for work! I never knew a man in whom I thought the Spirit of God more largely dwelt than in Mr. B. F. Jacobs, and you have just the results that flow from the indwelling Christ. This is an age of much

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Sunday School machinery, of many and varied helps, of vast assemblies and meets and eloquent utterances. I decry none of these, all useful in their way ; but these instrumentalities multiplied manifold can never take the place in God's work of that personality which is found in the converted man and woman. While Dr. Johnston was giving his address I could not help thinking of what Lord Stanhope stated the great Duke of Wellington thought of Napoleon. Wellington, in one of his conversations, said, "The personality of Napoleon was worth forty thousand of the best troops in the world. He was a man that saw every advantage and took it at once, knew beforehand, almost, what you were going to do, how to take advantage of that, or how to prevent what you wanted to accomplish." Friends, if the personality of that mere worm of the earth, Napoleon, was that, what can be the untold personality of the teacher before the class, with all God's power to enter in just as the teacher is emptied and ready to be filled, and that to be poured out upon the class ! The indwelling personality of Christ is the spring of all work pleasing to God. Oh, God, give to each one in this room, give to each one in our Dominion, give to every teacher throughout the wide world, the indwelling Christ, so that Christ dwelling in the heart, the heart may be prepared for every good work, and that in and through this instrumentality, so feeble in itself, used by God the indwelling Christ may be used as the great means of preparing this whole world for the coming again of its lawful Lord and Master ! God help every one that has been attending this convention. May the Spirit of the Living God breathe in as plenitude of power as He did of old ! May we have fresh views of Jesus Christ ; the preciousness of the blood-finished work ; may we wait upon Him till the power of the Holy Spirit comes ; and may, God sparing us and Jesus meantime not coming, we have the best report, and the happiest meeting, and the truest fellowship that Sabbath School teachers ever had in God's world. (Loud applause.)

"God be with you till we meet again," was then sung, and amid the heart-stirrings, and the solemnity of the occasion, Rev. Dr. Dickson closed the convention with the benediction.

LIST OF DELEGATES.

<i>Name.</i>	<i>Post Office.</i>	<i>Name.</i>	<i>Post Office.</i>
Aitkin, John	Toronto	Clark, Miss E.	Toronto
Andrews, Miss Ethel	Hamilton	Clare, Miss Annie	Toronto
Awrey, Miss Nellie M.	Hamilton	Crosby, Mrs. H. A.	Uxbridge
Allan, Miss Aggie	Brampton	Culham, H.	Cooksville
Arbuthnot, Thos.	Toronto	Culham, Mrs. H.	Cooksville
Ault, G. A.	Vienna	Coaknell, Miss M. L.	Brooklin
Asher, Alex.	Toronto	Chalmers, Miss E.	Utterson
Ault, Mrs. Geo. A.	Vienna	Clark, Rev. T. R.	Brantford
Adamson, Miss Lillian	Toronto	Caven, Mrs. W. J.	Springfield-on-Credit
Atter, Miss M.	Caister	Crowe, Miss L.	Guelph
Allan, Margaret	Milton	Carter, Mrs.	Guelph
Argue, Mrs. H.	Millbrook	Coe, Miss F.	Millbrook
Anderson, G. M.	Guelph	Cameron, Miss Jean	Allendale
Atkinson, Mrs. E. J.	Toronto	Clark, R. W.	Millbrook
Atkinson, C. J.	Toronto	Cassidy, Rev. F. A.	Guelph
Alexander, Jane	Ayr	Collver, H. A.	Simcoe
Anderson, David	Guelph	Creighton, Miss M. A.	Toronto
Burns, Rev. Robt.	Harriston	Clarke, E. A. L.	Dundas
Brown, Mrs. Logan	Toronto	Crown, Geo. B.	Toronto
Batho, Mr. A.	Toronto	Creighton, Mrs. E. B.	Hamilton
Beale, Mrs. C. J.	London	Day, A.	Deer Park
Barter, Miss Minnie	London	Dunster, W. J.	Thamesford
Beale, Arthur	London	Dunster, Miss Pearl	Thamesford
Brines, H.	Toronto	Dennie, Miss	Guelph
Bingeman, Miss Melissa	Berlin	Dunlop, Rev. T.	Midland
Baugh, Rev. Wm.	Ailsa Craig	Dudgeon, Miss Ada	Guelph
Bannister, A. W.	Toronto	Davidson, Clara A.	Nelson
Brown, John	Tottenham	Dommm, Rev. Geo. Waterloo	Waterloo
Backus, Miss Grace	Port Burwell	Dobson, Rev. Chas J.	Chesley
Brebner, Mrs.	Dereham Centre	Dipple, M. G.	Drayton
Bigham, Miss E.	Dereham Centre	Duncan, Mrs. Wm.	Toronto
Broughton, Miss A.	Hamilton	Dickert, Mrs. H. S.	Woodstock
Bale, Miss M.	Hamilton	Doan, S. F.	Toronto
Brandon, Rev. J.	Springford	Dale, Miss E.	Mount Forest
Beacock, Miss E.	Bowmanville	Duncan, Miss M. W.	Brantford
Burnett, John	Tara	Dickson, Miss N.	Guelph
Burr, Samuel	Parkhead	Dafoe, Rev. W. H.	Markdale
Bolt, Mrs.	Guelph	Donly, A. J.	Simcoe
Brown, A.	Palmerston	Dow, Rev. J. A.	Gravenhurst
Brydon, Hattie'	Elmira	Davidson, Robt.	Goderich
Braydon, Mrs. J.	Guelph	Edwards, Jas.	Toronto
Braydon, Miss	Guelph	Edwards, Miss E.	Toronto
Barnett, J. H.	Betheven	Eaton, Miss M.	Peterboro'
Brown, T. B.	St. Marys	Elliott, F. W.	Cathcart
Bambridge, Miss B. B.	Toronto	Espard, Miss	Appleby
Bennett, J. S.	Toronto	Easton, Ella.	Guelph
Boyd, Thos.	Drayton	Freeman, J. W.	Burlington Junction
Bishop, Miss M. W.	Brampton	Fooks, J.	Toronto
Brown, Arthur	Berlin	Fairweather, Mrs.	Alma
Brown, Mrs. N. E.	Berlin	Frizzell, Rev. Wm.	Toronto
Brown, Mrs. Nellie	Berlin	Farrell, Miss Laura	Grimsby
Carscaden, Miss E.	Bowmanville	Flagg, Rev. E. L.	Belwood
Cawker, Miss A.	Bowmanville	Ford, Miss Flo	West Flamboro'
Claxton, Rev. I. A.	Eldorado	Forster, E. R. J.	Brampton
Couch, Rev. S. E.	Aberfoyle	Fletcher, Jos.	Woodstock
Coutts, Robt.	Milton	Flewelling, Mrs. W.	Goldstone
Conley, C. (E.)	London	Fuller, Mrs.	Mitchell
Conley, Mrs. C. E.	London	Forthner, E. H. C.	Toronto
Challenger, Miss E.	Toronto	Fletcher, Mrs.	Woodstock
Challenger, Miss H.	Cedarville	Fordan, Miss A.	Beachville
Copp, Miss L.	Toronto		

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Name.	Post Office.	Name.	Post Office.
Forbes, Miss M.	Guelph	Jackson, D. F.	Guelph
Forbes, Miss Maggie	Guelph	Johnstone, Mrs. A.	Guelph
Freestone, Miss E.	Toronto	Johnston, Robt.	Toronto
Farley, Miss M.	Toronto	Jackson, L. G.	Toronto
Frazer, Miss M. C. G.	St. Thomas	Kinzinger, Miss H.	Toronto
Guest, John	Toronto	Kitchen, C.	Waterford
Greenway, Hattie	London	Kitchen, Mrs. C.	Waterford
Gibson, Rev. Jesse	Toronto	Kelly, Miss	Toronto
Gee, Mrs.	Toronto	Kendall, Rev. Jas.	Burlington
Gardiner, Mrs. Mary	Woodstock	Kelly, Miss Libby	Toronto
Gordon, Mrs. Geo.	St. Catharines	Kelley, C.	Burford
Greenway, Mrs.	Hamilton	Kay, J. F.	Guelph
Greay, Miss	Hamilton	Kenney, W. A.	Guelph
Gurd, Miss F.	London	Love, Miss E. M.	Hamilton
Goodeve, E. E.	Guelph	Lawrence, Mr. Marion	Toledo, Ohio
Goble, J. G.	Woodstock	Lewis, Miss Martha	Burford
Grant L.	Georgetown	Lobb, Thos. S.	Toronto
Goold, J.	Brantford	Lobb, Mrs. Narcissa	Toronto
Goldie, Miss	Guelph	Lachlan, Rev. J. A.	Acton
Gerrie, Miss	Guelph	Laine, Mrs.	Toronto
Graham, T.	Inglewood	Lee, G. M.	Toronto
Galbraith, Miss J.	Guelph	Leadley, Miss E.	Guelph
Green, A. F.	London	Lapp, C. V.	Brighton
Gibson, T.	Toronto	Lawrence, David	Thamesford
Glassford, Rev. R. J. M.	Guelph	Leishman, Rev. J.	Angus
Gardiner, Miss M.	Toronto	Leishman, Miss E.	Angus
Gartshore, Helen	Toronto	Leverick, Miss C.	Toronto
Hamilton, Jas.	Goderich	Lee, Miss R.	Linden
Humphries, Thos.	Toronto	Longhrin, Miss E.	Guelph
Hincks, Rev. W. H.	Toronto	Lang, Miss E.	Acton
Hadden, Miss M. L.	Guelph	Leadley, H. J. B.	Guelph
Haist, Rev. S. Y.	Berlin	Long, Miss E.	Toronto
Heaman, Mrs. Wm	London	Lee, D. M.	Paris
Hassard, W. E.	Toronto	Lee, Mrs.	Paris
Hockey, Rev. J. E.	Waterdown	Maycock, Miss A. L.	Woodstock
Hord, Miss G.	Mitchell	Moore, Rev. T. A.	Hamilton
Hounsom, W.	Toronto	Martin, E.	Toronto
Hooper, J.	Toronto	Mauser, Mr.	Toronto
Hamilton, Wm.	Toronto	Mitchell, Geo. A.	Waterloo
Hamilton, Mrs. Wm	Toronto	Martin, Ella	Dundas
Hobson, Mr.	Guelph	Muir, Miss M.	Hamilton
Hobson, Mrs.	Guelph	Meinardus, Miss L.	Gravenhurst
Hooker, Miss	Toronto	Moore, H. P.	Acton
Henderson, Rev. John	Shedden	Millar, Miss	Guelph
Hugo, Mrs.	Guelph	Mills, Mrs. B. V.	Canfield
Hossie, W. N.	Brantford	Mitchell, Mrs. G. A.	Waterloo
Henry, J. K.	Creemore	Mills, R. V.	Canfield
Harley, Miss N. F.	Georgetown	Mills, Frank D.	Toronto
Hutton, Mrs. W. B.	Gravenhurst	Moore, Mary	St. Catharines
Hutton, W. B.	Gravenhurst	Merrill, Mr.	Guelph
Harrison, Dr.	Keene	Merrill, Mrs.	Guelph
Harrison, Mrs.	Keene	Montgomery, Miss K. T.	Toronto
Harvey, W. H.	Fergus	Millen, Miss N.	Winona
Hockney, Miss	Guelph	Matthews, Miss	Guelph
Harris, Thomas	Whitby	Mitchell, Miss	Guelph
Harris, Miss M. E.	Whitby	Morrow, Miss M. E.	Elmira
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