

MINUTES

—OF THE—

SECOND ANNUAL CONVENTION

—OF THE—

Sabbath School Association

—OF THE—

COUNTY OF MIDDLESEX,

—HELD IN—

PARKHILL

—ON—

Thursday and Friday, Nov. 3rd & 4th, 1892.

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Strathroy, Ont.:

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Keep this for Reference. Next Convention to be held at Strathroy.

*The Second Annual Convention*  
—OF THE—  
**COUNTY OF MIDDLESEX**  
**SABBATH SCHOOL ASSOCIATION.**

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The Second Annual Convention of the Middlesex Sabbath School Association was held in the Jubilee Methodist Church, Parkhill, on Thursday and Friday, November 3rd and 4th, 1892.

The first session of the Convention opened at 2 p. m., Thursday.

The following delegates from Sabbath Schools in the County, were present:—

**AILSA CRAIG**—Miss Stewart (Presbyterian), Mr. J. H. McKay (Methodist), Mrs. Smith (Methodist), R. Willis (Methodist), Miss A. Overholt (Presbyterian), John Alexander (Presbyterian), D. Gray (Presbyterian).

**CARLISLE**—Mrs. J. McFarlane (Presbyterian), Miss Nettie Shipley (Presbyterian), Rev. Mr. Dewar (Presbyterian).

**DELAWARE**—Mr. Ryckman (Methodist), Mr. Craig (Presbyterian).

**EAST WILLIAMS**—Miss J. Waters, Miss A. Waters, Miss McCallum and J. M. Waters (Presbyterian).

**ILDERTON**—Mr. Clark (Union).

**LOBO**—R. Alway and Miss McIntyre (Baptist), Miss Turnbull and Mrs. Caverhill (Presbyterian).

**LONDON**—Miss Bean, Miss Trudell, Miss Cameron and Miss Irwin (Presbyterian), Mr. J. F. Jeffers, M. A., Fred. Dally, B. A., Rev. Walter Rigsby, Miss Douglass and Rev. H. W. Crews (Methodist), George S. Annudson (Congregationalist).

**LUCASVILLE, (Lambton)**—Rev. J. Campbell Tibb (Presbyterian).

**MELROSE**—C. Tuckey and F. Older (Methodist).

**MCGILLIVRAY**—Ch. Boothwick (Presbyterian), A. M. Wilson, Mrs. A. M. Wilson, Wm. Young and Miss Manning (Methodist), Mrs. Laurie (Presbyterian), Mrs. A. McIntosh (Baptist), Miss West (Methodist), Alex. Smith and W. T. Amos (Presbyterian), J. H. Amos and Mrs. J. H. Amos, Misses A. and F. Godkin, Rev. J. E. Holmes and Geo. Scott (Methodist).

NAIRN—Dugald Fraser (Presbyterian).

PARKHILL—Rev. Mr. Knott (Methodist), Rev. J. S. Lohead (Presbyterian), Rev. J. H. Hunter (Baptist), Rev. John Holmes (Methodist), T. A. Maybury, A. A. MacTavish, Miss E. McLeod, J. G. Russell, J. Darrach, Mrs. Lindsay and Miss C. MacLeod (Presbyterian), A. W. Humphries, Mrs. A. W. Humphries, H. Bishop, Mrs. R. Phippen, W. F. May and S. B. Head (Methodist), Wm. Dickson, Allan Loudon and Mrs. A. Loudon (Baptist), Mrs. E. Schram (Presbyterian), Ezra T. Schram, Miss E. Burns and Miss Hitchon, Baptist, Miss A. Knapton, Miss S. Griffith and Miss Shoults (Methodist).

STRATHROY—C. E. German (Methodist).

THEDFORD, (Lambton)—Rev. Mr. Cooper, Mr. James Calvert and Mrs. James Calvert (Methodist).

VANNECK—Rev. Mr. Ball, Mrs. Ball and Miss Caverhill (Presbyterian).

WEST WILLIAMS—Rev. Mr. McKinnon (Presbyterian).

During the first half hour the Rev. Mr. Knott conducted the opening exercises. He read the 5th chapter of St. John's gospel; Rev. Mr. Ball and Mr. Alder led in prayer, and the audience joined a union choir from the different congregations of the town, led by Mr. J. G. Russell, of Parkhill, in singing Hymn 165.

The chair was taken by the President, Mr. J. Frith Jeffers, of London. He said he was glad the Secretary of the Association, Rev. Mr. Ball, was present. In Mr. Ball's absence from home Miss MacLeod, the local Secretary here, had, by request, kindly and most efficiently done the work pertaining to the duties of General Secretary during his absence.

Rev. Mr. Ball, seconded by Mr. H. Bishop, moved that Miss MacLeod be confirmed in the secretarial work. Carried.

Mr. John Darrach was appointed Minute Secretary.

The following were appointed a Committee on Nominations and Resolutions:—Rev. J. Holmes, Rev. Mr. Knott, Rev. J. S. Lohead, Rev. J. E. Holmes, Rev. J. H. Hunter, A. Loudon, Mr. Alder, Mr. Clark, Mr. C. E. German, Wm. Young, A. W. Humphries, Mr. Craig and all the Superintendents of Sabbath Schools present, with Rev. W. S. Ball as Secretary of the Committee.

The President, Mr. Jeffers, in his opening address, expressed his pleasure at being present. He had always taken an active interest in Sabbath School work. He was a Superintendent at fifteen, and had since then been in active Sabbath School work. Last year he asked to be relieved, and to have the pleasure of being a Teacher. The work of the Teacher is more important than that of the Superintendent. The Teacher's object is to bring the children to Christ. The books to be taught are the Bible, the Catechism and the Hymn Book. He did not favor a multiplicity of text-books. The Bible is the source of all knowledge. There is such a thing as religious dissipation. Efforts are often too much scattered and time is dissipated. Mechanics will tell you that a dissipation of

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power is a weakness. It is possible to have Christian effort diffused among too many agencies when concentrated effort is demanded. He had nothing to say against Christian Endeavor Societies and King's Daughters, but they show a defect. There is a difficulty in holding the older pupils in Sabbath Schools. The system of promotions is not always successful in retaining the older pupils. To retain them is a problem. The Christian Endeavorers and the King's Sons and Daughters do that work to some extent. They are barriers that prevent the outgoing tide. But they should bring the children back to the Sabbath School and the Church. As Hollanders reclaimed the land from the sea, so should the Christian Endeavor reclaim the young people to the Church. The Christian Endeavor cannot take the place of the Church itself, but it can be tributary to it. They have found out their work, and they are humble enough to do it, and are doing it. The Church is sometimes weakened by the formation of too many associations. The Prince of Evil may take advantage of the religious dissipation arising from efforts too much divided and scattered. He was pleased to learn recently that the last Provincial Association Convention was the largest in the history of Quebec and Ontario. He was glad to hear of it in the face of the distractions caused by the existence of so many societies. This year, he might say, this Association has done nothing special. It was proposed to go out to new territories. It is proposed now to form Township Associations. To afford a true conception of the work done, and to be done, definite statistics are required from every School in the County. The statistical information now in possession of this Association is incomplete and efforts will be made to overcome this defect.

Mr. Ryckman, of Delaware, reported that the Township Sabbath School Convention, held in Delaware on the previous day (Nov. 2nd), was the most successful held there for a number of years. Mr. Craig, of Delaware, also spoke to the same effect.

Mr. J. H. McKay, of Ailsa Craig, reported that all the Sabbath Schools of that village were in a healthy state, each of them having an ample staff of teachers, with a good attendance of children. There was a difficulty, however, of retaining the attendance of boys of fourteen years and over during the summer months.

Mr. Jeffers asked if the Sabbath Schools were exerting a spiritual influence on the children. He would like to hear from the delegates as that was the chief object our Sabbath Schools should have in view.

At 3.30, a large number of small children from the public schools of the town entered, and were placed in the front pews of the centre of the church. Mrs. A. W. Humphries organized them into a Primary Class and then gave a most instructive illustration of a "Primary Class at work," the lesson being Acts xii., 1-17. Taking a bunch of keys for an object lesson, she elicited from the children the use of keys by a series of well-directed questions, and led them to comprehend what it was to be locked in prison, and the disgrace that usually attaches to being charged with crime. She then unfolded to her pupils the arrest and imprisonment of

Peter by Herod. By a pair of hand-cuffs as an object lesson she led the class to understand the condition of Peter when chained to the two soldiers, and by permitting the hand-cuffs to fall on the floor she impressed on the children the miracle of Peter's deliverance, when even the falling of the chains from his limbs did not awaken the soldiers and the guards, upon whom a deep sleep had fallen. To convey to the class a clear idea of the costume of the Apostles named in the lesson, she had, on a tray, toys dressed to indicate the garb worn in those days by fishermen and others. To convey to them the defiling nature of sin, she took a glass of clear water, and, pouring a few drops of ink into the water, they saw it all turn black; then, taking a pitcher of clean water, she poured from it into the glass filled with the darkened water. The clean water pouring in forced out the stained water until that in the glass once more became clear. So it was, she taught, sin defiled the human mind, as the ink darkened the water. But "the blood of Christ cleanseth from all sin," and the grace of God received into the heart, keeps it clear and pure, as the clear water flowing into the glass displaced that which was otherwise stained, impure and black. A very interesting lesson was closed by the children simultaneously reciting the "Golden Text": "The angel of the Lord encampeth round about them that fear Him."

#### DISCUSSION ON MRS. HUMPHRIES' LESSON.

Miss MacLeod—We are all very much obliged to Mrs. Humphries for the excellent lesson just taught. On going up the lake last summer, a lady, undertaking to instruct the children on board, remarked, "I dare not undertake the responsibility of making first impressions." There is no more important work in the Sabbath School than teaching the Primary Class. Miss MacLeod spoke also of methods of marking and of a promotion standard, and the desirability of having the assistance of parents in making any system adopted successful.

Rev. Mr. Ball—That raises a very important question, "How to secure the effective co-operation of parents in preparing children for such promotion." The most important work the teacher can perform is the systematic visiting of families. The teacher's visits should be as regular as the pastor's. The family influence should be enlisted in Sabbath School work. The pastor and teacher should work in concord in promoting the religious welfare of the people. Among his own people he purposed holding examinations in the shorter Catechism. In many Country Sabbath Schools there is no systematic classification. There are no facilities often for it. In most of them there is not as much as a candle such as Mrs. Humphries used, to say nothing of the dressed dolls. Indeed, some of our good old Scotch friends might regard the latter with much aversion. He concluded by urging the united efforts of parents, pastors and teachers in bringing the youth of our land to a saving knowledge of Christ.

Mr. Humphries—I once saw a Primary Class taught in the gallery of a church, and if there were no gallery, or other separate room in which the Primary Class could be taught, he would have for the time of school, a

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corner cut off from the rest by means of a curtain. For the attention and interest of small children cannot be sustained unless they and their teacher are by themselves.

Mr. Loudon—At Guelph I observed moveable screens successfully used to Separate the Primary Class from the rest of the school. There is a difficulty in procuring suitable objects for Primary work, but in their absence lessons can be illustrated on the blackboard.

Rev. John Holmes—All efforts should be judged by their results. I have been in a number of places and in none have I found any system of teaching in the Primary Classes where my children have profited so largely as under Mrs. Humphries' system of teaching. They seem to gain a clearer knowledge of scripture. People spend freely for secular purposes, why not spend \$200 or \$300 for suitable buildings and apparatus for Primary Sabbath School work? It can be done if the people only take more interest in the spiritual welfare of their children.

Mr. MacTavish—I think it would be well, where a separate room can not be had for the Primary Class, to adopt the suggestions made by Messrs. Humphries and Loudon. A screen can be bought for 25 cents that would suffice to separate a corner of the school room from the rest for the use of the Primary class. Classification is as much a necessity in the Sabbath School as it is in the Public School. Order should also be as much insisted on in the Sabbath School as in the Public School. Children respect order. Let teachers promote on merit only. If pupils become dissatisfied and leave school in consequence, it then becomes a matter for parents to deal with. I would adopt a standard to promote a child from the Primary Class, when it can read the New Testament.

Mr. Ryckman—We have our Sabbath School in the Public School house; of necessity we use the platform for the Primary Class. We have in all 112 on the books, and an average of 87 in attendance.

Mr. MacTavish—In such a case could not the teacher of the Bible Class or some other class take his class to a room in his own home or some other house near the School Room?

The Committee on Nominations, by its Secretary, Rev. Mr. Ball, presented its first report, for the permanent officers of the Association for the ensuing year, as follows:

PRESIDENT—REV. P. K. DAYFOOT, M.A., Strathroy.

VICE PRESIDENT—THOS. BATY, ESQ., Wilton Grove.

HON. PRESIDENTS— (J. FRITH JEFFERS, M. A., London.  
A. LOUDON, ESQ., Parkhill.

SECRETARY—MISS E. MACLEOD, Parkhill.

SECRETARY-TREASURER—MR. C. E. GERMAN, Strathroy.

On motion the report was adopted and leave was granted the Committee to sit again.

Mr. Loudon suggested that a number be added to the Executive Committee, distributing them as much as possible over the county.

Mr. Jeffers thought the object Mr. Loudon had in view could be accomplished by the formation of Township Associations.

From 5.00 to 5.30, a service of praise and prayer, led by the Rev. Mr. Cooper, of Thedford, was held, and the session closed with the benediction.

#### THURSDAY EVENING SESSION.

The Association re-assembled in the Church at 7.30 o'clock, the retiring President, Mr. Jeffers, in the chair.

A praise and prayer service, conducted by Rev. J. H. Hunter, M. A., occupied the first fifteen minutes of the session.

The Chairman announced that circumstances made it impossible for the President-elect to be present to deliver his address that evening, but it was hoped he would be with the Association at its next morning session.

Mayor Thompson, of Parkhill, delivered an address of welcome to the Convention, on behalf of the Town, and also for himself. He trusted the delegates enjoyed the hospitalities of the people, who feel honored in having the Convention in Parkhill. It was, he said, a feature characteristic of the Christian progress of our day that all the Churches are taking an active and more lively interest in Sabbath School work.

The Chairman thanked the Mayor for his kind words of welcome. There was a time he said when Chief Magistrates felt it beneath their positions to notice Sabbath Schools, but now they gladly embrace the opportunity of mingling with the young people.

The Choir, led by Mr. J. G. Russell, sang "Throw Out the Life Line," with fine effect.

The Rev. Mr. Ball delivered an eloquent and instructive address on "Sabbath School Training," with special reference to that of the Teacher. He began by referring to the training of the child in a well-ordered home. He maintained the aim of the Sabbath School should be to lead the youth into the Church. He read the reports of Christian Endeavor Societies with much interest, and it was a pleasure to notice the zeal manifested by the young people in these, but, the chief question is, "How many join the Church as the fruit of such effort?" The ready response given in the recent Convention of Christian Endeavor Societies at London to requests for prayer was a most favorable illustration of the results of training. There has been a mistake made by the Christian Church, he believed, in not taking in members at an earlier age. He did not believe in the boy preacher, but there is a place in the Church for the child earnest in Christ. The children in the gallery to-night led in songs of praise. God has a place in the Church for children. He referred to Teachers of the Public Schools, and asked how so many excellent Teachers are found among the ladies thus employed. Is it not due to uniformity of training, that now a Board of School Trustees is safe in engaging as Teacher any one of the

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lady applicants holding the requisite legal certificates for such positions. The same is also true of the male Teachers. The same would be true in respect to our Sabbath School Teachers if the same attention were given to special systematic training for the work. It should be the duty of the Superintendent to train the Teachers of his Sabbath School. Every Teacher should carry the spiritual welfare of the children with him. The case of each child should be taken individually in prayer. The Superintendent should call on each Teacher to take his place in questioning the School. Christ trained his Disciples and gave them the very words they were to use. In the simple rehearsal of the divine truths of the sermon on the mount we have an illustration of effective teaching. Our work is but half done unless we teach the children to use what they are taught.

The Chairman said he just had word from the Rev. Dr. Beaumont, of Parkhill, who was to have addressed the Convention at this stage, that owing to ill-health, brought on by overwork, he was unable to be present, which the Rev. Dr. very much regretted. They all sympathized with the Dr. and were sorry for the cause that deprived the Convention of the pleasure and profit of having the Dr. present, and of hearing him on an important theme in connection with Sabbath School work.

The Chairman then introduced the Rev. J. H. Hunter, M. A., who at a very short notice had kindly consented to give an address in place of Rev. Dr. Beaumont.

Rev. Mr. Hunter said he proposed talking for a short time on the subject, "A Missionary Day in Sabbath Schools." (1.) What is a Sabbath School? In it we find the lisping child, passive and plastic for the reception of good or bad impressions from without, which, combining with native tendencies and impulses, determine its character and its destiny for weal or woe. There, too, is the youth with developing characteristics in harmony with inherent tendencies of passions, tastes, and sentiments as modified, restrained, and directed by education and all external influences. There, too, we find the man fully developed in form and character, and the venerable sire with snowy locks awaiting the Master's call to his great reward. (2.) What is the Purpose of a Sabbath School? Its purpose is first, that God's word may be learned there; second, that God's word may be taught there; that truth may be sought out and its relation to character exemplified in the lives of young and old. God's truth has come to us by message from Him through the agencies of His angels, of men's visions, of prophets, of the Son of God, and the records left to us of Him in the Bible. (3.) The Methods of Instruction. Have first a theoretical side relating to the Fatherhood of God, the brotherhood of man or of humanity, the needs of humanity, the sympathy of humanity's Elder Brother, and the personal duty to receive this truth and to tell it. They have a practical side which fits into the private and public affairs of life. In secular affairs special days are set apart for special purposes. In Sabbath School work it would be well to devote or set apart days for special duty. It is the duty of the Church, and of the Sabbath School as its auxiliary, to preach

the Gospel to every creature. A missionary day should then be set apart by each School, and a lesson taken appropriate to the occasion if the general lesson for the day should not be of that character. Under the Jewish Dispensation the setting apart of certain days for special purposes was imperative. The custom obtaining in our country to observe Dominion Day, Thanksgiving Day, and anniversary days is a recognition of this principle. What, in the same line, can be more appropriate than the observance of a Missionary Day in every Sabbath School? Facts and figures relating to Christian Missions that ought to be known could be collected and considered. In this way information that would not be accessible to most people, and could not be got elsewhere, would be brought to the attention and would become the possession of the youth of the land. The present is an era of missions, and they deserve the attention and support of all Christians. Youth is both the impressible and the enthusiastic time of life. Mission Day in our Sabbath Schools would be the means of focusing attention on this phase of Christian work. Now, as to the conducting of Mission Day in the Sabbath School. A whole Sabbath School hour, say once a month, could be devoted to Missions. Topics for consideration, such as Mission countries, for example, China, and noted and self-denying Missionaries such as Livingstone, Carey and Paton. Selections upon Mission work could be made by Officers and Teachers, by individual pupils, and by classes. Have one class responsible for a Mission Day. Selections of Mission songs could form a part of the exercises, and Missionary offerings should be made. In connection with each School, the Library could be improved by forming a Missionary Library in connection with it. A proper discrimination should be maintained between the motives and aims of Missionary enterprises and those of commercial adventurers. The outcome of the adoption of the Missionary feature in connection with Sabbath School work, will be that God's Word—the Bible—will become a practical book; Sabbath School, a practical concern; the Sabbath School Teacher, a practical person; the Sabbath School Scholar, a practical youth, no longer listless, but interested in the Saviour, in himself, and in men the world over.

Mr. Alfred Day, Secretary of the Provincial Sabbath School Association, delivered an eloquent and impressive address on "The Importance of Early Christian Training." He said his first experience in Sabbath School work in this section was about six years ago, when in company with Rev. Mr. Lohead and Mr. Wilson, he assisted in organizing Sabbath School Associations in the surrounding Townships. He dwelt impressively upon the present opportunities of imparting to children a saving knowledge of Christian truths. If we need an incentive we have it in the active forces of evil influencing the masses around us. Science is made tributary to the interests of evil. We need to go forward in spiritual power to save the children from the baneful influences to which they are exposed. Without spiritual power your Sabbath School will be impotent and your Church a failure. We need to get close to the Master. We need to go forward to a truer knowledge of the Bible. We need to study it critically and in a

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devout spirit. We need to go forward in our appreciation of childhood. In the childhood of the Church we have wrapped up the hope of the Church. We believe that prevention is better than a cure, yet we spend our time in attempting cures, in endeavors to save the sinners grown old and callous, and neglect to prevent the growth of sin and evil and its development among the childhood and youth of our land. Let but one generation of children be saved from the bondage of sin and Satan, and the millenium is here. As a Church, as homes, as parents, it is our imperative duty to labor for the salvation of the children through every agency of good, prominent among which is the Sabbath School. We must study the character of boys and girls. You cannot teach a boy in thirty-five minutes on Sunday. You must teach him through the week. There must be sympathy and tact in teaching boys. Sympathize with them in their pastimes and innocent pleasures and you will gain respect from them and influence over them that will aid you very much in leading them into the Master's fold, and making of them faithful members of His Church.

A collection was taken up and the session closed with a prayer and praise service and the benediction.

#### FRIDAY FORENOON SESSION.

The Friday morning session was opened at 9 o'clock. Devotional services were conducted by Rev. John Holmes.

In the absence of the President-elect, the chair was, on motion, taken by Mr. A. Loudon, Honorary President.

The Rev. Mr. Ball, Secretary-Treasurer, gave an oral report of the state of the finances of the Association for the past year, showing a balance on hand of \$22.00, which he transferred to his successor in office.

Mr. Fred. W. Daly, of London, read a most practical and excellent paper on "The Relation of the Christian Endeavor Movement to the Sabbath School."

[It is regretted that for want of space only a synopsis of Mr. Daly's valuable paper can be published in this report.]

Mr. Daly first noticed the features of Christian work which the Christian Endeavor Society has in common with the Sabbath School. The C. E., though but a decade old, has now a membership of over 1,000,000, of which 20,000 or 30,000 attend its "harvest homes." It unites in one homogeneous combination the hitherto discordant elements of Protestant Christianity. If it accomplishes no other work its mission will not be a failure. Its object is "to promote an earnest, intelligent, practical and loyal spiritual life in the young people of the Church, to aid them in constant growth in grace and in the attainment of purity of heart, and to bring them into closer sympathy with the young people of Churches and Christian work." Its motto, "Look up, Lift up," "For Christ and the Church." For Christ, the universal Saviour; for the Church that shall eventually "fill the whole earth." It is an endeavor to live the Christ-

life; "to love" and "to serve," which are the two great principles of Christ's character and the sum and substance of God's Revelation to man. The interest of the Sabbath School should be nearest the heart of the Christian Endeavor Society. The Church is recognizing that more can be accomplished for the young than for the aged, and if the Christian Endeavor is wise it will also recognize the same fact. In a Y. M. C. A. report of the United States, it is asserted "that only five per cent. of the young men of the land are members of the Church, and that seventy-five per cent. never attend Church." The most perplexing problem of the Church and Sabbath School is to find a remedy for this evil. How to keep the young men and young women from drifting away from the Sabbath School and the Church into the ways of sin and death is the problem that calls most urgently for solution. The C. E. is already helping the Sabbath School in this work; by inviting the young to its meetings, by assigning to each his work, by making each one feel an interest in the work of the Church, by inviting them to the social gatherings and making them feel at home. Both could unite in promoting temperance sentiment by means of temperance sermons and prayer meetings, and temperance addresses, say once a quarter, in the Sabbath Schools, and by the circulation of the temperance pledge, which every scholar should be induced to sign and observe. Juvenile departments could be formed in connection with every society, which should meet in day-time. Attendance at the Sunday School would be increased by a closer organic union between the C. E. and the S. S. The C. E. Sunday School Committee should call upon absentees and find out the reason for such absence. It should look after and invite those who do not attend Sunday School at all. He quoted from the report of a Society doing such work in Toronto, showing its most satisfactory results. "To keep the young from drifting away we need also better Teachers in the Sabbath Schools and better methods of teaching. The C. E. is also helping in this; it trains its members to think and work for themselves; to make use of knowledge already acquired in imparting thoughts and ideas to others and in drawing out the minds of others." There are three or four fields of work in which the C. E. and the Sabbath School might work in unison with blessed results. They are:—Missionary work; a systematic study of the Bible; the providing of good literature for the Church, and in the social interests of the young people. The time has come when every Church should support one Missionary in the foreign field. If such were the case, individual interest in Missions would be quickened and intensified. I speak as a Teacher who personally feels the need of a systematic study of the Bible—who feels that there is something lacking—a firm grasp of the Book—to know each book in the Bible—the spirit of each—the history of each—the circumstances under which it was written, and its relation to the other books of the Bible—to know in its fulness the history of the revelation of God's will to man,—this is the want of many Teachers to-day. It is also a national question. We look out into the world and we ask ourselves, why the great evils? why the impurity? why the liquor traffic? why the political corruption? and

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we say to ourselves what Canada needs to-day is Christian citizens. In our Public Schools 30 or 40 hours a week are devoted to secular studies, but few, if any, to the study of the 66 books of the Bible. Years are spent upon Algebra and the development of the Binomial Theorem. How many are spent upon the development of character? The duties of citizenship are not taught in our Public School; therefore, the greater responsibility on the Church. It is a present and a pressing duty. Laborers in the Lord's vineyard should possess ripe scholarship; the time is past when it should be divorced from popular work, when men who have great experience and knowledge shall stand aloof from the masses. The formation of a circulating Library of good literature in every Church is a much needed work in which the C. E. and the Sabbath School might unite. A better class of reading matter is needed in many homes. Even Ministers have not very often the means of procuring books they need. A good circulating Library in connection with every Church would supply that defect. Mr. Daly quoted from the late Rev. C. H. Spurgeon, in support of the view, that it is the duty of congregations to have such Libraries. Bible-Classes, Teachers, and Christian Endeavorers might unite in the formation of a circulating Library in every Church. Committees could be formed, subscriptions solicited, socials held, and a suitable book, or its price, could be donated by each member for such a purpose. The social feature of Christian work should be recognized, meetings for such purposes should be held free of admission charges. The principle of raising money by means of tea-meetings, bazaars, and other such methods, is bad and pernicious. The question should ever be kept in mind what educative effect such things have upon the minds of the young. The point that he wished to emphasize in his paper was the importance of Sabbath School Teachers, Bible Classes, and Christian Endeavorers meeting once a week for a systematic study of the Bible. Mr. Daly dwelt on the necessity of an intimate knowledge of the Scripture, and urged all to read an article by President Harper, of Chicago, published in the October (1892) number of the S. S. Times.

On motion, discussion on this paper was deferred, and "County Organization" was discussed instead.

The Rev. Mr. Ball gave an oral report of the organization of the County during the past year, to the following effect:—The southwest of the County was assigned to Rev. Mr. Henderson, but unfortunately, he was removed to a new field of labor in the middle of the year, and the organization of the Sabbath Schools in those Municipalities was consequently incomplete. In this part of the County more has been accomplished. West Williams and Parkhill Schools work together. McGillivray, Ailsa Craig, and East Williams Schools are organized into Associations. Westminster, London, Lobo, Caradoc, Delaware, and Strathroy are also under Municipal Associations,—in all eleven Municipalities are well organized. Conventions have been held in London, Delaware, and Lobo. Biddulph has been found difficult to work. Mosa, Ekfrid, Metcalfe, and Adelaide were left to Rev. Mr. Henderson to organize into Associations, but, for the reasons above stated, the work has not been completed.

Mr. Day urged the necessity of having definite and authentic statistical reports from every Sabbath School in the County. He saw no reason why the County Secretaries should do the work, that should be done by the Township Secretaries.

Mr. Loudon called attention to the painstaking efforts made by the County Secretary here to collect statistics from each school in the County by means of return postal cards, having blank forms to fill in printed on them, which were addressed to the Township Secretaries where known, and, where not known, to the clergymen of the respective localities, but, in some cases, they failed to be returned to the Secretary.

Rev. W. S. Ball said that, in the absence of a better man, he himself would be responsible for Mosa and Ekfrid. He knew men there who would do the work.

Mr Jeffers suggested it would be well for the Executive to meet twice a year. It would be well for each member of the Executive to ascertain who the Secretary of each Municipality is, and report thereon. It would also be well for each delegate to emphasize the fact that the Secretaries of Schools are responsible for defects in the County organization.

Mr. Craig, of Delaware, said he had heard in this Convention the word "Sunday" used instead of Sabbath. He did not like the word Sunday used as a designation of the Lord's Day on account of its heathen origin.

A discussion followed on the propriety of using Sabbath to designate the first day of the week, in which Revs. Ball, Dewar and Rigsby took part.

At 11 o'clock, Rev. W. S. Ball, instead of Mrs. Ball, as previously arranged, conducted "The Bible-Class at Work." Lesson, Acts xi. 19-30. A large number of the delegates took part in it, and a very profitable and instructive half-hour was occupied in the work.

Mr. C. E. German, on behalf of the President, Rev. Mr. Dayfoot, whose presence was prevented by the very bad condition of the roads, invited the Association to hold its next annual Convention at Strathroy.

On motion of Mr. Jeffers, the Committee on Resolutions was requested to consider the invitation given by Strathroy, and to arrange for its acceptance.

The session closed with devotional exercises, and Rev. J. E. Holmes pronounced the benediction.

#### FRIDAY AFTERNOON SESSION.

The session opened with devotional exercises by Rev. J. S. Lohead.

A discussion followed on Sabbath School Music, in which Rev. Mr. Dewar, of Ailsa Craig, and Mr. Dougald Fraser, of the same place, took part.

The Committee on Nominations and Resolutions presented its second

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report as follows:—1. The Committee recommends that the Sabbath Schools and Congregations be urged to provide suitable accommodation and apparatus for the proper instruction of Primary Classes. 2. The Committee recommends the Convention to endorse cordially the proposed Provincial Association Normal Classes for Sabbath School Teachers. 3. The Committee recommends Sabbath Schools to give all possible care to the full use of the Sabbaths set apart in the International Lesson for bringing the subject of Missions before the pupils. 4. The Committee recommends that workers use all legitimate influence with Municipal authorities to prevent the exhibition of corrupting and inflammatory placards in towns and cities. 5. That the Presidents and Secretaries of Township or other Municipal organizations be members of the Executive Committee; and the Executive will expect them to make full returns of the Schools they represent. 6. That, to prevent any misunderstanding, it is hereby declared that all Ministers of the Gospel, who are members of the Association, are also members of the Executive Committee. 7. That the Convention elect as members of the Executive, in addition to those appointed in the fifth Resolution: Mr. J. R. Geddes, Strathroy; \_\_\_\_\_, Adelaide; W. W. Sheppard, Muncey Institute; Rev. W. D. Hueston, Delaware; \_\_\_\_\_, Dorchester; G. M. Harrison, Mosa; Rev. Alex. Henderson, Ekfrid; J. Clark, London Township; Fred. Daly, London City; Thos. Alder, Lobo; Hardy Johnston, Kerwood P.O., Metcalfe; A. Smith, McGillivray; Dr. Murray, Nissouri; Ezra Hunt, Lambeth P. O., Westminster; A. W. Brewer, Sylvan P.O., West Williams; Dougald Fraser, Nairn, East Williams. 8. That this Convention recognize the intimate relation between the Christian Endeavor and the Sabbath School, and recommends their cooperation in all possible ways. 9. That the Convention accepts the invitation to hold the next meeting in Strathroy, and recommends that Messrs. W. H. Murray, J. R. Geddes, and H. C. Brittain (with power to add to their number) be a Local Committee to make arrangements for holding the Convention. 10. That the Rev. W. S. Ball be the representative to the Provincial Executive from the County.

On motion of Rev. W. S. Ball, the report of the Committee on Nominations and Resolutions was adopted.

In response to a special invitation, the Rev. J. Campbell Tibb, of Lucasville, gave a very instructive address on "Sabbath School Music," emphasizing the following points:—1. The music should be properly selected. 2. It should be suitable to the children's capacity—it must be simple music. In Germany the children's voices are trained at five years of age in the Public School. The first hymn should be devotional. The hymns should be in harmony with the lessons, suitable airs for our time, such as "Abide with Me," "Old Hundred," but not "Portuguese." 3. Properly rendered, rapid, but not too long, with expression, *i. e.*, with the heart—"The Banner of the Cross"; we should teach our children with precision. "An Intermediate Class at Work" was conducted by Mr. W. T. Amos, of Lieury. Lesson, Acts xi., 19-30. Mr. Amos, in his prefatory

remarks, emphasized the necessity of giving the children definite exercises on each Sabbath for recitation, examination and discussion on the following Sabbath. In the model lesson given each member of the class had the whole lesson memorized, so as to be able to recite any verse asked for by the Teacher. The promptness with which the Teacher's questions were answered, and the intelligence manifested as to the meaning and force of the truths contained in the lesson, furnished an instructive example for Sabbath School workers.

At 3.45, Rev. Heber Crews, M. A., delivered an able address on "Individual Teaching as Exemplified by the Master." He said all would agree that Christ is the greatest Teacher from Aristotle to Herbert Spencer. He is our greatest ideal in teaching. One of the principles He adopted was the asking and answering of questions—(See John xiv. 5, 8, and 22; xvi. 5.)—showing that if they had asked further knowledge they would have been taught. Nicodemus, the ruler—the lawyer—the notable interview of the woman at the well. He taught by illustration,—the conversation with the woman at the well. He broke through a Jewish custom,—He asked a favor. (1.) He overcame prejudice. (2.) It manifested good will; one goes to a friend only for a favor. (3.) He enlisted her interest in granting Him a favor. He awakens her curiosity—(If thou only knew, &c.). (4.) He enlightened her,—as to His knowledge of her husband. One of the best tests of the Lord's divinity is His power to read the heart. He revealed His divinity,—“I am He.” Individual effort is the true solution of “How to reach the masses.” “Hand-picked fruit is the best.”

Mr. A. A. MacTavish, Parkhill, conducted “A Model Teachers' Meeting, with illustration of Normal Lesson Study,” a number of the delegates present comprising the class of Teachers. To facilitate Scripture references and save time, each member was given in order a slip of paper on which was indicated a passage of Scripture to be referred to in the course of the lesson, each being instructed to find the passage indicated so as to be ready for reading the reference when required. In introducing the lesson, Acts xiii. 26-43, Mr. MacTavish said that among a few of the essential elements of successful Sabbath School work, he would place first and foremost “Christian character.” It is an axiom with Public School Teachers that you cannot teach that which you do not understand. Especially is that true in Sabbath School work. You cannot preach Christ unless you know Christ. You cannot speak of His wondrous love unless you have experienced in your own heart something of the nature of that love. . . . The more Christ like your character the better are you qualified to do His work. The second element or factor to good work is METHOD. It implies that you have a subject to present. . . . The minister who steps into his pulpit, the Teacher who appears before his class, the speaker who presumes to address the waiting multitude, without a clearly defined purpose, previously determined upon, offers a grave insult to the intelligence of his hearers, and will leave his pulpit, his class-room, or the public platform, without that blessing which crowns conscientious effort, be it

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ever so humble. It simplifies also the existence of some one to whom the subject is presented. To teach successfully you must know the nature, habits, dispositions, and capacity to receive instruction of those whom you would teach. You must recognize differences of intellectual acumen and suit your teaching to their requirements. . . . I suggest that in shaping the method to be adopted you cannot do better than adopt the Master's method. His was truly the "Model Method." Proceeding from the known to the unknown, He used the familiar things of life to teach things pertaining to His own spiritual kingdom. . . . Let us therefore study the Master's method and make it ours. Two thousand years has not suggested any improvement. . . . One more factor in successful teaching and that in its order of importance is PERSISTENT EFFORT. There is no royal road to learning; neither do we climb Zion-ward by leaps and bounds. To be zealous to day, indifferent to-morrow, and careless the day following, never wins the laurel wreath here or the Crown of Life hereafter. . . . In relation to the Sabbath School, *persistent effort* implies a diligent, conscientious effort in the study of the lesson; it implies being punctual and regular in your attendance in the Sabbath School; it implies that you realize that there is a work for you to do which no one but you can do, and that to employ a substitute is detrimental to that steady progress characteristic of good Sabbath School work.

The session closed with devotional exercises.

#### FRIDAY EVENING SESSION.

The evening session opened with devotional exercises conducted by Mr. C. E. German, of Strathroy, after which he conducted a "Model School" to illustrate the Superintendent's work in the opening and closing of the School. The exercises opened with singing "All Hail, &c.," after which Mr. A. Loudon led in prayer and all present joined in repeating the Lord's Prayer. The hymn, "Hiding in Thee," was sung. The lesson, Acts ix. 19-30, was then read in concert. After singing "Bringing in the Sheaves," Mr. German reviewed the lesson. His method was very suggestive and useful to those engaged in Sabbath School work.

In the absence of Rev. P. K. Dayfoot, of Strathroy, President-elect of the Association, the Rev. Walter Rigsby, of London, gave an interesting and practical address.

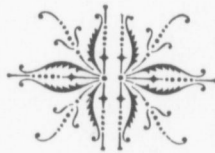
The Rev. J. E. Holmes, of Corbett, delivered a lively and entertaining address on "Temperance," giving striking and impressive word pictures of a temperance family, with whom he contrasted the liquor sellers' and manufacturers', and the intemperate family, and the reasons why some of these others did not like Mr. and Mrs. Temperance, and all the little Temperances.

Mr. Day, Secretary Provincial Association, delivered a forcible and impressive address on "Christian Instruction to the Young."

Before the closing exercises of the Convention, Rev. W. S. Ball, for himself and all the other visiting delegates, expressed the highest apprecia-

tion of the people of Parkhill, and of the kind and generous hospitality extended by them to the visitors. He eulogized the local committee for the perfection of its arrangements for the Convention. To the Trustees of the Methodist Church they all were under great obligation for placing it at the disposal of the Association for the purposes of this Convention. He concluded by moving a vote of thanks to the people of Parkhill and all who had in any way promoted the success of the Convention, including the valuable services of Mr. J. G. Russell, leader of the choir, and those who contributed so much to the comfort of the visiting delegates. The motion was carried unanimously.

The Convention closed with devotional exercises and the benediction.



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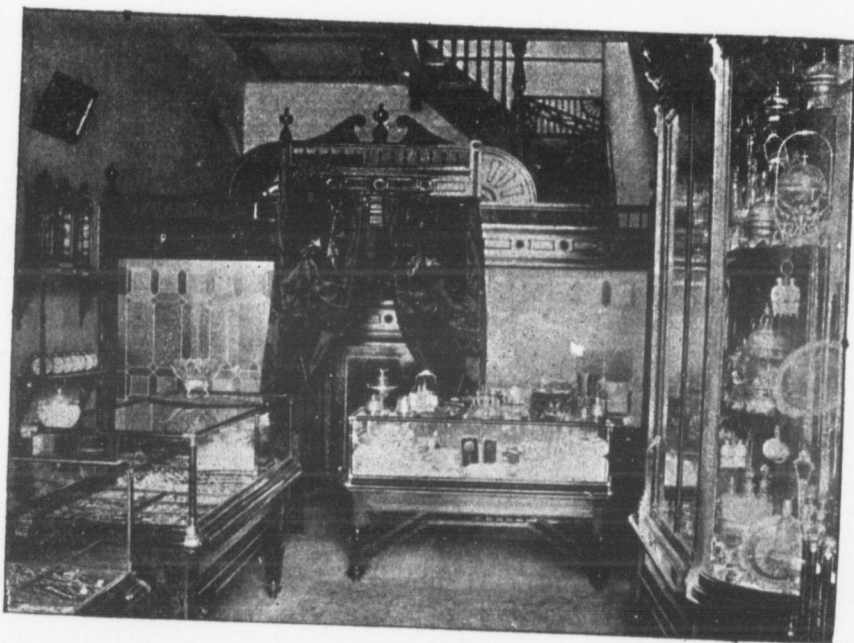
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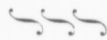
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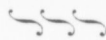
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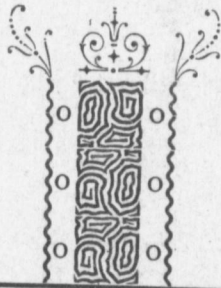


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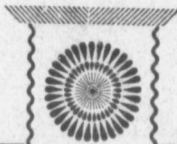
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