

NINTH

Sunday

School

Convention

OF

NOVA SCOTIA.

1893.

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NINTH

Sunday School Convention

OF

NOVA SCOTIA,

HELD IN

THE CARMEL PRESBYTERIAN CHURCH,
WESTVILLE,

November 9th, 10th and 11th,

1893.

PUBLISHED BY THE EXECUTIVE COMMITTEE.

HALIFAX, N. S.:
PRINTED BY WM. MACNAB, 3 PRINCE STREET.
1894.

Nova Scotia Sunday School Association.

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2.	Granville Ferry.....	HARRIS H. CROSBY.....	" ".....	Oct., 1886.
3.	Pictou.....	HERBERT HARRIS.....	" ".....	Aug., 1887.
4.	Oxford.....	WILLIAM OXLEY.....	JOHN S. SMITH.....	Sept., 1888.
5.	Truro.....	J. B. CALKIN, M. A.....	J. PARSONS, B. A.....	Sept., 1889.
6.	Bridgewater.....	REV. J. F. DUSTAN.....	".....	Oct., 1890.
7.	Halifax.....	C. H. LONGARD.....	JOHN GRIERSON.....	Oct., 1891.
8.	Kentville.....	J. F. SAUNDERS.....	".....	Oct., 1892.
9.	Westville.....	JAMES ROY.....	".....	Nov., 1893.

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ANNUAL S. S. CONVENTION
OF
THE PROVINCE OF NOVA SCOTIA.

WESTVILLE, Thursday, Nov. 9th, 1893.

The Convention met in Carmel Church at 2.30 p. m.

After devotional exercises were conducted by Rev. R. Cumming, pastor of the Church, Vice-President Wm. Cummings, of Truro, in the absence of President Saunders, took the chair and called the convention to order.

REV. J. H. MACDONALD, of Amherst, led in prayer.

A letter was read from the President, expressing regret at his inability to be present.

Bros. J. Grierson, C. H. Longard, Jas. Thompson, H. C. Lawrence and Murdoch McLeod were appointed a Nominating Committee.

After singing and prayer Rev. A. Robertson of New Glasgow gave an eloquent and most interesting address on "The Boy's Brigade."

The Nominating Committee reported as follows :—

President—JAMES ROY, Esq., New Glasgow.

Recording Secretaries—J. E. WOODWORTH, Berwick ; RODERICK McDONALD, Westville.

Business Committee—MURDOCH McLEOD, Westville ; ALEXANDER McKENZIE, Westville ; F. J. McHEFFEY, Shubenacadie ; JAMES THOMPSON, Pictou ; J. A. CHRISTIE, Amherst.

Committee on Credentials—C. GRANT, MISS LENA HAMILTON, MISS BESSIE MAXWELL.

Devotional Committee—J. GRIERSON, Halifax ; H. C. LAWRENCE, Southampton.

On motion, Mr. Roy was unanimously elected President and took the chair.

The remaining clauses of the report of committee were adopted.

On motion of DR. F. WOODBURY,—

Resolved, That this Convention has listened with great pleasure to the interesting address of Rev. A. Robertson, describing the objects and method of working of the "Boys' Brigade;" and

Further resolved, That this Convention heartily endorses the movement for the establishment of Boys' Companies in the Sabbath Schools of Nova Scotia.

REV. J. H. MACDONALD, of Amherst, read the following paper entitled,—

THE TEACHER AT WORK.

(PREPARING THE LESSON.)

Whatever improvements may be made in the study of the Sunday School lessons must be in the method; the text-book admits of none. Of our text-book the sweet singer John G. Whittier has well writ:—

" We search the world for truth,
 " We cull the pure, the good, the beautiful,
 " From graven stone and written scroll,
 " And all the flower fields of the soul;
 " And weary seekers for the best,
 " We come back laden from our quest
 " To find that all the sages said,
 " Is in that book our mothers' read."

But as to the methods of studying that book, we have no idea that we have yet reached the end of all perfection. While each student has methods of investigation peculiar to himself, there are a few underlying principles which the faithful student teacher cannot overlook. *He will study all around the lesson.*

A visit to Westville does not make one acquainted with Pictou County. Now, the lesson text printed in the Sunday School helps, bears about the same relation to the fields of truth from which it is taken, as this town does to the county to which it belongs. As you cannot study this town geographically, historically, commercially, politically, or religiously, apart from the county, so to get a broad, intelligent view of the Sunday School lesson, the teacher must explore not only the lesson text, but he must view it carefully in all its surroundings. He must study its place in the book from which it is taken, its place in Bible history; its contemporary secular history; its relation to other books in the Bible. This granted, what better method of study can the teacher adopt than what is known as the

INDUCTIVE SYSTEM?

Does some one inquire, "what is the Inductive Method?" While it is a term comparatively new in Sunday school phraseology, it is not really new. It is as old as the scientific study of any literature. It takes the student direct to the fountain of knowledge; in other words—commonplace as they may seem—it invites the student to begin his work with the Bible itself. Neither notes nor commentary, dogmas nor confessions form the starting points, but the word itself. First the Bible, then the results by induction. Another man's finished work is not first provided. The fruit is not pickled and brought to your door, but you are taken to the grove and invited to pluck

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for yourself the ripe fruit hanging from the branches. You are beginning a series of lessons let us say in the book of Acts. The inductive method asks you to read the whole book through without note or comment, if possible, at one setting. Your first idea is to get a correct historical view of the treatise, so with closed book you test yourself as to how your memory has grasped it. If you have failed, read the book again. Proceed in like manner with the historical setting. Who wrote the book? To whom did he write? When did he write? What is the condition of the Jewish world? The state of the Roman world? The relation of Christianity to Judaism? What relation does the book sustain to the gospels and epistles? Our object is to see what the writer has to say, so we next make an analysis of the book in order to discern the structure and purpose, for the structure and purpose of the whole is the key to the individual parts. The inductive method objects to the common habit of confining Bible study to chosen passages, kodax snatches of broken landscape here and there. It insists, first, on mapping out the whole, on getting a bird's-eye view of the entire field. As the medical specialist on the eye or ear or any other member must first enter upon a study of the human system as a whole, so the teacher who will be a specialist on any lesson—and that is our aim—must first be a diligent student of the body of which that lesson is a member. Studying the scripture by the inductive method is studying it as literature, and this is how God gave it. It must, therefore, be honoring to God to study his scripture as he presented it, as a structure, having various relations, and pressing it to tell its story just as he has pleased to give it. Precept and doctrine, geography and chronology are what the divine Lord has fixed there. The whole book into which he has woven the text assigned for a Sunday School lesson is the heaven where he has set his bow. The bow of promise comes to us in God's own way when we observe it in its heavenly setting. It is God's method. It is the scientific method. It is also true art to study in this way. On yonder wall there hangs a painting. In the foreground is a yacht with all sail spread and swelling in the breeze. A tender drags behind. There is water in bounding waves; sky above, with broken reflection below. To the left is a bluff, while beyond in the open sea small craft may be seen. White sea-gulls skim the surface of the water. The yacht in this setting is more truly a work of art than if it stood alone upon the canvas without sea or sky. It is true art to show God's scripture in the setting and not dry docked and dismantled. Tiresome! Troublesome! Nay, but much more interesting and fascinating as well as a hundred times more instructive to any moderately intelligent teacher than to pore—however devoutly—over a lesson without reference to what precedes or what follows in the way so common. How in the name of reason can people expect the Bible to become really interesting or highly profitable when they will not take the trouble to ascertain what successive subjects the author is presenting, and the circumstances of the people to whom he writes and of whom he writes? I am not in favor of erecting an impossible standard or one so high that only an angel or a theological professor can attain to. I do not believe that profound learning is essential to good teaching; but I do insist if one undertakes to teach he shall at least be intent to learn, and what—during the many half hours at the busiest teacher's disposal—with the Bible itself and Bible handbooks innumerable, there is absolutely no excuse for a Sunday School teacher's ignorance. It has been well said that "the teacher should know his Bible as the workman knows his tools, the sailor his ship, the engineer his engine." It might also be said with equal truth that in order to know it, he must study his Bible as the workman studies his tools, the sailor his ship, the engineer his engine, and how is that but by the truly inductive method?

He will study all through the lesson. By this we mean that the study of the lesson proper should be complete and thorough. By studying all around the lesson, the student teacher is now prepared to enter intelligently upon the work in hand. By a study of the book in which the lesson is found he has been laying the foundation; now he is prepared to build. By a study of the

surroundings, he has learned the general geological formation; now he is prepared to examine the five joints in the great boulders or estimate with mathematical nicety the weight of a stone. There are many teachers who study all about the lesson, that is to say, they study what others have said about it. This is eminently proper, but not until you have first studied the lesson for yourself. Somebody gives the rule and a good one: "Study independently until you get hungry, then use helps until you get full."

1. Analyse the lesson. Only by careful analysis can we find the elements of the lesson, can we discover the leading and underlying thoughts which is prime requisite to an intelligent grasp of the assigned portion of the Word. Continue the analysis till the weight of every word and phrase is ascertained, not the popular sense of the words, but the sense in which they are used in the case before us.

2. But something more than the analysis must be prepared. If I were to make a criticism of the teaching of English in our public schools at the present time it would be that while the subject of analysis is taught to perfection, its supplement, synthesis, is sadly neglected. Hence it is that so many pupils leave our schools prepared to analyse a paragraph or a sentence in a scientific manner, but quite unprepared to build up what they can so skilfully dissect. The same is true in a large measure of our Sunday School work. We analyse, measure, weigh, dissect, but the building up of the ethical, doctrinal, practical or even historical truths, is too often neglected. It is really surprising when you come to ask most persons of average intelligence to state what they know of a simple Bible incident how often the most salient points in the narrative are omitted. The reason is not far to seek; they have been trained in analysis, but not in synthesis, or as a good brother expressed it to me recently, "I can take my clock apart, but I can't put it together." Once more the inductive method comes to the rescue. It calls upon the student to make a paraphrase of the whole lesson or part of it, revising the work done after comparing it with the text. It asks him to trace the development of a truth, the growth of a doctrine, or the unfolding of a plan throughout the lessons or part of the book already studied. It builds to-day upon the foundation you have laid yesterday. It weaves fragmentary thoughts into the ever growing web of truth. It follows the lead of golden threads of thought. The teacher will study therefore synthetically as well as analytically.

3. In the preparation of the lesson the great aim of all Sunday school work must ever be born in mind, it is to lead the scholars to Christ, and to build up those already trained in the faith and fellowship of the Gospel. It is to make honest, pure, strong, unselfish, obedient, intelligent Christians. The leading inquiry of the wise teacher will be "how can I bring Christ out of this lesson?" He will search out what he believes will bring to pass the desired results. He will study how he may use the Christians in the class to reach the unconverted. He will keep his eyes open and his scissors about him during the week for appropriate illustrations adapted to the requirements of the pupils, to drive home or brighten these truths. Nor will the faithful teacher fail to formulate the doctrines lying upon or beneath the surface. He will pick them up or dig them out. Nor shall he shrink from such work, for if the Church of the future is going to have any grip with its hands, or foundation beneath its feet, the inculcation of doctrinal truth must be attended to with the utmost diligence.

He will study with respect to the individual pupil. It is a well known truth that "the measure of our teaching is not our ability to give but the capacity of the pupils to receive." "No lesson," says a devoted Sunday School worker, "is rightly prepared that is not studied with direct reference to each individual scholar." In teaching other sciences we have fulfilled our mission when we have put our pupil in possession of what we know of the subject in hand. In teaching the highest of all sciences—the relation of God to the soul—this by no means fills the measure of our teaching. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction,

for instruction, for application, that sense functions suffice! word, he thing to frivolous at a break the morning to new life vibrate the appeal for study demands reformers out upon making of success or and illust then inste which he master of edge, and

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for instruction in righteousness." In every lesson there must be the personal application to the conscience and heart. What preparation is needed to touch that sensitive monitor, conscience, which like the sun dial only performs its functions under the sunshine; no glare of torch nor pale moon-beams will suffice! How the teacher should study that through his presentation of the word, heaven's pure sunlight might shine! The young heart, what a delicate thing to deal with. Sometimes it appears prematurely hard or hopelessly frivolous; but generally it is normal, sensitive and full of emotions quivering at a breath. Like a sensitive plant it will close at a rude touch or open like the morning glory at a loving smile. Since we are to win and persuade souls to new life we must get hold of the heart strings, and seek to make them vibrate to the divine call or our work will be in vain. To have the personal appeal flow naturally from the lesson and not appear far-fetched requires keen study not only of the lesson but of the inner wants of the individual pupil; it demands the study of a fine art. It is said of one of the old educational reformers that as he prepared his lessons for the following day he would mark out upon his table or bed a plan of the school-room, locating each pupil, and making one after another an object of special study. It is not surprising that success crowned his efforts. So with the Sunday School teacher, when facts and illustrations are selected with regard to the personal needs of the scholars then instead of coming before the class with a promiscuous lot of material which he does not know how, or when, or on whom to use, he will be perfect master of his subject and strike like one who knows exactly the length, and edge, and temper of his weapon.

4. *He will apply the lesson to himself.* "Apply the text wholly to thyself, as well as apply thyself wholly to the text is Bengal's excellent advice. Many fail just here. They apply themselves to the Bible but fail to apply the Bible to themselves. The one like the spider. He weaves a web from the lesson on which he himself can tread with grace and safety; but the scholar becomes entangled when he attempts to move upon it. Such is the philosopher. But the disciple is like the bee. He moves from flower to flower, from text to text of the Holy Writ, at once applying himself to the truth and the sweetness and strength of the truth to himself. "The husbandman that laboreth must be first partaker of the fruits." The teacher's work of preparation, therefore, is not done till his own soul is filled with the truth which he is preparing to give to others.

5. *He will lay the work on God's altar.* But all our preparation is not preparation in the truest sense until the work is laid upon God's altar. While the ship was being laden in New York harbor with her precious cargo of food for the famishing serfs of Russia, the engineers and their men were giving attention to the machinery, the fires and the steam. How often the teacher gives attention only to the lading of the craft, while in the furnace of the soul there is cold grey ashes instead of a living flame. As the ship is not prepared for sea till the fires are a glow and the steam prancing for freedom, neither can the lesson be said to be prepared till the fire of the Sunday school has generated within us power for the deliverance of the living food which we have prepared. You know the story of the man who had to preach in a strange pulpit and was entertained by the deacon. When the time for service arrived the deacon sent the servant up stairs to tell the minister it was time to go. The servant came down without the minister. "Did you not knock?" "Yes sir, but he did not answer. I do not think he heeds me." "Go and knock again." The servant came back again. "He did not hear me; he is talking to somebody in there. I do not think he will go to church this morning. I heard him say to somebody in there he could not go unless he would go with him." "All right," said the deacon, "we will go on ahead and he will come, and the other one will come with him." And the other one was present that day and spoke through His servant's lips, and the people felt that God was there. Let us, fellow teachers, apply ourselves to the text, and the

context, and the needs of the individual pupils, let us feed upon the truth which we prepare for others, but let us not forget to keep in touch with and sit at the feet of the Great Teacher, who taught, and yet teaches, as never man taught, so shall we be prepared to teach, yet "not we but Christ in us."

An interesting discussion followed.

Convention adjourned.

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EVENING SESSION.

Convention met at 7 o'clock.

Devotional exercises were conducted by REV. DR. MCLEOD, of Thorburn.

Addresses of welcome were given by REVS. ROBERT CUMMING and R. D. STEWART.

MR. CUMMING spoke substantially as follows:

The Sunday School workers of Westville have requested my Bro. Rev. T. D. Stewart and myself to assure the delegates that they are cordially welcome to our town, to our homes, and to our hearts. We welcome you as brothers and sisters in Christ Jesus.

"One family in Him we dwell,
One Church above, beneath;
Though now divided by the stream,
The narrow stream of death."

We welcome you as Christian workers. The Creator called us into being to be workers. Only in active service can we find true engagement. Only while engaged in the highest form of service of which we are capable can we attain to the highest form of engagement.

The Creator honors us by calling us to be *co-workers* with himself. He invites us to be co-workers with himself in nature and in grace. It is only when engaging the care and culture of man that the flowers and fruits, the birds and beasts attain the highest perfection. Redemption is the Creator's noblest work, and He calls His own saved people to be co-workers with Himself in promoting the work of Redemption, and of all departments of Christian work none involves greater responsibility nor is more promising of grand results than that devoted to the young. We welcome you as consecrated men and women who have devoted yourselves to this inviting field of Christian activity. We anticipate great good from your visit. We expect to be enthused and inspired by associating with you. We hope to see our Sabbath Schools receive an upward impulse that will not soon be lost, and our prayer is that throughout the length and breadth of this land of the Mayflower our Sabbath Schools may flourish, and the wilderness and the solitary place may be glad for them, and the desert rejoice and blossom as the Rose.

The PRESIDENT asked to be excused and VICE-PRESIDENT CUMMINGS then took the chair, and MR. C. H. LONGARD, of Halifax, responded on behalf of Convention.

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Reports from Seventh International and Second World's Convention, held at St. Louis in August and September last, were given by MISS DICKIE and MR. GRIERSON.

The following paper was read by MISS DICKIE :

REPORT OF ST. LOUIS CONVENTION.

The Seventh International Sunday School Convention of the United States, Canada and Newfoundland opened its four days' session in the Grand Music Hall of the Exposition Building, August 30th. Upwards of 1,000 delegates were present, representing 130,197 Sunday Schools, with 1,572,553 teachers and 10,370,140 scholars. The Second World's Convention opened on Sept. 3rd, representing 343,562 Sunday Schools, 22,263,923 scholars.

This Hall, capable of holding from four to five thousand, was tastefully decorated with the flags of the United States and Great Britain on either side of the stage, and around the circle of the balcony with flags of all nations intertwined with the Stars and Stripes. Small blue silk banners, indicating the various States, Territories and Provinces, were erected. The stalls exhibited a very pretty array of Bible Lesson pictures, Sunday School charts, maps of the various States, showing the progress of the Sunday School extension; and also of other charts giving statistics of Sunday School work in the various States, being extracts from the forthcoming report of E. Payson Porter, whom you know as the statistical secretary of the International Convention.

Wednesday evening's exercises were opened by music from the Convention choir, a chorus of 400 voices, selected from the Sunday Schools of St. Louis, and which had been in training for the previous month. The singing was under the direction of Mr. L. F. Lindsay, and was accompanied by the cornet and a pipe organ. It did one's heart good—singing so hearty, and the hymns' tunes so happily selected.

Members of the International Executive Committee occupied seats in the front part of the stage. At 8.30 the President, Hon. John Harris, stepped forth and said: "The closing prayer at Pittsburg, three years ago, was made by Dr. Randolph, it is fitting that he should make the opening prayer to-night." The vast audience rose and stood with bowed heads, while Dr. Randolph fervently invoked the Divine blessings on the meetings of the Convention. President Harris then introduced C. P. Walbridge, the Mayor of St. Louis, who welcomed the Convention to the city very cordially. On coming to the platform, he was cheered again and again. In explanation of his enthusiastic welcome, we were afterwards told that he was the first Protestant mayor who had been elected in St. Louis for some years. Gov. J. Stone being absent, Rev. Dr. Rhodes, of St. Louis, took his place and welcomed the Convention in behalf of the State of Missouri. Speaking of Sunday Schools, he said that "when they disappeared from any community, then anarchy and paganism would prevail. The Sunday Schools stand up for the infallible, true Word of God. There is no fear of the people so long as the children are indoctrinated in the Word of God." Mr. D. K. Wolfe, who next welcomed them in behalf of the Sunday Schools' Associations, State and City, said: "The greatest need of the world to-day is personal character, based upon and moulded after the living Word. To be co-workers with Christ in purifying and elevating human character, is the grandest employment in which man can engage. How can we perform the great work more effectively than by implanting Divine truth, in all its beauty and power, in the hearts of the young? It is the privilege and duty of every faithful Sunday School worker to reflect this light along the pathway of life, that all who are groping through the darkness of unbelief may be reached with its life-giving rays, and made heirs of eternal glory." Mr. Leete, of Quebec,

responded for the North. In closing, he invited the next Convention to Montreal, reminding those who had attended the last Convention in London of the hospitality of the Earl and Countess of Aberdeen, who would extend, at least, a vice-regal welcome to all who would attend the Convention in Montreal. Mr. Scott, of Texas, responded for the South; Mr. Henry, of Pennsylvania, for the East; and Mr. Bell, of Colorado, for the West.

Thursday morning, Mr. W. B. Jacobs read a paper on the "Township Association." It was eminently practical, and urged the necessity of holding frequent conventions of Sunday School workers within the townships. Mr. Alfred Day, of Ontario, then spoke on the county campaign. He favored the house to house canvass by townships and the adoption of all means calculated to increase the interest in Sunday School work, a cultivation of the social feature being not the least of these. Mr. Robert C. Marquis of Kansas, an eminent composer of Sunday School melodies, led the convention in the rendition of

"'Tis a sweet and tender story, how the Father from above
Looked down on his erring children with the pitying eyes of love."

His voice was one of rare sweetness and fervor, and the music was greatly enjoyed.

Thursday morning's session was opened by an address by the President, John Harris, of Alabama. He declared that the work of Negro education in the South should set the Christian world thinking and acting; he also referred to the swarming foreign population, with all their different "isms." Foreign immigration, in his judgment, was the most formidable peril that threatened our civil and religious institutions, and impeded the progress of evangelical religion. It was an important field for the missionary and Sunday School worker. Nothing elevated civilization like the teachings of Jesus Christ. It softened and melted the heart of Shylock; it made the millionaire consecrate his wealth to the cause of truth; it strengthened right convictions of statesmen, and lent a strong arm to the patriot and citizen.

After this address, a committee of one from each State and Territory was appointed to nominate officers of the Convention and members of the Executive Committee for the ensuing three years, and a Committee on Resolutions was appointed.

Reports from the various States were then read.

First on the afternoon programme was the election of officers, and Hon. Lewis Miller, of Akron, Ohio, was chosen President. He was escorted to the chair by Messrs. Reynolds, Potts, and Muff.

Hon. Lewis Miller is one of the best known Sunday School workers in America. He is known to the Christian world as President of the Chataqua Assembly; to the business world as manufacturer of the Buckeye mower and reaper. He is 66 years of age, and has been in active Sunday School work for forty years. Mr. Miller has the satisfaction of being the father-in-law of Edison, the great electrician. He is also the inventor of the Akron Model Sunday School. Upon entering the Hall, he was greeted with a burst of applause, which was succeeded by the Chataqua salute,—the delegates and spectators all rising and waving their snowy handkerchiefs for several minutes. He referred to the work of the convention as being father-reaching in its results, and more direct in its impressions on all protestantism than general assemblies and synods. Sunday School work was inaugurated by the laity and is largely carried on by them. It was, therefore, not unbecoming that a humble layman should preside over this Convention.

The net gain in membership for the United States is 1,191,259, and the total membership is 10,991,760. The net gain for Canada is 105,461, or 19 per cent, and the total membership for both countries being 11,169,085. Sunday School work is advancing toward better methods and more thorough

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teaching, and of a necessity there is more demand for better officers and teachers. This is most important, and our State and Province Conventions should appoint their field workers with this end in view.

Sept. 1st, the delegates discussed the condition of the colored people. There was a call for field workers here. Rev. Mr. Morris, of Montgomery, Ala., made a short speech on behalf of his people, and himself subscribed \$50.00 for that purpose.

Mr. Reynolds, the great field superintendent, read his report, very carefully prepared, of the work done during the last three years. He said the progress in Sunday School work had been greater in those three years than during the ten previous ones, and greater during the last ten years than during the preceding century. Speaking of the progress made by the States, he said Missouri had made the most rapid strides of any State or Province in the Association. From one of the most backward, she had pressed her way to the front, all of her 115 counties were organized, and the State was organized in 23 districts, in each of which, during the past year, a three days' Normal Institute had been held. Missouri raised and sent forward more money last year than any State in the Union,—\$25,000. During the past few years, New York, Ohio, Minnesota, and other States came to deserve favorable mention.

In the afternoon of the same day, an admirable report of the Lesson Committee was read by the secretary of that committee, Dr. Warren Randolph, of Rhode Island. Some wanted uniform lessons increased, rather than curtailed. Mr. Morris said that in the State of Alabama there were 3,000 colored Sunday Schools, 8,000 teachers, and 100,000 scholars. Rev. Mr. Morris is editor of the literature of his Church—the Methodist—in the South, and said he was probably the only colored editor of religious literature in the world. He spoke of education being the only true solution of the Southern problem. His race was willing and quick to learn, and only wanted encouragement and opportunity.

Reports of the progress of the Sunday School organizations and work in Canadian provinces were made by Alfred Day, for Ontario; R. H. Buchanan, for Quebec; Rev. A. Lucas, for New Brunswick; Mr. Grierson, for Nova Scotia; Alfred Andrews, for Manitoba; and Mrs. Daniel Stewart, for Prince Edward Island. The address of the evening was made by J. L. Hurlbut, of New Jersey, on the "Training of teachers."

A waving, moving interminable mass of color, a long line of white robed girls and black garbed boys, of curvetting horses, of waving flags and fluttering banners, that carried little boys and girls in their Sunday clothes and with their Sunday faces, and then a mystic succession of young men and boys in 19th century clothes, but loaded down with appliances whose use dated back to times dim in tradition. This was the confused image left on the mental retina of the observers in the review stand, as these passed under the stand and out to the street cars which were to convey them to the fair grounds.

An army of children, the pupils of nearly 300 schools took part of the parade. Promptly at 9 o'clock the parade started, and it moved on with comparatively few stoppages. It was 10.45 before the last waggon of the Souldard Mission Sunday School brought up the rear, the first section having reached the street cars long ere this.

The attention of the spectators was centred chiefly on the Tabernacle and its belongings. This feature of the parade was a faithful representation, except as to the costumes of the bearers of the way and the order in which the children of Israel marched through the wilderness. The tabernacle is described in the ninth chapter of Hebrews, which was read in the inner sanctuary immediately after the tabernacle was opened. The tabernacle was designed to reflect the Gospel of Redemption, as seen in this passage of the Bible. All the appliances of the tabernacle carried in the parade were on the original

scale. The poles that were carried in the procession were 10 feet long and 5 feet in diameter, were at the fair grounds used to support the curtains that framed in the outer court of the tabernacle. The sockets that followed the poles were designed to furnish a footing for the poles, the curtains of the tabernacle were carried in the ox cart, which followed the bearers of the sockets. The ox cart was constructed on the antique. It was made of sawed boards, instead of split boards, but the boards were sufficiently weather beaten to hide the marks of the saw. The wheels of the cart had no spokes, but were made solid of boards milled together to keep the wheel from warping. The bed of the waggon was a crate, and the tongue was a heavy oak sapling. After the ox cart followed the ark of the covenant, 2 angels or cherubims kneeling, facing each other with their folding wings almost touching and leaning beneath the "Mercy Seat" ornamented its top, and through sockets in its sides were passed long poles that were used in carrying the heavy appliances. The whole was richly gilded. 12 young men, three at each corner, carried it on their shoulders. The ark was five feet long by four feet high. The ark of the Covenant occupied the chief place in the inner sanctuary (the Holy of Holies). After the ark of the Covenant followed men bearing on their shoulders the altar of incense or the Golden altar. This altar in old Israel occupied the outer sanctuary. Next followed the golden candlestick, a gigantic contrivance, which in the parade was made of pure wood, but which in the original was made of massive gold and must have weighed 500 pounds. The candlestick was 4 ft. high with seven arms for candles and richly gilt, 12 men carried this. Next came the table of showbread, it was carried by means of rods passed through sockets on its sides carried by eight men. It was followed by the brazen altar. This was the largest of the tabernacle furnishings, used for burnt offerings and carried by 20 men. The tents of the 12 tribes of Israel were pitched in Sportsman Park, 10,000 of them.

Several months ago Mr. Jacobs, Chairman of the Executive Committee, visited St. Louis to arrange for the Sunday schools convention. At the Exposition Building he saw the frame of a great globe, 10 ft. in diameter; at once he suggested that it be covered and colored to show the field for which those conventions were to work. It was soon done, and this great symbol hung before the delegation, above the centre of the Speaker's platform, suggesting many a profitable thought, and calling forth many a pointed suggestion. The American continent was the more conspicuous as the globe hung, but the Islands of the Pacific, the shores of Japan, and the fringing of Europe were also in view. In the actual discussions of the assemblies America was naturally the more conspicuous, but Japan was also a prominent topic, and the greater portion of the foreign delegation was from the British Isles, so the globe served other good purposes.

On Sabbath afternoon, September 3rd, the introductory session of the World's Convention commenced. B. F. Jacobs conducted the opening services, and presented Mr. Belsey, the president, who addressed the delegation and conducted the remaining exercises. He sketched the work done by the Executive Committee of the World's Convention, since its formation, especially setting forth the good providence which secured for them the services of Dr. Phillips, of India, who by his familiarity with many of the dialects, his medical education, his acquaintance through that entire land and his eminent spiritual qualifications seemed fore-ordained to be the Paul of India. Dr. Phillips, in addressing the audience, gave a thrilling narrative of what had been accomplished in India during the last two years, in the forming of Sunday Schools and in the Christian instruction of the youth. His address demonstrated the wisdom of the work now in progress, and evoked enthusiasm both for that field and for the appointing of another field secretary for Japan, where the doors are wide open and Christian laborers are sure of a royal welcome. Mr. Joseph Edwards, superintendent of the Continental mission, gave a sketch of the work upon the European continent. From these two

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speakers it appeared that in India there are already nine auxiliary Sunday School unions, and that in continental Europe there are 21 organizers at work, each a native of the land in which he works. The latest statistics of the continent show 25,099 Sunday Schools, 81,950 teachers, and 1,635,000 scholars, a gain since 1889 of half a million scholars.

In India a Sunday School journal is published with other helps all in the English language. In Europe helps are published in various languages. A practical illustration of the unity of those who love the Bible was furnished when, on the appointment of Dr. Phillips, the question arose as to how he could be supported in India. The Bible Readers' Association in England has about 500,000 members, and it was suggested that they be asked to give for India a half-penny per annum. As in the International Convention the demand had been spontaneous and strong for a field secretary among the colored people, so in the World's Convention was the demand for a field secretary in Japan. A basis for the work was started by special appeal for \$1 gifts, to which a generous response was given, and more dollars are yet to come.

On Monday, September 4th, was the official opening. The foreign delegates comprised 50 representatives (including Hon. F. F. Belsey, of England, president of the First World's Convention; Dr. J. L. Phillips, field secretary for the India Sunday School Mission; Mr. Edward Towers, honorary secretary of the London Sunday School Union; Mr. Edwards, secretary and organizer of the Continental Branch of the London Sunday School Union; and other prominent gentlemen). Mr. Belsey made his opening address, which was full of point and fervor. For the London Sunday School Union, Secretary Towers spoke, giving a sketch of its lines of effort in England and Wales. The continental work was then resumed, representatives from Sweden and Germany being heard, and also one from Scotland. The North German and Scottish Sunday School Conventions being in session this very week, cable messages were sent to both. Permanent organization was effected by the choice of B. F. Jacobs as president, with an able staff of vice-presidents, secretaries and other officers. E. Payson Porter being retained as statistical secretary, as one put it, by the "law of the survival of the fittest," and another said, "by fore-ordination." Dr. Duncan, of New York; Dr. Marks, of Italy; and a few others made brief addresses.

Evening Session.—Who better than D. J. Munro Gibson could speak at such a crisis? He, who in Canada, Chicago and London had served so nobly, was the man for the moment. Exception was taken to the appellation of the "hittle kindergarten" to a department of the Sunday School. Mrs. Crafts preferred the name of nursery for the school of little ones. Kindergarten methods as a whole cannot for various reasons be used in the Sunday School, but some of these methods may and should be employed. It would be well if an every-day kindergarten were established by every church, and if its methods, so far as practicable, were used in the Sunday Schools. Use God's own works, fruits, flowers and facts from every-day life to illustrate God's work. Do not adopt any system of instruction, but adapt every system to your needs, especially those of the kindergarten, which is the science of motherhood and Nature's method of instruction. Paper folding, paper cutting, paper symbols, perforated exercises, text weaving, and imitation exercises of various sorts were explained and beautifully illustrated in a specimen lesson on perils of shipwreck. Primary teachers should be trained kindergartens if possible, but they should surely read the best works, especially the reminiscences of Froebels. A mothers' meeting was strongly recommended as an adjunct of the primary department. A notable feature in the Sunday School parade was the mothers' classes; some white and some colored.

One very pleasing incident was the presentation to the Convention of all the members of the lesson committee who were present, including Randolph, Gibson, Potts, Hinds, Tyler, Berger, Towers, Waters and Jacobs. The sight

of these men was a great inspiration to those whom they have led so long and so profitably in Bible study. The convention was enjoyed on all sides. Patriarch Jacob, (as some one lovingly called him.) The reporters of the daily press, who worked all through most skilfully, sent a communication over their own names declaring that they had never dealt with so large a gathering, which began its sessions so promptly and maintained them so solidly. On the other hand the Convention people declare that they were never so well reported or so abundantly pictured. It was an era of fraternity all round. So the 2nd Convention of the World's Sunday School Convention closed, the time and place for next Convention being left to the Executive Committee.

REV. ARTHUR HOCKIN, of Halifax, gave a most interesting and thoughtful address on "The Book we Study."

Convention adjourned, benediction by REV. R. CUMMING.

FRIDAY, Nov. 10th.

After devotional exercises, conducted by REV. ARTHUR HOCKIN, Vice-President Cummings took the chair.

A Bible reading was given by MR. GRIERSON from the first chapter of the book of Exodus, showing that the deliverance of God's people from the bondage of sin and Satan is typified by the deliverance of the Israelites from bondage to Pharaoh in Egypt.

Reports from County Conventions were then called for.

Inter-denominational Sunday School Conventions and S. S. Institutes were held in every county in the Province, but one, during the year, and reports from these were listened to with great interest and profit.

TREASURER'S REPORT.

In the absence of the Treasurer, Mr. S. Waddell, the financial report was read by Mr. C. H. Longard as follows:—

THE N. S. SUNDAY SCHOOL ASSOCIATION <i>in account with</i> S. WADDELL,	
DR.	TREASURER.
To balance per Report, 1892.....	\$ 347 26
" Cash paid Church Officers at Convention, Kentville.....	4 00
" Telegrams from Kentville.....	1 58
" Expenses Rev. Dr. Gilbert.....	13 00
" " Rev. A. Lucas.....	8 00
" International S. S. A., per Rev. Dr. Gilbert.....	100 00
" Morning Herald account to Oct. 20, 1892.....	9 00
" Freight on Reports to County Associations..	2 73
" Expenses of Travelling Secretary, postage, etc.....	153 29
" Travelling Secretary on account salary.....	485 85
" William Macnab on account printing, etc.....	50 00
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*Nov.	1.	By Subs'n, W. C. Archibald, Halifax.....	\$ 5 00
	5.	" " A. E. Calkin, St. Paul's, Kentville..	5 00
	24.	" Richmond County.....	8 00
		" Subscription J. F. Stairs, Halifax.....	50 00
		" Collection Fort Massey Sunday School	6 67
	25.	" " and Subscriptions at Convention.	50 53
		" Subscription C. F. Eaton, Kentville.....	5 00
		" " J. E. Bishop, "	1 00
		" " T. C. Rand, "	1 00
		" " Mrs. M. G. DeWolf, Kentville.	1 00
		" " A. J. Drysdale, Kentville	50
Dec.	2.	" " Miss McLatchey, Halifax	20 00
1893.			
Feb.	2.	" " Fort Massey S. S., Halifax'...	25 00
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		" Middleton S. S	65
		" Mrs. Gee	50
		" Digby Co. S. S. A	4 20
March	21.	" Subscription Jas. Thompson.....	50 00
April	19.	" " Miss Bayer, Kentville.....	50
		" " A. L. Hardy, Kentville.....	1 00
	21.	" Lunenburg S. S. A.....	25 00
		" Collections per J. Grierson :	
		Mill Village	1 00
		Milton	2 00
		Sable River.....	45
		Jordan Falls.....	83
		Pt. La Tour.....	1 68
		Hebron.....	2 08
Aug.	18.	" Lockeport S. S.....	1 00
		" "Friend," Toronto.....	5 00
		" R. H. Brenton, Brookfield, Col.....	4 00
	24.	" W. A. Bennett, Avondale.....	5 00
		" Methodist S. S. "	80
	28.	" Kings Co. S. S. A.....	14 16
	30.	" "	5 37
Sept.	4.	" Spring Hill S. S.....	3 80
Oct.	2.	" Truro Sunday Schools.....	20 00
		" Lunenburg Co. S. S. A.....	25 00
		" Pictou S. S. A.....	22 90
	12.	" South Queens S. S. A.....	15 00
		" North Queens S. S. A.....	2 00
		" Subscription F. M. Steadman, Mill Village..	1 00
	19.	" Chalmers' Ch. S. S., Pres., Halifax.....	25 00
		" D. W. McPherson, Dingwall, Victoria Co .	2 00
		" Kings Co. S. S. A	25 00
	30.	" Charles St. S. S., Methodist, Halifax	30 00
	31.	" Brunswick St. S. S., Methodist, Halifax ...	40 00
		" Digby Co. S. S. A	15 00
		" Methodist S. S., Shelburne.....	1 00
Carried forward.....			548 49

* The Financial Statement includes credit for all amounts received up to date of publication of this Report.

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Oct.	31.	" 18 Advertisements in Report, 1892.....	132 00
		" Proceeds Sales Hymn-Books.....	10 50
Nov.	3.	" Fort Massey S. S., Halifax.....	26 00
		" E. D. King, "	25 00
		" Dr. Frank Woodbury, "	25 00
		" C. H. Longard, "	25 00
	10.	" Miss Dunn, Westville	1 00
		" James Roy, "	1 00
		" Samuel R. Brown, Westville.....	5
		" Alexander Fraser, "	1
		" Collection at Westville Convention	52 00
		" Colchester Co. per W. Cummings.....	45 00
		" Elmsdale Pres. S. S.	2 00
		" E. B. Christie, Amherst.....	5 00
	16.	" Park St. S. S., Halifax.....	25 00
	21.	" Dartmouth Methodist S. S.	5 00
	29.	" Chalmers Church S. S., Halifax.....	10 00
		" W. B. Rankin, Dartmouth.....	5 00
1894.			
Jan.	2.	" St. Philip's Church Westville.....	11 75
	12.	" Pictou Co. S. S. A., per J. Thompson.....	87 00
		" Balance due Treasurer.....	132 91
			<u>\$1174 71</u>

DR. F. WOODBURY spoke strongly in reference to the depressed financial state of the Association as revealed by this report.

A committee consisting of J. E. Woodworth, Dr. Woodbury, C. H. Longard, Rev. H. R. Grant, was then appointed to consider the matter of finance and to report during the afternoon session.

Dr. F. Woodbury read a paper on the subject of "TEMPERANCE WORK in the SABBATH SCHOOLS :"—

WHITE RIBBON ARMY.

SUMMARY OF PAPER READ BEFORE THE N. S. SUNDAY SCHOOL ASSOCIATION BY
DR. F. WOODBURY, HALIFAX.

The indulgence in intoxicating beverages stands among the great evils of the time. Whatever position men and women might consistently hold in the past in relation to it, at present the indulgence is *sin*.

For half a century, on this continent, the efforts of good people, who charged themselves with the duty of fighting this indulgence, were directed to reform the victim. Now many are turning their attention to training the portion of the community who have not formed the habit, on the principle that "pre-vention is better than cure."

We see the importance of this when we know that ninety-five per cent. of those who reform *relapse*; but ninety-five per cent. of those who have the principles of total abstinence instilled into their minds and consciences, *stand firm*.

This is the age of organizations. Organization is a necessity, but organization may not be an unmixed good.

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It seems a necessity to condense the organizations in order that more efficient work may be done. Largely the same men and women are carrying on the church, missionary, charity and Sunday school work. Then come the Temperance Societies, occupying separate afternoons and evenings, and the cry from workers all over the land is, O, that the week contained ten days instead of seven!

The question that confronts us in the work for God and humanity is, *How can the best results be secured to the greatest number by the least effort?*

The two largest organizations of children are the common schools and the Sabbath school. If we secure the teaching of any great principle or reform in these, we secure the generation being taught for that principle or reform.

The greatest factor involved in the solution of the Temperance question to-day is, The Compulsory Temperance Education Acts, whereby the public school teachers are compelled to teach from prescribed text-books the effects of alcohol and narcotics upon the mind and body. Eighty-three thousand children are being taught thus in the public schools of Nova Scotia to-day. This is scientific and economic training.

The church says intemperance is sin. The child's conscience must be also educated. Unless total abstinence becomes a conscience to the boy and girl—we have failed to throw out the heaviest cable to keep them from going adrift. It is the business of the church to teach this question in the light of *God's Word* and associate this indulgence with other vice.

Are the Sunday schools of our Province doing their duty? We find by statistics that a very small percentage of the children are pledged by their schools. The rank and file are not pledged at all.

Can the Sabbath school be utilized for Temperance work among the children?

This we have attempted to solve. We believe that the Sunday schools of Nova Scotia are about to become the grandest Temperance Society in the land; without holding a special meeting, occupying an evening or creating a special office, with all the *prestige* and influence of the church of God to back it up.

Allow me to describe the White Ribbon Army of the Nova Scotia Sunday School Association, adopted last year as the Temperance work of the Association. Having observed the working of this scheme in several schools in Halifax and Dartmouth, for about seven years, we became satisfied that the right thing had been found.

The Maritime W. C. T. U., in convention at Truro, last month, adopted the W. R. A. as a department in their work and are prepared to assist in the establishment of it in the Sabbath schools throughout the Province. This work does not interfere with Bands of Hope or any other outside organization. Its field is in the Church and Sunday school.

The International Lesson Committee have provided a temperance lesson each quarter. On these Sabbaths the White Ribbon Army has its exercises and these are the only meetings that are held.

Let the resolutions and constitution provided by the Association be adopted by the Teachers' Meeting and appoint the Sabbath for organization. Secure a substantially bound blank book for the signatures of the children. Have the pledge or pledges written at the beginning. Secure enough certificates of membership to meet your needs. Have some young ladies tie up a sufficient number of narrow white ribbon badges, (the ribbon should be about a quarter of an inch wide).

Select some stirring music for the school to sing. Open the session as usual. Have the Temperance lesson either taught in the classes by the teachers, or the main points brought out by the superintendent or pastor from the desk. Have a solo, duet, or recitation or two. Anything that may be appropriate and to the point. Then explain the W. R. A. and have the members of the school come forward and sign the pledge book. (Have even the smallest

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children touch the pen or make their x. They think much of this.) Have the Secretary make out the certificates and some lady teachers pin on the "Bow of Ribbon White." Make much of the *badge*. The Woman's C. T. Unions have made it the emblem of purity and righteousness all over the world. Urge the members to wear it every day, but insist on it being donned on W. R. A. Sabbath.

The teachers can do much by wearing the badge themselves. Always have some badges on hand at every meeting to supply any person who may have lost or soiled the other given them before.

If the officers and teachers will look ahead a little and see when in the quarter the Temperance lesson occurs, a very little planning can make a very attractive exercise. Have it announced in the church service and in the local papers. Sometimes invite the congregation to be present.

The constitution and certificates provide for a tripple pledge, but it is thought better to pledge the whole school against intoxicating liquors, and then proceed to pledge against tobacco and profanity and have it endorsed on the certificate in the place provided for it.

The W. R. A. to-day numbers several thousand in the Province and it is increasing rapidly. Let the Church of God unite and let us have *one* big inter-denominational Sunday School Total Abstinence Society. The W. R. A.

NOTE.—Constitutions and certificates for the W. R. A. may be secured by applying to DR. F. WOODBURY, 137 Hollis Street, Halifax.

AFTERNOON SESSION.

After singing and prayer Rev. R. Cumming addressed the Convention in reference to local Sabbath School work.

NORMAL TRAINING.

MR. E. D. KING delivered an address on "Normal Methods of Teacher's Training." MR. KING said:—

NORMAL METHOD OF TEACHER'S TRAINING.

My topic calls for discussion rather than practical illustration. Intellectually S. S. Teacher Training should reach out in two directions:—The S. S. teacher should know the *Word*,—he should understand his *Work*

1. The BIBLE is the teacher's text-book. He is expected to teach it, and should be familiar with it as a book,—its *origin*, its *authority*, its *history*, its *geography*, its *biography*, its *institutions*, its *manners* and *customs*, its *great doctrines*. More than all the S. S. teacher should have a *living personal experience* of its *spiritual truths*.

2. The S. S. teacher's WORK is of the most exalted character. He should thoroughly comprehend it. What is the Sunday School's *aim*? How should it be *organized*? How *managed*? The pupil must be studied in order that he may be reached. What are the qualifications of the successful teacher? The proper *preparation* of the lesson, and the successful *teaching* of it are governed by sound principles and methods which the teacher must understand and master. *Questioning* is an art with which few Sunday School teachers are

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familiar. An apt illustration will often arrest the attention, and fix a truth, when other efforts are futile. These are a few of the things in respect to "which the S. S. teacher requires large knowledge. To say that there are normal methods" of acquiring this knowledge means only that there are natural and easy methods which every teacher may and should employ, and thus become equipped in large measure for his great work.

Much thought and study have been given to this matter by our leaders in S. S. effort during recent years, and as a result we have several courses of normal outline lessons from which to make selection. I propose to discuss three or four of these:—

(1.) The lessons of *Dr. Gilbert*, issued for the Training Department of the American Institute of Religious Education, possess many excellencies. The Teacher's Training School at Halifax, referred to this afternoon, uses these. They consist of outline lessons for eight terms of study of eight lessons each. More than half of these—those of the *Junior Year*, and two of the Senior Year, are *Bible* lessons, and the remainder of the Senior Year are *training* lessons. There are in all 64 lessons. They cover too much ground for the average teacher, and besides the manuals of which there are 10, including the "Normal Practice Guide," and the "Normal Examiner," are too numerous and expensive, costing altogether \$2.00. The Halifax and Dartmouth classes are still struggling with the eight lessons of the "Alpha," or first term. The entire series embraces the following subjects:—1. The Bible, its structure, origin, etc.; 2. Sacred History; 3. Bible books, their character and condition, etc.; 4. The Redeemer, His ministry and atoning death; 5. Bible Doctrines; 6. Spiritual Education; 7. The Church and School; 8. The Teacher and teaching.

(2.) "The Legion of Honor" lessons by Professor Hamill, of Chicago, are well worthy of mention. Two series of 24 lessons each have been published, half of which are *Bible* lessons and the other half *Training* lessons. Like those of *Dr. Gilbert* already referred to, these in addition to many excellencies, possess some defects. They are somewhat crude and in some degree lack orderly and systematic arrangement. I will not seriously question what their publishers have said of them. "They are simple, concise, clear and practical,—just the thing for busy Sunday School workers and young Christians, who hav'n't time to master the profound lessons of great theologians. A boy of 14 can learn them—a man of 50 might well be proud to possess the knowledge contained in them." The subjects discussed are similar to those treated by *Dr. Gilbert*, omitting those on "Spiritual Education" and those on the "Redeemer."

(3.) The "Chautauqua Normal Union," by Rev. J. L. Hurlbut, D.D., of New York. The book contains twenty lessons, twelve of which are Training lessons and eight Bible lessons. They are logically and methodically arranged and contain a vast amount of information, just such as our teachers should possess. None of these series, however, fully meets our needs, in my opinion, but the "Chautauqua" Series is decidedly the best, although each course of lessons has its strong points of excellence. A comparison of the Old Testament history lessons of the several series will illustrate, to some extent, the methods employed by the different authors in the treatment of a common subject.

DR. GILBERT divides Old Testament history into *five* periods, viz.:—(1) "The Antedeluvian"; (2) "The Postdeluvian"; (3) "The Theocratic"; (4) "The Monarchical"; (5) "The Restoration."

THE CHAUTAUQUA SERIES gives *five* periods, as follows:—(1) "The Human Race"; (2) "The Chosen Family"; (3) "The Israelitish People"; (4) "The Israelitish Kingdom"; (5) "The Jewish Province."

PROF. HAMILL finds six distinct periods in Old Testament history, viz.:—(1) "The Period of Probation"; (2) "The Period of Preparation"; (3) "The Period of Conquest"; (4) "The Period of Power"; (5) "The Period of Decline"; (6) "The Period of Servitude." Prof. Hamill's historical lessons

are among his best, and may be mastered by any Bible student with great profit.

I cannot, however, recommend any of these series of lessons for general adoption by our Association. Dr. Gilbert's books are too numerous and too expensive, and, like the other two, are ill-adapted to our needs. We want lessons that will fully meet the requirements of our most advanced schools, but which at the same time are not too difficult for the average school. Dr. Hurlburt's latest publication, "The Revised Normal Lessons," recently adopted by the New York State Sunday School Association, will do this. It contains in all 40 lessons, including numerous reviews,--cost 35 cents--an important item, and provides a 4 years' course.

Having decided upon our text-book, *organization* must next be considered. This may be accomplished in any one of three directions:--(1) The Teachers' Normal Class of each individual school; (2) The Young People's Society may take up the work; (3) The Sunday school teachers of each community may organize into an inter-denominational class.

It is most important, first, that we make a start, and, secondly, that we secure *permanency* in the work.

Whether the *Methods of Instruction* shall be by lecture or by questioning must be determined by each individual class. The latter is decidedly the more profitable for the student. Then there should be written examinations, and suitable diplomas, to be awarded to successful students. The time has come when we, as an Association, should not hesitate to commence the work. The necessity for such effort is most urgent. Shall we go forward?

After discussion the following resolutions were passed unanimously:

Resolved, That a department of Normal Teacher's Training be organized in connection with the Provincial Sabbath School Association to be known as "The Teacher's Training Department of the Sabbath School Association of Nova Scotia," to be under the control of the Executive Committee.

2. That a system of examinations be instituted in connection with our Normal Teacher's Training Department with diplomas to be signed by the Chairman of the Executive Committee, the teachers of the respective training classes and our Field Secretary; such diplomas to be awarded to all candidates who shall correctly answer seventy-five per cent. of the examination questions.

3. That we recommend the "Revised Normal Lessons" by Dr. Hurlburt as a most suitable text book to be used by teachers' training classes.

MISS E. P. BRYDEN, of Tatamagouche, then read the following paper on "Primary Work—Its Importance and Methods." An interesting discussion followed.

PRIMARY WORK, ITS IMPORTANCE AND METHODS.

Of late years there has been a good deal of improvement along the line of primary Sunday School work. The idea—once so common—that anyone would do to teach the primary class is passing away. We are glad that so much prominence is being given to this work, for in what class of the Sunday School is knowledge more needed, and where could skill in the use of knowledge be more required than in the primary, "where foundations are being laid for future upbuilding?"

We know, by experience, that lasting impressions are made in early years. The truths taught us in childhood, and the habits then formed have—more than any later teaching—influenced our characters and made us what we are.

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There are, I think, no Christian workers who have such an opportunity of influencing their hearers as primary teachers. What we tell the children they believe and accept. Did you ever know a preacher whose hearers accepted, without reserve, every word he uttered, and who, listening to him, were ready and willing to put this teaching into practice? Such a class of hearers has the primary Sunday School teacher. It is because the children have such faith in what we say, and because they are so impressible, that our work is so important, and our responsibility so great.

It is important that we teach the children now, because *now* it is an easy thing to bring them into Christ's kingdom. Christ says, "Suffer the little children to come"; so that we have only to *let* them come. Some one has said, "It is when childhood is past that one is compelled to be saved."

Some very good people seem to think that all the primary teacher needs do, is just amuse and entertain her class, and that it matters not who teaches the little ones, because they are too young to understand spiritual things. What a mistake! They can understand a great deal if they are rightly taught. The fundamental truths of our religion are not beyond the comprehension of a child; and if a teacher fails to give her class some idea of these truths, the cause of her failure is, very likely, one of two things--either she did not take the trouble to explain or else she did not clearly apprehend the truth herself.

Primary work is fundamental, and therefore it is important. The primary teacher who wishes to make her work a success, will find it necessary to study child nature. We mix with the children every day, and we can know them if we wish. Books bearing upon child-training, methods of teaching, infant psychology, &c., can easily be had, and ought to be carefully read and studied by all who undertake the work of primary Sunday School teaching.

There are many methods of conducting a primary class; some good and some bad. From the many methods, we shall select two of the best.

1. In which the head teacher does all the teaching herself, while the assistant or assistants help keep order, mark attendance, take collections and distribute papers.

2. When the room is divided into classes, with not more than ten scholars in a class, and each class is taught by an assistant, the review being conducted by the head teacher.

The sub-division plan is the better one, as it gives opportunity of getting *closer* to our scholars, and gives each individual a chance not only to answer questions, but to ask them. No one teacher can give proper attention to a class of even thirty or forty pupils. In the primary, concert work has its place, but there ought also to be a place for individual recitations. Now, what teacher is able, in the time allotted, to hear recitations from thirty or forty children? Then, in our study of the lesson, we try to keep the different members of our class in view. We can do this with a class of eight or ten; but what teacher is able to prepare a lesson with thirty or forty pupils in mind?

It is very necessary to have a good programme of work. In the arrangement of a programme there ought to be a good deal of singing between lessons. In the different Sunday Schools which I visited this summer, each primary class had its opening and closing exercises with the main school, and at no other time through all their work was there any singing. When things have to be conducted in the infant class in this way it seems to me that there ought to be a good deal of variety in the exercises; and that each teacher should be ready with "devices" to be used when symptoms of weariness begin to appear.

Every new pupil on coming to Sunday School should have his name registered. The register I use shows the child's number, name, age, attendance and collection. In many schools they follow the system of silent marking. I want to say a word in favor of the roll-call. Children love to have their names called, and roll-call only takes a minute or two.

Methods will amount to very little, unless we have a purpose back of them. But I trust that we *have* a purpose, and that it is nothing less than a holding

up of the Lord Jesus as a present Saviour for the children, and a bringing home to their minds, with each lesson, the conviction that they too need this Saviour, and that it is not well or safe for them to live without Him.

We shall more surely accomplish the purpose in view, by showing the connection between the different lessons. Mr. Frank Hamilton's plan of teaching the International lessons is a good one. After reading carefully all the lessons for one quarter, he selects from the whole what is central to form a quarterly theme. First Sunday of the quarter this theme is printed with colored crayons across the top of the black-board. The truth taught with each lesson bears upon the quarterly theme, and so that truth can all the more easily be impressed. When I put a new truth on the board I do not rub out the old one, but write the new teaching under the old. To make my class feel the responsibility of remembering, I keep the old teaching covered with paper. If I find that they cannot remember, I take the paper off the board and let them see what is written there.

Since following this plan we no longer dread the quarterly review, but rather look forward to it with pleasure, each child in the class taking part in the review. The only assistance I give them in reviewing is with the titles of the lessons. On the board are the initial letters of each title, for example, C. L. for Christian Living; but the truths, golden texts, and incidents connected with these lessons are all given from memory.

Each Sunday, before teaching the regular lesson, we should review the previous lesson. It is not only what has been memorized that we review, but we question as well to test the understanding.

Then, as to the new lesson we intend teaching, we should have, before coming to our classes, a clearly defined outline of that lesson in our minds. As much as possible we must follow the main line, and not get away from our subject. In order to do this we must study the lesson with the different members of our class in view. We know the children, and we must try to put ourselves in their place, and look at the lesson with their eyes. In this way we can see their difficulties, and be prepared to answer their questions. Once in a while we may be sorely puzzled by the theological inquiries of some of the infants. Of course, we can silence these children by snubbing, but that would never do, we want them to question. If we can answer their questions, well and good; if not, we must just confess our ignorance. Teach but one truth with each lesson, and let there be a pressing home of that truth. Object teaching is one of the best methods of securing interest and deepening impressions.

All children love pictures and stories, and a child will be delighted with a parable, and will grasp its meaning much more readily than one would suppose. For this reason much of our teaching should be by illustration. A truth may be stated, and the statement may be forgotten; while a story told may convey the same truth to the memory and fasten it there for ever. Anyone of us can impress truth in this way, if we will only take the trouble to hunt up stories and illustrations. We can get illustrations if we look for them. Nature, history, poetry, all furnish them.

There are certain principles of primary teaching with which we all ought to be familiar. Let me quote a few of these from Vestalozzi's works: "Proceed step by step, be thorough. The measure of information is not what the teacher can give, but what the child can receive. Let every lesson have a point. Develop the idea, then give the term. Cultivate language."

How many of us go contrary to these principles in teaching Bible verses! We expect the children to memorize texts which have never been explained to them. We seem to forget that a child's knowledge of language is very elementary, and that it may get no idea whatever out of words which convey to us a clear meaning. The child is often puzzled by words which have a similarity of sound. As examples of words having a similar sound, are the words miracle and mineral; arms and alms. Miss Burdette tells this story: "The

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lesson was the healing of the lame man at the gate called Beautiful. The teacher having told the story, asked, 'Did the man get what he asked for?' and was startled by a clear, quick 'No ma'am,' from a bright little girl. 'Why, what did he ask for?' He asked for *arms*, and he got *legs*, was the decided answer." If, in teaching a golden text, we come across a word not found in the child's vocabulary, we must first explain the meaning of that word.

Of all helpful things in primary work, the blackboard is the most helpful, if properly used. It is very often misused. The teacher who puts her work on the board before the school assembles, makes a great mistake. The class, instead of listening to what she is saying, is studying the drawing on the blackboard. The proper way is to draw your illustrations as you proceed with the lesson. One does not need to draw well in order to use the blackboard to good advantage. When I want to have some scene on the board, I go early to Sunday-school, and draw my outline very faintly in blue—Blue cannot be seen well at a distance. Then, as I describe the scene, I fill my picture in rapidly with whatever colors I intend using. And supposing we cannot draw at all; a dot will do for a place, and a perpendicular line will represent a person. We have but to say, "this mark is so-and-so," and the children can imagine it. What is there that they cannot imagine?

In many Sunday Schools the primary class is required to pass a certain standard before it can grade into the main school. The primary teacher realizing this endeavors to bring her class up to that standard. In too many cases not a little cramming has to be done before that standard can be reached.

Now, certainly, there is no necessity for cramming in the work of the primary teacher, and the conscientious teacher who aims at doing good, rather than at show, must faithfully resist any such temptation to hasty and half done work.

As to attention and discipline, I have not once mentioned these, because they are the result of good teaching. Let us seek to make lessons more interesting, and much of the trouble about these things will disappear.

One thing more, and that is prayer in the primary class. I hope none of us omit that. I find the best time for prayer is at the close of the International lesson, because there is more seriousness at that time. Whatever good thing has been made prominent in the lesson we ask God to give us that thing. Our prayer is always short and simple. We bow our heads, and the children repeat clause by clause after me.

Of course, we primary teachers all want to do the very best we can for our classes, and that is what we are honestly striving to do. I think if we are not in too great a hurry about promoting pupils our work will be much more likely to be a success. Let us try to remember we are teaching for God. If it were work we were doing for ourselves we might hurry with it; but, as it is not, we must take time to do it properly. And no matter whether our classes can show off on Review Sunday or not, if we can only keep in mind the one for whom we are working our work will be done thoroughly and well.

MISS EMMA E. HUME, of Dartmouth, gave an excellent illustration of primary teaching—the lesson for Nov. 12th being taught to a primary class composed of children from Westville.

The report of the committee appointed to consider the financial state of the Association was finally adopted as follows:—

1. We recommend that steps be taken at once to raise funds to satisfy claims accruing and to accrue against this Association.

2. That Sabbath schools be requested to contribute yearly for the work of the convention a sum not less than one cent per member, and that a special collection for this purpose be taken not later than the last Sabbath in December.
3. That officials of county conventions be asked to solicit subscriptions from persons who are in a position to contribute to the work.
4. That a proportion of all personal pledges or contributions be accredited to the county in which the contributor resides.
5. That more diligence be exercised in the raising of the funds for the prosecution of the work of the Association.
6. We also recommend that a letter be sent personally to county officials, Sabbath school superintendents and workers setting forth the necessity of contributing and embodying the foregoing recommendations.
7. That a special committee be named to carry out these recommendations.

EVENING SESSION.

Devotional Exercises were conducted by REV. W. T. STACKHOUSE.
 REV. D. STILES FRASER gave an address on "The Teacher's Work," substantially as follows:—

THE TEACHER'S WORK.

To say that the teacher's work is to teach would be a truism, but would not be the whole truth. It is better, because it includes more, to say that

THE TEACHER'S WORK IS TO LEAD.

It is good to be a teacher; it is better to be a leader, but the teacher who teaches so as to lead is the best teacher.
 It is the teacher's work

I. TO LEAD INTO THE CHRISTIAN LIFE,

into the knowledge, acceptance, and daily practice of that life. To do this properly the teacher must (a) INSTRUCT; impart a clear, definite knowledge of the great outstanding truths of Christianity, and fill in details according to the scholars' capacity; (b) IMPRESS with the importance and value of the truths taught, so that they may win, not only the attention, but also the heart; and (c) PERSUADE with earnest tenderness and sympathetic interest to accept of Christ as Saviour, and follow Him as example.
 To be able to lead in this way as a teacher you

MUST KNOW WHAT YOU TEACH,

and this implies that an essential part of your work is to PREPARE, to study carefully and diligently. To lead aright you must know the way, otherwise it will be the blind leading the blind. If questions are asked, or information sought, which you cannot answer or give plainly, do not try to explain what is not perfectly clear to your own mind. Say frankly that you do not know, but that you will try to find out. Your scholars will respect you far more than if you try to make them think you know what you do not know. They can tell by your tone and look when you do not understand what you are say-

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ing. Know the lesson well, and do not try to teach the smallest thing you do not know. This, of course, means *Work*, but if you are a teacher it is your essential work, and if you cannot, or will not do it, then take your place as a scholar for a little while longer.

As a teacher you

MUST KNOW WHOM YOU TEACH.

Study your scholars as well as your lesson. Learn their disposition, habits, taste, temptations,—all you can about them, and be sure you *do not go too fast* for them to follow without weariness or discouragement. One of the best teachers I know used to caution his students against this mistake. He would tell them to stop often and see if their scholars were keeping up close with them, and if not, to go back and help them catch up. See how Christ the great Teacher did. After He spoke the parable of the sower He asked, "Know ye not this parable?" and then He explained it to them so simply and plainly that a child can understand it. He said, "I know my sheep," and all teachers should know their scholars.

It is the teacher's work

II. TO LEAD IN THE CHRISTIAN LIFE.

This implies that your work is not done when you leave the class or the schoolroom. You are a teacher all the week, whether you want to be or not, and your teaching by your life through the week must correspond with your teaching by your words before the class; for if you do not practice what you teach, your teaching will lose much of its power. You must live what you teach. You must be an example. As Christ left us an example that we should follow His steps, so should you be an example whose steps it will be safe for your scholars to follow *no matter where you go*.

In a word,—to do the teacher's work—to lead *into*, and then to lead *in the Christian life*, as you certainly ought, you

MUST BE A CHRISTIAN,

and live what you are. Lay hold of Christ by one hand, grasp your scholars with the other hand; and then, as you bow before the throne of grace, clasp both hands together. Need I ask more? Is it not enough?

"Our Provincial Work" called forth addresses from MESSRS. E. D. KING and C. H. LONGARD, after which a collection was taken, which with pledges given amounted to \$

On motion of MR. GRIERSON it was

Resolved, That the presidents of the county conventions be a committee to associate with the executive committee of the Provincial Association for the purpose of devising ways and means for paying off the present debt and raising funds for carrying on the work of the Association.

REPORT OF EXECUTIVE COMMITTEE.

The Report of the Executive Committee was read by the Chairman, MR. E. D. KING, and after discussion adopted.

(The "copy" of this report was accidentally destroyed. The report referred in detail to the important work accomplished by the Execu-

tive and by our Field Agent during the year; to the great conventions lately held at St. Louis; and to the beneficent result of Dr. Gilbert's visit at the Kentville Convention last year, and made certain recommendations in regard to normal teacher training and in respect to our Provincial work which were subsequently adopted by Convention,

FIELD SECRETARY'S REPORT.

MR. GRIERSON gave a report of his work as Field Secretary during the past year as follows:

REPORT OF WORK DONE AND MEETINGS HELD BY J. GRIERSON, SUNDAY SCHOOL MISSIONARY, DURING THE YEAR ENDING OCT. 31ST, 1893.

Public meetings	89	Attendance	9,391
Sunday Schools visited	38	"	2,770
Public Schools visited	31	"	1,014

DISTRICT S. S. TEACHER'S INSTITUTES HELD 1892-93.

COUNTY.	PLACES.	SESSION.	ATTEND'CE.	PASTOR.	SUPN'T.	TEACH'S.	SCHOOLS
Annapolis	11	13	803	10	15	48	18
Antigonish	1	1	150	1	1	10	1
Colchester	7	7	278	4	7	67	10
Cumberland	10	15	784	17	24	125	25
Digby	7	7	335	4	8	36	9
Guysboro	1	1	15	1	1	5	1
Halifax	1	1	75	1	1	5	1
Hants	4	5	318	5	5	38	5
Kings	8	12	865	10	17	94	20
Lunenburg	12	17	1227	22	23	166	29
Pictou	18	19	1555	18	28	139	31
Queens	4	5	472	1	6	39	9
Shelburne	8	9	444	6	9	60	14
Victoria	2	2	184	.....	2	5	2
Yarmouth	5	5	302	6	9	52	13
15 Counties	99	119	7,807	106	156	889	188

Cape Breton . . }
 Inverness } No Institutes this year.
 Richmond }

COUNTY

DATE.

1892.
 Nov. 2
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 1893.
 April 25
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 " 27
 " 30
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COUNTY S. SCHOOL CONVENTIONS HELD DURING YEAR ENDING OCT. 31st, 1893.

DATE.	COUNTY.	PLACE.	Sessions.	Attendance.	Pastors.	Superint'ds.	Teachers.	Schools.	REMARKS.
1892.									
Nov. 2.	Shelburne	Barrington Head.	3	200	3	6	20	12	Wet day.
" 8.	Annapolis	Annapolis	3	105	2	4	12	8	
" 17.	Halifax	Dartmouth	2	600	12	13	60	25	
1893.									
April 25.	N. Queens	Pleasant River...	2	180	3	6	20	8	
June 20.	Inverness	Port Hastings...	3	150	1	3	12	10	
" 27.	Victoria	Cape North...	2	550	1	4	20	10	
" 30.	Cape Breton	Sydney	2	180	3	5	40	8	
July 6.	Guysboro	Glenelg	2	375	3	3	12	8	
" 10.	Antigonish	Antigonish	2	75	2	2	10	6	
Aug. 29.	Kings	Grand Pre							Rep. not r'cd.
Sept. 6.	N. Queens	Caledonia							Rep. not r'cd.
" 11.	Pictou	Pictou	3	1125	12	20	60	35	
" 14.	Lunenburg	Ritcey's Cove...	5	1950	11	19	60	30	
" 19.	S. Queens	Mill Village	3	480	7	9	30	10	
" 21.	Shelburne	Shelburne	4	370	3	6	25	8	
" 28.	Annapolis	Middleton	2	40	3	6	15	8	Very wet.
Oct. 12.	Colchester	Belmont	3	550	8	20	40	30	
" 13.	Cumberland	Pugwash	3	400	4	25	60	40	
" 17.	Digby	Barton	3	460	5	10	40	15	
" 24.	Hants	Shubenacadie	3	450	6	12	30	12	

20 Conventions, 16 different Counties.

MILES TRAVELLED AND EXPENSE INCURRED.

On foot.....	415
In waggons.....	1296
In boat.....	130
Railroad.....	4248
Total.....	6089

Total Travelling Expense.....	\$111 29
" Hotel	7 04
" Postage	
Sum of total	

NO. OF MEETINGS OF ALL KINDS.

Public meetings addressed.....	89	Attendance.....	9,391
Sunday Schools visited, &c.....	38	"	2,770
Public "	31	"	1,014
99 District Session, District Institute....	119	"	7,807
19 " County Convention..	50	"	7,240
Total meetings.....	325	Total attendance... ..	28,222

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ACH's. SCHOOLS

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67	10
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5	1
38	5
94	20
66	29
39	31
39	9
30	14
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32	13
9	188

The 89 public meetings were held in every county of the Province except Richmond, their County Convention, by reason of some disappointment, was postponed in July. The 93 District Institute of 118 sessions were held in all the counties except Cape Breton, Inverness and Richmond, yet each of these three counties had similar meetings during 1892. The 20 County Conventions were held in 16 different counties, of which I was able to attend 18, Queen's, Shelburne and Annapolis having held two each; Richmond and Yarmouth had none, Yarmouth being not yet organized for inter-denominational work. Queen's and Shelburne have each two district organizations, the better to suit the Sunday School workers in extremities of the county. Hants in the near future may have to follow with an East and West Hants Association. South Queen's leads all the Association with the most complete report, Secretary Steadman reporting every school on his list. He had all but *one* on the day of Convention. He started after *it*, and has now a complete list.

Cumberland showed the highest list of accredited delegates—60 or more. But Lunenburg left the whole Province behind in crowded churches, enthusiastic listeners, and overflow meeting. Three quarters of an hour before the time of meeting you could not get near the door of the largest of the three large churches at Ritcey Cove. Some who had stood all the afternoon session sacrificed their tea for a seat during the evening. An overflow meeting of several hundreds had to be arranged for in the basement.

But if time would admit of it, some special feature of interest might be contributed from every one of our counties. What do you think of a splendid troupe of Victoria lassies who came skipping over 12 miles of Cape North to attend their County Convention. Not many here know *how far that is*. If you ask Bro. Thompson how far a mile of mountain is, he will come near it as he remembers "Old Smokey," with a blister on each toe, the hop and the skip gone and nothing left but the limp, if he did not cry "my kingdom for a horse," I can certify that he offered in vain a good big lump of his gold mine for one—and it would have done you good to see the good Methodist mother at Ingonish, washing "Saint James'" sore toes. But the best of all was the merry laugh of the Victoria lassies as somebody who did not know any better, began to pity them as they started back, to get home by starlight over the mountain, homeward bound. If I can spend no more time in particulars. I can gladly say in general of all the counties, that the year just closed shows marked progress in an increased desire on the part of teachers to know better and to do better. It has been especially manifested in larger and more enthusiastic Conventions to which I have already referred. Some schools are poorly organized, indeed the word has no right to be used, a polling section in the same condition would be *disorganized*. Some schools have "begun on the new," some are arranging new Constitution, with a Teacher's Covenant, solemnly and before the church, promised and signed. With the blessing of God upon better work, done with higher and holier purpose, we may gladly look forward to a blessed ingathering. We may or may not want more Sunday-Schools in Nova Scotia, very few of them are more than half full. If every seat was filled, our 1300 schools would be mostly enough for the 60,000 Protestant youths not now attending any Sunday-School. This work of ours is nothing if it is not evangelistic, aggressive, saving and sanctifying to lost and sinful mankind.

Were the salvation of souls our chief desire, our Heavenly Father's "well done" our highest ambition, there would be no winter-killed Sunday Schools found in all our land. I never yet heard of a Sunday School closed by request of scholars or women, and yet they are closed by the hundreds. At the late International and World's Sunday School Convention the States and Provinces were divided into four grades, according to the per centage of population on the Sunday School roll as scholar, or officers, or teachers, and each grade was distinguished by a color:—20% and upwards 19 States and Ontario, 20%, red. 15% to 20%, 9 States and Nova Scotia, 18% blue, 10% to 15%^{on}

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10 States and New Brunswick, 13 %, P. E. Island, 13 % green. Less than 10 %; 11 States and Territories Manitoba, 4 %, Quebec, 3 %, yellow.

Per centage for the whole United States..... 17 %
 " " " Canada 13 %

We have no right to take comfort to ourselves because we are one per cent. higher than the United States. We have scores of advantages they know not. They have difficulties we never dreamed of. Yet half of our Protestant youth under 20 years of age are not on the Sunday School roll at all; till we get all our own real aggressive work has not begun. With 18 % of our total population on Sunday School roll, only 25 % of our Protestant population on Sunday School roll. Surely sackcloth and ashes should cover us that we may find out what is the matter.

STATISTICS OF PROTESTANT CHURCHES IN NOVA SCOTIA FOR 1893.

	Schools.	Officers and Teachers.	Average.	Scholars on Roll.	Average.	Total Officers, Teachers and Scholars.	Per cent. of Population.	Joined the Church.
Advent Christian..	12	100	....	930	....	1,030	....	....
African Methodist.	6	34	....	265	....	299	....	....
Baptist	306	1907	....	17,176	$\frac{67}{100}$	19,083	$\frac{28}{100}$	557
Church of England	183	920	....	8,514	....	9,434	....	....
Church of Scotland	24	227	....	2,115	....	2,342	....	....
Congregational ...	16	211	....	1,015	....	1,226	....	....
Disciples of Christ.	13	100	....	670	....	770	....	....
Free Baptist	35	246	....	2,106	....	2,352	....	....
Lutheran	20	164	....	1,075	....	1,239	....	....
Methodist	220	1893	$\frac{77}{100}$	13,222	$\frac{69}{100}$	15,115	$\frac{27}{100}$	425
Presbyterian	362	2342	$\frac{81}{100}$	19,248	$\frac{66}{100}$	21,590	$\frac{23}{100}$	395
Union S. School..	180	940	....	6,560	....	7,500	....	....
	1377	9084	....	72,896	....	81,980	....	1381

The above statistics are copied from the last report of the several denominations—when the church has no published report—the figures have been secured from some prominent members of the particular denominations.

REV. W. T. STACKHOUSE, of New Glasgow, gave an eloquent address, taking as his theme "The Authenticity and Inspiration of the Bible." He spoke substantially as follows:—

"The evidence that proves the authenticity of the Bible is the same as the evidence that proves the validity of any other document. The mere fact of the existence of a document does not prove the genuineness of its authorship.

This may be illustrated by the American Declaration of Independence. The fact that such a document exists does not prove its authenticity. But that document was the commencement of a great nation; and because that nation still exists, and because it celebrates a national day in commemoration of the event, prove, beyond question, the validity of the document. An entire nation could not be deceived in this respect. Now when this principle is applied to the writings of Moses the same is true. They were a part of the constitution of a Great Nation. That nation still exists. Although the Jews were scattered among all the nations of the earth, they have fulfilled, beyond question, the predictions of their own prophets relating to the past, and at present they celebrate a national day in commemoration of that event, when God passed over Israel and smote the first-born of Egyptians. Moreover, the predictions of their own prophets relating to their subjection to other nations, and the taking of Jerusalem, are corroborated by Josephus their own historian, and also by Roman history. So if the prophecies concerning the Jews have been and are being fulfilled, and this no one will question, it is evident that the mind that originated these predictions must have seen into the future thousands of years, which could be none other than the *Divine* mind.

Again the ten precepts for the government of the nation are not man's wisdom, if so he was Divine. They are not the outcome of Egyptian education as they contain no part of Egyptian doctrine. And with all the progress that the world has made it has not reached the standard of these ten precepts. If they were of human origin they would have been a thing of the past, but instead of that they have led the growth of the nations, and they will head the progress of the nations for thousands of years to come. This shows that they are of Divine origin and therefore designed to rule the nations for all time.

In regard to inspiration we are told that "all Scripture is given by inspiration of God, etc." Now there is a distinction between what is given by inspiration and what is inspired. There is much of history in the Bible that is condemned by the laws of the Bible, and unless you make a distinction between them, you will have one inspired part condemning another inspired part; hence a contradiction.

Again, an inspired man telling what an uninspired man said does not inspire the uninspired man or what he said, yet it is all given by inspiration. What God says, is given by inspiration and is inspired, but what God says someone else said is given by inspiration but may not be inspired. For instance, when the inspired writer said "I am the true vine," he wrote by inspiration, inspired words, but when he wrote "He hath a devil and is mad" he wrote by inspiration, but that did not inspire these words or prove them true.

Moreover, the doctrines of the Bible are inspired and they are for our guidance, and we are to follow them, but much of history in the Bible is for instruction and correction, that we may avoid the places where others failed; for example, the polygamy of Solomon was written by inspiration, but is not inspired, and therefore not for us to follow, but it instructs us where he failed, so that we may not fail. May God help us to accept the fact that all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

The Nominating Committee submitted an additional report recommending Vice-Presidents and Executive Committee for 1893-4. (See p. 2.)

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SATURDAY MORNING.

The session opened at 9 o'clock. Bro. James Thompson, County Secretary, presided during the devotional exercises.

At 9.30 o'clock the President took the chair, and announced an "Open Conference on S. S. methods and results."

Moved by Bro. Longard,

Secconded by Bro. Thompson,

Resolved, That the Minutes or Proceedings of this, the Ninth Annual Convention, be referred and submitted to the Executive Committee of the Association for verification, and such amendment in form as might be necessary, and that a printed report be brought out under the direction of the same Committee.

Passed.

Bro. Longard promised that the report would be published without undue delay.

The report of the Denominational Statistics of the schools in the Province were read, with prefatory and explanatory remarks by Bro. Grierson, who stated that the table would be embodied in the Annual Report.

Bro. King commented on the report read, gave words of counsel and encouragement, and exhorted the representatives to return to their work with renewed consecration to the Master.

A brief discussion followed, on the best way of starting schools in country places, where no school had hitherto or lately existed. Bro. Grierson gave his personal experience in a place answering these conditions, which was to the effect that often it was done through some one man, by personal solicitation of parents and children. Bro. Longard considered that the discouragement of environment and other circumstances were not so great in the country as they were in respect of mission schools in the cities.

Bro. Grierson intimated that special attention would be given this coming year to the organization of district conventions, where afternoon and evening sessions only would be held. He pressed for progress in all directions, and hoped the next International Convention would shew that Nova Scotia had reached if not gone beyond, the twenty per cent. mark.

Next place of meeting was then considered. There was no definite promise, but it appeared to be generally understood, that Amherst

would send in an invitation to the Executive Committee to hold the next meeting there.

The PRESIDENT addressed the Convention as follows:—

“The time has now just about arrived for us to separate, and the Convention of 1893 be numbered among the things of the past. The opportunities will have come and gone, its privileges passed away. Oh, what a fleeting world we move in! What mere specks upon the vast sea of time! Some valuable lessons have been here learned by me at this Convention, and I trust not by me only. And first, the importance of our work as Sunday School teachers, who amongst us can sufficiently realize its importance? True, we are passing away, but our work in its results will endure through the countless ages of eternity, be it well done or ill done. And see! our work is to gain immortal souls for the King. In the light of a thought like that what earnest zeal, what faithful effort, should impel us to be faithful and diligent in the high calling whereunto God has called us. Yes, let us be up and doing “while it is called day, for the night cometh when no man can work.” Again, the prevalent idea some years ago of a Sunday school teacher’s duty towards his class was simply to sit before the class with the Bible and Question book in hand and hear them recite the lessons memorized, and read a chapter and that was all. Oh, what trifling with young souls. Thanks be to our Heavenly Father that method is fast passing away. I trust never to be resuscitated. I realise that the average teacher does not yet come up to the desirable standard, yet I am confident that the onward step we have taken in this Convention, in establishing an Institute of normal training, will be such an incentive, such a help that thoroughly equipped and trained teachers, with love to God and for the little ones entrusted to their care, will speedily arise in every Sunday School in every section of our beloved land that the work done may be well done as the work of the King should ever be.

“Amidst all this element of hopefulness and what it shadows forth, there is an element of sadness. Some of us may never meet; nay, it is almost certain that to some of us it may be said, we shall look upon his face no more. He has gone to meet the great Teacher. We cannot be too earnest and persevering in our work of winning precious souls for the Saviour. We should never forget ‘what thy hand findeth to do, do it with all thy might, for the night cometh when no man can work.’”

Brother E. D. KING urged the importance of Normal training, and hoped that delegates would not allow the resolutions passed on the subject to remain a dead letter.

Resolutions of thanks to the kind friends at Westville who, by entertainment of delegates and generous assistance, had contributed so largely to the success of the Convention, and to railway authorities for reduced fares to delegates.

REV. THOS. D. STEWART led in prayer for the blessing of God upon the finished labors of the Convention, and for His continual guidance and help.

“Blest be the tie that binds” was then sung, and the Convention closed with the Benediction pronounced by the REV. R. CUMMING.

Archibald,
Astbury, R

Braine, M
Bryden, M
Brown, E.
Burgess, R

Campbell,
Christie, J.
Crossby, M
Cummings,
Cummings,

Drummond
Dawson, M
Dickie, M
Elderkin, M
Evans, Mrs

Fraser, Rev
Fullerton, M
Forbes, Jno
Falconer, R

Gammell, J
Grant, C.
Gass, Jno. F
Grant, Alex
Grant, Rev.
Grierson, Jo

Hamilton, M
Hart, Miss
Hockin, Rev
Hood, Miss
Hume, Miss
Henderson,

Kempton, M
King, E. D.

Laurence, H
“ M
Longard, Ch
“ Mr

McKay, Mrs.
Maxwell, Mi
Murray, Jno.
Miller, M. J.
Mosher, Miss
Mutch, Miss

LIST OF DELEGATES.

NAME.	DENOMINATION.	S. SCHOOL.	PLACE.
Archibald, S. L.	P.	Alice St. Sc.	Truro.
Astbury, Rev. J.	M.	Southampton	Cumberland Co.
Braine, Miss Maria	M.	Grafton St. C.	Halifax.
Bryden, Miss E. P.	P.	Sharon C.	Tatamagouche.
Brown, E. M.	P.	Carmel C.	Westville.
Burgess, Rev. Edwin H.	P.	St. John's	Stellarton.
Campbell, Mrs. W. R.	P.	St. Andrew's	Truro.
Christie, J. Alex.	P. ....	.....	Amherst,
Crossby, Miss Bertha	M.	Avondale.	Hants Co.
Cummings, Mrs. Thos.	P.	St. Andrew's	Truro.
Cummings, William	B. ....	.....	"
Drummond, Robt.	P.	Sharon S. S.	Stellarton.
Dawson, Mrs. E. M.	P.	1st P. Church	Truro.
Dickie, Miss	P. ....	.....	Up. Stewiacke.
Elderkin, Mrs. J. A.	M. ....	.....	Wolfville.
Evans, Mrs.	M. ....	.....	Parrsboro.
Fraser, Rev. D. Stiles	P. ....	.....	.....
Fullerton, Mrs.	M. ....	.....	Parrsboro.
Forbes, Jno.	P.	Trenton S. S.	Pictou Co.
Falconer, Rev. Alexander	P.	Prince St.	Pictou.
Gammell, Jno. ....	.....	Newton Mills.	Stewiacke.
Grant, C.	P.	Westville.	Shubenacadie.
Gass, Jno. E.	P.	Sec. Hants Co. Ass.	Hants.
Grant, Alex.	P.	Supt. Sharon S.S.	Stellarton.
Grant, Rev. H. R.	P.	Trenton	Pictou.
Grierson, John	P.	Halifax	Halifax.
Hamilton, Miss Lena	P. ....	.....	Westville.
Hart, Miss Lilla	M.	Oxford St.	Halifax.
Hockin, Rev. Arthur	M.	Kaye St.	"
Hood, Miss Lavinia S.	M.	Charles St.	"
Hume, Miss Emma	B.	Dartmouth	Dartmouth.
Henderson, Rev.	P.	Blue Mountain	Pictou.
Kempton, Miss Gertrude	M. ....	.....	Wallace.
King, E. D.	B.	First Baptist	Halifax.
Laurence, H. C.	M.	Southampton	Cumberland Co.
" Mrs. H. C.	M. ....	.....	.....
Longard, Chas. H.	M. C. Mis. ....	.....	Halifax.
" Mrs. C. H.	M.	Grafton St.	"
McKay, Mrs. Angus	P.	Sharon C.	Stellarton.
Maxwell, Miss Bessie	P. ....	.....	Westville.
Murray, Jno. D.	P.	Prince St.	Pictou.
Miller, M. J.	P.	Roger's Hill	Pictou.
Mosher, Miss Anna D.	M. ....	.....	Windsor.
Mutch, Miss Anna .....	.....	.....	.....

LIST OF DELEGATES—Continued.

NAME.	DENOMINATION.	S. SCHOOL.	PLACE.
McDonald, Hugh	P.	Supt. Union S. S.	Hopewell.
" William	P.	Durham	Pictou Co.
" Rev. J. H.	B.		Amherst.
" J. G.			Elmsdale.
" L.	M.		River Herbert.
" Miss Flora	P.	Sutherland's River.	Pictou Co.
McHefey, F. P.		Memb. Exec. Com.	Hants Co.
McKnight, Miss Alice	M.	Brunswick St.	Halifax.
McLever, Rev. Dr.	P.	Thorburn	Pictou Co.
" Thomas	P.	Caribou River	"
McPherson, Danl	P.	Carmel Ch.	Westville.
McDonald, Miss Hannah Glen.	P.	Hillsboro' S. S.	Cape Breton.
McKay, Jno	P.	Kirk.	Pictou.
McKenzie, Miss Aggie.	P.	Prince St.	"
McKenzie, Mrs. G. J.	P.	Prince St.	"
McKenzie, Miss Annie C.	P.	St. John's	Stellarton.
Polson, Miss Lena	P.	Chalmer's C.	Halifax.
Robertson, Rev. A.	P.	New St. Andrew's.	New Glasgow.
Ross, J. R.	P.	Green Hill	Pictou Co.
Ross, Jas.	P.	U. P. C. Blue Mnt.	"
Roy, Jas.	P.	United C.	New Glasgow.
Ross, David	P.	Planfield	Pictou Co.
Reid, Thos. J.	P.	Sharon C.	Stellarton.
Ross, Daniel	P.	Piedmont.	Pictou.
Rankin, Rev. W. B.	M.	Dartmouth.	Halifax.
Smith, H.			Pugwash.
Stackhouse, Rev. W. T.	B.	New Glasgow	New Glasgow.
Stramburg, Jas.	P.	Kirk S. S.	River John.
Styles, Martha	M.		Pugwash.
Sullivan, Chas. L.	M.	Supt. M. S. S.	Westville.
Smardon, Miss Melinda	M.	Charles St. S. S.	Halifax.
Stewart, Miss Sophie M.	P.	Sharon S. S.	Stellarton.
Stewart, Rev. T. D.	P.	St. Philip	Westville.
Taylor, Jessie	P.	Carmel	"
Thomas, Miss Lucy E.	M.		Dartmouth.
Thompson, Mrs. Jas.	P.		Pictou.
" James	P.		"
Wilson, G. J.	P.	Prince St.	Pictou.
Wilson, Jas. B.	P.	St. Andrew's	Springhill.
Woodworth, J. E.	P.	Somerset	Berwick, Kings.
Woodbury, Dr. F.	M.	S. S. Supt.	Dartmouth.
" Mrs. F.	M.	S. S. Sec'y	"
Yorston, Mrs.	P.		Truro.

C. GRANT,
LENA HAMILTON,
BESSIE MAXWELL. } Com. on Credentials.

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CONSTITUTION

OF THE

County S. S. Association.

ARTICLE 1.—This Association shall be called the.....
County Sunday School Association.

ARTICLE 2.—Any minister of the gospel, superintendent or officer, teacher or adult member of any Sunday school in this county is a member of this Association, and being present at its meetings is entitled to take part in the same.

ARTICLE 3.—The object of the Association shall be the promotion of the interests of the Sunday schools in this county and the encouragement of their organization and maintenance by such means as shall best arouse the public to a sense of their value and importance.

ARTICLE 4.—The officers of this Association shall consist of a president, a vice-president, representing each township or precinct in the county, a permanent secretary, an assistant secretary, a treasurer and an executive committee of five members, including the president and permanent secretary, who shall be "ex-officio" members.

ARTICLE 5.—Each township or precinct at its Annual Convention shall choose its own president who, when so reported to the county secretary and enrolled by him, shall be a vice-president of the county association. When any township or precinct shall fail to choose its president the county executive committee shall appoint one to fill that office in such township or precinct, and he shall in like manner be enrolled by the permanent secretary.

ARTICLE 6.—It shall be the duty of the president to preside at the meetings of the Association, and in case of his absence the oldest vice-president present shall take the chair.

ARTICLE 7.—The permanent secretary shall keep a record of the proceedings of each meeting, together with a list of the Sunday schools in the county, the name and post-office address of the superintendent, the number of teachers, scholars, etc., and make a report at each annual meeting.

ARTICLE 8.—The Assistant Secretary shall write out the minutes of each meeting, and render the permanent Secretary such assistance as may be necessary.

ARTICLE 9.—The Treasurer shall keep a faithful account of all money collected and disbursed for the benefit of the Association, and report at each annual meeting.

ARTICLE 10.—The Vice-Presidents shall have the general supervision of Sunday school interests in their respective townships or precincts, collect statistics and report to permanent secretary, on or before the first day of the month preceding the annual County Convention in each year, collect the funds from the respective schools and report the same to the treasurer before the annual meeting in each year. Each should visit semi-annually all the schools

Credentials.

in his territory. He should encourage schools already established, and organize schools in localities where needed; he should, as far as possible, awaken an interest in better ways of working; he should direct the minds of all to the necessity of the conversion of the pupils; he should urge the importance of teachers' meetings; he should inquire carefully how well the neighborhood has been canvassed for pupils; he should press the possibility and advantage of sustaining the schools throughout the year.

ARTICLE 11.—The Executive Committee shall arrange a programme for the annual meeting of the Association, invite such persons from abroad as may add to the interest of the Convention. They shall, previous to the meeting of the Convention, appoint a local committee in the place where the Convention is to meet, to provide and arrange all things necessary for the coming session of the Association. The executive committee shall advance the work in the county by all possible means during the entire year. They shall fill all vacancies of office caused by death or removal; they shall suspend any officer failing to do his duty and appoint an efficient worker. They shall also appoint vice-presidents in any township or precinct, which fails to choose them, as provided in Article 5.

ARTICLE 12.—All the officers of this Association shall be elected annually, excepting the permanent Secretary, who shall serve while his services are acceptable to the Association, or until he himself resigns.

ARTICLE 13.—At each meeting of the Convention two committees will be appointed. First—To nominate a president, treasurer, assistant secretary and executive committee. Second—A committee on resolutions, whose duty it shall be to prepare a paper expressive of the sense of the Convention on all subjects discussed by them.

ARTICLE 14.—This Association shall meet in annual two days' Convention at such time and place as shall be chosen by the Convention or the Executive Committee.

ARTICLE 15.—This association is auxiliary to the Provincial Sunday School Association, and shall, by the permanent secretary, make an annual report thereto and be represented by delegates in the Convention of the Provincial Association.

ARTICLE 16.—This constitution may be altered or amended by a vote of two-thirds of the delegates present at any annual meeting.

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CONSTITUTION

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District S. S. Association.

ARTICLE 1.—To promote the Sunday School cause in..... we hereby organize ourselves into an Association to be known as the.....S. S. Association, auxiliary to the.....County S. S. Association.

ARTICLE 2.—Officers and teachers of Sunday schools, pastors and ministers, and all interested in Sunday school work in this District shall be regarded as members of the Association.

ARTICLE 3.—The officers of the Association shall consist of a President, Vice-President and a Secretary who shall be chosen annually.

ARTICLE 4.—It shall be the duty of the officers to take special interest in the Sunday school cause in the township, visiting the schools from time to time, organizing new schools where there is a demand for them, and doing what they can to keep the schools up with strength and interest through the entire year.

ARTICLE 5.—The Secretary shall keep a record of the proceedings of the meetings of the Association, and shall also keep a record of the statistics of each school in the District, in accordance with the blank form adopted by the International Sunday School Convention, and shall report a summary of the same to the Secretary of the County Association at least two weeks previous to the annual meeting of the County Convention.

ARTICLE 6.—The Association shall meet in Convention annually, or semi-annually or quarterly.

ARTICLE 7.—This Constitution may be amended by a majority vote at any annual meeting.

STATISTICS OF HALIFAX AND DARTMOUTH S. S. ASSOCIATION,
REPORTED FEB. 14TH, 1894.

	Scholars on Roll.		Scholars on Roll.	Scholars on Roll.	Increase.	Decrease.	Scholar, Average P. c. Attendance.	Joined Church.	Teacher's Roll.	Teacher's Average.	Teacher's Meeting.	Adults.	Ttl Officers, Teachers and Scholars.
	1885	1893											
BAPTISTS.													
	1885	1893	1893										
		May.	Dec.										
1. 1st Baptist	185	160	150		10		70	11	18	16	16	25	168
2. North Baptist	300	227	232	5			77	38	20	17		30	252
3. Tabernacle	220	223	204		19		74	25	22	15		54	226
4. West End	45	94	80		14		62		10			50	90
5. Bloomfield Miss		60	95	35			52	2	10	7		2	105
6. African Ch., Cornwallis St.	60	65	80	15			75	5	5	5		14	85
7. Africville.	36	36	35		1		71	2	3		4	10	38
Total	846	865	876	55	14			78	88			185	964
METHODIST.													
1. Brunswick St	340	320	303		17		65	6	38	34	16	85	341
2. Grafton St.	260	260	216		44		57	8	19	17		50	235
3. Charles St.	562	480	414		66		66		47	43		25	461
4. Kaye St.	180	122	130	8			61	2	20	16		25	150
5. Robie St.	110	150	145		5		66	6	19	13		28	164
6. Oxford St.	100	123	125	2			57		16	12		45	141
7. Jost's Mission	95	55	49		6		79		9	9		11	58
Total	1647	1510	1382	10	138			22	168			269	1550
PRESBYTERIAN.													
1. Fort Massey	147	130	110		20		68		18	15	18	35	128
2. St. Andrew's	66	166	146		20		79	1	22	10		25	168
3. Chalmer's	221	160	166	6			77	6	18	16		40	184
4. Park Street	202	360	356		4		35	3	30	25	15	50	386
5. St. Matthew's	270	162	154		8		72	3	22	16		25	176
6. St. John's	267	266	266				57	5	33	25		30	299
7. Grove	112	191	201	10			75	10	19	12		25	220
8. Coburg Road		35	40	5			87		9	7			49
9. North-West Arm	32	70	60		10		75	9	10	10			70
Total	1317	1540	1499	21	62			37	181			230	1670
Zion (col'd) Methodist Christian Church			35				71		3				
			60				83	10	9	9		15	69
DARTMOUTH.													
Baptist	100	131	128		3		75	9	13			17	141
Methodist	120	188	163		25		49	4	19	15		6	182
Presbyterian	213	252	226		26		50	6	25	18			251
Dawson St.			79						9				88
Woodside			38						3	3			41
Total	433		634						3	3			
MISSION S. S.													
Albermarle St.		50				80		10					60
North End Miss. (mornings)		55				60		11	11		10		66
" (afternoons)		53				54		9	8		1		62
Total			158					28					

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16	25	168	
...	30	252	
...	54	226	
...	50	90	
...	2	105	
4	14	85	
...	10	38	
...	185	964	
16	85	341	
...	50	235	
...	25	461	
...	25	150	
...	28	164	
...	45	141	
...	11	58	
...	269	1550	
18	35	128	
10	25	168	
...	40	184	
5	50	386	
...	25	176	
...	30	299	
...	25	220	
...	...	49	
...	...	70	
...	230	1670	
15	...	69	
17	141	...	
...	182	...	
...	251	...	
...	88	...	
...	41	...	
10	60	...	
...	66	...	
1	62	...	

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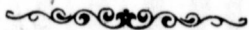
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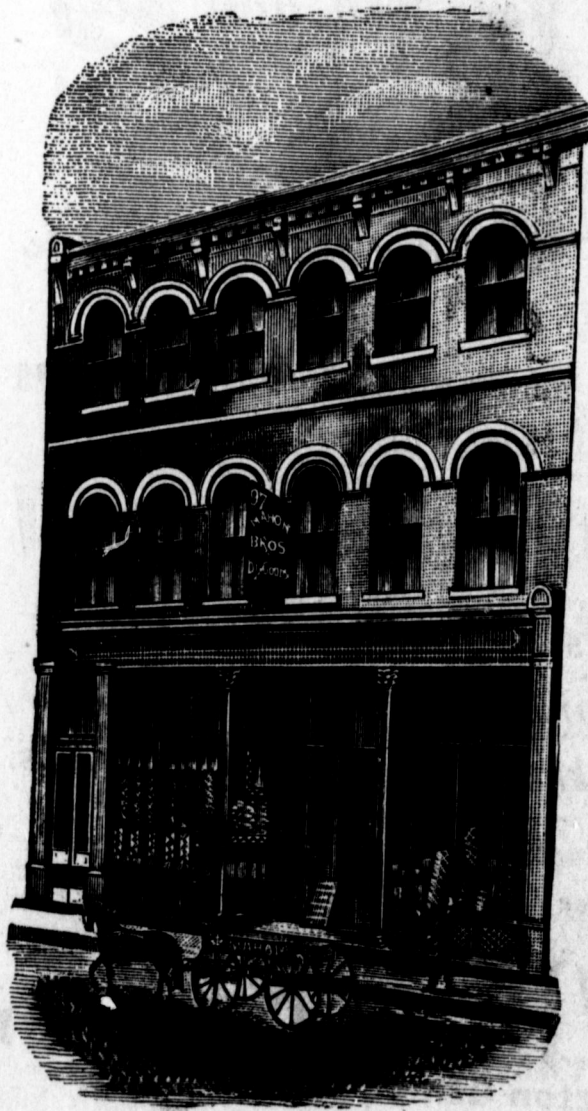
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