

Sabbath School Association of Ontario.

Thoughts for Teachers

BEING A RECORD OF THE

Proceedings of the Twenty-Eighth Provincial

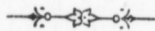
SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF TORONTO, ONT.

ON THE

24TH, 25TH AND 26TH OCTOBER, 1893.



TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS,

WESLEY BUILDINGS, 29-33 RICHMOND STREET WEST.

INTRODUCTION.

Your Committee have pleasure in issuing "THOUGHTS FOR TEACHERS"; or the Report of the Twenty-Eighth Provincial Sabbath School Convention. It will be found to contain a very full record of the valuable papers and addresses presented on the occasion, and of the reports given from the various County, District and City Associations.

The attendance was larger than at any previous Convention, over nine hundred delegates having recorded their names in the roll-book.

The work of organization has been continued, and that of District organization has received careful attention. For particulars respecting the latter in the grouping of Counties, etc., see pages 200-203.

Some of the good points resulting from the Mission work done during the last few years are manifested in the interesting reports from the Northern and North-Western Districts.

Special interest was manifested in the subject of NORMAL WORK, and it was decided to establish a NORMAL DEPARTMENT in connection with the Association.

At a late special meeting of the General Executive Committee, held in Toronto, the appointment was made of a Normal Secretary in the person of Rev. John McEwen, of Lakefield, who has been connected with the Association in the capacity of General Secretary and Honorary Secretary for so many years. Rev. Mr. McEwen will (D.V.) enter upon his duties on the 1st of February next.

To meet the increased expenditure occasioned by this Department, extra contributions have been pledged by a number of the County and other Associations, and by schools and individual friends. Much more, however, will be required for this purpose, and it is hoped that many organizations and friends who have not yet done so, will promptly come to the aid of this new and important department of the work of the Association.

A tabulated statement of statistics, supplied by County and City Secretaries, will be found on pages 200-203.

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

Your Committee are confident that they express the feelings of the members of this Association, as they return thanks to all organizations and friends who have, by their contributions and influence, aided the Sabbath School Association of Ontario during the past year.

TORONTO, January, 1894.

R. J. SCORE,
J. J. MACLAREN,
(MRS.) T. LeP. LAINE,
J. J. WOODHOUSE, } *Editing
Committee.*

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(Referred to on previous page.)

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

DENOMINATION.	SCHOOLS.	OFFICERS AND TEACHERS.	SCHOLARS.
Methodist	2120	22091	178787
Presbyterian	1052	9966	88654
Episcopalian	674	6310	54627
Baptist	383	3729	31295
Congregational	82	1000	8084
Evangelical Association	85	1216	6842
Evangelical Lutheran	73	467	4708
Disciples	34	219	2315
Friends	22	114	1151
Reformed Episcopal	8	84	876
Union Schools (Estimate)	150	750	6000
	4633	45946	383346
Total, June, 1890 (Report, page 66)	4340	42309	360852
Increase	343	3637	22494

NOTE.—Copies of this Report, 25 cents each, will be sent postpaid, on receipt of price, by J. J. WOODHOUSE, Corresponding Secretary and Treasurer, Box 525, Toronto P.O. Orders were received up to 30th November last, at the reduced rate of 12 cents per copy, when 5 or more were taken, and an edition necessary to supply such orders has been printed. A limited number yet remain, obtainable at the reduced price; all orders to be accompanied with cash or P.O. order.

OFFICERS FOR 1893-94.

PRESIDENT.—R. J. SCORE, Toronto.

VICE-PRESIDENTS.

Sir J. William Dawson, Montreal; D. W. Beadle, B.A., Toronto; Hon. James Young, Galt; Right Rev. Bishop Bond, Montreal; Daniel McLean, Toronto; Judge Jones, Brantford; William Edgar, Hamilton; William Johnson, Belleville; J. Frith Jeffers, M.A., Toronto; Hon. S. H. Blake, Q.C., Toronto; J. W. Beynon, Q.C., Brampton; John M. Gill, Brockville; J. J. Crabbe, Toronto; Geo. Rutherford, Hamilton; William Bowman, London; Abraham Shaw, Kingston; J. K. Macdonald, Toronto; W. N. Hossie, Brantford; Alex. Mutchmor, Ottawa; James A. McCrea, Guelph, and the Presidents of the County and City Associations.

Chairman of Executive Committee.

J. J. MACLAREN, LL.D., Q.C.

General Secretary.

ALFRED DAY, Deer Park, Ont.

Honorary Secretary.

REV. JOHN McEWEN, Lakefield

Cor. Secretary and Treasurer.

J. J. WOODHOUSE, Toronto (P.O. Box 525)

Minute Secretaries.

H. P. MOORE, Acton.

REV. J. CAMPBELL TIBB, B.D., Streetsville.

GENERAL EXECUTIVE COMMITTEE.

The Officers of the Association, the following County and City Representatives appointed by the Convention, and one other representative appointed or to be appointed by the Associations;

Eastern Ontario.

- | | | |
|----|---|--|
| 1 | { | DUNDAS—Rev. Hugh Cameron, B.A.,
Morrisburg. |
| | | GLENGARRY—Rev. D. MacLaren, B.A., Alex-
andria. |
| 2 | { | PRESCOTT—Rev. J. McLeod, Vankleek Hill. |
| | | RUSSELL—Rev. Orr Bennett, B.A., Russell. |
| 3 | { | STORMONT—J. E. Brownell, Avonmore. |
| | | CARLETON—Rev. E. W. Crane, North Gower. |
| 4 | { | GRENVILLE—G. R. Putnam, Merrickville. |
| | | LANARK—F. T. Frost, Smith's Falls. |
| 5 | { | LEEDS—E. E. Abbott, Gananoque. |
| | | RENFREW—H. R. Lloyd, Pembroke. |
| 6 | { | OTTAWA—B. H. Teakles, Ottawa. |
| | | FRONTENAC—James Forsyth, Harrowsmith. |
| 7 | { | HASTINGS NORTH—W. Mackintosh, Madoc. |
| | | HASTINGS SOUTH—J. A. Holgate, Foxboro'. |
| 8 | { | LENNOX—A. L. Morden, Q.C., Napanee. |
| | | ADDINGTON—William Scott, Arden. |
| 9 | { | PRINCE EDWARD—H. C. McMullen, B.A.,
Picton. |
| | | BELLEVILLE—A. G. Northrop, Belleville. |
| 10 | { | KINGSTON—Rev. J. Houston, M.A., Kingston. |
| | | DURHAM EAST—Rev. J. K. Smith, D.D.,
Port Hope. |
| 11 | { | DURHAM WEST—P. C. Trebilcock, Bowman-
ville. |
| | | HALIBURTON—E. C. Young, Minden. |
| 12 | { | NORTHUMBERLAND—H. C. Webb, Cobourg. |
| | | PETERBOROUGH—W. T. Harrison, M.D.,
Keene. |
| 13 | { | VICTORIA—C. L. Thompson, Omemece. |

Central Ontario.

- | | | |
|---|---|---|
| 1 | { | ONTARIO SOUTH—Rev. C. W. Watch, Oshawa. |
| | | YORK EAST—Rev. G. W. Stevenson, Scar-
boro'. |
| 2 | { | YORK NORTH—Rev. W. Amos, Aurora. |
| | | YORK WEST—W. J. Conron, Toronto Junc-
tion. |
| 3 | { | TORONTO—Mrs. H. Meldrum, Toronto. |
| | | MUSKOKA—Sheriff Bettes, Bracebridge. |
| 4 | { | ONTARIO NORTH—Rev. L. W. Hill, B.A., Port
Perry. |
| | | SIMCOE NORTH—J. B. Horrell, Midland. |
| 5 | { | GREY EAST—Rev. J. L. Simpson, Thornbury. |
| | | SIMCOE CENTRAL—Wm. Fryer, Collingwood. |
| 6 | { | SIMCOE SOUTH—Angus Smith, Beeton. |
| | | DUFFERIN—Rev. J. J. Redditt, Shelburne. |
| 7 | { | HALTON—Rev. J. W. Rae, Acton. |
| | | PEEL—T. W. Duggan, Brampton. |
| 8 | { | WELLINGTON—Rev. L. W. Thom, Arthur. |

CENTRAL EXECUTIVE COMMITTEE, TORONTO.

Who are also members of the General Executive Committee.

J. J. MACLAREN, LL.D., Q.C., *Chairman.*

Rev. John Potts, D.D.

Rev. H. M. Parsons, D.D.

Rev. W. A. Hunter, M.A.

Rev. W. J. Maxwell.

Rev. Dr. Hooper.

James McNab.

John A. Paterson, M.A.

George Anderson.

Wm. L. Hamilton.

Edward Martin.

C. J. Atkinson.

Mrs. H. Meldrum.

Mrs. T. L. P. Laine.

Miss C. Lawson.

Alfred Day.

J. J. Woodhouse.

And officers of the Association resident in Toronto.

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| 4 | { | WATERLOO—R. T. Williams, Galt. |
| | | WENTWORTH NORTH—Rev. C. R. Morrow,
Copetown. |
| 5 | { | GUELPH—Rev. R. J. M. Glassford, B.A.,
Guelph. |
| | | HALDIMAND—Rev. T. Albert Moore, Dunn-
ville. |
| 6 | { | LINCOLN—Rev. Henry M. Hall, St. Cath-
arines. |
| | | WENTWORTH SOUTH—Rev. Wray R. Smith,
Stony Creek. |
| 7 | { | WELLAND—J. L. Lundy, Niagara Falls. |
| | | HAMILTON—William Givin, Hamilton. |
| 8 | { | ST. CATHARINES—Miss Bella Cunningham,
St. Catharines. |

Western Ontario.

- | | | |
|---|---|--|
| 1 | { | BRANT—Henry Cox, Burford. |
| | | ELGIN EAST—Rev. R. D. Hamilton, Port
Stanley. |
| 2 | { | NORFOLK—A. J. Donly, Simcoe. |
| | | OXFORD—Rev. R. J. Elliott, Woodstock. |
| 3 | { | BRANTFORD—Miss S. Brown, Brantford. |
| | | ST. THOMAS—W. H. Murch, St. Thomas. |
| 4 | { | BRUCE WEST—Rev. J. L. Murray, M.A.,
Kincardine. |
| | | HURON—W. M. Gray, Seaforth. |
| 5 | { | PERTH—Isaac Hord, Mitchell. |
| | | STRATFORD—Rev. G. F. Salton, Stratford. |
| 6 | { | LAMBTON—Miss F. Rawlings, Forest. |
| | | MIDDLESEX—A. Loudon, Parkhill. |
| 7 | { | LONDON—F. Daly, B.A., London. |
| | | ELGIN WEST—Rev. T. Wilson, Dutton. |
| 8 | { | ESSEX—Rev. John Henderson, South
Woodslee. |
| | | KENT—Warren Morton, Chatham. |

Northern Ontario.

- | | | |
|---|---|---|
| 1 | { | RAINY RIVER—J. Foy, Rat Portage. |
| | | THUNDER BAY—Rev. John MacLean, Ph.D.,
Port Arthur. |
| 2 | { | ALGOMA—Rev. J. L. Robertson, M.A.,
Thessalon. |
| | | MANITOULIN—Rev. G. McLennan, Gore Bay. |
| 3 | { | NIPISSING—Rev. D. L. McKechnie, Mattawa. |
| | | PARRY SOUND E.—J. Edgar, Sundridge. |
| 4 | { | PARRY SOUND W.—Thomas Young, Parry
Sound. |
| | | BRUCE N.—Rev. Jabez Wass, Southampton. |
| 5 | { | BRUCE E.—James Warren, Walkerton. |
| | | GREY N.—Rev. W. E. Norton, Owen Sound. |
| 6 | { | GREY S.—N. W. Campbell, Durham. |

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HISTORICAL LIST OF PROVINCIAL S. S. CONVENTIONS.

PLACE.	PRESIDENT.	DATE.
1. Kingston	Hon. James Ferrier, Montreal (deceased) .	Feb. 11, 12, 13, 1857.
2. Hamilton	Rev. W. Ormiston, D.D.	Sept. 5, 6, 7, 1865.
3. Montreal	Sir J. W. Dawson, LL.D., F.R.S., F.G.S.	" 4, 5, 6, 1866.
4. Toronto	Rev. F. H. Marling	Oct. 8, 9, 10, 1867.
5. St. Catharines ..	D. W. Beadle, B.A.	" 6, 7, 8, 1868.
6. Belleville	Hon. Billa Flint	" 12, 13, 14, 1869.
7. Galt	Hon. James Young	" 11, 12, 13, 1870.
8. London	Alfred Rowland	" 10, 11, 12, 1871.
9. Montreal	Rt. Rev. Bishop Bond	" 15, 16, 17, 1872.
10. Toronto	Daniel McLean	" 21, 22, 23, 1873.
11. Brantford	Judge Jones	" 13, 14, 15, 1874.
12. Hamilton	William Edgar	" 12, 13, 14, 1875.
13. Belleville	William Johnson	" 10, 11, 12, 1876.
14. Guelph	Ed. W. McGuire, M.D. (deceased)	" 9, 10, 11, 1877.
15. Peterboro'	J. Frith Jeffers, M.A.	" 8, 9, 10, 1878.
16. Toronto	Hon. S. H. Blake, Q.C.	" 7, 8, 9, 1879.
17. Brampton	J. W. Beynon, Q.C.	" 24, 25, 26, 1882.*
18. Cobourg	D. C. McHenry, M.A. (deceased)	" 23, 24, 25, 1883.
19. Brockville	John M. Gill	" 21, 22, 23, 1884.
20. Stratford	J. J. Crabbe	" 20, 21, 22, 1885.
21. Hamilton	George Rutherford	" 26, 27, 28, 1886.
22. London	William Bowman	" 25, 26, 27, 1887.
23. Kingston	Abraham Shaw	" 16, 17, 18, 1888.
24. Toronto	J. K. Macdonald	" 22, 23, 24, 1889.
25. Brantford	W. N. Hossie	" 28, 29, 30, 1890.
26. Ottawa	Alex. Mutchmor	" 27, 28, 29, 1891.
27. Guelph	James A. McCrea	" 25, 26, 27, 1892.
28. Toronto	R. J. Score	" 24, 25, 26, 1893.

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

= Programme =

(As published with the call to the Convention—Circular 296.)

TUESDAY MORNING, OCTOBER 24th, 1893.

- 10.00.—Meeting of the General Executive Committee to receive Reports from the Central Executive Committee, General Secretary and Treasurer.

TUESDAY AFTERNOON.

- 2.30.—Devotional Service, conducted by REV. W. J. MAXWELL, Pastor of the Church.
Special Supplication for Spiritual Power on the Convention and on the General Work of the Association.
Appointment of Nominating Committee.
Reports from County and City Associations.
- 4.30.—“The Sabbath School Teacher between Sabbaths.” WM. REYNOLDS, Pecria, Ill., General Superintendent of Organization, International Sabbath School Convention.
Report of Nominating Committee.
General Business.

TUESDAY EVENING.

- 7.45.—Prayer and Praise.
- 8.15.—Introduction of President-elect.
- 8.30.—Greeting of Delegates.
- 8.45.—“Christ-Life in the Teacher the best of all Qualifications.” REV. RURAL DEAN WADE, Hamilton.
- 9.15.—“The Primary Class; The Children’s Portion of Biblical Truth. How to Prepare and How to Impart it.” MISS ANNIE S. HARLOW, Lowell, Mass.
Collection and Closing Exercises.

WEDNESDAY MORNING, OCTOBER 25th.

- 9.30.—Devotional Service.
- 10.00.—Presentation of Reports of the Executive Committee, the General Secretary and the Treasurer.
Appointment of Special Committee on the above Reports.
- 11.00.—“Committee of the Whole.” WM. REYNOLDS, Chairman.
Discussion of Methods—
Grading Sunday Schools.
Pastors Aiding the School.
The Ideal Superintendent.
Supplemental Lessons.
Securing Efficient Teachers.
Retention of Scholars.
Convention Resumed and Closing Exercises.

WEDNESDAY AFTERNOON.

- 2.00.—Devotional Service.
 2.30.—Reception of Visiting Brethren from Other Fields.
 3.00.—A Model Teachers' Meeting, based on next Sabbath's Lesson. REV.
 PROF. H. M. HAMILL, Superintendent of Normal Department,
 Illinois State Sabbath School Association.
 4.00.—"Mission Work." Reports from North and North-Western Ontario.
 4.30.—"Primary Methods." MISS ANNIE S. HARLOW.

WEDNESDAY EVENING.

- 7.45.—Praise and Prayer.
 8.15.—Christ-Life in the Scholar; how may it be fostered and how mani-
 fested?" REV. J. K. SMITH, D.D., Port Hope.
 Instances of such manifestations narrated by delegates.
 9.00.—"The Child we Teach." MISS ANNIE S. HARLOW.
 9.30.—Reports of "International" and "World's" Conventions.
 "International," REV. WRAY R. SMITH, Stony Creek.
 "World's," REV. JOHN POTTS, D.D., Victoria University.
 Collection and Closing Exercises.

THURSDAY MORNING, OCTOBER 26th.

- 9.30.—Devotional Service.
 10.00.—Reports of Committees.
 Special Committee—on Reports of the Executive Committee, Gen-
 eral Secretary and Treasurer.
 Business Committee.
 11.30.—"Home Classes Department of the Sabbath School." REV. G. B. F.
 HALLOCK, Rochester, New York.

THURSDAY AFTERNOON.

- 2.00.—Devotional Service.
 2.30.—"Methods of Christ in Apostolic Training." REV. PROF. WELTON,
 D.D., McMaster University, Toronto.
 Discussion.
 3.00.—A Training Lesson—"The Sunday School Teacher." REV. PROF.
 HAMILL.
 4.00.—Question Drawer. W. REYNOLDS.
 Unfinished Business.

THURSDAY EVENING.

- 7.30.—Praise and Prayer Service.
 7.45.—"Better Bible Study." REV. PROF. HAMILL.
 8.30.—"The Crisis of Missions—a Problem for the Home and the Sabbath
 School." REV. R. P. MCKAY, B.A., Secretary of Foreign Missions,
 Presbyterian Church in Canada.
 Address. REV. WM. BRIGGS, D.D., Toronto.
 Address. "The Baptism of the Spirit for Work." HON. S. H. BLAKE,
 Q. C.
 Collection and Closing Exercises.

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R E P O R T

OF THE

TWENTY-EIGHTH PROVINCIAL

Sabbath School Convention.

TORONTO, ONT., TUESDAY *24th October, 1893.*

THE TWENTY-EIGHTH ANNUAL CONVENTION of this Association was held in the **ELM STREET METHODIST CHURCH, TORONTO**, on Tuesday, Wednesday and Thursday, the 24th, 25th and 26th October, 1893.

The first session was opened at 2.30 on Tuesday afternoon with devotional services, conducted by Rev. W. J. Maxwell, pastor of the church.

After singing, and reading of the 19th Psalm by Rev. Mr. Maxwell, and prayer by Rev. Dr. Williams, the President, Mr. JAMES A. McCREA, said: The first duty that I have to perform is to appoint a Nominating Committee. I beg leave to nominate: Revs. J. L. Robertson, M.A., Thessalon; J. H. Robinson, Simcoe; J. B. Wass, Southampton; John McEwen, Lakefield; Orr Bennett, Russell; R. J. M. Glassford, B.A., Guelph; Messrs. H. C. McMullen, B.A., Picton; P. C. Trebilcock, Bowmanville; A. L. Morden, Q.C., Napanee; G. R. Putnam, Merrickville; George Anderson, Toronto; A. Loudon, Parkhill; J. Frith Jeffers, M.A., Toronto, and Alfred Day, General Secretary.

The duty of this committee will be to nominate a President, two Minute Secretaries and a Business Committee. What is your pleasure with regard to this committee?

Rev. MUNGO FRASER, D.D., of Hamilton, moved that the Committee be appointed. Seconded and carried.

Hymn No. 95, "He Leadeth Me," was then sung.

The PRESIDENT—Now we come to what really should be the most interesting part of our programme, in which you will all have an opportunity of saying something if you will. We will now hear

reports from County and City Associations. I am going to ask that speakers be brief and to the point, and that you do not keep us waiting. I will mention the name of the county, and if some one does not respond at once we will go on to the next. We want the delegates to be good enough to give their names.

Dundas.—Rev. A. GRAHAM—We have very much to be thankful for in our county, not only in statistical ways but in spiritual growth. We found at our last County Convention a deeper spiritual tone than in a good many years. A great many have been brought into the Church; a spirit of missions has been abroad, a wave of temperance has swept through, and a number of new schools are reported.

Glengarry, Prescott.—Unreported

Russell.—Mr. DAY—Rev. Mr. Bennett has gone out.

The PRESIDENT—Will you report for him?

Mr. DAY—I do not know the condition of matters there.

Stormont, Carleton, Grenville, Lanark, Leeds, Renfrew, Frontenac.—Unreported.

North Hastings.—Rev. JAMES MACFARLANE—We have had a good deal to encourage us. There is much more life than formerly. We found a great deal of interest last year in Normal Class work; we are pushing that very heartily, and our success is cheering.

South Hastings.—Unreported.

Lennox.—A. L. MORDEN, Q.C. (Napanee)—Very much encouragement may be found in the study of Sunday School work in this county since its organization as a county. Twenty municipalities are now fairly well organized. The county, as a county, has had four conventions. Several municipalities have had their conventions, and the number of local municipalities that have independent conventions is increasing. Spiritually the work is unusually encouraging. Very much comfort and encouragement could be found in Sunday School work generally throughout the county, as well in country places as in town. The statistics will, I am sure, bear out the expectation that the past year was a singularly profitable one in spiritual work, particularly in Sunday Schools. The number of scholars who are members of the Church, and the numbers who have been brought into the Church during the past twelve months are exceedingly encouraging. The Counties of Lennox and Addington come to this convention full of hope and expectation for great things in the future.

The PRESIDENT—You report for both?

Mr. MORDEN—Lennox and Addington, municipally, are one county. This is a matter of history that the people of this province, as a rule, do not seem to know.

Mr. DAY—May I be permitted to say, however, that Addington has itself organized into an Association within the past few days.

Prince Edward, Belleville, Kingston, Durham.—Unreported.

West Durham.—C. J. THORNTON (Orono)—The seventh convention held last week, was the best that has ever been held in the county.

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Increased interest has been manifested ever since the county has been organized. Last summer, three townships in the county were organized. One new school was started in the county during the past year. The county is well supplied with schools from one end to the other. The interest is greater than ever before, and in every respect the work is most encouraging.

Haliburton.—A. LAWRENCE (Missionary, Minden)—Although only three months in the work as Sunday School Missionary, we have had ample encouragement in connection with our Sunday Schools. A new school has been started in our midst, which has increased to the number of eighty pupils. Being a very rough country, I am sure we have every reason to be thankful to God for the work that has been done during the past three months.

Peterboro'.—Dr. W. T. HARRISON (Keene)—There is a large increase of work all along the line, and in connection with it we have now accomplished that which we have been laboring for for a few years—to get the whole county organized. We have succeeded with the exception of two townships, which contain no particular element of Protestant population. Outside of that, we are all organized; more than that, the town of Peterboro' is now organized into a City Association. Some of our townships have taken up Normal and Institute work independent of the county work, and are having regular Institute work throughout the whole municipality every three months. During the next three months it will be begun at one township and end at the other, having an Institute at each township in the municipality. There are many encouragements; many new schools have been opened. We sent a missionary out to the rocky territory in the back townships, and put that work into the shape of a district, full of enthusiasm, and they are accomplishing good work. We are prepared to come to this convention and advance our contribution towards the Provincial. (Hear, hear.)

Central Ontario, Ontario South, Ontario East.—Unreported.

East York.—J. T. STEWART (Agincourt)—The Sabbath School organization in East York is pretty well advanced. All the townships are organized. Every Sabbath School is in touch with the township, the township with the county, and the county with the Provincial. Institute work has been organized also. Rev. John McEwen held classes at three different points, which were fairly well attended, and at some points class work has been commenced, at others it will, I think, be commenced soon.

North York, West York, Toronto.—Unreported.

The PRESIDENT—No one to speak for Toronto?

DELEGATE—It speaks for itself. (Laughter.)

The PRESIDENT—Just for a little change we will sing No. 128, "Precious Promise God has given."

Muskoka.—Rev. E. S. ROWE (Bracebridge)—The District of Muskoka has been organized into a county organization for three years,

and is now entering upon its fourth year. We will ask the indulgence of the Convention for some statistics in reference to this district, as it is one of peculiar interest to this convention—a kind of a ward of the Convention—and it is right that the figures concerning it should be given. We have a total of 2,500 scholars attending school in the District of Muskoka. There are seventy-four schools in the District. Probably now, at the time of making this statement, the number is being increased. We think the interest shown in Sabbath School work, as manifested by the results produced in Muskoka, is as great as in any other part of the Province. That is speaking, perhaps, plainly, but we think it necessary. We do not think that the Sabbath School work and interest manifested in Muskoka have been fairly represented, and we think it is only right to state that in that district, there are men and women working under circumstances of the greatest disadvantage, and yet working earnestly and intelligently in this connection. During the past year there have been a number of conversions. The temperance sentiment is increasing; a desire for prohibition and a disposition towards total abstinence have increased, and this work has been largely accomplished in the Sabbath Schools. I speak from experience, after having spent some years in that district. I think it will be safe to say that there are not nine preaching places in the District where there are not Sabbath Schools, and there are many Sabbath Schools held in homes and schoolhouses where there are not preaching appointments, and the work has increased in interest during the year. The last convention was one of great interest. It has been proposed to take up Institute work, and it is hoped that Institutes will be held there during the season upon which we are entering. It is proposed to organize townships as soon as that is practicable, or to organize them in groups. (Hear, hear.)

Ontario.—Unreported.

Simcoe.—Unreported.

Grey.—C. R. SING (Meaford)—We have an organization of Sunday Schools in St. Vincent and Meaford, some ten or fifteen schools, which are progressing very well. I visited the whole of them throughout that district, and we propose very shortly having the county organized. I know there has been a good work done. I know that the temperance sentiment is very strong in our schools, and that good work is being done in that direction.

South Simcoe.—Rev. J. A. ROSS—We have in connection with that part of Simcoe a Sabbath School Association, which meets twice annually, once in summer, and once in winter. It has been three years in existence, and is doing good work. It includes, not only the southern parts of the county, but other townships. We have had excellent conventions. We have not touched such work as temperance work specially, though we hope at our next convention, which will be held in December, to do so with a view of organizing ourselves properly in connection with the coming vote on the plebiscite.

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Dufferin.—Unreported.

Halton.—Rev. J. W. RAE (Acton)—Halton is one of the counties that have taken a leading place in this work. We have more enthusiastic Sabbath School workers to the acre in Halton than you can find anywhere else in the Province. (Hear, hear, and laughter.) It is a small county. There was a time when temperance matters were being agitated, and Halton took the lead and set the pace for the rest of the Province; and I believe that the Sabbath School with us there and the enthusiasm that prevails will help us to give a good record of ourselves when we come to deal with the question of the plebiscite. In that matter it might be well for you to keep your eye on Halton. (Laughter.) This year, without having made any special effort to accomplish it, we were surprised when the Provincial Christian Endeavor Union met in St. Catharines, to know that we had won the banner for the county. That is due largely to the fact that Sabbath School work has been so well prosecuted in our county, which is well organized. We lay great emphasis on the effect of enthusiasm, such as may be aroused by conventions and kept before the Sabbath Schools of the county through the reports which are sent to them, by enlisting the sympathy of the members of the Church with us. I believe there is no work in which we may engage that is more likely to tell in the line of moral reform, in the upbuilding of the Churches, than Sabbath School work. We rejoice in the fact that Halton has been able to hold her place as the banner county, and we pray that the blessing of God resting on the machinery we have, and which is comparatively perfect, may help us, in the time to come, to do better than we have done in the past—for we may improve as well as the rest.

Peel.—Rev. W. K. HAGER (Caledon)—Peel is fully organized. We have four townships. Halton may be first, or one of the first, but possibly Peel is the first. We have had very much enthusiasm and instruction gathered from Mr. Day and the Rev. J. W. Rae, and though we have no need of organizing more schools, we have instituted Normal work, and have, in at least two municipalities, classes which meet monthly for Normal work. In three of the townships I believe there are Normal instructors or organizers. We are, possibly, the first county that has a Normal instructor as a county officer. We have been looking after the morals of the children as well as their training in the Bible and Bible truth. The greater majority of them are pledged to temperance. The triple pledge is used as the pledge of the county, and 157 conversions during the past year speak of the spiritual well-being of the school. Mission work is not forgotten. Over \$300 was raised by the schools, and when you consider that Peel is a very small county, you will see that we have not been neglectful of these things, and we have been told, and are very proud of it, that possibly we are ahead of most counties in the matter of looking after that which must needs be looked after—that the children should know the truth. We get it from the Bible, and have it

thoroughly taught in teachers' meetings and Normal Classes and Institutes, in all of which we are thoroughly organized.

Wellington.—Rev. L. W. THOM (Arthur)—I can say that our county is well organized, and the townships are organized into associations of their own. In regard to finance, we consider ourselves the missionary county. The schools are supported by their Churches, and by collections and entertainments. \$1,090 was given to missions, and \$2,095 used for school purposes. Progress is a marked feature. Last year we received only 76 reports, this year we have received over 100. There is a larger proportion of scholars; there is an increase in the number of meetings of teachers to study the lesson; an increase in the number of schools kept open during the winter months; also an increase in the money given to missions. We promised \$50 this year, and gave an additional \$50 to the Provincial Association. We tried at our last convention to have Normal Classes conducted throughout our county, but the Convention was not favorable to it, and instead of spending our money for a Normal teacher, we gave the money to the Provincial Association, hoping that they would in some way help us a little and send us someone who understood Normal Class work, and give us the help in that way. They failed to do it, but we are looking for it this year and expect it, and may be kinder to them than we promised if they will give us some help in our Normal Class work.

Waterloo.—Rev. G. RICHARDSON (Berlin)—Our county is fairly well organized. There is a large number of the young people united with the Church. The spiritual life of the schools is, I think, higher and better than ever before. There is a growing temperance sentiment in our county, which, in the past, probably has not been rated the highest. I think this is largely owing to faithful work in the Sunday Schools, as well as in the pulpits of the county. Financially, I believe we are square with the Provincial Association, and hope to do our share this year.

Wentworth.—Rev. C. R. MORROW (Copetown)—Unfortunately, through circumstances over which I had no control, I was not able to be at the Convention last winter, and I do not know so very much about the work. We are not as well organized in the western part of the county, where I am, as we ought to be, but I am hoping that we shall do better soon.

The PRESIDENT—The gentleman to speak for Guelph is not here, but the influence of the Convention that was held there last year is still living.

Haldimand—Rev. T. A. MOORE (Dunnville)—Our county is organized as a county, and in local districts. We had our last County Convention a week ago. It was one of the most enthusiastic and blessed conventions that it ever was my privilege to attend. It was held seven miles from a railway station, but the friends sent teams and brought out about one hundred delegates. I believe we

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can almost equal Halton; I believe we can almost creep up to Peel. At our convention we endeavored to catch the thought, and give it to every member of our convention—the motto that was displayed and emphasized at the St. Louis International Convention, "All the Church in the Sunday School, and all the Sunday School in the Church." (Hear, hear.) We are trying to learn that the Sunday School is not for the children alone, but for their fathers and mothers, and we are aiming to bring into every school the whole of every family. In our convention, steps were taken for the organization of Normal work, and a committee appointed for its prosecution throughout the county. A Normal Superintendent was appointed, and steps are now being taken to hold a series of Normal Institutes, that will be followed, I believe, with regular sessions of Institute work in various centres of the county. There were goodly reports in regard to the conversion of scholars. In the rig in which I rode to that convention, in the seat behind me, were two ladies, who were talking. One lady confided to the other that every scholar in her class had given her heart to God, and the other said, "I am so glad; every one of my boys is a Christian, too;" and they sat and talked about it. That spirit seemed to pervade our convention. We felt that it was our duty to lead the soul of every scholar of every class to Jesus Christ. We took a step in advance in the matter of supporting the work of the Provincial Association, and have succeeded in raising the contribution to \$50; paid up as in the past. No deficits there.

Lincoln—Rev. G. A. MITCHELL, B.A. (St. Catharines)—Every township in this old county is organized, and they are each doing a good work. St. Catharines, also, is thoroughly organized, and will report specially, I suppose. Results of Sunday School work in that old county are shown in the temperance sentiment which has been growing in the children and young people, and which will prove, I trust, of great advantage on the first day of the coming January. Sunday School work is also shown in a remarkable way in connection with the large number of Young People's societies organized in connection with all the churches—almost every church in the whole county. The late convention in St. Catharines in connection with the Christian Endeavor Societies showed that a large increase of interest has been manifested in connection with religious work, especially throughout that section, and the result has been that in connection with revivals in a number of churches throughout the county, the chief number of conversions has been from the Sabbath School and traceable largely to the instruction afforded and the effort made for their culture on the part of the Church.

Hamilton.—Unreported.

St. Catharines.—Mrs. F. A. WALKER—I am a delegate from the Local Union, but did not know that I was expected to give any report. We were organized three years ago, I believe, by Rev. J. W. Rae and the Provincial Secretary, and since that we have had an

organization established and are trying to keep it intact. We have under our control a Normal Class and union teachers' meeting weekly. We cannot report the best of success; indeed, I think that during this last year, with regard to our class, we have fallen off in numbers. The work was taken up by one of our city ministers, whose hands are full of work in connection with his own church. It seems to me we need an instructor appointed to keep up our Normal work.

The PRESIDENT—I am glad Mrs. Walker has broken the ice for the ladies. Let us hear from some more of them; you do not need to be appointed, you know.

Brant.—W. N. HOSSIE (Brantford)—Brant was organized in 1870. The population of the county is 35,000. It has now 113 schools, seven local associations, each of which has held its annual convention. We have one primary union, the first organized in Ontario, which holds meetings monthly. We have 1,218 officers and teachers, 10,372 pupils; average attendance, 7,441; added to the Church membership from the schools, during the year, over 400, and nearly 2,000 pupils are members of the Church. Brant has never failed to hold its annual convention for twenty-four years. The last was held in Brantford on the 2nd and 3rd of March. The attendance was small for a city, but the programme was excellent and well carried out. We were favored with the presence and instructive assistance of our General Secretary, Mr. Day, whose presence was highly appreciated. The County Convention voted \$80 to the Provincial Association, and forwarded that sum before the financial year closed. We again claim the banner rank for Brant.

The PRESIDENT—I hope it won't be long before we are all banner counties. (Laughter.)

Elgin.—Unreported.

Norfolk.—A. J. DONLY (Simcoe)—Norfolk County was organized in 1888, and all the townships were organized the same year. We have continued to hold our conventions regularly since that time. This year we held them in January and June. The total attendance at our conventions was over 3,000. We are in advance of all previous years since our organization. There are 96 schools in the county, each one of which is reported. We have 7,240 scholars in attendance, of whom 1,735 are members of the Church. We have added to the Church the past year 446. Out of the 96 schools, 87 use the International Lessons. We have contributed to the provincial funds, \$71. We instituted Normal work two years ago, and it has been carried on regularly and successfully since. We hold our meetings every two weeks. All the schools in our county have been visited officially the past year, by the officers of the Township Association. (Hear, hear.) With regard to the percentage of attendance as compared with the school population, we stand very favorably. Our entire school population in Norfolk is 9,137. The total attendance

of the public school population is 80 4-10 per cent ; attendance in the Sunday School is 89 4-10 per cent. The percentage to the total attendance in the public, and high, and separate schools, averages 56 per cent. Ours averages 69 4-10 per cent, that is, the separate school average is 40 ; public school, 45 ; high school, 56, and the Sunday School, 69 4-10.

Oxford.—Rev. R. J. ELLIOTT (Woodstock)—I was hoping that the President of our county would be present, but I think he is not. Our report is very similar to the excellent reports that you have heard from many of the counties. The county is thoroughly organized, township and county conventions being held. In one or two instances two townships have united and held a united convention. We are taking a leading part in the temperance work. The reports at our last convention indicated a spiritual tone that was very helpful and hopeful.

Brantford.—W. N. HOSSIE—The City of Brantford was organized in 1876. It has now a population of 15,000, 25 Sunday Schools, 467 officers and teachers, 4,409 pupils. Besides these there are religious classes held in the Ladies' College and two other institutions, whose aggregate attendance is over 300, which is only one-third of the population of the city under religious instruction. The number of pupils received into Church membership from the ranks of the schools, as near as may be, exceeded 300 during the year, and the total Church membership of pupils is over 1,500. Reports have been received from sixteen schools, nine remaining silent, notwithstanding repeated applications for their reports. Our rule or condition for local banner rank is that every school be visited at least once a year and reported, besides an annual convention held. No visitation was attempted last year, but better things are promised this year. Our city contribution to the Provincial Sabbath School work has always gone with the county donation, but last year our moiety was \$26.30 only, while this year it should be considerably increased. We are conscious of the following needs, and are striving to attain them: A Normal Class in every school ; Normal Institute held at least once a year in the city ; Home Class Department for the benefit of those who cannot attend the Church schools ; house to house visitation to invite to the Church and Sabbath Schools ; and a Sabbath School periodical, either local or provincial. I may say both for Brantford and the County of Brant that, while the Associations are not taking hold of the temperance question, we are all alive as to which way we are going to vote on the 1st of January, and "Yes" will be the record.

St. Thomas, Bruce, Huron, Perth, Stratford.—Unreported.

Lambton.—Rev. J. CAMPBELL TIBB, B.D.—About three years ago we had a divorce, on reasonable grounds, from Middlesex. We did not quarrel, but we agreed that it was better to part, and the authorities granted us a divorce on those grounds, and so we organized separately in Lambton. We had 126 schools reported when we

started—we have now 154; 1,170 teachers reported then—1,250 now; 8,000 scholars then—10,860 now. We have Church members, I presume those added last year, 400, and we gave \$600 for missions. We have two district associations, and I claim for the Oil County, at least, the best district associations in the world. They are as large as any of our county associations, and they are so enthusiastic that the whole of the schools are closed around where their meetings are being held, and they come pell-mell together, and have a day and a half. In Forest last year they wanted it extended and held for three days. Enthusiasm knows no bounds. At our convention this year in Thedford, we had an attendance of 500 the first night, and 700 the second night. We contributed \$40 to the Provincial Association, and we had the pleasure of handing it in, not for last year, but for this year, and we are paid up to 1894; and, moreover, we had one of the best nights in temperance we have ever had in our Sunday School Association. You know we have always scored, in every contest for temperance, at the top; we passed the Dunkin Act; we passed the Scott Act twice, and now we are going to roll up 4,000 majority for prohibition, and the Sabbath School is at the top. (Hear, hear and applause.)

Middlesex, Elgin West, London, Essex, Kent, Northern Ontario, Rainy River.—Unreported.

Thunder Bay.—Rev. Dr. MACLEAN—I understand there is to be, to-morrow afternoon, a time appointed for mission reports from Thunder Bay District. I will, therefore, defer my report until that time.

Algoma.—Rev. W. T. HICKS (Sault Ste. Marie)—I have but a short report to make of the new Ontario. We were favored with a visit from the Secretary of the Association some time in September. A convention was arranged at Sault Ste. Marie and other conventions in the District, and shortly afterwards, because of a previous arrangement, we held an International Convention at the Town of Sault Ste. Marie, joining with our American cousins, and having a convention extending over parts of three days. A very deep interest was stirred up both on our side of the line and the other side, and arrangements were made for the continuance of such a united service. On account of the International Convention our Algoma District Convention was just a formal matter for the appointment of officers and other business, and it was decided to send at least three delegates down to this convention, and they are here in attendance. (Hear, hear.) The Convention was very thankful to the friends of the older parts of the Province for old clothes which they were kind enough to send up there in the past, and for their worn-out Sunday School libraries, and thankful for the missionary work which has been done over Algoma. We have a notion now that because of the richness of our soil, the richness of our milk—proved to have been the richest in the Province—the richness of our mines, and the richness of our hope and faith, that we can stand a little on our own feet (hear, hear), and

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we are authorized as delegates for the first time to promise \$25 at least next year to the funds of the Association. (Applause.) Thankful for past favors we hope to make some return in days that are to be. We are trying to thoroughly organize. An arrangement was made at our District Meeting to organize sub-conventions. We, of course, are not a county, we are only a district, and they are not township organizations, but we have arranged to provide for organizations throughout the whole district. Two of the brethren have been appointed to attend this convention, and are now present. They have been doing some missionary work, and I think, because of the fact that we cover in Algoma as much territory as the rest of Ontario put together, it will be more than right to hear from these brethren if you so desire. I refer to Rev. G. W. Robinson, of Echo Bay, and Rev. J. L. Robertson, M.A., of Thessalon. These brethren can speak as to the work they have done, as missionaries, in that part of the Province.

The PRESIDENT—I suppose these brethren will have an opportunity to speak to-morrow afternoon. I think it is arranged in that way.

Manitoulin, Nipissing, Parry Sound East.—Unreported.

Parry Sound West.—D. W. Ross (Parry Harbor)—A good deal of reference has been made here to the temperance sentiment throughout the different districts, but I think that Parry Sound can fairly claim that it is the banner temperance town of the Province. (Hear, hear.) There is no license granted to any hotel in our town. We have a good Sabbath School Association in Parry Sound West, and the Convention, held a week ago yesterday, was one of the most successful that has ever been held in our district. The deep interest taken in Sabbath School work is very encouraging, and the deep interest that pervades the Sabbath School work of the District is something that we are viewing with a great deal of hope. Anything more in regard to mission work in Parry Sound, I will defer until to-morrow afternoon.

North Bruce, East Bruce, North Grey, South Grey.—Unreported.

The PRESIDENT—That brings us to the end of our list. If any of you have missed your chance it is not my fault. Hymn No. 140, "All hail the power of Jesus' Name," was then sung.

THE SABBATH SCHOOL TEACHER BETWEEN SABBATHS.

The PRESIDENT—I have very great pleasure now in introducing to you an old friend of the Sabbath School workers of Ontario. I suppose there is hardly a Sabbath School teacher in Ontario, but has either seen or heard of Mr. Reynolds; his name is a household word among Sabbath School teachers. In talking about our coming convention to a great many people I have come in contact with, they asked, "Will Mr. Reynolds be there?" and when I said he would, they said, "Well, I am going." Will Mr. Reynolds kindly come on the platform, and we will receive him standing.

Mr. WILLIAM REYNOLDS, of Peoria, Ill., General Superintendent

of Organization, International Sabbath School Convention, was received with applause. He said: I am always glad to come into this, God's, country. I left Chicago yesterday. (Laughter.) When I received an invitation to attend this convention, I looked over your programme and said, "No, it is not best for me to go. You have got enough of workers there from outside of Ontario, together with the splendid corps of workers which you have in Ontario; you do not want any more from outside." They wrote me back immediately, "We do not consider you outside, we consider you one of us"; so I said, "I will come," and I am very glad to be considered one of the workers of this great province. We have been very much interested in you, my friends, particularly in this city. This is a phenomenal city; it stands alone. A city of the population this has, in its Sabbath observance it has not got its equal in the world, on this continent or any other (hear, hear, and applause), and so when we were told in Chicago, a short time ago, that there was an effort being made by a lot of imported Americans, I believe (laughter), to break down your Sabbath laws, and that you were going to vote upon it, I tell you our hearts went up in prayer to God for you, and the day before and during the day of the election we held prayer-meetings there. There was a prayer-meeting held in the Model Sabbath Building, and earnest prayers went up to God that you might maintain and sustain your position as a Sabbath-observing city, and I am so glad to be here to mingle my congratulations with yours that victory has been attained, and I hope to God that you will hold the fort. (Hear, hear.) Let us have one city, at all events, as a model to point to, a large city and yet one that honors God in the observance of the Sabbath. I tell you we have had a great uplifting all over this country. Nothing that has ever occurred on this continent has produced such a sensation and conviction of the power of the Christian sentiment of this country, as the forced closing of the gates of the Fair by the public sentiment of this country. Of course, they are open, but they are open because they could not be closed. Those men threw them open, and then when they got them open and found it was a mistake, they tried to close them. It was a kind of a boomerang that came around and struck them again; they sent it out to hit somebody else, but it came around and hit them. They would have closed them if they could have done so, and they have been amazed, and the country has been perfectly amazed at the sentiment there has been aroused in the United States, and the manner in which the people have treated the Fair. It would have been a financial failure if the managers had not taken the action they did, but just as soon as they took that action the people then immediately came, and they have made it a success, and I believe to-day the Sabbath School in the United States stands high, and the Christian sentiment of that nation is more respected to-day than it has ever been in the history of that land. (Applause.)

I have heard men, that are by no means godly men, express them-

selves in utter amazement at the sentiment. Chicago, although she is a wicked city, has had an immense amount of religious enthusiasm injected into her the last six months. I have been right on the borders of that Fair, right at the gate for the last six months, and have not seen half a dozen drunken men; I have not seen a fight or disturbance of any kind; I have not heard an oath since I have been down there amongst the thousands and millions of people that go to the Fair. It shows the class of people that go there and where they come from, and I tell you we look back to the Sunday School as having a large part in the formation of the public sentiment which has been illustrated at that Fair. One of the leading officers connected with the police force told me that neither he nor his men had made a single arrest on the grounds of that Fair or adjacent to it. That is marvellous. Then the most magnificent crusade the world has ever seen has been carried forward by Mr. Moody. He has skimmed this land—he has skimmed the world, you may say—and taken the cream and imported it into Chicago—not all of it, but a large quantity of it; he has had the very best evangelists to be had in this country or Europe. Last Sunday he had over 75,000 people at his meetings. Think of that. And although the people went to see the Fair not only on Sabbath but on week-days, Mr. Moody has had twenty places open every day and night, and they have been filled; and I believe that, under God, he has done a work such as he has never done in his life before. He has touched more people than he has ever touched before, and they are going home quickened; and, I believe, this winter we are going to see the result of it. These are grounds for sincere congratulation, and I believe that Sabbath School workers have had a most important part in this work, and we should be encouraged in it.

Then, again, take that International Convention. We proposed having it at St. Louis, aside from where the great attractions were—in Chicago, for at that time was going on this Parliament of Religions, as well as Mr. Moody's meetings and the Fair—this great combination. We felt we made a mistake, but we had made no mistake. We went off into that quiet place, and there we could sit down just as Christ took His disciples apart awhile, and we could consult and pray. We had a splendid convention, one of the best, I think, we ever had, and it was a great uplifting to us there. We looked back to what we had been doing, and, I tell you, it was marvellous the reports that came up from the American nation and Canada, and the world, in regard to the work that has been done during the past year. It was seen there that we had in Canada and the United States about 150,000 Sabbath Schools—a marvellous progress in the last three years—about 1,500,000 teachers, and nearly 12,000,000 scholars. Think of it; what a great army that is; what a splendid corps of workers. The world has never seen such a marvellous array of ability as there is to-day. Never in the history of the world has God had so many friends, and active friends, and earnest friends. Although

irreligion and vice are scattering themselves as never before, still God's people are coming up to His help, and I believe, my friends, we are going to see better times, grander times. Mr. Moody said to me the other day, "I never was so encouraged in all my life;" and I suppose there is no other man who has his finger on the pulse of the world as Mr. Moody has. He has communications from every land. He said, "I never was so encouraged as I am to-day at the prospects for God." Now, these are encouraging things, but we have a mighty work to do. We find by our census in the United States we have 22,000,000 young people of school age. Now, how many of these have we under religious instruction? Well, we have less than 10,000,000 of them; so that we find that we have got 12,000,000 yet that are under no religious influences, for if they are not in the Sabbath Schools we presume they are not under religious influences. Some of them are Catholics, but, to offset those, some are over school age that are in our Sabbath Schools. We are after them, and I do not believe there is any system better adapted to carry on this work than that of the Sabbath School. Now, we are improving in this respect. We are making rapid strides. They are indeed most encouraging, and we have better schools to-day than ever we had before. No doubt to-day we are doing better work. The great desire from the United States and from this land is for better work, and, therefore, we are paying more attention to Normal Class work—how to instruct. We find that this *thing* of teaching is an art, and we have to learn it, and, therefore, we are organizing these Normal Training Classes, not only in our districts, but in our schools, so that we can make our teachers, and have abundance of them. That is a very encouraging thing, and all along the line of work we are making progress. Some things can be tabulated. We can tell how many teachers and scholars, and how many conversions there are; but some things cannot be tabulated, and one of these is the work that is being done in the direction I have mentioned, and I believe the progress on that line is fully equal to what it has been in other directions.

The subject assigned me, and on which I am requested to speak, for I have been interested in it for a long time, is not as stated in the printed programme, "The Teacher between Sabbaths." That was a mistake, possibly my mistake. The topic is, "The Scholar between Sabbaths." We find difficulties in our work, but difficulties can be overcome. While I do not thank God for difficulties along that line, I thank God for difficulties along other lines. "Blessed is he that overcometh," and I tell you difficulties all sink into nothing when we get our eyes on Jesus and on God, and realize how much greater He is than any difficulty. He has overcome tremendous difficulties in the past, and He has shown us His ability to overcome them, and we trust Him for the future. Now, when we go into the average Sabbath School of this land, we find an infant and primary class. We find that department filled and great interest taken in it. I am

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glad of this, for it is the most important class in the school. When you go along a little further in the junior class, which is the next highest in age, you will find that pretty well filled, and greater interest in that. Then you come into the next department, the class between twelve and fifteen or sixteen years of age. There you find a great deal of difficulty, you will find a scarcity of boys there; you will find a great many boys in the junior room and many in the primary room, but when you come into the intermediate department you will find it is hard work to keep them, and a good many girls, too. When you get into the senior department you will find a great leakage, a great many seats vacant. There is where the difficulty is that meets us in this country. I do not know that you have it in Canada as much as we have it in the States, but we are exercised a great deal in regard to what we can do to stop that leak. We must do it, because just at that time is probably the most important time in many boys' careers.

I have often heard it said that Bishop Hughes said—I don't believe he ever said it—"Let me have a child up to seven years, and I do not care who gets him afterwards." I care a good deal who gets him afterwards. (Hear, hear.) I realize the importance of making the first impressions, but I tell you it is a very important thing that the right environments be thrown around him, and the right influences, even beyond twelve and fifteen. That is the time more boys are ruined than at any other time in their lives. What can we do to get these boys in our Sabbath Schools? They are going out; they are staying out. A young boy about sixteen years of age was going out of a school that I know of, and someone told the superintendent of it, and he asked him, "Where are you going?" "I am going away." "Where are you going?" "Oh, I ain't going to Sunday School any more." "Why?" "Oh, well, Sunday School is not for young men like me." "Well, who is it for?" "Oh, well, it is for kids"—pointing to a little boy—"kids like him." (Laughter.) He argued with him, trying to show it was for him as well as anybody else, and the boy replied, "Is not my father a Christian?" "Yes." "Well, he does not go to Sunday School. My mother belongs to the Church, doesn't she?" "Yes." "She does not go to Sunday School. Oh, no, it ain't for me," and off he walked out of that Sunday School. Now, then, that is the feeling in the hearts of a large number of the young men or boys in our Sabbath Schools to-day, as well as those who are outside; that the Sabbath School is for children, not for young people. Now, I know that some of our superintendents are to blame along certain lines. Talking in connection with this matter, when they address their scholars they say "children." "Now, children, open to such and such a page," and so on. Never say "children" in your Sabbath School, say "scholars." This young man commences thinking, "If I am to be counted as a child I want to be counted out," and there is nothing that a young man or a boy has greater contempt

for than for somebody younger than himself. (Laughter.) That is so. To be classified as a kid he thinks is the most ignominious thing that could happen. I do not know anything that would break up a young men's Bible class quicker than taking a boy and putting him in the class; they will go just as if he had the small-pox. (Laughter.) Never address your scholars as *children*, say *scholars*. Then be careful in your opening exercises, and in the hymns that you sing; sing the right kind of hymns; do not sing hymns that are merely adapted for the primary class. Think of giving out a hymn like this—and I have heard this thing done, too, in schools—"Let us sing that beautiful little hymn:

" I have two little feet to walk for Jesus,
Two little hands to work for him,
One little tongue to speak His praises—"

and so on. Now just think of those young men up there, wearing number 10, 11 or 12 boots, singing "Two little feet to walk for Jesus"—(laughter)—or those girls wearing number 8 or 9 gloves, singing "Two little hands." (Laughter.) Why, it seems to me to belittle a school, that kind of work. That is good enough for young people in the primary or infant class, but ought never to be sung in the main school. You want to dignify your school. You have to treat this thing along the line of common sense; you have to realize, to a certain extent, what these boys are; you have to put yourselves in their places. There is a good deal in doing that, in putting yourself in their places. Some of us forget we ever were boys. You have heard of the man that lost a mule, and offered a reward of five dollars to anyone who would find him, and a young man went and found the last place where the mule was seen, and sat down on a log, and thought, now if I was a mule, where would I go? and he went right there and found the mule. (Laughter.) He put himself in the place of a mule, and tried to think like a mule, and was very successful. (Laughter.) Let us put ourselves in the place of these boys, and think like a boy or girl. Think, now how did I feel, and what kind of influence could tell on me when I was at that age, to counteract this feeling that I had at that time? Now, one thing we must do is to classify our schools; we must grade them. Those of you who were at the Columbian Exposition and went into the Model School Building, found that it was graded. We must put the primary classes by themselves; the intermediate classes by themselves; and the senior classes in a different place by themselves, so as in no way, or as little as possible, to be identified with the rest. Some of our large schools to-day are bringing the senior classes into the main department, and teaching the other classes in another part, and never bringing them together unless it is on some special occasions. One of the largest schools in the United States, at Washington, has raised an adult class from 100 to 600 by treating it entirely separately.

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Another thing, I believe we shall never get hold of these boys until we get the Church thoroughly in sympathy with us. I mean by that, not only the members, but the elders, deacons and so on. Now, I believe it is the duty of every officer in the Church to be present at the Sabbath School. Of course, I believe it is the duty of the pastor. He is the pastor of the whole church, and he is pastor of the Sunday School, and he ought to be present at the sessions of the school. Now, I know there will be exceptions to this in some cases, for some ministers have a number of appointments—a Methodist minister has to travel and supply different churches, and he will not be able to do it—but he is the exception. The other is the rule, and any pastor who does not make himself—as we say on the other side—very plentiful in the Sabbath School and taking some part, makes a great mistake.

I was in a certain Sabbath School in Chicago not very long ago—one of the largest schools there—and went into the primary department. One of the leading primary teachers of the city has charge of it; and she said to the little tots sitting around, "Now, children, we are going to pray; we are going to talk to God; now we are going to ask God for something; now, what would you like to ask God for?" One little fellow held up his hand and said, "I want to ask God to make my mamma well, she is sick." "That is right," said the teacher, we will ask God to make Johnny's mamma well, won't we?" Then another held up her hand and said, "I want to ask God to bring my papa home, he is away." "Yes, we will." And so they went on, and at last one little fellow, about six or seven years old, held up his hand. "Well, Jimmy, what do you want to ask God for?" and the little fellow replied, "Ask God to send Dr. Lorimer back here!" Who was Dr. Lorimer? He was pastor of that church two years previously. Well, the lady was very much embarrassed, because there was another pastor at that time. She said, "Well, if it is God's will," and passed on. I went to the superintendent of that school, B. F. Jacobs, and said to him: "I visited your school last Sunday, and went into Miss Hall's room." "Well, what did you see?" "Well," I said, "I saw several things; I heard one thing that amused me immensely, and I told him." He said, "Do you know, Dr. Lorimer never could preach to children, but I will tell you what he used to do. He knew he could not preach to children—had never been educated along that line—but when he was pastor of that church, he used to go into that class first, and he used to put his hand on the heads of the little children when he came there, and speak kind words to them." That little fellow had remembered it two years; he knew enough to ask God to send Dr. Lorimer back. I tell you, pastors, if you do not come in touch with the youngsters, you are making a tremendous mistake, for they are the ones to come in close sympathy with, and if you cannot talk to them—some people cannot as well as others—you can place your hands on their heads,

and say a kind word to them, and they will remember it. Then, I do believe that the elders, deacons and officers should be in the school. It is their business, and if they cannot do anything else, they can come in, and stand up and look dignified. Most any deacon can do that—look dignified, and look around, and stand around. I do not know what some of these officers are for, except to look dignified. John McNeil had some of that kind, and he said, "Let us go out on the street corner and get a big crowd," and they went, and here they were, well-dressed, with their white neckties, white vests, and so on. He got a bulwark of them around him, and then he stood and preached, and the crowd commenced to gather, and the fellows would come walking along the street, and put up their eye-glasses, and wonder, why, there is Mr. So-and-So, one of the richest men in the city, standing on the street corner preaching, and he said he had a company of dudes around him; he said if they did nothing else, they looked dignified. (Laughter.) I believe it is the duty of church members to identify themselves with our Sabbath Schools, and in that way boys will soon see that the pastor and the men that they look up to and respect, and that they have an aspiration to be like, are in the Sabbath School, and they won't talk any more about it being merely "for kids." But now, there is another thing. Did you ever think of this? that a boy has about 105 hours in a week, that is, taking nine hours a day for sleep, which is about the average for a boy. If he goes to bed at nine o'clock, I suppose he will get up at six o'clock; if he goes to bed at ten, he will get up at seven. That boy has 105 hours that he is awake; and when a boy is awake he is pretty well awake, pretty lively. There ain't much sleep for him except when he is in bed. He attends to business, whichever side he is on. Now, we have one hour out of that 105 to influence that boy. I am not speaking of those of you who have Christian homes. I take it for granted you do your duty, and make that home a pleasant place, and that you can keep your boys in at nights, and throw the right kind of influence around them, but I know of a great many Christian homes where they do not do that. If every boy was raised as I was raised, there would not be any necessity for Sabbath Schools. There was not the least necessity for me, to go to Sabbath School, I did it because it was the wish of my parents. There was not any necessity. Why? Because I was raised right at home. I tell you I had the whole business right there, and my parents did their duty by me. When I was a boy I was raised under the old Scotch-Irish plan, mush and milk, and shorter catechism. Mush and milk did its work well, as you can see—laid the foundation—(laughter)—and I tell you, so did the shorter catechism. I took it in big gulps. I did not understand anything about it, but it had its influence upon me afterwards. That first question in the shorter catechism had more to do with my life afterwards than anything else I know of. "What is the chief end of man?" It is the biggest question I ever tackled. I used to paste

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it up in my office. The chief end of man is to make money—that is what I used to think—get pleasure out of this world, and rise to a higher position, and all that kind of thing, but the catechism told me that man's chief end is to glorify God.

Now, there are a large number of children from all over the States—I do not know how many you have in Canada—that have none of that kind of influence around them at home; all the religious instruction they get in the world is what they get in the Sabbath School during that one hour. What is our duty to them between the Sabbaths? What can we do for them? What can we do for these boys that come from irreligious homes? More than two-thirds of the boys that come to our schools, in the States, come from irreligious, or what might be considered merely nominal Christian homes. The entire religious culture of the children is turned over to Sabbath Schools—a thing that the school never was intended for. It was intended to supplement the family training—never intended to take its place; but many of our so-called religious families in the States—and in Canada, too, I suppose—are turning that matter over to the Sabbath Schools. It never was intended for it. But here is this vast number of irreligious and foreigners which are coming into our country. What can we do now for those boys between Sabbaths? We have got a very small chance when we think of that one hour out of 105, and the balance of that time they are under the influences of that which militates against the instruction of that very hour that we have them in the school. You would not begin to think of educating *your* children along that line, watching over them one hour in one day of the week and the balance of the time letting them run around the street or do their own sweet will, and suppose that they are thus ever to be fitted for life. But how much more important is it when we are dealing with that part which is immortal—not only for this life, but for the life which is to come? That is the thing that is agitating us very much. I must confess I have thought and prayed over that the last year or two more than anything else. What can we do? How can we reach them? Those of you who were at Chicago and went into the Model School Building took notice of another thing. The very first thing that your eye caught sight of was a room in the front part of that building—not the rear part. You asked the person who was in attendance, what that room was for, and you were told it was a boys' room—it was a room to be opened every night in the week, it was a room where boys were to come in and have access to the Reading Room and innocent games and things of that kind. Well, we put that room there for that special purpose, and we put it right at the very front of the building that it might be seen. We put it where it was most attractive, and where the light would shine right out on the street. Now, you take the average boy in the average home, and after he has come from school, and has had his supper, his father tells him, "Now, John, I do not want you to go out on the street, I want you

to stay in the house." Well, he obeys his father and goes around and goes into the parlor and sits down there. After a while his sister comes in—generally those boys have got sisters—some of them have sisters older than they are. His sister comes in and sits down, and directly there is a knock at the door, and she opens it. A young gentleman steps in, and she turns around and says, "John, you go out." There is no company at all on such occasions; there is somebody there more interesting than John a good deal. (Laughter.) Well, John goes out and goes into the sitting-room or dining-room used by the family. He sits around there a minute or two, and a boy if he is right healthy, is never still. There are only two conditions in which a boy will be still about that age: one is that he is sick and another is that there is some devilment on hand. If a boy is quiet at those times, one of these two things exists. After a while he will knock around the chair, and the father will turn around and say, "Be still, John." Now, it is utterly impossible for him to be still. Directly something happens again, and the father reprimands him severely, and tells him to go off and go to bed. Well, no boy will go to bed at that hour—it is the last place he is thinking of; and then he goes out into the kitchen, and the servant girl tells him that this is no place for him at all; and the only place for him to go is on the street. Now, there are hundreds and thousands of boys like that all over this land—boys that do not desire to be bad, but they go out on the streets, and there they get companions that they like, and they are glad to see them, and that which is unfriendly at home they find friendly on the street. What is the result? You know what the result is. After a short time he gets evil companions; he learns bad language; he learns to smoke; he has learned to smoke cigarettes; he learns to play cards; he goes after a while into the saloons; after a time it takes about two men or two of his companions to bring that boy home at nights; he is brought home sometimes and put against the door and the bell rung, and generally when he enters, he enters head first. In the course of time it takes about four men to take that boy out of the house; he is taken by force out of that house; that is the story of thousands of men who are going down to drunkards' graves just for the want of a proper conception as to how to influence these boys.

We talk about reformatories. I stood up in the presence of 300 the other night in Colonel Clark's Mission, and looked in the faces of those tramps there. They were gathered in—the product of the saloons and castaways of the devil; and, as I stood up and looked in their faces, I thought what a hopeless thing this is. There was a time when they could have been influenced and the current changed; they might have become a blessing to the world, to-day they are a curse. I thought, how difficult it is to do anything for these men now. Here they are chained down by appetite, helpless and hopeless. One of the men said to me: "Oh, sir, there is no use doing anything for me, I

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am utterly ruined physically, I am utterly ruined mentally ; my mind is gone, sir, I have just taken and soaked it with alcohol until I have got no brains left ; I have no will power at all, so pass on to another man. There is no use in doing anything at all for me, I have just come in to get warm, I am hopelessly gone." How many of them are just in that condition ? These men are not entirely to blame for it, but it is because we have not been wise in this matter of taking hold of them at the time when they might have been saved. We thought one meal a week was enough. Do you suppose you can raise boys on one meal a week ? Do you suppose if you gave them a meal Sunday afternoon they are going through until the next Saturday ? What kind of men are they going to be morally, with merely just that training ? A short time ago I was down in North Carolina, being entertained by a gentleman in Charlotte, in that State, and he said, "I want to take you up to show you something here." So I went up stairs, and he opened a room about 10 x 14 feet. As I looked in I said, "What in the world is this ?" Here was a buzz saw, here was a paint brush, and here was—I do not know what ; everything, it seemed to me, in the world was there except a coffin. I said, "What is this ?" "Well, says he, "this my boy's room. I built this room specially for my boy, aged about twelve years, and I said, 'James, I want you to have that room and put what you please in it, and nobody shall disturb it ; nobody has a right to go in there at all' That boy spends his evenings there ; he has a taste along certain lines ; you see he is developing here, and he invites his companions and gets them here. I am saving that boy." I said, "It is the best investment you ever made," and so it is ; and when you are building your houses, ladies and friends, be sure and have an eye to these boys. See that they are properly cared for along certain lines, and that when you build a house there is some place for your boy. If you expect to keep him off the streets you have got to give him something else. (Hear, hear.) You might as well try to cure a cancer by merely putting a plaster on it—it will break out somewhere else. You have got to direct this nature which God has planted in these boys. We have got to bring our tuition down more to every-day life. The more I read about the Lord Jesus Christ the more I am satisfied that we are making, maybe, not too much of the spiritual side of man—but not enough of the temporal side of man. Jesus Christ went from place to place, and we see Him constantly doing works of humanity, and reaching out the helping hand, and when He could not get their ear and say, "Thy sins be forgiven thee," and they would not believe it, to show them that He had the power to forgive sins, He said to the sick man, "Arise, and take up thy bed and go into thine own house." And when, on the last day He shall commend those who come unto Him, He will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done unto me."

I believe there is a great gulf between the Church and the world

to-day, and I believe the Church is somewhat accountable for this gulf, for I do not believe we have taken and worked along this line of humanity, and applied the power of the Gospel to the every-day life of man as we should do. There would not be that alienation of feeling between the working classes and the Church to-day if they had felt its full sympathy along these lines. Well, I will not say a single word against building fine churches and that kind of thing, but I do plead that we make our churches more homelike. Some time ago some of the young men and boys of our school said to me, "You know there is a basement down there under our Sunday School room?" "Yes." "Would you have any objection to our going down there and excavating that basement and making it deeper and building a room in there?" Said I, "How large a room do you want to build?" "About twenty-five feet square." "What do you want with it?" "Well, we want it for a gymnasium." Said I, "What do you want to do with a gymnasium?" One of those boys said, "I will tell you. There is a good many of us boys have not got very comfortable homes; you know we are poor." "Yes." "And we haven't any gymnasium that we as boys can go to, and some of us are Christian boys." I said, "Yes, I know you are." "Well, we think we can do lots of good if you will just let us fix up a place down there; we will put a stove in it, and we will conduct ourselves right, and we thought we would have a club." "Well," I said, "How much money do you want?" "Well, sir, we will raise all the money if you will let us do it." Said I, "You go ahead and do it," and they did, and they did fix up that room; they had some gymnastic outfits there, swings and things of that kind. I have been down there a number of times. I find they have got a regular club. No boy is allowed to join it unless he joins the Sunday School. He is not asked to be a Christian, but he must not smoke, he must not swear, he must not drink, and he must belong to that Sunday School. I forget how many it numbers, perhaps sixty-five or seventy boys. These are boys that would be out on the streets. Many of them at night have no other place to go; they go in there. They not only have that gymnasium, but they have regular religious exercises on certain evenings in the week. Then they have lectures, and they have had certain persons to come and talk to them on scientific matters, historical and geographical matters, and things of that kind that interest them. They have a parliament there also, and are learning to conduct public meetings. They have regular parliamentary meetings there; study up Jefferson's Manual and things of that sort. You would be astonished to see how well they can conduct themselves—call each other to order, and take points of order, and all that kind of thing. Another thing was done. On the blackboard was written one day: "Wanted, a boy in a wholesale bookstore to do general work. Apply in writing." "Well," I said, "what does that mean?" "Well," they said, "one of us wrote that up there, and we asked the boys the next time we met to bring an application in writing for that

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position." Well, I had the curiosity to find out how that thing worked, and I found that twenty-five or thirty of those boys brought written applications. Then they criticised them. They would say, "There is too much of that," or "There is not enough of it," or "it is not specific enough," or something—they would criticise the different applications in that way. What was the result of that?

A few weeks after that there was an advertisement in one of our papers for a boy, and the application was to be in writing. One of those boys succeeded in getting it, and when the employer asked this boy, "Who wrote that application for you?" holding it out, he said, "I wrote it, sir." "Well, but who dictated that?" "Nobody, sir; I dictated it." Says he, "Who are you?" "Well, sir, my name is _____." "Yes, but where did you learn that? That is the best thing I ever saw for a boy of your age." "Well, sir," says he, "I belong to the Calvary Presbyterian Sunday School down here, and we have a boys' club down there, and we take up things of this kind, and we had an exercise of that kind a few evenings ago. I wrote an application for it, and it was criticised, and the next one I wrote when I saw your advertisement, and I wrote it better, and I am so glad I got it." "Well," said the employer, "I want to tell you I never read a better one." What a stimulus that was to all the other boys! That is practical. Those boys are now off the streets; they go in there and they conduct their own meetings. Of course we have it overlooked by someone who has a general oversight of them to see that no undue hilarity or anything of that kind shall take place. But it attracts them to church; it makes them feel that the church is homelike, that they have an interest in it. There is practical good being done to them, and it is an incentive to the other boys coming to that school, for quite a number have been added to the school who would not have been there had they not wanted to be in the Society. I throw out these things for your consideration. When I lived at home there was a room that we seldom went into except on occasions of funerals or large company. It was called the parlor. There was a dim religious light about it. No fly was ever allowed to go in there; it was kept in the most perfect order; it was never open except on state occasions when we went in and sat down and looked very sober and solemn, and conducted ourselves in the most exemplary manner. That was the parlor. I always had a holy horror of that place. (Laughter.) But I take notice now that these old style parlors are being done away with, and we are living in them now—"Yes," and "Amen,"—and we are using the best rooms ourselves, and I think it is a sensible thing. The best room in my house is the room I live in—strangers get the next best. (Laughter.) I am a little afraid that we build our churches so fine and so splendid that only those who have peculiar caste and intelligence feel at home, and we have to conduct ourselves in the most exemplary manner. That is all right, but I think that the children have a kind of holy horror of some of our

churches. They say, "The Sunday School, I like, it is bright and cheerful and so on, but I do not like to go to church; I do not feel at home there. I am a stranger in the church." Do you think there is anything of that kind? Can you remedy it in any way? Not that I would take away from the sanctity of the building in any way, but don't you think that the church ought to be more of a home for the people? Should it not be a centre? Should it not be open more than an hour and a half or two hours a week? A few months ago I was in a splendid church in Denver that cost \$210,000, and has a splendid debt of \$75,000 on it—a Presbyterian church. The Methodists had the audacity to erect a church at the other corner at a cost of \$160,000, and the Presbyterians said, "We are not going to be beaten by that kind of style; we will beat them." I looked over it, and one of the officers said, "What do you think of this?" I said, "I would like to have been at the dedication; I would like to have given you a hymn. It would have been an old hymn a little changed. I should think the first thing you should have sung would be:

" ' Now I'll be carried to the skies
On cushioned seats of ease,
While others fight to win the prize,
And sail through bloody seas.'

"Now," I said, "let me see your workshop." He took me down in the cellar, and I said, "I think this is a magnificent failure. The most important work about this church is the teaching of God's Word—not that I disparage the preaching—but the teaching, the getting hold of the youth; and here you come down to this little hole, dark and uncomfortable, and show me a Sunday School room. You have spent almost the entire money on that magnificent place up there. How often do you use it?" "Well, we use it once on Sunday." "An hour and a half on Sunday?" "Yes." "For \$210,000?" "Yes. Oh, well," he added, "we intend to use it an hour more when the weather is cool; that will make two hours and a half." (Laughter.) Now, as a business man, I say that is the poorest business I know of. I say it is a sin; it is a shame to put such sums of money into these vast mausoleums, to be used for an hour and a half, when so much good could be done by toning such buildings down, and expending the money in other ways around, so as to make them cheerful and happy, and homes for the class that they never can reach at all. Don't you think so? Now, I am through for this day, but I would like to ask before we close if there are any persons in this room that know of anything that has been done along the line that I have spoken of that is efficient? Have any of you got knowledge of anything that is being done to hold the young men and boys in the direction I have indicated, in your own school, in the town, or anywhere that you know of? I know this organization called the Boys' Brigade has been successful in many places, but there is some criticism along the line of developing the military in boys. I am not going to criti-

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cise it at all ; at the same time, it is better than nothing, undoubtedly. Is there anything else that you know of? Unquestionably you have got to work along this line. Now, I have started in your minds some thoughts on this subject. I hope you will look over your own schools in your neighborhood ; go down around your saloons ; see whether there are any boys hanging around there day and night. Go down to your depots ; look after that portion of it, and see what sort of persons are hanging around these depots. I travel a good deal over this country, and my heart is made sick at the kind of language I hear at these depots all through this land and through the States, as the trains stop for a few moments at this one and that one, and mostly by young men and boys. I see cigarette smoking, and that leads to tobacco, and tobacco to whiskey. I see how they are being educated and defiled, and ruined by the scores, and hundreds, and thousands, and we fold our hands and say, we are doing what we can—we have them in the Sabbath School for an hour a week. I say we must do something more between the Sabbaths to engage these boys, and draw them to a better life. God help us now to pray this thing out, and work it out. There is a solution to it, and God will give us the key to solve this if we will ask Him, and be earnest and vigilant in regard to it. (Applause.)

Rev. R. J. M. Glassford, B.A., read the report of the Nominating Committee. The report, which was as follows, was adopted :

President—R. J. Score, Toronto.

Minute Secretaries—Rev. J. Campbell Tibb, B.D., Streetsville ; H. P. Moore, Acton.

Business Committee—Revs. Orr Bennett, B.A., Russell ; Samuel Houston, M.A., Kingston ; John McEwen, Lakefield ; C. W. Watch, Oshawa ; J. W. Silcox, Uxbridge ; J. L. Simpson, Thornbury ; J. W. Rae, Acton ; R. J. M. Glassford, B.A., Guelph ; T. Albert Moore, Dunnville ; Dr. J. MacLean, Port Arthur ; T. H. Hicks, J. L. Robertson, J. Wass, Southampton ; and Messrs. G. R. Putnam, Merrickville ; G. M. Elliott, Napanee ; H. C. McMullen, B.A., Picton ; P. C. Trebilcock, Bowmanville ; J. J. Maclaren, LL.D., Q.C., Toronto ; John A. Paterson, M.A., Toronto ; Sheriff Bettes, Bracebridge ; J. H. Horning, Hamilton ; A. J. Donly, Simcoe ; R. Anderson, Atwood ; A. Loudon, Parkhill ; W. M. Spencer, London ; W. H. Murch, St. Thomas ; D. W. Ross, Parry Harbor ; H. P. Moore, Acton, and Alfred Day, Deer Park.

Hymn No. 45, "There is a fountain filled with blood," was then sung.

The benediction was pronounced by Rev. Mr. Maxwell.

The session closed at 5 o'clock.

TUESDAY EVENING, OCTOBER 24.

The President took the chair at 8 o'clock.

After a service of song, Rev. Mr. Maxwell read part of the 12th chapter of Romans, and prayer was offered by Rev. Wm. Frizzell, Ph.B.

PRESIDENT MCCREA—The next item on the programme is the introduction of the President-elect. Before handing over the badge of office, I would like to say to the Sabbath School workers of Ontario, as I said at Guelph, that I appreciate very highly the honor you there bestowed upon me. I have received nothing but kindness from all with whom I have come in contact, especially from the members of the Executive, from the Secretary, and from the worthy chairman of the Executive—the President-elect; therefore it gives me a great deal of pleasure to resign my office—of course I cannot help myself, I have got to—(laughter)—to Mr. Score. He is not quite as tall as I am, but he is a good deal larger, and will be able to fill the office every way much better than I have done. However, I have tried to do my best, and I shall always look back with pleasure to my occupancy of the office, for I do not suppose that I shall ever have as great an honor conferred upon me in my lifetime again. Therefore I thank you, Sabbath School workers, for your kindness to me. Will Mr. Score kindly stand up?

President McCrea then pinned upon Mr. Score the badge of office and presented him to the assembly.

PRESIDENT SCORE—*Ladies and gentlemen*,—At four o'clock this afternoon I had one of the surprises of my life. As I was coming in to hear my friend Mr. Reynolds' address, I was met on the stairway by one of the brethren of the Committee, who said, "Mr. Score, you had better go home and prepare an address; you have been elected President of the Sabbath School Association of Ontario." For this honor I thank the members of that committee, and also my fellow Sunday School workers of Ontario. I have had honors before, but I can truthfully say this evening that this is the highest honor I have had or ever expect to have—to be President of the Sabbath School workers of this our grand Ontario. This evening my heart is too full to attempt to make an address even if I had the time, neither do I think the Chairman should be very prolonged in his remarks, because, if you will look at the programme for to-night, you will find that you have plenty of food to take away and digest. While I was listening this afternoon to our eloquent friend from across the lines, I could not help thinking what a grand thing it is that we have no geographical line nor any McKinley tariff between the United States and Canada in this Sunday School work! (Hear, hear.) I am satisfied that Mr. Reynolds loves the Stars and Stripes as well as I love the grand old flag of England, but beyond all that, we have the banner of the Lord Jesus Christ floating over us, and I trust we are

faithful followers of Him. I shall not say any more, only I thank you from the bottom of my heart, and I trust that I will fill the chair to the satisfaction of all. I shall use my best endeavors to do so. I want your prayers, I want your sympathies, I want everything that you can give me to help me in this position, and I can say, and say it with all my heart, as I have previously done, that this honor is one that anyone might be proud of, and I feel it especially an honor because it comes upon me in the city in which I was born—Toronto. I might make a speech of welcome with all my heart, and I feel just like it, but we have one of our grandest men to perform that duty, Rev. William Patterson—and I know he will give you such a greeting as you will be pleased with. (Applause.)

Mr. GEORGE ANDERSON said: We have a badge also for our retiring President. I want to put it on him, and declare him to be the Past Grand President of the Sabbath School Association of Ontario. (Laughter and applause.) That is a new office we have created. We all remember the delightful convention which Mr. McCrea presided over in the Royal City of Guelph—the grandest convention in the history of the Association—and we trust it will only be exceeded in power and influence by this convention in the Queen City of Ontario. (Hear, hear, and applause.)

Rev. WILLIAM PATTERSON, who was received with applause, said: Delegates—those representing the Christian people of Toronto told me to tell you that you are all welcome to Toronto. (Laughter.) Now, I do not want you to understand that all the people who come to Toronto are welcome; some come without being invited, and sometimes they get a broad hint that they will either have to leave the city or cross the Don; and some of them are so delighted with Toronto, that they would prefer being in gaol in Toronto to being at liberty elsewhere. (Laughter.) However, those of you who are here were invited, and we are glad to know that you did not make light of the invitation; you made no excuses, but you came here, and we are here to welcome you; and we hope you will have a good time with us, seeing all the good sights. We welcome you to our Toronto weather. I am sure there is no city on the continent that could present to you a better 24th of October than we have had to-day, and if you do have a shower before the Convention is over, it will show you that we are not monotonous, we believe in variety. (Laughter.) We welcome you to Toronto because you are Christians; such a number of Christian men and women coming to our city cannot but do us good. Again we welcome you as Christian workers. You are coming amongst us not representing Christian workers who are satisfied with being saved themselves and letting others look out for themselves, but you are coming as those who are desirous of making others know the truths which have brought joy and gladness to your own hearts. We welcome you not only as Christian workers, but as representing the Sabbath Schools of Ontario and also the different evangelical denomi-

nations in our Province. You are here, then, representing these denominations to show to the people of Toronto and the Province, and of the world, that the Church of Christ is not divided. (Hear, hear.) We are one. While we differ on minor points, we are one in the great essentials, one in our desire to extend the Kingdom of Christ, one in our desire to overthrow the evils that are threatening our Dominion; and to show the world that we are one in this grand work, we have got to deliberate on the best means of carrying it on. Again, we welcome you on account of the importance of the work in which you are engaged—the most important work that Christians could be engaged in, the training of the young; and I do trust that we shall come more and more to realize the importance of this work. If the devil gets the training of people until they are twenty or thirty, it is very hard then to make very much impression on them; but, if Christian people get training them until they are twenty or thirty, then they can defy all the other influences that come to bear on them. The people that trained Daniel and those Hebrew youths could not prevent Nebuchadnezzar from coming into their dominion and taking away those young men, but they said, “We will so train them and so mould them that they will defy Babylon, defy the lions; stand, not like reeds shaken by the winds, but like giant oaks, notwithstanding all the pressure that may be brought to bear upon them.” This is just what you are doing as Sabbath School workers and teachers—training up, moulding and fashioning the young so that they may stand in the evil day. You are working for the future. It has been said that the best way to train a man is to get hold of his grandmother and train her. (Laughter.) Well, it would be a very difficult thing to get hold of the grandmothers of a great many men who are now mismanaging the business that they were sent to manage. But in our Sabbath School work we are really training the grandmothers and the grandfathers, and the great-grandmothers and the great-grandfathers of the generations yet to come. Oh that we could only realize that we are not only training up men and women who will mould the thought of the first part of the twentieth century; but we are training up men and women who will be moulding the thought of the twentieth century, and perhaps the twenty-first—that we are teaching the third and fourth generation of those that are to follow us, and so, as workers, exercising an influence that is going to reach down through the days to come! We are glad to welcome you to our city. We hope that your visit here will not only be helpful to us but to yourselves, that you will get fresh thought and stimulus for this work, and that you will leave with new determination and resolves to carry on this grand work that God has given us to do. And I suppose I may say here, that we extend the most hearty welcome to our illustrious visitors from the States. While many of us have not seen them in the flesh heretofore, we know them from their works which have come to us with fresh thought to stimulate us, and it is a grand thing to know

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that there is no duty on thought—that we have not to smuggle it across the lines—(laughter)—but that we can come laden with the most precious and the freshest thought, and the Custom House officer cannot touch it. (Laughter.) We give to you the most hearty welcome, and when you go away, we hope you will go away saying, that Toronto is the grandest city on the continent, and that the Toronto people are the finest people on the continent, and that this convention will be the most powerful convention ever held in connection with the Association. I say again, welcome! thrice welcome to our city, and you will find it is not a slow city, because it might be called the Electric City. (Applause.)

The President announced that Rev. Rural Dean WADE would speak on the subject,

CHRIST-LIFE IN THE TEACHER, THE BEST OF ALL
QUALIFICATIONS.

Rev. Rural Dean WADE said: My dear friends, you will see by the papers before you that the subject that has been allotted to me is one of the greatest moment to you as workers in the Sabbath Schools of Ontario. I hesitated a good deal before I accepted the invitation of the Committee to speak to-night on the subject, and I think as I stand before this great audience that I did well to hesitate; and ere I venture to say one word upon the theme as I see it laid out to some extent before my mind, I will ask you all to engage for a few moments in solemn, silent prayer. Let us pray. (After a few moments of silent prayer, followed by audible prayer from the speaker, he proceeded.) I think the Committee of this convention will not object to my, not exactly, altering the subject, but giving a little more emphasis to the truth which I think is brought before us—in their intention, at any rate. So I will ask you to see Christ-life as the *sine qua non* in the Sunday School teacher. I think with that explanation of the subject we have to consider a few moments this evening, we shall get along fairly well. I shall assume first of all that we are agreed upon this, that there *must be* "Christ-life" in the Sunday School teacher. That conclusion cuts, however. It cuts severely sometimes; for I doubt not, in the history of every Sunday School represented here, there have been times when unconverted persons have volunteered to work in this great field. How hard it is to draw the line, when aptitude to teach, good education, pleasing, yea, even charming manners, added perhaps to a great deal of influence at the back of such persons—how hard it is to reject them and to say, "No, you must not touch this work at all until you are one with Christ!"—you pastors and superintendents and other officers of Sunday Schools represented here to-night know right well. Yet, my brethren, I think we are distinctly right in setting before ourselves, at any rate in these conventions, the one great essential

thing, that there must be personal knowledge of Christ, there must be the possession of what your Committee terms here "Christ-life" in every teacher if he or she is to be successful. Now, I propose especially to help some of the young—for I am not very old myself—and I approach this subject rather tremblingly even on that account as I see so many before me who are old enough to be my parents, if not grandparents. I propose to ask three very simple questions. First, What is Christ-life? Secondly, How is that life obtained? and thirdly, How may it be nourished and developed? *First, what is Christ-life?* Now, we venture to say that it is not the shadowy indefinite thing which many people teach as coming from the study of the historical Christ. I think you know what I mean. Many a time have I been personally pained to hear of exhortations to "learn of Christ," to be in touch with the Christ-spirit and the Christ-life by drinking in the history of Jesus of Nazareth as revealed to us in the Gospel. Now, you can get in touch with Tennyson and Wordsworth and writers like those; you can so sit at the feet of a Carlyle as almost to have his very spirit. We all admit that; but you cannot get Christ-life by mere affinity of sentiment. And I want to make that point clear. I want to say humbly, yet positively, there is no such thing as getting Christ-life in its true sense in the same way you can get at the spirit and soul, and understand the genius of some great writer—by studying his life and writings. One more thought is, Christ-life is not an attempt and struggle to imitate the one only perfect Model of all that is perfect and holy in human character. Now, I mean this *per se*, of course. Failure ever marks these attempts when they are made in our own strength. I put in that proviso so that no one will misunderstand me. I mean to say that we are not encouraged in God's Word just simply to attempt to copy the life of the Lord Jesus Christ, and then believe we possess it through our vigorous, determined and persistent effort to get in touch with that life. The next point is that "Christ-life" is Christ's own life in us; and this is what we want to emphasize. If it is asked, what do you mean by Christ's life? we reply, the life of a living, glorified Christ, not the life which once was, not that life, so beautiful and grand of which poets have sung, which has been the admiration of men even who take away its very beauty by denying its divinity—not that life only, but the life of a Christ that lived and lives; that is the life, the Christ-life, I apprehend, we have brought before us to-night. Therefore, what I would insist upon is that we as workers with and for the Lord Jesus Christ now should see to it that we possess union with the Christ glorified; union with Jesus as He is; being made one with Christ, not as He was—if that is possible—but with the Christ as He is.

Now, I would like to ask you to take in this connection, a verse or two of Scripture that will be especially helpful to those who are young, laying emphasis on the word "together," which you will find three times in this passage. Eph. ii. 4-6: "But God, who is rich in

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mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus :” That means, that we being saved people have, by the Spirit of God, been *made alive*—been saved by the operation of that Spirit who quickened the body of Jesus Christ our Lord in the tomb of Joseph of Arimathea—that is, as I understand it, and I think you cannot understand anything else. Then the Apostle says : “ And hath *raised us up* together.” That is the second “together.” What for? To live as Jesus himself has taught us. “Because I live, ye shall live also.” Raised us up to live a life of devotion in His service, and for His glory. Then he says, “Hath made us sit together in heavenly places in Christ Jesus”—not with Him yet, it is true, yet sitting together in Him, “in the heavenlies,” is the fuller interpretation. This, then, is the life distinctly pointed out to us as “Christ-life”—not life in the Christ simply who lived so many years and then died on Calvary’s Cross, but life in the living Christ—living with the One who stands as our representative—the One who says He is the Resurrection and the Life. Brethren, do you know what it is to have life in the living Christ? This is life indeed. *Well, my second question is, How is this Christ-life obtained?* The answer is, it is by impartation; it is always produced by the Lord and Giver of Life, the Holy Ghost. Now, many passages could be cited to prove this, but just let one suffice. Rom. viii. 10, 11 : “And if Christ be in you, the body is dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Mark the words, “Christ in you.” This *must* mean Christ-life, nothing less. “*Dwell in you.*” You know the Apostle had just said that if “the Spirit of Christ” be not in us, we are “none of His,” cutting the ground completely from us, unless the conditions he names obtain in us. “He that raised up Christ shall also quicken your mortal bodies.” I know many people read that verse as I did for many years, as the resurrection, the quickening of the body; but I think if you look at the words and take them in their connection, you will see that they have reference to the quickening *now*; the energy the Holy Ghost imparts to believers *now*; the power by which we work for Jesus *now*; the development of Christ-life as the Holy Ghost imparts it *now*, making us enthusiastic for God, filling us with love and energy for Him, so that our whole souls shall be full of life, full of fire, and full of love and devotion to our glorious and risen Head. *The third point is, How may the Christ-life be nourished and developed?* Just one or two answers to this question. First, by letting that Spirit, who dwells in every believer, do His own work in us. “Be filled with the Spirit,” says the Apostle. Eph. v. 8 : “For ye were

sometimes darkness, but now are ye light in the Lord : walk as children of light." Now teachers, and preachers, too, sometimes find that the well is dry. I appeal to you, brethren, here to-night, have you not felt like that? Well, I remember twenty-five years ago, when I was put to teach children—we had to teach them four hours every Sunday—that my poor miserable little well often got dry. We had none of the helps that you teachers have now. Oh, what need there was in those days! I look back on those, shall I call them, pioneers of Sunday School work, and I think what hard work they had. Few of the "Helps" that we now have, for none were then in vogue or generally known, even in bright and advanced England. I mean advanced in all that is spiritual, of course. But oh, my friends, how good to know we need never have the well dry; how blessed to know that, as teachers and preachers, there need never now be such an occasion as this! Ah, busy teacher, having to work perhaps, till eleven o'clock on Saturday night, and be in your class at nine o'clock on Sunday morning. How shall you face that class? How shall you muster those children, and speak to them of those great and glorious truths? You have studied your Commentaries; you have read Peloubet's Notes and Church Notes, and all the rest of the Notes, perhaps, and you thought on that nice pleasant evening, as you spent an hour or so in search of God's Word preparing for the Sunday, that you were primed, but now how dry and empty! Has it not been so? How hard to speak! "Be filled with the Spirit." That is God's message to us. (Hear, hear.) Ministers of the Gospel, you know what it is, after all the struggling and trying and endeavor of the week to get a sermon, which has been so much a matter of thought and prayer upon your hearts for the six days, you know what it is to feel on Sunday morning, as you look at your poor miserable little notes, that they are not worth presenting, and the whole thing ought to be torn up and sent to the winds. "Be filled with the Spirit." God says it to us, who, being possessed of the Spirit, are to allow Him to do His mighty work in us, and charge us ever fresh with the power He himself alone can give. And then we must also let Christ's Word abide in us. Let me read what our Lord says in John xv. 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I do not know any higher platform than that, do you? Letting the words of Christ so dwell in us that we shall ask what we will, and it shall be done unto us. That is "the higher life." Call it what you like, brethren, but that is high life, is it not? It is grand life to be able to lift up one's eyes, as we go on Sunday morning to our work, and say, "God, I can do nothing with these boys; their rudeness, their roughness, their callousness, are too much for me, but Lord, empower my message, subdue these hearts, break down these stubborn wills, enter thyself, thou Lord of life and power, and bring in thy kingdom to the hearts of these children of mine." "Whatso-

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ever ye shall ask, if my words abide in you, it shall be done unto you." Oh! precious promise, God will grant to us what we ask for if God's word abide in us. Then the third and last point is, that this life may be nourished by the use of those means of grace which are intended to strengthen that life.

May I not say that we can imitate those who were giants, in the great, grand days of the early Church? May I not advance that? I know you have different views of church polity, and that some of you think much and others perhaps little of some things; but can we not follow, as Christian workers, at least, the mode of working, the practice which obtained in those bright days when the Church seemed to march forward conquering all before it? What do we read in the second chapter of Acts: "They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers." Let me just press those four points especially upon young workers for Christ here to-night: "They continued steadfastly in the teaching of the Apostles." They were ever learning and receiving into their hearts and minds the divine truths which they were commissioned to promulgate. "They continued steadfastly in fellowship." There was no break in this fellowship; they continued steadfastly in their attendance at the weekly breaking of bread, and they had Holy Communion in the breaking of bread indeed, and enjoyed blessed and sweet fellowship one with another in the presence of their great Master. They enjoyed and received such blessing that they went forth from those upper rooms, those secret places—sometimes from caverns and dens of the earth, wherever they met—in the name of the risen and glorified Christ, as giants refreshed with new wine, strong to cope with all the difficulties that menaced them, and to do whatsoever God had bidden them do; and so while they thus continued steadfastly in prayer—praying without ceasing—and in fellowship with God, His blessing descended upon the Church. Sweet augury, we believe, and promise and guarantee that as long as the Church of the living God lasts, His Spirit will come and energize all those who are truly devoted to Him. Now, in conclusion, I would say just one or two words about this Christ-life. (a) It is sin-conquering; it subdues sin. It witnesses for God; it glorifies the Lord Jesus Christ by a life of conquest from day to day. (b) Christ-life is self-renouncing. Ah, brethren, have we learned that? Oh, we might to-night profitably bow our hearts here before God, and say, "Lord, teach us this lesson, every one of us." I see some brethren here in the ministry, who have been evidently engaged in the work for thirty and forty years. Brethren, don't you see the necessity to-day, as much as you did the very day you were ordained, to renounce self? Is not this an action of the mind—the heart under the control of the Spirit—which is ever to go on? Are we doing it? Some of us are saying: "My class is not converted, and I have been working hard for five years. My boys or girls are growing up, and they will soon be

throwing aside the Sunday School, and they are not converted." What is the secret? Why has there not been the success which God has himself encouraged us to believe we shall have? (c) Then Christ-life is eaten up with zeal. It was said of Him in whom all this life and power centres, "The zeal of thine house hath eaten me up." Does the zeal of God's house eat any of us up? Ah, there is very little of this zeal. is there not? Surely if all these people here to-night—and I should say there are not far short of 2,000—all pledged workers for Jesus—think of it—if the zeal of God's house was just eating us all up, what a mighty revolution—I could only call it that—what a glorious result there would be if from this church to-night 2,000 souls went out burning with zeal, the zeal of the Christ-life for God! (Hear, hear.) (d) And then the last thought, Christ-life is tender and sympathetic. Of the Christ whose life we have and whose character we want to manifest, it was prophesied in the fortieth chapter of Isaiah, and the eleventh verse: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young." Oh, thank God! it is all true, that all this mighty life of Christ's—all this sin-subduing life, all this devil-conquering life, all this self-conquering life—worse than devil is self very often to conquer, you know right well, beloved—all this blessed life, this grand life is for us. God grant we may attain it, and that we may know it and live it! It is associated with all that is tender, and beautiful, and loving, and sweet, and charming, and winsome. Said a teacher to a little girl one cold morning as she saw her shivering: "Are you cold my dear?" The little girl replied: "I was, teacher, I was cold until you smiled." Ah, brethren, have we got that kind of Christ-life? Some of us have perhaps all that is mighty, and high, and valiant, and noble; have we that which is tender, and winsome, and gentle? Are we drawing with loving arms, as Christ would, the lambs to our bosom, and do we take them up and bear them before the Lord with tenderness of love, showing that we are at one with Christ in all His great and glorious purposes? Oh, may this "Christ-life" be the possession of us who are here to-night assembled in this great and glorious work, and may the outcome of this gathering be the development of such life in Jesus as shall result to the praise and glory of God, not for the few brief years of our work, but throughout eternity. Amen. (Applause.)

Hymn No. 165, "I am thine, O Lord," was then sung.

The PRESIDENT—The Business Committee have intimated that they have some resolutions to put through to-night, and I will ask Dr. Maclaren to make them known.

Dr. MACLAREN introduced a series of resolutions from the Executive Committee that were needful for the guidance of the Business Committee. On his motion, seconded by Rev. Mr. Glassford, the resolutions were adopted, viz.:

1. That it shall be the duty of the Business Committee to see that.

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the programme is sustained, and, to this end, to make any changes that may be necessary.

2. To consider and report upon the Report of the Executive, and also upon the reports of the General Secretary and the Treasurer.

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

4. To nominate the General Executive Committee for 1893-94, and also the Central Executive Committee in Toronto.

5. To present to the Convention appropriate formal resolutions, votes of thanks, etc.

Dr. MACLAREN also moved the adoption of the following Rules of Order, which were adopted on his motion, seconded by Rev. John McEwen, viz.:

1. Each delegate on rising shall address the Chair, and give his name and address.

2. Every resolution shall be in writing.

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

4. Reports from counties or cities shall not exceed five minutes each.

THE PRIMARY CLASS; THE CHILDREN'S PORTION OF BIBLICAL TRUTH.
HOW TO PREPARE AND HOW TO IMPART IT.

The PRESIDENT.—I have much pleasure in introducing to the Convention Miss Harlow. It is her first visit to Toronto. She has the reputation of being the Queen of Primary Class Teachers in America, and I am sure you will be pleased to welcome her here to night. (Applause.)

Miss ANNIE S. HARLOW, of Lowell, Mass., said: I am sure that—what shall I say?—the fever to say goodly things about Toronto is catching—catching as the measles; and the fever has caught me. (Hear! hear! and laughter.) I heard Mr. Reynolds say that Toronto was the vestibule of heaven, and it reminded me of the story of the man who, when Peter showed him the wonders of the heavenly city, did not seem surprised, and when Peter enquired how it could be that he could take everything so calmly and quietly, the man made answer, "I came from Cambridge." We will change it—"I came from Toronto." (Laughter.) I am sure that if this gathering shows how much interest the people of Toronto take in the Kingdom of God, I am inclined to think it will be true you are near the City of God. For the last two years there has been coming up from every part of our land the anxious question, What shall we teach the primary class?—with the suggestion that the International Lessons are too hard, too fragmentary, and that the first few years of a child's life ought to be spent in the study of the life of Christ or at least in the New Testament. Now, we all acknowledge that for the last two years the International

Lessons have been difficult. It was of necessity so. We are just finishing another seven years' course. We are taking up the portions of the Book less familiar—the minor prophets and the Book of Proverbs, the Book of Job and the less familiar parts of the Epistles, and they are hard lessons to teach to the little children. We acknowledge it; but, if we are to teach the whole Book—as we believe we are—some times these hard parts must come in; and we have been having the hard parts for the last two years. Then that second cry—that they are so fragmentary. Well, the verses selected are only meant to be suggestive, and the teacher is supposed to supply the connecting link. That is what we are there for. And I say with all my heart, and without the slightest hesitation, I believe in teaching the International Lessons to the children; as every road in Rome leads to St. Peter's, so I believe every lesson should lead to the Cross, and so fifty-two times in the year the children's attention should be called directly to the Saviour, and supplementary lessons will give additional knowledge of Him. I have nothing to say further about the lessons, but I would like to say it strongly, that I approve of these International Lessons for the little ones. (Hear! hear! and applause.) Every proficient teacher, I believe, finds her most difficult work in preparing her lessons. The teaching is easy when we have everything down, but how to prepare the work is, I believe, our difficult point, and to-night I want to talk a little more on that. Spiritual things are spiritually discerned, and if we are to understand the Word of God we must understand it from the interpretation of the Spirit of God; therefore our work should always begin with prayer. I make no exception to that, because the primary teacher is generally the busiest woman you have in your church; she will have a great many interruptions in her lesson. She never can sit and study her lesson continuously until she has finished it, but she will have interruptions; and I would say, begin every time with prayer. I am giving you my personal experience. If, for instance, I am hindered by having to sharpen my pencil again, I kneel and say, "Lord, open mine eyes, that I may behold wondrous things out of thy law." And if we are to teach the little children, who won't be the most open to God's spirit, we need most to seek Him, and need most to hold ourselves under the interpretation and under the guidance of the Spirit of God. So I would like to repeat that—let us begin every time our study with prayer. What shall we do next? I believe the next thing is to find the facts in the lesson. Now, the facts will not all be included in the verses that are selected, but I believe that our next thing is to get them well in hand. If you were to teach a Bible-class you might be able to do it, and not have all the facts clearly in hand. I would rather stand before you to-night to teach a Bible lesson to you and not know the lesson well, than to stand before a dozen little folks. I think little folks would be the first to find out the weak points. You all know a child will in two minutes, take out of you all you know—question it out. A

few days ago I was visiting, and the woman left me to take care of her three-year-old little girl who was to take her nap ; and I said. " Elizabeth, don't you want your nap now ? " " No, madam," came the answer very emphatically. Of course, then must come some way to get her to bed. " Well, Elizabeth, I tell you what, go to bed, and I will tell you a story." Of course, that won the day, and I commenced. " Well, Elizabeth, there were two little girls ; one's name was Lily, and one was Effie." " Were the two little girls just as big as me ? " " No, one was as big as Helen and the other was larger than you. Well, they were sitting by the fire-place — " " Just like our fire-place in the dining-room ? " " No, it was a larger fire-place than yours, and it had a big fire, a big coal fire in it." " Well, didn't it look like ours ? " " Yes, only it was a good deal larger." Well, that is just the way the children will ask you. You think you know the facts, but some little question will immediately reveal how little you know. So if you will teach a class of children you must have the facts very well in hand, the very details—children want the details of a story. After we get the facts, what shall we look for next ?—and I would not look for it until I had the facts well in hand—and that is the teaching ; what is the teaching to *myself* ? It is possible that we may starve while getting the food ready for somebody else. Take the Sabbath School Lesson : What is the teaching in this lesson for me in this verse ? Now, if we were going to teach a Bible-class or adult people, we would very likely commence with the first verse, and say, What do you find in the first verse ? and the next one, What do you find in the second verse ? and another, What do you find in the third verse ? But we never go that way to work with the children. The next question is, what is the teaching for my class ? The teaching—we never say, what are the lessons for my class ? because that is a very skilful teacher who can safely lodge one lesson, one truth ; it is more than most of us do ; even we who think we have taught a lesson, and try it on during the week, find that we have not lodged one truth, and we may consider ourselves very skilful if we have lodged one truth in the mind. So I would always say, what is the teaching of these verses to my class ; taking the verses as a whole, running it out, what is the one thought in this verse for my class ?

And here I would say, usually, and without exception, I would teach that truth which is centred in the Golden Text, for the reason that little children are supposed to learn the Golden Texts and memorize them ; it is the part we insist upon. If possible, I would make it stand out so clearly that they would always see the Golden Text in connection with that lesson : and let that text be the part that shall ring out all through the lesson, and, we hope, go out into the life. Well, having the facts well in hand, and having it clearly in our minds what we mean to teach, then comes that most difficult question, How shall I get at it ? That is where the hard part comes. How shall I go about it ? How shall I make that teaching plain to

my class? and that is really where our illustration comes in. And here, I would like to say, is one of our first failures. Instead of saying, "I will teach this lesson, I will teach this truth," and then looking to see how we may illustrate it, we go at the lesson, and think, Well, I saw a nice illustration the other day. I will use that on Sunday." We just squeeze the lesson right round to fit that illustration, don't we? Don't you ever try? I am afraid we all have. No, that is the next illustration; and it is not so hard to find an illustration when we know clearly and exactly what we want to illustrate. So the question is, What shall the illustration be? First, let it be an honest illustration. I do not mean a true story; it may or may not be a true story; it may or may not be a fact that you tell, but let it honestly illustrate the lesson, and not make the lesson fit around the illustration; let it go honestly and squarely to illustrate the truth. Then comes the next question, which is equally important, just where shall we put the illustration? and that is just as important as to know what to use. Now, the rule is, put it where it will give the best light. If it were possible, I would have the illustration something in the line that the children are thinking during the week. If there has been a large festive occasion or something new that just fits in on Sunday, or if the children have been learning something at school during the week, or something has been going on through the city that the children are interested in; then see if we cannot make a connecting link between Saturday and Sunday in the illustration. Then the next point is, if possible, have it a Bible story; and, if the lesson is in the New Testament, I would, if possible, have the illustration out of the Old, so that the two will always go hand in hand; and so the children are learning all the time from the Old and from the New, and from the New to the Old—always bearing the two in mind. Now, coming back to the question, where shall we put it? In common conversation we put our illustration last. We say a thing is so—like that; but we presume that those to whom we are talking are interested and want to know. I notice that ministers put it either first or last. I believe, as a rule, it will hold almost without exception to the primary class—put the illustration first, for several reasons; first, because the class is ignorant of the lesson. Is that true of your class? It is true of every primary class that is doing good work, because in every primary class that is doing good work there will be children from homes whose parents are perfectly indifferent to the lesson, and there will be a great many children that we think *ought* to be taught who *are not*, and the class are ignorant of the lesson—they do not know anything about it. What do they know about next Sunday—about Paul at Ephesus writing to people at Corinth? And what do they care? So the illustration wants to overcome that ignorance. Now, you and I cannot question out of a child what is not in him. If the knowledge is not in him, by no amount of questioning can we get it out; therefore, there must first

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be the involution—the rolling in before there can be the rolling out. Your child needs to have some instruction, some way to lead the truth in, and then after it is in we may question it out. Furthermore, not only is the class ignorant of the lesson, but the class is indifferent. What does the ordinary primary class care whether Paul at Ephesus wrote to the people at Corinth, and whether he wrote to them about eating meat offered to idols? The class does not care. And the next thing, the class is pre-occupied. That is true when the primary class has its opening exercises with the main school. I wish that were never done, but it is done, and the reading of the lesson has gone over their heads, the songs have gone over their heads, and very likely during the prayer-time all the primary teacher could do was to say, "Hush, do not make a noise; prayer-time now." Is not that true? Is not that what primary teachers do during the prayer—prayer with the main school? They are out of line, and I could not but think when Mr. Reynolds was talking this afternoon, it would be better for the main school not to have the "kids," as he says, in with the big boys and girls. Well, take it as you please, for the spiritual advancement of the boys and girls—the little boys and girls—I believe they had better have their opening exercises alone. If they have them with the main school they are pre-occupied; every primary teacher will testify to the truth of this. It is very likely that a boy is very much interested in the ribbon that comes down very near to his fingers from the hat in front of him, or a boy is interested in the next boy; or girls are showing their rings. I cannot tell the amount of interest they have in other things; they are pre-occupied. Well, we want to overcome this ignorance, to awaken them from their indifference, and to overcome their pre-occupation. A wise mother does not always go to her children and say, "Give me that," but she says, "See this, isn't it pretty?" and the child drops the first, and is glad to get the second. We can arouse the attention if you please, by saying, "Pay attention to me," and very likely every eye will be looking, but perhaps every mind would be wandering; but if in some way we can attract attention without that, so that the attention comes involuntarily, then we need not say, "Pay attention." Suppose you come to the class and say (Miss Harlow lit a candle and placed a tumbler over it) here is Willie; you need not tell the class to look; here is Willie, who would like to be a Christian boy if he *could* be a Christian boy and none of the other boys *know* it, but it would be a good deal like this candle trying to burn inside this glass; it won't do it. Now, you need not say to the children, "Look"; you need not say, "Pay attention"; every eye will pay attention. Then you can go on to any amount of teaching after you have got attention. That is not the reason I put it first. The reason is that the illustration is in familiar language; it is a language they understand. Not only is it in familiar language, but it is started according to that rule, which, if it were the only rule that teachers had, would lead to everything else from the known to the unknown.

If we could only get the children to start with us, God only knows how far we might lead them on; but if we start a little ahead of them, they will never catch up, and the whole lesson very likely be lost. We presumed that the class knew, and they did not. Now, if we are to start together and lead on by little steps from the known to the unknown, we should lead the whole class on together. And the last reason—and to me the greatest reason—is this, it leaves the Bible language last, and therefore uppermost. That is, we have taken the illustration, and now we are all ready for the Bible truth, and lead on. Right here will come the question, Where will you put your application? I say, sound it as the keynote in your music, the very first thing, so that it sounds out in your illustration, and then connect your lessons with those that have gone on before. Now, I have gone contrary to my own rule, and I am about to put my illustration last and show you just what I mean; I am going to take this particular lesson because somebody asked me to, otherwise I would have taken the lesson for next Sunday. Somebody asked me to take the lesson about Paul's shipwreck. I told you I would begin with the thought of the Golden Text. I prepared this lesson for the Sunday that we were in St. Louis, and those of you who were there know what was going on on Saturday. You know that Saturday was as fine and beautiful a day as ever dawned, and early in the morning the streets of St. Louis were full of boys and girls and men and women in their gala dress, and the streets were full of banners, and such a gathering all coming and going at one end of the city, and a little later on they started out, 10,000 people in the procession: first, eight policemen riding along, then the Mayor, then bands of music, then the Sunday Sch ools began to come, then there came those sixty boys of sixteen and eighteen years, bearing sacks about two feet square, and the boys all dressed alike. Behind them came sixty men carrying ten-foot poles about six inches thick; behind these came twelve men carrying the ark of the covenant, that golden box with the two angels or the two cherubim on the top, and then behind came the golden altar carried by eight men, and so on—all the pieces of furniture; and in that company came that ox-cart with those strange wooden wheels. Of course, the whole thing was meant to be the tribes of Israel marching to the better land, marching for Canaan. We who watched that company for an hour and a half saw the boys' brigades coming, and heard the company burst out as the boys came on, singing "Onward Christian Soldiers, Marching as to War," and we saw also the girls' brigade. That great procession was going to the Fair ground to set up the tabernacle, to put in the ark of the covenant, then the altar, the table of the shewbread and the candlestick, and then cover the tabernacle over with its curtains curiously wrought, its badger skins, and so on, and then was the brazen altar put in its place, and the laver, and then was the curtain drawn up outside and the tents put along, just as it was supposed they were

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at the time of Israel; and the different Sunday Schools gathered in the different tents. Well now, if boys and girls had been taught beforehand what they were doing, they must have been brimful of it, and they must have thought as they were marching on, that they were a good deal like the people of Israel going to Canaan, and putting up their tabernacle. As I was watching them, I thought, well, what will the teacher do to-morrow? It will be like the boys and girls coming in after the Fourth of July; they will be restless, they will be full of yesterday; what will she do?" Then I thought, what would I do under the circumstances? I thought then, I will just simply begin with the boys and girls who are there, and say, "How many of you boys and girls were in the procession yesterday?" Why, they would be alive with the thoughts of that procession. "Which tribe of Israel did you belong to, and where did you march? Did you march before the ark or after the ark?" and so forth. Then simply begin with the lesson. "Well now, who was it lead the real people of Israel out of the land of Egypt? Undoubtedly the school would ring out, "Moses." "Yes, it was Moses that led them, but how was Moses himself led? How did God show just exactly where they were to go?" Now, if the school had been taught at all, they would say, "By the pillar of cloud in the day-time, and by the pillar of fire at night." Well, let me see. The children of Israel had been in Egypt, and they started out, and they came up to the place where the road comes over somewhat like this (drawing outline of the situation), and the mountains were up this way and down that way, and here were the children of Israel—two and a half millions of people—the cloud had led them right to this place, and the night was coming on. You were tired yesterday just marching a little distance, and you only carried a luncheon basket—but these were weary carrying all they had, and it was coming night, and here the mountains were on this side shutting them in and the mountains on that side, and the sea on this side, and they seemed to be in a very comfortable place. But just then they looked behind, and there was King Pharaoh with his men coming with horses and chariots. They were used to fighting, but the children of Israel had never had to fight, they had nothing to fight with. And here were these men, remember, armed men, coming with horses and chariots against these people. How do you suppose they felt? How would you have felt if you had been there? Well, let us see what God did for them. God had led them by a cloud, the cloud had come down in front of them, but just then God changed the cloud, and the cloud came down behind them, came down between the children of Israel and Pharaoh, and to the people of Israel this cloud was light (red chalk marks); it was like a bright fire to them, but to Pharaoh and his men that cloud came like dark night, oh, so dark that they could go no further (dark crayon). Here the people of Israel were shut in; Pharaoh and his men could not get over the mountains; they certainly could not come across the sea; and here God stood in the

pillar of fire making a light on this side, causing a dark night on the other side. God was to His people a refuge. God had made this a safe wall, so He was a refuge to the people, but to the people on the other side God was a terror. (The words "refuge" and "terror" printed upon strips of paper were pinned on the board.) Now, how do you feel when you are frightened? Don't your knees shake? Well, these people are frightened, and their knees shook, and when they found themselves in this safe shelter—the mountains on one side and water on the other, and God himself behind them—then God was to them strength, but to Pharaoh and his men God was weakness; they could not go any further, they were filled with fright, they were overcome with weakness. But that was not all. God's people stood in need of help, and they wanted help right then and there; and just in their time of need God came to them, a present help. God then was to Israel a refuge and a strength and a present help, and to Pharaoh He was a terror and a weakness, and a hindrance. (These words had all been pinned on the board.) Now, which were God's people? The children would immediately say, "The Israelites." Then to His people God is what? "A refuge, a strength, a very present help in trouble." But to their enemies what is He? "He is a terror and a weakness and a hindrance." Now, to which side do you belong—for I believe this lesson should come to a child—which do you choose, you have your choice in the matter, to which side do you belong? Are you among His people, those who please the Saviour? If you are, then God is to you, what? "A refuge, a strength, a very present help in trouble." Well now, let us say it, "God is our refuge and strength, a very present help in trouble." Now we will see where we get it, in other words, now we have the illustration. The illustration is given first, and we have illustrated the Golden Text, starting with that first; and now we are ready for the historical setting, or, in other words, we are ready to go on to the Bible story. I hope there is no primary class that does not have pictures. Now I would go back. I told you we have the application in the illustration.

Now I will go back to connect the lesson. Here is something that if you never have tried, you will find very helpful in your classes. Suppose we have a class here now, and I want to go back to the history, I will say: "Who will come and find Paul for me?" (on illustrated lesson chart). The reason I would have one child come to find Paul is, it is now time for the scholars to be tired, and if one child comes and finds Paul every child is rested. It does not make very much difference whether it is you or who does the walking, everybody feels refreshed, somebody has moved and it is a help. (Laughter.) "Can you find Paul? And what are these people down here saying?" "They are taking Paul and carrying him into the castle." Then go on from one story to another (I would go through the whole of the Golden Texts Sunday after Sunday); and he might have been set at liberty had he not asked to go to Cæsar; and Agrippa says:

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"He shall go to Cæsar." And now Paul is to be sent to Cæsar; and if you use a large map in your school, your children are well acquainted with the map—they ought to be—it is not too much for little children, in fact, I had a little boy two weeks ago Sunday, and I could not catch him in one single question in geography—Athens, Corinth, Myra, Cyprus or any of those places, as soon as I would call them he would point them out. I would have a large map. Simply to show you how easily children will answer—it won't do you any harm if you answer yourselves, to show you how easily you can hold the attention. My whole point is, hold the attention while we are telling the story. Here is Paul at Cæsarea. Now, that shall stand for Paul (spool of white thread). Never need to tell a child but once that is Paul. This is the centurion (spool of black thread). Paul and the centurion take a boat (paper boat produced). They get out of the boat at Sidon awhile. This man visits his friends; Paul visits his friends. After being refreshed, they again take the boat, and they mean to sail up here by the land, but the wind is contrary. They go this way and come over to Myra, and here at Myra they change out of the little boat and take a large boat (larger paper boat produced). The large boat is filled with wheat, and is starting for Italy; and so we will change our people from one boat to the other. The boat has 276 people in it, and it is started, and it is loaded with wheat going to Rome. They start from Myra and come down to Crete to the Fair Havens, and at the Fair Havens they stop. Paul tells them they had better stay there for the winter—I did not mean to say Paul tells them; this man (the white spool) says: "If you leave, it will be disastrous; something will happen; but this man, the captain (small bottle), thinks he knows better than Paul. They only mean to come out here a little way for a better haven to winter in. They start out, and the winds are blowing a little, and they go on very quietly a little way with a little boat on behind (little boat attached to large boat with a string); and all goes very well. But presently there is a hard wind, and the boat goes up and down, and they have a good deal of work to pull in the little boat. They pull in the little boat, and they go on, but the sea is very rough, and the next thing is, they strike sail; in other words, they took the sail down, and still the boat is driven. Now, if you were there and the water were beginning to come in, what would you do? A little mite of a girl sings out: "I would throw the trunks and valises overboard." (Laughter.) Well that is exactly what the people did in substance—they threw the wheat overboard, and then went on. But, again, they found there was still too much load, and they threw part of the tackling of the boat overboard. Still the boat was creaking and cracking, and likely to go to pieces—not a very comfortable position to be in—and so they had to put ropes—undergirding the ship (tied rope around the large boat). Would you like to be out in a boat that had to be tied up to keep it together? They undergirded the ship and they went on, driven by

the wind and tossed. After a while they thought they came near to land, and so they took out the sounding line and they sounded, and it went down twenty fathoms—deep enough, the boat was in a good safe place if the water were as deep as that, and they went on; but they heard something different, the waves sounded out after a while and they tried again to see how deep the water was; out came the sounding line, it went down, down, down, but this time only fifteen fathoms; such a difference in such a short time. What was the danger? The boys in Massachusetts who live near the water would cry out very quickly “rocks.” Well, that was just exactly what they feared, rocks. But did Paul need to be afraid? He did not need to be afraid because—what does our verse say? That “God is our refuge and strength, a very present help in trouble.” Paul needed not to be afraid, and God came to him in the night-time and said, just as the angels said to the shepherds, “Fear not.” What did He say to Mary? “Fear not.” Well, that is what the angel said to Paul, “You shall come over to Rome, so you are safe enough.” Why didn’t Paul need to be afraid? Because God is what? (Refuge and strength.) When they found they were so near the rocks and in danger of running on them—what would you have done if you had been there? The Yankee children would cry out, “Drop the anchors.” Well, that is just what they did (the speaker here threw the anchors out of the boat). They dropped out the four anchors, and wished and wished it would come day. They had no compass, as we would have, to guide the ship, and so out came the four anchors, and the men were wishing that it would come light and they could see how to guide the boat. The sailors knew the danger, and so the sailors said, “We will just take the little boat, and we will make believe we are going to carry the anchors around in front”; but they really meant to run off. But who was this man? (Paul.) He tells this man (the Centurion) that the sailors are going to run off; and then Paul says “Stay in the boat”; and the soldiers simply cut the rope and let the boat go; then Paul says, “An angel stood by me and said we shall get safe to land, and you have been fourteen days without anything to eat—or much of anything to eat—eat now, and we shall get to land.” Paul did not need to be afraid, because God was (refuge and strength) and he said to the men, eat; but before he ate what do you think he would do? You would think he would thank God; and he did thank God, so that the people might know that it was God that helped him; and after they had done that they threw out all the wheat to lighten the boat, and wished for the morning, and when they saw a little light in the morning they loosened the rudder bands, took down their oars and started for the shore; but the boat was caught, and it blew this way and that way. Now what happened? [I did not take in the anchors; I would not dare to do that before a lot of children.] If the wind were throwing the boat this way and that way, what would happen to it? It would break to pieces. Paul said God said they

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would get safe to land. How did they get to the land? By swimming and so on. Then would come the picture of them swimming to the land. Then would come again, who will come and find the broken boat for me, who will find the boat? who will find the other men coming to the land? and then coming back, why didn't Paul need to be afraid through all this storm? because he knew that God—what is it? (Text repeated.) Now where are you going to belong! Will you belong here with God's people so as to be under His care; or are you going to be amongst those who do not obey Him? Choose. I will take this side and say, "God is my refuge and strength" (text repeated). So if in such an easy, natural way we can fix the verses, the only purpose of the boat and of the illustration is simply to hold the attention. Now, another Sunday I would come and I would not do the work. I would ask some child to show me which boat Paul started out in. How did the boat go when he got into the large boat? How did it go when the wind began to blow? What was the first thing they did, and the second thing they did? and let the children do it. You never need to tell a child to remember—he will remember; and then the child will go home and do the same thing over and over again. After I had taught this lesson, a woman came to me and said, "Please excuse me, but are you Miss Harlow." "Yes." "Well, my little boy has had Paul in the boat every day since you taught him the lesson; I know everything about Paul, and I think I would recognize him if I should see him." (Laughter.) Of course, she was not a church woman at all. Another woman came to me and said, "Miss Harlow, I have been brought to the Saviour in a paper boat," and I said, "What do you mean?" and she said, "My little boys came home, and they had Paul in the little boat and in the big boat, and they cut away the little boat that was going off with the sailors, and so forth, and my husband said, "Can it be that you and I are going to allow our two boys to enter the Kingdom of God and we be left out?" She said, "I thought I would come to Sunday School, and I would see what you were doing with boats, and I found the Saviour, and I think I have been brought to Him in a paper boat." Now, that is simply one of the ways of sending the lessons out into the homes and making the children talk them over during the week, and they do like to talk them over. One gentleman came on board the train with me and said, "My little girl made bags of wheat just as long as her hands would work; it was the last thing she ever did while she was lying in bed sick, to fill the boat with bags of wheat, and she talked all the time about going on a journey." I have no doubt but she came safe to the better land. And it is only these little simple things that we use, and use rightly, God does give a wonderful blessing, and He may give it to you! (Applause.)

The collection was taken up and the meeting closed with singing, "God be with you till we meet again," and the benediction by Rev. George Brown.

WEDNESDAY MORNING, OCTOBER 25.

After a service of song, Rev. Dr. Parsons led in prayer, and the session was opened by the singing of the hymn, "Blest be the tie that binds." *

GENERAL SECRETARY'S REPORT.

Mr. ALFRED DAY read his report as General Secretary, as follows:

DEAR SISTERS AND BRETHREN,—Once again, after a year of consecrated toil, we, the "vinedressers" of the King, meet in common thanksgiving to the dear Lord who has guided and abundantly blessed us; and for common counsel that, guided by Divine wisdom, we may devise wise plans for a yet mightier conquest by the precious Gospel committed to us.

Our meeting is auspicious both as to time and place. The pessimist who measures social and religious progress by the newspaper record of the "works of the flesh," which are always "manifest," is blind if he does not observe that the Sabbath School efforts during the life of this Association are just now putting themselves in evidence with an emphasis which cannot be misunderstood. The closed gates of Asiatic superstition have been forced ajar, and 170,000 Bible students are now coming weekly with empty pitchers to the same well as we, at which the Master ever sits to dispense "living water." India is now freely open, says our Sabbath School missionary, from the Himalayas to Ceylon, and from the Arabian Sea to the Bay of Bengal.

Continental Europe, over which but yesterday the shadow of papal darkness was almost unbroken, is now sown with one and a quarter million of souls who, in Sabbath Schools, are looking "into the perfect law, the law of liberty," and are menacing by their kindling light the prevailing shadow of ignorance and superstition; whilst on our own continent and the mother isles, the Anglo-Saxon heart of the Christian world, twenty millions in our Sabbath Schools alone are generating a tide of evangelic life which shall throb along the arteries of commercial, political and religious forces until the utmost fringe of human habitation shall be touched with its life-transforming power.

It is an evidence, the significance of which may well kindle anew the fire of a reconsecrated energy, that whilst to the great Columbian Exposition has flocked the aristocracy of intelligence and influence from every nation under heaven, the average receipts at the turnstiles on the Lord's Day have been some two thousand dollars less than the average expenses, whilst special gospel meetings and regular church services have been sought by crowds for which the religious accommodation of Chicago was entirely inadequate, capacious theatre buildings being dedicated to a new and holier service than that which is their wont. Surely it was the students of our Sabbath Schools during the last twenty years who were missing at "the Fair" and

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massing at the sanctuary to the great embarrassment of worldlings who miscalculated the strength of Christian conviction.

If the practical Christianity of our favoured Province is an example to the world, as our guests so often tell us, then the city in which we are assembled is, in this regard at least, the pride of the Province in which she holds so conspicuous a place. Her jealous care for the Christian nurture of her children in the secular, as well as in the Sabbath Schools, is bearing already ample fruitage in the character of her citizenship. An affluent yield of Sabbath School fruit dropped two months ago into the ballot boxes of this city, which, in spite of unbridled corruption, barred out the Sunday street car from the quiet sanctity of her Christian Sabbath. "The precepts of the Lord are right rejoicing the heart," and a new generation is pleading with the sweetness of morning voices.

"Sing them over again to me, wonderful words of Life."

Shall we not "sing them" with hearts and voices restrung to the conquering melody of

"The old, old story of Jesus and His love?"

In the progress of the world's civilization and evangelization, next to Christ himself the "little child," whom He has set in the midst, has ever proved the strongest rallying point of the mightiest forces. It is said that "the grandfather of Queen Victoria once expressed the wish that not a cottage should be without a Bible, and not a child beyond infancy who could not read it." And truly *the Bible* and *the child* have ever been the "twin stars," lighting the onward path of Christian conquest. The children of Bethlehem bore the cross before its shadow fell on the persecuted disciples. It was the sight of English child-slaves in the market-place of Rome by Gregory the Great that lighted the pathway for the evangelization of the Anglo-Saxon race. "For," said he, of the children, "they would be not Angles but angels if they were but Christians," and for thirteen centuries they have borne aloft to the world the "lamp of life."

"A century ago," says one, "a little girl in Wales went to the Rev. Thomas Charles and cried for a copy of the Bible. This led to the formation of the British and Foreign Bible Society, whose issues of the Scriptures now number more than fifty millions in more than eighty different languages."

At the World's Fair the other week, my attention was arrested by the captivation of a native in the ' Dahomian Village' with a cooing babe which a mother clasped more closely to her breast as the "savage" reached out his hand to touch it. Reassured by my persuasion, the mother timidly approached the man, now fascinated with the child's presence, and as he lifted its tiny white hand and touched the soft velvet of its cheeks, and beheld the flashing sunshine as it smiled its confidence into his coal-black face, the captivity of his heart

was stamped upon his entranced countenance, and the prophecy was whispered to my heart with a new emphasis, "It shall come to pass that a little child shall lead them." The "crises of missions" and the problems of the millennium are in our Bibles and in our cradles to-day. Let us "thank God and take courage," and "watch over them to build and to plant" "as they that must give account."

In reviewing the progress of our work, it may not be without interest to quote our record, as presented at St. Louis by the Chairman of the International Committee, and by the general superintendent of International Sabbath School work respectively.

Mr. Jacobs, in his report of the International Executive, says: "Of the Canadian provinces Ontario shows a great advance. The gain in membership is 70,812 or 20 per cent. The advance in organization and in institute and Normal work is equally favourable. The officers seem determined to make this the first Province in our Sunday School union."

Mr. Reynolds in his report says: "Ontario leads all the provinces in her organized and aggressive efforts. She is the most populous and most largely Protestant. . . . She has gone on from good to better. No conventions in Canada or the States excel her annual provincial gathering." In citing these generous judgments of our neighbours, our only aim shall be to deserve them, and our only glory in the beneficence of blessing which God has vouchsafed to our labour. Special effort has been made, during the year, to "unite our forces and divide our work" by constituting District Sub-Committees as per instruction of the Guelph Convention. The duty of calling and organizing for effective service these various sections of the General Executive over the whole Province, proved a herculean task when added to the regular demands of the work; and especially considering the incidence this year of the World's and International Conventions. It was not possible except at the least opportune season of the year, July and August. Notwithstanding these disadvantages, however, all have been organized but three, two of which were called without response, and the third remains yet to be called. The generous aid of the Honorary Secretary, Rev. John McEwen, was accorded in the organization of four district sub-committees at Napanee, Peterboro', Collingwood and Bracebridge respectively, the General Secretary being present to guide similar organizations at Maxville, Smith's Falls, Pembroke, Owen Sound, London, Woodstock, Chatham, Wingham and Welland. At the two latter places no response was made, whilst at the other eight nearly every county and city in the respective districts were represented, many of the brethren showing their fidelity by travelling long distances to attend. In each organization a District Chairman and Secretary were appointed. (See tabulated record, p. 14). The convention dates of contiguous counties and cities were considered with a view to make them fixed and consecutive over the District. The

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question of the completion of organization—county and township—was discussed, as was also the best means of introducing Normal training, so as to make it accessible to every Sabbath School worker; these and other questions vital to the efficiency of Sabbath School work were discussed and adopted as the regular order of business.

It was scarcely anticipated that much could be attempted before this convention beyond the organization itself and the establishing of communication between the several counties and their District Committees with a view to arrange convention dates, etc., for 1894. Some committees have lost no time, however, in proving the value to our work, of their constitution, notably Sub-Committee No. 3, of Eastern Ontario, of which Mr. G. M. Elliott, of Napanee, is the restless chairman, and which since its constitution in August has secured the **organization of two new counties**, viz., Frontenac and North Addington, in both of which, County Conventions have been held and strongly sustained by brethren from Napanee and Kingston. This Sub-Committee is now aiming to complete township organization and to introduce Normal training. The initial meeting of District Sub-Committee No. 6, North Ontario, was full of aggressive interest, especially in the matter of much-needed organization in North Bruce and Grey. A Special Committee was appointed to co-operate with the Provincial Secretary to secure this object in both counties, and, if possible, in all townships before the close of the year. The results thus far of District Committee organization are most encouraging, and when its machinery is adjusted, as it will be forthwith, much service will be utilized which could not be available from a disintegrated General Committee. It is most desirable that to far as possible the Provincial and local appointments may remain the same as last year, that the District Sub-Committee may have a chance to initiate the work already planned. Victoria, Grey and Lincoln still remain unorganized as counties. Committees have, however, in each case, I believe, been drafted to secure their organization.

Before passing from the General Committee, I would call reverent attention to the death of two members of the Provincial Executive, viz., Rev. Geo. Boyd, London, and Hugh McKenzie, Esq., M.P.P., Watford. Mr. Boyd, whose illness was painfully marked during the sessions of the Guelph Convention, very early in the year was called home. He had an abundant entrance. His prayer at the opening of the Guelph Convention, and again when pleading for Divine sympathy on behalf of the august but stricken hearts in the White House, by reason of the death of Mrs. Harrison, will never be forgotten. His reverent familiarity with the great Father of all carried the hearts of those present into the very "secret place of the Most High." With Mr. McKenzie, the President of Lambton County, it was never my privilege to be personally acquainted. His appointment, however, to this position in Lambton County is evidence of his Christian spirit and usefulness.

Statistics.—After quoting the generous encomiums of St. Louis on Ontario's advance, which it should be stated, through a miscarriage of the returns, was on six years and not three, as might be supposed, it may be well now to see how much room there was and is for still greater advance. The figures presented at the St. Louis Convention were compiled from official denominational records, and were as follows: Schools, 4,683; officers and teachers, 45,946; scholars, 383,346. This gives an average annual increase for six years of two and a half per cent., three per cent., two and two-thirds per cent. in schools, officers and teachers, and scholars, respectively. Now, let us examine the last census returns for 1891, which gave a total population for the Province of 2,114,321, on the basis of which our returns show twenty per cent. of our population to be in our Sabbath Schools, whilst the State of Delaware shows twenty-eight per cent., Florida, twenty-seven; North Carolina, twenty-seven; Maryland, twenty-six; New Jersey, twenty-four, and Pennsylvania, twenty-three—Ontario occupying the fifth place on the continent in this regard, and first in our own Dominion, Nova Scotia following with eighteen per cent.

If we look, however, at the youth of our Province unreached by the Sabbath School, the results are such as to provoke deep humiliation before God, that more than **fifty per cent.**, or nearly 398,000 of our youth between the ages of five and nineteen are not even enrolled in any Sabbath School. Lest the figures may be challenged, as they were in my own mind on first discovery, let me work it out in your presence, and the items may be verified by reference to the official census returns. The population of children and youth between five and nineteen is given as 961,747. From this may be deducted, at a much more generous estimate than the Protestant proportion, 180,000 children and youth of Roman Catholic parentage. This will leave 781,747. And if the scholars over nineteen may be said to balance those in union schools under that age, the deduction of our total youth, 383,975, will leave 397,772 unaccounted for. To say the figures are false is a gratuitous soporific incapable of proof. And until we have more reliable data it were well to assume their accuracy and act upon it, and if subsequent data prove them false we shall have proved ourselves more true to our mission. Four things are indicated by the results, viz.:

1. The need for deep humiliation before God and earnest prayer for a fresh dedication by the heart-searching question and commission from our Lord, "Lovest thou Me;" "Feed My Lambs."

2. A record of the local statistics which may locate the "missing ones" in each district, county, township, city, town, village, etc., and, so far as data have been returned on various county schedules sent out, the census estimate shall be placed side by side with such returns ere this report is printed, that each county, etc., may discover its own share in the leakage.

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3. A more faithful effort to return, duly filled up, the forms which are sent out from time to time. Wherever accounts are not duly kept, look out for financial loss; and indifference in making returns, whether of schools, townships or counties, ought to be regarded as *prima facie* evidence of spiritual loss at that particular point, and churches and our own District Sub-Committees would do well to turn on the "search light" just there. Many organizations report they are "holding their own"—"and who is holding the rest," says B. F. Jacobs.

4. Every organization and every individual school should have in its officary a "look-out" officer or committee for the purpose of house to house visitation. That this is as urgently needed in Ontario as elsewhere is painfully manifest by these returns. It was stated in St. Louis that two children were born in America for every one admitted into Sabbath School, boasted increases notwithstanding. We have hitherto claimed for Ontario almost the first place on the continent in the percentage of her youth gathered into her Sabbath Schools. Our confidence has manifestly been built on mistaken estimates, for it appears we are somewhat below even the average. Surely "there remaineth yet very much land to be possessed."

Normal Work.—Normal work whilst by no means neglected has, so far as the Provincial Executive is concerned, been comparatively in abeyance pending the organization of District Sub-Committees through which it is hoped an open door will be found to every part of the Province. Twenty-four special Normal institutes have, however, been held as follows, viz.: Seven by the Honorary Secretary, one each Peterboro', Durham, North Ontario, Norfolk, and three in East York. Eleven by Rev. J. W. Rae, viz.: Four in Peel, three in South Simcoe, one in Dufferin, and three in West Durham. The General Secretary has conducted six, viz.: One each in Sudbury, North Bay, Mattawa, and three in Parry Sound, in addition to Normal work at various conventions.

The returns as to the permanent outcome of these efforts are not yet made. In reference to the northern field, however, definite steps have been taken in North Bay and Parry Sound, at least, to sustain a permanent class in each place, and it is to be presumed similar results will be recorded at each point touched. The Township Association of Otonabee (Peterboro') will begin to-morrow a series of Normal institutes at thirteen distinct points in the township, extending from October 25th to November 6th, to which no less than twenty ladies and gentlemen are rendering individual service. Haldimand County has followed the example of Peel in appointing a special officer over this department, in the person of Rev. T. A. Moore. Rev. J. J. Rae and Mr. G. M. Elliott generously offer to invade the whole eastern section of the Province whenever suitable arrangements can be made. It is to be said, moreover, that all conventions are taking up, as a chief part of their programmes, definite and practical

Normal themes ; it will be seen, therefore, that noiselessly, without blast of trumpets, the hunger for this special training is declaring itself more and more, and is being met, so far as it is thus expressed. It is hoped, however, that wise and gentle pressure will be more generally applied during the coming year by District Sub-Committees now constituted. Primary work still claims more and more special attention. It is to be hoped that during the present convention one or more ladies may be added to the Provincial Executive, and that one or more primary teachers may be added to the staff of Provincial Normal Instructors, with the object of bestowing more special care than heretofore on this department of our work, and that Provincial action may result through the official imprimatur of this association.

The detailed record of my work has unfortunately been lost in transit to St. Louis, and I can not reproduce it. Suffice it to say, I have visited every district in the Province since the meeting in Guelph except the four, of which I was generously relieved by my brother beloved, the Hon. Secretary, and that of Haliburton, which will hold its Convention ten days hence. Into many of these districts I have made repeated visits, having attended some thirty-five County Conventions, and many of those of townships. Never in my experience was the spirit of true consecration and intelligent service more universal ; and the discovery of the statistical data, as to our neglected thousands, which has saddened my heart as it has yours, could not have been made at a time when the Sabbath School workers were more alert to duty and more aggressive to perform it. Our scattered northland, notwithstanding that it will be specially reported during the Convention, can not be passed by in this report. From removals and other causes it was found difficult to send up this year the deputations which in previous years have been made so great a blessing ; at the suggestion, therefore, of the May Executive Committee one or more brethren in each of the northern districts were asked to visit the field and hold meetings of Sunday School workers at rallying points, for encouragement and counsel, and to report the condition of the work at this Convention, which reports their local knowledge would render specially acceptable. The willing response to this request, involving much self-sacrifice, will be apparent when this work comes to be reported. I may say, however, that from Rainy River to Parry Sound the awakened interest is everywhere apparent, and from many districts it will be found to have taken practical shape ere this Convention closes. To atone, to some extent, for the absence of the previous deputations, I attended many local conventions at wayside points in addition to that of the General District. Twenty conventions in all were attended during my visitation of the field. Private yachts, special steamboats, bullock carts, row-boats, farm waggons, and, in most cases, weary feet, carried devoted Sunday School workers long distances that they might find some key that would open to them the mystic gates of child-soul.

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Notwithstanding the noble generosity of the Districts towards this Association, many isolated schools, away in the wilderness, are yet without libraries. Nineteen schools have been supplied during the year, by the generosity of schools at the front. The time to despatch this help is, however, entirely incompatible with the claims of my regular duties and nomadic life. Moreover, a special clerk, even if available, would want special knowledge of special needs; I therefore secured the promise that distribution would be made by district officers to whom boxes of books may be sent in quantities through the Provincial Secretary, for this purpose, as well as for purposes of exchange. If this can be done well and wisely, the interest of Sabbath Schools will be greatly enhanced; but few schools lack papers, and the generous interest of the Province has supplied more than will satisfy these for a year at least. I would, however, appeal for "cast-off" libraries that are as well-worn inside as outside—of such gifts excellent use can be made. I will refrain from further reporting the work now in view of reports that are to come from the field.

The World's Second Convention and the Seventh International Convention were held in the city of St. Louis, August 30th to September 5th, and marked an era in Sabbath School history by reason of their concurrence as to time and place. Sturdy and careful Englishmen grasped the hands of their brethren whom a pinch of nervous energy had transformed into Americans, and, said President Belsey, of England, "If the symbolic 'All right!' of our train despatcher be joined with the 'Go ahead!' of yours, the conquest of the world for Christ will be irresistible and speedy," and it seemed indeed prophetic when as the vast audience sang together, first the British and then the American national anthems, amid waving flags which entwined their mystic folds, the great organ swept into the strains of the national anthem of the Kingdom of Heaven, "Blest be the tie that binds," instinctively the aisles were crossed which divided nationalities, and hands were grasped and hearts were clasped in a sealed covenant of fealty to the King of kings under the blood-stained banner of the cross. Continental Europe and continental India were also represented. Our Province was represented by thirty five of our prominent workers.

The two questions most vital to the progress of our work were those of Sabbath School organization and supervision in Europe, India, Japan and the "coloured" States, and the burning question (as it was supposed) of the international lesson system. As to Japan and the Southern States it was decided to take immediate steps for the appointment of a Sabbath School missionary and a coloured Sabbath School supervisor respectively.

The international lesson system which has done so much to consolidate and strengthen our work, and has given birth to such a wealth of Biblical literature, was endorsed with a unanimity which came as a surprise to those who had expected evidence of a widespread disaffection in regard to it.

The Plebiscite on Prohibition shortly to be recorded in this Province, will present at once an opportunity and a responsibility to every Sabbath School worker within its area. It would be an insult to the consecrated fidelity of those to whom is committed, in some degree at least, the moral and spiritual protection of Ontario's children to ask that our Sabbath Schools should stand at the ballot boxes a solid phalanx in defence of their precious charge. Is it too much to ask, however, in view of the issue, which may not soon recur, that every possible sacrifice may be made to put *every Sabbath School worker's vote in its legitimate place*. Someone has said that an old-time method of determining the sanity or otherwise of a patient, was to lead him to a water-filled trough into which a tap was freely flowing and require him to empty it; if his attention was absorbed in emptying the cistern regardless of the flowing tap, his insanity was inevitably proved, and a lunatic asylum was deemed his most fitting home. Let us who have in hand the temperance ladle have an eye to the flowing tap, and thus prove our possession of consecrated common sense.

And now, standing on the inspiring altitude of this Convention, having looked back and inscribed our "Ebenezer" on the record of the past, let us "go forward," the love of Christ constraining us, and "having His Name and the Name of His Father" written on our foreheads.

ALFRED DAY,
General Secretary.

DEER PARK, Oct. 24, 1893.

Mr. DAY, at the conclusion of the reading of his report said: I think a paragraph should be written and included in this report in regard to the coming Plebiscite on Prohibition. I have not had time to write out a paragraph, but, if you so desire, one shall be prepared and incorporated.

The PRESIDENT—We have heard the General Secretary's beautiful and magnificent report. Now the Executive Committee will have something to say to us.

Mr. A. J. DONLY read recommendations from the Executive Committee in reference to the Secretary's Report, viz.:

I.—DISTRICT SUB-COMMITTEES.

1. That the General Secretary complete the organization of District Sub-Committees.
2. That the Presidents and Secretaries of isolated districts, such as Rainy River, Thunder Bay, etc., should be regarded as Presidents and Secretaries of such District Sub-Committees.
3. That the President of Algoma District be the Chairman of District No. 3, and that the President of Manitoulin District be Secretary of the same.

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4. In reference to Parry Sound District, the President of Western Parry Sound be Chairman, and the President of Eastern Parry Sound be Secretary of Sub-District No. 5.

5. That it is exceedingly desirable that as little change as possible be made in the *personnel* of the Executive Committee for the coming year, in order that the plans already initiated may be carried to full completion.

II.—OBITUARIES.

1. We would recommend that the Resolution Committee take cognizance of the decease of the two members of the Executive which has occurred during the year.

III.—STATISTICS.

1. That recommendation No. 2, under the head of statistics, be carried out.

2. We agree to the recommendation No. 3, under the head of statistics.

IV.—NORMAL WORK.

1. We heartily endorse the recommendation of the Secretary that one or more ladies be appointed on the Provincial Executive in the specific interest of the Primary Department of the work.

2. We would recommend that one or more ladies be appointed on the staff of Provincial Normal Instructors, with a view to giving special attention to the Primary Department of the work.

V.—MISSIONARY WORK.

That the recommendation anent the distribution of libraries to needy scholars be endorsed.

Rev. JOHN MCEWEN moved that the report be received and adopted with the recommendations.

Mr. A. J. DONLY seconded the motion.

Rev. Mr. GLASSFORD—Will this settle all the questions that have been touched upon in the Report? The General Secretary proposes inserting a reference to the plebiscite. It is merely wished to have some action taken and printed in the Annual Report, as I understand it. The vote is to be taken on the 1st of January, and our reports in the past have not been presented until some time in March or April. What benefit will that resolution in the book confer upon this great question? I would suggest that the Business Committee be requested to bring in a resolution on the question—(hear, hear)—and have it accepted in open convention, so that the Province of Ontario will know what its Sunday School workers are going to do on this question.

Mr. DONLY—That is not in the Report in regard to the plebiscite. We did not deal with that as an Executive Committee.

Rev. J. W. RAE—To me it has been a Report of marvellous beauty, so far as its diction is concerned—a report that is full of sugges-

tions; and then when we understand that he who presented that report has done during this last year the work that ought to have engaged, and well might have engaged, the powers of two men, we can readily understand with what wonderful emphasis his suggestion should come to us. (Hear, hear.) Oh, what an amount of work the General Secretary has done for us during this last year!—and I wish to say that at the time we accept this report and carry these recommendations—if both are to be done at once—that it is well for us to endorse his action, and to give him also, as the mover and seconder agree, the thanks of this convention for his noble work, and for that beautiful report. (Hear, hear.) I have not read it over so as to analyze it carefully, but it appears to me to be in its diction and suggestions a masterpiece—one of the most beautiful I have ever heard in my life. (Hear, hear, and applause.)

Mr. REYNOLDS—I want to say that in this country or the United States there is no man connected with the field work in any State or Province superior to the man that you have got in this province. (Hear, hear, and applause.) I hope that you appreciate him. There is not an abler man; there is not a more efficient man in the whole corps of workers, and I know them intimately. I wish it would cloud up and rain such men as Mr. Day all over this country. (Laughter and applause.)

The PRESIDENT—You have heard the resolution, that the recommendations be received and adopted.

Rev. Mr. McEWEN—I accept Mr. Rae's supplement to the motion, certainly. I am exceedingly gratified Mr. Rae has taken it up in the Convention, and would add that the special thanks of the Committee be tendered to Mr. Day.

The PRESIDENT—You understand, then, the thanks also of this convention are tendered to Mr. Day for his magnificent and beautiful address. I think we should take a standing vote on this.

The motion was unanimously carried by a standing vote.

The PRESIDENT then called for Mr. Day, when a delegate said he was at work in the Committee Room.

The PRESIDENT—We will now have the Treasurer's Report.

Mr. WOODHOUSE read his report as follows :

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TREASURER'S REPORT.

J. J. WOODHOUSE, in account with the Sabbath School Association of Ontario,
for the year 17th October, 1892, to 16th October, 1893.

RECEIPTS.

To Balance from last year		\$369 21	
To amount of payments on account of the year October, 1891-92, received subsequently to the above date, and already enumerated under the head "Addenda," on page 56 of "The King's Vinedressers," or the report of the Provincial Convention at Guelph		191 50	\$560 71
To Contributions from Counties, viz. :—			
North York, amount of pledge for 1892-93.....		125 00	
Wellington, " " " " ..	\$50 00		
" Voluntary gift.....	50 00		
		100 00	
Prince Edward (arrears)	31 00		
" " Amount pledged for 1892-93.	50 00		
		81 00	
Brant, 1892-93		80 00	
Peterborough, amount pledged for 1892-93.....		65 00	
West York (on account of pledge for 1892-93)		65 00	
Oxford.....	\$50 00		
" Special for Mission Work	15 00		
		65 00	
Norfolk, amount pledged for 1892-93		60 00	
Halton, " " "		50 00	
Peel, " " "		50 00	
Waterloo, " " "		50 00	
East York (on account of pledge for 1892-93		50 00	
Haldimand, amount pledged for 1892-93.....		40 00	
Grenville (Balance of 1891-92).....	\$10 00		
" Amount pledged for 1892-93	30 00		
		40 00	
Durham West, " " "		35 00	
Lambton (on account of pledge for 1892-93).....		35 00	
South Ontario, amount pledged for 1892-93.....		35 00	
Wentworth, " " "		35 00	
North Ontario, " " "		30 00	
Dundas, " " "		25 00	
Elgin West (on account of pledge for 1892-93)		25 00	
Perth, " " "		25 00	
West Bruce, amount pledged for 1892-93		20 00	
East Durham (on account of pledge for 1892-93).....		12 50	
Thunder Bay District		10 52	
Russell, amount pledged for 1892-93.....		10 00	
North Hastings.....		9 00	
East Elgin		3 00	
		1,231 02	
Carried forward		\$1,791 7	

	<i>Brought forward</i>		\$1,791 73
To Cities—			
	Hamilton Sabbath School Association, amount pledged for 1892-93	\$100 00	
	Guelph	30 00	
	St. Catharines (on account of pledge for 1892-93)	25 00	
	London	7 00	
			162 00
To Township of Carrick Association, pledged for 1892-93.....			5 00
To Schools out of Toronto, remitted direct to Treasurer—			
	First Presbyterian Sabbath School, Seaforth.....	20 00	
	Knox Church " " Galt.....	10 00	
	Bridge Street Methodist, Belleville	10 00	
	Evangelical Association, South Cayuga	5 00	
	Maple Street Methodist, Collingwood	5 00	
	Methodist Sabbath School, Wingham	5 00	
	"Tabernacle" " " Belleville	5 00	
	Presbyterian " " Napanee.....	5 00	
	Presbyterian " " Millbrook	5 00	
	Methodist " " "	5 00	
	St. Andrew's " " Fergus	5 00	
	North Oxford " " Ingersoll (Miss'n work)	5 00	
	St. Andrew's " " Windham Centre	5 00	
	Kensington " " London	5 00	
	Methodist " " Bookton	5 00	
	Knox " " Tara	5 00	
	Methodist " " Listowel	5 00	
	First Baptist " " Markham.....	5 00	
	Dickson's Corners " " (Mission work)	3 45	
	Mount Elgin " " (W. B. Whitney)	3 00	
	Methodist " " Walkerton	3 00	
	Presbyterian " " Drayton	3 00	
	Methodist " " Galt	2 00	
	Knox " " Harrington	2 00	
	Burlington Beach " "	1 00	
			132 45
To Schools in Toronto—			
	Knox Sabbath School, \$15 ; Bible Class, \$15.....	30 00	
	Northern Congregational	25 00	
	Old St. Andrew's Presbyterian	15 00	
	"Erskine" "	15 00	
	Elm Street Methodist	15 00	
	Jarvis Street Baptist.....	15 00	
	Yonge Street Methodist	10 00	
	St. James' Square Presbyterian.....	10 00	
	West Presbyterian	10 00	
	St. Andrew's Presbyterian.....	10 00	
	"Westminster" Presbyterian	10 00	
	Broadway Methodist.....	10 00	
	Leslieville Presbyterian	10 00	
	Bond Street Congregational.....	10 00	
	Bloor Street Presbyterian	10 00	
	Cooke's "	10 00	
	Sherbourne Street Methodist.....	10 00	
	College Street Presbyterian	8 00	
			\$233 00
	<i>Carried forward</i>		\$2,091 18

<i>Brought forward</i>	\$233 00	\$2,091 18
Duchess Street Presbyterian	8 00	
" Wesley " Methodist	5 50	
St. Enoch's Presbyterian	5 00	
" New Richmond " Methodist	5 00	
" Trinity " "	5 00	
Chestnut Street Congregational	5 00	
		266 50
To Personal Contributions, out of Toronto—		
Hon. James Young, Galt	10 00	
Rev. A. Jackson, Ph. D., Galt	10 00	
H. C. McMullen, B.A., Picton	10 00	
J. J. Cassidy (Rev. G. A. Gifford), Fergus	5 00	
Mrs. F. Close, Goldstone	5 00	
A. Butchart (Bible class), Hagersville	5 00	
J. & A. Gordon, Guelph	5 00	
G. E. Minns (class), Belleville	5 00	
Miss G. Barraclough (Primary class), Ingersoll	5 00	
David Graham, Inglewood	5 00	
Rev. R. J. M. Glassford, Guelph	5 00	
James A. McCrea, Guelph	5 00	
W. B. McKenzie, Thamesford	5 00	
Arthur H. Crosby (class), Marden	5 00	
J. A. Turnbull (the price of a good lamb), Atwood ..	4 00	
Wm. B. Allan, St. Catharines	3 00	
James Laidlaw (on account), Guelph	2 50	
Mrs. R. Duff, Onondaga	2 00	
M. H. Reid, Millbank	1 00	
" " " (Mission work)	1 00	
Miss M. E. Gregor, Goble's ..	1 00	
Mrs. S. C. Philp, Midland	1 00	
Mrs. Halstead (class), Acton West	1 00	
Miss Maggie Wilson, Princeton	1 00	
		102 50
To Personal Contributions, Toronto—		
Hon. S. H. Blake, Q.C.	\$300 00	
" " special	50 00	
		350 00
J. K. Macdonald	15 00	
A. Day	12 00	
R. J. Score	10 00	
Kilgour Bros	10 00	
Elias Rogers & Co.	10 00	
Lyman Bros. & Co., Ltd.	10 00	
H. S. Howland	10 00	
Northrop & Lyman Co.	10 00	
Gourlay, Winter & Leeming	10 00	
Richard Brown	10 00	
E. Gurney	10 00	
Taylor Brothers	10 00	
G. A. Cox	10 00	
Caldecott, Burton & Spence	10 00	
J. J. Maclaren, LL.D., Q.C.	10 00	
J. J. Woodhouse	10 00	
A. T. Crombie	5 00	
John A. Paterson, M.A.	5 00	
James G. Kent	5 00	
		532 00
<i>Carried forward</i>	\$532 00	\$2,460 18

<i>Brought forward</i>	\$532 00	\$2,460 18
Mrs. M. J. Lowes	5 00	
James Gray (class)	5 00	
W. Henry Smith	5 00	
John Stark	5 00	
John L. Blaikie	5 00	
James Scott	5 00	
W. H. Howland	5 00	
J. Forrest	5 00	
Robert Walker & Sons	5 00	
Warring Kennedy	5 00	
R. W. Elliot	5 00	
Mrs. James Lesslie	5 00	
Davidson & Hay	5 00	
S. F. McKinnon	5 00	
John Macdonald & Co.	5 00	
A. M. Smith	5 00	
W. H. Pearson	5 00	
S. J. Moore	5 00	
D. W. Alexander	5 00	
T. Milburn & Co.	5 00	
John D. Nasmith	5 00	
H. A. Nelson & Sons	5 00	
G. Goulding & Sons	5 00	
D. E. Thomson	5 00	
J. B.	5 00	
Mrs. John Macdonald	5 00	
Eby, Blain & Co.	5 00	
James McNab	5 00	
John Kay, Son & Co.	5 00	
A. B. Lee	5 00	
James Turnbull	5 00	
A. M. Cosby	5 00	
John F. Ellis	5 00	
Mrs. H. Kent	5 00	
William Davies	5 00	
Joseph B. Reed	3 00	
Peter Macdonald	3 00	
H. P. Dwight	2 00	
J. Leckie	2 00	
J. J. Kenny	2 00	
John J. Gartshore	2 00	
C. S. Gzowski, jr.	2 00	
A. Sampson	2 00	
W. J. Gage	2 00	
Ph. Jacobi	2 00	
W. H. Orr	2 00	
Mrs. W. Freeland	2 00	
John Hawley	2 00	
R. C. Steele	2 00	
D. Gunn & Co.	2 00	
Mrs. Alex. Finlayson	2 00	
William Brown	2 00	
Wm. H. Lailley	2 00	
Mrs. H. Meldrum (expenses to Guelph remitted)....	1 50	
George Anderson, " " "	1 50	
Robert McLean	1 00	
	749 00	
<i>Carried forward</i>		\$3,209 18

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Sundry amounts paid at Guelph Convention in response to appeal of Mr. W. Reynolds, as per list furnished by Minute Secretary—			
Mellville Church, Brussels, A. Stewart, \$5.00 ; G. M. McGregor, Brantford, \$5.00 ; Fair-View Sabbath School, J. B. Horrell, \$5.00 ; Bolton Methodist Sabbath School, H. A. Rutherford, \$5.00 ; Charles St. Methodist Sabbath School, Ingersoll, \$5 ; Jas. Reid's class, Campbellville, \$5.00 ; Knox Church, Goderich, G. F. Blair, \$5.00 ; W. H. Jacomb, Guelph, \$5.00 ; Mrs. L. J. Breithaupt, Berlin, \$2.00 ; J. Calvert, Thedford, \$2.00 ; Mrs. C. Breithaupt, Berlin, \$2.00 ; Knox Sabbath School, Warwick, J. Ross, \$2.00 ; A Friend, \$2.00 ; Mrs. J. G. Murray, Grimsby, \$1.00 ; A. Burkholder, Bartonville, \$1.00 ; Mrs. C. M. Hughes, Newmarket, \$1.00 ; C. W. Switzer, Meadowvale, \$1.00 ; Rev. J. J. Redditt, St. Alban's Sabbath School, \$1.00 ; Mrs. J. C. W. Daly, Stratford (Missions), \$1.00 ; Agnes Tytler, Seaforth, \$1.00 ; A Friend, \$1.00 ; H. A. Collver, Simcoe, Old Windham Sabbath School, \$1.00 ; L. E. Shaver, Ottawa, \$1.00 ; Mrs. J. J. Noble, Eramosa, \$1.00 ; A Friend, \$1.00 ; Bethesda Sabbath School, Tyrone, \$1.00 ; Robert McClure, Brampton, \$1.00 ; Lansing Methodist Sabbath School, H. Armour, \$1.00 ; Mrs. Rutherford, Shakespeare, \$1.00 | .....	....		66 00
To Collections Provincial Convention at Guelph, \$50.50, \$119.42, \$74.57 .....	....		244 49
To Collection Knox Church, Toronto, half-yearly meeting .....	....		6 62
To Collections General Secretary—			
Bensfort, \$3.47 ; Bradford, \$2.20 ; Barton, \$2.00 ; Chatham, \$5.00 ; Cookstown, \$2.25 ; Alliston, \$2.00 ; Port Perry, \$2.45 ; Berlin, \$3.25 ; Thedford, \$5.00 ; Bronte, \$1.25 ; Beachville, \$5.00 ; Blythe, \$6.00 ; Glenmorris, \$2.50 ; Stouffville, \$1.50 ; Drumbo, \$4.00 ; Hamilton, \$2.50 ; Queensville, \$2.00 ; Simcoe, \$5.00 ; Port Dover, Villa Nova, \$4.00 ; Tweed, \$6.75 ; Garden Hill, \$4.00 ; Brantford, \$3.00 ; Vienna, \$1.50 ; Aylmer, \$3.00 ; St. Mary's, \$5.00 ; Cobourg, \$3.00 ; Picton, \$5.50 ; Seaforth, \$5.00 ; Prince Albert, \$2.35 ; Unionville, \$1.00 ; Mitchell, \$5.00 ; Brussels, \$5.00 ; Frankville, \$3.00 ; Hillsburg, \$3.00 ; Hamilton, \$6.00 ; Caistorville, \$2.75.		\$126 22	
Organization—Maxville, \$5.25 ; Smith's Falls, \$2.55 ; Pembroke, \$3.09 ; Milton, \$2.60 ; Wingham, \$2.60 ; Owen Sound, \$3.25		19 34	145 56
To Collections by Rev. J. McEwen— Collingwood, \$1.37 ; Bracebridge, \$6.05 .....	....		7 42
To Normal Work— St. Catharines, \$10.00 ; Toronto, \$22.46 ; London, \$29.47 ; Hamilton, \$2.00 .....	....		63 93
<i>Carried forward</i>			<u>\$3,743 20</u>

<i>Brought forward</i>	\$3,743 20
To Advertisements	170 00
To Reports sold	290 03
To Sundries	14 45
To Hamill's Text-Books	1 90
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	\$4,219 58

DISBURSEMENTS.

By payments connected with 27th Provincial Convention, Guelph, viz. :	
" Rev. A. F. Schaffler, D.D.....	\$100 00
" Mr. Wm. Reynolds	25 00
" Travelling Expenses of Speakers	33 35
" Sundry Expenses, including attendance	49 43
" Mr. and Mrs. H. M. Blight—Psalmody.....	50 00
" Reporting Convention	50 00
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	\$307 78
" Normal Work—	
" Rev. Prof. H. M. Hamill.....	50 00
" Normal Instruction, Balances of Sundry Institutes held by Rev. McEwen..	\$3 00
" Rev. J. W. Rae.....	28 37
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" Sundry Expenses	31 37
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	91 37
" Postage and Telegrams.....	121 10
" Wm. Briggs, Printing Reports, Circulars, Schedules, etc.....	685 09
" Stationery	80 02
" Travelling Expenses of General Secretary :	
Bensfort, \$2.47; Bradford, North York, \$2.20; Park- hill, Middlesex, County, \$6.50; Chatham and Dres- den, Kent County, \$10.10; Barton Township, \$2.00; South Simcoe Convention, \$2.25; Alliston, \$2.00; North Ontario Convention, \$2.45; Waterloo Con- vention, \$3.25; Thedford Township Convention, \$5.00; Burlington, \$1.10; Bronte Anniversary, \$1.25; North and South Oxford Township Con- vention, \$5.00; Huron County, \$6.00; Dumfries Town- ship Convention, \$2.50; Markham Township, \$1.50; Oxford County, \$3.65; Wentworth County, \$2.50; Queensville and Keswick, \$2.00; Norfolk County Convention, \$5.00; Selwyn, Harvey and Smith, \$0.50; Port Dover and Villa Nova, \$3.85; North Hastings County Convention, \$6.75; East Durham, \$4.00; Brant, \$3.00; Vienna, Bayham Township, \$1.50; East Elgin County Convention, \$3.00; Perth County Convention, \$5.00; Brampton, Peel County Convention, \$2.10; Toronto Junction, West York, \$1.00; East Toronto, \$0.40; North Halton County Convention, \$2.20; Northumberland County Con- vention, \$3.00; Prince Edward County Convention,	
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	\$4,219 58

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\$5.50; Seaforth Anniversary, \$5.00; Prince Albert, \$2.35; Unionville, \$1.00; Mitchell, \$5.00; Brussels, \$5.00; Frankville, Leeds County Convention, \$12.20; Hillsburg, \$3.00; Caistorville, \$2.75; Hamilton, \$4.00; New York State fraternal delegation, \$9.70; Cumberland, Russell County, \$1.50.....	162 02	
By Travelling Expenses, District organization:		
General Secretary.....	35 01	
Members of Committee	15 91	
By Rev. J. McEwen, Districts 3 and 5, \$4.10; Collingwood and Bracebridge, \$14.55	18 65	
By "Mission Work" Expenses *	69 57	
By "Advertising"	36 71	
By Subscription to International Convention	200 00	
"Advertising"	1 20	
"Hamill's Text-Books".....	5 20	
"Exchange".....	1 20	
"Salaries—A. Day	\$1200 00	
" J. J. Woodhouse	800 00	
	2000 00	
		3761 26
To balance on hand 16th October, 1893.....		\$458 32

J. J. WOODHOUSE, *Treasurer.*

Audited and found correct.

October 19th, 1893.

E. J. JOSELIN.

* \$109.70 additional paid after the closing of Treasurer's books, will appear in next year.

NOTE.—Moneys belonging to the past year recorded subsequently to the closing of the books:—

Counties of Lennox and Addington, 1892-3.....	\$50 00	
County of East Durham, on account of, 1892-3.....	10 00	
County of Lambton, on account of, 1892-3.....	5 00	
District of Parry Sound East, 1892-3	10 00	
District of Algoma, 1892-3.....	8 70	
District of Manitoulin, 1892-3.....	2 15	
		\$85 85
St. Catharines—Knox Church Sunday School, 1892-3	\$5 00	
St. Catharines—St. Paul's Methodist Sunday School, 1892-3	5 00	
St. Catharines—Queen Street Baptist Sunday School, 1892-3	4 00	
	\$14 00	
Copetown Methodist Sunday School, 1892-3.....	5 00	
		19 00
Toronto—Central Presbyterian Sunday School, 1892-3....	10 00	
" —Euclid Avenue Methodist Sunday School, 1892-3	10 00	
" —St. Paul's Methodist Sunday School, 1892-3....	10 00	
" —Parliament Street Meth. Sunday School, 1892-3	5 00	
" —Queen Street East Meth. Sunday School, 1892-3	3 00	
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At the conclusion of the Report, Mr. WOODHOUSE said : I may say that three or four weeks ago, had all our debts been paid, I should not have had any money in hand, but rather the reverse. This sum of \$458 is virtually arrears of pledges left until the close of the year, which we would like to have had before. Still we are thankful to have it now so that we can begin the new year with something in hand. (Applause.)

Mr. T. N. SCRIPTURE moved that the Report be received and adopted.

Rev. Mr. TIBB seconded the motion, saying : About the most thankless work of any officer of the Sunday School Association is that of collecting money, and our Treasurer deserves the hearty thanks of this convention for the admirable manner in which he conducts the business—in the kind of way he conducts it—I hardly like to use the word—the begging expedition, and he does it splendidly, and keeps the balance on the right side every year. (Hear, hear.)

The motion to receive the Report was carried.

The PRESIDENT—I wish to announce to the Convention that any school ordering five or more copies of the Annual Report can have them at 12 cents a copy. I may just add to that that there will be no excuse now for anyone not having the Report of the Convention. I trust that everyone will *at once* make arrangements with the Treasurer, and say how many copies he will require at 12 cents a copy.

Mr. WOODHOUSE—I understand, Mr. President, that this privilege is accorded not only to schools, but to anybody who chooses to purchase five or more copies of the Report ; any less than that number will be 25 cents each. There is a young man detailed in the Billeting Room to take subscriptions with the money. We do not give any credit, and we don't give C. O. D. We have no time, and we have not an array of clerks at our office to attend to matters of that kind, but pay your money, and fill up one of the little blanks with which you will be supplied.

Mr. G. M. ELLIOTT announced that the Business Committee had been organized by the appointment of H. C. McMullen, of Picton, as Chairman and himself as Secretary. He read an interim report from the Committee in reference to the programme for this afternoon—the reports of Mission work in our North-West Ontario : “The reports from the Districts of Parry Sound and Nipissing will be presented at a similar hour to-morrow afternoon. Conference of Intermediate class workers will be held in the church on Thursday morning at 8.30 under the leadership of Brother Reynolds ; and at the same hour to-morrow morning in the school-room a conference of primary class workers under the leadership of Miss Harlow.”

Rev. J. W. RAE—Mr. President, shall we not seriously limit the number of books that may be ordered here to-day if we make it emphatic that they not only order but pay for them ?

The PRESIDENT—Before this discussion is gone into we had better

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have it received and adopted before we can make it legal. It is for this convention to say whether this 12 cents a copy will be adopted as the price. This is a recommendation from the Executive, as I understand it; therefore I think this convention must receive and adopt it.

Mr. DONLY—I move the adoption of the item providing for the selling five or more copies of the report at 12 cents.

Rev. C. R. MORROW seconded the motion, which was carried.

DELEGATE—Would it not be possible to get the reports out a little earlier?

The PRESIDENT—I think that has been already arranged for, and a committee appointed for that.

Rev. Mr. RAE—Still it occurs to me that there are possibly several delegates here who would be prepared to order these books and who will pay for them, but who are not prepared to do so and pay for them now, and I do not think we should restrict the sale by insisting upon prepayment for the books, for I remember I ordered myself in previous instances several which I did not pay for until I was notified that the books were ready, and then I sent the money on, and I feel there are a great many of us here who may wish to order that way, and I would choose to order that way myself, and there may be perchance poorer men and women than I am. (Laughter.)

A DELEGATE—These red papers that have been sent around state that this offer would be limited until November 30th, and Sabbath School workers will have an opportunity before that time of sending for their supplies.

Rev. Mr. RAE—We will understand there is no limit now. The Executive Committee have placed no limit to the time, and the only condition will be that if you allow it to delay too long you will find there will not be books when you send for them.

The PRESIDENT—There can be no difficulty in that if the delegates who require the books will send their money in due course; but you can readily understand the enormous amount of work that our Treasurer has in hand, and when he has to write and dictate letters and send post cards, etc., to those who have promised to take so many, it makes it a difficulty. I am sure that a word to the wise is sufficient. Those who are poorer than Mr. Rae will act as he suggested—they will send it in due time. I have a resolution here, moved by a delegate, seconded by Andrew Munro, that the time for the holding of the Provincial Sabbath School Association be changed to the second week of November instead of the fourth week of October as at present.

Rev. Mr. RAE moved that it be submitted to the Business Committee. This motion was seconded and carried.

A DELEGATE—Would it not be well to have an explanation of that resolution?

Rev. Mr. RAE—You can go to the Business Committee at its meeting and present your views.

The PRESIDENT—They will be very pleased to hear what you have got to say there.

Rev. Mr. GLASSFORD—I think some action has been taken in the matter of publishing the Report of the Convention. A preacher in my neighborhood sitting here, states that his school has not ordered any, and will not, as the books come out so late in the year. I think you might just explain. Some of the brethren know what action has been taken in that regard.

The PRESIDENT—I thought that that was understood a moment ago, when I stated to the Convention that a committee had been formed to take charge of the matter. That difficulty will not take place this year.

Rev. Mr. RAE—The Convention will understand that the work was left on the shoulders of the Corresponding Secretary, with all the work attached to the office, and it made it necessary that the Report should be delayed. A committee has been appointed to take charge of this matter, and to do it at once.

The PRESIDENT then called Mr. Day to the platform and addressed him thus: A resolution moved by Rev. Mr. McEwen, and seconded by Mr. Donly, receiving and adopting your report, and also thanking you for such a very magnificent and beautiful one, has been passed, and I have great pleasure in extending to you the thanks of this convention, as by a standing vote their appreciation was shown. I have also to add, myself personally, that it was with exceedingly great interest I listened to the report in committee, and also this morning. (Applause.)

Mr. DAY said: Mr. President, my dear friends, this is the hardest speech that I have to make, not because I have a lack of appreciation, but because my heart is too full, especially in reference to the figures which came out this morning. I did not sleep last night. It seemed to me an inexplicable thing that we should be working in connection with the Christian Church, and that nearly 400,000 young men should never be touched. I would that we might all be endowed with the spirit of new consecration, and that would be the greatest expression of appreciation that could be given to the officers of this Association. I may say, Mr. President, that it was not necessary that such a kindly resolution should have been passed. I have received, all through the year, every day, votes of thanks in the hospitality of kindly homes, and the greeting of kindly co-operators. (Applause.)

Mr. DONLY—Is it understood that the 30th of November is the limit fixed for sending in the orders for the Report?

The PRESIDENT—The 30th of November.

Mr. DONLY—Has that been adopted by the Convention? I move its adoption.

Dr. HARRISON—I second that, and along the line of it, that anyone can order these, but they won't get them until they send the money.

A DELEGATE—Will that delay the issue of the Reports?

Mr. DONLY—The motion is that the orders cannot be delayed later than the 30th of November. That won't delay the issuing.

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Rev. Mr. RAE—Did we carry that?

The PRESIDENT—I understood so. Those in favor?

Rev. Mr. RAE—I think the Executive Committee in passing their resolution said nothing about the time in which those reports were to be published. We have of last year's reports some 300 in stock that have not been distributed at all, and even if these had been distributed gratuitously, it would have been a benefit, instead of keeping them as we have them, and I believe it is desirable this year to leave this matter as open as the sunshine—(hear, hear)—and say to those identified with this convention, "You can purchase these reports as long as we have them, if you purchase five or more, at 12 cents each." Why should we put a limitation on the time?

Mr. H. C. McMULLEN—I agree entirely with the remark made by Mr. Rae. I do not see why we should put any limit on the opportunity to purchase these reports. It is certainly the desire of the Convention that it should reach every school in the country if possible; that the teachers should have an opportunity to read the proceedings of this convention; and those who moved that this small limit of five should be fixed for the purchase at that price, had only the thought in mind that it would open the door for sending these reports to the smallest schools in the country, and I cannot see the advantage of limiting the time for the purchase or the orders. There is another point in regard to ordering that I would like to suggest. Where a school sees fit to send an order for twenty-five or thirty of these reports, and asks the Secretary to send them by express, to be paid at the time of delivery, I think it ought to be in order, and not put them to the necessity, perhaps, of sending money in advance. I would open every door possible for disposing of the Reports.

Dr. PARSONS—It seems to me that this notice has gone out to every school, November 30th, and if the Committee do not receive orders, how many copies shall they print? There must be some orders in at that time to show whether we want 2,000 or 20,000. (Hear, hear.) They have got to be printed right off. Suppose they print 5,000 and orders come in for 5,000 more next year? It seems as if the fixing of November 30th was a necessity. If we want to be certain and get the circulation of a large number, the Committee must know beforehand how many are needed, or else they are working in the dark.

A DELEGATE—That is the idea.

Mr. DONLY—There is no intention of limiting the possibility of purchasing at twelve cents at any time; but the Committee wants to know the number to be printed.

Mr. RAE—We have had experience of a few years, and we have printed each year several hundred more than have been scattered, hence it appears to me that we do not need any special aid in this direction, and we have to change this notice in any case—change it from the statement "as many as there are teachers and officers in

the school," to "five or over"; and hence there would be no good reason why we should not change the whole matter.

The PRESIDENT—The brethren must remember that if they send these parcels of books, the express charges will be twenty-five cents additional for return collection.

Mr. McMULLEN—I mean if an order comes to have them sent C.O.D.

The PRESIDENT—That necessitates twenty-five cents additional.

Mr. McMULLEN—I believe the price of twelve cents includes the price of transportation—two cents were added to the ten cents.

The PRESIDENT—They will charge for return.

Mr. WOODHOUSE—I entreat of you not to ask for credit. A gentleman sent me, some few weeks ago, an order for a copy of a former report and stated, "I will send you the money directly the Report comes," and report was sent, but no money has not come yet, and if I were put in that position, I should require several clerks. We have thought this out so as to do the very best we can. If you want to change the price of reports, remember we are responsible for the money, we have to pay a larger bill. I do not want to keep the Report from the people at all, we want it to get into your hands; but if we were to put it down to five cents, there are some who would want it at four. (Laughter.) Let us understand clearly, and let there be no credit given for these books, I beg of you, if you want the thing in your hands soon. (Cries of question, question.)

Mr. RAE—It is a question of credit now or four months ahead.

Rev. Mr. HYDE, of Warsaw—I belong to a township in which there are a number of small schools, perhaps some with about three teachers. The secretary of our township saves a great deal of trouble to the treasurer in sending for books. He generally sends in an application for what he thinks the whole number of schools will require, sends the money with his application, and runs the risk of making or losing. He loses nothing. They are all purchased by the teachers or others. Every township should do the same, and our treasurer would not have the trouble of sending out parcels.

The PRESIDENT—I think the question is fairly before you. Do you wish to adopt the suggestion of the Executive Committee, limiting the time to the 30th November. (The question was put and carried.)

The PRESIDENT—The Convention will now go into the Committee of the Whole for the discussion of methods.

Mr. Reynolds will kindly take the chair.

DISCUSSION OF METHODS.

Mr. Reynolds, on rising, asked what time would be allotted to the discussion.

Mr. Jenner moved that the time be extended to 12.30 (it was now 11.30). This motion was seconded and carried.

A delegate asked, "Will not some delegates have hosts who will have dinner ready and waiting at 12.30?"

Mr. REYNOLDS—They can leave; leave any time you are not interested—I am accustomed to that. (Laughter.) The first point is Graded Schools. We have come to that point that we ought to have graded schools. How many grades ought we to have? Some people say, we cannot do that in the country. Well, move up, but do the best you can. Do with what you have got—that is Boston Smith's motto—don't you do nothing because you cannot have just what you want. We want to get out of places that are uncomfortable, and not adapted to our work, and to build places such as we want. We are improving along all sides of architecture. How many departments is it advisable to have in your schools? (Three.) What are they? (Primary.) That ought to be a distinct class, ought it not? What is the next one? (Intermediate.) What is the third? (Senior.) Can you have that in most of these schools in this province? (Yes.) What are you going to do when you have not a larger room—tell us how you have arranged to have a departmental school in one large room? (Curtains.) Do you find that works pretty well? (Yes.) We do too. So, in the Model school-room, which is the best in the world, we have the divisions; instead of being on the Akron plan we have sliding doors, or doors revolving around cylinders, and then subdivided by curtains. Curtains do well; it is not so much the sound that troubles us as the sight, but is it not better to have, as soon as possible, a separate room for the primary department, because their exercises are different? They want them interspersed with singing instead of one continuous lesson. Now, the next thing is the intermediate department. I believe that comes up to-morrow morning—I won't discuss that here. Now, why do you think it is necessary to have a senior department,—why not let intermediate and senior departments go together? (Retain the older scholars.) That is just it, you cannot do it if you have them intermixed with intermediate. If you have them, here boys ten years old, and a class over there of fifteen years, they will get up and get out. You cannot do it; they require a separate department. Suppose you have not a gallery, and only one room, what do you do with the senior department? (Another building—divide that up—another hour.) You could not have a continuous session or you would lose the *esprit de corps*—I believe that is a good word, I don't know what it means. (Laughter.) I think in your senior department, if you possibly can, you should have it in another room; if you cannot, put it in the gallery, or put it at one end of the church. As a general thing young men are a little bashful—it is a little difficult sometimes getting some of them in there—and it is better to put it near the entrance. What would you do with the old people who want to go to Sunday School? (Put them in the senior department, or have a mixed class for them in another department.) Do you think it is better in our graded class to have

young men by themselves, or have them mixed with other persons? (Mixed under a certain age.) What age? (None under eighteen.) You don't think it is well to bring them together before that? (No sir.) (Laughter.) Well, my experience has been along that line, too. I believe in bringing the sexes together in the primary department, but then not again until they are married. (Laughter.) It is a little distracting. In the building and arranging of Sabbath School rooms—in the erection of them—do you think that we can extend that grading system further than that? Would it not be better to extend, and, if so, what? (Two primary divisions, between intermediate and senior.) Primary and junior—that is good. Take them up to eight years in the primary; from eight to ten in the junior, and then from ten to fifteen in the intermediate: and from fifteen in the senior or Bible department. Then another department which we have in our school, and which I think is almost indispensable, is the Normal department. Well, what do you think of that, Professor Hamill?

Professor HAMILL—I like it very much.

Mr. REYNOLDS—Don't you think it is feasible for us to have a Normal department for the education of teachers and supply of teachers in all our schools?

Professor HAMILL—I do.

Mr. REYNOLDS—The great difficulty is, how can we get good and efficient teachers? You will never get them until you make them. They don't grow, and they are not picked up. If there is anything on earth I hate it is a picked-up dinner or Sunday School teacher. (Laughter.) Whenever my wife says, "We will have a picked-up dinner to-day," I am not at home. We have got to make our teachers, and in order to make them we must have a Normal department. We can arrange that. Have that department and have it graded up as to age and also to requirements. Is Miss Harlow present? She is an authority on that.

Miss HARLOW—Here I am.

Mr. REYNOLDS—Do you believe in anything below the primary, for instance, an infant class?

Miss HARLOW—I do not choose it. I have seen the children in a room to themselves, but I am inclined to think it is wiser that they are in with the other children—all in the primary department—because if the little bits of ones are alone they never can sing, and they are too restless, and there is too much wandering round among them; but if there were older children, they are in a manner restrained by them, and they hear their answers, they join in the exercises, and the Sunday School has a dignity which I believe it does not have when they are alone. (Hear, hear.) I believe they understand the Sunday School is a part of the church. I would let them come in anyway after they got out of long clothes, and I would not object to the mothers coming and bringing them if they did wear long dresses, provided the mothers were there to take care of them. (Laughter)

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Mr. REYNOLDS—Has anyone the audacity to question what Miss Harlow said?

Mr. JENNER (Davenport Road Baptist Church, Toronto)—We have tried that very little class below the primary for two years, and it worked remarkably well. Our primary superintendent found it very difficult to manage those little children from three years of age up, and we appointed a sympathetic young woman to look after that little class, and it has worked splendidly.

Mr. REYNOLDS—Separate room?

Mr. JENNER—Yes.

Mr. REYNOLDS—What do they use in that room?

Mr. JENNER—A blackboard, pictures and charts, and have considerable singing; teach them little hymns and amuse them.

Mr. REYNOLDS—I want to ask Miss Harlow another question. How would you grade the scholars from the primary class, that is, when they would be advanced, for instance, in the other class—age or qualification, or both?

Miss HARLOW—I would have both; the age as a general limit.

Mr. REYNOLDS—What limit?

Miss HARLOW—I would have nine or ten. I am inclined to think we take them out of the primary room too young, and usually they very much object to going out of the primary room. It is the room they choose to stay in, and if they have nothing holding them to the Sunday School but the teacher's attraction and the school's attraction, I would deal gently in urging them too forcibly out of the room; then there should be certain qualifications.

Mr. REYNOLDS—Name some of them.

Miss HARLOW—First, the mental advancement of the child, then his home surroundings. I would leave the child who has the poorest home surroundings longest in the room, if he chose to stay. I would never keep a boy in when he begins to be restless—when he begins to want to swim and go into another room, then I think it is time for him to go. (Laughter.)

A DELEGATE—Do you prefer boys and girls separate or together in the primary class?

Miss HARLOW—Together, by all means. (Hear, hear.)

Mr. REYNOLDS—Now, I would like to come right along to the senior department. What do you think about the grading of the senior department? What should be their ages or qualifications? We will pass over the junior and intermediate for want of time.

Rev. Dr. WILLIAMS—I have a difficulty just here. I find the point of a boy's departure from school is when you dislocate him, when you want to change him from one grade to another or from one class to another. How are we to get over that difficulty?

Mr. REYNOLDS—Don't they like to be graduated at a certain age? Don't a boy get restless? I don't know. Would a change of teachers take the place?

Rev. Dr. WILLIAMS—I find the boys have grown up with the teachers; very often they get loose from the school when they are cut away from the teacher.

Mr. REYNOLDS—It need not necessarily be.

A DELEGATE—I know where that was got over by the pupil and teacher keeping together as long as possible—the teacher growing up with the class all the time. It was in Nova Scotia

Mr. REYNOLDS—There need not necessarily be a change of teachers.

Mr. DONLY—If a teacher has had a class from 10 to 14, why not send him up to that Bible class with these same scholars?

A DELEGATE—Perhaps the whole class is not ready to go.

Mr. DONLY—Surely if he has had them for several years.

Mr. REYNOLDS—I believe in examinations. They are an incentive to doing better work, and give the teacher an opportunity of doing the best for himself. I believe the best schools are graded along that line. I want to ask Professor Hamill about that Normal department, which I think is one of absolute importance; how can we get that, Professor Hamill, and what do you think is the position they ought to be in?

Professor HAMILL—I think it is practical in any school in the country or city to have a Normal Class—a Normal department, to which ought to be admitted the young people, especially of the Young People's Society. It ought to bear the same relation to the Sunday School that the High School department does to the secular school; it ought to be preparatory to teaching for the Sunday School. I think perhaps the best person to take that Normal Class department would be the pastor of the church. If you bind him down to teach at all in the Sunday School, let him teach where his work will be the most profitable; and I think that the International Lesson may be held in abeyance, but need not be. I know a very successful conduct of a Normal department in the State of Illinois which recently came to my notice, where the 45 minutes devoted to the lesson study was divided in this wise, 15 or 20 minutes of it in a glance at the International lesson with the condition that there should have been previous preparation of that lesson, and not less than 25 minutes was devoted to the Normal study for the day. That teacher—a skilled teacher—took 26 young people and carried them through a winter's study in the Normal course. The pastor of the church enthusiastically joined with him in it. I was present when the pastor received those young teachers—teachers in embryo—from the hands of their Normal teacher, and I had the pleasure of conferring upon them the State Diploma. I know a number of schools where Normal Classes are successful, conducted in a very quiet, but in a very profitable way, and without hurt to the International Lessons and with a definite course of study and time of graduation before them.

Mr. REYNOLDS—I have in my school a Normal Class conducted by a gentleman who teaches not only the lesson, but he teaches how to teach it. It is a supply class also. It is understood there, that there

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are a certain number of them with their lesson so that when I want a teacher for an emergency, I go there and there is no excuse, but one rises at once and comes right forward; they are detailed by that officer. Young people come into that class to signify what kind of work they want to do when they unite with our church. On a card are the different departments of work. If in the Sunday School I interview those persons and find out whether they have ever taught, and what their qualifications are, etc.; I am making teachers, and have a supply more than I can use.

Mr. SCRIPTURE—Does the Normal Class study a week in advance?

Mr. REYNOLDS—No, but they prepare the lesson before they come, and what they learn in that class, more than anything else, is the art of teaching.

A DELEGATE—Would it not be necessary to have that class at a separate hour?

Mr. REYNOLDS—No, sir, we have it right in the school.

Mr. DONLY—Are they pledged to become teachers?

Mr. REYNOLDS—Yes.

A DELEGATE—How often would you grade a class?

Mr. REYNOLDS—Grade it once a year. Now, the next point is pastors aiding the school. How can they aid it? (By their presence.) As I said yesterday, pastors must come in contact and identify themselves more closely with the school. I do not think that any pastors are present who do not do that; such do not take enough interest to come to the Sabbath School Conventions. The Sabbath Schools are marching away ahead of those pastors. They delegate that work to the Superintendent—"You run that business, and I will run the other things." I say a pastor that does not have his hand on the whole business makes a great mistake. I believe they ought to teach in the Sabbath School. Preaching and teaching are two separate things. They ought to learn the art of teaching. I believe if I had money, I would establish a professorship in some of our colleges on Sabbath Schools. (Hear, hear.) Pastors ought to know when they have an efficient Superintendent and when things are right, and take his place when it is necessary and conduct the teachers' meeting. Can they aid it in any other way? (By conducting the study of the lessons.) I do not want to let out too much on pastors, but I think it is important. (Personal sympathy and counsel with the teachers.) That is an important thing. (Counsel with the families that he visits.) Yes, and holding up the Sabbath School all the time as he comes in contact with the people; and from the sacred desk he ought to emphasize the Sabbath School work more and more. (Announcing the subject from the pulpit.) Yes, and these elders and deacons and respectable men that you bring to the front, make them pledge themselves when they are ordained that they will identify themselves with the Sabbath School. If I was a pastor I would not have an officer connected with my church that would not identify

himself with the school and be present. A good many of them need to learn a good deal right in there. (Can pastors aid the Sunday School by teaching the congregation that the school is for the parents as well as the children—the whole church in the school?) Yes, sir, he can; no question about that. (Would you advise the pastor having a regular class in the Sabbath School?) As a general rule, I would. (Don't you think it would be well for the pastor to be present on almost every occasion, and if a teacher were unavoidably absent the pastor take that class; in that way he would move around amongst the classes, and probably in the course of a few months come in contact with almost every class personally?) Well, that may do; I do not know how that would do; I never have seen that tried where he is a kind of supplementary teacher.

Mr. DAY—Don't you think it would be better for the pastor to take each class in succession, so that they may see how he teaches, and he can see how they teach?

Mr. REYNOLDS—He may be a mighty poor teacher. (Laughter.) I would not like to run that risk.

A DELEGATE—Is it not better for the pastor to have one class the same as any other and take his class?

Mr. REYNOLDS—Yes.

Professor HAMILL—If you do not put the pastor in charge of the Normal Class, the man is *homo unius libri*.

Mr. REYNOLDS—Yes, that is a good thing; remember that. (Laughter.)

Professor HAMILL—The pastor is a man of one book. Providence sets him aside exclusively to the study of one. Possibly he ought *per se*—that is another good thing (laughter), he ought *per se* to be the best teacher, systematically, in the church. (Hear, hear.) It is his fault if he is not, and he ought to be put—if in charge of any class—in charge of that class which conduces to a systematic study and knowledge of the Bible by the young people. If you do not put him in charge of that, then let him be the pastor of the general school, unfettered by teaching any particular class except as there may be an exigency.

A DELEGATE—How is the pastor to teach in each of six schools and to preach in each? (Laughter.)

Mr. REYNOLDS—He cannot in a case of that kind; there are exceptions; men who have three or four men's work cannot do any more.

Rev. Mr. MOORE—Growing out of what Mr. Hamill has said—the pastor being the pastor of the Sunday School—should he ever be a Superintendent of the Sunday School? (“Yes” and “No.”)

Mr. REYNOLDS—I can realize positions where men ought to be, and if he has not one that is qualified and cannot be made to qualify, he may take the place until he has got somebody that is, but not as a general thing.

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Rev. Dr. WILLIAMS—Let the pastor in visiting the people talk up the school, enquire as to where the children are attending, and if there is any person inclined to murmur as to the way they are taught, sustain the teacher and make it as pleasant and helpful to him as possible.

A DELEGATE—Would you give the pastor any part in the opening exercises of the school?

Mr. McEWEN—The pastor might do very much in advancing home classes.

Mr. REYNOLDS—I think the pastor ought to be asked to lead in prayer; I think it would be manifestly proper for him to pronounce the benediction; I think there are prayers of that kind he can do well (laughter); and one thing he should not do—he should not go around disturbing the children, shaking hands and saying, “How are you, children?” That is a proper thing in its place, but not there. Now we come to the ideal superintendent. Who is an ideal superintendent? Any of you that are here rise up. (Laughter). I would like to have a specimen of that kind. Now, of course we do not want these ordinary things stated—that he ought to be on time, and he ought to be interested in the work; but what is there in particular that you know of in connection with yourself or somebody else that you think is pretty good?

Mr. ATKINSON—I think the ideal superintendent is one who is a schoolmaster during the rest of the week—a professional schoolmaster. (“No, no.”)

Rev. Mr. MAXWELL—A man that don’t preach a sermon after the lesson has been studied.

Mr. REYNOLDS—Don’t you think he ought to review the school sometimes?

Rev. Mr. MAXWELL—Yes.

Mr. REYNOLDS—Yes, but he ought to ask his wife if he can’t.

Mr. JENNER—A man who possesses the patience of Job.

A DELEGATE—A man who has got some “go” in him.

Mr. REYNOLDS—Don’t you think he ought to be prepared when he goes there? A leading gentleman wrote me, “I have been elected Superintendent of the Hill Methodist Sunday School in this city; what can I do to make myself an efficient and successful Sabbath School Superintendent?” He is at the head of a large life insurance company, and has been a success. Said I, “The same qualifications as have made you a successful life insurance agent in the City of Peoria are wanted in the Sabbath School. Put your whole heart in it and get familiar with the whole of it; you did that before you went into the life insurance business, and became familiar with your own company and every other. Do the same thing.” And he wrote back, “Send me a list of books to read.” I did—Bishop Vincent’s Model Sunday School—take that down and get it, sure, if you have not read it—one of the best all-round books there is in the United

States or Canada. I said, "That will tell you about Sunday Schools"; then you want to know something about teaching, get Dr. Henry Clay Trumbull's book on "Teachers and Teaching," that is the best book I know of on that line. Then I said, "If you want to know all about the history of Sunday Schools, with good reading for about a year, get Trumbull's Yale Lectures on Sunday School work." He wrote me back, "I have got them, and I am going to work on the way you said. My school numbered 150, six weeks ago, it now numbers 275, and is still advancing." That is common sense. He is putting the same energy and power into it that he would into his own business. It is this miserable, slipshod, half-hearted, down-in-the-heel business we are doing, that makes our schools poor, and anyone that did his business in that line would be bankrupt. (Internal qualifications.)

Mr. REYNOLDS—It tells well for him to live out what he preaches on Sunday, and it would keep him busy doing it. If a good many of the brethren had written on the backs of their coats what they did while in Chicago, they would have been in trouble. (Laughter.) (He should have every hymn and everything thoroughly digested.)

Mr. REYNOLDS—He ought to study as well as if he were going to have a class.

Mr. ST. JOHN (Parkdale Methodist Sunday School)—Assuming necessary qualifications, I think one of the most important duties of a superintendent would be not to do all the talking and working himself, but to get his teachers and officers to do the work. The principal duty of a successful superintendent should be to organize and get his men and women to do the work.

Mr. REYNOLDS—That is so; the power to put others to work is a splendid thing. Do as little as possible yourself (laughter), that is, if you can get others to do it. Now, we have to pass on to the question of supplementary lessons.

Prof. HAMILL—There is a gentleman here from Montreal that I would be very glad to hear on that, Mr. D. Torrance Fraser, who is a very efficient user of supplemental work.

Mr. REYNOLDS—I have very great pleasure in introducing to this audience Colonel Fraser of the Province of Quebec.

Colonel FRASER said: The "Supplemental Lesson" supplements; it adds to, or joins together, the lessons of the International Series.

By means of simple, eye-catching outlines, it gives a general idea of Bible times and lands, enabling scholar and teacher at once to locate the lesson in its proper place on the map, or in the course of time.

One of the very first steps is to teach the order, the character and the names of the books of the Bible itself; then there is no hesitancy in turning to any place given out.

Again, when we have only two or three lessons in one book, like Romans, these drills as given in *Trumpet Call*, help us; we learn something of this book itself, who wrote it, when and where; an

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analysis of its two parts. Doctrines under the three "R's," and Duties in their three-fold relation; and in the same way with other books; or the 100 years of the "Restoration" in beginning of this year, was made wonderfully plain, when we knew the Persian kings in their relation to Ezra, Esther and Nehemiah; or the Psalms and their writers.

Or, again, that book of the Acts, which we have just been studying, what a clear conception we get when we learn the simple outline in such drills, *i.e.*, organization, transition, extension, under Peter, Philip and Paul; from Jerusalem, Samaria and Antioch; in seven, eight and fifteen years; take Paul's journeys under the initials of the churches founded in each trip. First, A. I. L. and D.; second, P. T. B. and C.; third, E.

One definite principle underlies these "supplemental lessons," a little at a time, repeated, gone over, drilled, revised, reviewed, till remembered by the scholar, and so as to be fastened *firmly* in the memory.

Four or five minutes at a time is plenty for such an exercise, and at the beginning of the school.

I suggest also that these exercises are useful in the classes. Let the teacher take a piece of paper and make the outline before restless boys or inattentive girls.

The plan is worth trying. I can assure you from experience.

Mr. REYNOLDS—About how long would you give to these supplementary lessons?

Colonel FRASER—Not more than four or five minutes at the outside, and have it at the beginning, and then it connects the last lesson with the new lesson. Hammer it into them, though. (Laughter.)

A DELEGATE—Should not every teacher connect his lesson in that way?

Mr. REYNOLDS—Has not got the time.

A DELEGATE—Is that done by the superintendent, or somebody else for the whole of the school?

Mr. REYNOLDS—Some person for the whole school—exercise of five or six minutes.

Mr. G. M. ELLIOTT—My brother Rae and myself, from Napanee, are putting in operation exactly the plan Brother Fraser has detailed here, by the aid of Professor Hamill's helps, and it works admirably.

Mr. REYNOLDS—Now let us give any experience.

Colonel FRASER—I have had a little experience in going about our province, and I find our teachers almost everywhere want to have these simple supplementary lessons, because they see thereby, practically, how to teach; it is the great thing that all need.

Mr. REYNOLDS—Our school meets at 3 o'clock in the afternoon, and I am there at half-past two, and the doors are opened at half-past two. I am there first to take the scholars by the hand, and make them feel at home, and see the new scholars are arranged properly. We

have a song service of fifteen minutes, and it livens up and gets the school in good condition. Mr. Moody won't conduct any kind of service without having fifteen minutes' song service previous to it, and it is wise. Then I occupy five minutes in the Supplemental Lesson when they are all there. I open with a little hymn, and then have this lesson. When our lessons were in Psalms I took up the Book of Psalms, and said: "Who wrote the Book of Psalms?" I did not read Dr. Briggs on that subject to find out who wrote them. I took David. Who wrote some of the Psalms? Moses, and so on, and I put it down on the blackboard, and in that way I gave them some idea. What was the first Psalm? How does it commence? "Blessed"—and then I called their attention to several other Psalms, and wanted them to read them and give me the import of them. I think I gave them four lessons on Psalms. Now our lessons in Romans. While I was away my assistant gave them two or three lessons. Who was he writing to? and when was it written? and where was Paul at the time he wrote? and what was the condition of the Romans? Now this little paper that has been referred to—I am not advertising anything, you understand, whatever—but I can say that I used that paper, and I used Professor Hamill's Supplementary Lessons in my school, and my testimony is what these other brethren have said, that they are helpful, and they are not above us common people. Some people write lessons of that kind in such an advanced style that unless we have gone through a large course of theological training we cannot understand them; but these come down to common people, and that is where I can grasp them.

A DELEGATE—What is it?

Mr. REYNOLDS—It is *The Trumpet Call*, published by W. B. Jacobs, Chicago, Ill.

A DELEGATE—A question came up about a week ago as to whether it will be very beneficial to have our scholars go over the catechism in the Sunday School. That is something I am sorry to say that the pupils in our schools are not very well grounded in. We thought it was a good idea, and devoted five or six minutes each Sunday to the study of the catechism.

Mr. REYNOLDS—I think as far as the catechism is concerned it ought to be studied at home—I think something ought to be left for the parents to do—(hear, hear); at the same time it is a good exercise in the Church Sunday School. Then another thing which I tried in my Sabbath School is this: My Church is a Presbyterian Church, and I said, "Look here, we are all Presbyterians, or we ought to be, that are in this school; we ought to know something about the Presbyterian Church"; and we commenced first with its origin, away back with Jesus Christ. (Laughter.) The first prominent ones were the Disciples and Paul and so forth, and we brought it down shewing that we were in the line of succession—(laughter)—the old original Church. I then took up a lesson or two on what we

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believe, and showed what our form of government was, showed it was the best because it was republican, etc. (Laughter.) In that way they got an idea of what the Presbyterian Church is. Over in the States the Presbyterians do not know what the Presbyterian Church is; they do not know how it is governed, or anything about the polity; and it demonstrated to my satisfaction that it was an excellent thing for those children. So you that are Methodists try the same thing, and the Baptists, and other denominations. I believe in Supplementary Lessons; you can bring in occasionally something of that kind. I believe Dr. Hurlbut has published a system of Supplementary Lessons that are most excellent. I venture to recommend you to get them, and to adopt those that are best adapted for your own purpose. Our next point is: *Securing efficient teachers*. How can we get them? By making them. Who has demonstrated that thing—has got plenty of teachers and good ones? How did you get them? (Pray for them.)

Prof. HAMILL—I think there is one very successful system tried in a number of the States. Prof. Bradley, of Evanstown, some two years ago, in the *Sunday School Times*, outlined a plan which has been largely followed where there is no distinctly Normal Class, and no effort made to prepare the teachers, then he commends this experiment. He called together in January, with the pastor, all who were willing to take the International Lessons at the hands of the most skilful teacher of the particular church, and some forty or fifty responded. They waited upon the pastor and Prof. Bradley, who agreed to teach that class. They were to study the lesson a week ahead of the general school; they were to agree that they would permit themselves to be used as teachers not oftener than once a quarter. The roll of the class was made, and the condition was observed. They were to be a supply class. They had the advantage of having the lessons taught by the best teacher, both as to manner and matter, and hence they were ready by preparation the previous Sunday to take hold of class work.

A DELEGATE—We found in rural places systematic teachers' meetings—training your teachers through the Normal Class—is pretty much indispensable. It is a very good supplement to that sort of teaching to have regular teachers' meetings. We have found that it is developing a class of teachers we knew nothing about.

ANOTHER DELEGATE—We have found it a good plan to invite the young members of the Church, men and women, to come to the teachers' meeting, even though they are not teachers, to hear the lesson discussed. Why should we not follow the order that we do in our every-day work? When we have an apprentice to any trade, we put him alongside of a skilled man on the other side of the bench, as was done in my own case, and whenever I wanted to know anything, or see how it could be done, there was the skilled man to copy from. I think we might have young teachers go along with the skilled teachers, and hear how they present a lesson to the class.

Mr. REYNOLDS—That is good. I have tried that. One that was in training for a teacher I told to sit up alongside of a very good and successful teacher and listen, sitting so as not to attract the attention of the class at all, and watch the methods of the teacher, of course getting the permission of the teacher first. Then the next Sunday I took the young person to another class, and let her sit near another good teacher. In that way she got the practical teaching of the best teachers I had in the school, and it was very helpful. Of course, if any teacher was embarrassed, or the class was disturbed, I would not do it; but I think in that way you can train your teachers very effectively in your own school, if you have good teachers.

Rev. W. J. MAXWELL—I think you will find greater success in getting a staff of teachers by keeping your eye on the congregation, those who may be coming in, or who may have been long dwelling there, men and women of good common sense, of strong leanings towards piety, if not pious, and then for the Superintendent and the minister, or a committee from the school, to go directly when a place is vacant and appeal to that teacher to come up and take their part as they ought in the class. It seems to me we ought to use the stock that is on hand in our various societies and churches where we find these elements present. I have had experience, and that has been one way we have been able to secure successful teachers. We have tried that week-ahead class, and sometimes there comes a day, especially in holiday time, when there are about half a dozen present, and the school wants about half a dozen teachers, and they go out, and the very ones that we expected to study the lesson to-day, with a view to next Sunday's teaching, are teaching this Sunday, and have no preparation for next Sunday. In many churches there are not more in that preparation class than are wanted at the school, perhaps, that very day, and half a dozen times, or perhaps twenty times a year, the class gets broken up, and the teacher gets discouraged.

Mr. REYNOLDS—Our next point is the retention of scholars. We have got a bad leakage in our Sunday School, and it is marring the safety of the vessel. How can we stop that leak? How do you hold your scholars?

Rev. Mr. MAXWELL—That which you emphasized in your address yesterday suited my mind exactly—dividing the school, holding a separate school, so to speak—two or three divisions—never coming together unless on some special occasion; but the superintendents very often have an ambition for two or three Sundays to rattle them all together, and that throws the thing into confusion. Probably in this city to-day the school that has retained its scholars and has the greatest number of them present is the one that has done that with an emphasis. With regard to gymnasium exercises and all that kind of thing, they ruled that out, and ran the higher part of it on purely spiritual lines, and even moved out the orchestra that was in the school; and that school to-day has the largest proportion of large scholars in it of any school I have heard of in twenty years.

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A DELEGATE—There is a class of members belonging to every Church—at least they belong to some Churches. I know one (they have been Christians for forty years and more, and they are on Pisgah's top nearly all the time) but they never do anything that you can see. They are at the prayer-meeting and absorb all they get. I was thinking they would make excellent look-outs if you could get them. I cannot see how they could be enlisted. They might help to bring in new members and retain old ones. They say they are not qualified to teach.

Mr. REYNOLDS—They are always looking out; they ought to leg out awhile.

President SCORE—This retaining of the scholars in the school is one of the most important things we have to consider in this convention, how to hold boys and girls from twelve to fifteen. (Hear, hear.) I am speaking as a superintendent of twelve or thirteen years' standing in Elm Street Methodist School, and I claim that I am at a loss to know, and I hope that some new light will be given here now, and we should stay here until we find it out.

Rev. J. McEWEN—It is not a matter of discovery; it is a matter of love on the part of the teachers. (Hear, hear.)

A DELEGATE—I think the previous subject of qualified teachers would settle the retention of scholars.

Rev. Dr. BRETHOUR—I think we can retain scholars in our schools in about the same way that we retain them in other societies, and we have young people in other societies. They are shown every interest by the older people in those societies, and your thought yesterday on that point, to my mind, just hit the nail on the head. If we can get enough of the fathers and mothers and the old folk in the congregation to come into the schools and to make paramount the matter of being in the school by being there themselves, we shall largely have solved the question of how to retain the scholars in our schools. (A voice: "That is right.")

Mr. BEIRNES (Guelph)—My experience is, if we can build a wall around our Sunday Schools with the older people in our Church, we can hold the young people there. (Hear, hear.) But when the old people are absent the younger people think they can do just what their fathers do—walk the street or sleep.

Rev. Mr. MOORE—We have been teaching the scholars to leave the school as soon as they got to be seventeen or eighteen years of age, if not before that. We have been talking about the Sunday School for the children; they are not children when they get to that age. We have not been emphasizing the matter of having parents there. Instead of saying, "Let all the Church be in the Sunday School," we have been saying, "Let all the children." If we keep parents there, and teach the scholars that they are to stay in the school right up through the years, they will not be so liable to run away as if we teach them when they get to be men and women they may leave the school.

Mr. ST. JOHN—In the school with which I am identified we have about 600 on the roll and about 560 present. I find one of the strongest elements in making the school successful is to make it attractive—make them feel it is their home and as pleasant as possible. We have introduced an orchestra, and I would strongly suggest whenever you can get an orchestra, it has a very happy effect. We also have an attractive programme for the last few minutes of the session; and then our pastor visits the school from time to time and gets in touch. If we can get the children we can get the fathers and mothers. Make the session as pleasant as possible and attractive. As to services, you cannot touch the sympathies of the people better than by a service of song in connection with church work.

A DELEGATE—I think the best way to retain our scholars in the school is to make “The old, old story of Jesus and his love” so pleasant that they won’t think of leaving.

Mr. REYNOLDS—Have them converted at an early age.

Mr. WEICHERT—As a young man I think I can speak from experience in regard to this. I believe that the young men are not carefully looked after when they are allowed to slip aside; there is no effort to bring them in. If we were to use the young men of our school, getting them to use their influence, and draw them out as far as possible, we would keep them.

Mr. BARNARD—I would like that the scholars took advantage of the pledge of the Epworth League and the Young People’s Society; they pledge themselves to maintain the services of the Church. Let them put their lives into this work and help along that line. I recently heard an address in which one reverend gentleman from the city suggested that the older pupils would graduate from the Sunday School into the Christian Endeavor Society. I could not allow that to pass without correcting the idea. I said, “In my opinion the Christian Endeavor and Epworth League Societies ought to be the means of recruiting the schools, and putting their pledges at the very point they are now.”

Mr. REYNOLDS—A young man about sixteen years of age was brought into a Sunday School in Boston. He had never been in such a school before, and was put in a class about his own age. He had hardly been in a public school—and the teacher welcomed him warmly and said, “Our lesson is in the 13th chapter of John, please turn over to it.” He did not know the Bible much, never handled it in his life, had not been raised by Christian people. He began looking at Genesis. Some of the young men commenced to laugh at him. The teacher had some tact, and immediately handed him his Bible, and said, “There it is, my friend, just read the 10th verse.” He tried to read it, but it was with great difficulty he got through; and the young men kept whispering and looking at him, and he was very much embarrassed. When he got up to go out he determined he would not go to another Sunday School; but the teacher asked him

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where he lived, and got his address and where he was working, and said to him, "I hope you will come back again." But he did not say anything; he went out determined he was not coming back any more. But that teacher felt that it was a question whether that boy would come back, and so during that week he called on him and had a pleasant interview with him, and said, "I shall expect to see you back next Sunday." "Well," said he, "I did not intend to come back any more, but since you have been so kind as to see me, I will come on your account"; and he did come, and the teacher held on to him. It resulted in his conversion. That man to-day is moving this world as no other man that has trod God's footstool is doing it—it is D. L. Moody. I thank God that Moody fell into the hands of Mr. Kimball, whom I know well. Supposing he had fallen into the hands of a teacher who thought his whole duty was done when he got through with the lesson, and that he did not come back next Sunday, and that the teacher had said, "Well, I do not know that he amounts to very much, he will never stir the world?" Supposing he had taken that superficial view; that young man, D. L. Moody, might have been lost to this world; and what a loss! You do not know what you have got in your school. Little did Mr. Kimball realize that he had in his class that boy, who was the last boy he would have expected to have made his mark in this world. Little did he think that he had a soul in there that was going to preach to more men than any man that ever lived on this earth—the man that is carrying on the grandest mission that was ever carried on in this world—that wonderful, marvellous man, Moody. Brethren, you may have a Moody in your school, you don't know; or you may have some woman that will do an equal work. God help you to realize, and God help us as Sunday School teachers to realize, that these souls are worth looking after. I tell you it is a great question. You should go to their homes, and when they are not there follow them up. If you do not succeed once, go again and look after them. If they are sick, visit them; and if they are needing help in any sort of way, minister to them. This is the way in which you can touch their hearts. (Hear, hear.) You cannot do any good with boys or girls unless you can reach their hearts. There is a way to their hearts; there is a key to unlock their hearts; it is kindness and love. I never in the world should have loved Jesus Christ if He had not first loved me; that is what brought me to Him, and what brings every soul to Him. When we meet our scholars on the street, let us defer to them. I would much rather take my hat off to a boy than to your Governor-General, although you have got a good one now. (Laughter.) There is more possibility in that boy than there is in your Governor-General. There are two things we have got to do, hold and mould—hold them and then mould them right, and we have such opportunities as the world has never seen before. God help us to embrace them.

A DELEGATE—Do you believe in suspending a boy from school?

Mr. REYNOLDS—No, sir, I would suspend a teacher before I would suspend a boy—do not suspend the boy.

The session was closed with the doxology and benediction by Rev. T. F. Fotheringham, M.A., of St. John, N.B.

WEDNESDAY AFTERNOON, OCT. 25.

The session opened at 2.30, ex-President McCrea in the chair.

After devotional exercises, led by Rev. Mr. Burns and Mr. George Anderson, of Toronto, the Minute Secretary read greetings from the New Brunswick S. S. Association and from the State of Vermont Sunday School Convention, in the words of Eph. iii. 17-19, and moved that the Corresponding Secretary reply to the latter by telegram. Seconded by Rev. Mr. Maxwell. Carried.

Rev. J. CAMPBELL TIBB moved that greetings which had been received from the New Brunswick Sabbath School Convention, be referred to the Business Committee. Seconded by Mr. Geo. Anderson. Carried.

The CHAIRMAN—The next item on the programme is reception of visiting brethren from other fields.

Rev. T. F. FOTHERINGHAM, M.A., of St. John, New Brunswick, said: I had the honor of representing New Brunswick at the Guelph Convention, and I am glad to be here. I represent a province that is as much a foreign country to people in Ontario as some of the land on the other side of the Atlantic—even more so, for when you take a trip across the Atlantic you do not do yourself the pleasure, and us the honor, of coming by the Short Line across St. John. Our province is very small, but our people are very active. The people are to some extent feeble, inasmuch as every section of the country has its nationalities. The whole of St. John and the southern part of the Province were settled by the Loyalists from the United States, consequently that part is intensely loyal. However, they are simply loyal Yankees. You will find New England customs, modes of speech, and blood all through that part; so that it is not to be wondered at that New England drains the strength of our province, and we lose a large number of our young people that way. Along our shore are Acadian French, so that there are French-Canadian Catholics and Presbyterian Scotch, with a good infusion of Methodists. We held our tenth convention a week ago in St. Stephen, and the report showed a marvellous advance from our first year. In 1884 we had reported 569 schools; in 1893, 905. In 1884 we had 1,726 teachers; now we have 5,158. In 1884 we had 16,176 scholars; now we have in round numbers 40,000. I do not say that these have all come into the Sunday School since then; but these have become organized, tributary to

our association, recognizing it as their corporate head, and lending us their support financially and spiritually. The larger part of this increase is due to increased efficiency in our work, and more careful house-to-house visitation. Then, further, we have been pressing the organization of parishes—or townships as *you* call them. We have about 120 parishes in the whole province, grouped in 15 counties. The County of Madawaska we may count out, as there is only one Protestant school—the rest being French. We have 55 parishes throughout the county. Of these, 42 have been organized in the last three years. The best piece of work we did last year was in the County of York, one of the largest, most fertile counties, which had no parishes organized twelve months ago, and is now the only banner county of the Province, and invites the Convention for next year. The reason of this great advance lies in two things; in the first place, real fraternity and hearty co-operation amongst the workers. It has been an inspiration to everyone engaged in that work to find how warm-hearted, loyal and true every worker in our Executive Committee was, and all with whom we came in contact proved to be. Secondly, we have the right kind of man as Secretary for the Province. The Rev. Mr. Lucas, an earnest, devoted, Methodist minister, concluded that he would allow us to ask the Conference to permit him to enter the field, and he has thrown himself heart and soul into the work. When he reported to our quarterly meetings the work he had done, we thought he would not be able to continue, and we laid injunctions on him to spend a month at home, but he set our injunctions at naught, and the next quarter we found he had been working in the field still. We have two persons giving their whole time to the organization of parishes and the fostering of County Associations; and we hope that next year we will give even a prouder showing than this. Much yet remains to be done. There are estimated to be 18,000 young people who were not at Sunday School last summer, because there was no school to go to. Our school work is becoming a centre of Christian life and fraternity among the churches. Then we have an educational wave. The Bible is studied now as never before. Our workers take with them Prof. Hurlbut's book, our little monthly paper, *The Helper*, Prof. Hamill's Normal Drill; and *The Helper* is chiefly valuable, the workers say, on account of the drill, and we would not be without them. We have also gained in spiritual power. Our workers told us in the Convention that real work was done at these conventions, almost like a revival meeting. At our last convention our meetings were most solemn, and here and there teachers rose confessing their lack of earnestness, and asking for prayer. So we feel all through our work God is with us, and a blessing rests upon us; and we pray that the same blessing may be upon you, and a proportionate success attend your work. (Applause.)

Col. D. TORRANCE FRASER Statistical Secretary of the Quebec Provincial Union, said on behalf of that association, that the present

was a good opportunity to practise last Sunday's lesson, and they heartily rejoiced in Ontario's great prosperity, and if there was any weeping, they would likewise weep. The Quebec Association was a good deal the older, as it had been in vigorous operation for thirty years before the Ontario Association began to exist; the Quebec Union was now in its fifty-eighth year. Its field was extensive, for that province extends over twenty degrees of longitude and contains more than 200,000 square miles of territory; the population is 1,500,000, of whom 1,300,000 are Roman Catholics. There are 62 counties, of which 39 counties have 700,000 Roman Catholics and 10,000 Protestants, or 70 Roman Catholics to each Protestant. Are these latter not lonely in their isolation? Yet more: among these 39 counties, there are 10 which have about 170,000 Roman Catholics and about 180 Protestants, or 1,000 Roman Catholics to each Protestant; in such counties, organization seems almost impossible; it is hard to know what to do under such circumstances.

Twenty-three counties remain; in these there are 4 Roman Catholics to each Protestant; of these counties, 18 are organized as counties or districts, and we will have a county convention this year in each, and in addition, nearly 65 to 70 township conventions; we fully realize that the township convention is the key to organize work.

We reported at St. Louis 715 schools, with 4,867 teachers, and 42,433 scholars; only 3 per cent. of our total population, but it is over 21 per cent. of Protestant population.

Our progress may be shown by the interest that led 20 delegates to report at St. Louis, in contrast with 1 delegate present at Pittsburg, 2 at Chicago, none at Louisville, 5 at Toronto, and 3 at Atlanta.

It is also shown by increased attendance at the provincial, county, and township conventions, and by the evident desire of teachers generally to learn how to improve their methods of teaching.

You are interested in our welfare, for you can see from the International Report, how our three per cent. pulls down the average of the Dominion of Canada; do help us all you can, and if, in 1893, Ontario did not do all it could to help Quebec, you try harder next time.

Once again, what are you doing in Ontario to help your French Sunday School teachers? These teachers have no helps or quarterlies in their own language. Finally, in our province, we will be encouraged by hearing of your prosperity, and will rejoice with you, only do not forget we are closely related, and therefore, do help us when we need help.

And may the Lord continue to bless you more and more.

The CHAIRMAN—I have much pleasure now in introducing to you Prof. H. M. Hamill, who will speak for Illinois.

Prof. HAMILL said: We have a noble State, and I think we are doing a noble work; but there are just as serious conditions—just as many vexatious problems—in Illinois, which you frequently speak of

as the Banner State, as there are in other Provinces or States of the Union. We have not reached the Sunday School millennium, by any means. I desire to speak of just three things that we are trying to do in Illinois. We have survived the period of sentiment. We are now in the region of practical fact—I had almost said, cold, practical fact, but such is not the case. The electric light gives a good deal of light, but no heat. We desire to have practical facts that are warm, that create light and create love—(hear, hear)—but we are in the domain of practical work in Illinois, now more than ever. We apply the very best business talent to the heavy problems that come before us. It is especially the age of the laity in Illinois, as Mr. Moody has ably characterized the closing years of the nineteenth century. We are trying to evolve, from the great host of laymen and laywomen of Illinois, those who will do better Sunday School work than we who may pass soon from this scene of action. Particularly we are trying to impress the hosts of the young people's societies. There was never a finer opportunity than is presented by these young people. They are here for something. It is a great providential mission, I believe. I think the hand of Providence is in the organization of these young people. It struck me as a strange coincidence the other day that the united hosts of young people's societies in the United States agreed in number with that of the Protestant Sunday School teachers. It seemed as though God, in His providence, was raising up young people who should succeed to be the teachers of the Church. One of the things we keep in mind in Illinois is to organize the Sunday School workers in the churches, both individually and unitedly. We organize for concentration. We desire that the masses of Israel shall be concentrated—that the weak point in the front line of the enemy shall be discovered—and that the united forces of Illinois, in any county or township or State, shall be directed against that weak place. We are coming upon this, too, that it is in vain in our conventions we speak so much of the things that vex and perplex us, and demand solution, and yet that we fail to concentrate upon some one thing. For instance, if our efforts unitedly in any one township could be directed towards some of the problems that were presented this morning by Mr. Reynolds—of bringing in adults, of bringing in all the young men, the proper grading of the schools—if we would spend all the strength of a township or county or association in a given time upon the one point—play down upon one point—it would be irresistible. (Hear, hear) That is what we are trying to do—one thing at a time; this one thing we do, or try to do, and we are more likely to succeed. Organization, concentration, and instruction. We are trying to reach our teachers that are to be—the young people of to-day—the teachers of America. (Applause.)

Hymn No. 128, "Precious promise God has given," was sung.

Moved by Rev. R. J. M. Glassford, seconded by Rev. T. A. Moore, that the Business Committee be instructed to prepare a motion on the

question of Temperance, as brought before us in the approaching plebiscite. Carried and the matter referred.

The PRESIDENT—I have much pleasure now in introducing Prof. Hamill, whom we meet as a brother in the Sunday School work, as one of its greatest teachers in America.

A MODEL TEACHERS' MEETING.

Prof. HAMILL—When the programme came to me, I found it assigned me at this hour to a Teachers' Meeting, illustrative of next Sunday's lesson. I confess to some little embarrassment, for the reason that it is one thing to conduct a teachers' meeting, every member of which you know and who is your dear friend in Sunday School work, and it is quite another thing to attempt a teachers' meeting with a large audience, knowing not more than a dozen or so names in it.

The PRESIDENT—They are all your friends.

Prof. HAMILL—Yes, but then the methods may not be best illustrated this afternoon. We will do the best we can this afternoon, using Boston Smith's motto, and I beg of you to be cordially, heartily responsive. On these cards I have indicated what ought to be the programme of the teachers' meeting—changed from time to time—yet a programme that may be just as practical in a country school as in a great city school. First of all, roll-call of officers and teachers, including the pastor of the church. Let the teachers during that roll call report the absent scholars unaccounted for. It is educative both to the teacher and the officers, and will in turn indirectly become educative to the scholars themselves. For instance, "H. M. Hamill, present; four scholars unaccounted for." That is educative. It keeps before me constantly one great duty—that I am pastor of the little flock that I call my class. Next on the card you will find "Christian Experience." I think every teachers' meeting out to be something more than a study of the lesson; it ought to include the personal Christian growth of every teacher and officer who is a member of it. I think the strong ought to bear the infirmities of the weak. I think they ought to bear one another's burdens. I think there would be nothing more helpful to the spiritual growth of the teachers than a close spiritual council held weekly—only a few minutes—something along the lines of Christian experience, the subject being announced the week beforehand, and not more than ten minutes spent; but it must be very definite. To-day the topic on the card is, "My chief spiritual need." Then, third, I think every teachers' meeting ought to be a business council. In the multitude of counsellors there is safety. So many schools make shipwreck in management because the superintendent will not listen to counsel—will not take it. The humblest officer or teacher may be the means of doing the school great good by means of his counsel. Have some definite subject. The one for to-day is, "Do our scholars attend the

preaching service?" Then there will be the lesson study, occupying forty or forty-five minutes. I have said enough, and the card may explain the rest. Before I go any further I will ask you to dismiss from your minds any idea of sitting in criticism on this exercise. You cannot enter into the spirit of this teachers' meeting if you are sitting in cold criticism in the pews. You must enter into the spirit of it. My old mother and wife at this very moment are praying in Illinois that God's blessing may be poured upon you and upon me. I dare not stand without help from above. Now, I would like to do with this meeting what I would do with a teachers' meeting—open it with prayer. Let us bow our heads with prayer. (Here the speaker led the assembly in prayer.) Now, of course, there can be no roll call under the present circumstances, and I will ask you to tell me what is your chief spiritual need, in the briefest word that can be spoken. I will begin. If there is one need more conscious to me than another, it is the need of Divine unction. I cannot define it. I know what it is. I know that sometimes God graciously gives it to me. Sometimes it is withholden through my fault. Moody says it is the power of compelling men to a decision. I want the Divine unction. You know where it comes from. I believe I know how it is secured—partly in prayer and partly in thoroughly faithful, consistent Christian living. Now, what is your need, Mr. President.

The PRESIDENT—To feel that I am doing day by day what is right and just and faithful to God consciously.

Prof. HAMILL—Any other brother or sister? (To feel the need and the vitality of the word I am handling. God's spirit is my greatest need. I need consciousness of the Divine presence at all times. That is just what I want, too—the consciousness of the Lord's presence with me. Consciousness of my own need. A clearer realization of the magnitude and importance of this work. God's strength made perfect in my weakness. Consciousness that my God supplies all my need every hour. A clearer understanding of the character and wants of the pupils we are teaching. A sense of the value and peril of the human soul. Unselfish consecration to the work. Power to put myself in my scholar's place. A deeper work of grace in my heart. Patient waiting for the fruit. A strong desire to live and do as Christ would if He were here.)

Prof. HAMILL—Brother, will you lead us in prayer to the Source of all fulness? (Prayer.) Now, we come to a very practical phase of our work. Do our scholars attend the preaching service? (Yes and no.) You are better in that regard than we are; the noes would be stronger in Illinois, I am sure. It is a very rare thing for me to find an audience that would respond so heartily in the affirmative. Do they need to attend the preaching service? (Yes.) Are the young men present at that service or absent? (Absent.) Very well, there is one line of work. Are the little children in attendance on the preaching service? (No and yes.) Are the boys and girls of the

intermediate department? (Yes.) Then, is it the young men that are particularly absent from the preaching service? (No. In the morning, but in the evening they are present.) I am glad you have such a favorable condition of matters. Now, let us find out who may help. (Pastor.) What can the pastor do in this line? (Attend the Sunday School; preach for them.) Do you mean preach in connection with the general preaching service? (A distinct service for the children.) (Let the school know that he is their friend. Speak to the parents. Speak to the children when he meets them. Invite them personally to come to the church. Visit the homes. The pastor should be personally acquainted with each one.) Yes, he ought after a while, if they don't move away too soon. Who else may contribute towards this? (Superintendent.) What can the superintendent do towards getting the scholars to attend the church? (Notice and emphasize the church services every Sunday. Don't run in a rut. The superintendent should cast his eye around the congregation and notice those who are absent.) I know one superintendent who keeps an actual tally. (Impress the importance of the preaching service.) Who can do the most in this direction—pastor, superintendent, or teacher? (Teacher.) Do your scholars attend church? (Yes.) Do you know they do? (Yes.) Are there any here whose scholars do not attend? (Yes.) How can the teacher get her scholars to attend the preaching service? (Personal appeal, not public appeal. Keep a record. Personal example. Public example. Cause her scholars to feel that she is interested in their attendance. In teaching the lesson, refer to what has been said in a late sermon. Mention interesting things in the sermon.) And let the pastor make an interesting sermon? (Yes.)

The PRESIDENT—Being in their proper place about three minutes before the time of the school to shake the hands of their scholars before they come in.

Prof. HAMIL—I saw a beautiful sight in Dr. Lyle's Presbyterian Church in Hamilton; the great auditorium below filled; a choir of some 60 boys and girls; the irrepressible youngsters of the school on the platform singing; the congregation and the school united; the children furnishing by a large chorus the music. It was a happy combination. Now we are done with that, and we can go right on with the study of the lesson. We have a good deal to cover. How many of you have read the lesson? (Many hands were raised.) From what book is next Sunday's lesson? (Corinthians.) Which epistle? (First.) Who wrote it? (Paul.) Where was Paul when he wrote it? (Ephesus.) Can you give me the time? (57.) We touch for a moment on this because it is our first study. How many epistles did Paul write to the Corinthians? (Two.) He wrote the second from? (Philippi.) It is not definitely known. He wrote it in response to a letter. He wrote this epistle in response to an epistle that had been written to him. He wrote the epistle to whom? (The

Church at Corinth.) In answer to certain? (Questions.) There are about ten questions. Now, for a moment let us see as to connection, as to book and lesson. Now, take Corinth first. (Outline map.) Here is Corinth; fifty miles east is Athens. North and south, land commerce and travel passing down the land. East and west, sheltered from the storms of the sea in a day when they did not have steamships. The great commerce of the world along the Mediterranean. A city of about how many thousand inhabitants? (400,000.) And a city of great commerce by reason of its location. A cosmopolitan city of three great nationalities—Greeks, Latins, Jews. There you have the Greek literature and art, the Roman law, and the Jewish religion. A great city. I don't wonder that Canon Farrar calls it the Vanity Fair of the Roman Empire. Another writer says it was London and Paris of the first century—London for commerce, Paris for gaiety and frivolity—indeed it deserves the character of frivolity—Vanity Fair. The centre of Greek commerce, wealth and sensuality. It had a magnificent temple; can anyone tell me what it was? Dedicated to the most brutal of all the ancient goddesses, Venus, with her thousands of courtesan prostitutes serving it—the vilest place that ever the sun shone upon. You have told me something about the book; what chapter is it from? (Eighth.) What verse? (First.) Closing with what? (13th.) Can you tell me where I can get an almost exact parallel of this lesson from the same writer? (Romans 14th.) Can you tell me where Paul finishes up this lesson in 1st Corinthians? (Chapter 10.) If you fail to go on and get his final disposition in chapter 10, you have not got the lesson for next Sunday, because he definitely answers in chapter 10, though our lesson is from chapter 8. Now, something about the text. I insist that any teachers' meeting should largely adopt the method of conduct that will be suited to the same lesson taught by any teacher to her class—that there shall not be one method of teaching in the teachers' meeting and another order or method in the class. In the very nature of the case the teachers' meeting should serve as a model. We are letting go one of the best sources of development of the teachers in a well-ordered teachers' meeting. In all our teaching, ranging from the primary department up to our spectacle classes, I insist before we do anything else we must make plain the text itself. There is a great deal of fine storytelling, of objective illustration; but I insist that the great thing is to get the scholar, young or old, to study the Bible for himself—to make him understand the simple text itself. (Hear, hear.) Now, I am going to start right in with the text. What does the text say, and what does it mean? Some boy may have his attention turned with interest towards the question addressed by Paul. Could you do anything the next month for supplementary lessons better than Paul's epistle to the Corinthians? Here were ten things answered in the epistle: The subject of who was in authority, the subject of incest, litigation in heathen courts, marriage, whether expedient or not, idol

meats, subject of dress in church, the Lord's Supper, or the communion, the subject of divine gifts to the Church, the subject of the resurrection, the subject of the collection. All these things were presented to Paul, evidently in a letter; they were distinctly answered, too, in this epistle. So you get your scholars in the way of studying the book. The golden text—how many can say it with me? ("We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.") I don't believe the average boy in Toronto can read that golden text and tell me the meaning of it without an explanation; and yet it is assumed a thousand times he does know it, because it is monosyllabic almost. Let us see if that is so. I believe the golden text is the golden key of that lesson. The International Lesson Committee—such men as Dunning and Hall and Dr. Potts and B. F. Jacobs—think so. The golden text is the pith and essence and heart of the lesson. Let us make it so. I always start from the golden text. Now, what would you put in place of "strong" there to make a boy understand it? (Knowledge.) Knowledge of what? (Right and wrong.) We must bring our teaching to the level of the boy next Sunday. Is it in the sense of physical strength? (No.) Put some word there in place of it. (Grace; wise.) Not every man is wise in this sense. (Strong in faith.) Knowing the right from the wrong; would a boy understand? "We then that are strong in faith, strong in Christian living." Now the boy begins to understand it. Now, tell me what you mean by infirmities? Does it mean physical infirmities? Yes, I would make it mean that next Sunday; I would teach him to respect the old and the weak; I would teach him to respect dumb brutes—that is Christianity. What plainer word can you substitute for the word "infirmities"?—because the average boy does not come across that word in a week's travel. (Weaknesses.) Bodily; how else? A boy has trouble with his arithmetic, and he ought, as a strong arithmetician, help in that. Bodily and mental; how else? (Spiritual.) The weak is weak in—(body); and then in (mind); and then in (morals or spirit.) Now, let us come down to the first verse. I guess everybody in Toronto has idols. Bring one, or a picture of one, and show it, and say: This is what they worship where they haven't Bibles and Sabbath Schools. What is an idol? Anything we worship. Not only a Chinese joss, or a heathen goddess, or Mars, but the thing that we worship; and I believe a boy would be very quick to see, if you take a gold eagle and hold it before him, that there are worshippers of that, and worshippers of dress, and there are worshippers of power. "Edifieth." Translate that into the vernacular of the boy. (Build up.) "Charity." Translate that into a word. (Love.) And yet I would hold to the old King James' version; I do believe with all my heart that "love" is no gain upon "charity." I think the old word charity in its broad catholic sense includes love and other things besides; still, that is simply a question of taste. Sacrifices—what kind of sacrifices were

there? Living or not? (No.) Yes, they were slain. The meat was given first of all to the priest, part of it was left on the altar, a large part was sold in the shambles, ticketed "idol meat." This was sold cheaper, and therefore a perpetual temptation. Part of it was taken by the man that bought it, and he made out of it what? (A feast.) Right in the environments of the temple had the nice cooked meat, and invited his friends to eat it within the precincts of the temple, or he took it home and invited his friends. Now, get this idea, that father may be a member of the Church at Corinth, mother may be still sacrificing meats to idols, brother may be a member of the Church, and sister may be a heathen in worship; and so it was intermixed. We have no idea of it at all. Brother Fraser was talking about Roman Catholics and Protestants. Roman Catholics and Protestants very rarely mix in the same family. There is no sort of an illustration of the close intermixture in the time of Paul. A man could not sit down anywhere to eat meat but the question would come up, Isn't this idols' meat? Now, the word conscience; what is conscience? (The faculty that tells what is right or wrong.) From whom does this conscience come? (From God. It is the Divine voice.) What is defiled meat? (Corrupt; impure; smirched; made impure. Made to sin.)

DELEGATE—Is conscience a safe-guard?

Prof. HAMILL—I am going to ask that a little later on, and I will get you to answer it. (Laughter.) Now the text—what it says. Get the words. "The words that I speak unto you, they are spirit and they are life." There is a great deal in a word, and we must get our scholars to be observers of words—students of words—and that is the first thing. Now take your phrases. The words will decide what the text says; the phrases—the words brought together—will decide what it means; and I will take only a few of them—things that would not be evident to a boy reading it. "Now as touching things offered to idols"—that opens up the subject. "We all"—does Paul mean himself there? (Yes.) We all what? (Strong.) Paul counted himself with the strong, who could eat idol meat and it would not make him any better or any worse. Now, I would like you to explain the last half of the first verse. I read this verse to a boy—"Knowledge puffeth up, but love buildeth up." Now he has got it in his own words. Now, I wish you would ask the boys next Sunday what that means? It is a pretty bright boy in Toronto schools that can tell you without any catch what that means. I think one of the wisest lesson-writers—and a cat may look at a king—does not know what Paul intended; he says it is false knowledge that puffeth up. Paul didn't mean anything of the kind. Paul meant that any knowledge without love puffeth up; and the nineteenth century is a magnificent illustration. (Hear, hear.) The Greek word rendered "puffeth up," means bellows puffed up with wind. The second verse, I think, explains. Does Paul mean to say there, that knowledge got however

severely, however exhaustively, does tend to puff up the possessor of knowledge if there is no other possession with it? (Yes.) "Knoweth nothing." Now I come to another thing, and it is going to interest the boys next Sunday, and we draw it out at the teachers' meeting. Paul says, "If any man think." If a man thinks he knows everything about something, very likely he does not know much about it. How is that? You cannot know everything about anything, because everything touches everything else in its vast relationships until you can never end it. If you know everything exhaustively, you are an infinite instead of a finite man. (It takes a man to know nothing in order that he may know something.) See how Paul winds up that sentence in the third verse? I think you will have to study quite a little while, if you have not done so already, to get the drift of that. I will give you this explanation, because we have not time to discuss it, and the books differ very much. If a man thinks that he knows anything, that is evidence on the face of it that he does not know anything as he ought. His self-consciousness of knowledge has proven that he is not really a knowing individual; but if any man love God—if any man that has knowledge mixes a love towards God with his knowledge—that man is known of Him; that is, his knowledge is known by his neighbors and friends and all; it is known that he does know; but your man that thinks he does, without love, it is not known of him that he knows. People, notwithstanding his pretentious claims, will be thinking in their minds, "He does not know what he thinks he knows"; but the man with love will be known among his friends. I cannot take all the verses. "Conscience defiled"; how? by eating what? (Idol meat.) "Meat commendeth us not to God"; does he mean to say that any kind of meat or food or drink makes us neither better nor worse for the eating of it? (Yes.) No, he means of things indifferent. This idol meat, as far as its spiritual side is concerned, made no difference at all. Don't let a boy go away thinking that it makes no difference—makes him no better or worse—what he eats or drinks. There are some things evil in themselves. Strychnine is poison. Paul is not speaking of things hurtful in themselves. We come down now to a point in the lesson preparation that ought to be very helpful to us. The lesson outline means the careful analysis of the lesson. You cannot make that analysis without study of the lesson. If you study it carefully there will grow out of your mind an analysis. I take to-day, for your edification, the outlines that are given by the great lesson-writers of the United States. I wish I had had those of Canada, too, but they were not at hand. Here is the Presbyterian *Westminster Teacher*. The man who writes that week after week summed it up in three points: The liberty of the strong, 1-6; the conscience of the weak, 7-8; the duty of Christian love, 9-13. If you have not an analysis in your own mind—of your own making or somebody else's making—you are not likely to teach that lesson well. That is very fine and simple and

practical. I don't believe in lengthy and ingenious outlines, but I like that very much. Now, I will take the Baptist. There is a very fine lesson-writer who prepares for the *Baptist Teacher* weekly, and he closes with this analysis: Knowledge inferior to love, 1-3; what knowledge claims, 4-7; what love requires, 8-13. I do not like that as well, though it is usually one of the very best. Now, here is the Methodist outline—I say analysis, I like the word analysis better than outline. This is very good—no better than others though—from the *Methodist Journal*, prepared quarterly: The true knowledge, 1-6; the weak conscience, 7-12; total abstinence, 13. What is the title of the lesson? (Abstinence for the sake of others.) He puts the word “total” with it—“I will eat no more meat.” Now, I will come down to the *Congregationalist* which is always very good, and it is very simple. Dr. Dunning, of Boston, prepares the analysis of the lesson and the outline. Here it is: 1st, the principle stated, 1-3; 2nd, the principle applied, 4-13. I don't think you can have a better or simpler arrangement than that for next Sunday. The simpler it is the better. *Peloubet* is, perhaps, the most widely circulated commentary in the United States. He has four points in his analysis: 1st, the practical difficulty, 1; 2nd, the way out of it by knowledge, 2; 3rd, the way out by love, 3-12; 4th, the noble resolve, 13. Now I come to the last. When you can take Dr. Trumbull's *Sunday School Times*, what he gives is worth your attention whether you agree with it or not. Here it is: 1st, Christian knowledge, 1-4; 2nd, Pagan superstition, 5-8; 3rd, Christian abstinence, 9-13. If I had a teachers' meeting, with ten or twelve teachers, I would have each one carefully prepare his analysis of the lesson and bring it and read it. It is education in the highest sense. It helps them to get a clear conception of the lesson. Just what I am doing for these lesson-writers, I would have them do. I like this one because I did it myself. I am always thinking of boys—I beg pardon of the girls—and I wanted to bring it home to the heart of the average boy. My analysis is: The strong brother, 1-6; the weak brother, 7-12; the loving brother, 13. I want your strong brother to become your loving brother. He is not always. Now, what is the next thing on your card? (The illustrations.) We have no idol meat in Ontario, but let us apply the principle. What is the principle? That if I be strong in knowledge and in Christian liberty, and able to eat or drink anything, that is all right; but, says Paul, if I had a weak brother who is likely to stumble by reason of my example, it is not all right. There is the principle. Now, apply it to 1893, A.D., Toronto, Ontario. Now, I want an illustration. Did our Lord eat with publicans and sinners? Yes, and He did not seem to follow the directions of Paul, but went on disregarding the conscience of the Pharisees. Why did He do that? So as to show that it is right sometimes for a man not to regard prejudices. Why was our Lord dining with the publicans? In order to their salvation. So, if a

man is on the right road towards the right end, prejudice or no prejudice, he must keep ahead. Then we have the case of our Lord and the Sabbath; He did not regard their prejudices, but went ahead and healed the man. Now, I ask you if that is an illustration of the lesson? In one sense it is. It shows that when we are doing a thing for God, though men object, we have no right to stop and listen to their objections. Now, I will go a little further: Paul and Peter's controversy. Paul, though, he was as gentle as could be at another time, said to Peter, "You must not mislead those Gentiles; you and I and the balance of us agreed at Jerusalem that we would not impose circumcision"; and at Antioch he withstood him to his face, because he was to be blamed. Peter was deferring to weak conscience, but Paul would not.

Another: David and the shewbread. David went in and got bread because he was hungry; and a man's supplying his hunger rather than starve, is more than the sanctity of a temple. Then next, the apostolic decree. Did they not, at Jerusalem a few years before this, say that the Gentiles could come into the churches if they wanted to, provided they did not eat idols' meat? And yet Paul does not allude to it in this lesson, though it was only five years before. Why did he not refer back to that, and say, "Don't you know the decree of the council?" You may think I am very heterodox in this, but I don't think Paul put his sanction on the Church in any sense, legislating upon things indifferent. He does not in this lesson; I don't believe he ever did. Paul, after giving the principle and applying it, says not, "I command you, as an apostle in charge and in authority over the Church, not to eat idols' meat." He does not carry it up as a subject of legislation; he just simply says, "You can do as you please; as for me, I will eat no more meat." It is an individual thing with him. I think it is worth thinking about on that line. Now, we come down to to-day—Toronto; I don't know about Toronto, but Illinois.

Music in Churches.—Here is a brother who says, "I can't bear the sound of an organ." I am going to walk delicately, as one of the prophets admonishes, here. You are in the majority and I am in the minority. I will let you settle it; but this lesson applies to music in churches. I just take the principle and you make the application. The case is this: Here is a brother who can't bear the sound of instrumental music in church. Here is a brother who thinks he has knowledge on the subject, and that music or no music commendeth him not to God—he is neither better nor worse. Now, in this case, will you make such an application of this lesson that you will abolish music, or perpetuate music, in the church? I don't know how far it applies. I don't know who ought to have the right of way in the question of music in the churches, if you apply this lesson. I am not going to decide that case. Paul didn't.

Dress in Churches.—I may have a word to say about that—a man

putting on his finest clothing, a lady bedecking herself as for society, even, to come to the house of God. I think while there is no harm in it, while there is nothing wrong in itself in wearing the costliest dress, I think it is one secret of the widening gap between the common people, the poor, and the masses of the better classes. (Hear, hear.) I am sure of that. I have not a great variety, but I have purposed, so far as I am concerned, that I will put on my plain clothes upon the Lord's Day (hear, hear), and that my next neighbor shall not suffer in heart by contrasting his thread-bare garments, in the stringent times of Illinois, with my best suit of clothes. Brethren, there is something in that you had better think about next Sunday. Then fine living. I don't mean to say that these illustrations fit at all; I am not applying the illustrations. Here is a man who lives in a fine house—liveried servants, the style of a prince. Here is a man standing outside, who gets \$1.50 a day, who says, I am a member of the same church—Elm Street Church—and he goes off and becomes "disgruntled," because of the show and luxury. Isn't that man right, if he is dutiful in other regards, to live in a fine house? I rather think he is; but I am not going to decide this; I am simply presenting questions to which this principle may apply, *pro* and *contra*.

Secret Societies.—I was at Ocean Grove last summer. One man got up and denounced in the bitterest terms, upon the Lord's Day, anybody's membership in any secret society. Well, of course it created a little stir in the meeting—a mild stir something like an ocean cyclone—and he found it out. That brother talked as if he was the strong one that had the knowledge, and that he wouldn't bear with the weak brother that belonged to the society. He did not seem to be applying the principle to himself; from his own standpoint he didn't. Then the ritualism and creeds of some of the churches. Some brethren perpetually magnify these things. I don't think Paul would have magnified them. If a man wants to have a ritual, let him have it, if he does not make the ritual take the place of the core and essence of Christianity. If he does not want a ritual, let him alone. It is the essentials of Christianity that Paul wanted. Now, I am going to take the liberty of applying this illustration, because I have suffered in the flesh. The Higher Criticism. A man gets up and says the world doesn't know anything about the Bible, and that he knows it all. I think about what Paul said; a man that thinketh he knoweth anything, without love, that man breaks the command of Paul. If he has some love mixed with superior knowledge, he does not illustrate this lesson except *pro*; but he illustrates it *contra* if he comes airing his knowledge if his brother don't have it.

Then *party affiliations*. I have men down in my State that say to me, "You have no business belonging to this or that political party." Why? Because they say there is idols' meat eaten; there is this and that thing in the party that a Christian man can't endorse. I say,

certainly, I don't endorse these things; but they don't necessarily appertain to the party; I stand to get that idols' meat out of my party; but the man wants me to broaden my phylacteries and sit and sing in a cherubic mood; but I am not going to do it—I am going to battle for the "ward politics." Then you are going to take this lesson and apply it to intoxicants. You ought to do it. It is set as a temperance lesson. Paul says if it causes your weak brother to offend, if it defiles his conscience, there is the course for you to take.

Then *tobacco*—the same thing. I was sorry to hear a lady, standing before a great audience, declare that smoking a cigar was as heinous as the free and intoxicating use of the drunkard's glass. I said to her: "Madam, show me one man that ever brained his infant under the influence of tobacco; show me a penitentiary filled with those who came to it through the influence of tobacco; show me one single thing in tobacco that characterizes the curse of intoxicating liquor except, perhaps, the weakness of nerves, and then I will be willing to put them on the same level." I do not say a word in favor of tobacco, but I speak against that unwise massing of things indifferent with things that are in themselves evil. I had a good old father who smoked a cigar till he was 45, and then he laid it aside for his boys, but he said it never hurt his conscience at all. I have known a good saint that smoked a pipe and enjoyed the peace of God. Am I going to put them down on a level with those who get down in the gutter? There is an inclination by speakers to put these things on the same level. There are some things that are indifferent; some that are on the bare line of indifference; and there are some that are evil in themselves.

Sunday Desecration.—Shall I hitch up my horse and ride on the streets of Toronto? Next Sunday give your views about it. Do as Paul did: "Now, boys and girls, you may look at it in the light of your own consciences; as for me I will not do it."

Card-playing.—Is it any harm for me to play cards, in itself? With all my heart I don't believe it. You could not make me in a thousand years believe that there was any harm in itself; but I have not played a game of cards in twenty-five years. Why? Because when I was twenty-four years younger than I am now, I began to be a public school teacher, and I said to myself, "Though I like to play a game of cards"—never for money once in my life—"I will quit playing cards because it is against the interests of my public school scholars." (Applause.) And so much more in Sunday School work.

Then the *theatre*. I believe that I might go and hear Edwin Booth or Salvini, or someone else, interpret Shakespeare. I never did it in my life. I have longed to do it since I have been a Sunday School worker, sometimes, for if there is one book next to the Bible that I love and venerate, it is the great Bard of Avon—Shakespeare. (Hear, hear.) I would like to see it, but I have stayed away for years past, for this reason: If I go to the theatre, even to hear Shakespeare, I

may sanction by example some boy or girl going to hear the frothy and vile, indecent performance of other men and other troupes, and therefore I will stay away. (Applause.) Now the *race-track* and the *dance*: Shall a man own fine horses? Shall he trot them if he pleases? Under innocent circumstances, I think, possibly he could without harming anybody; but then you must be careful that you do not pass the line where that may harm. Now, I have done with the illustrations, and I close.

DELEGATE—You have said nothing about dancing.

Prof. HAMILL—Well, I don't dance, brethren. (Laughter.) I tried to execute the Pigeon's Wing in the far South once, and utterly failed. I sympathize with Daniel Webster, who, when asked why he did not dance, replied, "I never could learn how." Now, I think it would be well for the superintendent to sum up the whole lesson, and I have it in two outlines. For a five minutes' review I would put it in this way:

CHRISTIAN TEMPERANCE:

FOR $\left\{ \begin{array}{l} \text{my own} \\ \text{my brother's} \\ \text{my Saviour's} \end{array} \right\}$ SAKE,

I will eat no flesh.

If a man puts on a blue ribbon and quits drinking, Christ may not be in it all. If I do it for my brother's sake, that may be for restraint. I may do it through good, neighborly feeling, and it may not be for the Saviour's sake, but when I do it for my Saviour's sake, then it is indeed Christian temperance. Then here is the vow: "I will eat no more flesh." I have one more I would put on the black-board. I like it better than this. Here it is:

PAUL'S ARITHMETIC.

That will catch the boy's eye.

LIBERTY - CONSCIENCE = MODERATE DRINKING.

If a man has liberty to drink, and his conscience doubts or condemns it, then that man's drinking is intemperance.

LIBERTY + CONSCIENCE = MODERATE DRINKING.

My conscience approves my course. I go ahead and drink. That is what you would call moderate drinking—that a man may eat or drink and it may not make him worse or better if his liberty, his knowledge, his conscience approve. But here is the third problem:

LIBERTY + CONSCIENCE + LOVE = ABSTINENCE.

That is Paul's sum in arithmetic, to which he puts his hand. Now, I am going to ask this brother here, Is conscience always a safe guide?

(No, I don't think so.) Doesn't Paul say it is to the individual? (An enlightened conscience is a safe guide.) Does not Paul say that every man's conscience to himself, as he sees right and wrong, is right to him? He does not say that the conscience is right, but that if he yields to it it is right.

Mr. REYNOLDS—Has conscience the same relation to a man that the sun has to the world?

Prof. HAMILL—Yes, it is a very fair parallel, in this case, that the sun does not sometimes reach us directly, and sometimes it reaches us under a cloud.

Mr. REYNOLDS—Don't you think conscience is more like a watch that ought to be set by the sun. Now, what is the sun? The Bible—the Word of God. I think our conscience sometimes gets out of order, a good deal like some of our watches do.

Prof. HAMILL took his seat amidst applause.

Mr. Blight here sang as a solo, "Throw out the Life-line."

The PRESIDENT—We will now have

REPORTS FROM NORTH-WEST ONTARIO.

Rev. Dr. MACLEAN said: For fourteen years my eyes have been turned towards the Rocky Mountains. We call this Eastern Canada, because we feel that the city of Winnipeg is just the centre of the Dominion, and away beyond Winnipeg there is intellectual power and piety, and the greater part of Canada, for between Rat Portage and the Rocky Mountains, and the International boundary line and the North Pole, we have more land than the area of the following countries, England, Ireland, Scotland, Wales, France, Spain, Portugal, Norway, Sweden, Italy, the German Empire, Japan and China with her dependencies, put together, and that is Greater Canada. During the rebellion in 1885, there was not, in what is called the North-West Territories, a single white school. Three years ago we had eight high schools and nearly 200 public schools, and that is not included in Manitoba at all. Yet here I am to-day, a delegate from the Thunder Bay District, a land rich in traditional lore and of great historic interest, it being the key to the great plains and the beautiful lands of the West. Almost every creek, and mountain peak and waterfall seems to speak of the red man, the half-breed and the fur-trader. Now, we know well that where there is a rugged country, there is strong intellectual power, and physical energy, too; and so we have among our Sunday School workers there, men and women of intellectual energy and strong spiritual power—(hear, hear)—and combined with that we have a heroism that is worthy of any part of this great Dominion. It is not quite three years since your General Secretary went out into that country. He found enterprising schools, but no association organized. With his characteristic energy, he organized these ten schools into an association; then there was a convention.

Since then three conventions have been held, and upon our programmes the best men are the women. (Hear, hear, and laughter.) At our last convention we could not wait till the Secretary came, and we got along without him. We had received some education from him, and we had a very fine convention. He came along afterwards and congratulated us; and we passed a vote congratulating the people of Toronto on the vote on the Sunday car question. So you see, isolated as we are in a mission district, we take some interest in this part of the country. We found the teachers very enthusiastic in their work, earnestly seeking to learn the best methods of Bible-study, anxious to live out the Christ-life. We have there, in connection with some of the schools, Normal Classes that are taught by some of the teachers or the pastor. It is intended to have in Fort William and Port Arthur, Normal Institutes, with the combined assistance of the different schools. We have four schools in Port Arthur, four in Fort William, and two outside. We have somewhere in the neighborhood of 1,000 scholars; average attendance a little over 600, and church membership over 200. We find a great deal of interest in the selection of the very best libraries, and, consequently, there is among the scholars a great deal of intelligence. A strong missionary spirit has been manifested. Mission Bands exist; missionary meetings are frequently held, and the money raised is sent out for missionary purposes. The Sunday School is looked on as part of the Church, and one school especially is maintained by the Church, and the school uses for benevolent purposes all it raises. (Applause.) An influence has gone out from the schools in the organization of the King's Daughters, of which there are three energetic circles in Port Arthur. The Epworth Leagues and Christian Endeavours are specially interested in the miners and lumber-camp men, and they send out in the winter-time books and other reading matter, and the men are delighted and readily place all they receive. The teachers are enthusiastic, intelligent, self-sacrificing, living earnestly Christ's life. I can stand here on behalf of our organization, and pledge that our semi-annual convention in January, will grant not less than \$50 to this Provincial organization. (Hear, hear, and applause.)

The PRESIDENT—We will now hear from Rev. J. L. Robertson, M. A., of Thessalon.

Rev. Mr. ROBERTSON said: This is Algoma's hour. I represent Eastern Algoma, and I have not yet recovered from the surprise that overwhelmed me in first going into that part of the country and learning its vast extent and discovering its mineral resources, that are as yet unknown even to our country and those who suppose that they have a good knowledge of the geography of our country. Let me say that Algoma presents the most inviting field from every point of view to the settler, to the citizen, to the patriot, and to the Christian worker, and especially in the Sabbath School line of work. I believe I speak within bounds when I say the Sabbath School work is fully

and thoroughly in hand. We are entering on the work of organization, and we feel that this convention will be a great help to us there. We need help, but not the help that is sometimes asked for and spoken about. The help we need is not material; it is in the line rather of a better acquaintance with that northern country, and extended sympathy and hearty co-operation with us. Libraries that have been used and that can be spared would come to many of our weaker and younger schools in good places. At Thessalon and vicinity we have had an association already organized, and they held a very successful convention three weeks ago. It is expected that another will be organized eastward, in the vicinity of Webbwood, taking in Watford, Massey, Spanish Mills, and perhaps Algoma Mills. We have much encouragement, yet many difficulties, intensified in that new country, and to many of our workers it is a new work. It would be a great thing if we could have the benefit of Normal training for our workers. One great difficulty with us is the sub-division of our Christian forces; we are baffled how to solve this problem; and it is just this difficulty between two, and in some instances three, small schools and churches, where there is not religious material enough to make one good strong prosperous Church and one live Sabbath School.

Rev. GILBERT W. ROBINSON, B.A., of Echo Bay, said: The state of the Sunday School work between Bruce Mines and Sault Ste. Marie gives reason both for gratitude and for earnest effort. On the mainland the outlook is, on the whole, bright, while on St. Joseph's Island the work is not flourishing. On the mainland all the schools but two are working well. At Tarbutt, the most accessible point, a local convention was held on September 20th which has given an impetus to the work. Mr. Day, our genial and energetic Secretary, though with much inconvenience to himself, favored us with his presence, and succeeded in arousing the Christians to a higher appreciation of the work of saving the children. As an instance, the Bible class teacher of Tarbutt school said to his class the Sunday following: "I haven't been very guilty of using the lesson helps in the class, but if you will all promise to study the lessons thoroughly at home and not use the helps in class, I'll not use them either." It was agreed, and now the lessons are well prepared and a deeper interest awakened. In a Methodist class-meeting in an adjoining township, two persons said that since the Convention they had resolved to be more in earnest. One woman said that she had been led by the Convention to pray more for the salvation of the unconverted, and as a result had received great blessing herself. In fact all the schools represented seem to have caught the flame of Christ-like love, which burns in the soul of our esteemed General Secretary. And here let me urge the importance of paying more attention to the remote fields, as being the places where the help of the Provincial Association is most needed and also most appreciated and fruitful of good results.

The effort and money expended in Algoma will pay large dividends. It is a great mistake to consume the resources on the older portion of the Province and neglect such an extensive and inviting field. In this respect, however, we have reason to feel grateful to the Association for the wise and generous provision that has been made already. The chief hindrance in our Sunday School work, as in all our church work, is the presence of different denominations where there is room for only one. In some places two or three denominations have tried to establish themselves in response to the whims of some religious bigots, but they eke out a miserable existence; whereas, by leaving that locality entirely to one minister and one church, there might be a strong cause and a good work done. This difficulty is, perhaps, common to the Province at large, but is felt more keenly in the mission districts; and your humble servant strongly urges that some steps be taken to re-adjust those thinly settled fields, either by arranging a basis of union in missions, or by making a division of the territory, so as to allot certain localities to the exclusive control of some one branch of the Christian Church.

Because of this difficulty there is no Sunday School in the township of Coffin and no proper place of worship. The Presbyterians hold service in a school-house, and the Methodists in a private dwelling, whereas by all uniting together a commodious building might be erected and a good school organized. But as it is, there and elsewhere, especially on St. Joseph's Island, where there are two Methodist, one Anglican and three Union schools, each sect desires to have prominence, to exercise control, and to introduce their respective denominational papers and lesson helps. Here in certain places there is either no school at all, or a union school which lacks in energy and unity of action. This difficulty may not be easily remedied, but it should enlist the prayers and influence of all whose love for Christ's kingdom is stronger than denominational prejudice.

At a central place on St. Joseph's Island we arranged a convention on the 13th inst, which proved to be quite successful. The attendance was comparatively good, and several seemed to be much helped and encouraged in the work. Indeed it has been found that the local conventions are more productive of practical good than the larger ones. In accordance with this fact and in order to cover the field which, being long and narrow, cannot be worked properly from any one point, the District has been divided into five sections where sub-district associations are to be formed, the presidents of these being the vice-presidents of the District Association. We are trying to organize and work systematically. We are assured that there has been improvement in the state of the Sabbath Schools during the past year, and that the majority of the schools are in good condition, being supplied with earnest teachers, papers, helps and libraries. And we hope, with the hearty co-operation of the Provincial Association, to have new schools organized and the inferior ones brought into a more flourishing condition.

Extract from letter of A. G. BROWNING, M.A., North Bay, Nipissing District, who was unavoidably detained from attending the Toronto Convention :

. . . Intelligent Sunday School work has received a great impetus since the visit of yourself and Mr. Emerson in 1892. It is true that the visit of 1891 did good, but at the same time, it was not until 1892 that a genuine interest was awakened, and some sense of the importance of the work impressed upon the workers. All the schools were visited that summer, since which time teachers' meetings have been organized, and in some places, North Bay, for instance, regular monthly union meetings held. The attendance of scholars is good, and so far as can be ascertained the majority of those who should be at school attend. . . . Teachers, as a rule, are regular at attendance.

Our great drawbacks are lack of suitable school buildings with separate rooms for infant and Bible classes, lack of interest on the part of the Churches and pastors, and lack of a due sense of spiritual responsibility on the part of teachers. In these two latter respects, however, I really think we compare favorably with schools in the front, our teachers being, as a rule, devoted, and anxious to work for results.

We find great difficulty in having the Church recognize the schools as one with it, but are making that an objective point during the year and expect good results. . . .

You can speak definitely of our Convention, and will, I think, adjudge it a success.

Do not forget our contribution of \$20 for next year already paid. Will guarantee at least \$25 for the year following. . . . Do not forget our acknowledgment of the vital help rendered by yourself and the other workers. If it had not been for the Association's recognition of our needs, which perhaps were no greater than those of other counties in the front, we would not have been aroused from our lethargy. Now that we have been aroused though, we are, I think you can say, losing no time, but trying to do our whole duty along this line.

PRIMARY METHODS.

Miss ANNIE S. HARLOW said : I know you friends are hungry for something else about this hour ; and after the long hour that we had in the study of the lesson, I thought perhaps nothing would be better than to run over it slowly as to how we might teach it to the children. It is a hard lesson. How can we get at it for the children ? I think the children never enjoy anything better than when the teacher says, "I would like to take you somewhere with me." Now, if I had my class before me, I would say that ; and I would make a picture of the friend I wanted to take them to. Here's my friend, first, with a very

round head and a little round horn, with very bright eyes, a little neck, and a body not quite so wide as the head and considerably longer. This is my friend. A little thread comes down this way; little barbs running out on the side, and the rest of the body that swings out on one side and has six rings across it. If I were in school I would say: "I want to make an ant; can any of you come and put the legs on for me?" You will find many who think they can put them on. (Draws them.) Here is our ant. (Laughter.) First, we go out and visit her home—the little hills that ants make. Have you seen ants with wings? (Yes.) Some have, and some have not. The drone, and the queen that lays the eggs, have wings, and all the other ants used to have wings, but some of them have not. One time they began to go out of their hill to find a new hill and dig, and they did not want wings any more, and they just unhooked them and took them off, ready for work. How all the ants have to work to make these houses! But there are big ones in this place working, and little ones, and suppose a little ant runs over a big one—just as boys do when they are building snow houses, and a little fellow hits against a big fellow, what do the big fellows do? You strike. Well, the ant does not do that. If a little ant runs against a big one, she quietly lets him go on—not quarreling. The strong ones give in to the weak ones, and they are not pleasing themselves. You would almost think they had been taught of God. You and I had to go to the Bible to be taught that, but it is *in* the ant; she learned that without being taught—not to please themselves. How many of you have ever watched and seen the ant bring up something that looks like this little white piece. Do you know what this is? Some of the children say, "eggs." These are not the eggs; they are the babies; and the little black fellows come bringing out these babies, and they put them here in the sunshine. It is the strong ones taking care of the weak ones. I will tell you how they watch these little babies, just as a cat watches her kitten. Again, it is the strong ones looking after the weak, and not pleasing themselves. Well, one day an ant was going along to find a great piece of something that was good to eat, and he wanted to bring it up to the top here, and take it down into the nest. It was a little fellow; here he is alongside. He was working away at something a great deal larger than himself, but he could not move it, and some of the other fellows who were a good deal stronger took hold and began to push, and between them all they kept rolling the thing up. It was the strong helping the weak, and not pleasing themselves. You and I ought to learn the same lesson. It says that the strong should help the—who is it? (Weak.) And not to please? (Ourselves.) Certainly, boys ought to know as much as an ant does. Girls ought to know as much. Now, suppose we change. Instead of having this for the ant hill, let us suppose it is a school-house. I will go back, first. This is the hill. Is there a baby in your home you can help. You are strong. Couldn't you help the

baby? Couldn't you help take care of it? Don't you sometimes get cross? Don't you sometimes do the wrong thing and make baby trouble? You that are strong ought to help the weak, and not to please yourselves. You may go on any length of time in this way. Looking after the cat; you are strong; don't you sometimes trouble the cat? You are not so wise as the ant is. You that are strong ought to be careful of those who are not strong, and not to please yourselves, for—and here comes the best of it—not because the ant does not do it, but you may read it—"for even Christ pleased not himself;" and you and I want to be like Him.

Now, I need not go on and tell you. It would take you half an hour to teach that in any Sunday School, and go on through the details of it. It takes a while to memorize the verse. We that are strong ought to do what? (Bear the infirmities.) Of what people? (Those not so strong.) And we ought not to be always thinking how we can please ourselves. So we that are strong ought to bear the infirmities of the weak, and not to please ourselves. It is a good plan to show pictures; and really pictures are a wonderful thing for the children. Now, I say, who can come and find the strong boy helping another boy not so strong? And in my illustration I would go on: Here is a boy at school; he does not know as much as other boys; he does not seem to be very wise; you know a great deal more than he does; what are you going to do? If you are like Jesus, you, being strong, will look after the weak. I would say, who will come and find the strong boy helping the weak boy—the boy in trouble? And now we want the setting of the lesson—to bring it in connection with the school lesson, in connection with the life of Paul. The children have before been familiar with this (map). I have a map on the back of my board—I turn it round. Who is this man? (Paul.) What is he doing? (Making a tent.) Who is this woman? (Priscilla.) Who is this man? (Aquila.) What town are they in? (Corinth.) Well, the people at Corinth worshipped idols. I would set a book up and say, here, for instance, is an idol, and the people would bring meat and put it down in front of the idol. Would the idol eat it? Was the meat hurt any for being put there? and would it hurt you any to eat the meat? Even your babies will answer that. Well, some Christian people in Corinth thought it was wrong to eat the meat; and those who had been wont to worship idols were in danger of going again to worship idols, and the Christian people did not know what they ought to do. Now, where was Paul in this lesson? (Ephesus.) And the people over at Corinth wrote and said, what shall we do about eating this meat? Well, what Paul said meant you are strong; it would not hurt you any, but you want to help the people that are weak, and not to please yourselves, and so don't eat it, because (here he gives the reason), "For even Christ pleased not himself," and you want to be like Him. Now, what are you going to do this week as you go out? When you go to-morrow, are you

going to plague the kittens? Are you going to plague the baby? Or are you going to give up your own way and please others? For what reason? For even Christ pleased not himself. I am now only rushing through it, but it is only to give you an idea of how you hold the children; and I believe that is the truth in it, that we should be willing to give up our way, not seeking our own pleasure; because Christ did it. And then we want to take a step forward in the lesson; it comes just as natural to go right on. Here's a boy; it would be easy for him to drink, but no one ever goes to drink alone—doesn't *begin* to drink alone; he wants to go with somebody else that doesn't go. What are you going to do about it? Stay away. Why? Because you are strong, and you ought to help the weak, and not to please yourself. Why? For even Christ pleased not himself. (Applause.)

The session closed with the doxology and benediction by Rev. J. McEwen.

WEDNESDAY EVENING, OCTOBER 25.

The session was opened with prayer and praise, led by Rev. W. J. Maxwell and Mr. H. M. Blight.

CHRIST-LIFE IN THE SCHOLAR: HOW MAY IT BE FOSTERED AND
HOW MANIFESTED?

Rev. J. K. SMITH, D.D., of Port Hope, said: In this work, from first to last, in order to foster this Christ-life in our scholars, we need supreme, perpetual dependence on the presence and power of the Holy Spirit in our own hearts—in the hearts of the class—a real, heartfelt dependence and persuasion that there will be brought out beauteous fruits, the sweetest and noblest heavenly fruits, in the hearts, the dispositions, the characters and lives of the children whom we are seeking to educate for Christ and heaven. In order to foster this life in the scholars, it is necessary for the teacher to manifest to them that this life is in his own heart. There is a great deal depending on the personality of the one who teaches, and it should be made manifest by him that he is under this divine power, and that he is bringing to bear upon them what is borne in upon his own heart. Like the crabs in the fable, the scholars will just do as the teacher does. The teacher is like a mirror placed opposite some luminous body, and which he is to reflect, Christ; and just as the teacher himself lives, the scholars come, to some extent, under the same power, and they are led to copy the example in his own personality, his sympathy, his tender-heartedness, his appreciation of the truth that he is seeking to teach. Another way to foster the Christ-life is to bring the Word of

God before them, to bring the living Lord into the Word. Now, we are to bear in mind that the Word of God is not a dead word, but a living word, and the purpose of carrying the word to them is because it is life; the word is the power of Christ expressed, and we are seeking to have it borne in upon their hearts, and consciences and convictions.

If one were taking a friend to a bank he would not stop outside looking at the building, or go in and look at the persons engaged, but he would press on to the counter and have the cheque cashed and use it at once. The teacher is to take the Word of God in the same way, and tell the scholars that the Word will now bring its results—that it is a living word, that God's promise is not to be broken, and that when we go to the bank of faith we shall get what we need out of the infinite fulness. Here is a sheet of music. There is no music in the sheet, but someone with skill will perform the piece on an instrument, and everybody is charmed. It is so in carrying the truth of the Bible to the children. There is no music simply in the mere word itself, but the soul of Christ and truth and love are behind; and if I come before my class with the feeling in my heart that I am right in what I am doing, the result comes out, and the Christ-like life may be engendered within the heart, or where already engendered, may be fostered and strengthened—depending very largely, as you see, on my own faith in its truth. Then again, there should be in the teacher's heart the most earnest expectation, trustfully and humbly believing in the promise of God that when we go bearing the precious seed the Lord will give a blessing; when we scatter abroad His truth before the scholars they will receive some grace and some blessing. There should be faith in that. If I plant seed and take care of it, water and nurture it, I anticipate that the seed will by-and-by spring up and show the bud, and the bud taken care of will develop, and it may become a very beautiful flower if I do my part. God carries on His own natural process. In the one case it is nature does it all, but I help on my part; and in the very same way if I take the seed of the word, and strive with the grace of God to plant it in the heart of the child, and depend on His presence when I am doing it, and hold up the case before the Lord, there will be a blessed result. I can surely have some strong faith in this; and does not this bring the blessing? Men successfully train your wild horses, and by-and-by the wild colt is a very submissive creature; it is handled pleasantly; it obeys its instructor, who is the complete master of the creature that before was so wild. Well, even if human nature, untrained, is not very promising, is there not the promise that if we serve the Lord we shall receive a blessing; that if we teach and train our children the Lord will give His benediction; and as in the other case results come, why not in this case, with the expectation cherished in our hearts that the Lord will give His blessing? Then there is this thought: That we should try and lead our scholars to *expect* the blessing also. When our own ex-

pectation is going out and filling our own hearts with hope, we should inspire them with a similar feeling that they should be led to expect a result in their own case; that they should cherish the Christ-life, and as planted by the rivers of water, that they may look also for the result. The faith of the teacher should lead, I might say, to the faith of the scholar; the hope of the teacher should lead to the hope of the scholar, and the radiant face of the teacher as he opens up the word of life will tend to foster the Christ-life in the scholar. No matter how weak or helpless we may feel ourselves, we are not helpless, for it is God's work; and this grand hope should be engendered in our hearts as well as the hearts of the children—(hear, hear)—a burning, bright, cheery hope that will scatter the clouds, and by God's help bring some little ones to the feet of Jesus. Then, if there is just the beginning of this Christ-life, let us cheer the beginner. The child cannot take a very big step, and we are not taking very big or long ones ourselves. If there is just the dawn—just the clearing of the morning—if there is the chasing away of some dark cloud, take heart, and give heart to the scholar; for there is no grander work being done in the world to-day than the work in connection with our schools—nothing calculated to lead to nobler issues in our country—than that we have our boys and girls leavened early with principles that make noble citizens and splendid men and women for the families of the land: a means, too, of hastening the grand day when the Lord shall come and show forth His majesty and His power amongst us.

Then, along with this, there must be the endeavor also to make the surroundings of the scholars just as good as we can. If they are being led astray by companions, let us help them under such circumstances. Have one scholar brought to the Lord Jesus, and that scholar may be a grand power in your hands to bring others; and when that work begins there is no work like it. Why should we not have specially gracious times in our schools? We pray for revivals, and God sends them. We pray for spiritual power, and God sends it. Would it not be a grand thing if, as the result of this convention, we should have in our schools throughout our country, seasons to gladden the hearts of superintendents, teachers and scholars, fathers and mothers and pastors? (Hear, hear.) Might not that come—would it not come—if we sought God's blessing upon it? Then, this Christ-life should be manifested; it should be one of the things we earnestly look for. Just as anyone engaged in any work wants to see the fruit, we ought to foster the Christ-life that it may be manifested. In the manifestation of it, we are not to look along any particular lines. We must not go in any stereotyped way. The Spirit of God works always freely and naturally when the result is coming. Let us just follow the Holy Spirit in His ways. We sometimes imagine that everybody must be converted as we ourselves have been, and through precisely similar instrumentality, perhaps. I must confess I used to work just in certain lines that I had found were successful; but as we live and

labor we find that the Spirit of God has many ways of teaching the human heart—ways that we don't see at first. We should recognize any manifestation of this spiritual life in any form whatever. Of course, it is sure to come out in such ways as gentleness, humility, kindness and thankfulness. These beautiful graces will appear in those who have been born into this Christ-life, or in whom this Christ-life is born. Thankfulness towards the teacher is one of the most encouraging signs of this life. A teacher in New York, when dying, was visited by twenty or thirty scholars, who shook hands with her, and all bore sweet testimony to the goodness of the Lord shown through her, as having been the instrument in God's hands in leading them into the kingdom of the Lord Jesus Christ. What a blessing to that lady teacher, just leaving the scene of her labors, to have these beloved scholars that she had prayed for and taught, coming to help with their words as her spirit was going home to be with the Lord! I think one of the best manifestations of the result of the grace of God is the joyful, cheerful, thankful spirit that comes into the scholar who has this Christ-life in him, and which also cheers the hearts of the teachers. When this work reaches such results, and the scholar learns also to take an interest in others, the Christ-life is manifested by the scholar becoming interested in others. One sister is brought; then I must pray for my other sister or brothers that may not know the Lord Jesus Christ. I don't know how many of us pastors are helped by the prayers of little children. I have often been informed that the children prayed for me when I was to preach the Gospel. That is a sweet and blessed fruit that comes by the Holy Ghost; the children can help children; they can lead one another; their influence and example win one another to the Lord Jesus; and in a great many ways the Christ-life goes out and manifests itself in the temper and character that are thus educated into the kingdom of Jesus Christ. I need not go on to speak of the results of Sabbath School work in noble missionaries that have come forth from our schools, and splendid workers for Christ that were led first to know the Saviour there—men who have come to be the leaders of Christian work in the world. So let us, as Christian workers, take fresh heart. I speak to a great many pastors here—and, I believe, every pastor is a teacher too; I do not know a single pastor who is not a faithful teacher of the young. Let us renew our energies this year. Oh, for a time of blessing on our beloved Canada! Oh, for an outpouring of the Holy Ghost this fall and winter throughout all our schools and congregations! I believe if we would just take up the work with fresh zeal, and work earnestly and unitedly, we should find that showers of blessing would come down on all our borders, running streams of mercy, and blessing the hearts of the dear young ones that are to fill our places, and do their noble Christian work to make our land fairer and stronger than she is even now. (Applause.)

The PRESIDENT—Now, there is a quarter of an hour for instances of the manifestation of the Christ-life. Let delegates be prompt.

Rev. Dr. BRETHOUR told of a five-year old child among his people who lost her way in the field last summer, and she prayed that the Lord Jesus would lead her home. After praying she started again, and soon found herself at home; and in telling the incident she added, "but He brought me home the wrong way!" This was a very genuine illustration of her faith in prayer, and her belief that the prayer was answered.

Rev. Dr. MACLEAN told of a mother in Port Arthur who said little to her child about Christ, but who lived out the Christ-life, which was imbibed, as it were, by the child, who was brought to the Lord Jesus by the example of the mother.

A DELEGATE told of an orphan girl of sixteen who was so grieved when her brother told a lie that, as she afterwards told her teacher, "I took Josh aside and talked with him until the tears were in both our eyes, and then I took him up stairs and prayed with him." That was Christ life in that motherless girl of sixteen.

Mr. Blight, by request, sang "Chiming Bells."

The PRESIDENT, in introducing Miss Harlow, said: All the primary teachers of the city, I hope, have been here, and those who have not have missed a great treat. Now, as this is the only lady on the platform I want you to give her a Chautauqua salute. (The waving of handkerchiefs was general) This, Miss Harlow, will convey to you the hospitality and the kindly feeling we have for our American cousin.

THE CHILD WE TEACH.

MISS HARLOW said: I heard of a little girl who was very careless in her speech, and her mother thought to give her a lesson, so she sent her out with a thistle blossom and told her to pick out each one of the winged seeds and let it fly, and she was to count how many she let fly, and she counted up to the hundreds, and she went back home to the mother and told her she had sent them all flying. "Now," her mother says, "go out and pick them up again." The little girl went out and came back saying, "I can't find one." Well, that is the way, if we make a mistake it has gone out, and it is very hard to pick it up. Now, I have made a mistake—at least the thing has changed since I told it. I told you the primary teachers would meet to-morrow at half-past eight. The order has been changed, and it is going to be in the afternoon with the children's class. Now, I am afraid I have sown thistle seeds and I can't pick them up; but if you will help perhaps we will have that straightened out. It was not altogether my fault. While Dr. Smith was talking I thought the wisest thing for me to do was to get up on the platform and say Amen; for I thought he told the whole of it. Now, the topic assigned to me is, The Child we Teach. If the child is a good thing—and I believe he is—two are better than one, and a class is better than two; so I thought I would take, The Class we Teach; con-

sequently there will be some relation between the teacher and the class, and so we go a little farther. Now, the primary teacher has before her the class—some of them coming from homes of Christian culture. Such children scarcely need the Sunday School, but they are a blessing in it. Then there are the children from homes of indifference; and if the school is doing the missionary work that it ought to do, there will be children from irreligious homes—perhaps homes of poverty and wretchedness. And here we have them altogether. In each of these children, from that most carefully cultured one down to the one most neglected, rests a mighty possibility for good or evil. You remember that in our lesson, a while ago, we had a picture of Joshua the high priest standing before the angel of the Lord, with Satan on his right hand to resist him. I believe that is the picture of every boy and every girl in the primary class. Good and evil are contending for that child; in other words, Christ and Satan are battling for that soul, and it is a question which shall gain the mastery: God calls you and me, as primary teachers, to help in the direction of the right—to help if possible to bring this child wholly under the control of the Saviour. That is what God has called us for and called us to. Now, if that work is to be done, certainly the wisest way to begin is to plant the truth while the child is young. In other words, we are to sow the seeds of truth in the heart before the weeds of sin and error fix their roots deep in the heart. A garden left to itself produces weeds—Canada thistles—(laughter); and as it is true that in our gardens the weeds will grow up untended, so it is true that in our hearts there are by inheritance, evil tendencies, and they only need to be let alone to produce a harvest of sin. There must be something done to overcome and offset the evil tendencies, and that something is the Spirit of God—His word attended by the Spirit. It is our part to sow the word, and to sow it as early as we can. It is our part to train the sapling while it is a sapling, and that flexible age is but once, and when it is gone it is gone forever. As the twig is bent, the tree is inclined. The tree may be straightened in later years, but the chances are slim; and so the chances are exceedingly slim unless conversion comes under the age of fourteen to twenty. I believe that the primary teacher can do what she ought to do. What ought she to do? Certainly she ought *not* to spend all the time in keeping order, although order is indispensable to good teaching.

Now, the order of a Sunday School is not perfect quietness, but things in motion—children in motion and under perfect control. There is nothing so quiet as a dead body, and there is nothing so little to be desired. Now, in our primary class we do not want quiet, but we want that motion that comes from being interested. We do not want that motion that comes from the superintendent coming to speak to the teacher during the lesson time. There should not be that, nor the interruption of the Secretary coming in and asking, "How many

children present to-day?" (Hear, hear.) That should be arranged for, and the word given him at the door. The teacher should never turn from her lesson. She is teaching immortal souls, and the half or three-quarter hour is all too short to stop for such things. Neither should she be interrupted by visitors. Visitors should come in, but they should not speak to the teacher. She is otherwise occupied. Even the pastor should not come in and shake hands then. She is called of God to teach, and nobody has a right to interrupt. I would like to say that strongly, because I believe it important. Now, I do most heartily believe in the mothers being in the primary room. They cannot always stay throughout the session. It should not make any disturbance for them to quietly walk out; and if the children have been trained they won't mind that. They will mind very little what does not come between them and the teacher. A teacher is not called to spend the time in keeping order; neither is she called to amuse the class. That is sometimes done—sometimes in reading stories—in telling stories that do not illustrate the lesson. Neither is the teacher called to entertain the scholars, though I believe the lesson should be made entertaining. Some positive things she is called to do, but she wants first to remember that everything has an effect on the child—the air, the surroundings, the neighbors, the teacher's manner, her voice, her dress, her spirit, the songs and the lesson.

I believe that the demon of foul air makes more mischief in our primary classes than all the bad boys put together—(hear, hear)—and I believe the teacher should not leave this matter entirely to the janitor. It is her business to see that the room is well aired, and to plan where in the lesson somebody can quietly open the windows and change the air. I believe God's Spirit cannot work so effectually; at least, in a room where the air is close; the minds are dulled. Now, this is really a very important thing. We older people feel it; the children are very susceptible to impure air; they show it; their eyes grow dull. Now, we want to bear that in mind, and look out for this thing. The teacher can do it, especially if she has a room by herself. Now, the surroundings. Not every teacher can have a beautiful room. We wish to God that she could. We wish the teacher could have a very light, sunny, beautiful room, with the floor carpeted, the walls hung with pictures, low chairs for the children, with the organ, with the cabinet and with the blackboard; but it is not true that you all can. I believe the day is coming, and we are going to work for that thing, and the sooner we get it the better. (Hear, hear.) The best is none too good, but we can't all have it, but we can make bright the place where we are. How can a woman be other than happy when she is called of God to teach? How can she be other than bright? And even her presence should make a dark place bright. It seems a small thing, but I believe it most important—the arrangement of the children as they come into the room. Don't let two restless boys come close together that are sure to make fun with

each other ; and if they are arranged in the beginning, it does not occur to them that they are changed about because they won't agree together. The teacher can do very much to get the children in a position and an atmosphere to receive the truth. As they come in is the time for greetings—to say—How is your mother to-day? How is that new baby at your house? It is the time to watch and see what is likely to disturb the school later. I told some of you how I lost the whole Sunday School hour simply being too stupid to see what was coming. After the class was over I heard a sobbing in the vestibule, and on going out I asked Arthur's mother what was the matter, and her reply was, "He says you haven't noticed that he has got into pants." (Laughter.) Now, the stupidity of not knowing! (Laughter.) I will ask you, of what use was this lesson to that boy? The whole hour he was wondering if he could not turn some new light so that these new pants could be seen. (Laughter.) Last Sunday I noticed a little girl, who was three years old the Sunday before, and she had on some new boots, and she just stuck her foot out in the aisle and held her foot out the whole time. Now, if those shoes had been noticed when she came in, I should not have been obliged to smile when she put her foot out. Well, those are little things, but those things taken care of in time do a great deal towards getting the children ready to receive the truth. They are not unimportant. They are important. But if the teacher is going to do this, she must have clearly, definitely in her mind what she is going to do. She cannot during this time be thinking, "Well, is my blackboard all right? I wonder if the organ has been dusted and the books in their place?" That should be done beforehand. She should have been there and seen that everything was in condition, everything ready, for during the time the children are coming in, she has nothing to do but just take the lay of the ground and see how to arrange those children. Now, we have a difficulty in the Primary class that is really a great difficulty: the abominable hats that are worn by the little girls. (Applause.) I don't imagine there will be many of them in our school this winter. I think the most are getting tired of having the hats taken off and shut up during the Sunday School hour. As for having great hats out this way, pestering the children behind, there is no excuse for it, and they are more troublesome than all the boys put together. (Applause.)

Now, the teacher's manner. It should be natural, it should be energetic, and it should be genial. It has a good deal to do with the class. I have sometimes been very much amused, just to try to act as if I was tired, and look around the room. Why, in three minutes every child looks tired. Now a teacher does not want to be tired in Sunday School. If there is restlessness in the room and I want to find the cause, I generally look this way (pointing to self) and I find it. Nine times out of ten you will find that the children caught their restlessness from the teacher.

Now, as to the voice. You show me a teacher with a high-pitched, fretful voice, and I will show you a restless school, hard to govern. Show me a teacher with a voice that always has a falling inflection, as if everything in the world was very sad, and I will show you a school either unnaturally depressed or else there will be a little group over here, and a little group over there, and on this side, having side-shows, trying to overcome the unnatural depression. (Laughter.) A little boy complained to his father of having hurt himself. "Well," replied the father, "I can't help it!" "Yes, you can," said the boy, "you could say, 'Oh!'" (Laughter.) Now, there is a good deal in that. I enquired of a boy once, "What did your teacher say?" And he replied: "She spoke so loud I couldn't hear." (Laughter.) You have heard of the boy who said his mother called his father "My dear," but it sounded just like, "I'll box your ears!" (Laughter.) Somehow the fret gets into the voice very easily, and you want to look out for it and not let it get into the voice; it has too much influence.

Now, the teacher's dress. Let it be something that will not attract attention to itself. I was first moved to that thought by seeing a woman with lots of bangles teaching a class, and it took all my attention to watch those bangles—and I thought I wasn't any more of a child than those sitting down there. We want to look out that we, in our carelessness, do not attract away from the lesson. Another criticism. If the teachers who have veils over their faces during the lesson-time wear it for the reason that Moses did, we ought not to criticise (laughter); otherwise I would leave them off. The teacher's spirit. That, of course, Dr. Smith has spoken of. If the Christ is in us it will show out, and we teach more by something that never goes into language than we do by our words. (Hear, hear.)

Thou must be true thyself if thou the truth would'st teach,
Thy soul must overflow if thou another soul would'st reach.

I have learned from personal experience that nothing is so helpful towards being in the right spirit as praying on Sunday morning for each child by name. (Hear, hear.) Now, that requires with me an hour's earlier rising. It is not just the same when I pray for them every day, or on Saturday night, as on Sunday morning taking the list of some 200 children and praying for each boy and girl, remembering their home surroundings, what they will be likely to meet before they come to school, what condition they will come in, and pleading for each by name. It is wonderful to stand before the class, and have them look in your face, and to say, "I have been praying for you." We cannot help teaching tenderly. We can't help wanting God's blessing, and saying it, and singing it out unconsciously to ourselves, when we just come pleading that these children may be led to Christ, and they may be led so young as never to know it; and certainly we primary teachers are not expecting a blessing away off by-

and-by, but we expect it now—that these children should belong among God's people now, whether they are conscious of it or not. If they are walking in God's way, that is all we need to know. When they turned is not important; but oh, we do want all our children to be saved, and saved now, Now the songs. Now, I do believe most heartily in children learning and singing such songs as,

“ Children, do you love each other,
Are you always kind and true;
Do you always do to others,
As you would have them do to you? ”

But those are only children's songs; they will outgrow them; but I would insist on them memorizing some of the hymns of the Church that have stood there all the ages, and will stand. I would have them sing: “Just as I am, without one plea.” They will never outgrow it, and “Rock of ages, cleft for me;” and “Jesus, lover of my soul.” (Hear, hear.)

It is wonderful what these songs will do, and what they have done, and how the children go out and sing them—for the children do sing, and sing at home; and so many, many times in my own experience I have watched the people—the fathers and mothers—being brought to the Saviour through the children singing the Sunday School hymns; and it is an important thing. Now the prayer. Some of us forget that the children in our room never heard prayer except at Sunday School. Too many of them are not in church—I mean if we are doing the missionary work we ought to be doing. Now, it is our part to teach the prayer. Ask the children, what shall we pray for to-day? I have observed this thing; they have less things to ask God for than to thank Him for. You ask them, What shall I ask God for? And there will be very few requests; but ask them, What shall we thank God for? and it is wonderful how many things they find. I think they are wiser than we older people—they make more of the thanksgiving than they do of the asking. Having told the teacher what they would pray for, then I would have the teacher give sentence by sentence, and let the little people repeat after her. This is the time they are going to learn to pray. Let that be a part of the exercise. This is one of the things that God has blessed wonderfully to us—the time when we pray for the absent scholars, the sick children; and those whose birthdays come the following week always stand by the teacher and have part in the prayer—those boys and girls who are entering the new year.

One Sunday some time ago, during Sunday School hour, one little girl who was very sick, said to her mother, “Mother, don't wait on me now; will you sit real still? because they are praying for me at Sunday School now.” Now, she knew that if sick and absent she would be prayed for; but the next morning she entered the beautiful City of God, where there was no need of our longer praying for her.

One Sunday morning—and this is a common occurrence—a mother came and said: “My boy is sick, and he wanted me to tell you of it before Sunday School, and then he knew you would pray for him; but he said I had better sit in the back of the room and see if you did.” So he was going to have a report. Let the children understand that the prayer does something. It is not uncommon for the children to say during the week, “It did come true what we asked for.” Let the children understand that prayer is asking God for something, and that we expect an answer. Now, as to the lesson; we want to remember that the child’s spiritual perception is usually keen. He has no difficulty in grasping spiritual truths, and his moral digestion is strong. He has a conscience that applies the truth to himself. You and I say: “That hits Brother B., Sister C.” The child says, “I think that means *me*.” And remember, that the eye takes in eighty times as much as any other one sense, and twenty times as much as the other senses together. Let us bring the truth to the eye. Truth may go in one ear and out of the other, but it won’t go in one eye and out of the other. Perhaps some of you have heard of the man who ordered his oxen to be feed with corn in the ear, and after a while the servant came back, saying “I put it in, but never a bit would stay.” (Laughter.) Well, you want to look out it is not going that way, but that it goes in the eye and down into the heart; and let our teaching be as far as possible in God’s words, and then the promise is that the word shall not return unto Him void. (Applause.)

The collection was then taken up and the hymn, “Onward, Christian Soldiers,” sung.

REPORTS OF “INTERNATIONAL” AND “WORLD’S” CONVENTIONS.

The International. Rev. WRAY R. SMITH, of Stony Creek, said: I rise to no small task at this late hour—to epitomize in about fifteen minutes the work of three days at the convention in St. Louis. I am reminded of the letter of the young man in Venice to his lady-love, saying that last night he sat in his gondola on the grand canal drinking it all in—(laughter)—and life was never so full before. (Laughter.) I think that was the experience of the majority of the delegates at St. Louis. We sat under the drop and flow of the eloquence that rippled and ran from the men who, from all points of the compass, gathered to speak at that convention on various subjects of interest, especially pertaining to Sunday School work. This was the first convention held on the west side of the Mississippi river. We are going westward. There is a sign of progress. I stood the other day watching that big Ferris wheel at the World’s Fair. We had just enough delegates at St. Louis to have filled its swings—2,000, or somewhere thereabout; but if they did nothing more than the people in that wheel, the Convention would have been a failure. I trust this present audience will use this gathering just merely to swing up to convention

point where we can review the past, preview the future, then get down and go to work. (Hear, hear.) The Convention met in a hall with a seating capacity of 4,000, and the platform had room for 400 singers, selected by Prof. Lindsay; and when the baton was raised and the volume of song burst forth it thrilled our hearts, and we were ready to exclaim:

Jesus, the soul of music is, His is the noblest passion;
Jesus' name is health and peace, happiness and salvation.

Song is sometimes the Samson in Delilah's lap; but there we had it to its right intent and for its grandest purpose. On the platform we had some grand men. There was the cotton king, ex-President Harrison from Alabama, that grand Chautauqua man, Miller, who stepped into the presidential chair for this year; then we had Jacobs, the hub or centre of all human Sunday School institutions, I believe, and organizations on this continent; and our friend Reynolds here, the motor-man—(laughter)—and all around was light—arc lights and incandescent burners, so that there was a blaze of intellectual light; and if they only keep connection with the grand dynamo I have no doubt that by-and-by we will illumine the continent for Christ. (Hear, hear, and applause.) The welcome was spoken first of all by that Christian president elected by a city of 500,000—Wallbridge, if I remember the name aright; and he gave us a good point by telling us that sometimes we judged the influence of a church by the height of its spire or else by the weight of a collection plate or the length of a subscription list, and intimated that it was not enough to be immense, but we must be intense—not enough to have quantity, but we must have quality. I endorse that sentiment. We were next welcomed by Dr. Rhodes, who spoke on behalf of the churches; and metaphorically he took the hands of the leaders of the various denominations and held them in that friendly grip; told us that we were welcome to the churches, the homes and the hearts of the people of that city in the name of the martyrs and the sainted dead who had toiled long years before. Then followed Dr. Wolfe, who spoke in the name of the State Society of Missouri, telling us that there were 114 counties, all organized, and that those counties represented very nearly all nationalities and every denomination, but that they were forgetting their doctrinal differences, and all saying, "We are of Christ." That, I believe, is one of the grand results of the Sunday School organization, either Provincial, State, Territorial or International. (Applause.) The cry as we heard it in that convention was: The world for Christ; all the world in the Sunday School; all the Sunday School in the church; and all the church in the Sunday School. This convention was put right between, or brought right near, an illumination and a festival.

That illumination seemed to me like a panoramic parable. I cannot describe it. Thousands upon thousands of stars and scrolls and

ribbons of light from gas jets and electric lights. But there was one scene—on Twelfth Street—representing the western hemisphere, a revolving circle, but black and dark. At a certain moment there came out the stars, at the point San Salvador. Just then there came out behind that the figures 1492; then gradually from that one point, on the eastern coast-line, there ran an electric light all up the eastern coast; then the states were mapped out, and the territories, and away down in the southern states, and up into cold Canada, until the whole was a blazing mass of illumination. I thought, "What does this teach me?" and I thought of another discoverer—a man who sailed on the sea of duty in the bark of opportunity, who, in the dim starlight of his privilege, discovered the coast-line of the Church's obligation to childhood in that continent for operation of goodly Christian toil; and I think that just as the light spread from that one little point (San Salvador) to map out that continent, so that man yonder in that little town of Gloucester, discovered England in 1780—discovered that coast-line of the Church's obligation, and since then it has been a pathway of light—the path of the just, shining more and more unto the perfect day; for they walk in the light, as God is in the light, and they have fellowship one with another—burning and shining lights. The whole of that convention's work might be epitomized in the presentation of four reports. The statistical report was presented by E. Payson Porter and the Field secretary, which told of the ground covered and of the work done. Delegates who were there represented a constituency of 1,372,558 teachers, with 10,870,104 scholars—pretty nearly twelve millions altogether. Since the last convention met there had been an increase of 1,191,289 in the United States, with an increase of 94,150 in Canada and Newfoundland. The light seems to be spreading, and the dawn seems to be increasing its advancing light. The report was that there are thirty-seven paid agents now employed by states, territories and provinces, and that in ten states there were regular systematic Normal classes, training and fitting teachers for their special work. Then followed the next report, which was rendered by Mr. B. F. Jacobs, who held the audience for one solid hour reading a report, while every man and woman in the audience had it in hand to read, and yet they cheered him to the echo. (Hear, hear.) I know of no other man who, with his wits about him, would dare to attempt such a thing. He, however, dared it; he consummated it; and the audience applauded him when he was through. I cannot go on to describe that. You will find it in the *Sunday School Times*, and every teacher ought to take that paper. (Hear, hear.) Then the next, and I think the climax of interest was reached when we received the report of the Lesson Committee as read by Dr. Randolph. There had been an idea that they were going to have some considerable discussion, and that perhaps the Lesson Committee might find themselves in deep water, but there are a good many of

them tall men, who possibly would not get more than lip-deep if they were like our friend Dr. Potts. (Laughter.) However, the discussion turned on just one pivot point, that was all there was of it. Dr. Blackhall was the whole centre and circumference—a lone man in a solitary place, and when our friend Jacobs begged somebody to speak on the other side, there was no one to be found to do it.

Well, we found at last the Lesson Committee were to be sustained and to continue their work as heretofore. Our friend Maclaren, especially speaking for Canada, presented the necessity of continuing the temperance lessons. By-the-bye, we were well represented on that platform, as far as Canadians were concerned. Dr. Potts and Dr. Maclaren were paired off with Brother Day and Dr. Withrow. (Laughter.) We did not want people in the United States to think that the tall sons of Anak were over here and would by-and-bye come to annex them, because we wanted to keep at least on brotherly terms. I was a little struck, however, with the map that they had there. I thought when I came from Canada I came from a place where we could in the open air grow grapes and figs and I don't know what all else; but when I looked at that map I didn't know whether I came from a lake or a snow-bank. The next time you go over, don't forget to have a map of the Dominion of Canada. (Hear, hear.) One Canadian delegate was very kindly told by his friends that they had prepared fish for dinner. They thought he might feel a little out of place if he did not have one meal of that material during his stay in that city. It was very kind. I didn't wonder, when I saw that map; for it looked as if they could catch fish anywhere north of a red line where the States were marked. (Laughter.) There was a festival on the Saturday, and a grander sight I never saw than those children in the line of march. Jacobs said, looking at them, "You are looking in the face of the twentieth century, the sun is shining; it is God's day for our work." Then that afternoon we listened to the chorus of ten thousand children singing hymns of praise to Jesus; it was grand. When we are in such places and under such influences I think of the Irishman who, when he first saw the bicycle said, "Shure, it's aisy journeying now-a-days, for they're sitting down walking." I thought the world would very soon be taken for Christ if we took it in conventions; but you see it needs more than convention work. Now, I have only touched a few things as seen from my point of view; but the hour is late, and I must close. (Applause.)

THE WORLD'S SECOND SUNDAY SCHOOL CONVENTION.

Rev. JOHN POTTS, D.D., *Member of the International Lesson Committee*, said: Immediately following the International, the World's Second Sunday School Convention was held in St. Louis during the opening days of September of this year. The idea of such a convention is morally sublime. I think I am correct in saying

that it was born in the consecrated brain of the foremost Sunday School worker of the world, B. F. Jacobs, of Chicago, and he was unanimously and most heartily elected President of the Convention.

The Sunday School idea grows with great rapidity. From the tiny mustard seed it has become a great tree, whose leaves are for the healing of the nations. See its growth of organization from the single school to the Township, County, Provincial, Dominion, National, International, and now the World's Convention. Logically, I suppose, we may look for the organization of the world in the Sunday School interest. Why not? There is a Saviour for the world. This is the inspiration of a World's Sunday School Convention. Let this impress Sunday School workers, and the great project will not deter us. Jesus said, John iii. 16: "For God so loved the world," etc. John puts it with equal emphasis, "And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." And Jesus himself, when the shadow of the cross fell upon Him, uttered the prediction, "And I, if I be lifted up from the earth, will draw all men unto me."

There is a Bible for the world. *The Book* is for all climes, for all times and for all classes. God's revelation of His redeeming purpose for mankind.

There is a world-wide responsibility for the Church in the mission given to it by its Lord and Master, "Go ye therefore and teach all nations," and in those words prior to the ascension, when Christ said to the Apostles, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The Sunday School idea is adapted for a world-wide enterprise. Missionaries have to act upon it. The work must be done by the simplest form of teaching. To-day it stands alongside the Bible Society, whose simple and glorious object is to give the Word of God to all and to each one of earth's teeming millions. It stands side by side with the missionary enterprise, carrying the good tidings of salvation to earth's remotest bound.

The World's Sunday School Convention at St. Louis was the second held. In 1889 the first was held in London; the second was the International with the addition of the British and foreign delegates. There were about fifty from across the sea. England, Scotland, the Continent of Europe and India were represented. The President of the first convention, *Mr. Belsey*, London, was a conspicuous figure on the platform and a fine type of an intelligent Christian layman. *Rev. Dr. J. M. Gibson*, of London, who is well and favorably known in various sections of this Dominion, rendered eminent service to the Convention. *Mr. Towers*, Secretary of the London Sunday School Union, is evidently the right man in the right place. *Mr. Waters*, Secretary of the International Bible Reading Association, worthily

represented that off-shoot of Sunday School work. *Mr. Edwards* was the advocate chiefly of continental Sunday School work. The *Rev. John Phillips*, of India, moved the Convention to great enthusiasm as he described Sunday School organization in that vast country. The *Rev. Mr. Herman*, of Sweden, conveyed the greetings of Sunday School workers in Sweden, and while he did it in broken English, his heart spoke a language which all could understand and appreciate. *Dr. Petyker*, of Germany, spoke with great ability of that interesting land in its Sunday School relations, while *Dr. Marks*, of Italy, had encouraging words to say for the progress of the cause in that sunny land.

It is proposed to have a committee of Sunday School workers to visit the principal cities and mission stations of Asia, hold meetings and conferences with missionaries, native helpers and Sunday School workers in China, India, Japan and Australia.

It would be impossible to exaggerate the reception given to the Convention by the Christian people of St. Louis, and indeed, I may say, by the city, as a whole. During the two conventions, two illuminations were given costing the city of St. Louis \$10,000. *Mr. Belsey*, of England, said that if five of the greatest illuminations ever given in Europe were combined in one it would not equal the St. Louis illumination. The setting forth of illustrated texts of Scripture and a different one every half minute, was in itself most impressive and influential for good. Who can tell the influence of such flashing revelations of God, and the use the Holy Spirit may have made of the texts that shone forth before the eyes of tens of thousands of the inhabitants of St. Louis?

The work of Sunday Schools over the world was reviewed, and the standing of the Institution carefully estimated. The outlook is bright with visions of faith and hope, and the determination of the Convention was that the world should be won for Christ and that the Sunday School Institution would do its share in the mighty undertaking.

It is impossible to think of the World's Sunday School Convention in the city of St. Louis without thinking of *Professor Lindsay* and his choir. One evening when the Exposition building was crowded to its utmost capacity, he came to the front of the platform with the English flag on one shoulder, and the mighty throng sang, "God save the Queen." Then he placed the American flag on the other shoulder while the choir and audience sang to the same tune, "My Country, 'tis of thee, Sweet land of Liberty." The ingenious choir-master had yet another and greater surprise for us, and one that perhaps touched the multitude even more than either or both of the others. He united the two flags with the Bible, and then they sang, "Blest be the tie that binds our hearts in Christian love." The effect was thrilling upon the vast audience.

Let us in Ontario stand shoulder to shoulder with our American friends in international and world-wide Sunday School work until

each successive generation in the days of youth shall know and love the blessed Saviour who said in the days of His flesh, "Of such is the kingdom of heaven," and the Chief Shepherd who said, "Feed my lambs." (Applause.)

The PRESIDENT—Now, dear friends, we have got to the end of our programme; and although we are not in St. Louis nor in Chicago, we have representatives here from the United States of this grand Sunday School work; we have that flag here; and we have the other flag—the British flag—and we can entwine them together around the Bible, and we can all join in singing that grand hymn, "Blest be the tie that binds."

After singing this hymn, and the benediction being pronounced by Rev. Dr. Smith, the audience dispersed.

THURSDAY MORNING. OCTOBER 26.

The Convention assembled at 9.30. After singing and reading of Ephesians iii., by Rev. Dr. Brethour, prayer was offered by Rev. Wm. Frizzell, Ph.B.

Ex-President McCREA—We will now go on with the remainder of the county reports.

Russell. — A DELEGATE — Good work is being done in our county. Russell is a small county. There are a great many Roman Catholics in it. We have held two successful conventions. We have many ardent Sunday School workers, and are looking forward to greater success than we have had in the past. We have divided the county into two districts; have two associations, in each two townships, that we may hold two township associations, which will bring us better together, and I think the work will be more successful.

Ottawa.—B. H. TEAKLES—Our convention was held last October. We have had one meeting of the Association since; but we purpose having a meeting after the delegates return from this convention; and it is in contemplation to have a mass meeting of all the Sunday Schools on Thanksgiving Day. The County Association was separated from the city at the organization last October.

The CHAIRMAN—I believe the Business Committee are ready to report.

Mr. G. M. Elliott read the second report from the Business Committee, and moved that the clause in reference to a proposed change of time of the Annual Convention be referred to the May meeting of the Executive Committee. Mr. McEwen seconded the motion, which was carried.

Mr. Elliott moved, seconded by Rev. J. C. Tibb, that members of the General Executive Committee, resident in Toronto, be members of the Central Executive Committee. Carried.

Mr. Elliott read the *personnel* of the proposed Executive Committee for 1893-4 recommended by the Business Committee, and moved its adoption. Rev. Mr. McEwen seconded the motion, which was carried.

For list of names see introduction.

Rev. J. MCEWEN—Who is convener of this Executive Committee in the meantime?

Mr. ELLIOTT—That matter has not been decided upon.

Mr. MCEWEN—It is desirable that it be decided upon, for this reason: It is the regular practice of this association that when a new Executive is appointed they meet at the earliest possible hour for the transaction of important business, and enter upon their work while the Convention is in session.

The CHAIRMAN—It has been suggested that the Rev. Orr Bennett be convener of this committee. If there is no objection we will ask the Rev. Orr Bennett to call this committee as soon as possible.

Township of Innisfil.—R. G. MCCRAW—We have organized this winter, and held two conventions during the year. A county organization was attempted. They decided not to unite with the Provincial, therefore the Township of Innisfil associated itself with North York, so we are part of North York until the County of Simcoe has regularly united with the Provincial Association. Our township is well organized. We have some fourteen schools, they are pretty well visited, and our conventions are a great help. There are enthusiastic meetings. We have had the privilege of greeting Mr. Day and several other of our Toronto brethren, and they made a great change in the township. I think the work is progressing very rapidly.

Township of Caistor.—JOHN E. WILDE—Our county is organized, and is doing favorably in regard to the Sabbath School work. We had a convention at Galt. Mr. Day was there. We had a very interesting gathering, and our Sabbath Schools are doing good work. We have had township organization, and the Sabbath Schools appear to be improving all the time.

East Luther and East Garafraxa.—W. R. ELLIOTT—We have about fourteen schools, well organized and doing good work. We had our convention about a week ago. It was well attended by all the schools—a very enthusiastic meeting.

Mr. ANDREW MUNRO read the following: "I am here, Sir, to represent the old historic Township of Puslinch, Wellington County. We have in our twelve Sabbath Schools 720 scholars, 84 teachers. Organized several years ago. We hold two conventions every year, and I do believe we are doing a good work for the Master. I have visited all the Sabbath Schools, and I know good work is being done."

South Ontario.—ALEX. KETCHEN—This society has been organized and held annual conventions since 1867. Since that time the interest in the work has held a prominent place in the esteem of the Christian people of the county, and has made steady and uninterrupted progress.

Each township has held annual conventions, and the schools have been visited by delegates appointed to that duty. The temperance sentiment holds a high place in all the schools, the Township of Pickering having carried "Local Option," and the coming plebiscite been kept prominently before all Sabbath School workers. Whilst these matters of local interest are being pressed upon the attention of our people, due regard is also had to the development of the missionary spirit, and the contributions made by the schools generally for this purpose have been very creditable.

Mr. GEORGE ANDERSON announced that Sir Oliver Mowat invited the delegates to visit the Parliament buildings while in the city. (Applause.) Invitations were also extended by the Confederation Life Association and the Canada Life Assurance Company to view the city from the towers of their respective buildings.

Rev. T. A. MOORE read the report of the Sub-Committee on Normal Work, and also that of the Executive Committee, as follows, viz. :

REPORT OF SUB-COMMITTEE ON NORMAL WORK.

Whereas,—There has been a constantly increasing demand for the organization of Normal Classes, the holding of Bible Institutes and the general prosecution of the work of teacher-training, until now from every part of the Province earnest requests for Normal instruction are frequently received, thus showing that the Sunday School workers of Ontario are earnestly desirous of obtaining the benefits of such instructions; and

Whereas,—The Provincial Executive appointed a number of Normal instructors who have held a number of very successful Institutes in various parts of this province, resulting in much profit to those teachers who were enabled to be present; and

Whereas,—While there has been a growing demand for this training of our Sunday School teachers, in our opinion, nothing can be done in the way of efficient administration in the details of the work, such as holding examinations and granting diplomas, until Normal instruction and organization are made a special department of work under the General Executive; and

Whereas,—The information has reached your committee that we cannot depend upon the continuation of our present staff of Normal instructors under the present arrangement;

We, therefore, recommend that there be appointed for this Province of Ontario, a secretary of Normal work, whose duty it shall be to administer all the details of the department thus instituted.

REPORT OF THE EXECUTIVE COMMITTEE.

Resolved,—That we organize a special Department of Normal work under the care of the Provincial Association and its Executive.

That the Executive Committee is in hearty sympathy with the recommendation of the Sub-Committee for the appointment of a

secretary for the Normal Department, that we now create the office and refer the appointment to the incoming Executive.

That in view of the possible increase of expense to this association caused by the holding of Normal Institutes, a committee of five members be now appointed to consider and report to the Executive Committee for the guidance of Rev. J. W. Rae in soliciting subscriptions to-morrow morning. The committee to consist of Rev. J. W. Rae, Dr. Maclaren, Messrs. G. Anderson, H. C. McMullen, G. M. Elliott and the treasurer *ex officio*.

Mr. SCRIPTURE—Do I understand that the report of the Sub-Committee is the report on finance? I do not see any scheme there that is advanced.

Mr. DONLY—The question of finance will come up on the motion for the adoption of the report of the Executive Committee.

Rev. Mr. MOORE—I move the adoption of the report.

Mr. DAY—I take it the appointment of the Normal instructor was conditional upon the financial resources; and to guide the Executive Committee in that regard they appointed this sub-committee, and on the report of this sub-committee they are satisfied to recommend the adoption.

Mr. Hossie seconded the motion to adopt, which was carried.

Rev. J. W. Rae then took the platform, and began by telling the story of the man who was shown to a haunted room, the only spare one in his host's house; and in the morning, when asked if he had seen the ghost, replied: "Yes, I did; he walked quietly over to the table, and I presented him my collector's book, and he vanished in a moment. (Laughter.) Now, I hope none of you will vanish because I am dealing with a matter that bears on finances, and that would, if it were possible, touch your pockets a little. You understand, because of the motions that have just been passed, that this Provincial Association is now about to take a step in advance—a step which we have been considering for a year or two—a step which during the past two or three years we have seen to be inevitable. There is a hunger throughout this province, we believe, for the more successful carrying on of Normal work. We have endeavored to do this work during the past year, and have met with marvellous success considering the amount of effort put forth. Men have, on request, gone forth to hold Institutes in the different parts of the Province. Everything that has been done in that direction says to those who have been watching the interests of the Association, that this is a work that is being demanded, and one into which the Association must enter; hence, the establishment of the Normal department which you have endorsed, as it was presented to you, by the Executive just now; and if that work is to be carried on successfully, it was felt that it was necessary that there should be someone who would administer the work in detail—a Normal secretary who would enter into the counties, see to matters of

administration, and endeavor, as far as possible, to bring all our counties into line with this work, and succeed, if he might, in advancing the teaching throughout the Province. This cannot be done without additional funds. This is a great association; and we are made to understand that if the Association is in earnest about it—if there is any enthusiasm among us at all—there will be no particular difficulty in making the step in advance that we would like to make. Two or three years ago an appeal was made to this association to undertake missionary work in the outlying districts, and we went up from a revenue of \$2,500 to \$3,500, or a little over; and I think that the Normal work is the one that is appealing to us now—(hear, hear)—and we should have no particular difficulty in making the step in advance, which your Executive think will tend so much to the advancement of Sabbath Schools throughout the Province. We think it is necessary that those of you to whom appeals are made to-day shall pledge yourselves to advance at least 25 per cent. in the pledges from the counties. That is not a very large advance. In the counties where the least enthusiasm prevails it will be quite possible to make that advance, I think, and more. We have had the benefit of the advice of Prof. Hamill, of the State of Illinois. We were permitted to question him as we chose, and he told us that in the State of Illinois they started when their circumstances were nothing like so favorable as this; and he fails to understand the work as it is being carried on in this province if we shall not find it to be one that shall be almost electrical, with our teaching, and shall tend to the advancement of our cause more than anything else in which we have been engaged in time past. I am now to proceed more directly to matters of business, by calling on the counties for pledges for this work; and I would say to you to whom I may call first, be exceedingly careful about the way in which you reply, and, if possible, let the 25 per cent. increase merge into the 50 per cent., and more, that we may find this matter to be enthusiastic, and that there may go out from this convention that which shall give to it an impetus as the reports are rendered of what the Convention has done; and this will tend very much to the success of the work during the year. The first county is Middlesex, and I believe we shall be made to realize that they will give us great help in this work.

Mr. C. E. GERMAN pledges \$60 (an advance from \$40 last year).

Lennox.—A. L. MORDEN—I am glad you have decided to establish that department. We have enjoyed a little benefit from Normal work, done by a volunteer. You have expressed exactly the sentiment that prevails in our county. (Hear, hear.) I have great expectations in reference to this work. I came prepared to pledge the County of Lennox and Addington for \$50; I am prepared now, in view of the advanced ground we are going to take, to pledge \$75.

Rev. Mr. RAE—That is fifty per cent. increase also.

Halton.—Rev. T. A. Moore—\$65. (\$50 last year.)

Peterborough.—Dr. W. T. HARRISON—We gave last year \$65, but in view of the fact that a Normal instructor will be in the field, we will give \$85. We are speaking of that which we know. The secretary of this association has held Normal Classes in the county—so much so that more than one township has taken up the work systematically and found the benefit of it in every school.

Mr. RAE—It must be that the work itself is electrical. Is there a report here from Algoma?

Algoma.—Rev. J. L. ROBERTSON—Personally I would assume the responsibility of saying that we will make an advance of twenty-five per cent. but I would like to see more.

Mr. RAE—Thank you; we will leave it in your hands.

Dr. HARRISON—It is understood that these advances are conditional on the Normal instructor being put in the field?

Mr. RAE—Certainly.

Dr. HARRISON—Otherwise we will go back to our original amount?

Mr. RAE—Yes; the Provincial Executive are exceedingly anxious that they shall take the step if they have sufficient funds for that purpose; but it will not be expected of you unless they take the step.

Brant.—Mr. W. N. HOSSIE. We have just sent \$80, and \$80 is a very good sum for Brant, without asking 25 per cent. more. We have fifteen Indian schools there that we have to help, and I could not promise to add the 25 per cent.

Rev. Mr. RAE—\$75 was promised last year; \$80 was paid; and it is quite possible that that \$80 will grow into \$90 or \$100.

Mr. HOSSIE—I dare say.

Rev. Mr. RAE—Will you consult with your members in that regard?

Mr. HOSSIE—The officials are not here.

North Bruce.—Rev. J. WASS—I can't say anything for North Bruce. There is no association there.

Mr. DAY—I may say I organized an association there, and it died the next week. (Laughter.)

A DELEGATE—I came from West Bruce. I am not a delegate from the District; I just came from the village. I would not like to pledge for the rest, but I will write to the President, Mr. Murray, of Kincardine, and I think we can probably advance 25 per cent. or more.

Rev. Mr. RAE—Those of you who have been in previous conventions are aware that a great many of our pledges have been made in just such a way as that. When a brother speaks as this one does the result is always such as to encourage us.

West Durham.—Rev. ALEX. LESLIE, of Clarke—We gave \$35 last year; I think we will go \$40, at any rate, and perhaps more.

Dufferin.—Mr. NOBLE—I would not like to make any pledge, but will bring the matter before the Convention in Orangeville and try to increase the amount. Two years ago we gave the Secretary \$40.

Rev. Mr. RAE—This past year we have received nothing from Dufferin, hence the statement of this brother is a great advance upon last year.

East Durham.—Mr. HICKS—I don't know that any of the county representatives are here, and therefore I don't know what they intend doing.

Rev. Mr. RAE—Is Mr. R. W. Clarke here?

Mr. CLARKE—I don't know what to say for East Durham. We are only a one-horse association. Port Hope stands aloof; we have no help from there. We promised \$25 last year, and paid it all but \$2.50. I would like if we could promise as much or more this year, but I would not like to take the responsibility myself, inasmuch as we are only newly organized. I think it would be safe enough with \$25; as to the amount of work, our county knows nothing about it. I don't like to say more than \$25.

A DELEGATE—That is a mission field, Mr. Rae.

Rev. Mr. RAE—Yes, sir, that is one of the places in which this machinery will begin to operate, I suppose, in order that something may be done for East Durham. There is one township—Hope—surely that ought to help them along; and Caven, and Manvers; and there is reason why we should expect a good deal from East Durham.

Mr. CLARKE—Manvers has done nothing. It was organized last year, but we dare not ask them for money. Caven has paid \$12.50.

West Elgin.—Mr. DAY—This is a new organization. I think \$25 is all they would be prepared to pay. It is half a county that is not very populous.

Rev. Mr. RAE—Is there a pledge for \$25, then?

Mr. DAY—Well, I would not like to pledge them, but I think they will pay it.

Frontenac.—J. J. RAE, Napanee—I am not from Frontenac, but I presume it will report its favorable proportion. I am not prepared to say any amount, but it is a new county which may be depended on to do its share.

Grenville.—G. R. PUTNAM—I am not exactly free to pledge an advance, but I think when the Normal work is introduced we will be abreast of the times. You can count on the old pledge.

Haldimand.—Rev. T. A. MOORE—At our convention two weeks ago we decided to advance 25 per cent., not knowing the intention of this association. I have the pledge written out for that advance—\$50 this year. I have no doubt, that when the Normal work gets going it will be fifty per cent. above.

North Hastings.—Rev. J. MACFARLANE—I am not prepared to pledge a given amount, but the Convention will meet almost immediately and I will present the case, Hastings will come up to what it ought to do.

Lambton.—Rev. Mr. TIBB—I can at least report 25 per cent. increase.

Lanark.—Mr. BARNES—I am not authorized to say anything.

Addington.—Mr. G. M. ELLIOTT—Addington has for its centre Arden, right amongst the rocks, but a more enthusiastic convention I never attended, and I have no doubt, upon the matter being presented, they will advance 25 per cent., if you can figure that out—25 per cent. advance on nothing is how much? I will undertake to represent the matter there, and I have no doubt that due response will be made.

A DELEGATE—We have been hitherto associated with Lennox, and always contributed to the general fund.

Muskoka.—Sheriff BETTES—Our association is a new one, and is pledged for \$15. This is an advance of 100 per cent.

Nipissing.—Mr. DAY—Nipissing is not reported, except through the General Secretary. I may say they pledge \$20 for 1894, and they have paid it.

Norfolk.—Mr. A. J. DONLY—Four years ago we pledged 50 per cent. on nothing, and we paid \$50, and have continued to increase from year to year. I am in hearty sympathy with this Normal work. We have had it for the last two years, and have been doing very well with it. We have tasted that it was good and really delightful; and on the strength of what has been done, and the hope of better work being done, we will go 50 per cent. advance. We paid \$60 last year; we will give \$90 this year. (Applause.)

Rev. Mr. RAE—The time for this is up just now, and the rest of the counties will be allowed to remain for a little while. It is understood, of course, that in your suggestions and talking and consideration, that the report you give will increase when we next meet.

After singing, "The Home Over There,"

Mr. DAY—Mr. President, may I have the pleasure of introducing a brother beloved from the New York Association, Rev. G. B. F. Hallock, of Rochester, N.Y.

President SCORE—On behalf of the delegates to this convention, I give you the hand of fellowship and greeting on your first visit to Canada, and I am very sure the friends here will be very pleased to hear you, and that what you tell them will be something good. We are in touch with the friends on the other side of the line in their work, and I think you will find that out before you have been long in Toronto. (Applause.)

HOME CLASSES DEPARTMENT OF THE SABBATH SCHOOL.

Rev. Mr. HALLOCK said: I came in here last evening just as you were beginning, and I never heard finer singing nor better speaking, and altogether I have fallen in love with the Sabbath School workers of this city and this land. I bring you the greetings of the New York State Association. This Normal work, that you have shown so much interest in this morning, is something that we are very much interested in and are pressing forth on all sides, as we

feel the importance of the teachers of our schools having better training and something that will give them a sense of ability and assurance in teaching. Until we have that, much of our teaching is feeble; so we are very much alert on this subject of Normal training. I find a partial report in reference to Normal work in a little paper I brought with me, and I may read it:

"NORMAL WORK.

"Normal Classes are held by field secretaries throughout the State, using our Normal Book very successfully. Some three years ago our State Association appointed a Normal Committee with instructions to examine and if deemed best, prepare a Normal Sunday School book for the use of the teachers in the State of New York. An outline of Normal subjects was prepared suitable for inter-denominational Normal work, Dr. J. L. Hurlbut, was engaged as editor, and this book was issued in the fall of '92. Five thousand copies have been printed since that time and sold to workers in our own and other States. It has since been adopted by several of the schools of Christian workers. Diplomas are issued to all graduates by the State Association, and a Recognition Day is arranged for in the different counties and State Conventions. At these Recognition Days the diplomas will be issued to the successful students, and special exercises will be observed. An effort is being made to have church, town and county classes and Institutes where the work will be presented by competent instructors."

We have in one of our districts a Home-Class Secretary, who goes about organizing Home Departments. Another feature of our work is the pressing forward of adult classes and large classes. We are paying more attention to that than ever before. We attempt to have the whole Church engaged in the study of the Bible; and to complete this idea we have added the Home Department method, which is intended to meet those who cannot possibly come to Sunday School. It is an attempt to make it so that every person in the State may, under some arrangement, be counted in the Sunday School and in the Sunday School work. Now, I am glad to bring you the greetings of the New York Association, and wish I could give you more statistics; but, may be, I can give you just as much help and information by turning at once to the subject that I was to bring before you, "Home Classes Department of the Sunday School." No subject is more prominent just now in the discussions of secular education than that of "university extension." Indeed, it is the foremost educational topic of the day. You can hardly pick up a paper or magazine without coming across some allusion to it. It has been defined as an attempt to carry the university to the people when the people cannot come to the university. Someone has called the Bible the "people's university." As we all know, the knowledge it contains is the very highest possible to men, and no other wisdom can for one moment compare with that of this divine book of truth.

As we also know, a few years since God inspired one of His servants, Dr. William A. Duncan, of Syracuse, to originate what is known as the Home Department of the Sunday School, a new and important method for the promotion of the study of this life-giving word. I venture to state that this method contains all that is best in the "University Extension idea," the "Chautauqua idea," and the "Correspondence School idea" combined, and brings them together in a most happy accord for the furtherance of the regular, united, and systematic study of the Bible. For bear in mind that the Sunday School Home Department is no longer an experiment. It has been tried and proven, and found to be a most helpful method of promoting our cause. It is certain of wide and wider acceptance, meeting as it does a recognized need. The arrangement does not, strictly speaking, involve a new organization, but simply an *expansion* of Sunday School work. Its purpose, as we know, is to encourage Bible study among all those who for any reason cannot attend the regular sessions of any school: such, for example, as the aged and the infirm; invalids and their nurses; mothers, whose duties require their presence in the home; those engaged in domestic work; any living at too great a distance, or in isolated families or communities where there is no school; any away visiting, and all those who must be absent from home much of the time—as railroad men, those employed in mail and postal service, commercial travellers and agents, students in academies, seminaries, and colleges, physicians, druggists' clerks, telegraph and telephone operators, and those who are employed in many departments of government work. There are many in all these classes who are not willingly absent from the Sunday School.

The Home Department of the Brick Church Sunday School was organized in February, 1891, and is now well on to the close of its second year of successful history. As to our method of organization: First, we solicited a few representative people in the congregation to become members. We then issued a circular letter setting forth the plan, the purpose, the methods and the benefits of this proposed new feature in our Sunday School work, the circular bearing in addition the names of those who had already agreed to join us, and also a detachable blank application for membership. This circular was freely distributed in the congregation one Sabbath morning, and the people not attending Sunday School invited to sign the application and put it upon the collection plate. Our next step was to send personal invitations to such members of the Church as it was thought would make suitable visitors, calling them to meet. In the meantime one of our leading ladies had consented to act as Superintendent, another as Vice-Superintendent, and one of our most active young business men as Secretary and Treasurer. At the first meeting we divided the names of those who had already signed the application among those who had consented to become visitors, giving to each visitor the names of those members living in her own vicinity.

We then went over the printed roll of the Church, and omitting those already in Sunday School, permitted the visitors to choose, as their names were read, those they would agree to see and solicit. Those under each visitor's care we called a "class." At present we have twenty-eight classes, with a total membership of over two hundred and fourteen. We furnish free to every member a "Question Book," costing thirteen cents, with the lessons for a year. Every member is also furnished quarterly with a record card upon which he can mark the fact that the lesson has or has not been studied, also an envelope in which to place the missionary offering. We do not urge the envelope upon anyone, and never let it be felt that any part of our object is an aim to get money. Still the money comes and is a help, for during the past year our offerings have been one hundred and sixty dollars.

We have found that the success of every class depends almost entirely upon the interest and faithfulness of the visitor. If the visitor shows enthusiasm, and goes regularly and promptly at the end of each quarter, the class is sure to prosper. If not, it is likely to fail, be the class large or small; and our classes are both large and small, the largest having twenty-six scholars, and the smallest, one. I would emphasize the fact that the essential feature for success is the prompt and regular going of the visitor for the cards. This and nothing else will remedy the one difficulty which is most likely to prove fatal in regard to the whole work. I mean the tendency of the member to forget or be away, or not have his card or envelope when the visitor calls. In every city church, and indeed in the country, too, I would advise the visitor to always send a postal ahead, naming the day and, as nearly as possible, the hour, when she will call.

Two weeks after the close of the quarter the report is made up by the secretary and treasurer, and we send it, with some words of good cheer, in printed form to each member. This is designed to serve as a living chord through which the scattered members may feel, if never so slightly, their spiritual union with their unseen companions who are pursuing the same course of study.

Doubtless, if it could be known, we should be surprised at the number of professing Christians who almost totally neglect the Bible, and multitudes who are not Christians who scarcely ever open its lids. Another fact: they are utterly unconscious of the neglect. Just here comes in the advantage of the Home Department method, with its call and pledge to regular, habitual, systematic work. I believe it to be admirably adapted not only to the awakening of interest in Bible study, but to holding its members to it regularly, thus forming a valuable habit. This of itself is enough to commend it. Not only so, but further, it kindles a new interest in the Sunday School. It turns many thoughts toward it. It greatly increases the number of its friends, and from time to time it brings many of the Home Department members or their children into it. It cannot fail to have this

effect. I believe that for the sake of the Sunday School itself it will pay any church to start a Home Department.

Another way in which it is a very noticeable help is in the promotion of sociability in the church. It is no small gain in any Church to have a band of visitors start out every three months and make a round of calls. The visitors are likely to be from the best and most influential people in the Church, and their calls upon the very persons who will most appreciate them. Think, too, how much these calls kindle loyalty to the Church itself. A new tie is formed, a new interest awakened, and in the very individuals in the congregation most likely to be neglected and to feel the neglect. This fact will become more manifest as we make a little study of the *personnel* of the classes themselves.

For instance, not a few are aged members of the Church, once active and interested, but unable longer to keep up with all the Church's doings, and who for this very reason feel themselves in danger, and are in danger, of being forgotten and left behind in the onrush of present activity. Some are young and busy mothers of large families, actually prevented by the necessities of their little ones from attending the sessions of the school where they formerly received so much help and centred so much interest. Others we have are men in middle life and older, who have never gone to Sunday School, and are ashamed to begin now on account of their conscious ignorance on Bible themes. Still others are what we may call the very rich. We all recognize that in religious matters there are two classes of people who are very likely to be neglected—the very poor and the very rich. Great riches bring a sort of spiritual isolation. But there is something about this Home Department work that makes it especially applicable to the rich, many of whom are sincere Christian people. And I can testify that not a few of such are among the most ready to accept this method of holding them to their Bible.

One of our classes, and such might be formed in any Church, is known as a Correspondence Class. The visitor is one of the elders of the church, and carries on the class entirely by correspondence. Its membership is made up of members of the Church and congregation who for various reasons are away from home. One in our class is in Dunbar, Scotland; one in India, one in China, two in Canada, one in Ohio, two in Central New York, etc. It is certainly a most admirable way of keeping up the interest of those forced to be away from their Church and home. Better still, we know that some of our families have been led to study the lessons together as families, usually on Sunday afternoon. So not only are parents and children enabled to keep the Lord's Day pleasantly and profitably at home, but the certain result must be an ever closer drawing of family ties, and an increasing interest in each other's spiritual welfare; and why not expect that many souls will be led to Christ through this household union in the study of the word of life?

A wealthy lady I know of, and her maid, both unable to attend Sabbath School, are members of the Home Department, and every Sunday afternoon, for an hour, study the lesson together. One member of our department is a cripple, two are paralytics, two are railroad engineers, one is a confirmed invalid in our city hospital, another is blind and has her lesson read to her. To these, and to all such, as well as to just as many of the non-church-going, in city and country alike, as can be induced to join, the Home Department offers an opportunity to study the Word of God systematically, and in connection with the Sabbath School, and gives them the same privileges of membership as if they were in regular attendance during the Sabbath School hour; and above all, the blessed opportunity of growing in grace and in the knowledge of that word which alone is able to make wise unto salvation, while everyone engaged in promoting the cause is richly blessed in the doing.

Now, there may be some who will say: "Yes, this is all very well for the city churches and such like, but how about its application to our widely scattered country districts and communities; will it work there?" I answer: Nowhere will it work better. It is especially appropriate in its adaptation to country and sparsely settled communities, because it deals with the individual and in the home, and does not attempt to congregate its members. Furthermore, it is especially fitted to reach in these districts those very classes of people who are not and cannot be reached by the Church in its usual lines of work. Some live too remote from any place of assembly. Others are in straightened circumstances and cannot dress as well as their more fortunate neighbors who do attend Church and Sunday School. Others there are who cherish some prejudice or grudge against the Church, or its minister, or an officer, or some of its members.

The degenerate sons of godly pioneer families form another class; although descendants of those who were leaders in the Church, and foremost in all lines of Christian enterprise, now far away from both Christ and His people. And let us not forget to mention still another class, the foreigners, who are buying up the old home-steads and raising both crops and children on the old worn-out or deserted farms. In all these classes, and others such, there are many who would not accept any invitation to attend Church or Sabbath School, but would resist, indeed, any ordinary attempt to get them to go. It is with just such people that the Home Department will show its admirable adaptation. Such persons are pleased to receive a friendly call from some man or woman in the community who comes in as a neighbor would, without pretence or show of official or professional spirit. And while they may not have any interest in Bible study for its own sake, yet the plan commends itself to them because of its naturalness, its simplicity, and its easy accomplishment. But once begun, by-and-by they become interested, and oftentimes with most happy results. In one case I know of, a visitor called at a home to

secure the membership of the lady. The husband, who had been a prominent church member, but who had been led astray through intemperance, and had not attended church or Sunday School for years, also expressed the desire to become a member. In a very short time he found his way back to both church and school, and is now a regular attendant and a temperate man. Dr. Duncan tells of a case he knew where a man long alienated from the church, after joining the Home Department, came back with his whole family, and now appears with them regularly in the old family pew.

Again, this method admirably helps to solve the vacation problem, especially as we meet it in our city churches. Its workings can be extended in each school to all those who, for longer or shorter periods, go away for recreation, pleasure or travel.

But not only does it meet summer needs in city schools, but winter needs in weaker country schools. It has special adaptations in regions where long distances, deep snows, and severe cold close up the Sunday Schools in winter. In every such case, through the Home Department, the life of the school may be continued, the lessons studied, the work carried on, and reports given at the re-organization of the school in the spring. One of our country secretaries said to me, "Several of our little school-house Sunday Schools wintered in our Home Department last year, and we hope the coming season to help many more through the stormy months in this way." The Home Department in this way meets a long-felt difficulty in the matter of continued life for these small schools. The enthusiasm is kept alive, and the schools enabled to start in the spring-time without the disadvantage of a past six months of actual death.

Then, too, it awakens interest in non-church-goers; and by and by greatly increases church attendance and efficiency. Though not attending any church, persons who join the Home Department soon begin to look upon that particular church as taking an interest in them as their own. The prejudice that the church does not care for them is soon removed, and thus frequently the way is opened to church attendance, and in the end to conversion and membership.

That it so frequently recovers backsliders has often been noticed as a feature of the work. One of our workers told me of a backslider who had not attended church for years who joined one of the classes. Soon the ice was broken; soon he was induced to attend again the church, and was ultimately reclaimed. He died not long since with a good hope in Christ, and on his death-bed testified to his assurance of salvation. He left this message, "God bless the man who first thought of the Home Class work," attributing, as he did, his salvation to its agency.

It comforts and helps invalids also. It is admirably adapted to be a source of blessing to that large class of patient sufferers of whom we speak of as the "shut-in society." One of the oldest members of the Brick Church, who died a few days ago, studied the Home Depart-

ment lessons as long as she had strength to hold her leaflet in her bed. Because of deafness, she could not be read to, but testified that up to the very last she found not only joy in God's Word, but also in the thought that she was studying a portion, week by week, in concert with others, and as a member of the school she had always loved.

It cannot but be plain to all, again, that how surely it must result in multiplying Christian workers. There are multitudes of Christians who do not feel able to open their lips to others upon the subject of personal religion, who can, nevertheless, be easily induced to take up this work. In it they have a plain excuse or reason for making a call. Soon they get acquainted, and, by and by, find an interest awakened in each member of their class. Before long they are found drifting into the spirit of more close and personal Christian effort. I verily believe that this Home Department feature of the Sunday School is going to set in motion a mighty latent energy in the church for the evangelization of all classes. It is a simple and natural way in which the church may develop workers and then reach out its hands to draw multitudes to its bosom.

Once more, it ought to be, and will be as it becomes known, the delight of every pastor and Sunday School superintendent. I have heard of a church where the pastor and superintendent meet once a quarter with the visitors of the Home Department for the express purpose of gathering helpful knowledge in regard to the families of the parish. These visitors bring them a great deal of valuable information about the people into whose homes they have gone. Of course this cannot help but prove helpful to both pastor and superintendent in their work. We have found the Department in our church, through its visitors to be a veritable Pastor's Aid Society, and such cannot help but be the result in any church that will use it. We all understand that these Christian women, going about in an unofficial capacity, will gain access to many homes and hearts where a pastor could not. Oftentimes the very fact that we, as pastors, are thought to be doing our work as pastors of a certain church, in a professional way, closes the heart-door if not the home-door against us. Right here it is that the Home Department visitor may come to our help in a most effectual way.

Let me say in closing, that this whole plan is absolutely without enemies, while it is abundantly commended by hundreds of schools where it is now in successful operation. It is simply a new branch, an *expansion* of the Sunday School idea, which needs no commendation, and is rapidly growing in favor. And no wonder, for so simple, so natural, so practical, are its methods, it can be introduced by any interested worker without special organization and machinery—a tried, tested and workable plan, simple, inexpensive, effective, and adapted to any community, city, village or country. Try it. If you have not, my fellow-workers, by all means try it.

The session was closed with the doxology and benediction.

THURSDAY AFTERNOON, OCTOBER 26.

The Convention met at 2 p.m., ex-President McCrea in the chair. After singing, Rev. E. H. Panton, of Stratford, read Psa. ciii, and led in prayer. The chairman called upon Professor D. M. Welton, D.D., of McMaster University, to deliver an address on "Methods of Christ in Apostolic Training."

METHODS OF CHRIST IN APOSTOLIC TRAINING.

Dr. WELTON said: I am not quite sure that I have correctly surmised the thought which was in the mind of those who suggested this subject, or that I have dealt with it as they would prefer or might think most proper in a convention of this kind.

Two possible ways of handling it have occurred to my own mind, the one dealing with Christ's methods of training the apostles in a general way and apart from any particular reference to Sunday School work, the other commending those methods to the special consideration of Sunday School teachers and others whose business it is to instruct and train the young. In this paper I shall principally adopt the latter.

That Christian teachers generally may be profited—immensely profited—from the study of Christ's methods in teaching and training the apostles, none will dispute. There was, indeed, in those methods a divine quality which made them absolutely unique, and such as human endeavor could never fully attain to. He spake as never man spake, taught as never man taught, trained as never man trained. The whole spiritual universe lay about Him, constituted the background of His teaching, and He could draw on its resources at will. He came from the bosom of the Father to tell to men the things He had seen and heard with the Father, things infinitely important for men to know, but which they could never have learned from nature's teaching, or reasoned out from any premises in their own possession. In His teaching, as well as in His working, He filled a sphere peculiarly His own.

Still, the supernatural element in the Saviour's ministry did not put that ministry hopelessly beyond the imitation of the apostles, nor, we might add, beyond our own imitation. His methods were none the less imitable in some respects, because inimitable in others. Indeed, the imitable, by being joined to the inimitable, was hereby lifted to the place and character of an absolutely perfect ideal, in striving to realize which, the apostles might receive a benefit larger and better than could come from copying any purely earthly model or one less, in any sense, than perfect. As no man ever gets beyond his ideal, and when his ideal is reached further progress is impossible, the apostles, by making Christ, His character, and teaching, and working, their ideal, might rise to higher and yet higher attainment, while yet

no stopping place should be reached in their progress towards its perfect realization.

It was manifestly the will of Christ that the apostles should be imitators of Him and of His methods in every respect in which such imitation was possible. So far as the nature of the case would permit, He would have them make their ministry what His had been, and perform its duties in the same way. They would show themselves to be His true successors, not by claiming an ecclesiastical pedigree, or wearing an ecclesiastical badge, but by inheriting His spirit and copying His holy methods.

We may be sure that for the accomplishment of a work so important as that with which the apostles were to be entrusted—a work so deeply affecting the character of men here and their destiny hereafter—their training would be to Christ a matter of infinite solicitude and pains, and that He would make it all that His divine skill could effect and their imperfect natures would allow.

In selecting and training the apostles to take up and carry forward the work which He should commit to their hands, our blessed Lord seems to have acted on the same principle, to have proceeded on the same plan, as did Jehovah in regard to Israel long before. As Jehovah, first in the days of Adam, then in the days of Noah, revealed himself to the race as a whole, and the race in each instance became more and more corrupt, until it appeared that the last vestige of piety might disappear from the earth, and then changed His course of procedure, and chose a single man and made him and his posterity the depositary of His revelation, that truth, thus preserved, might ultimately be given to the world—so now, Christ, instead of proclaiming the Gospel to the masses and doing nothing beyond—contenting himself with individual conversions, but making no special provision for the permanent continuance and increase of His kingdom—instead of this, He selects from the entire number of His followers twelve men, who should constitute an inner confidential circle about Him, so that, sharing His immediate instruction, witnessing His miraculous working, catching the holy fervor of His spirit, and moulded after His likeness, they might reproduce and continue His ministry, and plant Christianity on a permanent basis.

The wisdom of Christ appears as well in the choice of the material which was to receive His training as in the training itself. We may be sure He did not choose the apostles regardless of the fitness He saw in them, or into which they were capable of being trained, for the work He intended them to do. It was hardly more important that His work should be done at all, than that it should fall into the right hands. Though the choice of the apostles was made in the early part of the Saviour's ministry, He had been sufficiently long with the disciples—the whole body of the disciples—to enable Him to judge which of the whole number would be best suited for this special office and service. Those who were admitted to the apostolic

circle were to come in willingly and gladly. Reluctance on the part of any would be decisive against their admission. Men of the Nicodemus stamp, though gladly shown the way into the kingdom through the portal of regeneration, would yet not be chosen by Christ for apostles, for Christ would have more than a silent honoring and following. Then Galileans were chosen rather than Jerusalemites, for the former possessed the humbler and more teachable spirit, and took in more readily the deep meaning of His enterprise. It is observable that the only apostle from Judea was Judas, the traitor. The rest were Galileans, of whom eight were virtually from the same place—Capernaum.

But why did He make the number twelve? There were reasons, we think, why it should be neither greater nor less than this. Twelve was a favorite number with the Jewish mind. To a Jew, the twelve apostles may have seemed the twelve patriarchs of a new spiritual Israel. But more than this, if the number had been less than twelve it would not have been sufficiently representative. Each apostle was stamped with an individuality all his own, and the apostles taken together would fundamentally represent the different shades of character and disposition in the Christian Church. Moreover, a smaller number could hardly have met the demands of the Church in the early and formative stage of its existence. Then the condition of apostleship, which made the apostles the constant attendants on the Lord, requiring them to give up their home and occupation for this purpose, necessarily restricted their number, so that it should not be greater than twelve. It was necessary that the apostles be constantly with the Lord in order to get the full benefit of His presence and instruction. No merely intermittent attendance would have accomplished this end. As we shall see, Christ would most effectually multiply himself and His influence in the world, and in the end best secure the world's good, not by spreading His efforts over a large area, and leaving perhaps only an evanescent impression on the *many*, but rather by concentrating His attention on the training of a few.

And now, as to their training, what were the *methods* he employed in carrying it forward? In a paper so short as this must be, in dealing with this question I must leave untouched a good many points, and very briefly consider those which are noticed.

Speaking in a somewhat general way, it may be said that all the ways in which Christ came into contact with the apostles, whether by preaching, teaching or working, were so many methods of training to them. When He discoursed to the multitude, the apostles being always present, were trained by all that He said. What a profound impression His preaching must have made on those who listened to it? It is hardly surprising that some of His hearers thought that in Him one of the old prophets—Jeremiah or Elijah—had risen from the dead. Of course He trained the apostles when He taught them, which was generally in private or apart from the multitude. The

multitude was not permitted to break in upon the holy seasons which He devoted to this purpose. He trained them, moreover, by all the miracles He wrought in their presence, which must have greatly conduced to the strengthening of their faith in His divine power. Some of these miracles, as the stilling of the storm, were wrought for their particular benefit. And not only did He instruct them in the work of teaching and healing, by teaching and healing in their presence, but He sent them forth on short 'prentice journeys to teach and heal by themselves, thus combining, in His training, the practical with the theoretical. By employing them first in subordinate branches of His own work, after which they would report to Him and get further instructions, He trained them for the day when they would stand alone and face to face with the task of founding the Church and conquering the world in His name.

If we were asked to name the two words most distinctively and comprehensively expressive of Christ's methods in training the apostles we should make use of those two words *speech* and *fellowship*. Under the term *speech*, we may include the whole of the Saviour's preaching and teaching; under the term *fellowship*, all the intercourse with Him which the apostles were permitted to share, and in which their spirits felt the potent touch and mould of His.

Now, as for clearness of conception, we must distinguish between preaching and teaching—as the preacher addresses the multitude, while the teacher speaks straight to the individuals—so we must distinguish between teaching and training. Teaching has regard to the communication of knowledge; training, to the development of power. Still, teaching and training, while distinct in one sense, are closely related to another. Teaching must ever fill the place of an important element in training, it filled such place in Christ's training of the apostles. When, therefore, we have learned how Christ *taught* the apostles, we have learned largely how He *trained* them.

What, then, were Christ's methods of teaching the apostles? We are unable to characterize them at length and as they deserve. We shall content ourselves with little more than naming what appear to us to be some of their main characteristics, in all which, whether we teach in the Church, the Theological Hall, the Sunday School, or the home, we should make Him our model.

1. We begin with saying that Christ taught *illustratively*. And His illustrations were never far-fetched or difficult of comprehension. They were marked by marvellous simplicity and pertinency. He seems to have laid the creation under tribute to supply them. And why should He not? If He was the author both of the world of mind and the world of matter, why should He not use the latter as a mirror of spiritual truth? As one has observed, "Christ used this method of illustrating truth so constantly that the common objects of the country in which He resided are seen more perfectly in His words than in all the historians of the time. The Jewish life

of Galilee in the days of Christ is thus lifted out of the surrounding darkness into everlasting visibility, and, as on the screen of a magic lantern, we see, in scene after scene, the landscapes of the country, the domestic life of the people, and the larger life of the cities in all their details."

Illustration is a most attractive quality of human speech, and, other things being equal, he who is skilled therein is sure to speak effectively.

2. Again, Christ taught *suggestively*, or in a way to stimulate inquiry. Not only did He give the apostles permission to ask Him questions, which He was always careful to answer, thus removing from their minds any doubts or difficulties which anything in His public discourses may have occasioned—not only did He do this, He went further and *provoked* them to ask questions, often giving His statements such an obscure or paradoxical form that the questioning propensity was excited within them. Herein, moreover, we have His explanation of His speaking in parables, a most fitting vehicle for half-revealing or half-concealing the truth, as He preferred. What mighty instruction, for example, and what mighty stimulus to instruction, was given to the apostles in the parables contained in the 13th chapter of Matthew's Gospel, which set forth the kingdom of heaven, or different aspects of it by showing it to be like this and that and the other thing.

One great object to be aimed at in teaching is the begetting of independent, intellectual activity on the part of those who learn. The teaching that does not produce this is hardly worthy of the name; and such, we fear, is the character of not a little that passes for teaching in our Sunday Schools. Questions are asked which *paralyze* rather than stimulate inquiry. Such, *e.g.*, are all those questions which can be answered by yes or no—questions, in fact, containing the answer in themselves, so that thought on the learner's part is unnecessary. Take, *e.g.*, the question, Was Jesus the Son of God? which might be answered in this way. How different and how much better the question, In what way did Jesus prove himself to be the Son of God? How is the act of rejecting Him affected by His divinity?

3. Again, Christ's method of teaching was marked by great *simpli-*
city. This was not, indeed, its only quality. It was marked as well by an originality, an authority, and an augustness, which placed it immeasurably above the teaching of the Scribes, and in which respects it could never be even approached, much less equalled by men. But it was wonderfully simple—an excellent quality in all teaching, and one in which all teachers should endeavor to excel. "It requires," says one, "all our learning to make things plain." Obscurity in teaching is by no means a proof of profundity. It is rather the result of defective knowledge of the subject taught. The teacher who has not looked all round his subject, and mastered all the avenues

of approach to it, must, in the very nature of the case, give only an incomplete and perhaps distorted view of it.

4. We observe, again, that Christ taught *completely*—put all His statements of truth in the completest form. His expositions needed no revising—left nothing to be added. He completely grasped the truth itself, and saw it in all its bearings and relations.

Nor did He disregard the *form* in which He put what He had to say. The casket of His speech was no less exquisite than the gem of truth which it contained. Now, as there is no end to the ways in which the same truth may be stated, so there is always one way better than the rest. Christ knew this one way. Hence the particular charm of His statements, and their tendency to linger in the mind. Every one of them was packed full of thought, felicitously expressed, and easily remembered. There is in the world not a little preaching and teaching, so called, which leaves no memory behind it but that of a sound. It voices no particular thought—leaves no distinct impression. It contains no goads, no nails, such as the masters of assemblies are wont to drive in a sure place, and fasten well.

It is decidedly refreshing to sit at the feet of a teacher who really knows the subject about which he is talking—who really knows any one thing. The complete mastery of any one subject implies some acquaintance with many other subjects, for all knowledge is related.

5. We should not omit to say that Christ's method of teaching was eminently *spiritual*. He ever aimed at spiritual results.

It is a great thing, indeed, in teaching, to stimulate inquiry and research, and quicken mental activity. Our Lord certainly did this, but He did much more. He would remind men that they possess an imperishable spirit—that another world lies before them, and that their living in this world is connected with issues as high as heaven and as deep as hell. He would touch their hearts, rouse their consciences, and save their souls. It was not scientific or philosophical truth, so called, of which Jesus was the preacher, though in its proclamation He violated no scientific or philosophical principle; it was saving truth—the truth that makes men free. Socrates might question—the commonest teacher may question—but Jesus answered as well, solved the great problems of the human spirit, showed how its deathless yearnings might be met and satisfied.

In our opinion, more emphasis should be given to the spiritual element in Sunday School teaching, and in all the professedly religious teaching of the present day. Of instruction we have enough. The world's head fairly reels with the problems it is trying to solve in the purely intellectual sphere. What is needed is more of the teaching that moves men's hearts, that appeals to their moral natures, that strengthens their religious convictions, that braces their faith, and makes them better.

There is a danger, we suspect, of Sabbath School teachers losing

themselves and their classes in the abundant "helps" which have so multiplied in our day, and which, though *biblical*, may be so used as to contribute not at all to spiritual ends. It is certainly well to note the historical setting of the different books of the Bible. Value attaches to its archæological, chronological, and topographical side-lights. But these side-lights, standing alone, can hardly be said to have spiritual virtue in them. Information from these sources is easily gotten, and calls for no particular soul-travail in imparting it. It is very desirable that a scholar should have in mind a clear idea of the map of Palestine, where Lebanon and anti-Lebanon are, which way the Jordan runs, how far the lake of Galilee is from the Dead Sea, in which direction Joppa lies from Jerusalem. But undue prominence may be given to these things in teaching. And the fact that this is Scripture knowledge is no reason for such prominence. There is no more blessing for the soul of a child in knowing the distance from Cæsarea to Sychar, than that from Toronto to Montreal. All these things are only the skeleton, to which the spiritual truth that surrounds them is to add life and meaning.

Along with *speech*, I have also named *fellowship* as indicating one of the methods—perhaps, the principal—employed by Christ in training the apostles. The most valuable part of their training was probably the privilege of being with Him, of witnessing the varied lofty and benevolent activities of His wonderful life, and silently catching the impress of His spirit. Indeed, we might say that the whole object of Christ's training of the apostles, by whatever methods effected, was the making of them like Himself. He first wrought *in* them, that He might then work *by* them. In proportion as they were like Him and reflected His spirit, would they be prepared for the work He should commit to them and succeed therein. They were to be the light of the world by reflecting Him, the original light. Because He was the absolutely sinless one, because all the heavenly graces were original with Him, shining in His character as equably and fully as the colors of the prism in the solar ray, making Him thus the fairest of the fair and the one altogether lovely, hence the marvellous influence of His life in His day and in our day. The mightiest intellects of the world, some of them hostile, almost malignantly hostile to the truth, are paying their reluctant homage to the wonderful man who lived in Palestine nearly twenty centuries ago.

In the perfection of Christ's character and teaching we discover the secret of the power of Christianity to convert and save the world. And we contend that every religious teacher, be he minister of the Gospel, or Sunday School teacher, will, other things being equal, succeed in his work just as he is seen to be a holy man and to have learned of Christ. Character tells mightily in the teacher. He will affect those whom he instructs just as they see that he is what he professes to be.

Students everywhere and in every department of research incline to be hero-worshippers. They are sometimes found unconsciously copying the very voice and manner of the teacher whose teaching is original and able, and of a kind to fire the souls of those who receive it. What then must have been the effect upon the apostles of the Saviour's intercourse with them! He found them unlearned and ignorant, full of prejudice and infirmity, yet in the short space of three years, He so transfused them with His spirit, made them so ardent in love, so strong in faith, so flaming in zeal, so heroic in action, that they went forth and turned the world upside down. It has been truly observed that "no instruments seemed less adapted to their work when the Lord called them, and none were certainly better fitted for it when He left them to continue what He had begun."

As already observed, Christ's principal attention was given to the training of the apostles.

He would multiply His own power in the world, and in the end, most mightily affect it for good by imbuing these few men with His spirit and training them to be His successors.

And is not the example of Jesus in this regard suggestive of an important lesson for ourselves? Do not our efforts for good often lose point and power—become exceedingly weak and exceedingly thin—from the large surface over which we try to spread them? From attempting to accomplish everything in general, do we not often fail to accomplish anything in particular? It is a great thing to sway the multitudes with our speech; but after all, rather than attempt this and fail therein—rather than attempt any single big thing for which possibly neither nature nor grace has properly qualified us—might it not be better to endeavor to bring a single soul to Christ and instruct him in spiritual things? Such soul, thus rescued and instructed, might fill our place when we are gone and do even a better work. It is the Master's will that the succession of the saints should be kept up, and His kingdom perpetuated and extended in this way.

After singing "When Peace like a River,"—

The CHAIRMAN—We are now to hear from Mr. D. W. Ross, President of Parry Sound West Sabbath School Association. Our programme is very full, and we shall not be able to give Mr. Ross more than five minutes, but I think he can say a good deal in that time.

Mr. Ross—Parry Sound is pretty well known through the length and breadth of this land as one of the finest summer resorts of this Dominion, and further, it is looked to as the coming Chicago of Canada—so much so that the Board of Trade of Toronto had to raise their voice in vigorous protest, and solicit the aid of sister Boards throughout the Dominion, about our little railway scheme; but I can assure our friends in Toronto that they need not be alarmed, for when that day comes we shall be very glad to acknowledge Toronto as one of our eastern suburbs. (Laughter.) We have in Parry

Sound District 23 schools, 1,140 scholars, and 123 teachers. With all respect to those who compiled the figures last year, I would say that they were a little wide of the mark. They had about 300 estimated scholars. Well, we did not estimate this year, but came as near to the mark as possible from actual statistics; so I cannot believe that we have taken a backward step in that direction. We were very sorry to lose the assistance of the missionaries whom this association sent out the last two summers; but we have done this work as well as we could in the short time allotted to us. All the schools within reach by land have been visited within the last six weeks, and special meetings have been held for the purpose of encouraging the workers in the weak districts, and ascertaining the present requirements and needs of those schools. We found the schools tolerably well manned as far as the teachers were concerned, but we found a great lack of literature, especially in library books and Sunday School papers. All the schools, so far as I am aware, use the international series of lessons, although they don't use them in the regular course; for instance, we found one school using a lesson six months old. The reason is that they are not able to take the lesson leaves or helps, and they select the lessons from papers sent to them by the schools in the town. But this we hope will be remedied, because we have plans under way to supply them monthly. We found no library in any of the district schools that we could call a library. If any delegate represents a school that has a library that is not too much demoralized, and will send any books that can be spared to our district secretary, Mr. Wm. Ireland, Parry Sound, or to my own address, or to any of the clergymen in town, they will be put to good use and highly appreciated, and you will be doing a work for the Master by feeding some of the lambs of His flock with good literature. We had a very interesting convention a week ago last Monday. Three Institute meetings were held by Mr. Day, which were very helpful and profitable, and we are looking forward to reap the benefit of these the coming winter. Some of you were very proud this morning when you intimated that you were going to increase your contributions by twenty-five per cent. The Parry Sound West Association has increased its contribution by twenty hundred per cent. (Applause.)

The CHAIRMAN—Prof. Hamill will speak for five minutes in introduction of the subject on which Mr. Rae is to speak.

Rev. Mr. RAE—Prof. Hamill, who is very familiar with Normal work, will present the case of Normal work and method, that he may endorse the matter and give you a little of the benefit of his advice, such as he gave to us in committee.

Prof. HAMILL said: It is not a very gracious thing to give advice at all; but I understand the spirit in which the advice is asked, and I think you will appreciate the spirit in which it may be given. The Province of Ontario—if I judge by its convention—in a Sunday

School way ought certainly to have a large degree of gratitude to God and hopefulness for the future of the work. I told Brother Reynolds yesterday that I thought that in all respects the Ontario convention was just a little ahead of the Illinois convention. (Hear, hear.) I say that without a single thought of anything but a sincere judgment. My eyes are open upon the field, and when you take into consideration the spirit of the work and the workers, the magnificent representation from your province, the fine programme enacted in the two days and more of this convention—when it is all summed up you do not occupy a place far, I am sure, from the very front line of Sunday School work—international—in the world, that means. I make my most respectful bow to you from Illinois—(laughter)—not as our superiors, but as our equal in all regards. You might as well stand upon the platform of Illinois and give us advice as to call us here into council. I feel just that way, Mr. Chairman, in the words I am saying; but you are lacking one thing—you are lacking a distinct Normal department. (Hear, hear.) You are doing Normal work. I think generally the need of Normal work is sufficiently recognized throughout the Province. I can see it in your Sunday School newspaper publications. It is in the atmosphere of your conventions; in the speeches of your men and women; in the letters that I get personally from Sunday School workers in Ontario incidentally. There is much good Normal work already done; much more planned for the future, I have no doubt, in your minds; but I desire to say, friends, that it will be efficiently done, economically done, and securely done, only, I believe, through the agency of a distinct Normal department. You ought to have that. You have the department of organization thoroughly pushed to the extremes of your province; you have a magnificent man who goes at the call of your committee and meets the needs of organization. You need a Normal department. You need somebody, whoever he may be, and much thought will need to be given to the selection of that man who shall occupy the post of Normal instructor and superintendent, or chief, or by whatever name you may call him, in Ontario. You need to recognize the desire on the part of very many teachers who are now teaching, and many more young people who are becoming the teachers of the morrow, to study systematically the Word of God; and recognizing this need, and constituting a Normal department, you can unify and make cohesive all efforts of the Normal work throughout the Association. The department can foster everything that tends towards making better Sunday School teachers. It can have Sunday School Institutes, and somebody to direct them. It can organize Normal Classes, and keep in touch with them. It can graduate, formally, at its annual conventions, or in the local associations, its Normal students. That is the object and scope of the Normal department. But it costs money. Six years ago in Illinois the Normal department was created. It was the first of the kind under the auspices of any association in

the world. It was largely a work of faith. The brethren did not know whether they were building wisely in planting the Normal department in connection with that association, and as its servant; but I think the six years that are past have fully confirmed the wisdom of the erection of such a department, and it has been largely instrumental, in the hands of God, and in the course of His providence towards us, in making us what we are in our State as a great Sunday School unity. We had 216 graduates at Quincy, at our last State convention; we had about the same number of delegates there that you have here. The church was much like this; the scene was quite as imposing as this. The front of the platform was handsomely decorated by the cunning hands of the ladies. We had fine music as here. We had the most favorable hour of the Convention. Our 216 Normal graduates came from all parts of Illinois. We had a splendid address, such as I have listened to this afternoon, and then we gave those 216 graduates the Normal badge and diploma of the great State Sunday School Association of Illinois. We put their names into our report, and we do this year after year. It is wonderfully stimulating and helpful to our work and to the workers. (Applause.)

Rev. Mr. RAE—Now, you have heard Prof. Hamill. The outlook with us is brighter and better than it was with them six years ago when they undertook a similar matter. Now let us proceed with the list.

South Ontario.—A. KETCHEN, Brooklin—We voted an increase last year \$35, and in view of this movement we shall do so again.

Ontario North.—\$30 as last year, with an addition of 25 per cent.

Oxford.—Mr. RAE—I have a note to the effect that they will pledge \$50; that was the amount they pledged last year. This was sent in cold blood, without any consideration of Normal work. Is there any advance?

DELEGATE—I have no doubt Oxford will do its share, as the others are doing.

Rev. R. J. ELLIOTT—I will say amen to what our brother has said about Oxford. I think you may safely add 25 per cent.

Parry Sound West.—Contributes \$20 for the first time, and has paid it for 1894.

Peel.—A DELEGATE—We are prepared to pledge \$65 at any rate, and as much more as is necessary to carry on this very necessary work, of which we have tasted the fruits. (Hear, hear.)

Prince Edward.—Rev. S. A. DUPRAU—I think you would be safe in adding 25 per cent. to \$50. (After consulting.) A brother was telling me he was speaking to Dr. Maclaren, and he said they would not drop behind the \$80. (Applause.)

Russell.—Rev. ORR BENNETT—\$10 received from Russell probably seems a very small amount, but when we consider that there are only fifteen rural schools in that county it is pretty fair, and I have no hesitation in guaranteeing 50 per cent. advance.

South Simcoe.—Rev. J. A. ROSS—There are a number of delegates here from our township association, and we, without consulting with the Convention in any way, pledge ourselves to give this year \$10. (Innisfil Township.)

Thunder Bay.—Rev. Dr. MACLEAN—We have paid in \$10, and the Convention held in September was to raise \$15 or \$20 more. If we could be given some assurance of assistance in Normal work I could go back, and I am sure pledge \$25 more—\$50 for the year from ten schools. (Applause.)

Rev. Mr. RAE—That's the kind of thunder. There is some lightning in it, too.

Wellington.—DELEGATE—At our last Executive meeting we agreed to give \$50. We did not anticipate then there was to be a Normal Secretary, but I am sure there will be 25 or 50 per cent. more.

Rev. Mr. RAE—Wellington last year pledged \$50 and paid \$100. They pledge \$50 this year, and agree to consider the matter so as to increase it. If \$50 was \$100 last year, this will be \$125 or so. (Laughter.)

South Wentworth.—Mr. HORNING—We advanced to \$35 from the county last year, but we had considerable difficulty in raising it. I can pledge \$20 for the south part.

Rev. Mr. MORROW—We will go \$20 in North Wentworth.

Rev. WRAY R. SMITH—I am just new in that county, but expect to do what I can to give interest at the next convention in this matter, and I think it will come up all right.

North York.—Mr. MOYER—It takes a long time to get down to North York on the list, but I find when it is printed it is always at the top—\$125.

East York.—Mr. FLEURY—I am not instructed to pledge anything, but I am satisfied they will do as well as they did last year. If the Township of East York was organized, I think we might increase to the desired amount. We will give \$50, same as we gave last year, and if we can secure anything from East York it will be more.

Rev. Mr. RAE—We will now take up the cities.

Brantford.—Included in county grant.

Guelph.—Mr. MCCREA—I did not come authorized to pledge any more than our usual amount, but I spoke to Rev. Mr. Glassford, and he said, "Say \$40, and I'll see you through." We contribute to the Provincial through the county as well, therefore we can't give quite as much as we would like to.

Hamilton.—No response.

London.—No response, Mr. Spencer having gone home.

Ottawa.—Mr. TEAKLES—I have not been authorized to state how much. We tried to get an expression from the Sunday Schools, but we pledged \$30, and I think it can be made considerably more.

St. Catharines.—Mrs. WALKER—The Executive met some few weeks ago and regretted that their pledge of last year, \$36, had not been

fully paid, and agreed to pay \$30 ; but when the need is placed before us I think we can do \$30 and perhaps more.

St. Thomas.—Mr. WOODHOUSE—Mr. W. H. Murch, for St. Thomas, paid me \$18 the day before yesterday.

Belleville.—Mr. J. T. BURNS—I am here only as a representative of Bridge Street Sunday School. Put down \$10.

Kingston.—Rev. Mr. RAE—Rev. S. Houston told me he thought he would be able to raise \$50 in Kingston. We received nothing from there last year, so this is a most beautiful step forward.

Stratford.—No response.

Rev. Mr. RAE—We have now finished the list of counties and of cities, with the exception of the city of Toronto. The amounts received from Toronto have been largely individual pledges. There have been certain schools, however, that have made special effort in the work of the Association, and have pledged themselves year after year for a certain amount. Are there any representatives of any schools that will give pledges ?

Mr. MAPLESDEN pledges for Occident Hall school, \$15.

Mr. H. SKETCH—Brown Street Methodist school, Port Hope, \$10.

Mrs. M. FARRANTS—For Agnes Street Methodist school, Toronto, \$10.

Rev. J. J. McDONALD—Presbyterian school, Port Hope, \$5.

Rev. W. FRIZZELL—For Leslieville Presbyterian school, \$10.

Mr. J. D. JONES—For Parkdale Congregational school, \$5.

Mr. JAMES GILMOR—Euclid Avenue Methodist school, Toronto, \$10.

A Lady—For First Presbyterian Sabbath School, Seaforth, \$10.

Dr. HARRISON—For Otonabee Association of Normal Instructors, \$5.

Rev. R. HYDE, Treasurer for Dummer Township Association, \$5.

A DELEGATE—For Mill Street Presbyterian Sabbath School at Port Hope, \$5.

Rev. Mr. RAE—We have yet one step further in advance that is usually taken in connection with this matter, that has been known as personal subscriptions. Are there any that would like to relieve their consciences of a burden resting on them, or relieve their pockets ?

Mr. WOODHOUSE—Mr. D. J. McKinnon, of Grimsby, whom I met to-day, gave me \$5. I am happy to say the same gentleman has given another \$5, both from the Presbyterian Sunday School, Grimsby.

Rev. Mr. FRIZZELL—You overlooked Acton.

Mr. RAE—\$10 for Acton Sabbath School. I pledge it myself. Now, friends, unless there is somebody who would like to interrupt me, I have only a closing word—

Mr. BEGG, for Maple Street Methodist Church, Collingwood, pledged \$5.

A. J. DONLY, personal subscription, \$10. (Paid.)

Mr. RAE—Oh, what a man Donly is, both here and in our Executive, and in all that pertains to the Association work ! On behalf of the Provincial Association I thank you for your liberal contributions. We have stepped further in advance than we had hoped for. You

will discover that nearly every reply that has been given from the counties has either been an advance of 25 per cent., or they have given us 50 per cent. in advance; and some new counties have pledged, that before did not pledge, and hence the outlook is very bright before us to-day. We hope that those who return from this convention will tell the counties what is being done, that you may enthuse and arouse them. There is a wonderful amount depending on the enthusiasm that is engendered in our associations. This is one of the great objects we have in view in meeting in conventions in this province from year to year; and I hope, since the money appears to be forthcoming, that we will discover that this new department of ours will have the blessing of God upon it, and that in the year to come you and I may be made to rejoice in the fact that we have done something, and have been instrumental in the hands of God in being able to carry on successfully this work in the Province.

Rev. J. McEWEN—Hold on; Yonge Street Methodist Sabbath School, \$15. That is the way to stop you.

Mr. RAE—Those are more eloquent than any words of mine. You have lost the tail end of a beautiful sentence, but that I cannot help. (Laughter.)

Mr. REYNOLDS—I feel here that we ought to take up a collection. If you milk a cow, you know you milk her over again and get what's called the strippings. (Laughter.) There are a great many people in this audience would give a dollar—no doubt about it at all. Many people here didn't want to give out their names that can give \$5 and perhaps \$10. I have taken subscriptions constantly for that Sunday School building, and many men put in \$10. The other day Mr. Moody was taking up a collection, and somebody said someone would give \$50. There was a \$100 bill in the collection. Take out your pocket-book and find out how much you have got, and how much it will require to take you home, and you give all the balance. I don't know a State that has gone back on this Normal work when it once tried it. It will pay its way if it once gets a foothold. Take hold, and sacrifice a little. Don't put in a few of your coppers. Do you know what I think about coppers? I think they are first-rate things for the post office department, but they have no business in the Church whatever. Give the silver and gold; they belong to the Lord—and the bank bills.

Rev. T. A. MOORE—Seeing we can get home without paying railway fare, we can empty our pocket-books, perhaps. If we have not any money here, just sign on this card, and it will be looked after.

Mr. REYNOLDS—And if you give all you have got, and haven't got money enough to take you home, just come to me, and I will lend you some; I have got plenty of money. (Laughter.)

A collection was then taken up.

The hymn, "God calling yet," was sung.

	Prince Edward	Rev. S. A. Duprau, Rednersville	\$50 00	
	Additional	“ “ “	30 00	\$80 00
	Russell	Rev. Orr Bennett, Russell	10 00	
	Additional	“ “ “	5 00	15 00
	Simcoe, South			10 00
25 00	Thunder Bay	Rev. J. MacLean, Ph.D., Pt. Arthur } (If Normal assistance be given.) }		40 00
10 00	Wellington	Rev. L. W. Thom, Arthur		50 00
25 00		(And 25 or 50 per cent. more.) }		
	Wentworth, North	Rev. C. R. Morrow, Copetown	35 00	{ 20 00
40 00	Wentworth, South	J. H. Horning, 92 John St., Hamilton. }	5 00	{ 20 00
15 00	York, North	W. G. Graham (letter, 24th October) ..		125 00
30 00	York, East			50 00
	Belleville	Bridge Street Methodist S. S. } J. F. Burns. }		10 00
50 00	Guelph	Jas. A. McCrea, Guelph	30 00	
	Additional		10 00	40 00
	Kingston			50 00
65 00	Ottawa	B. H. Teakles, Secretary. } Geo. S. Clendinnen		30 00
	St. Catharines	Mrs. F. A. Walker, Secretary S. S. } Ass'n, St. Catharines. (Box 713).. }		30 00
50 00	Knox Presbyterian S. S., Goderich.	Miss Bella A. Wilson	5 00	
	Thorold Presbyterian S. S.	Miss Maggie Fleming	5 00	
	North Toronto Yonge Street Methodist S. S.	E. Martin, 6 Shaftesbury Place	15 00	
75 00	Parkdale Congregational S. S.	J. D. Jones, 122 O'Hara Avenue	5 00	
	Maple Street Methodist S. S.	Collingwood. M. S. Begg	5 00	
	Grimsby Presbyterian S. S.	D. J. McKinnon	(Paid) 10 00	
	Township of Dummer S. S. Association.	Rev. R. Hyde, Warsaw	5 00	
60 00	Township of Otonabee (Association of Normal Instructors).	W. T. Harrison, M.D., Keene	5 00	
15 00	First Church, Port Hope.	J. F. Clark	(Paid) 5 00	
20 00	Agnes Street Methodist S. S., Toronto.	Mrs. M. Farrants, 1 Buchanan Street; Frank Moses, 301 Yonge Street	10 00	
	Brown Street Methodist S. S., Port Hope.	Henry Sketch	10 00	
90 00	Innisfil S. S. Association.	Rev. John A. Ross, B.A., Churchill	10 00	
	Occident Hall S. S., Toronto.	W. J. Maplesden, 143 Harrison Street.	15 00	
	Leslieville Presbyterian S. S.	Rev. W. Frizzell, Ph.B.	10 00	
37 50	Euclid Avenue Methodist S. S., Toronto.	James Gilmor	10 00	
35 00	First Presbyterian S. S., Seaforth.	(A Lady)	10 00	
50 00	Acton Presbyterian S. S.	Rev. J. W. Rae	10 00	
	Mill Street Presbyterian S. S., Port Hope		5 00	
	PERSONAL			
20 00	Hon. S. H. Blake, Q.C., Toronto		350 00	
	A. J. Donly, Simcoe	(Paid)	10 00	
	Mrs. J. A. Turnbull, Atwood		4 00	
65 00	James Phinnemore, 156 Sully Street, Toronto		2 00	

85 00

A TRAINING LESSON—"THE SUNDAY SCHOOL TEACHER."

Prof. HAMILL—The subject assigned me covers a very wide field, and in order to meet the exigencies of the programme I shall have to abridge somewhat the prepared work. I will just have time to touch two or three points. I wish the audience to read out the words as I point them out on these sheets. A Sunday School teacher may be regarded as? (Officer, student, teacher, pastor, Christian.) The last is supreme—it is the climax. I find many teachers do not regard themselves as officers. They throw the entire burden of management back on the heart and shoulders of the superintendent. They have disorderly classes. I find many teachers are studying by the light of helps rather than by their own study. I find many teachers are trying to become better as such, and we are toning upward all through the country as teachers; the teaching is better than it was ten years ago. I find not so many teachers who assume the responsibility that pertains to the office of the Sunday School teacher—the pastor's office—careful oversight and watchfulness and study of their scholars. As an officer, there are certain things a teacher should look after. First of all, he should be characterized by what quality? (Promptness.) Then he should—(co-operate)—with the superintendent in everything that pertains to the hour. Then in his own class he should maintain—(order)—not with the rigidity of the best secular schools, but with the manliness of a friend and a brother. As a student, the first thing he should do is to study "without helps;" and to use that plan he should have a teacher's Bible. Let him forego the temptation, and study without helps first, with the teacher's Bible in his hand. Then next, study how? (With helps.) A good teacher's commentary is the best investment you can make, and if it is a commentary on the whole Bible it is better than the commentaries on the lessons of a single year—though you might have both. Then the next best thing is to study the lesson—(with others)—at teachers' meeting.

A LADY—What commentaries?

Prof. HAMILL—I would not like to prescribe. Instead of commentary you might use the word Bible dictionary—something like Smith's (\$1.50); that would cover the whole field.

Now, if I had to sum up the three things that a teacher has to look after in the average Sunday School of Ontario, when it comes to his teaching the thirty-five or forty minutes, I would say, first of all, you must use every device, you must bend your thought to try to reach this end—(Secure home study). That is what your successful secular teacher does; and that is the difference between the successful secular teacher and the unsuccessful Sabbath School teacher. One goes home thinking not to study next Sunday's lesson, and the other to study. What is the next aim? (Making plain the text.) Put the student in such a relation to the text that he will go home and acquire the habit of learning the Bible for himself. Third?

(Arousing thought.) Much of our Sunday School teaching is lecturing. We think we are prepared. We talk; the scholar does nothing. You arouse his thought. Stand still and see the play of his thought. The dullest of them will think if you give them a chance.

Now, as pastor, what three things might I well look to? (Study the scholar. Watch over him.) That is, his habits, his reading, his companionship, as far as I can. And third? (Confer with parents.) I have always found in school relationship that that is the ounce of prevention which is worth the pound of cure—counsel with parents.

Now, as a Christian, the teacher ought to have, *first* of all—(a Christian experience),—and *second*, he ought to show—(example). The lesson of yesterday is peculiarly applicable to the teacher in some respects. He may do a thing with a good conscience, but let him do it mindful of the children and youth committed to his care. And then, *third*, there must be in his heart an overflowing love for boys and girls; I don't mean for bright faces and clean clothes, I mean a love for souls, a love evangelistic, a love that would go out to save a boy that was embruted by his companionships, his lips all stained with the juice of the cigarette and vile with profanity—that in spite of all that he will love him for the sake of the soul and the Saviour that bought it with His precious blood. That is what I mean—an absorbing love for the souls of one's scholars. That comes last—it is the greatest. It does not come by nature; it comes through prayer, through meditation, through study of the Word, through realization of the responsibility of the teacher. God will give it as a gift to any teacher; and if all else be lacking, and that one thing is in the heart of a teacher, that is a true Sunday School teacher. Now, I have only ten minutes to run over the actual work of the thirty-five minutes' teaching time. I am going to say some commonplace things, but I think they are needed. First of all, I think I can get ready for good teaching by being on time. If I come behind time I am always flurried. There is nothing like the recognition of the value of a moment. The teacher who realizes the value of a moment at the opening hour is a wise teacher. The battle is won or lost very often in the first five minutes of a teacher's hour. Let me be there and preoccupy the ground, and then the work will go on. I would like to put that in larger letters than anything else, because by that sign you can test many of our teachers—they are not on time; they are regardless of it; mischief pre-occupies their scholars. Then I think you ought to greet every scholar that comes into your class, and if you are on time you can give each a cordial greeting. You give it to me when I go to your home. You seat me in the best seat in the best room. Why are you not as careful of the feelings of your scholars as you are of others? Give it to every scholar, and the more so if he is a poor little fellow who does not receive that kind of treatment at home. Then I think you can, as far as possible, give comfortable surroundings. You cannot give them comfortable seats and comfortable class-rooms,

and the beauties of Akron ; but you can make them comfortable. For instance, if I had eight or ten boys to teach I would not put them along one long bench and then stand at one end. I break every principle of teaching when I do that. I want them to be near to me, especially the mischievous boy. And then I want to be in touch with every boy in my class. If I had ten boys I would rather put five on a bench than ten. I want to mass them, and get in actual physical touch with them if I can. Do you remember that our Lord wrought most of His miracles by touching people—by the touch of the hand? Now, having come on time, and given a greeting to each scholar, the teaching begins in due course. There is an alphabet of all Sunday School teaching ; and if you cannot learn those three letters of the Sunday School teacher's alphabet, A, B, C, you will never be successful in the highest teaching. A B C stands for teaching with *all books closed*. Put the Bible under your arm, lay all journals aside, and, eye to eye, teach your class. The first step, then, in the reception of the lesson, is that all books are to be closed. Then comes the test ; next the teaching ; then the reproduction by the scholar. Even with little scholars reproduction is better from time to time. With larger scholars it is better towards the close. Then what is the last? (Application.) You dare not leave them without that step. Now, there are many teachers that leave them without making the application. Now, as to the test. You test—(By attention.) Don't take the placid look on the face as proof of attention. I think it is likely that while I am speaking on this platform many of you could not tell me what I am talking about—may be your thoughts are many miles away ; and yet you are looking into my face. I talk sometimes to people who I somehow know are not listening to me. They are looking up, with the conventional respect upon their faces, but they are, not giving me attention. If I dared to trespass on the usage of a convention and plump an individual question at such a one, I would find out whether he was giving attention or not. It would be a very useful thing for a pastor to stop in the middle of his discourse and ask Deacon Jones to repeat the last proposition he presented. (Laughter.) You test attention, and then what? (Home study.) Find that out.

And then the *second* great step is what? (*The Teaching.*) As to the matter to be taught, teach as little as you can. The very wise address that was made this afternoon cautioned us against teaching many things. Many things strike the mind until nothing strikes. Take one thing and teach that over and over again. The great principle of the Jesuit Fathers was no magnificent method, no new discovery, no science of education, but simply taking that principle, and repeating line upon line, precept upon precept, here a little and there a little ; just one idea over and over again will be a joy, because it is a thing of real knowledge, to the scholar. In all my teaching I try to take the golden text and make it the key to the lesson. Whatever

truth is lodged in that golden text, that I make the great thing taught that day. The best method of teaching is the old Socratic method. Our Lord Jesus Christ gave it His infinite touch of sanction—it is the method of question and answer. You question your scholars. No talking to your scholars. No exhorting your scholars. No lecturing your scholars. Let us go back to the old method of our fathers—ask questions and wait for answers. A question is like a fish-hook, dropped into the placid depths of a boy's mind, and it will take hold of an answer and bring it up. There are five kinds of teachers. The very lowest exhorts. He doesn't know the lesson. He comes up Sunday morning without any preparation at all, and the "Journal" in his hand that will enable him to ask a few questions, and he says, "My children, you be happy and you will be good; you be good and you will be happy." So he exhorts them. I have a little Amazon parrot at home that talks much the same way. Then the teacher who is above that grade is the teacher who attempts to tell the story of the lesson to the class, but never asks the class anything—never encourages anything to be asked by the class, but lectures the class or tells the story to the class. That teacher has really prepared the lesson, but he is so full of his own knowledge that he spends time telling the lesson, and does not find out whether the pupils learn anything or whether they have not learned anything. The third teacher in the scale is the one who does ask questions of John and Charlie and James, and sees that his real work is drawing out his scholars—makes them do the talking—makes them answer the questions. The fourth teacher—and he is better still—is the one who both asks questions and provokes questions; and then the highest style is the one who arouses thought so that the scholar not only will ask questions in the class, but he is going home to find out for himself, and he begins to look into the Bible at home, and study for himself.

Now, *third*, the *Reproduction*. What do I mean by that? I mean that the scholar ought to tell you back what he has learned; he ought to tell it in his own words if he can—then it is his property. If I take any proposition here and tell it to any of these boys, and he can tell it back in his own language—changing it into his own words—then it is his property as much now as it was a little while ago mine. So it ought to be (original) and he ought to reproduce it (accurately). A little knowledge thoroughly learned is a fine thing.

Then the *fourth* step: the *Application*. It ought to be personal—not to single out a scholar and make an application to him personally. It is to be impersonal as far as he is concerned; but any one can make an application personal who knows anything of the habits and surroundings of the scholar. Then it ought to be persistent. Many are discouraged because they do not see results at once. God says His word is seed. It takes a long time for a seed to grow. He says His word is a flame. It takes a long time for a flame to start, but it

can make a great conflagration. He says His word is a hammer ; but with a small hammer you can break a piece of granite 2 x 4. Here I have a nail. Would that every teacher could drive the nail home. Let us see how we can use the nail as an illustration. I got this nail from the sexton—and I have not met a more kindly sexton—and when all the honors are fairly shared the sexton will stand beside the worthy chairman. I said, "Get me the best and biggest nail you can find." That is the preliminary. Getting ready for the teaching is getting the nail ; then you get the power to drive it ; then the board is ready. Then you have noticed that one who is beginning to drive a nail puts the point—he is very careful not to put the head end—down. Then he takes his hammer in hand, and before he begins to drive at all he glances at the nail, the board, and the hammer, so that he may set it right, and then he drives. If he does not do this he is likely to mash his thumb, or as likely to put the nail with the wrong end down. So, before you begin to drive truth into the heart and conscience of a child, please set the nail ; test the attention ; test the receptivity mentally and spiritually ; test the home side, not where you are driving. Now, having set the nail, the third thing the carpenter would do would be to drive it. How many nails shall I drive at one time? (One.) Well, I guess we would better drive one nail at a time. I think we educationally try to drive too many nails at once—we try to teach too many things. Drive the one nail—the one great central truth of the lesson, as you have thought it out and prayed over it, in application to your class now. How shall I drive it? I think the best way is blow upon blow with a hammer. I can take a boy here, and then get John L. Sullivan, and I can call upon the great Boston pugilist to push this nail through the board, and may be he can do it ; perhaps his great strength would enable him to push it through by sheer strength. That is telling the lesson ; it takes a great deal of time, and there is a good deal of lost motion. But if you want to drive this by a hammer, you can get a boy, and by blow upon blow he can drive it with a tack-hammer through an inch board. That is, question upon question. There is that much difference between right and wrong methods.

Now, let us go back to the preliminaries ; what are they as to the nail? (Getting the nail.) And the test of the class as to the nail is what? (Setting the nail.) Then the direct teaching of the class is what as to the nail? (Driving.) Then the next thing is to find out whether that nail has gone through. You would find that out from the scholar—the subject of your driving. Turn the board over and see if the nail has gone through. Turn the boy around and see if the nail has gone through. Turn him around, and if he can tell back what he has learned, the nail has gone through. If anybody knows anything, he can tell it ; and if he doesn't know anything, he can't tell it. If he knows it, he has learned it, and you have done good teaching ; and it is well worth while to try it. That has driven the

nail. I would get my nail, I would set my nail, I would drive my nail, and I would have my scholar drive it. After the driving of the nail the last thing he ought to do is—clinch it. That is the spiritual application.

DELEGATE—Are we to understand that the Bible is to be closed also?

Prof. HAMILL—In the first part, also.

The PRESIDENT—The amount of the collection taken up this afternoon was \$61.79. (Hear, hear, and applause.) I very much regret to say that the Hon. S. H. Blake will not be with us this evening, as announced on the programme; but I have been talking with the General Secretary, Mr. Day, and we think the Convention will take that time and have testimony of what this Convention has done for them and for others. I think that would be a very profitable way to spend that thirty minutes.

Mr. WOODHOUSE announced that he had received the following telegram from Mr. Blake, Ottawa: "Regret more than I can tell you, detained here over Thursday."

Singing, "Come to the Saviour."

The PRESIDENT—Now I have very great pleasure in calling on Miss Harlow.

A PRIMARY CLASS LESSON—"THE HOUSE WE LIVE IN."

MISS HARLOW had secured the attendance of about twenty-five little folks, who occupied the front seats near the platform. On the platform she displayed a picture of a house, with fountain and shrubbery in front. She began:

Now, I want the boys and girls to help me tell the story, and I'll tell you first. Once there was a king, and he gave to a poor man, who had nothing else, something of this kind. Now, what is this? (House.) Now, the house that the king gave did not look just like that house, but it had some things in it just as this house has. In the first place, it had these things; what are they? (Windows.) But one very funny thing about it—it only had "so" many windows; how many was that? (Two.) Wouldn't that be a funny house with only two windows? (Yes.) The windows were made in a very strange way. They were so big, and so arranged, that whenever the man wanted to see he could see what was going on. If he wanted to see from that house on to the street, he could just lift up his head and he could see anybody that was going by on that side; and if he wanted to see on the other side, all he had to do was to turn his head around and he could see on this side. Perhaps he wanted to know what his neighbor was doing out here. All he had to do was to turn his head around, and the king had so arranged it that he could see out from that side. If he wanted to know where his cat was, or his dog was, all he had to do was to turn right around and he could see out of the back side of his house, just by turning around; but I think

they are pretty nice windows, don't you? Now, what do you call these things that are pulled down over the windows to keep the sun out? (Blinds.) Would you like to take my word?—I call them curtains. (Yes.) What do we call them? (Blinds. Curtains.) Suppose I ask you over again, what will you and I call these things we pull down over the windows? (Curtains.) When I go to bed—I I guess it is just like your house—I will just take and put my finger in a ring and pull down one curtain; then I go a little farther and pull down another curtain; then I turn straight around and pull down another curtain; and it is considerable work when I am tired and sleepy. But the king made his house so that when the man wanted to go to bed the curtains would come down by themselves. Wouldn't you like that kind? (Yes.) And then when it was time to get up, up would go the curtains; and if the sun were too bright the curtains would come down part way, and if it were dark the curtains would go up part way. Another thing: the springs didn't give out. My sister likes that kind, because my sister is the house-keeper, and I live with her; and sometimes the curtains go "siz, siz," and that shows they are broken; and I see her turn it out this way and that way, and she thinks she has the spring all in, and goes to put the little peg in, but it goes "siz," and it is gone. She would like *these* things. Wouldn't your mother like this kind? (Yes.) Now, the king liked beautiful things; he didn't make things just plain, but he had them real pretty; and on the edge of the curtains he put, I believe you call it a fringe or a fringe. (Fringe.) I saw a boy fringing out his badge this noon-time. Well, it looked like the edge of that badge—soft and fine—right on the edge of the curtains. What did the king put on the edge of the curtains? (Fringe.) The curtains looked bright, and that was not all. If we go into the house, what are these? (Doors.) The king put a great many doors to the house; but that was not all. Now, I don't know whether your mother would want you to try this thing or not; perhaps she would not care if you should go out in the shed and try it, or put it in the back room; but if you could put some catches, about so far apart, right upon the side of the window on this side, and some more on the other side, and take a string and fasten it on this side, then draw it very close right across the window and fasten it on that side, and twist it down the nail, and back on this side, and twist it around and then back and forth very close, and then open the window a little, and when the wind blows a little you would hear the strings play. How many of you have ever heard the telegraph wires playing? Oh, you have. Have you ever heard the telephone wires playing? Just listen; they make beautiful music. I like to hear the wires play. That kind of play on the wires we call the harp. Now, the king knew the man would like music; and so right behind one of the doors he put a—(Harp); and when the man wanted music, all he had to do was to open the door. Wouldn't you

like a house like that? (Yes.) So should I. That was not all. Now, in the land where this story was first told they had a great deal of trouble in getting their flour. If lots of company—lots of these delegates—should come to your house and your mother did not expect them, and she hadn't anything cooked, she would just go over to the flour barrel and take out some flour and mix up a few biscuits, wouldn't she? (Yes.) And in a few minutes we should have all we wanted to eat? (Yes.) But if you lived in the land where this story was told you would not get bread so easy. They would put one big stone on the top of another, and the top stone had a hole in it, and they would put the wheat or corn in that hole, and women would turn it around like this, and crush the wheat inside; and they never had any in the house only enough for one day and perhaps for the next day at breakfast; and if we hungry delegates had come we would have fared pretty poorly—not as we have here at all. The king knew the man would be hungry, and he knew all about this slow way of getting the food; so right behind the door he put something else—(Mill); and if he had a mill, wouldn't he need men to work in that mill? (Yes.) Well, now, the king knew that, and he gave him some men to work in the mill, and we have a funny name for these men—of course it will be the boys that get this first. (Grinders.) Yes, he gave the man lots of grinders to work in the mill, and the grinders would grind whenever the man wanted them to. Now, down in Lowell, the men that work in our mills, say: "We don't want to work nine hours a day; it is too much; and we want more pay; and we want just as much pay for working eight hours a day as for nine or ten." But these grinders would grind as many times as the man wanted them to—in the night-time if he wanted them to. Good kind of men? (Yes.) (The speaker then went over list of things spoken of.) If a man had so many things to take care of, don't you think he would like somebody to help him? (Yes.) That is what the king thought. So he gave him what? (Two keepers.) And the two keepers would take care of the—(House); but while the two keepers were taking care of the house wouldn't there need to be some one to run on the errands? (Yes.) There would be a great many errands up and down the street, and so he gave the man—(Two strong men.) What are the two strong men to do? (Run messages.) Wouldn't you like to have two strong men at your house? (Yes.) Wouldn't it be a great saving to you? (Yes.) Wouldn't you like to have your mother send the two strong men on an errand? (Yes. No). What do you call this? (Fountain.) And the fountain was set to play all the time, day and night—to keep playing all along. Now, in our city when it is very cold weather we shut the water off at night. Do you do that in your houses? (Yes.) To keep it from freezing; and on our commons we shut it off to save the water. Do you do that in your parks? (Yes.) But the king did not fix the things that way. He was a great deal more liberal than we are, and

had a fountain playing all the time, day and night, right along, and that is better, isn't it? (Yes.) Did any of you ever go to a fountain and put your hand under the water like that, and catch it in your hand and drink this way? (No.) Boys never did it? (One boy raises his hand.) Oh, you have? You must not have been thirsty in this region. I have done that many a time; and I know something better than hands to catch the water in. Do you? (Cup.) I saw something better than a cup. (Mug.) Suppose we call it the same name; suppose we all call it the pitcher, and we catch the water in a pitcher. Before I was as big as I am now I went to call on a boy one day, and I said, "Albert, I am real thirsty;" and he took one of these things—(Pitcher)—and he went out to the well and got it full of water, and he brought it in and put it on the table, and the pitcher was all wet on the outside—you know how it looks—little drops all over it; and it looked so cool, and I wanted some water, but I didn't know how to get it out of the pitcher; there wasn't any tumbler; there wasn't any cup; and I didn't know how to drink out of the pitcher; and by-and-bye Henry, his brother, came in, and he took hold of the handle of the pitcher and put the pitcher up to his mouth and drank. Well, I didn't know you could; but I saw something a good deal better than a pitcher. (Cup. Bowl.) How would you like a golden bowl; would that be nice? (Yes.) The king gave the man a golden bowl and tied it with a silver cord; wasn't that nice? (Yes.) And then the king planted these things—(Trees.) And after the man had been living a little while in his house, the king came one day to one of the doors, and he did this—(Rapped)—knocked at the door. What do you suppose the man did when he knew the king was at the door? (Opened the door.) What would you have done if Lord Aberdeen had come to your house yesterday and knocked at your door? (Opened the door.) Wouldn't you open it quickly? (Yes.) Wouldn't you run to open it? (Yes.) If your good Queen should come to your house and knock at your door, what would you do? (Run to open it.) Wouldn't you be glad? (Yes.) How do you suppose the man felt when he saw the good king coming? (Happy.) What do you suppose he did with the door? (Opened it.) Wouldn't you? (Yes.) If the king should come and knock at your door, if he had given you a house, what would you have done? (Bring him in.) That is the right way to do. That is not what the man did. The man looked out of these things—what are these? (Windows.) And he said, "That's the king; I won't open the door, because I am doing something in this house that I shouldn't like to have the king see; so I won't open the door." But the king kept doing this thing—(Knocking)—and the man said to the king, "Well, if you will come some other time I will open the door and let you in." Do you think the king would ever come again. (No.) Would you? (No.) No, I wouldn't either. Well, the king was not like you and me. He turned away; he looked so sorry to think that the man he had

given the house to wouldn't let him in. Now, Ben Butler gave a black man in our town a house—a good thing to do—but do you think Ben Butler would come and stay with the black man all the time? (No.) I think the Queen might give you a house, but do you think she would come and live in your house? (No.) No, I don't think she would, and I don't blame her for that. I think it was a wonderful thing for the king to give the man a house, but I think it was much more wonderful that the king was ready to go and stay in the house; but just think, the man wouldn't let him in. Do you think the king would come again? (No.) Well, he did; the king came again, and this is what he did. (Knocked at the door.) And this time the man said: "Not now; not now." Well, now, if you had been the king, and had given the house to the man, and he wouldn't let you in, what would you do to him? (Take it off him.) (Laughter.) I don't know but what I would. Don't you think the man was pretty mean? (Yes.) He said: "Another time." Just think; the king came another time and he knocked again, and the man said: "If you will just wait till I am rich, then I will let you in." Now, do you think the king would wait till he was rich? (No.) Well, he did. He waited till the man was rich, married and had children, and he was rich and comfortable; and then one day the king came, and again he knocked, and he said: "Now you are rich, you have your wife, you have your children, you have a happy home, and now will you let me in?" and this time the man said: "Not now." What kind of a man do you think he was? (Stingy. A mean man.) Why was he a wicked man? (He wouldn't let the king in.) You are sure, are you? (Yes.) Let us have it over again, because I want everybody to remember it; wicked because he wouldn't let the king in. What kind of a man was he? (Wicked man, because he wouldn't let the king in.) Now, look out; he invited the neighbours to come to his house; he was good to his neighbours; he asked them to come to dinner any time, and he was always doing kind things for his neighbors. Now, what kind of a man do you think he was? (Kind man.) Oh! Was he a good man, or a wicked man? (Wicked man. Good man.) What did you tell me a minute ago? (Wicked man.) Why? (Because he wouldn't let the king in.) But being kind to his neighbors didn't make him right with the king, did it? (No.) Then he was a wicked man? (Yes.) The king came another day. He waited, and waited, and waited, and came another day; and what do you say these things are up here? (Windows.) The curtains were more than half-way down over the windows; they were shut down as if things were getting dark, and there wasn't much music on the—(Harp); and there wasn't but a little work going on at the—(Mill); and a great many of these men—(Grinders) were dead, and the—(Keepers) that the king gave to keep the house used to be strong, and now they trembled; and who were these men? (Two strong men.) And the two strong men were not strong men.

Did you ever see men when they want to walk, and their knees would go down so? (Yes.) And there wasn't so much water where? (At the fountain.) And the king came and knocked at the door now, and he says: "It looks as if your house would fall down; if you let me in now, when your house falls down I will take you to live in my house." Now, what kind of a house does the king live in? A castle. Yes, a palace; a beautiful place, isn't it? (Yes.) Well, the man said: "I'll wait till I'm sure my house will fall down, and when I know it will fall down, then I will let you come in." Now, what kind of a man do you think he was? (Wicked man.) I think there is another word, begins m-e-a—(Mean man.) He was mean to say: "I will let the king come just the last minute, when the house is going to fall down anyhow, and I'll just have to get out of it." Do you think the king would come again? (No.) No, the king never came again; he never knocked at the door again. The next time the king came he didn't knock. The next time he came these things were away down over the windows; what are these? (Curtains.) And these places were shut—(Doors.) There wasn't any music—(On the harp); there wasn't any work going on where?—(Mill); there wasn't any more work for these men—(Grinders)—they were dead; (Keepers) were dead; these men here were dead—(Strong men); there was no more water (In the fountain); this thing (Pitcher) was broken, and the cord loose; and these trees that the king planted had all grown white—blossomed out—and the man had gone out from his home; he could not live in the house any longer. He might have gone to live with whom? (The king.) If he had only done what? (Let him in.) But instead of that he had to go out all alone in the darkness, with no beautiful home to go to; and besides being a wicked man and a mean man, he was a very—(Foolish man). Would you treat the king that way? (No.) Don't you wish the king would give you a house like this? (Yes.) If he did, what would you do? (Let him in.) Would you open the door wide? (Yes.) And ask him to come in? (Yes.) Well, I think the king has given you a house like the one I am talking about. Who would like to come and stand beside me, and we will find the house? (A little girl comes up.) Put your fingers on your windows. Let me see you shut the curtains down. Do you have to pull them down? (No.) And when you go to bed to-night will you have to pull them down? (No, they go down themselves.) In the morning does your mother have to come and pull them open? (No.) She has to wake you up. Then you do have curtains. Can you find the fringe on the edge of your curtains? (Yes.) What do you call this fringe on the edge of your curtains? (Eye-lashes.) Now, I want you to find the door that has the harp behind it? (Mouth.) Can you tell me what your mill is? (Teeth.) Can you find your grinders? (Teeth.) You have more than twenty of them to work in your mill. Can you find your harp? What is it? (Tongue.) It is your v-o-i-c-e—(Voice.) Don't you have to open your mouth wide

when you sing? (Yes.) Let me see the keepers of the house?
 (Hands.) Can you find the two strong men that run on the errands?
 (Boy—Your legs.) Let us see if we can find the fountain. Have
 you something inside of you that goes thump, thump, and when you
 run it goes thump, thump? (Heart.) Can you find yours? (Yes.)
 Girl's heart is on the left side. Can you find the pitcher? Now let
 me see if we can find the golden bowl; put your hand on your golden
 bowl. (Girl puts hand on head.) Now, let us see the trees that
 grow white? (Hair.) Then has the king given you any house?
 (Yes.) Now, I want to know, has the king knocked at your house?
 (No. Yes.) How many think he has knocked? Let us find out?
 Does your Sunday School teacher say something every Sunday that
 means: "Now is the time to love Jesus?" (Yes.) That is the king
 knocking. Does your minister say something every Sunday that
 means: "Now is the time to love the Saviour?" (Yes.) Then the king
 knocked. There is another thing: when you go to bed at night, and
 the door is shut, and the room is dark, how many of you wish you were
 better boys and better girls? I know I do. That is the king knock-
 ing. What did you say you would do if the king would give you a
 house? (Let him in.) Jesus is knocking. He says, "I want to come
 in and stay with you;" and if you say, "Come in," then He comes
 in and stays with you. But there is another way that we know. I
 wonder who is going to be the first to read the verse? Now watch it
 and read it softly. (The verse was uncovered at the bottom of picture:
 "Behold I stand at the door and knock." This was read in concert.)
 Who says it? (The king.) Jesus the king, has He knocked at your
 door? (Yes.) What are you going to say to Him? (Let Him in.)
 Are you going to say, "Come in and be my friend, and I will be
 your friend?" (Yes. No.) How many will say to the king, "I
 will let the king in—let him come in and be my friend; I want him
 to come in." I would like to have you all say that. Now, hands
 down. Do you know where I found the story? (Yes.) Where?
 (In the Bible.) And if you go home you will find it in your Bible.
 Open the Bible to the last chapter of Ecclesiastes, and you will
 begin: "Remember now thy Creator in the days of thy youth, when
 the evil days come not, nor the years draw nigh in which thou shalt
 say, 'I have no pleasure in them.'" It is all there. Let me ask
 again, how many of you will let the king in? Will you be His friend
 to-morrow? (Yes.) And will you use these keepers for Him? How
 many of you will try to use your strong men for Him? Let me see
 you all stand together on your strong men. (They stand.) I would
 like to have you say with me something that I learned to tell the
 story from—something that a man wrote:

A wonderful house have I,
 That God hath made for me,
 With windows to see the sky,
 And keepers strong and free.

The door has a tuneful harp,
 A mill to grind my bread ;
 There is a golden bowl,
 With a beautiful silver thread.

A fountain is in the house,
 A pitcher lies at hand ;
 And strong men God hath given,
 To bear me o'er the land.

The keepers must work for God,
 The harp must sing His praise,
 The windows look up to heaven,
 The strong men walk His ways.

And when this house shall fall—
 As death at last shall come—
 The good have a better house,
 Above, in Jesus' home.

Now, I want to ask again, how many will let the king come in? Will you put your keepers together while we ask Him to come in? Say it after me: "Dear Saviour, we thank Thee for this wonderful house. We thank Thee that Thou hast knocked at our door. Come in, and make Thy home within us beautiful. Help us to walk in Thy ways. We ask it for Christ's sake. Amen." May God grant that you may let the King come in. (Applause.)

The session closed with doxology and benediction.

THURSDAY EVENING, OCTOBER 26.

The evening's exercises opened with a praise service and prayer by Rev. Dr. Barrass.

BETTER BIBLE STUDY.

Rev. Prof. HAMILL said: It is the glory of the Christian religion that it ennobles everything it touches. It sets our faces towards the future, and recalls them from the past. It says not that the former days were better than the latter. The large element of Christian hope should enter into our daily life. The Christian, of all others, should never be a pessimist. He has a right to possess to enjoy, the good things of this life; and he is sure of the good things of the life to come. I am glad that in the wisdom of the programme committee I am given a theme which has in it the very essence of hopefulness, of improvement, of advancement—Better Bible Study. This is an age of ideas. I am glad I am permitted to live in the Sunday School decade of the nineteenth century, and that I had not my being in the dark

ages of the world. I am glad that I am permitted to live upon this great continent of America, and to stand in your presence to-night as my cousins ; as part of this great Anglo-Saxon stock from which we sprang. (Applause.) I am glad that I live in the time when there are electric lights shining upon us, lighting our ways, even in the villages and towns ; when there are limited express trains conveying us securely, swiftly and luxuriously across great spaces to our destination ; that we live in a time when there are phonographs and telephones, and all these wonderful inventions of the closing years of the nineteenth century. I was in the "White City," and looked with wonder upon its splendors. I took special delight in the Transportation Building. I saw little "Johnny Bull," the antique engine, and trains that came puffing and snorting down from New York, to become the wonder, if not the admiration, of the hosts who gathered within the precincts of the great exposition. It was a revelation to our grandfathers. There are those within this very house within whose remembered years "Johnny Bull" started with the first train upon the Camden and Amboy Railroad. I looked upon it as something sacred to the memory of our fathers ; and then I saw, shining forth with glittering steel and brass, the "Monster Mogul" of the New York Central—the engine and train that ran at 112½ miles per hour ; and I said that I would rather be living under the shadow of the great New York Central engine than to be back fifty years ago, and be drawn by "Johnny Bull." I realized the great advance that was being made. I went into the Electric Building, and paid tribute of heart to the great Thomas Edison and his grand work. I saw the electric light from electric globes gleaming out from the dome of the Administration Building, lighting up with starlight the midnight air, and I remembered the rush-light and the tallow dips of our fathers and grandfathers. We are living in an age of splendor and luxuries that have come to be considered necessities of our common life. Think of a man sitting down at his table to eat of the fruits of Spain or of California, or of the far away south ? It is there, and at a price that has put it easily within the reach of men of moderate means. I think we hardly realize the great advance that is transpiring in all things material. Well, I am sure that, as regards the Bible and the things pertaining to the Bible, the great religious world, of which this convention is a part, that the church of Jesus Christ and that the Sunday School movement of the nineteenth century are giving real, substantial evidence of progress as great, as clearly defined, and yet not such as may be housed within walls of the great "White City," or classified in buildings or labelled for the inspection of the multitude. As Bishop Hooper sang of Solomon's Temple, so it may be said of the great spiritual progress that is transpiring :

Nor hammer fell
 Nor ponderous axes rung ;
 Like some tall dome
 The mystic fabric sprung.

So this great Sunday School movement is making progress quite equal to anything that is transpiring in the material world. Now, we are making progress in our methods of Bible study. I desire to put before you three reasons why there should be *better Bible study*. This very age of ideas demands it. We are living in a time when the intellectual pulse of the world is being quickened, when the intellectual vision is being broadened, and intellectual activity being enlarged. The very age demands that there shall be an increase of study along all lines. It is literally true that the boy upon the streets of Toronto of twelve years of age knows more than ever Socrates dreamed of. The little boys that play about us, and the girls in the public schools, are possessed of more accurate scientific knowledge, and of far wider scope than the sages of antiquity; and it is because of the ever-intensifying influences and progress of this age in which we are living. I fear sometimes—so rapidly are we moving forward, so quickly are we intensifying in all intellectual activity—that it is a sign of the speedy nearing of this old world to its final end; and yet I comfort myself in believing in the larger hope, that after all, this world is yet a baby in its swaddling clothes, and that God has wrapped up in it great masses of knowledge and of wealth, of material, art, and industry, and science, for the benefit of this old world. I believe that the age of which we are a part, demands that we should have better Bible study. And then I am sure of this, that the teacher's work requires that she shall be a better Bible student. There is a pressure upon the Sunday School teacher as a part of this great international Sunday School movement that did not exist in the ages of our fathers. From chaos we have come into order and discipline, wise management and careful administration of our Sunday School work and workers; and instead of the chaotic condition that obtained even in my own boyhood, I see this great convention, the very best building, and brethren of the Church gathered from all parts of a province like this, and assembled here for days to consider the wisest management and the best methods. And so there is a pressure brought to bear upon the individual teacher as never before in the history of the Church. Mark you what the teacher has to do. The teacher has not, like the secular teacher, to teach the books of this earth and then dismiss them from her thought, and send out the people to be further educated in the schools of art, and business, and commerce; but the Sunday School teacher in large measure is the only one who stands between the eternal and temporal destiny of the child. In my own State of Illinois, as in yours, there are countless hosts of boys and girls who come from godless homes, from irreligious training and culture, who are the special subjects of religious instruction at the hands of the Sunday School teacher. Their fathers and mothers have failed to meet the obligation definitely put upon them. The Church may not reach out its friendly hand and rescue them except

through the open door of the Sunday School ; and, therefore, there is a demand on the teacher that she shall utilize the short Sabbath School hour, and utilize it in the best way, so that as the sole instructor of the boys and girls she shall do it most efficiently, as the servant of the Church, and by means of the Word of God. Then I am sure there is better Bible study required, because the Bible demands it at our hands. The Bible may not stop a bullet any better than a mass-book, but it has a special sacredness to us who belong to the orthodox fold, and who believe that the Bible not only contains, but is, the Word of God. (Hear, hear.) And so I say the Bible demands of us that we give it the very best possible treatment at our hands ; that we shall be self-denying, if need be, in order to study that book, which is the one divine book on which Jehovah has impressed His divine sanction ; which is the one book of all this world that contains within its folds the cure for sin ; which is the one book, as Coleridge said, "that finds me where I am, that explores the great recesses of my heart and my life." That book demands of us that we shall give it the very best possible treatment that is permitted by our environment, nay, that we shall even deny ourselves, and to the end that we shall become better Bible students, that we shall be willing to forego our own comforts, and, standing as teachers of that word, that we shall teach it in its integrity and its truth.

Now, I have three natural and logical divisions of my text. You have given me to speak on "better Bible study." I have prefaced it with a general word, why our teachers should study the Bible better. But now I take the three words given me and divide them in simple, logical analysis as follows : *First of all*, the Bible needs to be studied, for it is better Bible study that we need—downright, outright Bible study. There is no royal road to learning, my dear brother teachers, in the matter of Bible lore, any more than there is in the lore that comes from this great secular world around you. Where do you find in the Bible itself that God chose to put a premium on wilful ignorance or neglect of His holy word ? It demands study at our hands, and therefore the apostle admonishes us to study to approve ourselves unto God workmen that need not to be ashamed, rightly divining the word of truth. And so again and again in the Old Testament, we are admonished to seriously study the Word of God. David says, "I understand more than the ancients, because I keep thy precepts"; and so there comes a strange wisdom in the life, not a part of it, something not a part of this world, a light that lighteth the mind, and so a light that comes from patient, close study of God's Word. Take the two foremost apostles of the first century—Peter and Paul. Peter was a fisherman, who left his nets and boats by the Sea of Gennesaret, and went out on his great apostolic mission. He was circumscribed, was bound to the Jewish nationality. Why ? Because not educated in the schools, not trained as a student except in the three years' tutelage of our Lord, without the advantage of

special preparation, I take it that the providence of God circumscribed him to be the apostle to the circumcision. He needed not to be so well educated when he came before Jews, who from their fifth year were carefully trained by their fathers and mothers in the Holy Word. So when Divine Providence needed an apostle to stand before kings and princes and propagate the Gospel in Corinth, with its luxury and splendor, in Athens with its atheism and scepticism, in Antioch with its great tides of commerce, sweeping to and fro down into Jerusalem itself, he took Saul of Tarsus—a boy that drank in the Greek literature and imagery—a boy who had sat at the feet of Rabbi Gamaliel. He took him as a finished scholar of antiquity to write fourteen out of the twenty-one doctrinal epistles of the New Testament. (Applause.) There needs to be self-denying study of the Word of God. Now, the desire for that study does not come by nature, but rather by grace. I confess with sorrow that some of the lost hours and opportunities of my Christian life have been when for a time I had entered on a period of spiritual decadence, and had lost the keen zest and relish for the study of the Word of God. My dear brother, do you want me to give you to-night a decisive test—and I can give it out of Scripture as well as confirmed by experience—as to whether you are truly in the enjoyment, profitably in the possession, of the Christian life? Then I put this test before you. Does there light up your eye, and flush your cheek, and warm your heart, the very thought of turning away from secular duty—from the business of the store—from the desk—from the domestic cares of life—to the study of God's Word? When you turn from your breakfast in the morning, and take down that well-worn Bible, do you turn to the bread from above, the bread divine, with keener relish than you take the bread that you have just given to your perishing body in order that you may sustain it? Is there a keen and ever-growing relish in your heart for the Word of God—for the study of the Word of God? If you love that word to-night, that is a sign that your Christian life is in a healthful condition. If you do not, it is a sign that, like unto the life of the speaker for a time, you have entered upon a lower plane of Christian living—upon something like a spiritual decadence. Be warned, if you do not in your heart of hearts love the study of the Bible more than the study of any of the great books of earth—more than the newspapers that reflect the current intelligence of this great world. If you love your Bible better than your newspaper or your magazine, or your choicest book or library on earth, then your condition is of a healthful kind. A man may lose this love for the study of the Bible in two ways. He may lose it by neglect; and many a jewel falls to earth through neglect. He may lose it by entering upon some secret sin—an old sin that pertained to the days before he became a Christian man; somehow it may have re-asserted itself; that old besetting sin may have tried to gain the mastery over him. Have you ever noted this:

that whenever a Christian man allows any old sin, or new sin, to come in and spoil the charm of Bible study—the love and tenderness for the Word of God, and for communion with God—that it cuts at once the nerve of your piety, it destroys the charm and trend of your devotions, it disqualifies you for the usefulness and the efficiency that you ought to possess, when you stand before your class as a teacher? Now, if you have lost that desire for the Word of God through neglect, the only way to get it again is to resume—as they did down in our country when they wanted to change their paper money to coin and gold. When they wanted to resume they resumed; they began to use the silver and gold instead of paper. And so, if you have neglected your Bible study, go back again. Do as George Whitefield, when servitor of Christ's College—shut yourself up part of an hour a day, and turn the key, and compel yourself, upon your knees if necessary, to regain the lost love for the Word of God. (Applause.) I believe, with John Wesley, when men take counsel of feeling, that we must needs trample under our feet this delusive doctrine that feeling, and not duty, is to impel us to sacrifice or to the performance of a task. (Applause.) You can compel yourself to love to study the Word of God. If it is a secret sin that comes between you, and if you are as Samson shorn of your strength, why, put aside the sin! Go back to your home; think it all over; test yourself as to whether you love the study of the Word of God, and you can re-kindle it in a very simple way. There is a non-conductor in the way; remove it. There is a fly in the pot; take it out and cast it aside, and then the old current of electricity will lead again from the dynamo of inspiration along your heart, and you will love the Word of God again—you will stand as a workman that needeth not to be ashamed. And then there is not only better Bible study, but better *Bible* study—put emphasis on the second word. It is an age of helps. It is an age of many appliances. I can press a button, and an engine will start to take me along a steel rail to my destination; and there are more genii in the skies above and in the depths beneath than ever charmed my boyhood when we had the thousand and one tales. What a wonderful age it is! Here is the electric lamp of Dr. Schauffler, of Dr. Broadus, of Dr. John Hall, of Bishop Vincent, of Jacobs, and the great Canadian lesson-writers. How they gleam out of the firmament to-night, and light up the printed page of God's Word! What noble helpers there! They are the slaves of the lamp. They burn the midnight oil for many an hour in order that they may give us their help. You need only touch the button and they will come and do all the rest for you, if you will; but take care that you lean not too much on these helpers—that you use not too much these helps. There is a danger there. You may become emasculated as a student of the Word of God, if you incline too long time and too often to the use of helps, that is, to the abuse rather than the wise use of helps. I said this afternoon that, as a

student of the Word of God, I had three admonitions to put before you. I will put these three. First of all, study the Bible without helps. Let the Bible speak for itself. It is the best commentary upon itself. I admire the Scottish humor and wisdom of that good lady who said that she very much had fallen in love with her new purchase—a commentary. Why? Because the Bible shed so much light upon it. (Laughter.) You study the Bible for yourself. It may be but a weak kind of study, as contrasted with the more splendid light that burns about you with ever kindly helpfulness; but it is the best for you to study the Bible for your own self and skill. Bend over it. Think upon it. Read the lesson of next Sunday. Appeal to your own consciousness, to your own Christian experience, compare Scripture with Scripture—(hear, hear),—search the Scriptures and you shall find what you are looking for. And then, after you have studied the Bible without helps, study it with helps. Call in Schauffler; press the button; let Aladdin bring his lamp; let Broadus, and Jacob, and Vincent, and Hall, and all come; let the great geni of Bible study of the nineteenth century stand before you. They will do it for a penny. They will give you the finest study of the nineteenth century. They will bring the British museum and open it at your feet. They will show you the old stones, and the sculpture, and the paintings of past time, unearthed that they might confirm truth and Scripture to-day. But study first the Bible without these helps. Get your own personal and original conviction of the truth of God's word. Honor that Bible in its simple Anglo-Saxon text better than anything else. Then, when you have done that, use these other lights, these helps; use them, and don't abuse them. And then again: Study the lesson in conjunction with others. I do beseech you, brethren and sisters of the Sabbath School Association of Ontario, that you rekindle the fires of the teachers' meeting—(hear, hear),—that you make them the fires of the vestal virgin that, once lighted, shall never go out. Have teachers' meetings all over this province. It should be an introduction—a helping-stone—to the Normal work when it shall come along. It will be the steel-laid track on which your Normal department will run—a good teachers' meeting in every community in Ontario. Then thirdly: Our theme involves the consideration, for a moment at least, of the first word, *better* Bible study—some methods of Bible study. I am not much given to methods. I am more given to principles than methods. A good principle is father and mother to a hundred methods. (Hear, hear.) Any teacher who comes to this convention and takes home bodily anybody's method is doing an unwise thing. Be eclectic, combine, adapt, formulate methods for yourself. Better than all, get one single principle that underlies Bible study and Bible teaching, and out of it will come a progeny of methods. I want to put before you four or five old, well-known, old-fashioned, cardinal prin-

ciples of Bible study. First of all—am I trite and common-place in saying it to-night from this platform—is it needed, indeed? Study the Bible reverently. (Hear, hear.) The battle is not on now between the Church within and atheism and infidelity without. That battle has been fought and won; you know how gloriously it has been won. The battle now, in large degree, is within. There is a growing scepticism within the Church. There are those who don't look upon the Bible as we do, and as our fathers and mothers did who taught it to us, and, therefore, I say, let us forego earthly wisdom—that knowledge that puffeth up—and let us continue to study the Bible with increasing reverence, as gray hairs adorn our heads, and as our steps go down towards the tomb. I do not believe that in the generation to come the decision of the world for eighteen centuries with reference to any one of the questions in controversy to-night will be reversed. (Hear, hear.) I believe that twenty-five years from to-night every great problem that convulses any one of the Churches, or that has entered, in any wise, as a controversy into the Church at large, will continue to be settled in the future as during eighteen centuries in the past. I would like to ask any man who wants to depart from that old and well-worn reverent opinion of the Word of God, to show me the new matter, the new basis, upon which he changes his convictions and gets the new knowledge of the word. When he does that, I will be prepared to listen; but for the present I am going to take the old and reverent orthodox learning of Germany and England, Christ's College and all the colleges connected with that reverent and long-time honored study of the Word of God, the scholarship that has given to us the Oxford Teachers' Bible. I am going to take the reverent opinion of the United States, and I am going to continue unto the end as a reverent student of God's Word. Mark you this: I believe that if the Bible indeed is divine—if it is the voice of God—I believe that when I go to read and study it, I must make some surrender of my poor human prejudice and conviction. (Hear, hear, and applause.) Secondly, study the Bible comprehensively. That means normally; that means systematically; that means, acquaint yourself as best you can, under the circumstances that surround you, with a full and general knowledge of the Word of God. Was it not Goethe, the poet, who said, "No man knoweth his own tongue, who knoweth not other tongues?" It might be well put as a corollary to that, "No teacher, who relies upon knowing a single lesson, knows it so well or efficiently, as a student or teacher, as the one who has a larger knowledge of the relationship of that lesson with every lesson." And so I admonish you, try and study the Bible from this larger point of view. Get some simple scheme of its doctrine, its chronology, its biography, its history. Put into your possession as soon as you can the larger view. Don't understand me as meaning that you can exhaust Bible study—that you are to attempt no great comprehensive

scheme of Bible study. I am speaking to practical men and women, who are hard-working, who have little time at best ; but I do say to you, that even an elementary knowledge, in a general way, of the Word of God, will be of great helpfulness to you. I never realized more the value of a little study, and the falsity of that old adage, "A little learning is a dangerous thing," than a little while ago, when I saw 2,000 young people of the Society of Christian Endeavor of the city of Peoria, all being borne swiftly along in twenty or thirty electric cars propelled by means of a little trolley wire, along which travelled a little wheel—negating, repudiating and completely stopping the mechanics of my boyhood. I was taught that if you wanted to move a great load you must put a great engine at the head of it. Now, since Thomas Edison came into being, you can run it along a little wire no bigger than your finger, and it will move it just the same. It *depends*, whether a little learning is a dangerous thing or not. Some people think that great encyclopædias must be a pressure on the Sunday School teacher's knowledge. Not a bit of it. You get a little wise knowledge of the Word of God and it will be a director—it will be a sign-board. I don't mean to say that will be the end of it ; but when you come to the fork of the road, as Miles Coverdale's Bible calls it in one place, that little knowledge will be the finger-board that will show you which way to go. (Applause.) And so Normal study will help you greatly. Now I come to the last: Study the Bible *evangelically*. I don't know any other word to use, unless you use the word *spiritually*. Study the Bible, as was so beautifully said this afternoon, for the help that it will give you spiritually. Make it a spiritual power to yourself. I said something about comprehensive Bible study ; but I beg of you do not depend too much on these, merely as helps, sign-boards, finger-posts. They will help you ; they will wisely direct you ; they will guide you. It will be a Mentor to your Telemachus if you will consent to take some course of general Bible study, but don't depend on these.

After all, as Dr. Welton said this afternoon, the true spiritual power comes not so much from the incidental and general study as it does from bringing your soul and conscience and brain, and putting them in contact with the Word of God—then the power is generated. (Hear, hear.) While you are studying the geography of earth—and I want you to study it—I want you to locate Jerusalem and Cæsarea ; they have a wonderful charm for me. I never have gone to the Holy Land, but I want to ; but if I don't locate Jerusalem in the flesh below, in my Bible study, let me never forget to enter into the golden gates of the Jerusalem above. Study the Bible evangelistically, for use to some poor fellow. I wish I could speak a word to some young man to-night, or young woman, or boy, or girl, in this house, and tell you what a great thing the Bible is for you—taking you out of the streets, out of a life of sin and shame, out of much sorrow, turning you about, making you a plain, simple preacher, catching you up and

sending you out as a Sunday School worker. I wish I might dare to tell you what the Bible has done for me. It saved my soul. It has made life a brightness and a hope. It has made me to lift up my head among my fellowmen; and, thank God, it is burning ever brightly before me as the hope of eternal life. I wish I knew the Bible in such a way evangelistically that I might take this old Word of God and sit down at your side and speak as the voice of one sent of God to your heart and your conscience. Brethren, I beg of you in all your conventions to come in with us; use the Bible evangelistically. When the people come into county and township conventions, instruct them; but then, I beg you to bring the Bible in close contact with their hearts, and try to convert souls—that is the great end of all Bible study. That Bible study is best which saves the human soul. Now, brethren of Ontario, you have been kind in your reception of me, and in your treatment of my words. Let me speak this word of encouragement to you. You may not be able to do all that you have been admonished from this platform to do, but you have one great Helper when these have passed away—these mere human helps and human words—one helper mightier than Peloubet, or Schauffer, or Harper, or Dunning, or Hall. The poorest Sunday School teacher here to-night, in her own estimation, may go back for the year's work, doing the best she can with the limited circumstances and environment of her life; and if she lives as a conscientious Christian, there is one great Commentator—greatest in earth and in heaven, the very latchet of whose shoes the learned men of this world would be glad to unloose—the Holy Spirit. It is pledged to your help. May God give you power to receive the help of the Holy Spirit in your study and your teaching. (Amen.) I remember a poor discouraged teacher who had a boy named Matthew; and Matthew had learned to love the God of his Sunday School teacher, to pray, to want to be a member of a church. It was in Pennsylvania. She prepared the soil and sowed the good seed, and the man of God who was pastor of the church reaped the harvest, and yet in a strange way. He carried on a meeting for three weeks, and at the close of it he went home and prostrated himself with his face on the floor in the presence of his wife, and wringing his hands and shedding tears he said, "My meeting has been a failure; I have never worked so hard or preached so faithfully as I have, and yet there are only two accessions to my church—a boy of twelve years and a solitary man, when I had hoped for a hundred accessions." The good wife tried to speak words of encouragement to him, to try not to measure the gift of God even as to these two, but the man refused to be comforted. The Sunday School teacher who planted the seed, the pastor who brought it above the ground—they passed on their way. I don't know whether they ever knew the sequel of it. We knew it. Down in our country we had a great man. He was what might be called the Gladstone of our Western States. Honest old Abe

Lincoln went out from our State to the presidency of the United States. You remember that sad hour in our national history when the bullet of the assassin was fired, and Abraham Lincoln was a martyr. You remember how the nations of the earth stood up in reverent homage and sorrow, and how your own gracious Queen bowed her head and offered her sincere condolence; and when they gathered up the poor body of the martyred president, and put it in great state upon the funeral train and moved towards Philadelphia and New York and Buffalo and Cleveland and Chicago; then on one bright afternoon they laid all that was mortal to rest in the cemetery in Springfield, thirty miles from where I live. Who was the one upon whom the nation's choice fell to stand under the bright sunshine in that sad hour and speak for the nation its sorrow and its reverence? It was Matthew Simpson. (Hear, hear, and applause.)

The PRESIDENT—I am sure that every one of us has been greatly instructed by this able address on Better Bible Study; and God grant that each and every one of us in the year that we have just entered upon may, with Divine help, give this blessed book more of our attention and study. I have very great pleasure in announcing that Mrs. Caldwell has consented to sing for us to-night. (Applause.)

Mrs. CALDWELL then sang, "Heaven is my Home;" and as an encore, "Oh, hear us."

The collection was then taken up.

Mr. G. M. ELLIOTT, from the Business Committee, read the following resolutions:

1. *Resolved*,—That this convention hereby gives expression to its appreciation of the services rendered it by the several speakers who have taken part in the programme, particularly those outside our own Province, viz.: Miss Annie S. Harlow, of Lowell, Mass.; Wm. Reynolds, Esq., Peoria, Ill.; Rev. Prof. H. M. Hamill, Jacksonville, Ill.; and Rev. G. B. F. Hallock, Rochester, New York.

2. *Resolved*,—That we have listened with pleasure to the fraternal greetings of Col. D. Torrance Fraser, of the Province of Quebec; Rev. T. F. Fotheringham, M.A., of New Brunswick; and Rev. G. B. F. Hallock, of New York State, and that we reciprocate the kind and sympathetic greetings they have brought from their several Associations.

3. *Resolved*,—That we tender our sincere thanks to the pastor and trustees of Elm St. Methodist Church for their kindness in placing their beautiful and suitable church premises at the service of the Convention. Also to the various members of the city church choirs for their valued assistance in the psalmody of the sessions.

4. *Resolved*,—That we gratefully acknowledge the kindness of the Christian people of Toronto in opening their homes and extending their generous hospitality to the members of this convention.

5. *Resolved*,—That our especial thanks are also tendered to the members of the Billeting Committee for the kind and efficient manner

in which their onerous duties have been discharged, and to the young gentlemen who served the Convention in the capacity of pages.

6. *Resolved*,—That the thanks of the Convention are due and are hereby tendered to Mr. James A. McCrea, of Guelph, the retiring President, for the faithful manner in which he has discharged the duties of his office during the past year.

7. *Resolved*,—That we thankfully recognize the services rendered to the Convention by Mr. R. J. Score during his two years' chairmanship of the Executive Committee, and feel assured the same characteristic zeal will mark his term of office as President of the Association.

8. *Resolved*,—That we also acknowledge our indebtedness to Mr. H. P. Moore and Rev. J. Campbell Tibb, B.D., Minute Secretaries, for their valuable services during the sessions of the Convention.

9. *Resolved*,—That we recognize in the decision of the Christian people of Toronto, not to have Sunday street car travel, a direct triumph of the principles we are set to teach and practise; and that we are greatly encouraged at this evidence of popular sympathy with the sanctity of the Sabbath.

10. *Resolved*,—(a) That in our judgment the country is ripe for Prohibition; (b) That it is of great importance to secure an overwhelming majority for prohibition on the first day of January, 1894; (c) That we should lay aside all party predilections and unite in a solid body in favor of prohibition; (d) That we must bend our energies to so educate the people of the Province that the coming vote will more than justify the statements of temperance people that we are strongly in favor of the abolition of the liquor traffic; (e) That this convention enters into a solemn league and covenant with all other Christian and Temperance workers to carry our cause to a triumphant issue at the polls on the first day of January, 1894.

11. *Resolved*,—That this convention expresses its sense of loss in the removal by death from among the number of its Executive of the Rev. George Boyd, late of London, and Mr. Hugh McKenzie, M.P.P., late of Watford, and that its condolence and sympathy are hereby extended to the families of the departed brethren.

12. *Resolved*,—That our thanks are hereby given to the railway companies for the special rates accorded the delegates and facilities afforded them of having certificates stamped within these premises, and that we acknowledge the courtesy of the daily press in reporting the proceedings of this convention.

13. *Resolved*,—That we heartily endorse "the objects and aims of" the Prisoners' Aid Association of Ontario in their efforts to secure prison reform, by recommending that the members of the General Executive be the Committee to co-operate with the Association as requested by their Secretary.

The first five were moved by Mr. Elliott, duly seconded, and carried without debate. When the sixth was reached,

Mr. GEO. ANDERSON said: I have much pleasure in moving that

resolution. We all remember the great convention held in Guelph, until this, the greatest in the history of the Association, when Mr. McCrea was chosen President. He presided with skill on that occasion and we have noticed the taste and modesty with which he has several times relieved the President at these meetings. I am an old Guelph man like Mr. McCrea, and I move the adoption of this resolution with great pleasure.

The motion was duly seconded and carried unanimously.

On the seventh resolution, referring to Mr. Score as Chairman of the Executive,

Rev. JOHN McEWEN said: That ought to be emphasized. I remember in the city of Ottawa, when it was necessary to make a change in the chairmanship of the Executive. Mr. Score came to us, not as a new Sabbath School man but as a new association man; and we know how desirable it is that the Chairman of the Executive should be in touch with the history of the Association; and Mr. Score manfully and heroically set himself to the work, and he has carried it on so efficiently that he has won our admiration, and he has entered into it with an earnestness that has captivated our hearts. He gave up many municipal duties in order to do this; and if he must go back to municipal work, I hope he will go back not the worse but the better. I beg to move the adoption of that resolution. (Applause.)

Dr. HARRISON—Speaking to that, I would like to say that I had the extreme pleasure, as well as honor, of being the foster-father in that matter, and he has done credit to his *paterfamilias*; and I hope if he does find it necessary to go back to civic office it will be to the civic chair. (Hear, hear, and applause.)

Mr. McCREA—Christian friends: Mr. Score is a very modest man, and he would not like to put that motion. I understand Mrs. Score takes a very deep interest in Sabbath School work; and while she objects to Mr. Score going away on municipal business, she is always willing to have him go in the interests of the Sabbath School work of Ontario. (Applause.) I thank you very much for the vote of thanks to myself. Now, all in favor of this resolution, please rise to your feet. (Carried unanimously.)

Mr. SCORE—It has been said that I am very modest. Well, I would be modest under such circumstances, when an old and venerable friend here would eulogize my name in the manner that he has to-night; but I can only say that in my weakness if I have done anything for the cause of the Sabbath School work, I feel that I have been doing only my duty. Whatever talents I may have, and whatever the Almighty has given me, I have used it to the best of my knowledge, with His help, in this Sunday School work. (Hear, hear.) I stand before you identified closely for about fifteen or sixteen years with this grand and glorious work. (Hear, hear.) I have had the honor of being superintendent of one of the largest schools in

Ontario for twelve years or more. In 1886 we had an average attendance in our school of 525. I don't take any praise to myself at all. I can assure you I have gone humbly and modestly before my heavenly Father and asked Him for Divine grace and guidance; and if my life is spared I will go on, with His help, and do what I can in this glorious work. I would sooner stand here to-day, as I have been elected President of the Sabbath School Association of Ontario, than fill the chair of the Mayor of the city of Toronto—indeed an honorable position—if I had to choose between the two. (Applause.) I thank you from the bottom of my heart for all your kindness; and I assure you I will endeavor, in the year we have just entered upon, to do what I can in aiding and assisting the work in which we are all interested. (Applause.)

The resolutions from eighth to thirteenth were then carried *seriatim*.

Mr. ELLIOTT then moved the adoption of the third report of the Business Committee as a whole.

Rev. Mr. TIBB seconded the motion, adding that to the Secretary of the Committee was due a great deal of the success with which they had carried on the work, on account of the admirable manner in which the various reports had been presented.

The motion was carried.

Singing, "Come, ye that love the Lord."

The PRESIDENT—I have very great pleasure in introducing to this convention the Rev. R. P. McKay, B.A., Secretary of Foreign Missions of the Presbyterian Church in Canada.

"THE CRISIS OF MISSIONS—A PROBLEM FOR THE HOME AND THE SABBATH SCHOOL."

Mr. MCKAY said: I do not need to take any time in stating what everybody believes, that missions lie very near to the heart of Christ, and that He has laid upon the Church the responsibility of giving the Gospel to the nations that have it not. That is, of course, universally accepted—there will not at any rate be any exceptions in this audience. It is recognized as a duty, and by a large number is regarded as a first duty, the one all-absorbing duty of life. They live for it, and pray for it, and gather money that they may give for it. I am not now speaking of missionaries, but of people at home who feel the responsibility of rescuing the perishing as much as do the missionaries in the field. It is to them *the* work of life. There was a missionary meeting a few days ago in New York city at which there were perhaps one thousand persons present, under the average wealth, and the collection amounted to \$31,000. How is that explained? Just in the way I have stated. There were people there whose business it is to send out missionaries. They live for it, so are able to give for it. Would that there were more of that kind in our churches. *Crisis of Missions*. The thought in this theme is that there is something peculiar

in our times that makes the claims of missions more imperative than ever before. To use the words of Pierson, to whom I suppose we are indebted for the phrase "Crisis of Missions," the pillar of cloud has moved forward. God has indicated by certain signs that the time has come for the Church to advance and take possession. These signs are the removal of obstacles that stood in the way until recent times.

Obstacles to Approach.—All nations have their gates thrown open—the missionaries can enter anywhere and begin work. Not very long ago that was not so in Japan, China or India.

Obstacles to Interccurse.—The difficulties as to transportation. When Dr. Geddie went to the New Hebrides he was one hundred and sixty days on the way to Samoa; eight tempestuous days from Halifax to Boston; weeks struggling with the waves at the Cape; and when at Samoa was thirty-nine days from his destination. Now we can cross the Pacific in twelve days. Unless we hear that our missionaries have landed in a few weeks we begin to feel anxious about them.

Obstacles to Impression.—The difficulties supposed to be insurmountable, in connection with the religions of India and China, are now less formidable, as they are better understood. It has also been proved that the lowest and weakest races are not too low to be lifted up by the Gospel of Christ "out of the miry clay and set upon a rock."

Obstacles to Action.—These are difficulties that originate in connection with our intercourse with heathen nations, such as the opium traffic in China, the liquor traffic in Africa, and other nameless immoralities of white men. Whilst all these obstacles still exist in a measure, they are not so formidable as they were; in spite of them the Gospel prevails. Whoever will may go and be the messenger of life to any people, and that in comparative safety.

Home signals are even more noticeable and important. In England in the beginning of the last century, Blackstone said that he had heard every preacher of note in London, and that there was not in any one discourse he had heard more Christianity than in one of Cicero's orations, and that you could not tell from the sermon whether the preacher was a disciple of Confucius or Mahomet or Christ. It was then that Dr. Rylands said to Carey, when in the Baptist Association he proposed to send a missionary to the heathen, "Sit down, young man, when the Lord pleases to convert the heathen He can convert them without your aid or mine." When Carey proposed to go to India they refused to take him in their ships, and when he did go in a Danish vessel he would have been sent back but for the firmness of the Governor of the Danish settlement at Serampore.

Three years after Carey went to India, the General Assembly of the Church of Scotland denounced the movement as delusive, visionary and dangerous to the good order of society; that it was improper

and absurd as long as there remained a single individual at home without the means of religious knowledge. That was the time when a Bishop of the Church of England said that he had in his diocese a very good but eccentric clergyman, and gave as proof that he believed it possible to convert the Indians of North America. In the United States the bill to incorporate the A. B. C. F. M. was rejected by the United States Senate on the ground that it would export religion, of which they had too little at home.

When Mills, Judson, Newell and Nott held their famous meeting in order to start a Foreign Mission Society, one of the articles of their constitution was that it should be secret on account of the violent opposition to the movement. That was then the condition of the Church. But what changes! The doors are wide open, and the Churches are engaged in a holy rivalry, seeking to surpass each other in the effort to send consecrated men and women to carry and preach and teach the gospel of salvation in the most remote corners of the earth. Surely God has spoken, and there is a divine call to go forward. A crisis has come.

Now, how is this work to be done? We are not here to criticise present methods. There are many associations and many policies, and no doubt good features, as well as room for improvement in all. The question to-night is, what place should children have in this work? *What saith the Scriptures?* It is well to enquire what place the Scriptures give children in the Church. Prince Albert used to say to young men: "Find out God's plan in your generation, and then beware lest you cross that—but fall promptly into your own place in that plan." That is wise counsel. Emerson quaintly expressed the same thought: "Hitch your waggon to a star"—find out the trend of Providence—get a hold of an eternal principle—walk in the Divine plan, and then the issue cannot be doubtful.

Well, we do find that the children have a place in both Old Testament and New. They are recognized in the covenant with Abraham and admitted by circumcision—the initiatory rite into the covenant.

Moses gave instructions that the children should be instructed in the law diligently. In order to make good citizens, it was necessary to drill them in the laws of good citizenship when they were children. When Christ came as a child, His first days were associated with the massacre of innocent children—they died for Him—in some sort a reflection of His work for them. He came to die for them, and in a sense they died for Him. They were sharers in His sufferings, and will be in His glory.

During His ministry on earth, He took an interest in the children—He blessed them—He took one of them into the midst of the disciples as an example of what He wanted them to be. They left one childhood—they needed to return to another. When His work was about completed and all men were forsaking Him, He was comforted by the hosannas of little children. These were not a fitful outburst

of enthusiasm. He defended them, quoted the Scriptures to vindicate them and Himself in feeling grateful to them. So that children have a prominent place in the Scriptures as partners in this great work.

The Spirit's Work.—But more specifically, when He was about to do a great work, to inaugurate a great movement, did He in any way recognize children? We find that He did—often began with childhood—prepared His own instruments from childhood. It was so with Joseph and Moses. It was so with Samuel and Daniel and Jeremiah and John the Baptist. They were men full of the Holy Ghost from childhood. They were provisionally trained for an object of which they did not themselves know, nor did their parents, but God knew, and He began their training in childhood. These men became great reformers, the messengers of God to their people, and so has it frequently been in later times.

In Germany, in the eighteenth century, there was a spiritual awakening, the subjects of which were known by the name Pietists, corresponding somewhat to the Methodist awakening in England, and as much hated as the Methodists were. It was, however, a revival of living religion. During that time in a little town in Saxony, a Christian mother, a Pietist, was dying. She gathered her children about her to say farewell. Being very poor, they were astonished to hear her say, "I have laid up great treasure for you—very great treasure." Impatient to possess, one of the children said, "Where is it, mother?" "Seek it in the Bible, my child," said she, "and you will find it—there is not a page I have not wet with my tears." That child was the distinguished Ziegenbalg, who afterwards went through wonderful spiritual experiences and eventually went to India in 1706, nearly a century before Carey, and after thirteen years of Apostolic work, passed away singing, "Jesus, my Confidence." About the same time—a little later—another mother was dying, and before passing away she whispered to her husband, "I have dedicated our youngest to the Lord, for whatever service He may call him. Assure me that when he hears the Lord's call you will not discourage him." He promised. By and by the child went to college, came under the influence of the godly Pietists, Franke and Spener, and came home and told his father he had heard the Lord's call. The father was unwilling, but retired for three days into the consecrated chamber in which his wife passed away, and was reconciled. That young man was Schwartz, who went to India in 1750, at the age of twenty-three years, and for forty-three years made for himself a record second to none in the annals of missions.*

It is not needful to take the time to speak of the childhood of Zinzendorf, the moving spirit of the Moravian Church which has surpassed all others in mission enterprise. Enough has been said to

*These two instances are quoted from Dr. Gordon's valuable work, entitled "The Holy Spirit in Missions."

emphasize two points: first, that wherever there is a spiritual awakening there is usually an increased interest in missions; and secondly, that in such movements God often uses children. Not, of course, childhood alone. To say that, would be to exaggerate. He lays His hand on whom He will, and sometimes takes a Manasseh whose hands are stained with blood. But if we could know all the facts we would very frequently find that they who have made their mark in the world got their training in childhood—often being consecrated by parents in childhood—which was followed by faithful teaching and example.

Common sense.—If anything further needs to be added it is this, that this is the common-sense method. A child becomes what you make it. If we want a child to become drunken, or profane, or a thief, we know too well how it is done. If we want a boy to be industrious or willing to work, begin early his training—teach him industry. Wilbur F. Crafts has written a book, entitled "Successful men of to-day," in which he says that a very large percentage of the successful men in our American cities were country boys, and gives as his explanation, the fact that country boys always have some work to do, and they learn to like work. It is said that Alexander the Great had in his camp children who were trained to arms almost from infancy. They were "soldiers born," and with these he conquered the world. That is the common-sense view. If acting on the same principle, the children of our Sunday Schools to-day were trained with that object in view, the present generation could obey the divine command to preach the Gospel to every creature. A negro woman was putting a collection on the plate, and she was putting a small coin into her child's hand that the child might put it on the plate. But, as it took time, the officer became impatient, "Have patience, brother!" said the sable mother, "I want to bring the little thing up to it." That is it. Bring them up to it and the result will appear in due time. A man once asked a British soldier how long, if the Queen issued a proclamation, it would take the army to put it into the hands of every creature on the face of the earth? After some hesitation, he said he thought it could be done in eighteen months. Now, the Sunday School army is fifty times as great as the British army, so that it is not an exaggeration to say that the present generation could do it, if trained to it.

How train?—There are many ways adopted:

1. Regular collections for missions, which is good, so far as it goes, and accomplishes much at the present time. The Episcopal Church of the United States last year circulated mite-boxes during Lent, and got \$80,000 in these few days.

2. *Addresses.*—They are good, or ought to be. They chiefly fail in that they are often intended only to please, rather entertaining than instructive.

3. *Classes.*—Might it not be possible to have each class in a school

a Mission Band? Not supplanting the Sunday School lesson, but that each teacher should meet his or her class at stated intervals in order to teach about missions. It would mean work for the teacher, it would mean teachers willing to learn in order to be able to teach, but it would result in two things: (1) In winning the children's attention and making better boys and girls. There is nothing more likely to win their attention than missionary literature. It has about it a degree of romance that is attractive to children. (2) It would produce men and women, money and prayer, that would evangelize the world.

I repeat, that the present generation of Sunday School scholars properly interested could preach the Gospel to every creature within their generation. Would that they would do it.

Mr. Blight sang a solo, entitled "Friends."

Mr. McCREA—It falls to the lot of Rev. Wm. Briggs, D.D., to make the closing address. I heard two men debating—one claiming him for a Presbyterian, and the other for a Methodist, and they were both sure they were right. Dr. Briggs is a Methodist, but I believe he would make a good Presbyterian. (Laughter.)

Rev. Dr. BRIGGS said: I trust that the members of this convention will go home with a stronger purpose in their hearts of personal consecration to their great work; I trust that they will go home with a deep determination to convert the lessons learned here into motives of action; to strike them into light and heat, so that they may lose the inert qualities of mere intellectual crystals, and find issue in warm and noble Sabbath School working life.

And oh, sir, what a constituency Sabbath School teachers have! First, those of early years—the children. Someone has called a child "a nebulous mass of latent potentiality." That is a big sentence, or a sentence of big words, and if spoken to children were a little too big to be useful; nearly as useless as the words of another who, addressing a Sunday School, said: "The scene which I now behold is one of unparalleled sublimity." It was soon one of unparalleled restlessness. Such tall talk was nearly as bad as the address of another eminent man, who said: "I fear, children, I have used a term you will not readily comprehend. I allude to the term summary—it is synonymous with synopsis." Still another, and this is the last, for I am to be serious to-night: "Boys, if I puncture this ball, immediately it will collapse; you understand the import of my words?" "Oh, yes," said one of the boys, "if you put a hole in it, it will go squash!"

A child, a "nebulous mass of latent potentiality!" What is the meaning? I think it is this: that physical energies, mental forces, wild passions, sleep in the nebulous mass like thunderstorms in the quiet clouds of summer. All the possibilities of heaven and eternity lie hidden in a child. Meekly they slumber there in the unsuspecting babe. Neither they nor the babe know that they are there, any more than the flower root knows of the bloom that is hidden within it.

I believe that the world would have been finally cursed long ago, had not God provided for the succession of the race through infancy and through childhood. Had the saving influence of children been withheld, the human soul would have petrified long since; and the last man, wrapped up in some avenging incrustation of Gomorrah salt, would lie a human fossil in some early ancient grave, never to be upturned until some future creature would turn over his bones and wonder what manner of ape he was. Take away the holy influence of a child from a wicked world and the abomination of desolation would be complete.

It is beautiful to be reminded that our Saviour came as a child, and continued a child in all lovingness and innocence up to the end of His wondrous life, for the worldliness that chills the warm, young heart, and closes up its open doors, and hardens and stiffens the generous nature into suspicious, watchful, covetous manhood, Jesus was not marred nor deformed by any of it; He carried the glorious beauty of the child-nature up through His whole growth, and displayed man perfected, not degraded, by this highest grandeur of development.

Another part of the constituency which Sabbath School teachers have, are those of riper years than children—I mean those that are in the May month of life, when their frames glow with the freshest energies, and their hearts beat with the highest hopes, and their vigor is unworn and unwasted by the world's cares, by the world's business, or by the world's pleasures. Professor Masson, in his beautiful memoir of John Keats, suggests as a fact to be remembered that one-half of the human race is always under the age of twenty-one. Twenty-one!—a very critical period—a period when the intellect is proud, and the passions strong, and the restraints few. The restraints few, because such an one has passed the years of forced obedience to parental authority. A child soon learns to spurn the laws of the nursery, and a young man begins to feel somewhat similarly towards the laws of the household. It is a period of revolution within him; he feels himself a walking republic, of which he is himself the president, and he will have no more monarchical government from the family king. What a grand thing it is to bring such an one to acknowledge God as the heavenly Father, and Christ as the elder Brother, and the Holy Spirit as the indwelling Comforter! "A person converted in youth," says John Angell James, "is like the sun rising on a summer's morning to shine through the long, bright day; but a person converted late in life is like the evening star—a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while."

Now, these Sabbath School classes that I have named or suggested, the primary and the senior, with intermediate added, form the bulk of the constituency the Sabbath School teachers have to teach and train, "that our sons may be as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace."

This constituency is fitted fully to arouse the whole inspiration, spirit and purpose of Sabbath School teachers. They need an inspiration equal to the task they have undertaken, and that task is to win the whole class to Jesus Christ. Anything short of this is simply playing at Sabbath School teaching. If they secure everything else and fail here, they have been defeated. Nothing can atone for failure here. Hence, everything must bear down, converge towards, and lay hold of the one thing—the class for Christ. When the teacher looks the scholars in the face, as those scholars sit before him or her, and the teacher starts with this feeling pressing within: “I must win your hearts for Christ; I am here for this; I cannot be satisfied without it; for this I must put forth my whole strength, and teach with my utmost power.” Oh, then, the very resolve gives readiness, the very determination gives effect, the very purpose gives power! The words of such a heart-feeling teacher will be as goads, or as nails fastened by the Master of Assemblies. The energy, fresh from the teacher’s heart, will awaken energy in the scholar’s heart; there will be something felt between the teacher and the scholar; there will be a sort of indescribable contact between mind and mind, soul and soul, and the end in view will most likely be accomplished.

There is an old saying concerning the Church to which I belong, which is this: “Methodism erects no monuments where she saves no souls.” This saying, sir, will apply to a Sunday School as well as to a church. We may build our churches, fill our schools, form our Bible, missionary and tract societies, temperance organizations and other aggressive movements, yet if souls are not saved, all else is vain; no matter how rich the church, no matter how eloquent the preacher, no matter how beautifully the building is decorated, no matter how fashionably the congregation is dressed—all is vain, if souls are not saved.

This thought, sir, grandly expressed by a master-mind of the past, fits in here, as line upon line, and precept upon precept, illustration and application, viz.: “The glory of a sacred edifice lies not in a vaulted roof, nor in a lofty spire, nor in a pealing organ, but in the glory—*i.e.*, the grace, the growing grace—that fills the house; not in pointed and painted windows, but in Gospel light; not in the choir of singing men and singing women, but in the music of well-tuned hearts; not even in its sacred priesthood, but in its great High Priest. If every stone were a diamond, every window a crystal, every beam a cedar; if the roof were covered with sapphire and the floor tessellated with all manner of precious stones, and yet if Christ and the Spirit be not there, that building has no glory, and the people have no grace.” The house of God must have a glory beyond what Solomon’s cunning workmen can give it, “Even the Lord God, who is the glory thereof.” The same glory we should seek, seek as the supreme thing, to crown the nursery of the Church—the Sunday School.

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Again, Mr. Chairman, Sunday School teachers need an inspiration equal to the subject which they teach. Their theme is Christ, and this is no side-line subject, but one that should have "right of way" over every other; for it is the chief one—the most important one—on the main line of mental travel, where our thoughts journey into the region of Sunday School working. Their theme, Christ!—the unspeakable gift of God to man! They can never exhaust this theme; they can never tell all the wonders of this Morning Star; nor all the glories of this Son of Righteousness; nor all the grandeur of the kingdom of this King; nor all the wisdom of this Teacher; nor all the meekness of this Lamb; nor all the victories of this Conqueror; nor all the perfections of this Saviour, whose gentle face "hangs over many a text, and is painted on many a psalm," for the Book Divine is full of Christ, and longs its glorious matter to declare. And teachers should know this Book. Know it! not simply in an International-Lesson-Help way—know, not something about the Book, but know the Book itself. "A Scotch minister, speaking to his people about the Urim and Thumim, said, 'He didna ken whether it was this or that, but,' holding up his little Bible, he said, 'if you'll change one letter, you will get it exactly: Use him and thumb him.'" So, Mr. Chairman, let us search the Scriptures—use him and thumb him, and we have true preparation.

And now, sir, pardon me if you think it not needful for me to utter a word of warning as to the spirit to be possessed in order to be properly qualified to teach. One of the dangers of Sabbath School teachers is very much like the danger which is incident to the pulpit or to the preacher. The functions of the Christian ministry, so generally thought to encircle their possessors with peculiar protection, present temptations more than ordinarily perilous.

The systematic study of Holy Scripture, to which the Christian minister is necessarily called, unless he carefully guards his own spirit, endangers his devout reverence for its sacred teaching, tempting him to endeavor to rationalize its holy mysteries, and to forget, in the legitimate claims of reason, the imperative demands of faith. It is a fact, surely not without its full-voiced admonition, that the various heresies which have arisen to vex, divide, enfeeble and waste the Christian Church through her more than eighteen eventful centuries—centuries more or less crimsoned with the martyrs' blood, and brave with the confessors' testimony—have originated chiefly with those dedicated to her sacred offices. How shall we best get away from this danger? How shall we vanquish, or have not, the desire to adulterate the purity of our message, or dim the splendid purpose of our embassy as teachers for God? How shall we do this? Only by cultivating simplicity of spirit, reverence of mind, purity of heart, prayerful reliance on Him who alone is "mighty to save"—only by filling our minds with those subjects which stir the deepest pulses of our being, and, as we stand beneath Calvary, we can go the better

prepared to teach the loving lessons which the death of our Lord Jesus Christ proposes.

Mr. Spurgeon, not very long before his death, speaking at a Bible Society meeting in London, told of a godly but somewhat illiterate man going into a bookstore and asking for a "reverence Bible"—he meant, of course, a *reference* Bible. "But," said Mr. Spurgeon, "was he far astray?—should not every Bible be a reverence Bible?"

"More and more," said this greatest preacher in Christendom, "as the years go by, I reverence the Bible; I say, in Scripture words, 'I stand in awe of Thy Word.'"

Oh, sir and friends, let us so honor God's Book, for it is His, and His with all its ancient power.

A word in conclusion about the aims of Sabbath School teachers. They need a definite aim—nothing less than a clearly defined purpose will serve them. If they aim at nothing, they will get nothing, and they deserve nothing. Without having a loving purpose burning in their bosom, and a blessed object and end blazing bright before the eye of their mind, they will talk without teaching; they will be like one shooting arrows in the air, or like one tracing letters upon the sand.

Here we are as a convention, representing many Churches, and heartily united in the Sabbath School work, do we not illustrate this thought, viz., That a gentler spirit prevails in the Church to-day than in the past? The Church has learned that to save one man's soul it is not necessary to break a lance against another man's creed. The Sabbath School must be credited with a large share of this transformation. The Church, coming up with battered armor from the battles of the Reformation, was met by her Lord, who said, "Lay aside now your coat of mail; I would have you carry and take care of something that never could rest or grow in an iron-covered breast." And then He put the Sabbath School into her arms. The Church is not now so much a warrior as a mother; and better than ever is her prospect of ruling the world, because she is now rocking the cradle. With the disappearance of the war spirit arose the work spirit; and as Christian work is ever a priceless means of grace and growth, the Sabbath School has been of unspeakable benefit to the Church in rousing an enthusiasm for work which is itself an inspiration, and furnishes for the outlay of that enthusiasm a most inviting field. May this Christian work, or consecrated activity, increase this year in all our Sabbath Schools!

Singing—"I've reached the land of corn and wine."

Mr. McCREA.—While we are waiting for the Executive Committee, I am going to ask the Rev. F. A. Cassidy, a returned missionary from Japan, to say a few words to us.

Rev. Mr. CASSIDY said: I have only time to-night to tell you that we are struggling with the same problem of teaching the Gospel of the Lord Jesus Christ to the millions of Japan. We find plenty of dis-

couragements, and many things that were said to-night were exceedingly appropriate to us and to our work. Nowhere do we need a more thorough study of the Bible; nowhere do we need men better on their feet in regard to Scripture knowledge and Christian faith; nowhere do we more need missionaries who have been born in Christian homes, nurtured at Christian altars, brought up in the service of the Lord, and consecrated to this special work; nowhere do we find more material ready to hand—intelligent, bright, polished material—but far, far from Christ. The joys of bringing the material to Christ are great, but the difficulties are equally great. Oh, that a praying Church knew the grandeur of the missionary problem! I believe that a greater work is yet to be done than has been done. I believe that the right track was indicated to-night. The pillar has moved forward. We have come to the day of scientific missionary effort. I can remember in my youth what might be called the day of missionary sentiment—the day of missionary romance, when we were stirred and roused by thrilling tales from the mission field. But these have lost their edge; they have been all told over and over again; there is a similarity in them that fails to interest and fails to hold; but if we have a people fond of missionary information, filling the hearts of our children from their boyhood up—if we have our hearts filled with the theme of the world for Christ, the possibility of entering into the plan of redemption that was inaugurated in the courts of heaven when it was decided that the only begotten Son of God should go forth to redeem the world from sin; when we can realize that we to-day have the privilege of stepping into the ranks and taking part in that great work, and when we encourage that work in our homes, and consecrate our children to it, and bring them up to it, Bible in hand, and the home consecrated to Christ, I believe the Church will take a great step forward, and we will be able successfully to wage the war of love against the armies and enemies that meet us in the far-off fields. The difficulties that stand before us are not so much the darkness and degradation of the heathen—those we meet as the natural condition of things in Christless lands—but our greatest difficulties come from home—(hear, hear)—men who have gone out to the far-off fields to bear testimony against us; men who go out to unsay the things that we say, and to unlove the things that we try to love. And when the members of those foreign churches, who have been born out of heathenism into the kingdom of Christ, and are standing but unsteadily upon the infant legs of a new faith, come out to this so-called Christian land, they see so much that deters them—so much that disappoints them—so much that disgusts them amongst this strong, sturdy, bustling western race, that they go back and say, “Christianity does not rule the west, and we have been mistaken.” The other day I came across a Japanese who was in charge, at the World’s Fair, of some very fine specimens from the East. I greeted him by name, and asked him what kind of a time

he was having. He said, "Oh, I am having the most dreary time, a wretched time, a discouraging time; I am disgusted with this uncivilized country; why, its civilization does not begin to compare with Japan: men are rude and harsh in their ways, and even filthy in their ways. Talk about America leading the world; I can't see that it leads in anything only chewing tobacco and spitting on the floor." (Laughter). And he seemed so indignant about things he had seen here that I am afraid that man will go back and be no friend of Christianity. Oh, my dear friends, let us take advantage of the truths that have been put before us to-night. The crisis in every life comes somewhere near the age of twenty-one. Which way the race will turn bears on the commencement given by the Church to-day. May God unite us in a great missionary effort which shall begin at the home, at the fire-side, at the cradle, and reach out until it has conquered every enemy, and the kingdoms of this world become the kingdoms of our Lord and of His Christ. (Applause.)

The PRESIDENT.—I would like to ask the Convention if there are any invitations for holding the Convention for 1894.

Mr. DAY.—May I be permitted in that connection to read this letter, which was given to me last night?

Mr. Day here read a letter from Mr. W. M. Spencer, of London, Ont., dated "The Queen's," Toronto, 25th Oct., regretting his inability to remain until the close of the Convention, stating that the Methodist General Conference, the W. C. T. U. and the Epworth League would all meet in London next fall, but asking that the Annual Provincial Convention of the Association be secured for that city not later than 1895.

The PRESIDENT.—I suppose there is only one thing to do—to come back here next year.

Mr. DONLY.—If there is no invitation from any place, I move that the matter be left in the hands of the Central Executive to determine where the next meeting shall be held.

This motion was duly seconded and carried.

The PRESIDENT.—Now, all things come to an end; and the days we have spent together so pleasantly, and I hope for the good of all, must now close. I trust we shall return to our several homes with strong determination that we will be more successful in the future than we have been in the past.

Singing—"God be with you till we meet again."

Rev. Dr. Withrow pronounced the benediction, and the Convention closed.

Provincial Statistics
FROM
RETURNS OF COUNTY
AND
LOCAL ASSOCIATIONS.

PROVINCIAL STATISTICS FROM RETURNS OF

District.	COUNTY.	Year of Organization.	Date of last Convention.	Suggested date of next Convention.	SCHOOLS.			MEMBERSHIP.			Estimated School Population between 5 and 21.	AVERAGE ATTENDANCE.		Scholars who are Church Members.	No. who joined the Church last year.
					Total.	Regular Teachers Meetings.	Number of Normal Classes in County.	Officers and Teachers.	Scholars.	Total.		Officers and Teachers.	Scholars.		
Eastern Ontario															
1	Dundas	1879	July '92		48	7	None.	436	3443	3879	9200	299	1933	660	100
	Glangarry	1881	July '93		46	4	..	272	2971	3243	10200	209	1703	322	63
	Prescott										11100				
	Russell	1891	July '93		19	6	None.	73	625	698	8400	23	179	43	9
	Stormont										12200				
											51100				
2	Carleton	1891	Jan. '93		35	None.	None.	217	1451	1668	18350	128	811	257	109
	Grenville	1889	June '93		53	7	None.	423	2968	3391	9900	280	1468	300	47
	Lanark										17350				
	Leeds	1891	June '93			None.	None.				18000	16	150	40	6
	Renfrew										21500				
Ottawa	1892	Oct. '92		25	5	..				17200	251	1987	400	85	
											102300				
3	Frontenac North										12700				
	Frontenac South										12240				
	Hastings North.	1889	Feb. '93		35	3	..	133	1352	1485	10200	124	869	242	68
	Hastings South.										8360				
	Lennox	1891	Sept. '93		55	10	1	376	3493	3869	4520	274	2429	624	231
Addington	1870	Mch. '93		58	3		457	3757	4214	8670	261	1566	607	140	
Prince Edward ..										5550					
Belleville										8830			158		
Kingston	1888	'91		20			255	1879	2134						
											71070				
4	Durham East ...	1892	Feb. '93		44	8	None.	386	2527	2913	8770	292	1738		
	Durham West ...		Feb. '93		38	4		386	3251	3637	7040	316	2181	616	107
	Northumberland	1891	Mch. '93		43	5	None.	575	3710	4285	16950	265	1599	301	37
	Peterborough ..	1884	Dec. '92		46	8	1	529	4529	5058	16380	369	2816	568	114
	Haliburton	1892	Aug. '92		23	2	None.	108	774	882	2920	5	27	40	2
Victoria										15150					
											67210				
Central Ontario.															
1	Ontario South ..	1867	Jan. '93		44	10	..	533	4450	4983	8380	348	2281	545	117
	Ontario Centre ..														
	York East	Yes	Feb. '93		43			403	2983	3386	8540	297	1953	654	71
	York West	1891	Feb. '93		70	9	3	412	4093	4505	13380	169	1128	236	50
	York North	1868	Nov. '92		109	6	1	899	7216	8115	12140		4317	444	93
Toronto										81600					
											124040				
2	Ontario North ..	1886	Dec. '93		75	1	..	656	5412	6068	12330	8	54	173	38
	Simcoe North ..	1891	Sept. '91		48	2	None.	48	2488	2536	14370	135	865	130	20
	Muskoka	1890	Sept. '92		74	1		368	2954	3322	8060	131	967	119	7
											34760				
3	Simcoe Centre ..	1887	Sept. '92		50	None.	None.				13210			142	48
	Simcoe South ..	1892	Nov. '93		33	4	..				10160	113	758	190	75
	Grey East										13870				
											37240				
4	Wellington N. }										25000			1543	308
	Wellington S. }	1869	Dec. '92		105	18	..	1160	9457	10617	11420	794	3634	977	147
	Peel	1858	July '93		75	37	23	814	6035	6849	10100			1235	
	Halton		Feb. '93		50	19	..	591	4885	5476	10200				
	Dufferin										23160	572	4402	797	211
Waterloo	1875	Dec. '92		100	10	1	1400	12000	13400	6700					
Wentworth Nth.										4840	227	1620	382	127	
Guelph				13	5	..	266	2312	2578						
											91420				

Sch lars who are Church Members.	No. who joined the Church last year.	Name.	Post Office.	Denomination.
		Begg, M. S.	Collingwood	Methodist.
		Belcher, A. E.	Southampton	Methodist.
		Bettes, J. W., Sheriff	Bracebridge	Methodist.
		Belfry, Charles	Newmarket	Methodist.
		Bell, J. C.	Toronto	Presbyterian.
		Billings, S. M.	Kerby	Methodist.
		Bilton, H.	Bellwood	Congregational.
		Bingham, F.	Galt	Methodist.
660	100	Bigham, S. W.	Islington	Baptist.
322	63	Blaney, Miss J. A.	Guelph	Presbyterian.
		Blackwell, D. G.	Toronto	Methodist.
43	9	Blanchard, A. W.	Athens	Methodist.
		Black, Mrs. W.	Toronto	Methodist.
		Black, Miss L.	Rockwood	Disciple.
		Boomer, Miss H.	Galt	Methodist.
		Bowman, Mrs. M.	Elmira	Presbyterian.
257	109	Bowerman, Mrs. Jas.	Napanee	Methodist.
300	47	Boyles, T.	Orangeville	Methodist.
		Bosworth, E.	Tilsonburg	Baptist.
40	6	Bosworth, Mrs. E.	Tilsonburg	Baptist.
		Bodley, Miss E.	Toronto	Baptist.
400	85	Brands, C.	Cannington	Methodist.
		Brethour, Rev. D. L., Ph.D.	Burlington	Methodist.
		Breithaupt, Miss M. E.	Berlin	Evangel. Assn.
		Brethwaite, Miss	Toronto	Baptist.
		Brodie, Miss A.	Port Hope	Presbyterian.
242	68	Brown, W. T.	Trafalgar	Presbyterian.
		Broughton, A. J.	Toronto	Methodist.
		Brown, Rev. J. A.	Agincourt	Presbyterian.
624	231	Brownlee, W.	Macdonald's Corners	Presbyterian.
607	140	Bryant, Miss H.	Belleville	Methodist.
		Brown, G. M.	Mimico	Methodist.
158		Brown, A. J.	Toronto	Methodist.
		Brown, Rev. G.	Maple	Methodist.
		Brownell, J.	Seaforth	Methodist.
		Briggs, H. E.	Myrtle	Methodist.
616	107	Breithaupt, A. L.	Berlin	Evangelical Assn.
301	37	Breithaupt, L. J.	Berlin	Evangelical Assn.
568	114	Browning, A. G.	North Bay	Presbyterian.
40	2	Burns, G. T.	Belleville	Methodist.
		Burton, Miss M.	Woodbridge	Presbyterian.
		Bunt, W. H.	Woodbridge	Methodist.
		Burns, Rev. W.	Toronto	Methodist.
		Burns, J. W.	Rockwood	Presbyterian.
		Burns, James A.	Raglan	Presbyterian.
545	117	Burns, Rev. R.	Niagara Falls	Methodist.
		Butler, Miss A.	London	Baptist.
		Cassels, Miss E.	Port Hope	Presbyterian.
654	71	Campbell, Miss E.	Bolton	Methodist.
236	50	Callaghan, Miss E.	Kingston	Methodist.
444	93	Cameron, Mrs. D. G.	Strabane	Presbyterian.
		Canning, Miss L.	Churchill	Presbyterian.
		Campbell, Miss S.	Merton	Methodist.
173	38	Campbell, Rev. J. L.	Cheltenham	Presbyterian.
130	20	Campbell, Mrs. J. L.	Cheltenham	Presbyterian.
119	7	Campbell, Rev. T.	Bolton	Methodist.
		Carson, J. H.	Montreal	Methodist.
		Cane, Mrs.	Toronto	Methodist.
		Canning, Mrs.	Caledonia	Presbyterian.
142	48	Cade, R.	Whitby	Methodist.
190	75	Caswell, N. F.	Toronto	Methodist.
		Caswell, Mrs. N. F.	Toronto	Methodist.
		Carrick, A. W.	Toronto	Methodist.
		Cameron, R. D.	Lucknow	Presbyterian.
1543	308	Caven, Miss	Toronto	Presbyterian.
977	147	Calvert, J.	Hamilton	Methodist.
1235		Case, J. S.	Glanford	Methodist.
		Caldwell, Rev. J.	Pickering	Methodist.
		Carter, Miss	Guelph	Methodist.
797	211	Carlton, Mrs.	Grimsby	Methodist.
		Charlton, Miss E.	St. George	Presbyterian.
382	127	Chapman, Mrs. M. A.	Goldstone	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Chapman, Rev. J. A.	Toronto	Methodist.
Chapman, Mrs.	Toronto	Methodist.
Christie, Mrs. D. D.	Toronto	Presbyterian.
Christie, T.	Toronto	Presbyterian.
Chard, A.	Toronto	Methodist.
Churchill, Miss L.	Toronto	Methodist.
Clarke, Rev. Dr.	Bracebridge	Presbyterian.
Clarke, Mrs. L. J.	Toronto	Methodist.
Clarke, R. W.	Millbrook	Methodist.
Clarke, Miss E.	Toronto	Presbyterian.
Clarke, A. E.	Toronto	Methodist.
Clarke, J. F.	Port Hope	Presbyterian.
Clarke, Mrs. J. F.	Port Hope	Presbyterian.
Clarke, Rev. T. R.	Delhi	Methodist.
Clarke, Mrs. T. R.	Delhi	Methodist.
Clarke, Rev. E. J.	Smithville	Methodist.
Clarke, Mrs. E. J.	Smithville	Methodist.
Clarkson, Geo.	Rockwood	Methodist.
Clifford, R. G.	Selwin	Presbyterian.
Clement, R. V.	Elmira	Methodist.
Clinton, Mrs. John.	Bloomfield	Methodist.
Clendinnen, Rev. G. S.	Ottawa	Methodist.
Clement, W.	Milton	Methodist.
Cleaver, E. H.	Burlington	Methodist.
Cole, Miss G.	Tyrone	Methodist.
Corrigan, S.	Toronto	Methodist.
Copeland, Miss C.	Oterville	Methodist.
Cohoe, D. B.	Scotland	Baptist.
Cohoe, Mrs. D. B.	Scotland	Baptist.
Cohoe, W. P.	Scotland	Baptist.
Cook, Rev. H. A.	Caistorville	Methodist.
Cook, Mrs. E. A.	Acton West	Presbyterian.
Cook, Mrs. W.	Carrville	Methodist.
Collver, Miss H. A.	Simcoe	Methodist.
Cokey, Miss E.	Toronto	Baptist.
Cordingley, Mrs. E.	Toronto	Congregational.
Cochrane, Mrs. J. B.	Brantford	Presbyterian.
Corbitt, Miss E.	Toronto	Presbyterian.
Coatsworth, Mrs. C.	Toronto	Methodist.
Copeland, Geo.	Hamilton	Methodist.
Conron, W. J.	Toronto Junction	Methodist.
Conning, Rev. J. S.	Caledonia	Presbyterian.
Cowan, Miss	Galt	Presbyterian.
Coombs, J.	Carrville	Methodist.
Cookson, J.	Blenheim	Methodist.
Couse, H.	Cheltenham	Presbyterian.
Courtice, W. L.	Newtonbrook	Methodist.
Cockburn, Rev. E.	Paris	Presbyterian.
Craigie, C.	Port Credit	Presbyterian.
Cryderman, Mrs.	Bowmanville	Methodist.
Crosby, Miss M.	Burlington	Methodist.
Crown, W. J.	Toronto	Methodist.
Crozier, Mrs. H.	Grand Valley	Presbyterian.
Crothers, Rev. J.	Port Hope	Methodist.
Creighton, Miss M.	Toronto	Methodist.
Creigie, Miss A.	Parkdale	Presbyterian.
Cruikshank, Miss V.	St. Catharines	Presbyterian.
Crighton, Mrs. E. B.	Guelph	Methodist.
Crosby, Mrs. I. G.	Uxbridge	Methodist.
Crouch, T.	Toronto	Methodist.
Cryderman, A. B.	Hampton	Methodist.
Creighton, Miss	Hamilton	Presbyterian.
Crosby, H. A.	Uxbridge	Methodist.
Currie, Rev. H.	Leaskdale	Presbyterian.
Cunningham, Rev. R. W.	Goble's Corners	Baptist.
Cunningham, Rev. A.	Guelph	Methodist.
Curtis, J.	Dereham Centre	Methodist.
Cummings, Miss J.	Toronto	Presbyterian.
Cull, Miss A.	Toronto	Baptist.
Culham, Miss A. E.	Summerville	Methodist.
Cunnback, J. M.	Oakland	Methodist.
Dalby, Mabel	Toronto	Presbyterian.
Dame, F.	Toronto	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Davidson, Miss C.	Nelson	Presbyterian.
Davidson, A.	Glanford	Methodist.
Davidson, R.	Toronto	Presbyterian.
Dale, R. M.	St. Catharines	Methodist.
Dayman, O. R.	Galt	Methodist.
Dancey, S. E.	Goderich	Methodist.
Day, Alfred	Deer Park (<i>Gen. Secy.</i>)	Methodist.
Day, J.	Langford	Methodist.
Dafoe, J. R.	Napanee	Congregational.
Deans, T.	Wingham	Baptist.
Dengate, D.	Brantford	Baptist.
Denton, J. H.	Toronto	Methodist.
De St. Dalmas, Rev. A. E.	Georgetown	Baptist.
Dixon, R. P.	Toronto	Congregational.
Dixon, Miss I. M.	Seaforth	Baptist.
Dillon, R. W.	Toronto	Methodist.
Donly, A. J.	Simcoe	Methodist.
Doidge, Miss E.	Lakefield	Methodist.
Dobson, J.	Midland	Presbyterian.
Doherty, W. K.	Toronto	Methodist.
Downey, Miss L.	Castleberg	Methodist.
Dryden, Miss A.	Galt	Methodist.
Duncan, Mrs. Wm.	Deer Park	Presbyterian.
Dunlop, Rev. T.	Alliston	Methodist.
Dunster, W. J.	Kintore	Methodist.
Duggan, T. W.	Brampton	Methodist.
Duprau, Rev. S. A.	Rednersville	Methodist.
Dyer, J. E.	Enfield	Methodist.
Dymond, Miss H. E.	Brantford	Methodist.
Easton, Miss E.	Guelph	Presbyterian.
Easton, Miss M.	Appleby	Methodist.
Eby, Miss S. E.	Berlin	Methodist.
Eccles, Miss M. L. W.	London	Methodist.
Eckford, J. C.	Dunkeld	Presbyterian.
Ecker, F.	North Glanford	Methodist.
Edge, Rev. J.	Acton	Methodist.
Edwards, A. W.	Caistorville	Methodist.
Edgar, Mrs. H. J.	Ottawa	Methodist.
Edmondson, T. M.	Toronto	Methodist.
Eidt, Mrs.	Stratford	Methodist.
Eichinger, H. L.	Toronto	Lutheran.
Elliott, G. M.	Napanee	Methodist.
Elliott, Mrs. G. M.	Napanee	Methodist.
Elliott, Rev. R. J.	Woodstock	Methodist.
Elliott, W. R.	Grand Valley	Presbyterian.
Elliott, Mrs.	Don	Presbyterian.
Ellis, F. L.	Hampton	Methodist.
Emerson, J. M.	Valentia	Methodist.
Emmons, Miss B. R.	Belleville	Methodist.
Evans, Miss H.	London	Baptist.
Evans, Miss C.	Hamilton	Methodist.
Fabley, J.	Newburg	Methodist.
Farleigh, Miss	Toronto	Ref. Episcopal.
Falconer, G. H.	Streetsville	Methodist.
Farrants, Mrs. M.	Toronto	Methodist.
Fawcett, Mrs. J.	Bloomfield	Friends.
Faulkner, W.	Sundridge	Methodist.
Farquharson, Rev. W.	Claude	Presbyterian.
Fennell, Mrs. F.	Guelph	Baptist.
Ferguson, Hugh	Arthur	Presbyterian.
Fitzpatrick, G. W.	Toronto	Methodist.
Fisher, E. J., M.D.	Toronto	Union.
Fisher, Mrs. A. E.	Toronto	Methodist.
Fisher, A. B.	Myrtle	Methodist.
Fisher, Mrs. A. B.	Myrtle	Methodist.
Fleming, Miss M.	St. Catharines	Presbyterian.
Fleury, F. C.	Stouffville	Methodist.
Flint, R. H.	Toronto	Baptist.
Forsyth, Miss N.	Newmarket	Presbyterian.
Ford, Mrs. J. H.	Toronto	Methodist.
Foreman, J. E.	Toronto	Baptist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Foreman, Miss	Stratford	Methodist.
Fotheringham, D	Toronto	Presbyterian.
Forster, J. W. L.	Toronto	Methodist.
Fotheringham, Rev. T. F.	St. John, N.B.	Presbyterian.
Fowlds, Miss L.	Hastings	Presbyterian.
Freeland, Mrs. M. L.	Bowmanville	Congregational.
Frize, Miss T.	Peterboro'	Methodist.
Fraser, Col. D. Torrance	Montreal	Presbyterian.
Frizzell, Rev. W., Ph.B.	Toronto	Presbyterian.
French, Geo.	East Toronto	Presbyterian.
Fraser, C.	Huttonville	Methodist.
Fraser, Rev. M., D.D.	Hamilton	Presbyterian.
Fulford, A.	Port Hope	Methodist.
Fulton, Miss A.	Toronto	Presbyterian.
Fulton, Miss	Simcoe	Methodist.
Galloway, Miss N.	Seaforth	Methodist.
Gartley, Miss	Newmarket	Methodist.
Gardner, Miss M.	Woodstock	Methodist.
Gain, T.	Hamilton	Methodist.
Gain, Miss B.	Hamilton	Methodist.
Gain, Miss A.	Hamilton	Methodist.
Garrett, Mrs.	Napanee	Methodist.
Garvin, F. W.	Toronto	Methodist.
Galbraith, Rev. W., LL.B.	Toronto	Methodist.
German, Rev. P.	Echo Place	Methodist.
German, Miss M.	St. George	Methodist.
German, Rev. J. F., M.A., D.D.	Eglinton	Methodist.
Geddes, J. R.	Strathroy	Presbyterian.
Genner, O.	Toronto	Baptist.
Genner, Mrs. O.	Toronto	Baptist.
Gerry, B.	Brussels	Methodist.
German, C. E.	Strathroy	Methodist.
George, John	Port Elgin	Methodist.
Gilroy, W. J.	Mount Forest	Methodist.
Gibson, Miss A.	Whitby	Methodist.
Gibson, Mrs. S.	Napanee	Methodist.
Gibbard, W. T.	Napanee	Methodist.
Givin, W.	Hamilton	Presbyterian.
Glassford, Rev. R. J. M., B.A.	Guelph	Presbyterian.
Glover, Miss A.	Toronto	Methodist.
Glover, Mrs. R.	Toronto	Presbyterian.
Gordon, Miss E.	Collingwood	Methodist.
Gott, Miss L.	Castleberg	Methodist.
Gowie, C.	Grahamstown, S. Africa	Presbyterian.
Goodeve, Miss E. E.	Guelph	Congregational.
Goodwillie, Rev. J. M.	Vernon	Presbyterian.
Graham, Rev. A.	North Williamsburg	Presbyterian.
Grant, Miss N.	Burlington	Methodist.
Gray, Mrs. W. M.	Seaforth	Methodist.
Gray, Miss A.	Seaforth	Methodist.
Grose, H.	Lefroy	Methodist.
Graydon, John	Streetsville	Methodist.
Graham, Miss M.	Toronto	Presbyterian.
Graham, T. G.	Toronto	Presbyterian.
Gribble, W. H.	Woodstock	Methodist.
Grey, Miss C.	Toronto	Presbyterian.
Graydon, Miss	Toronto	Ref. Episcopal.
Grandy, Rev. T.	Eramosa	Methodist.
Greene, F. S.	Waterford	Methodist.
Greene, Mrs. F. S.	Waterford	Methodist.
Graham, Mrs.	Brussels	Presbyterian.
Grahame, Mrs. T. H.	Inglewood	Methodist.
Gundy, Miss	Toronto	Methodist.
Harrison, W. T., M.D.	Keene	Methodist.
Harrison, Mrs. J.	Keene	Methodist.
Harrison, D. M.	Milton	Presbyterian.
Harrison, A. T.	Merrickville	Methodist.
Harrison, J.	Milton West	Methodist.
Harris, Miss E.	Port Hope	Presbyterian.
Harris, Rev. J.	Greenwood	Methodist.
Harris, Mrs. J.	Greenwood	Methodist.
Hamilton, Miss M. C.	Campbellford	Presbyterian.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Hamilton, W. L.	Parkdale	Methodist.
Hamilton, Miss G. M.	Toronto	Methodist.
Hammett, T. J.	Galt	Methodist.
Hammett, Mrs. T. J.	Galt	Methodist.
Hagar, Rev. W. K.	Caledon	Methodist.
Hanna, Mrs.	Uxbridge	Presbyterian.
Hanna, Rev. W. G., B.A.	Uxbridge	Presbyterian.
Harris, Rev. N.	Stouffville	Congregational.
Haist, Rev. A. Y.	St. Jacob's	Evangelical Assn.
Haist, Mrs. A. Y.	St. Jacob's	Evangelical Assn.
Hambly, Miss J.	Drayton	Methodist.
Hambly, Miss E. A.	Drayton	Methodist.
Hassard, Miss N.	Vallentyne	Methodist.
Hall, Miss A.	Toronto	Disciple.
Hall, J. A.	Peterboro'	Presbyterian.
Hart, J. S.	Toronto	Methodist.
Hamill, Rev. Prof. H. M.	Jacksonville, Ill.	
Harper, Miss M.	Norwood	Presbyterian.
Harper, F. W.	Norval	Presbyterian.
Hartley, D.	Milton	Methodist.
Hern, Mrs. A.	Port Perry	Methodist.
Henry, Miss E.	Guelph	Baptist.
Henderson, Rev. C. M.	Guelph	Methodist.
Henderson, Rev. J.	Hamilton	Presbyterian.
Henderson, Miss E. J.	Toronto	Methodist.
Herridge, W.	Brampton	Methodist.
Hewart, Miss R. L.	Guelph	Presbyterian.
Hillyer, Miss F.	Bowmanville	Methodist.
Higginbottom, Miss M.	Guelph	Presbyterian.
Hicks, John	Millbrook	Methodist.
Hill, Rev. S. W.	Port Perry	Methodist.
Higginbottom, Miss J. O.	Toronto	Mission.
Hicks, Rev. W. T.	Sault Ste. Marie	Methodist.
Hibbert, John C.	Toronto	Presbyterian.
Hossie, W. N.	Brantford	Presbyterian.
Hossie, Mrs. W. N.	Brantford	Presbyterian.
Hope, Miss T.	Peterboro'	Presbyterian.
Houston, Rev. S., M.A.	Kingston	Presbyterian.
Horne, Mrs. K.	Whitby	Methodist.
Holmes, Miss N.	St. Catharines	Methodist.
Holmes, Rev. J. W.	Clinton	Methodist.
Holmes, Rev. J. H.	De Cewsville	Methodist.
Horn, A.	Lindsay	Presbyterian.
Holmes, Miss M.	Dunbarton	Presbyterian.
Howell, Miss A.	Waterford	Methodist.
Howard, Rev. E. E.	Keene	Methodist.
Howard, Mrs. E. E.	Keene	Methodist.
Houghton, Miss L. A.	Lindsay	Methodist.
Hodgetts, Miss S. H.	St. Catharines	Presbyterian.
Hough, H., LL.D.	Toronto	Methodist.
Horrell, J. B.	Midland	Methodist.
Horning, Miss A.	Vanessa	Methodist.
Hockey, J. E.	Millgrove	Methodist.
Hockey, Mrs. J. E.	Millgrove	Methodist.
Hockins, H. G.	Toronto	Baptist.
Hopkins, W. V.	Burlington	Methodist.
Horning, J. H.	Hamilton	Presbyterian.
Horning, Miss A.	Vanessa	Methodist.
Hoidge, Miss	Toronto	Methodist.
Hoocy, Miss E.	Toronto	Presbyterian.
Hoar, H. C.	Bowmanville	Methodist.
Hallock, Rev. G. B. F.	Rochester, N. Y.	Presbyterian.
Hooper, E. Rev., M.D.	Toronto	Baptist.
Hodgson, W. W.	Toronto	Presbyterian.
Huber, Miss A.	Bracebridge	Presbyterian.
Hudson, Miss R.	Bolton	Methodist.
Humphrey, Miss E.	Byron	Methodist.
Hutton, A.	Brampton	Methodist.
Huber, H. A.	Berlin	Methodist.
Hunt, H. M.	Toronto	Methodist.
Huckerby, G.	Toronto	Methodist.
Hughes, M. E.	Toronto	Methodist.
Hunt, Rev. J.	Toronto	Methodist.
Hunter, Rev. W. A., M.A.	Toronto	Presbyterian.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Hunter, R. J.	Toronto	Presbyterian.
Hyde, Rev. R.	Warsaw	Presbyterian.
Hyde, E. W.	Hamilton	Presbyterian.
Irwin, A. J.	Norval	Methodist.
Isard, Miss A.	Newmarket	Methodist.
Jackson, L. G.	Newmarket	Methodist.
Jackson, M. A.	Toronto	Methodist.
Jackson, Miss C.	Newmarket	Methodist.
Jackson, Mrs. A.	Galt	Presbyterian.
Jamieson, J.	Penetanguishene	Presbyterian.
Jamieson, Miss L.	Blyth	Methodist.
Jamieson, R. E.	Ottawa	Baptist.
James, M. A.	Bowmanville	Methodist.
Joss, J.	Toronto	Presbyterian.
Johnston, Miss M. A.	Brougham	Methodist.
Jones, Mrs.	Parkdale	Congregational.
Johnston, Miss G.	Goderich	Presbyterian.
Jones, Mrs. H. F.	Guelph	Methodist.
Jones, Judge S. J.	Brantford	Methodist.
Jones, A.	Toronto	Baptist.
Jolliffe, Rev. Wm. J., B.C.L.	Oshawa	Methodist.
Jolliffe, Miss F. J.	Toronto	Methodist.
Johns, Mrs. C.	Hampton	Methodist.
Job, J. S.	Hamilton	Methodist.
Joblin, J.	Bowmanville	Methodist.
Kaiser, C. E.	Aylmer	Methodist.
Kerr, Miss L.	Collingwood	Methodist.
Kerr, Miss E.	Toronto	Baptist.
Kerr, H. T.	Toronto	Presbyterian.
Kerr, Wm.	Toronto	Presbyterian.
Kentner, Miss M.	Burlington	Methodist.
Kenney, Rev. George H.	Seagrave	Methodist.
Ketchen, A.	Brooklin	Presbyterian.
Keffer, Miss B.	Sherwin	Lutheran.
Keith, Miss S.	Newmarket	Methodist.
Kennedy, Miss M. G.	London	Presbyterian.
Keffer, F.	Sherwood	Lutheran.
Keffer, H.	Sherwood	Lutheran.
Kilbourne, Miss C.	Byron	Methodist.
King, Miss E.	Tavistock	Presbyterian.
King, Miss S. E.	Lindsay	Presbyterian.
Kirby, R. G.	Toronto	Methodist.
Kilgour, J. W.	Guelph	Disciple.
Kilgour, Mrs. J. W.	Guelph	Disciple.
Kent, Ambrose	Toronto	Methodist.
Knowles, jun., James	Toronto	Presbyterian.
Kreh, Rev. D.	Waterloo	Evangelical Assn.
Lawrence, R.	Minden	Episcopal.
Lawrence, M. F.	Sheridan	Methodist.
Laing, Miss A.	Acton West	Methodist.
Laird, J.	Toronto	Congregational.
Laird, Mrs. J.	Toronto	Congregational.
Lavelle, A. E.	Kingston	Methodist.
Larkin, Mrs. C. A.	Toronto	Methodist.
Lawson, Miss C.	Toronto	Methodist.
Laker, Mrs.	Toronto	Methodist.
Latter, Rev. A. P.	Lambton Mills	Methodist.
Laidlaw, Miss E.	Galt	Presbyterian.
Lake, F. W.	Inverary	Methodist.
Leslie, Rev. A.	Clarke	Presbyterian.
Leslie, Miss C.	Toronto	Methodist.
Leary, Miss A. G.	Toronto	Disciple.
Leary, Miss A. R.	Toronto	Disciple.
Lennox John	Downsview	Methodist.
Lear, Miss E.	Toronto	Methodist.
Livingston, Miss S. J.	Delmer	Methodist.
Livingston, H. G.	Binbrook	Methodist.
Lindsay, Miss M.	Milton	Presbyterian.
Little, Miss J.	Milton	Methodist.
Little, A. J.	Guelph	Presbyterian.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Lick, Elmer	Oshawa	Christian.
Lick, Mrs. E.	Oshawa	Christian.
Lindley, Mrs. R.	Burlington	Methodist.
Loudon, A.	Park Hill	Baptist.
Loudon, Mrs. A.	Park Hill	Methodist.
Long, Miss	Stirton	Methodist.
Lobb, J. B.	Galt	Methodist.
Logan, R. J.	North Glanford	Presbyterian.
Lowes, Mrs. John W.	Toronto	Presbyterian.
Lund, Miss H.	Woodstock	Methodist.
Lundy, Mrs. E. H.	Waterford	Methodist.
Lundy, J. R.	Niagara Falls	Methodist.
Lundy, Miss N.	Everton	Disciple.
Masson, W.	Troy	Methodist.
Madden, Miss M.	Lakefield	Methodist.
Marshall, R.	London	Congregational.
Marshall, A.	Binbrook	Methodist.
Madden, Miss	Prince Albert	Methodist.
Marter, Miss E.	Berlin	Methodist.
Manning, Mrs. W. C.	Selwyn	Methodist.
Mayberry, James	Salford	Baptist.
Mayberry, Mrs. J.	Salford	Baptist.
Matheson, T. G.	Toronto	Presbyterian.
Mahaffy, Mrs. W.	Toronto	Methodist.
Marcon, Mrs.	Toronto	Presbyterian.
Mayo, Miss B.	Ottawa	Presbyterian.
May, Miss	Cannington	Methodist.
May, Miss J.	Cannington	Methodist.
Martin, E.	Toronto	Methodist.
Magill, S. G.	Toronto	Presbyterian.
Marquis, C. E.	Pickering	Methodist.
Maplesden, W. F.	Toronto	Union.
Mather, Miss M.	Weston	Presbyterian.
Mather, Miss N.	Weston	Presbyterian.
Maxwell, Rev. W. J.	Toronto	Methodist.
Meikle, Miss A. F.	Woodbridge	Presbyterian.
Meldrum, Miss E. M.	Morrison	Presbyterian.
Meyer, F.	Sebringville	Evangelical Assn.
Meharey, D.	Russell	Presbyterian.
Megloughlin, G. H.	Toronto	Methodist.
Merrill, R. J.	Hartford	Baptist.
Meldrum, Miss L.	Morrison	Presbyterian.
Mitchell, Miss E.	Brampton	Methodist.
Millard, Miss	Newmarket	Methodist.
Mills, A.	Toronto	Methodist.
Minnion, R. H.	Holland Centre	Methodist.
Miller, Miss K. N.	Hamilton	Presbyterian.
Miller, W. M.	Toronto	Methodist.
Mitchell, Rev. G. A.	St. Catharines	Methodist.
Middleton, J. N.	Toronto	Methodist.
Miller, J. H. W.	Ospringle	Presbyterian.
Miller, E. S.	St. Thomas	Methodist.
Miller, Mrs. E. S.	St. Thomas	Methodist.
Mitchell, Miss M.	Toronto	Presbyterian.
Milne, John	Agincourt	Presbyterian.
Moore, H. P.	Acton	Methodist.
Moore, Mrs. H. P.	Acton	Methodist.
Moore, Mrs. J.	Acton West	Methodist.
Moore, Miss	Toronto	Ref. Episcopal.
Moore, A.	Dunnville	Methodist.
Moore, S. H.	Toronto	Methodist.
Morden, A. L. Q. C.	Napance	Methodist.
Morton, Miss H.	Newmarket	Presbyterian.
Mothersill, Miss A. E.	Glen Williams	Methodist.
Monkman, Miss	Toronto	Methodist.
Monkman, E. C.	Castlederg	Methodist.
Monkman, Mrs. E. C.	Castlederg	Methodist.
Morton, Mrs.	Thornhill	Methodist.
Morrow, Rev. C. R.	Capetown	Methodist.
Morrow, Mrs. C. R.	Capetown	Methodist.
Moses, F.	Toronto	Methodist.
Moffatt, J. A.	Toronto	Presbyterian.
Murch, W. H.	Hamilton	Methodist.
	St. Thomas	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Murray, Miss J.	Ayr	Presbyterian.
Munro, J. A.	Morristown	Presbyterian.
Munshaw, Miss	Toronto	Presbyterian.
Musselman, B.	Thornhill	Methodist.
McBain, J. W.	Atwood	Methodist.
McClennan, Miss M.	Alton	Congregational.
McCracken, T.	Streetsville	Presbyterian.
McCallum, Miss J.	Shakespeare	Presbyterian.
McClore, Miss F. R.	Brampton	Methodist.
McCulloch, Rev. R.	Tyrone	Methodist.
McCulloch, Mrs. R.	Tyrone	Presbyterian.
McCraw, R. G.	Craigvale	Presbyterian.
McCrea, J. A.	Guelph	Presbyterian.
McCrae, Wm.	Guelph	Union.
McCulloch, Wm.	Toronto	Presbyterian.
McCulloch, Rev. Geo.	Toronto	Methodist.
McCulloch, Mrs. Rev. Geo.	Toronto	Methodist.
McConnell, Mrs.	Guelph	Methodist.
McCullough, Miss L.	Owen Sound	Presbyterian.
McClore, Robt.	Brampton	Presbyterian.
McCullough, Miss A.	Guelph	Methodist.
McCulloch, Robert.	Edmonton	Presbyterian.
McCrae, D.	Guelph	Presbyterian.
McDougall, D.	Maxville	Congregational.
McDougall, Mrs. D.	Maxville	Congregational.
McDermid, D. A.	London	Methodist.
McDonald, Rev. D. D.	Lorneville	Presbyterian.
McDonald, Mrs. D. D.	Lorneville	Presbyterian.
McDowell, J.	Delmer	Methodist.
McDonald, H.	Glen Williams	Presbyterian.
McEwen, Rev. John	Lakefield	Presbyterian.
McFadden, Miss S.	Toronto	Presbyterian.
McFarlane, Rev. J. F.	South Mountain	Presbyterian.
McGill, Mrs. M.	Acton	Presbyterian.
McGregor, P.	Dundalk	Presbyterian.
McGibbon, W.	St. Catharines	Methodist.
McGiverin, Thos.	Galt	Methodist.
McGregor, R. J.	Inglewood	Presbyterian.
McInnis, J.	Elora	Presbyterian.
McIntosh, D.	Toronto	Presbyterian.
McKenzie, Miss J.	Corwhin	Presbyterian.
McKay, A. M.	Brussels	Presbyterian.
McKay, Rev. R. P., B.A.	Toronto	Presbyterian.
McKenzie, D. K.	St. Thomas	Presbyterian.
McKay, Mrs.	Toronto	Methodist.
McKenney, F.	Thornbury	Methodist.
McKinnon, D. J.	Grimsby	Presbyterian.
McKinnon, Miss M.	Woodville	Presbyterian.
McKittrick, S. H.	Orangeville	Presbyterian.
McLean, Miss A.	Hamilton	Presbyterian.
McLachlin, Dr. J. J.	Auburn	Presbyterian.
McLennan, Mrs.	Toronto	Presbyterian.
McLean, Mrs. J.	Bowmanville	Methodist.
McLean, Mrs.	Rosemont	Presbyterian.
McMullen, H. C., M.A.	Picton	Methodist.
McMaster, Miss M. E.	Toronto	Presbyterian.
McMahon, Miss J.	Berlin	Methodist.
McMullen, J., M.P.	Mount Forest	Presbyterian.
McNab, Miss	S-aforth	Presbyterian.
McNab, Rev. A.	Meaford	Presbyterian.
McNeil, E. P.	Toronto	Presbyterian.
McNab, James	Toronto	Presbyterian.
McPhee, C. C.	Chatham	Methodist.
McQuarrie, Miss M.	Parkdale	Presbyterian.
McRae, J.	Omeme	Methodist.
McVittie, Mrs. J.	St. Mary's	Presbyterian.
Maclaren, J. J., LL.D., Q.C.	Toronto	Methodist.
Mackay, Miss A.	Lucknow	Presbyterian.
Macgregor, A. S.	London	Presbyterian.
MacLeod, Miss E.	London	Presbyterian.
Maclean, Mrs. K.	Guelph	Presbyterian.
Maclean, Rev. Dr.	Port Arthur	Methodist.
MacLaurin, E. A.	Toronto	Presbyterian.
MacWilliams, Rev. O.	Peterboro'	Presbyterian.
Macfarlane, Rev. Jas.	Stirling	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Ness, Miss A.	Smithville	Methodist.
Nelson, Miss M.	Acton	Methodist.
Neilson, Miss L. V.	Ayr	Presbyterian.
Newton, Miss M.	Toronto	Methodist.
Newton, T. L.	Salford	Methodist.
Nelson, R. E.	Guelph	Methodist.
Norman, D.	Beeton	Methodist.
Noble, A. B.	Shelburne	Methodist.
Noble, A. L.	Norval	Presbyterian.
Noble, Mrs.	Toronto	Presbyterian.
O'Dell, C.	London	Presbyterian.
Oliver, Miss J. N.	Brantford	Presbyterian.
Oliver, Mrs.	Sandhill	Methodist.
Ormiston, H. F.	Whitby	Presbyterian.
Orr, Mrs. J. C.	St. Thomas	Methodist.
Owrey, Mrs. James	London	Methodist.
Parker, Miss L.	Guelph	Congregational.
Parker, Dr.	Toronto	Methodist.
Parker, Miss	Toronto	Baptist.
Parker, Miss A.	Mimico	Methodist.
Parsons, Rev. H. M., D.D.	Toronto	Presbyterian.
Paterson, John A., M.A.	Toronto	Presbyterian.
Patterson, Miss A.	Peterboro'	Presbyterian.
Pattysen, Miss A.	Lindsay	Methodist.
Parsons, Miss E.	Verschoyle	Methodist.
Panton, Rev. E. W.	Stratford	Presbyterian.
Paull, H. G.	Toronto	Methodist.
Passmore, A. C.	Huttonville	Methodist.
Pallett, Mrs.	Summerville	Methodist.
Patton, Miss L.	Toronto	Presbyterian.
Patton, Miss L.	Toronto	Presbyterian.
Patterson, Rev. W.	Berlin	Methodist.
Peterson, Miss N.	Owen Sound	Methodist.
Pepper, Miss B.	Owen Sound	Presbyterian.
Peattie, Miss E. I.	Toronto	Methodist.
Pearson, Miss S.	Thornhill	Methodist.
Pettigrew, Miss M.	Norwood	Presbyterian.
Perry, Rev. C. E.	Davenport	Methodist.
Perrin, D. A.	Baillieboro'	Baptist.
Pearson, Rev. M. L.	Brampton	Methodist.
Pearson, Miss	Brampton	Methodist.
Peer, J. E.	Toronto	Methodist.
Peart, Miss Belle	Pickering	Methodist.
Phillips, Miss L.	Toronto	Methodist.
Plummer, Miss S.	Bolton	Methodist.
Potts, Rev. J., D.D.	Toronto	Methodist.
Potter, Rev. J. G.	Toronto	Presbyterian.
Price, Mrs.	Toronto	Methodist.
Price, Mrs. C.	Woodstock	Methodist.
Putnam, G. R.	Merrickville	Methodist.
Purse, Miss M.	Toronto	Presbyterian.
Pugsley, U.	Toronto	Methodist.
Pyper, J. H.	Seaforth	Methodist.
Quibell, W. A.	Sudbury	Methodist.
Rae, Rev. J. J.	Napanee	Methodist.
Rae, Rev. J. W.	Acton	Presbyterian.
Rankin, J. A.	Brampton	Methodist.
Raymond, C. F.	Guelph	Baptist.
Redditt, Rev. J. J.	Shelburne	Methodist.
Redditt, Mrs. J. J.	Shelburne	Methodist.
Reed, Miss E.	Ospringe	Presbyterian.
Reynar, Miss F. E.	Cobourg	Methodist.
Reid, Geo. R.	Port Hope	Methodist.
Reynolds, Wm.	Peoria, Ill.	Presbyterian.
Richardson, Miss S.	Newmarket	Methodist.
Richardson, Mrs. M. Y.	Berlin	Methodist.
Richardson, Geo.	Berlin	Methodist.
Rice, Mrs. James	New Toronto	Methodist.
Rice, Miss	Brampton	Methodist.
Robinson, Rev. J. H.	Simcoe	Methodist.
Robinson, Mrs. J. H.	Simcoe	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Robertson, Rev. J. L., M.A.	Thessalon	Presbyterian.
Rodd, Miss A.	Tottenham	Methodist.
Rogers, C.	Kinsale	Methodist.
Robinson, Miss G.	Milton	Presbyterian.
Robinson, Rev. G. W.	Echo Bay	Methodist.
Robbin, Mrs. W. B.	Nelson	Methodist.
Robertson, Mrs. W.	Morrison	Presbyterian.
Ross, D. W.	Parry Sound	Methodist.
Ross, Rev. J. A.	Churchill	Presbyterian.
Ross, Miss C.	Ottawa	Presbyterian.
Roberts, Mrs.	Toronto	Baptist.
Rodwell, Rev. W. A.	Parry Sound	Methodist.
Robinson, Geo.	Markham	Presbyterian.
Rowe, Rev. E. S.	Bracebridge	Methodist.
Roberts, E.	Toronto	Methodist.
Rogers, F.	Enniskillen	Methodist.
Robertson, Miss K.	Toronto	Presbyterian.
Robinson, J. W.	Nassagaweya	Methodist.
Robinson, Mrs. J. W.	Nassagaweya	Methodist.
Ross, F. H.	Toronto	Presbyterian.
Rowe, Rev. R. B.	Trafalgar	Methodist.
Robinson, Miss	Guelph	Presbyterian.
Ross, Rev. J. S.	Woodstock	Methodist.
Rodger, J. P., M.D.	Fergus	Presbyterian.
Ross, Rev. D. Y., M.A.	Cannington	Presbyterian.
Roper, Miss E.	Toronto	Baptist.
Rutherford, A. S.	Castleberg	Methodist.
Rutherford, G.	Shelburne	Methodist.
Ruse, Miss	Toronto	Methodist.
Rupert, J. P.	Toronto	Methodist.
Ryrie, James	Toronto	Baptist.
Savage, Rev. J. W.	Columbus	Methodist.
Savage, Mrs. J. W.	Columbus	Methodist.
Sanderson, Miss A.	Peterboro'	Methodist.
Sanderson, Miss S. M.	Milton	Presbyterian.
Sanford, Miss D.	Tottenham	Presbyterian.
Sabine, Rev. T. B.	Rockwood	Methodist.
Sanderson, Miss	Stirton	Methodist.
Sams, Miss E. Y.	Toronto	Methodist.
Salton, Rev. J. F.	Stratford	Methodist.
Salton, Mrs. J. F.	Stratford	Methodist.
Salter, Miss	Toronto	Methodist.
Score, R. J.	Toronto	Methodist.
Scott, P. S.	Simcoe	Methodist.
Scrimgeour, Mrs	Guelph	Presbyterian.
Scott, Miss E.	Mount Forest	Presbyterian.
Scroggie, Mrs. D. A.	Guelph	Methodist.
Scott, Rev. W. L.	Toronto	Methodist.
Scott, W.	Toronto	Methodist.
Schmidt, H. B.	Newtonbrook	Methodist.
Scott, Rev. E. E.	Parkdale	Methodist.
Scott, Mrs. E. E.	Parkdale	Methodist.
Scott, John	Eramosa	Presbyterian.
Semple, Mrs. J.	Orangeville	Presbyterian.
Seldon, Miss J.	Pickering	Methodist.
Seeley, E.	Humbervale	Methodist.
Shaver, Miss C.	Ancaster	Methodist.
Sherin, Miss M.	Bowmanville	Methodist.
Sharpe, Miss A. M.	Toronto	Presbyterian.
Shipman, Mrs.	Toronto	Baptist.
Shore, Rev. T. E. E.	Maple	Methodist.
Short, W. B.	Toronto	Methodist.
Shannon, W. J.	Watford	Methodist.
Shaver, W.	Woodstock	Methodist.
Shaw, W. M.	Port Credit	Methodist.
Shillington, T. B.	Blenheim	Methodist.
Shook, J. C.	Corbetton	Presbyterian.
Simpson, Robert	Toronto	Presbyterian.
Silcox, J. W.	Uxbridge	Baptist.
Simpson, Rev. J. L.	Thornbury	Presbyterian.
Simpson, Mrs. J. L.	Thornbury	Presbyterian.
Simpson, Rev. J. M.	Thornbury	Methodist.
Sinclair, R. G.	Mohawk	Presbyterian.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Sims, T	New Durham	Baptist.
Sims, Mrs. T	New Durham	Baptist.
Sing, C. R	Meaford	Friends.
Sketch, H	Port Hope	Methodist.
Slight, Miss	Lindsay	Presbyterian.
Sloan, W. W	Toronto	Presbyterian.
Smart, G.	Collingwood	Methodist.
Smith, Geo	Bolton	Presbyterian.
Smith, Mrs. W. W	St. Catharines	Congregational.
Smith, Miss M. D	Woodbridge	Presbyterian.
Smith, Mrs. R. J	Napanee	Methodist.
Smith, Rev. Wray R.	Stony Creek	Methodist.
Smith, Mrs. W. R	Stony Creek	Methodist.
Smith, Miss C.	Toronto	Baptist.
Smith, Mrs. S.	Toronto	Presbyterian.
Smith, Miss C.	Toronto	Methodist.
Smith, Rev. J. K., D.D.	Port Hope	Presbyterian.
Smith, W. H.	Toronto	Methodist.
Snigett, W.	Valentia	Methodist.
Speer, Rev. J. C.	Toronto	Methodist.
Spratt, Miss J.	Brantford	Presbyterian.
Spark, Miss J.	Tavistock	Presbyterian.
Spittal, E.	Toronto	Presbyterian.
Spencer, W. M.	London	Methodist.
Spencer, Mrs. W. M.	London	Methodist.
Speight, Miss L.	Acton	Methodist.
Squires, Miss M.	Oshawa	Methodist.
Stanners, Miss	Parkdale	Presbyterian.
Stafford, Rev. C.	Drayton	Methodist.
Staebler, Miss A. W.	Berlin	Evangelical Assn.
Stephens, J. A.	Toronto	Presbyterian.
Stumbles, W. W.	Ottawa	Methodist.
St. John, J. W.	Parkdale	Methodist.
Strachan, Rev. D.	Rockwood	Presbyterian.
Stewart, Miss M. A.	Toronto	Presbyterian.
Stewart, A.	Renfrew	Presbyterian.
Stephens, Mrs. J.	Toronto	Presbyterian.
Stone, W. T.	Toronto	Methodist.
Stone, Rev. S. G., D.D.	Collingwood	Methodist.
Stewart, Miss R. L.	Guelph	Presbyterian.
Stewart, Miss A.	Guelph	Presbyterian.
Stevenson, Miss	St. Catharines	Methodist.
Stewart, Mrs.	Parkdale	Congregational.
Stouffer, D.	Stouffville	Methodist.
Sullens, Charles	Toronto	Congregational.
Swan, W. R.	Valentia	Methodist.
Switzer, J. F.	Streetsville	Methodist.
Symington, Mrs. T.	Napanee	Methodist.
Talling, Rev. M. P.	London	Presbyterian.
Taylor, Mrs. L. C.	Toronto	Ref. Episcopal.
Taylor, Miss L.	Toronto	Baptist.
Taylor, Miss A.	Toronto	Baptist.
Taylor, T. B.	Harley	Presbyterian.
Tait, M. L.	Hastings	Methodist.
Teepie, Rev. W. M.	Fenwick	Methodist.
Teakles, B. H.	Ottawa	Baptist.
Tennent, Miss E.	Toronto	Presbyterian.
Thornton, C. J.	Kerby	Methodist.
Thomson, Geo.	Burlington	Presbyterian.
Thomson, Rev. J., M.A.	Ayr	Presbyterian.
Thomas, Rev. B. D., D.D.	Toronto	Baptist.
Thomas, Miss	Toronto	Baptist.
Thom, Rev. Jas.	Peterboro'	Methodist.
Thompson, Rev. C. L.	Omeme	Methodist.
Thompson, Miss J.	Toronto	Presbyterian.
Thom, Rev. L. W.	Arthur	Presbyterian.
Tibb, Rev. J. Campbell, B.D.	Streetsville	Presbyterian.
Tilley, J. F.	Napanee	Methodist.
Townsend, E.	Londesborough	Methodist.
Totten, Miss B.	Cannington	Methodist.
Trotter, Miss	Toronto	Baptist.
Trebilcock, P.	Bowmanville	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Treadgold, M.	Brampton	Methodist.
Treadgold, Miss A.	Brampton	Methodist.
Turnbull, Miss A.	Hamilton	Presbyterian.
Turnbull, Mrs. J. A.	Atwood	Methodist.
Turnbull, Miss M. J.	Orangeville	Presbyterian.
Tweddle, J.	Stony Creek	Methodist.
Twigg, Mrs.	Toronto	Presbyterian.
Umphrey, Miss L.	Sunderland	Methodist.
Underwood, Miss	Toronto	Methodist.
Unsworth, Rev. J.	Georgetown	Congregational.
VanEvery, Mrs. W.	Peterboro'	Presbyterian.
Varaer, Mrs.	Goderich	Methodist.
Vaill, A.	Newbury	Methodist.
Vanderlip, H. H.	Cainsville	Methodist.
Vanderlip, Mrs. H. H.	Cainsville	Methodist.
VanWyck, S.	Toronto	Methodist.
Veale, Miss A.	Bowmanville	Methodist.
Vickard, A. E.	Glamis	Baptist.
Wade, Rev. Rural Dean.	Hamilton	Episcopal.
Wass, Rev. J.	Southampton	Methodist.
Walker, W.	Newport	Methodist.
Walker, Mrs. W.	Newport	Methodist.
Walker, Mrs. F. A.	St. Catharines	Methodist.
Wallace, Miss	Alma	Presbyterian.
Wallace, Mrs. Thos.	Midland	Presbyterian.
Walker, Miss M.	Britannia	Methodist.
Walker, Miss E. C.	Goderich	Pr-sbyterian.
Watch, Rev. C. W.	Oshawa	Methodist.
Waterworth, Miss E.	Cobourg	Congregational.
Waterworth, J. A.	Cobourg	Congregational.
Waldie, Miss	Toronto	Pre-byterian.
Warner, Mrs. M. J.	Napanee	Methodist.
Watson, Miss J. E.	Pine Grove	Presbyterian.
Wallwin, Rev. S. B.	Stratford	Methodist.
Wagner, Rev. S. H.	Stratford	Evangelical Assn.
Wagner, Mrs. S. H.	Stratford	Evangelical Assn.
Warren, R. D.	Georgetown	Baptist.
West, Miss H.	Toronto	Baptist.
Weber, M. L.	St. Jacob's	Evangelical Assn.
Webster, Mrs.	Brantford	Baptist.
Weston, Rev. Prof., D.D.	Toronto	Baptist.
Werry, Miss E. M.	Tyrone	Methodist.
Weicher Edward	Toronto	Methodist.
Wetherald, Miss J. H.	Toronto	Congregational.
Webber, Miss C.	Toronto	Methodist.
Whaley, J. M.	Davisville	Methodist.
Whitmore, Mrs. G. C.	Port Perry	Methodist.
White, Mrs. Charles	Sherwood	Lutheran.
White, Miss A.	Toronto	Baptist.
Willson, Edward	Brougham	Christian.
Willson, Mrs. E.	Brougham	Christian.
Wilson, W. T.	Toronto	Pre-byterian.
Willoughby, Rev. G.	Aberfoyle	Methodist.
Wills, Miss B.	Mitchell	Methodist.
Wilson, Miss J.	Hastings	Presbyterian.
Wilde, J. E.	Abington	Methodist.
Wilson, Miss B. A.	Goderich	Presbyterian.
Williams, Rev. W., D.D.	Mount Forest	Methodist.
Winkler, Rev. P. H.	St. Jacob's	Evangelical Assn.
Winkler, Mrs. P. H.	St. Jacob's	Evangelical Assn.
Wilson, Mrs. J. C.	Warkworth	Methodist.
Willard, Miss L.	Galt	Methodist.
Winter, Mrs. F. W.	Toronto	Methodist.
Williams, Miss M.	Galt	Methodist.
Williamson, A. R.	Toronto	Presbyterian.
Wilson, W. T.	Tullamore	Methodist.
Wilson, Mrs.	Toronto	Presbyterian.
Wilson, G. L.	Toronto	Methodist.
Wilson, Miss F.	Toronto	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Wilson, Rev. W. F.	Toronto	Methodist.
Wilbert, Rev. G.	Toronto	Methodist.
Wills, W. C.	Toronto Junction:	Methodist.
Wickett, Miss	Toronto	Methodist.
Wideman, J. L.	St. Jacob's	Evangelical Assn.
Wideman, Mrs. J. L.	St. Jacob's	Evangelical Assn.
Wilcox, Miss L.	Simcoe	Methodist.
Widner, Mrs. H.	Simcoe	Methodist.
Wildmar, Mrs. J. F.	Toronto	Presbyterian.
Willmott, Mrs. W. E.	Toronto	Methodist.
Williams, R. F.	Galt	Methodist.
Wilson, Mrs.	Parkdale	Congregational.
Worrell, Geo.	Toronto	Ref. Episcopal.
Woodhouse, J. J.	Toronto	Congregational.
Wood, G. W.	Deer Park	Methodist.
Workman, Miss C.	Toronto	Presbyterian.
Wolfe, Miss	Guelph	Union.
Woods, James	Galt	Presbyterian.
Wright, Rev. R. W.	Plattsville	Methodist.
Wright, Miss A. J.	Toronto	Methodist.
Yates, Mrs. Y.	Woodstock	Methodist.
Yates, Mrs.	Toronto	Methodist.
Young, W. R.	Peterboro'	Methodist.
Young, Mrs. W. R.	Peterboro'	Methodist.
Young, Miss E.	Blyth	Methodist.

CANADA PERMANENT LOAN and SAVINGS COMPANY.

INCORPORATED A.D. 1855.

Subscribed Capital, \$5,000,000. Paid-Up Capital, \$2,600,000.
Reserved Funds, - 1,572,619. Total Assets, - 12,130,126.

HEAD OFFICE:
COMPANY'S BUILDINGS, TORONTO ST. Toronto.

DIRECTORS:

<i>President and Managing Director,</i> J. HERBERT MASON.	<i>Vice-President,</i> EDWARD HOOPER.
SAMUEL NORDHEIMER.	JUDGE BOYD.
A. M. SMITH.	RALPH K. BURGESS.
<i>Assistant Manager,</i> ALFRED J. MASON.	<i>Superintendent,</i> RUFUS S. HUDSON.
	<i>Secretary,</i> GEORGE H. SMITH.

The ample and increasing resources of this Company enable its Directors to make advances on **Real Estate** securities to any amount, without delay, at the lowest current rate of interest, and on the most favorable terms. **Loans** granted on improved farms and on productive town and city properties. **Mortgages and Debentures** purchased.
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THE BRITISH CANADIAN LOAN AND INVESTMENT CO.

(LIMITED.)

Head Office: 25 ADELAIDE ST. EAST, TORONTO.

Subscribed Capital, \$2,000,000. Assets, \$2,139,782.

DIRECTORS:

A. H. CAMPBELL, <i>President.</i>	MAJOR GEORGE GREIG, <i>Vice-President.</i>
WILLIAM INCE.	SAMUEL TREES.
JOHN BURNS.	J. K. KERR, Q.C.
	HENRY F. J. JACKSON.
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Solicitors..... Kerr, Macdonald, Davidson & Paterson.
Scotch Agents..... Messrs. Scott Moncrieff & Trail, W.S., Edinburgh.
Bankers in Canada..... The Bank of Commerce, The Standard Bank, The Imperial Bank,
The Bank of Hamilton.
Bankers in Great Britain..... The National Bank of Scotland (Limited.)

Lends Money on Farm, City, and Town Property, at the lowest current rates of interest.
Purchases Mortgages and other Real Estate Securities, also Debentures, etc.
Issues Debentures—The Company receives Money on Deposit for terms of two to five years, and issues Debentures therefor, with half-yearly coupons attached. These Debentures are a first lien upon the capital and other assets of the Company.

Any further information required may be obtained on application to

R. H. TOMLINSON, Manager.