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1898

SABBATH SCHOOL ASSOCIATION
OF ONTARIO

"Lights Along the Shore"

Being a Record of the Proceedings of the

THIRTY-THIRD PROVINCIAL
SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF PETERBOROUGH, ONT.

On the 25th, 26th and 27th, October, 1898.

Stenographically reported by THOMAS BENGOUGH, Official Stenographer to the Convention.

Copies of this Report, 15 cents each, will be sent post paid on receipt of price, by JESSIE A. MUNRO, Corresponding Secretary, 25 Manning Arcade, Toronto.

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Sabbath School Association of Ontario.

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TORONTO:

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1898.

# Sabbath School Association of Ontario.

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## INTRODUCTION.

THE Editing Committee have much pleasure in sending forth "Lights Along the Shore," or the Report of the Thirty-third Provincial Sabbath School Convention. In humble confidence upon our Father, who from above sheds upon His children the never-failing radiance of His love and strength, we trust that an effort in keeping aflame these flickering lights along the shore of Time with which we have been entrusted, may cause some gleams of practical truth to come athwart the ways of many a Sabbath School worker.

The "mission work" reported as done in the "regions beyond" our ordinary organized work, proves how eagerly the pioneers of the north and north-west portions of our Province wait for the evangel of practical Sabbath School work, and how readily they appreciate the encouragement and instruction provided for them by our missionaries.

The organization work in the east, which we set out to do in the beginning of the year, has been by our faithful General Secretary almost accomplished, and thus our territory has been enlarged and our Provincial Association proportionately strengthened. We confidently look forward to report at the International Sabbath School Convention, which meets at Atlanta in 1899, that the Province of Ontario is fully organized, and thus establish a banner record.

We regret that last year closed with a debit balance. We rejoiced in commencing with a small credit balance, and so we have passed from gleam to gloom, but we are comforted with the reflection that "Sweet are the uses of adversity," and we are thus spurred on to greater efforts, which will reap for us a yet mightier success.

Our Peterboro' Convention was considered by those who attended to be one of the most helpful and practical that we have ever held. The addresses and the conferences were not only most inspiring, but replete with that information that adds new weapons to the arsenal of both superintendent and teacher. Our visitors from the Anglo-Saxon Republic next us, Prof. Hamill and Marion Lawrance, rendered us yeoman service.

This little volume goes forth with a fervent hope that its light will shine far from this shore, and help many to solve vexing and puzzling problems, and so make the work easier in the struggle to bring this young generation into the haven of eternal joy, "beyond this bourn of time and space."

JOHN A. PATERSON,  
*Chairman General Executive Committee.*

## HISTORICAL LIST OF PROVINCIAL SABBATH SCHOOL CONVENTIONS.

| PLACE.                  | PRESIDENT.                                   | DATE.                  |
|-------------------------|----------------------------------------------|------------------------|
| 1. Kingston .....       | Hon. James Ferrier, Montreal (deceased)....  | Feb. 11, 12, 13, 1857. |
| 2. Hamilton .....       | Rev. W. Ormiston, D.D. ....                  | Sept. 5, 6, 7, 1865.   |
| 3. Montreal .....       | Sir J. W. Dawson, LL.D., F.R.S., F.G.S. .... | " 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 (deceased) .....            | " 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 (deceased) .....              | " 27, 28, 29, 1891.    |
| 27. Guelph .....        | James A. McCrea .....                        | " 25, 26, 27, 1892.    |
| 28. Toronto .....       | R. J. Score .....                            | " 24, 25, 26, 1893.    |
| 29. Belleville .....    | H. P. Moore .....                            | " 23, 24, 25, 1894.    |
| 30. Toronto .....       | John A. Paterson, M.A. ....                  | " 22, 23, 24, 1895.    |
| 31. London .....        | John A. Paterson, M.A. ....                  | " 27, 28, 29, 1896.    |
| 32. Hamilton .....      | J. J. Maclaren, LL.D., Q.C. ....             | " 27, 28, 29, 1897.    |
| 33. Peterboro' .....    | A. J. Donly .....                            | " 25, 26, 27, 1898.    |

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

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# *Sabbath School Association of Ontario.*

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## REPORT

OF THE

THIRTY-THIRD ANNUAL

## PROVINCIAL CONVENTION,

Held in St. Paul's Presbyterian Church, Peterboro',

ON THE 25th, 26th and 27th OF OCTOBER, 1898.

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*TUESDAY AFTERNOON, OCTOBER 25th.*

THE President, Mr. A. J. DONLY, took the chair at two o'clock p.m. The devotional service was conducted by Rev. E. F. TORRANCE, D.D., pastor of the church. The President then addressed the Convention as follows :

I have no address prepared. I simply say I do not wish to occupy any of the precious time of this Convention which has so auspiciously commenced, feeling and realizing that we have the Divine Presence with us now. I am very thankful to God for the leadings of the past year, for His power manifested in my life, for His presence with us in the work of the Sunday School. I come from my own county encouraged by what we have felt and seen, and for the progress we have made. We have come here to-day to find the door in which we are all to enter, and we will find the door of opportunity open to us. There are men and women here to-day whose purpose it is to give themselves without reserve to this work, to bring glory to God and advance His kingdom through the agency of the Sunday School. We are thankful that God has been so good unto us. We have a programme in which all will be interested. The work is now before us, and let us make the very best of the opportunity which is open to us.

The following resolutions were adopted :

1. That the President nominate a committee of fifteen, who shall nominate a Business Committee of twenty-five members, a Committee on Resolutions of nine members, a Committee on Registration of five

members, and make such other nominations as may be referred to them by the Convention.

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

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

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

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

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

The President named the following Nominating Committee: H. C. McMullen, Picton; Rev. R. J. M. Glassford, Guelph; R. W. Clarke, Millbrook; Rev. J. J. Redditt, Uxbridge; Dr. W. T. Harrison, Keene; Rev. T. A. Moore, Hamilton; Dr. W. E. Tilley, Bowmanville; Rev. J. G. Potter, Peterboro'; A. Day (General Secretary), Deer Park; Rev. T. Watson, Colborne; Wm. Hamilton, Toronto; Rev. J. M. Kellock, Morewood; Alexander McInnes, Vankleek Hill; Rev. W. S. McTavish, Deseronto; Israel Taylor, Clinton.

The Committee retired, and the President called for reports from different parts of the Province.

#### REPORTS FROM REPRESENTATIVES FROM COUNTIES AND CITIES.\*

*Carleton.*—The last convention was held at Carp, Sept. 16th, 17th, 1897. One township is organized. Forty-six schools are reported; 310 officers and teachers; 2,260 scholars. Twenty-five scholars joined the Church during the year. Two schools report improved equipment, and 5 greater efficiency. Three schools have teachers' meetings.

*Dufferin.*—Rev. J. R. BELL—The county is thoroughly organized and the work is progressing. Our last convention was one of the best ever held. Many schools formerly closed during the winter are now kept open all the year. Every township is organized and each held a convention last summer. We pledge \$40 to the Provincial Association.

\* N.B.—The principal items of statistics as returned by the various counties and cities are incorporated with the following reports.

*Dundas.*—Rev. J. M. KELLOCK—Successful conventions were held in each of the four townships, which are now all organized and working well. Very few of the 44 schools have reported. Steps have been taken to secure more accurate returns. There are reported 398 officers and teachers, 3,046 scholars. Ninety scholars have joined the Church during the year. Four schools have teachers' meetings; 2, Home Departments; 3 separate rooms for juniors. At our County Convention the presence of Mr. Day and his eloquent reference to the work being done in the sparsely settled districts was a great inspiration. Special attention was given to the Home Department. Rev. W. F. Perley, of Elma, was appointed to supervise and secure greater interest in this work.

*Durham East.*—Rev. P. K. DAYFOOT—We have three townships, which are thoroughly organized. There are fifty schools, all of which are kept open all the year. There is one separate Sabbath School Association in the town of Port Hope. We have one of the largest Sabbath Schools in the Province with 600 scholars. There are four others with attendance from 150 to between 200 and 300. I cannot say much about the Sabbath School Association in Port Hope. The Sabbath Schools in the town are thoroughly organized and are doing good work. We are trying to do financially better than we have in the past.

*Durham West.*—The last convention was had at Hampton. Two townships are organized; 41 schools are reported; 484 officers and teachers; 3,945 scholars. Five schools have teachers' meetings; 2 have Home Departments.

*Elgin West.*—The last convention was held at West Lorne, October, 1897. Three townships are organized; 58 schools are reported; 466 officers and teachers; 3,066 scholars; 105 scholars joined the Church during the year; 2 schools have teachers' meetings; 5 have separate rooms for seniors and 5 for juniors; 6 report improved equipment.

*Elgin East.*—JOSIAH LONG—All our townships are organized. There are 63 schools, 56 are kept open all the year, 551 teachers and officers, 3,987 scholars; 667 scholars have joined the Church during the year; 4 schools have teachers' meetings; 2 have Home Departments—membership, 30. There are 15 separate rooms for juniors. During the year we held a convention in each township; all were well attended, and much interest manifested. The township officers visit each school at least once a year, and the county officers visit as often as they can. We did not hold a convention last year, but purpose holding one during next winter. We will give \$20 to the Provincial Association.

*Essex.*—R. C. WEESE.—All our 10 townships are organized. Our schools are progressing and interest increasing. There are 80 schools, 900 officers and teachers, 7,625 scholars. We have 9 union

and 11 colored schools ; 2 schools have Home Departments, with 60 members. It is difficult to get reports. Schools will be visited and an endeavor made to interest them in the finances of the Provincial Association.

*Frontenac South.*—The last convention was held at Elginburg, February 8th, 1898. One township is organized. Forty schools are reported ; 292 officers and teachers, 2,207 scholars ; 15 scholars joined the Church during the year ; 2 schools have separate rooms for seniors and 1 for juniors.

*Frontenac North.*—The last convention was held at Mountain Grove. Thirty-nine schools are reported ; 214 officers and teachers, 1,328 scholars ; 21 scholars joined the Church during the year ; 3 schools have teachers' meetings ; 2, Home Departments—membership, 39.

*Glengarry.*—A. McINNES—We were organized in 1881 under the Presbyterian Association. Last year there were 44 schools reported ; 331 teachers and officers ; 3,019 scholars, of which 484 are upon the church rolls ; 76 were added during the year. In 1883 we began contributing to mission work. Every year since 1894 we have contributed \$240 to missions and \$20 to this association ; and we contribute a little to the Quebec Union, because we get assistance from some of the active workers in that province.

*Grey South.*—Rev. J. W. KITCHING—A comparatively successful convention was held in Durham on June 28th. The organization being almost extinct, the convention was not as enthusiastic as it should have been. We cannot promise any definite amount to the Provincial Association.

*Grey East.*—Rev. L. W. THOM—Our fourth annual convention was held in Flesherton on the 4th and 5th October. It was of great interest. The speakers were all local. Undenominational conventions are not popular here. The Executive have been handicapped for want of funds, and have not been able to secure outside help. The Association is young, and we hope it may yet give a better account of itself.

*Haliburton.*—The last convention was held at Minden, December 5th, 6th, 1897. Twenty-two schools are reported ; 110 officers and teachers, 790 scholars ; 19 scholars have joined the Church during the year ; 1 school has a teachers' meeting.

*Halton County.*—W. V. HOPKINS—All the four townships are organized and hold one or two live conventions a year. We have 69 schools, 440 officers and teachers, 3,389 scholars ; 225 scholars have joined the Church during the year ; 7 schools have teachers' meetings ; 5, Normal students ; 5, Home Departments, with 45 members ; 12 have separate rooms for seniors and 20 for juniors ; 5 report improved equipment, and 2 greater efficiency. We are trying to work along advanced lines, and to bring every school up to the standard along

the line of temperance work, mission work, Home Department, and teachers' meeting, and endeavoring to make every school evergreen. We promise \$85 to the Provincial Association.

*Hastings North.*—Rev. J. A. CLAXTON—We have five local associations; each holds a convention annually. The work is progressing. Last year we gave \$63 to the Provincial. This year we promised \$75, which will be paid. We had a very successful convention in January, although not largely attended, as it was held in the north. There is a large territory there, and it is difficult to get at. We would like the Central Executive to help us. We have 65 schools; 45 reported 475 officers and teachers, 3,800 scholars; 113 scholars joined the Church during the year. Three schools have teachers' meetings; three have Home Departments, with a membership of 150. Three have separate senior and nine separate junior rooms. Six report improved equipment, and 17 greater efficiency.

*Haldimand.*—F. J. HAGER—The County Sabbath School Association and County Union of Christian Endeavor Societies have just concluded a successful two days' joint convention at Jarvis. The county is divided into six districts, five of which are thoroughly organized. The sixth centres at Dunnville, and has become disorganized. The county President is calling a district meeting for reorganization. We hope to have every department of work pushed rapidly forward. The signs are favorable for an advance. The officers are alive and young. The schools are getting improved equipments and methods. Reports from schools were very incomplete. We hope to pay the balance of our pledge for the year, and pledge \$50 next year.

*Hastings South.*—Rev. W. S. McTAVISH—We were organized three years ago. There is now an organization in each township. Two of the township presidents are visiting all the schools in their districts. Our fourth annual convention was held last week in Foxboro'. The attendance was very large. Our conventions have excited the liveliest interest. The programmes have been furnished entirely by local workers. The Home Department is steadily growing in favor. We have 47 schools, 338 officers and teachers, 2,738 scholars, 1 Home Department, with 480 members.

*Huron.*—ISRAEL TAYLOR—Our county is well organized. We have three township associations. We are loyal to the Provincial Association. The Convention held in the summer proposed to increase our pledge to the Provincial Association. That was made a special point, and there is a better feeling in reference to this association in consequence. There are reported 151 schools, 1,800 officers and teachers, 10,283 scholars; 228 scholars have joined the Church during the year: 6 schools have teachers' meetings, 1 Normal student is reported, 2 Departments, 20 separate rooms for seniors, 25 for juniors, and 13 report improved equipment.

*Lambton.*—JOHN TROTTER—Twelve years ago the county was organized into six or seven districts. We held a convention this month in Petrolia. There were only 67 representatives from over the county, while there are 163 schools. We brought forward a scheme to reorganize, and we expect to get some help, perhaps, from Mr. Day. We find it hard to raise money. We have 1,560 officers and teachers, and 18,893 scholars; 212 have joined the Church during the year; 20 schools have teacher's meetings; 3, Home Departments; 14, separate rooms for seniors; 10, for juniors; 20 have improved equipment, and 40 greater efficiency.

*Leeds.*—M. H. EYRE—We had Mr. Day with us last spring. He organized the county and the townships. In the township of Leeds, five weeks ago, we had a good convention. In that township we have 9 Sabbath Schools. Six of them close during the winter, but the Home Class Department will be introduced in that township. Our schools are in a prosperous condition.

*Lennox and Addington.*—The last convention was held at Camden East, December 9th, 10th, 1897. One township is organized. Sixty schools are reported; 710 officers and teachers, 6,300 scholars; 24 scholars joined the Church during the year. One school has a teachers' meeting; 1, Home Department; 1, a separate room for juniors.

*Lincoln, Caistor Township.*—The last convention was held at Kerr Church. Ten schools are reported, 117 officers and teachers, 711 scholars. Eight scholars joined the Church during the year. There is 1 Home Department of 7 members; 9 schools have teachers' meetings; 3 Normal students are reported; 3 separate rooms for juniors.

*Middlesex.*—The last convention was held at Dorchester, October 21st, 22nd, 1897. Three townships are organized. Eighty-eight schools are reported; 617 officers and teachers, 4,894 scholars; 26 scholars joined the Church during the year. There is one Home Department of 20 members.

*Norfolk.*—A. J. DONLY—Two schools closed during the past year; but two new ones have been organized. There are 93 schools. Besides the County Executive, there are nine Township, Town and Village Associations, all of which have held annual conventions. In every convention, teachers' meetings, Normal work, Home Department and Primary work receive special attention. There are 7,000 scholars enrolled, and 927 teachers. Of the scholars, 2,035 are church members; 285 joined the Church during the year. Evangelistic efforts have a place on the programme of all our conventions. Twenty-four schools hold a regular teachers' meeting; twenty have a Home Class Department, with a total membership of 535; and 75 of our 93 schools are evergreen.

*Northumberland.*—J. C. RICHMOND—We have eight townships,

five of which are organized. Our convention was held in March. We will contribute \$30 to the Provincial Association. We are trying to have the township conventions held before the county convention, so that reports gathered by the township officers may be passed to the county officers to be compiled for the Provincial Association. The work seems to be growing in interest and efficiency. Sixty schools are reported; 645 officers and teachers, 4,896 scholars; 129 scholars joined the Church during the year. Eight schools hold weekly teachers' meetings; three have Home Departments.

*Ontario North.*—Mrs. H. A. CROSBY—The county is divided into four subdivisions. Each held a convention during the year. There are 75 schools; 50 have reported; 535 officers and teachers; 4,150 scholars; 43 scholars have joined the Church during the year. Three schools hold weekly teachers' meetings. Our county convention was a grand success. Miss Munro did us excellent service in her talk on Normal and Primary work, and we were greatly encouraged and inspired. A Primary superintendent was appointed, who has taken full charge of that department. We expect to hold a rousing convention next January, in Cannington.

*Ontario South.*—JOHN BURNS—Our Association is in good condition financially and spiritually. There never was a time in the history of our Sabbath Schools when they were doing better work. The proof of it is that nearly all of the additions to our church membership come from the Sunday School. We are well organized as townships and as a county. Our townships hold a convention every year in the winter months. Our county held its convention in June. We paid all we promised to the Provincial Association last year and \$5 more, and we now promise \$5 more than we promised last year.

*Oxford County.*—ORLANDO WHITE—Our twenty-fifth annual convention was held on the 21st and 22nd of February. Several local conventions have been held. Only one township is unorganized. We have 140 schools, 1,120 officers and teachers, 9,100 scholars; 140 scholars have joined the Church during the year. A Sunday School is within reach of every home in the county as far as known. We have great difficulty in getting reports. We will pay our arrears and pledge \$50 for next year.

*Parry Sound East.*—S. G. BEST—This is now called Central Parry Sound. We have a great many mission schools. At first we had union schools, but now nearly all are denominational. The first great help we got was the first visit of Mr. Day. When he came a few years ago to organize, we had very large meetings. Great interest and enthusiasm was manifested. Being a new country we need help, and it would be a great misfortune if Mr. Day or some other person were not sent to us once a year. We have an annual convention—the last met at Burk's Falls, on the 19th September. It was largely attended, and we had the pleasure and benefit of the presence of the missionaries.

*Perth.*—The last convention was held at Mitchell, February, 1898. One township is organized; 120 schools are reported, 1,418 officers and teachers, 11,745 scholars, 2 Normal classes. Home Department membership, 259.

*Peterboro' County.*—Miss LAURA BENNETT—We have a county, town and four township organizations. A two days' convention was held in Lakefield with good results. The townships have each held successful conventions. Rev. J. Campbell Tibb was present at the county and two township conventions, and contributed largely to their success. The Otonabee Association holds a rally of the schools which is very helpful. There are two Primary unions, Peterboro' and Otonabee, both doing good work. The interest in the Home Department is increasing. There are 75 schools, 828 officers and teachers, 6,914 scholars, and 8 Home Departments with 400 members; 12 separate senior, and 15 separate junior rooms. Six schools report improved equipment.

*Prescott.*—LEONARD BERTRAND—Our county is largely handicapped. We are at the far east of this province, and every township is permeated with an element that is not in affinity with Protestant institutions. We held our eighth annual convention in Cassburn on the 3rd and 4th October, 1898. The interest is well sustained. Nineteen schools have reported, showing 160 officers and teachers, 1,100 scholars; 4 schools have teachers' meetings; 2 report improved equipment and 4 greater efficiency. At this convention, township organization was discussed but deemed impracticable for the present. It was decided to hold two institutes each year—one in January and one in September—besides the annual convention. We hope in this way to reach a greater number of outlying sections at shorter intervals. We promise \$20 to the Provincial Association.

*Simcoe South.*—The last convention was held at Tottenham, Nov. 3rd, 4th, 1897. Six townships are organized, 60 schools are reported, 440 officers and teachers, 3,250 scholars; 79 scholars joined the Church during the year; 5 schools have teachers' meetings; 6 have separate rooms for seniors, 3 for juniors; 5 report improved equipment, and 2 greater efficiency.

*St. Joseph's Island.*—The last convention was held at Hilton, in 1898. Twenty schools are reported, 97 officers and teachers, 500 scholars; 6 scholars have joined the Church during the year; 3 schools report improved equipment, and 1 greater efficiency.

*Victoria, Bobcaygeon and Verulam Townships.*—(Lady delegate)—Our fifth annual convention was held on August 25th. We have 11 schools. A favorable report was received from each. There are 440 scholars, and 63 teachers. All the schools are in good working order and, with one exception, are kept open the whole year.

*Mariposa Township.*—Mr. TINNEY—In September we had a convention at Fenelon Falls for the purpose of organizing the county. Bro.



Day was ill and not able to attend. Brother Clarke, of Millbrook, came and helped us, and we had a successful convention. The schools have all been visited. There are 18 schools, with 183 officers and teachers, and 1,185 scholars. Two schools have separate senior, and 2, separate junior rooms. Three report improved equipment, and 4 greater efficiency.

*Waterloo.*—Rev. R. ATKINSON—We have five townships, four organized. There is a prosperous County Association. All have conventions during this year. A large number of schools (mainly those of Anglican, Lutheran and old Mennonite churches) do not unite with us. There are 14 Protestant denominations. These maintain 134 schools. There are 1,490 teachers and 13,070 scholars. These schools have raised \$3,910 for missionary purposes during the year. We are clear of debt, have a balance in hand and promise \$50 to the Provincial Association for 1898-99.

*Welland.*—The last convention was held at Port Colborne, Oct. 12th, 1897. Eighty-five schools are reported, 844 officers and teachers, 6,000 scholars; 100 scholars joined the Church during the year; 17 schools have teachers' meetings. There are 40 Normal students; 12 schools have separate rooms for seniors, and 16 for juniors.

*Wellington.*—The last convention was held at Elora, December, 1897. One hundred and twenty-one schools are reported, 1,250 officers and teachers, 9,460 scholars; 10 schools have teachers' meetings, 2 have Home Departments, 20 report improved equipment, and 9 greater efficiency.

*Wentworth South.*—The last convention was held at Jerseyville, February 22nd, 1898. Four townships are organized, 40 schools are reported, 372 officers and teachers, 2,812 scholars; 129 scholars joined the Church during the year. There are 26 Normal students; 2 schools have separate rooms for seniors, and 4 for juniors; 9 report improved equipment and 3 greater efficiency.

*York W. st.*—THOMAS MOFFATT—Our two-day convention was held in Woodbridge. Speakers included Rev. J. W. Rae, Miss Munro, Mr. Day and Mr. John A. Paterson. All the sessions were large interesting and helpful. We have three townships, all organized. There are 67 schools, (33 reported), 400 officers and teachers, 3,018 scholars, 6 teachers' meetings, 1 Normal class, 2 separate rooms for seniors and 2 for juniors; 56 scholars joined the Church. Mrs. Jessie Abbott, Primary Superintendent, has done good work, starting a Union at Woodbridge, and securing the appointment of a primary superintendent for York township. She has sent out nearly 200 letters and leaflets, resulting in more interest in Primary equipment. We held our first annual grand rally picnic in High Park; about 2,000 scholars and officers attended and enjoyed themselves.

*York North.*—L. G. JACKSON—We will hold our thirtieth annual convention at Bradford, on the 1st and 2nd of November. We have

5 townships, all organized. There are 92 schools, with 831 officers and teachers, 6,784 scholars. Among the 43 who report, 62 scholars have joined the Church during the year, 4 hold weekly teachers' meetings, 9 have separate rooms for seniors and 10 for primaries. Five report improved equipment and 5 improvement in efficiency. We will give \$100 to the Provincial Association next year, with an additional \$25 for Normal work. There is a great desire on the part of our teachers to become better equipped for the work, and we think the Provincial Association should provide something of this nature. If it is impracticable at present the extra grant can be used for missionary work on the home field.

*York East, Scarboro' Township.*—This Association is well organized and holds a successful convention every year. There are 13 schools, 122 officers and teachers, 1,026 scholars; 3 have teachers' meetings, 8 have separate senior rooms, 8 separate junior rooms. Thirty scholars have joined the Church during the year.

*Markham Township.*—Rev. J. C. TIBB—This association was organized thirty years ago and has been in successful operation ever since. Our convention was held in February. It was successful in every way. We have 30 schools, 23 reported. There are 258 officers and teachers, 1,794 scholars; 77 scholars joined the Church during the year. There are 2 Home classes, 12 teachers' meetings and one school reports improved equipment. We contribute to the Provincial Association \$25 a year.

*Brantford.*—W. N. HOSSIE—The Association work in Brantford is at a standstill; not a dollar has come in since last year. No new officers have been appointed. We have 25 schools, with 522 officers and teachers, and 4,825 scholars; 218 scholars have joined the Church during the year, 8 schools have teachers' meetings, 1 has a Home Department, 20 have separate rooms for seniors and 22 separate rooms for juniors; 18 report improvement in equipment and 20 in efficiency.

*Belleville.*—The Tabernacle Methodist Sabbath School reported through Mr. W. H. Gordon, superintendent.

*Guelph.*—Rev. R. J. M. GLASSFORD—We have 23 schools; all report, and all contribute to the Provincial Association. There is no department of the work we do not touch. We have a very successful Home Department commenced in a small way. Our Normal work is under the care of a very efficient Normal instructor, and the class is growing. There is no better Primary work any place. We have a fair Primary Union, which holds quarterly meetings. Our Association has its annual meeting, and also has quarterly meetings. We will pledge \$60, and perhaps give a little more.

*London.*—Forty-two schools are reported, 1,002 officers and teachers, 8,615 scholars; 185 scholars joined the Church during the year; 5 schools have teachers' meetings; 2 Home Departments—mem-

bership, 90 ; 17 have separate rooms for seniors, and 17, for juniors ; 16 report improved equipment, and 10 greater efficiency.

*Ottawa.*—L. B. SCOTT—For many years an attempt was made to keep up an organization. In 1896-97 it was reorganized, and that season did good work. A Primary Union was organized by Mr. Day. It held most successful weekly lesson studies in connection with the City Association's class for lesson study for some time. It was, however, found impossible to retain sufficient interest to make the Association a real factor in the Sabbath School work of the city. Very few attended its meetings, and those who had given much of time and effort to maintain it became discouraged. After our two years of hard work and constant urging, we did not feel able to carry on the work effectively. The Association is, perhaps, not dead ; but it is at least a case of suspended animation. If a resurrection is ever possible there are a few of us who will be very glad to see it and to help if we can.

*St. Catharines.*—Last convention, 1897. Thirteen schools are reported, 288 officers and teachers, 1,853 scholars ; 55 scholars have joined the Church during the year ; 2 schools have teachers' meetings ; 1, Home Department—membership, 21 ; 9 have separate room for seniors, and 10 for juniors ; 2 have improved equipment.

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#### NOMINATING COMMITTEE'S REPORT.

The Nominating Committee reported as follows :

*Business Committee*—R. W. Clarke, Rev. J. M. Kellock, Alexander McInnes, Dr. Harrison, Rev. R. J. M. Glassford, W. K. Bowerman, Rev. J. G. Potter, Alfred Day, Wm. Hamilton, Rev. J. J. Redditt, H. C. McMullen, Israel Taylor, W. Hawthorne, Rev. C. A. Wookey, Rev. T. A. Moore, Rev. W. S. McTavish, Rev. T. Watson, Rev. R. Atkinson, Dr. W. E. Tilley, W. S. Given, T. L. Moffatt, Rev. T. Dunlop, L. Lehman, Rev. D. A. Thompson, Rev. P. K. Dayfoot.

*Resolutions Committee*—Rev. O. C. Elliott, Rev. R. N. Burns, W. H. Smith, Geo. M. Lee, D. Kitchenson, John Hopkins, Rev. J. R. Aikenhead, Rev. — Wilson, Rev. J. Saunders.

*Registration Committee*—J. W. Bennett, Frank B. Mills, T. W. Robinson, Miss Davidson, Miss Edith Shortly.

After the singing of Convention Hymn No. 15, the President introduced to the Convention, Prof. H. M. HAMILL, who addressed them on the subject of

#### “THE BIBLE AND THE CHILD.”

There has never been since the days of our Lord, since His special sanction upon the child, so large a concern for its welfare as is taken

now. There has been a great deal of fine sentiment which was neither scriptural nor common-sense wasted upon the subject—sincerely I doubt not, but mistaken. I have some radical notions with reference to the child. I know the child in the home, of my own flesh and blood; I have known the child in the school a long time as a trained public educator; I have known the child in the Sabbath School from my infancy; I have tried to learn the mind of God with reference to the child in the scriptures as paramount to all human views. There are heresies extant, and not a few with reference to the child. I intend to speak of the Bible and the Child under three divisions: (1) The Child Spiritually; (2) The Child Educationally—as to its Religious Education; (3) The Child Evangelically.

First, then, as to the Child spiritually. I never believed in heredity, even in its physical application, to the extent that I often find it scientifically applied. I have lived to see the child of a consumptive mother an athlete among his fellows; and conversely I have seen a dwarfed and puny form issue from the loins of a giant in strength. Old Dame Nature, hand-maiden of God, has a rare way of slapping us in the face and laughing at us to scorn whenever we attempt to penetrate the secret recesses of her mysteries and take from her secrets and parade them as law. Let no child who comes into this world, no puny body, deformed, lament what seems to be his lot. He may, under the care of the parent and teacher, and wise direction of the physician, come to stalwart life and strength.

Then, I do not believe in the doctrine of heredity, especially as stamped upon the intellect of the child. Have you noted this significant fact that sons of great men are rarely themselves great? Once in a generation a prince in Israel is succeeded by a prince his own son. When God writes into the brain of blind Tom, the idiot negro, a masterful knowledge of harmony; when little Benjamin West pictures his baby brother's face so perfectly that his mother catches him up in rapture; when there are so many phenomena of the intellect that contradict and challenge the doctrine of heredity with reference to the intellect, I have less faith in the theory as a scientific principle. But I am sure of one thing, that however human minds may agree or differ from one another as to the doctrine of heredity in its application to the body or to the mind, if we hold allegiance to the Word of God we are bound by that Word to admit that God has distinctly said again and again that He does not compel the law of heredity to bind the spiritual life of the child. There is no spiritual heredity. Now, that is only what a man says on the theme before him of the Bible and the Child. I ought to, and I shall, read what the Word of God says, and let that be the end of the matter. I will read from Ezek. xviii. 1-4: (Reads.)

“The word of the Lord came unto me again saying, What mean ye, that ye use this proverb concerning the land of Israel, saying,

The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die."

Then I will read also the 19th and 20th verses of the same chapter :  
(Reads.)

"Yet ye say, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Then, there is a heresy extant with reference to the child in its relationship to God and His Book, which might be termed the theory of organic religion; that is to say—and I quote the exact words of one to whom I listened not long ago who was a hearty champion of the theory—that the "religion of the parent is the matrix of the religion of the child." In other words, that because the parent is religious, therefore, *per se*, as a spiritual consequence the child must be religious. I find no warrant for that in the Scriptures. I find the contrary to be the true experience in the Scriptures.

Now, I want to turn again to the Scriptures. I go back to old father Abraham, the father of the faithful, to whom the promise came, to whose seed the promise descended. In Genesis xviii. 17, 18, 19, you will find these words: (Reads.)

"And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

God knew Abraham; God blessed Abraham; God's blessing descended upon his children, because He knew Abraham would command his household and his children; not because Abraham was good himself would his children be good and blessed afterwards, but because he would start in the way of parental discipline, and govern by commanding his household and setting their feet in the way of the Lord. There is no warrant for organic religion in that passage.

I turn now over here to the beautiful picture concerning Josiah, 2 Kings xxii. 1 and 2: (Reads.)

"Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left."

He was young when he began to seek after the God of David his father. Then I turn over to the New Testament, and I find when Paul, the great apostle to the Gentiles, was writing to his son in the gospel, Timothy, he used these words (2 Timothy i. 5): (Reads.)

“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.”

If I stopped there it would lead me easily, as it led one in my hearing, to say, “There is organic religion, the religion of the grandmother transmitted to the daughter, and then to the grandson as an organic chain religiously”; but when I turn to the next page and read from the same epistle, and to the same Timothy (Chap. iii. 15), I read these words: (Reads.)

“And from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

It was Timothy’s personal faith in the Scriptures that brought him into organic relationship to the Word—not the religion of his mother and grandmother. So I cannot accept the theory of organic religion, if you mean by that that the child of godly parentage will necessarily be godly.

Neither can I accept that child-Confucianism that I see sometimes paraded from the Primary platform. There is no possibility of educating children into the kingdom of our Lord, into religion, by any sheer process of education. When the Holy Spirit is omitted, when the Bible is left out of account, and when the religious nature of the child only—that which comes in the dawning of its life—is made the foundation, there will be no truly Christian superstructure. Now, brethren, I may incur your dissent—and I certainly respect your consent and approval—I may incur your dissent, but I put up this caution signal to brethren in the ministry, to thoughtful men and women, that it is about time we were looking more into the pages of God’s book than into the pages of Froebel and Pestalozzi, in reference to the child nature. There is much talk of the religious nature of the child; there is much talk of bringing that religious nature into communion with the great God, and I do homage to all that is in those writings; but they are not the books to be built upon and carried out in the Primary Department of our Sabbath Schools, to lead our children in the Sabbath Schools into the Scriptures. They say nothing of the Holy Spirit. They assume that the child comes into this world ready at hand to be made and fashioned into any image that the teacher may seek, by using the religious emotion which is found in the child, and by moulding it according to educational method.

Now, I turn back again. I set over against all theories concerning which I have spoken or have been silent, with relation to the

spiritual condition of the child, two citations from the Word of God. David, the sweet-faced shepherd lad, as fine a specimen of the Hebrew youth and child as the Old Testament can set forth, when he grew up to manhood said this in Ps. li. 5 (reads): "I was shapen in iniquity; and in sin did my mother conceive me." And lest it be assumed that it is the voice of the Old Testament only, hear the echo of it from the lips of Paul in the New Testament, "We are by nature the children of wrath." I do not care how pretty the little baby is as it sleeps in its mother's bosom, I do not care how sweet and saintly the face of the child may seem—and I yield to no one the precedence in the tenderest and holiest love for childhood and child nature, but yet I speak by warrant of the Scriptures—that in the heart of the little babe cradled in its mother's bosom there are germs of evil that early in life develop and exhibit themselves. I have seen the little baby before it was two years old smite its own mother at the breast with all the anger, in quality if not in quantity, that might be exhibited when he came to manhood and struck down his brother on the street. And so I have seen every passion in turn, normal and abnormal exhibited by a child before it had attained to its fifth year, and that not in the slums, but in the home of the godly man and woman. The child needs conversion as much as the adult. There is but one gate into the kingdom of our Lord Jesus Christ, and every one who becomes a subject must come under the same conditions imposed upon us all. That which is born of the flesh is flesh, and that which is born of the spirit is spirit.

Now, secondly, I come to the child educationally. I have anticipated my third division somewhat so as not to extend the time unduly and trespass upon your patience, as it was closely conjoined with my first division—the child as to its religious education. I think more than anything else essential in the religious education of the child is its subjection in early life, as early as possible, to parental authority, to home government. Any method of religious education that does not bend the will into holy, filial subjection to the parent in the home, or to the teacher and superintendent in the Sunday School, is not in accordance with the Word of God. I do not know how you are in Canada, I have not been here long enough to study some things as I would like to study them, so I have to assume it; but I know the characteristic fault of the children of the United States is irreverence for authority, whether in the home, Sunday School, Church or State. We have to stamp the life out of mob law every now and then, north and south, east and west. Now, in what I am going to say I do not care anything for your sentiment if there happen to be one of you sitting here to-day; it does not deter me one *scintilla*; let the chips fall where they may if I have this Book as my foundation. I am going to turn to one thing. It may have an unpleasant ring in some of your ears, but I am going to read it. I do not believe that the wisdom of Solomon is wholly abrogated or

superseded by those who are wiser than he. I take the Book of Proverbs, which I think is a good book for the family, the shop or the field. I read this: "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes." My old father believed that, and I knew it. (Laughter.) "Chasten thy son while there is hope, and let not thy soul spare for his crying," or, as the margin reads, "to his destruction." I wish you would note this verse; it is stronger in the Hebrew: "Foolishness is bound with hooks of steel," (that is the Hebrew) "but the rod of correction shall drive it far from him." "Thou shalt beat him with a rod and shalt deliver his soul from death."

Well, you say, that is under the old regime. So it is; yet sometimes a dire necessity for its resumption exists even in our own latter days. These passages mean what they are intended to mean, that there are times in the history of childhood in reference to which God, who knows the nature of the child better than the sentimentalist does now, says "the use of the rod is a necessity, and without which the parent is not true to God or to his child, but hateth his son when the rod is withholden." My father did ample justice to the sayings of Solomon—(applause)—and I bless his memory for it to-day.

Secondly, in the educational care of the child I must come into contradiction with some recent deliverances in a primary way to the effect that the memory of the child shall not be cultivated; that is to say, that the child shall not be required in Sabbath School and home religiously to memorize things which are not understood at the time and by the child. You have no warrant for it educationally or experimentally. You have the contrary, and are guilty of educational heresy the minute you state that the child should not be asked to memorize Scripture. Have you forgotten that words are things? Coleridge said of Shakespeare: "You cut his words and they bleed." You can take one of Addison's essays, and you change his words, and you change the blocks of the temple. A child looks at a word as he looks at a toy, a top. It is a new thing to him; and he looks at it, and away he starts, and before he has got to the corner he cracks the nut and has got at the kernel of it. That is the way: the word first, the idea second, but the one following closely upon the heels of the other through the inquisitiveness of childhood. So I say, away with anything that puts away the memorization of the Scriptures or anything from the mind of the child because he does not understand it. The Holy Spirit will come at a later time and take these verses that have been stored away and unfold the petals of the flower, and the fragrance of the rose shall be blown into his life long after the memorizations have passed. I believe in the use of the memory. I want to put before you a problem in ecclesiastics. Now, I was not rocked and cradled a Presbyterian; I belong to another faith, and so I can take an impartial stand. Why is it that Presbyterianism, numerically far inferior to Methodism and to the



Baptist churches of the United States—why is it in scanning the roll from Presidents down to constables, you find God has raised up so large a proportion of Presbyterians to be Presidents, masters of statesmanship and commerce, to sail the ships upon the sea, and control the markets of the great cities and direct the secular affairs of our own land? The answer to it is—the Shorter Catechism.

A VOICE—Is that generally done in the Presbyterian Church?

MR. HAMILL—It is. They put it into the memory of the child, and about that memory there grew a backbone and conviction which stands for something when the child comes to manhood or womanhood. The child did not understand the Shorter Catechism; the child remembered the reverent spirit in which it was taught and memorized; and then afterwards, as the truth blossoms out into action and understanding, it moulds the character of the child, and the child in turn moulds the character of the man. I believe in the use of memory. I believe we ought to return to that ancient landmark of the Church. Never dismiss a Sabbath School without having memorization of the Scriptures to enter essentially and vitally into a part of the programme.

Then, next I must enter a protest against the unrestrained use of the imagination in children. While I would utilize the memory more than some, I would restrain the imagination and use it less than in many instances it is being used by the teachers of children. Why? Because nature has implanted a vivid imagination in the mind of the child. You can draw two lines upon the blackboard, one shorter than the other, and while you are talking the child's mind clothes one with the shepherd's coat and the other with the armor of Goliath. He does not need fine pictures or colored crayons. The child's imagination has gone before the imagination of the teacher. A child ought to be held to the literal quotation of the Scripture. The finest Primary teacher in the United States is Miss Annie Harlow. I never knew her to go beyond the exact statement of the Bible, and she never closes a lesson, so far as I have been able personally to judge, without taking the exact statement of Scripture and reading the Word of God to the children that they may see that she herself has been guided with respect to the accuracy of the statement of the Word itself. In a city of the Rockies, a great city, I had a privilege of attending the Primary Union. I heard a lesson finely taught, but I found it was being illustrated by the use of twelve rag dolls who represented the apostles. Here was Peter in his coat of many colors, and here was John, Thomas and others, and they were set up six inches in stature for the edification of children, to represent those grave and reverent apostles and companions of our Lord Jesus Christ. I transported myself fifty years back, and tried to think how I would look at Peter six inches high, with a coat of not less than six colors, and with a rag-doll expression of countenance.

I have kept you long enough in the discussion of this subject. Let me

close with just this thought, and I beg of you to remember it for fear that other portions of what I have said may mislead you as to the true sense and thought of the speaker with reference to the child in its relationship to the Word of God. I believe in the conversion of the child. Henry Drummond said that the greatest thing in the world is love. If that be true, the greatest work in the world is the conversion of the child. What a world of difference it makes to convert a little child, and set him agoing in the Church and State until he lives to be threescore years and ten, and passing from the scene of his activities, waiting until the sounding of the trumpet, and to convert him when he becomes a man, his conscience seared, his habits all formed, when only an earthquake in the Philippian jail can bring him to a sense of his position, and then having to convert the Church into a hospital rather than as the Lord designed normally it should be, a workshop into which His children should be brought from the home, from the Sunday School.

The session was then closed by the singing of Hymn 21, "The light of the world is Jesus."

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#### *TUESDAY EVENING SESSION.*

The Convention resumed its sitting at 7.30 p.m.

The devotional service was conducted by the Rev. J. C. DAVIDSON, M.A., rector of St. John's Church, Peterboro'.

Greetings were then extended on behalf of the town by Councillor T. H. G. Denne, who said: "In the absence of the mayor, who has been called to Toronto on important business in connection with the town's affairs, it has become my duty and privilege to bid you welcome to Peterboro'. In doing so, with all heartiness I voice the feelings of the people of the town, for all who recognize the foundations necessary for good citizenship—the basal principles of morality and uprightness—must appreciate the grand work being done by the Sunday Schools of the Province. As representatives of the self-sacrificing army of Sunday School workers of the Province we bid you welcome, and we invite you most cordially to make Peterboro' your own while you are with us. We hope your sessions will be most successful, and that the discussions and addresses will result in benefit to the schools you represent beyond your expectations, and that the Association will be stronger and more vigorous as a result of this convention. We have had the pleasure of receiving a number of conventions this year and last, but I can tell you truly that none was received with more pleasure than this gathering; and recognizing its importance, I again, on behalf of the town, bid you welcome."

Rev. S. J. SHOREY said: "In the absence of the President of the

Ministerial Association of our town I have been asked to present the greetings of that body, and to express to you our great delight in having you in our midst. I am sure you will find none more appreciative of the work in which you are engaged, and in whose interests you have gathered, than the members of the Ministerial Association. We all know how far our work in the ministry is anteceded and succeeded by the work of the Sunday School; we know how the membership of the Church is recruited from the Sunday School, and that of all the auxiliaries engaged in the work of the Church there is none more valuable or valued than the Sunday School. If there is any language which could fitly and properly convey the sentiments and feelings to which I have referred, if there are any words which more justly and adequately than others would express these feelings and these sentiments, then on behalf of the Ministerial Association I wish you to consider me as having employed those words, to say to you, in short and in effect, how cordial is our greeting, and how sincere is our welcome, and to wish to you peace in all your sessions, prosperity in all your godly plans and purposes, and to assure you that our prayers will be with you that the pleasure of the Lord may greatly prosper in your hands. (Applause.)

Rev. J. G. POTTER.—I have the honor to-night to represent the local Sabbath School Association in giving to you all a very cordial welcome to this town and county. It was with a little fear that we decided to have the name of Peterboro' mentioned as the place of next meeting, not because we were afraid our people would not give you a hearty welcome, but rather because we knew that on such an occasion as this there are met together a company of men and women worthy of the greatest comfort and honor a community can possibly bestow. We have, notwithstanding, looked forward to this convention with a great deal of interest and expectancy. We could never welcome to our homes or town a grander, more important and useful organization or company of people—a people whose sole object is to build up in the various communities of this fair province that righteousness that exalteth a nation; and our civic authorities can rest quite contented and happy to-night that no special constables need be sworn in. Our feeling to-night is one of deep gratitude to God that we have been permitted the great pleasure and privilege of the influence that such a united assemblage of consecrated men and women means to us. Our sincere prayer is that this Convention will be blessed of God, and that many may be inspired to nobler and grander service for God and with God.

Rev. R. J. M. GLASSFORD, of Guelph, replied on behalf of the Convention. He said: We are glad to-night to hear the kindly words that have been offered; first from the town, then from the Ministerial Association, and then from the local Sabbath School Association. Permit me to say that we accept in the same cordial and

heartily terms the greetings that have been offered us. We have come to enjoy ourselves, and also to get benefit of such a convention as this. We have come with the hope of obtaining wisdom which will help us on in the work, and we thank the people of Peterboro' for their kindly greetings to us. We realize that this is an era of the study of child nature, and we are getting back to where the boys and girls are. Citizens of Peterboro', we accept your kindly welcome, and we trust our presence here, and your intercourse with us, will be full of pleasant things, which will go with us to the end of our days.

#### SOUL-POWER IN SABBATH SCHOOL TEACHING.

Mr. ALFRED DAY then addressed the Convention on "Soul-Power in Sabbath School Teaching," as follows :

The only authentic record we have as to the origin of the human race is found in the Book of Genesis where we are told that "the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul"; and from that day to this the relation subsisting between the "dust" and the "breath" has been the battle-ground of controversy—whether, as debated by the Greeks within the precincts of the Acropolis, it be as the relation subsisting between music and the harp, in which case the music must cease when the strings are broken ; or whether it be the relation of the rower to the boat, in which latter case the rower may survive although his boat may be broken in splinters on some hidden rock, or be overwhelmed by the howling tempest—and herein hides the question of the immortality of the human race ; to us, however, who believe in the Divine Record of God, and in the immortality of the breath of God, it ceases to be a question.

The divine philosophy of God, so simple that a little child can comprehend it, whilst as yet uncontroverted by the deepest philosophic research, is that God breathed into inert matter—as inert as we know it to be when His breath is withdrawn—and that the inert matter became, not a life, but a "living soul," not only having the complex mechanism of its organic life quickened into vitality in common with the flowers of the field and the animals that browse among them, but in the case of man a living soul ; a soul endowed with self-consciousness, with the faculties of reason, of emotion, of will, and with the marvellous power of reverent communion, as Goethe puts it, with the Creator above him, and with his fellowmen around him, and with the forces of nature beneath his feet and subject to his control. So we go back to the only explanation that we possess, viz., that the life moves the organism, just as the currents move the boat, but that such movement depends for direction, restraint and control upon the soul-power in the one case as upon the rower in the other. We cannot see this soul-director of human life but only the effects produced. We are charmed with the entrancement of sweet music, yet

we see not the fingers that sweep the strings and throw them into such exquisite harmony ; we see the gossamer fabric woven in our presence and behold the flight of the shuttle, but the hand of the weaver that flings it into such designed form and color is invisible to us ; so in the human life we see the activities and the impulses of life, but we see not the director who controls, restrains and directs these impulses. Neither the scalpel of the surgeon, nor the researches of philosopher have discovered the soul, but we know it is the breath of God given for the purpose of directing and controlling the impulses of the life.

Then the perfect tense used in the word "breathed" makes it manifest that the soul is not given only at the inception of life, but that there is a continuous breathing. I am not discussing the question of inspiration, *i.e.*, as to whether Shakespeare was inspired in the same sense as Isaiah. I would not enter "where *angels* fear to tread," but I am contending that the inbreathing of God continues through life, and that, if the life be not harnessed to this divine power, then its impulse will be the mere reflex of animal life and organic principle ; in short, the soul-power may be said to be mind-power, heart-power and will-power, plus divine power.

Let us look at a few examples of the demonstration of this power. The intellectual faculties harnessed to this power are endorsed with a sense-perception that cannot be explained by physiology. The surveyor may measure and make an accurate plan of an estate, but will fail to hear the hum of bees, or discern the breath of flowers ; the mere surveyor looks on the surface, defines the longitude and latitude of things, but lacks the keen sense to perceive the *undertones* of God known only to the poet, musician or artist,—not to speak of the peerless, because divine, Son of God, out of whose garment, you remember, there oozed a healing power, when even its hem was touched by the hand of that stricken woman. You remember how the multitudes carried out their lame into the streets, and laid them on beds and couches, so that, at least, the shadow of Peter might fall upon them. You remember how Bezaleel was said to be a man filled with the *Spirit of God*, and in consequence a man of *wisdom* and *understanding*. You remember the testimony of Pharaoh given of Joseph, that he was filled with the *Spirit of God* ; moreover, you will recall the contrast between Moses before and after he saw the burning bush ; before such vision he fled from the Egyptian for his life, whilst after he had come into fellowship with the voice and the mighty potencies of God, he stood unfaltering before the imperial Pharaoh and demanded that the people should be allowed to go. Was there not a kindred change in Peter before and after Pentecost ? Before Pentecost he denied with oaths and curses that he knew the Christ, who was then undergoing suffering for the world's transgression, but after Pentecost, he could dare men and devils for the principles that this Christ had come to reveal and to establish. And

so men who have been especially empowered by the *Spirit of God* have been heroes of the Christian Church; and to-day the modern prophet, who, possessed of the *Spirit of God*, faces the jungles of heathenism, whether at home or abroad, and the widow that shares the last handful of meal to sustain his ministry, are but modern examples of soul-power in life direction; and if we were filled with this Divine Spirit, Mr. President, it would solve the major part of the problems that are perplexing us to-day and hindering our influence and efficiency in Sunday School work. There would be no difficulty about the preparation of the lesson; you would never hear such an excuse as "had not time"; you would never hear such an excuse at a Sunday School Convention from one who had promised to serve it, as, "circumstances over which he had no control" had interfered with his presence. If there was the *Spirit of God*, the "soul-power" in our work, minor things, the things of less importance than this mighty work to which God has called us, would fall aside and give place to that which He had especially commissioned.

Soul-power would put us *en rapport* with the Word of God we teach; and we can never understand the divine truth without this soul-power to interpret the soul-principle of the Word of God. A young undergraduate was asked on one occasion what he thought of Browning. "Well," said he, "I would rather read Bradshaw's Railway Guide in a London fog;" for the simple reason he was not in touch with Browning's spirit. You remember that oft-told story of one who, standing in front of one of Turner's paintings, criticised the marvellous sky coloring, saying, "I never saw in nature such a sky as that;" and Turner, who was within hearing, said, "Don't you wish you could?" Don't you wish you had the artist's spirit to discern the undertones, the beauties that are not seen by the ordinary sense? Even so we must be put in touch with the divine principle that is found in the Word of God if we would rightly interpret it.

Then, soul-power would invest with faith, not credulity, but faith in the purposes for which God has given the truth, and I submit, Mr. Chairman, that the great discoveries which have blessed the world, whether geographical or scientific, have not been the result of skepticism. Those who have been the great discoverers in the world expected to find something. Columbus expected to find America, and he found it. A great astronomer expected to find yonder a new star, and he pointed his telescope to the place where he expected it, and found it. If he had said, "I believe there is no star there"; if Columbus had said, "I do not think there is any America," then neither the star nor America would have been discovered by them. The true attitude to the Bible is not one of skepticism, but of faith in the God who gave it, and if we so interpret it there will come to us the hidden voice of God, and the mere black letter will be radiant and glowing with an underlight which cannot be seen without this soul-power to interpret it.

It will, moreover, be an utter impossibility to reach the soul of the boy or girl by our teaching unless we do it by this soul-power in ourselves. Mere moral teaching is just the same as if a watchmaker, or a boy indeed, should adjust the hands of his errant watch to the standard of the sun twenty times a day without looking into the inner life of the mechanism. You may adjust the outward actions of the boy or girl twenty times a day, and 365 days in the year, and he or she will still go astray, until you get the soul-power of the boy linked to these outer relations of life, and so under its control and direction. Nor can this be accomplished by the mere intellectual knowledge of the lesson, which must be not *dead* history or doctrine but *living* truth.

Then this soul-power will have a wonderful influence in developing in us tact, on seeing the stirring of the soul of the pupil to decision, in availing ourselves of these signs of spiritual influence that will tell for God and tell for the world in the coming years. What is tact but touch? There entered into one of the schools on the other side one winter day some years ago a poor street waif. He did not enter into the school because it was a Sabbath School—he had no use for Sabbath School—but he entered because he was cold, and supposed there would be a fire there. He stole in behind the screen that hid the stove, and was just warming his hands when a lady teacher who had observed him rose from her chair, and going behind the screen she put her gentle white hand upon his shoulder, and with soul-power in her eyes said, “My boy, are you cold?” And his soul kindling at hers looked up into her face and said, “Please, Miss, I was before you touched me, but I am warm now.” It takes soul-power to get out at the finger tips and touch the soul with that influence which will bring it to Christ. If we are to be “fishers of men,” such consecrated tact in adapting means to ends is needed. I remember once being in the northland and I wanted to do some fishing, but had no bait. I saw at a distance four teachers whom I knew from a certain part of this province. I noticed they were fishing for black bass. I thought, I am not equipped for black bass, but I might possibly catch some of these Sabbath School teachers, so I plucked an ear of timothy growing near to me, and whilst they watched without identifying me, I put it on the hook and flung out the line. A guffaw of laughter came with the question, “What are you doing?” “Fishing.” “What do you expect to catch?” “Black bass.” One of them said, “Where do you come from that you have no more sense than to think black bass will bite at an ear of timothy?” I said, “I come from within a hundred miles of where you come from, who think the boys in Sabbath School will bite at an empty hook.” We must be careful that the bait shall be adapted to the personality of the boy and the girl; and we must be particular to have a fine point on the hook. The bait has no purpose except for introducing the hook.

We must have this soul-power if we would leave definite impressions upon the boys and girls we teach. Storm-bound in a little hamlet on Georgian Bay, I had to share, as I thought, the only sitting-room of the small hotel with twenty lumbermen, nineteen of whom were helplessly drunk. I longed to help them, but feared to tarnish the name and Gospel of Christ, and sat there until I could sit no longer, such was the profanity and lewdness of the conversation. I said to myself, "I cannot live in this atmosphere," and as a deluge of rain poured outside, I started for my sleeping-room which was at the other side of the building. In doing so I had to pass a corridor where I saw a door ajar, and pressing it open found it was a parlor. I sat down to read, and after a little while I looked up and saw a piano. Now, Mr. President, I rarely ever touch a piano or an organ unless every other person is out of ear-shot. But I began to grope along the keyboard to find a tune, and at last I did find a tune, and soon I heard footsteps and a tall shadow passed me and sat down behind me. When I got through I heard a voice say, "Say, mister, will you give us another stave of that piece?" As that was the first encore I ever had in any musical performance I ever attempted, I played it over again. He said, "Don't stop, boss, play some more." I played it over five times, and when I had done so I heard the sound of weeping, and turned round and the poor fellow's face was filled with tears. He said, "Excuse me coming so abruptly in your presence. I could not help it when I heard that tune." I said, "What do you know about that tune?" He said, "My mother sang that tune twenty-five years ago. Would you like to know the words?" and these he repeated with tears. I could not tell you the words now, for it was an unfamiliar hymn. He then asked if he could remain with me, and I said I would be glad of his company. I drew out of him memories of his mother's teaching, which were stamped in the very texture of his being. He said, "When I heard that tune I had to come. I had forgotten my mother, living here in the camps, and becoming encrusted with sin, my mother had gone out of my recollection; and somehow she came back on the wings of that tune as though she had been an angel; and I saw her sweet face, and I seemed to hear words from her lips that had been silent twenty years or more. Then she seemed to touch me, and I had to come and hear that tune over again. Excuse me, mister." There was "soul-power" in that mother's life and teaching which left impressions that years and sinful environment could not erase. If we have this soul-power there will be a clear interpretation of the principle of the truth; there will be a discernment of the spiritual life of the boy or girl; and there will be a power to impress truth, which all the environment of after life will not obliterate.

Then, too, we shall have an experience that will be doubt-proof, that will defy the challenge of men and devils, the experience of a life that will shine through our eyes and speak through our lips, and



drip from our finger tips, so that men will take knowledge of us, not only that we have been with Jesus, but that Jesus is in us, giving power to our words, and to every faculty of our being; in other words, our own life being "harnessed up" to this dynamo that God has given us for its direction will be quick to discern the greatest purpose to which these precious lives of our pupils can be devoted. Then we must have common-sense and discretion to feel when we have a bite; and that can be only felt by the soul-sense of the teacher. Have we not been teaching for years, some of us, and never tried to pull in? Imagine a boy sitting for a whole day with a log on the end of a stick to save him the trouble of holding it, and he never pulling in. Are there not many teachers who have never pulled in, and never asked their boys and girls about their readiness to accept Jesus Christ? Effective tact will be begotten of this divine spirit in us

How may this soul-power be obtained? for be it said it cannot be attained. Fire and light are its two constituents; the fire of the Spirit of God typified on the day of Pentecost, which can only be gotten in the secret place of the Most High and by abiding under the shadow of the Almighty. Then there is the light of this Word, not simply kindled by a ten-minute preparation of the lesson, nor by a few hours of reading on the lesson, but the constant living in the atmosphere of this Word of God. That we be praying teachers and Bible-living teachers are two fundamental conditions on which we receive this soul-power that will engird us. What echoes of new life we shall awaken if we be thus empowered! Oh, the mighty forces within our grip to-day as Sunday School teachers, and fathers and mothers, and day-school teachers! The little cow-boy among the Swiss mountains will blow his horn; he is no musician, there are no peculiar strains of sweet music in the horn he blows; but as he blows his horn you seem to hear echoes come from every rock and crevice of the mountain sides. So with this soul-power, it will echo in the lives with which we come in contact. This Word says, "As arrows in the hand of a mighty man, so are children of the youth." Now, arrows in the hand of a man are subject to his influence, to his control, and to his direction. But the moment he has pulled the string they are beyond his further influence, and will rankle in the heart of the king or the king's enemy: and as arrows in the hands of a mighty man, so are children in the hands of father and mother, in the hands of the Sunday School teacher and the public school teacher. Crossing Lake Superior several weeks ago, and going out on the bow of the boat one morning I saw on the distant sky line the lonely promontory of Thunder Cape, and there appeared to be lying on it a prostrated form, and gradually, as we came near, the arms, limbs and figure quickened one's imagination. As I was looking a fellow-passenger came and said: "Do you know what that is? We call that the sleeping giant." I said. "Yes, I have seen the

sleeping giant before ; he has been sleeping there for centuries, and over his expressionless face the shadows of a thousand centuries have passed, he has slept indifferent to the sorrow and sadness of the world about him ; but," I said, "believe me, sir, there is a waking giant around, a giant waking from the cradle of the cottages all over the land, and throughout this continent, a giant whose voice is as the voice of thunder, who is shaking himself free from the fetters of unripe years, and emerges from school-house and college ; he is raising his hand to strike a blow that will bruise the serpent's head. That giant is the boyhood and girlhood of to-day, who will cast the ballots into the box the next time we have a plebiscite for the abolition of the liquor stain from our land." Then let us seek this soul-power that in all the impulses and activities and relations of life God may be honored in our service.

The convention then joined in singing Convention Hymn No. 10, after which the President introduced Mr. Marion Lawrance.

#### THE SABBATH SCHOOL AS A POWER IN THE WORLD.

Mr. LAWRENCE—It has been a bright memory in my life for two years the few days I was permitted to spend with the good people of your Province in the city of London, and I come here to-night freighted down with living messages for a man that stands in Ohio at the very front among Sunday School workers, for I am sure there is no name that is ever mentioned in the presence of Ohio Sunday School workers, that is greeted with more kindly regard than the name of your most devoted and most highly esteemed Alfred Day. (Applause.)

I am to talk to-night on "The Sabbath School as a Power in the World." One of the greatest educators of our land said of Horace Mann, the founder of one of our colleges, "Where anything is growing, one *former* is worth a thousand *reformers*." That is true of the Sabbath School, because the Sabbath School is a "former," and with all that work it seems to me that we are like a man trying to cultivate a ten-acre lot with a tooth-pick. I believe we are just getting a glimpse of the dawn of the day that is yet to be in our Sabbath work. Our idea of any movement is in proportion to our proper understanding of it, and in the hundred years of Sabbath School life in the world, although we have made tremendous gain, there are many that do not know what a Sabbath School is. I would like to define a Sabbath School. First, negatively: I would like to say the Sabbath School is not an institution as we understand it to-day. We hear the Sabbath School sometimes referred to as "the children's church." That is a mistake. I have heard it often referred to "as the nursery of the Church." What is the nursery in your home? It is the place where babies run and play and have their own things. It is the baby idea. What is the nursery in the field?

It is the place where the baby plants and trees are. Whenever you speak about the nursery you convey such an idea, and the millstone around our neck to-day is the prevalent impression that the Sabbath School is only for children. If the Sabbath School is not an institution—the children's church—the nursery of the Church—then what is it? The best definition I ever heard is this: It is simply the Bible-studying service of the Church. That is all it is, and that is enough. (Applause.) When the pastor stands in the sacred desk and preaches the Word, that is the preaching service of the Church; when we come together in the middle of the week in our prayer service, that is our prayer and social service; when the ladies come together and give up a service to the missionary work, that is the missionary service of the Church; and when we come together in the Sabbath School, that is the Bible-studying service of the Church. Never was there a movement which has made such wonderful progress. It is a mistake for people to cite here and there isolated cases of ignorance, and say because of these cases the Sabbath School is a failure. It is the grandest that the sun of the nineteenth century has ever dawned upon. These isolated cases are not to be used as criterions. When this matter was being discussed some time ago Dr. Schauffler said if this is true in Sabbath School work it must be true in day-school work, and so he investigated the schools of New York City. At an examination in physiology a boy fourteen years old was asked this question: "Of what is the human body composed?" The boy answered: "The human body is composed of three parts: the head, the chest, and the stomach. The head contains the eyes and brains, if any; the chest contains the lungs and part of the liver; and the stomach contains the bowels, which are a, e, i, o, u, and sometimes w and y." (Laughter.) So the grammar schools of New York are a failure. What are some of the reasons that make us believe the Sabbath School is a power? First, the character of the work it does. The Sabbath School is the only school where the Bible is the textbook; it is the only school where the people are at liberty to go without tuition. It has done more to popularize the Bible than any other agency, or all other agencies combined, until now there are more copies of the Bible sold in America than there are of the seven most popular books. The sales of the Word of God aggregate about six million copies a year. It is wonderful; and yet we are told it is an old-fashioned, worn-out book, behind the times. I used to contradict that, but I believe it is right. The Bible is behind the times as the wind is behind the ship, and if it were not for the wind the ship would not go. Another reason I believe it to be a power is because of the multitudes engaged in it. The enrolment of scholars is over twenty millions. There are nearly 250,000 Sabbath Schools; and there went out to work in those schools over two million teachers who did not receive a penny. There is no such army in the world, a vast number of about eighteen millions, and possibly more, studying

one series of lessons, the International, which have sometimes been called the track on which the Sabbath School has run over the world.

I believe it to be a power, also, because of the character of its workers, some of whom are gathered here to-night. I can read it in your faces. I know that the Sabbath School people of the province are the cream of the province. I tell you the whole world has been skimmed and the cream poured in the Church. God has always had peculiar people of His own, and He has them now. I believe He has a second skimming process going on, and the Church itself has been skimmed of the cream, and the cream has been put into the Sabbath School. Ask your pastors who are the very best workers in the Church, and nine times out of ten they will say, "They are those in the Sabbath School; they are the ones I can depend upon for every work and activity of the Church." One of the great needs of the day is a willingness to work anywhere. How refreshing to go to a person and say, "Will you take this class?" "Why, yes." I have all honor for the man who is willing to be a door-keeper.

Another reason I believe the Sabbath School is a great power in the world is because it develops Christian workers. Mr. Moody says, "I got inspiration for soul-saving in a Sunday School." Major Whittle says the same thing, and so did McAll, of France. And the Sabbath School opens the way for other church work. Many a church steeple to-day points heavenward as a monument to work done in a little Sabbath School years ago. I can refer to many illustrations. The Sabbath School with which I am connected, now numbering over a thousand members, was started in a little room not much larger than this platform, under the most discouraging circumstances. I am sure you have heard Mr. Reynolds tell how he started a school in a little room, with boys whom he paid to come, and it developed into Calvary Church, Peoria, Illinois, with a building that cost some \$50,000, and 500 scholars in a room that cost \$10,000. It was my privilege to attend the World's Sabbath School Convention in 1889. In that convention the enthusiasm reached its height when, in Exeter Hall, Mr. Phillips was made the Sabbath School representative to be sent to India. He said: The Sabbath School is undermining paganism in India. We can do very little with the grown-up people; but with the children we can do almost anything. He gave a picture of the Sabbath School in Calcutta. One day there came to him a woman whom he had never seen; and just as she came in sight a little girl, one of the Sabbath School scholars, only ten years of age, came out and put her arms round the neck of Mr. Phillips, and said: "Don't let her take me back; Go away, go away!" He saw at once that this woman was coming to take her away to be the wife of a little boy. You know there are millions of girl-widows in India to-day. It is the curse of India. A widow is supposed to have the devil in her breast, and she cannot sleep in the same house with the family; but is put out with the cattle. Her beautiful clothes are

taken from her, and she is dressed in a white uniform, which says to the world, "I am nothing but a widow"; and she does the drudgery work. Many a widow in India has been harnessed with the ox to plough the field, because she was a widow. This little girl knew the fate of widows. Mr. Phillips said: "I cannot help you; there is nothing to do but go. If I were to interfere they would burn our buildings. But I want you to remember you have learned to pray, and you can tell it all to Jesus." The little girl was almost heart-broken. He gave her a little Testament. Some time after this, Mr. Phillips was in a village in the interior. A woman approached him and said: "Dr. Phillips, I know you. Oh, come into my house." He went in, and she said: "Do you see that shelf over there?" "Yes." She said: "There was a stone idol there and we all bowed down to it every morning. And when that little girl who used to go to your Sabbath School, came here a few years ago, she said she would not bow down to that idol, and I in my anger stripped her back and laid my rod upon her back till the blood flowed down to her heels. And she said: 'Mother, you will never get me to bow down to those idols'—and then, if she had risen and spat in my face I could have borne it, but she rose from her knees and put her arms around my neck, and said: 'Mother, why is it you will bow down to these stones, when there is a God that will hear and answer prayer? I am willing to die for Jesus Christ.' I could stand it no longer, and I said: 'My daughter, if you will show me how to find that God that you speak about and worship, I will do as you say, and do as you do;' and she took and read from the little book she said you gave her. We have given our hearts to Christ, and in this room, every Sunday afternoon, she reads about Christ; and our neighbors come in, and she tells us all about the Bible."

Then, the wealth of literature is another indication of the power of the Sabbath School in the world. Do you know that there are between 250 and 300 of the very brightest minds of this country and of England and other countries, just focusing their wealth of information upon these lessons we are studying, so that now for just a few pence, you can lay on your library table what we could not buy at any price fifty years ago? It is this lesson system that has made it possible.

Then, the Sabbath School has brought the denominations together. Here we are to-night of all denominations, I suppose, represented in the Province of Ontario, and you cannot tell which belongs to one denomination or another. In our State of Ohio conventions we have from twenty-five to thirty religious denominations. We do not stand for union; we are just as distinct as we would be in our own local churches. I think it is something like the fingers of the arm. The fingers are the denominations, and the arm is the organization; but do you know it takes the whole arm to make any one finger operate to the best advantage. Here we all are united in one, and

when we get home we are Presbyterian, Baptist, Methodist, and so on. This organization does not stand for organic unity. It stands for something better, and that is hearty co-operation. Why, in our very songs we recognize our indebtedness one to another as we could not in any other way. We all unite in singing "Nearer, my God, to Thee," and never stop to think that Sarah Adams had very heterodox views of Jesus Christ. So it is when we follow the Calvinist Toplady in his grand, old hymn, "Rock of Ages, Cleft for Me." Neither do we stop to think that Wesley wrote those beautiful words, "Jesus, Lover of my Soul," and yet every one of us has been blessed by those words. And the same with that beautiful hymn you sang this afternoon, "Blest be the Tie that Binds"—you never stopped to think that John Fawcett, who wrote those words, was a member of the Baptist Church.

Not only does this Sabbath School idea unite our denominations, but it unites nations as well. Those of us who attended the World's Convention saw a magnificent illustration of this—not only at London, but at St. Louis. At the St. Louis convention one gallery was filled with Englishmen, and you remember Mr. Lindsey was leading the great choir of a thousand voices, and he came out in front of his choir with the Stars and Stripes for a baton and waved it before the people and they sang, "My Country, 'tis of Thee." And then he waved the Union Jack and they sang, "God Save the Queen." Then he laid the flags on his Bible, and they sang "Blest be the Tie that Binds," and you could not tell the Englishman from the American except by the way he cut his side-whiskers.

I have saved the greatest point for the last, and that is this: The Sabbath School's power is shown by the fact that it is the greatest evangelizing agency in the world to-day. We are told through the statistics—gathered not by Sabbath School people, but reported at the International Convention—gathered in our country under the direction of the Government at the hands of Dr. Carroll and his assistants, that out of every one hundred who joined our churches by conversion eighty-three of them came out of the Sabbath School. That shows something of the power of the Sabbath School in building up the Church. The Sabbath School yields four times as much as all other agencies combined; and yet the Church has only put one-fifth of its money and time, and has to-day only one-fifth of its membership actively at work in the Sabbath School. I am not distinguishing between the Sunday preaching service. We know that many of these, large numbers of them, have received their teaching in the Sabbath School and are led to God by the word of the minister; but it is because the groundwork has been laid in the Sabbath School by the teacher in teaching them the Word of God.

Now, just a word in closing in reference to this convention. This is not an isolated gathering simply to comply with the constitution framed by your Executive; it is part of a great army that reaches all

the world. This convention idea is beautifully typified by a tree, and for an illustration we will call it an apple-tree. The roots are the denominations, and the soil from which they get their substance is the precious Word of God, and the trunk of our convention tree is the World's Convention, which is the largest convention in the world geographically; and this divides into the large trunk branches, and the one we are interested in is the International Convention, and part of this branch is the Province of Ontario, and this again divides into counties, and these again divide into smaller branches called townships. Now, the township is the unit of organization, and it corresponds in the apple-tree to the twig. What is the idea of the whole convention system? It is to carry an open Word of God by a living teacher to every man, woman, boy and girl in all the world. The very same sap that flows up the trunk of that tree goes to the farthest twig. Where do you get your apples from? You gather them from the little twigs. That leads me to say that the twig, the township, is the fruit-bearing part of the convention tree.

Another thought in closing. No organization runs itself. It needs a man behind it. I was standing the other day looking at one of those men operating the levers of the great block system at the intersection of the great railways. There were so many levers, and there were trains in every direction. The man was moving the levers one after another, but he knew what he was about. It was the man behind the machine that had the idea in his head and knew just what to do. I believe one live man or woman in a county can keep the whole organization in a working condition. It requires an intellect and heart to do the work. Just one illustration of this. A minister who had been away on a little visit thought of his children, and when he came home he brought them a puzzle. It was a puzzle map of Palestine pasted on a block of wood, and all cut up into zigzag shapes. He threw it down on the floor in a promiscuous heap, and he says, Boys, there is a map of Palestine; I want you to put it together. They tried and tried, until one said he thought it was crazy; but just then he saw that on the other side there was a different color, and looking at it he saw part of a man's hand. Looking at the other blocks they saw other parts of a man, and the idea struck them that if they put the man together and turned that side down probably on the other side would be the complete map. They put the man together, and, turning it over, they found they had the map of Palestine, but it was the man on the back of it that did it.

#### THE WORLD'S THIRD SABBATH SCHOOL CONVENTION.

The serious illness of his brother having called away Dr. Potts, who was to have presented this topic, Prof. Hamill was asked to take his place, and he addressed the Convention as follows:

Prof. HAMILL—Nothing could tempt me to take the place of your distinguished fellow-citizen, an honored man of God, on the topic

assigned, but the remembrance that no Canadian within the ten years of my Sabbath School work has been kinder to me than that same gentleman who is now in the far south land speeding upon the saddest possible mission to stand by the bedside of his dying brother. Therefore, any appeal which came in his name was instantly honored. I shall try to take you into the presence of the World's Sabbath School Convention. Two hundred and fifty American and Canadian delegates embarked on the steamship *Catalonia* from the port of Boston. I wish I had time to tell you of the eleven days spent in such loving company—a convention 3,000 miles long—I think I shall never forget it.

But for the Convention itself. We had a great Convention. To begin with we were received by the British and Foreign Bible Society. I had the pleasure of seeing 350 Bibles all arranged on one shelf, each printed in a different language from the other, and of receiving in return for a penny a handsome New Testament, with the remark, "That is our regular selling price." Well, I do not need to comment upon that. You think of the power of a great society like that that sells a Testament for two cents, handsomely bound and printed. We were then received by the Lord Mayor in the Mansion House. We saw the things that had been handed down from generation to generation as pertaining to the Lord Mayor's office and state. We were in that beautiful Egyptian hall. I do not think I ever saw anything as beautiful as that hall is. There sat the Lord Mayor in beautiful regalia; there sat distinguished men from Canada and the United States. I had the great pleasure of hearing your own Mr. Blake, who was a noble representative of Canada before that Convention, and represented you on the opening night. Then I heard Bishop Warren and Dr. Burt from Rome, and others responding from various parts of the world. The Lord Mayor delivered his most hearty words of welcome, in which he took occasion to say two things which are not common with us. He said, first of all, he had been a life-long Sabbath School scholar; and secondly, that he was in favor of having the Bible taught in the Public Schools as well as the Sabbath Schools of Great Britain. The most foolish thing that we, the descendants of the Puritans, ever did was to allow anything to push the Bible out of our Public Schools. The next thing we did was to open the Convention, and here came a little incident in the very opening that I assure you was most heartily appreciated by the American delegates. Four of our best Illinois Sabbath School teachers, delegates to the Convention, had gone down with the unfortunate *Bourgogne*, and the first thing I saw on the opening of the Convention was four magnificent wreaths sent there by the London Sabbath School Union in token of respect to the four unfortunate ones, of whom it was beautifully said by Mr. Blake, that God had opened the sea-gate of heaven to let them into a greater convention above. Just a few words about the Convention. In the



first place it was conducted with promptness, which, I was told, is characteristic of the English conventions. Everything was carried forward, as far as practicable with a large convention, on time. The biggest man on the platform had to yield with the smallest to the ringing of the President's bell. Then, another thing was the magnificent reports that came in from all parts of the world. The reports showed that Sabbath School work was progressing in Great Britain so far as England, Wales and Ireland were concerned, but not as to Scotland. I am sorry to say that, because my own father was born in Glasgow, Scotland. I think one reason for it is that Scotland is the only one that does not use the International Lessons. You may think that is of no significance at all, but I do. It is not, therefore, in thorough and hearty sympathy with the International Association. If I were to speak about the speeches I would exhaust your patience and my time. Bishop Fowler made a great speech on the Bible in twenty five minutes. He said it had taken twenty-five centuries to build the Bible, and he could not possibly make a sufficient speech upon it in twenty-five minutes, but he did it. Canon Fielding, one of the great men in the Anglican Church, made one of the most clear-cut speeches I ever heard. Maxwell from the South was present. I had watched his career with interest, and when he was on the platform he electrified the London audience, and commended himself especially to the favor of the London Sabbath School Union, black man as he was. Then another was the man who was to go forth with our prayer, Mr. Ikehara, a little Jap, who was at Hamilton last October. That little fellow is now in Japan, the most fertile soil on the face of the globe, and he is beginning to organize Sabbath Schools. I think you will hear from him. I believe the Lord is going to make him what Phillips was to India.

We had the most delightful pleasure in listening to the singing of the London children. Our American singing is nothing compared to it. I do not come here to-night to pay homage unduly. I cannot forget the sweet voices of the boys and girls that live in Illinois and in the United States. I am not saying that the London boys and girls have any sweeter voices than our Canadian and United States boys and girls; but I am saying this, that that old London musical director has marshalled his staff about him and has drilled those school boys and girls into such matchless harmony and skill in the rendering of fine classical music as I never expect to hear again, unless I cross the ocean once more. There were five thousand voices which charmed us. They sing none of the jingling tunes we sing. I asked the London choirmaster how he secured such magnificent results. He said the answer is: "We select nothing but fine hymns set to the best music; and then drill with constancy and perseverance."

Then another thing, when I went across there I expected to like the Londoners and Britishers, but one thing I thought I could not

get used to was to say "My lord." I never had but the most reverent thoughts for the Queen, and there never was an hour in my life that I could not sing heartily, "God Save the Queen"; but I did have a feeling, somehow brought about, how I know not, against the claims of those who occupy the high places in England, other than the Royal household. Well, the first man I saw in that convention was Lord Kinnaird. There he sat, hearty, bluff, genuine Englishman, simple as a child; no affectation about him, and just as earnest and simple as your chairman himself is. Then there was Sir George Williams, the founder of the Young Men's Christian Association, whom your good Queen did not forget to summon before her. Then there was the Marquis of Northampton, a young man, who presided again and again, and who made one of the finest speeches of the evening. I saw him at long range and short range, and there was in him the charm and gentleness of the true Christian man. I went up to the Marquis without any set phrases of speech; for I did not know any conventional terms by which to address him: I think he detected my embarrassment, and he reached out his hand as graciously as my own brother could have done. He said, "I am glad to see you. I have greatly enjoyed the presence of the American delegates."

I want to say, one of the things I learned was that when God makes a Christian gentleman, whether He puts him into the position of the lowly born or of the nobility, he is a gentleman in London, in Canada, in the United States.

The meeting closed.

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### *WEDNESDAY MORNING, OCTOBER 26th.*

The meeting was opened with devotional service, led by Rev. O. C. ELLIOTT.

#### REPORT OF GENERAL EXECUTIVE.

The General Executive Committee of the Association begs to report as follows:

##### MEETINGS.

1. The Central Executive Committee has held during the year twelve regular meetings and one special meeting, with an average attendance of twelve members. Various sub-committees have held separate meetings as follows: Finance, eleven meetings; Primary, five meetings; Normal, three meetings; Home Department, three meetings; Missionary Supply, one meeting; Organization, nine meetings.

##### FINANCE.

2. A year ago we sounded a note of congratulation because we had for the first time for many years secured a small but sufficient credit

balance, but we are now compelled to admit an undertone of regret inasmuch as we have closed our financial year with an adverse balance of \$351.23. This result is very much to be deplored, and when we consider that there are unpaid pledges to the extent of \$576.19, the reflection is forced upon us that unredeemed pledges are a most unsatisfactory asset, and although the outlook is vast yet the uplift is small. It is much to be regretted that there are so many counties who do not fully realize their responsibilities in this matter. Our work cannot go on as it should. The land invites us to go up and possess it, and we have to stand still. Let it never be within the bounds of possibility that we have to go back.

#### NORMAL WORK.

3. Your Committee continues to recognize the excellent work that Mr. G. M. Lee, the Chairman of the Normal Sub-Committee, continues to do. While the advance in this department has not been all that we desire, yet some progress has been made. A consideration of the following table will prove this:

|                                                                                   | 1897 | 1898 |
|-----------------------------------------------------------------------------------|------|------|
| Number of candidates at first year examination . . . . .                          | 23   | 38   |
| Number of candidates at first year examination taking both subjects . . . . .     | 7    | 29   |
| Number of candidates passed . . . . .                                             | 3    | 22   |
| Number of candidates at second year examination . . . . .                         | 6    | 6    |
| Number of candidates at second year examination passed on both subjects . . . . . | 4    | 1    |

In this year, however, no student has completed the course, and therefore no diplomas are presented; but twenty-two certificates have been awarded to those passing the examination for the first year. Efforts have further been made to induce various ladies' colleges to affiliate with our Normal Department; only one, however—the Alma Ladies' College, of St. Thomas—has adopted our course in their curriculum. The indefatigable secretary has at great pains prepared a complete Normal register, which shows the result of our work in this department from the beginning. So far 124 candidates have tried our examination, and of these thirty-one have been granted diplomas, which at least evidences that our standard is not too low. This register now forms a valuable part of the equipment of our office, and will, it is hoped, receive large additional entries year by year. This department is more than self-sustaining. Its receipts were \$104.21, and its cost \$91.29.

#### ORGANIZATION.

4. Under instructions from the convention of last year the work of organization has received a large impetus, and the result has been most encouraging. Our marching orders were to go east, and our Field Secretary went east. In the providence of God, and like Julius

Cæsar—but not as an invader of material things—“he came, he saw, he conquered.” The counties of Leeds, Lanark and Victoria and the city of Kingston were thus organized, and also twenty-one townships. To these were added the city of Windsor in the west, the District of Rainy River in the north, and we have thus twenty-seven new organizations added to our already splendid battalions throbbing with Sabbath School life and effort.

#### PRIMARY.

5. This department continues to keep up its work under the guidance of Miss Munro. It has established two additional unions—one at Meaford and another at Kingston. Fuller details are presented in the report of the Corresponding Secretary.

#### HOME CLASS.

6. This is an entirely new branch of our work. It is the youngest child of our family, and is yet struggling for recognition in the Canadian churches. Hitherto the idea of the Sunday School has been mostly limited to classes of boys and girls, but in this end-of-the-century era our horizon widens, and we see the adults in the Sunday School and their classes reading, and so being taught, at their homes. The Methodist Church four years ago made provision by its General Conference for the vigorous advancement of this department and for its official reporting. The report presented to the recent Methodist General Conference showed about 4,590 Methodist Home Department members in Ontario. It is recommended that the benefits and importance of the Home Department be pressed upon the attention of the church courts of all denominations, and this youngest child may thus advance to a sturdy manhood.

#### MISSIONARY WORK.

7. In obedience to the instructions of the last convention, your Committee proceeded in the early summer to prepare for a missionary campaign, and followed it up by a vigorous assault in the districts of Rainy River and Thunder Bay, Algoma and Georgian Bay, Nipissing and Parry Sound, and of South Nipissing and Renfrew. The pioneers in this work were: Revs. T. A. Moore, R. Burns, J. C. Tibb, W. Gribble and our General Secretary. Many thanks are due to these reverend gentlemen for the splendid devotion they showed in thus promoting Sabbath School spirit and in flinging further forward our battle lines, thus lighting up with Calvary's lustre the regions beyond the beaten travel of our ordinary field work. Full details of their report will be presented to the Convention.

## STAFF OFFICERS.

8. Our salaried officers, Miss Munro and Mr. Alfred Day, continue to discharge their duties with that fidelity and success that have in the past so fully distinguished them. References in previous reports have been made to the pre-eminent rank held by Mr. Alfred Day among the Sabbath School Field Secretaries of North America, and it may be now stated that Miss Munro, our Corresponding Secretary, has been selected to edit the Primary Department of the *Canadian Presbyterian Teachers' Monthly*—a work for which she is especially well fitted by reason of her experience in the Infant Class room.

Thanks are also due the Rev. S. Judson Kelly for his excellent work on behalf of the Association in Muskoka.

9. Our Provincial Association thus moves and grows. We are almost within the dawn of the coming century, and the light of the past streams about us. Let us go on, nothing doubting, and seeking the way He would have us go, bearing our disappointments and remembering that Hope's Golden Age is not behind us but before us.

In the past year we have much to be thankful for, and we have had some warning lessons to learn, and so discipline us for better and braver work. Let our constituents see to it that our finances are maintained on a basis that will cause no anxiety, and thus we can make forward strides confidently and vigorously.

All of which is respectfully submitted.

JOHN A. PATERSON,

*Chairman of Central Executive Committee.*

TORONTO, October 21st, 1898.

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### ANNUAL REPORT OF THE GENERAL SECRETARY.

DEAR BRETHREN,—The standing army of a million men, by which Jehoshaphat garrisoned the border cities of Ephraim, were deemed inadequate against the enemies on the north, east and south, whose incursions were a constant menace to the nation's peace and prosperity, until the policy enjoined by Moses was enacted, viz., "Assemble the people, the men, and the women, and the little ones, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." Jehoshaphat therefore, following the counsel of this father of statesmen, sent five princes, nine Levites, and two priests, the elite of the nation, who, armed with the "*Book of the law of the Lord*," went throughout all Judah, holding Sabbath School conventions, and *teaching among the people*. Then "the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they

made no war against Jehoshaphat." Moreover, the ink is scarcely yet dry on the latest page of the world's history, which records the unequal prowess between a *Bible-trained nation* and one in which the "Book of the Law of the Lord" is sealed against the common people.

It was this conviction which gave birth to your Association; and the history of its operations, for a third of a century, is the record of its effort to fulfil this law of Moses (Deut. xxxi. 12, 13), throughout all the Province of Ontario, and we meet to-day, in the welcome hospitality of this Christian city, that we may rejoice together in such evidence of Divine favor as has been vouchsafed to us; and that we may mark well the barren spots which await the fulfilment of the King's Commission.

Our national pulse was tested a month ago, and whilst evoking gratitude to God, it nevertheless revealed the presence, still, in the veins of the national life, of the fever of alcoholism; nor is it without significance to us, as Bible teachers, that the latitude and longitude which most antagonized the suppression of this national curse, was almost identical with the points at which the Word of God is a closed book to the masses of the people. But we have "youth on our side," and, thanks to the attitude, to this iniquity, of our Ontario public school system, a new and forewarned electorate will cast the ballot at the next plebiscite, so far as this Province is concerned. Let the Bible teaching of our Sabbath Schools be at least abreast of the scientific teaching of the secular schools.

In presenting this account of my stewardship, as your field officer, it will be convenient to present—

I. A record of my individual service in fulfilment of my responsibility.

II. A bird's-eye view of the points of progress or retrogression, as I have observed them.

(a) In the direction of organized effort to cover the field with Sabbath School influences.

(b) The characteristics by which our Sabbath School methods help or antagonize efficiency; and

III. Such suggestions as may be commended to your judgment in aiding the complete fulfilment of our mission.

**GENERAL SECRETARY'S WORK.**—Since the rising of the Hamilton Convention I have travelled, in the interest of the work, over 13,000 miles of territory, of which 5,000 have been east, 4,000 west, 2,500 north, and, by your favor, in the interest of international work, 1,500 miles beyond our own borders, *i.e.*, in New Jersey, Michigan and the Province of Manitoba; in addition to which I have had contact with workers throughout the Province, through the medium of correspondence, addressed specially to the General Secretary, and involving the writing "with mine own hand," of 550 Letters, an average of more than ten each week.

The visitation of the various points of our field have been in connection with **82 Conventions**, *i.e.*, 30 of Counties or Cities, 50 of Townships and 2 international; and **11 Sabbath School Anniversary occasions**, at as many places. I have also visited **19 Sabbath Schools during their Session**, for the practical observation of methods. All the different departments and interests of our work have had a due share in the multiplied services rendered on the above occasions, in humble dependence upon the Holy Spirit's aid and blessing.

**133 general addresses** have been delivered on different phases of our work. **48 Sabbath services** have afforded opportunity to bring publicly before the Home and Church their respective obligations in Christian culture. **46 public services, especially for children**, have been addressed, whilst **100 Normal exercises** on various principles and plans of Bible teaching, have been conducted by simple teaching methods, in the hope of affording more definite help in the solution of difficulties realized by teachers and officers of our Sabbath Schools and organizations.

#### THE PROMISE OF THE FIELD

was never so radiant with autumn sunshine as now, judged by the widespread interest, which expresses alike the growth of public sentiment as to the significance of Sabbath School work, and the absorbing hunger for more manifest results by those actively engaged in it. The various meetings have not only been largely attended, but have been more representative, than heretofore, of the whole territory involved. Numbers, however, are of slight importance compared with the growing eagerness for practical help of those in attendance. The above description is specially applicable to the Eastern Conventions of Dundas, Grenville, Prescott and Russell, in all of which organization is vigorously sustained and general interest in the work most marked. No subjects have excited more intense interest, during the year, and throughout the Province, than

The relation of the Provincial Association to our sparsely settled districts,

The Extension of the Sabbath School to outsiders through the Home Department, and

"The Big Boy Problem," or How to hold him.

The first two aspects of our work have prominence in the programme of our present convention, whilst the third is to be solved for us by my beloved brother and next-door neighbour, Marion Lawrance. That the spiritual aim of Sabbath School teaching is not forgotten will be seen in the fact that in counties and cities reporting the church membership of Sabbath School pupils, **Three per cent. of the number enrolled have joined the Church during the year.**

**STATISTICS.**—These continue to be the one point of our humiliation before the whole continent, and your Committee should either devise some means of bringing kindly but incessant pressure to bear on the secretarial department of our schools and organizations which are non-respondent; or abolish, for our credit's sake, the waste of time and money in sending out, annually, thousands of blank forms which are never returned, and the absence of which renders those which are returned valueless for purposes of diagnosis. **Out of 66 counties and 13 cities** from which returns were asked, and to which for the purpose forms were sent, in which the utmost care had been used to facilitate their use with the minimum of trouble to the secretary, and in sufficient quantity to supply every individual school as well as township and county organization, **only 30 counties and 3 cities** have responded within two months after returns were due. If these statistical returns involved a mere question of curiosity they would demand no further effort to secure them; but in their absence, no Provincial Secretary can know of the status of progress of Sabbath School work over more than a fraction of the field; and he lacks both *clay* and *straw* in the construction of such a report as shall adequately present the conditions of our work to this annual gathering; without statistics it is impossible to compare our condition with the past for the purpose of noting growth or retrogression, and equally impossible to direct our future efforts to the points of our work or territory requiring special attention. Moreover, for the latter purpose denominational statistics are useless, inasmuch as the application of any influence we are able to exert is made not through denominational but geographical organizations.

**ORGANIZATION** for the harnessing of available forces into co-related, concentrated and consecrated aggressiveness, is at the foundation of our influence upon the cause we serve. Whilst many opportunities of service to individual schools and workers present themselves, our territory is too large and our forces too limited to hope for any appreciable effect by such direct contact. The Hamilton Convention directed that special attention should, this year, be given to furthering this object of completed organization. It need hardly be said, however, that organization is not necessarily effected when resolutions are passed even by a Provincial Convention; and the numberless local antagonisms which confront your executive officers in carrying out your behests, must make the results appear needlessly tardy to those to whom the organization of a county is a mere matter of date, a railway ticket, and a good defence of the advantages to Christian work of organization. At one of our western conventions the other day, a brother who generously aided my effort at county organization eight years before, recalled the fact that at that time not a church, or prominent church worker in the leading county town could be induced to co-operate, or even to open the



doors of a church for a convention, through which such organization was sought to be effected. It was found necessary to initiate organization through the townships, and to-day all the townships are in active organic life, every school in the county being visited once, twice or thrice each year. Moreover, the churches and church workers of the town in question are among the most interested in the Province in sustaining such action. I mention this as a sample of difficulties in the way of organization which repeat themselves inevitably in every attempt to organize new territory in which the Church has come to be regarded as **a field to work in** rather than a **force to work with**, and in which church life smoulders behind a Chinese wall of dwarfing exclusiveness. When once the wall is broken down the air circulates, the fire glows, the light shines and spreads like a holy infection of new life which cannot longer be confined.

During the past year, the organization of new territory in Eastern Ontario has engaged the special attention of your Secretary. Five counties, viz., Lanark, Leeds, Renfrew, Stormont, and Victoria were unorganized; whilst the organization in Prince Edward County had become more nominal than real, special efforts were, therefore, directed to this particular part of our Province, with the result that **Leeds, Lanark, and Victoria Counties have been organized** in addition to seven new Township Associations in Leeds and eight in Lanark, whilst two new township organizations have been constituted in Prince Edward, and the conventions of existing organizations visited, as well as that of the county; resulting, by Divine blessing, in quickened life and promise. Besides the above the District Organization of Rainy River, which had lapsed through our failure to visit them for five years, was revived, with a subdistrict organized at Dryden. The cities of Kingston and Windsor were also respectively organized, making in all **twenty-seven new organizations** constituted during the year, viz., four of counties, two of cities, and twenty-one of townships.

The County of **Stormont**, though not organized interdenominationally, is under the care of the Sabbath School Association of the Glengarry Presbytery, which for years has held an annual convention; said to be characterized by an influence and enthusiasm not second to the best of our county conventions. And since the Presbyterian Church represents by far the majority of Christian workers in the three eastern counties, and the Glengarry Association has continued to identify itself with your Association, it seemed inexpedient to take any decisive action in regard to additional organization, without first seeking the counsel and co-operation of the Glengarry Executive. To this end an effort was made to meet the local Executive, and that being at the time impracticable, interview was had with such officers and leading workers as were accessible; all expressed the most generous concern for the well-being of general Sabbath School interests of the county;

but as I am (D.V.) to be present at the Glengarry Convention in January, an opportunity, it was thought, would thus be afforded of meeting the Executive as a whole, and further action was postponed accordingly. In the meantime it is reasonable to expect the most cordial co-operation from the Glengarry Association, in any steps which may be wisely taken for the more thorough organization of the county; this is sufficiently evidenced by the perfect harmony and generous co-operation of many of its leading workers in the Prescott County Association.

**Renfrew** alone failed entirely, so far as county organization is concerned, through the manifest indifference of pastors and people at the point where the Convention was called for this purpose. About ten workers assembled in the afternoon meeting, the evening meeting having been withdrawn without my knowledge, though announced on the Provincial circular calling the convention; under these circumstances, there being no time to call another meeting, your General Executive in May appointed the Rev. George Edwards, of Pembroke, a member of its body, with the special object of securing effective local co-operation in such steps as are to be subsequently taken to complete the organization of the county. Meetings were held in three townships, besides the two in which township organization accrued, but owing to their sparse settlement and the consequent paucity of Sabbath Schools, it was deemed best to waive organization which could not be effective.

I should grievously misrepresent the facts were I to leave the impression by anything aforesaid that the indifference which characterized half a dozen points touched, was in any sense general; on the other hand, at every other place, the most unexpected interest and cordial hospitality was accorded; large and eager audiences, practical participation in the discussion of real difficulties, and live interest in the principle of the Home Department, which in most places was novel, sufficiently revealed the fact that one was sowing in good soil.

The organization of the cities of **Kingston** and **Windsor** was the occasion in each case of considerable interest both as to numbers and enthusiasm of those who attended, and it may be hoped will bear permanent results. The most discouraging feature, however, attending this matter of organization is the impossibility of sustaining its permanence and growth, without incessant contact, for a time at least, by the General Secretary, either personal or by correspondence with the officers appointed, whose interest, and that of their constituency, cannot be expected to become deep-rooted enough, after the initial meeting, to keep the organization going unaided by the body whence it derived its life; hence the lapses of organizations which have been instituted at great cost of effort and money, thus practically wasted because not followed up by subsequent nurture. Thus in the **30** counties making returns to this Con-

vention 14 township organizations are reported as lapsed since the report of the previous year. The organization of the Province will never, in my judgment, be effected until the **County Executive is made to realize its responsibility for Township Organization**, whereas, at present, it more often requires the townships to keep the county alive. This result, moreover, can only be reached by the dates of **County Conventions being arranged in co-operation with the Provincial Executive and those of townships in co-operation with the County Executive**, the independent autonomy of each separate organization being absolutely fatal to all organization from a provincial standpoint. This interdependence of the organizations of township, county and province being thus secured, Convention dates should be registered on the Provincial Calendar, and where doubt exists as to the fidelity of the officers, enquiry should be made by correspondence one month before each convention becomes due, as to the preparation made for it, that its session may be assured, beyond peradventure, on the joint responsibility of the Township, County and Provincial Executives respectively, applied in the order named. This would involve hundreds, if not thousands, of communications during the year, and, remembering that we have scattered over 200,000 square miles of territory, **66 county sections, 13 cities and 560 settled townships**, of which latter but one-half are as yet organized, it would puzzle the whole International Convention to advise how such oversight is to be effectively sustained by one man in the field. It is most disheartening when one considers the brevity of life and the clamorous demand of the fields for cultivation to feel that one is doing little more than "marking time" and spending strength for naught, and I submit the necessity is fast approaching when our Association should either secure a secretary with longer limbs, or duplicate those available, or confess our inability to reach adequately the entire field committed to our care.

There remain now unorganized **Lincoln, Bruce and Grey**. And an immediate and determined effort should be made in these counties so as to secure the complete organization of the Province within the next six months, so far at least as counties are concerned, that we may report Ontario a banner Province at the Atlanta International Convention next April. This object attained, continuous effort should be made to complete township organization throughout the Province, for lack of which many counties are doing nothing more than hold an annual convention, and even that declining in interest and influence.

**THE HOME DEPARTMENT** is the connecting link, hitherto missing, between the Bible school and the outside world. It is impossible in the absence of statistical returns to report in figures the numerical growth of this department. The 30 counties reporting; with 2,300 schools report 2,000 Home Department Students, and

it is safe to estimate from observations made in the Province by your Secretary, that there are from 4,000 to 5,000 such students enrolled. This department bears the credentials of its own popularity to every gathering where it is presented, by reason of the immediate, direct, and apparent result which it promises. It needs no pressure to commend it in convention, but it does need pressure to work it in the individual school. As in the school itself, 95 per cent. of its motive power is in the superintendent appointed to direct it, if he (or preferably she) be not made up 95 per cent. of "Home Department," it will languish and fail, but given such a superintendent her very personality will find home department visitors, etc., as the magnet finds the hidden steel; and no one, except the one at work upon the plastic nature of a little child, holds in his sway mightier forces for the revelation of the Christ and the revolution of human society, than does the superintendent of the Home Department.

It has been brought before every convention and almost every other gathering your Secretary has attended; literature has been freely distributed by your Central Executive and, in not a few counties and townships, a special officer, charged with the duty of promoting its operation, has been appointed.

**THE NORMAL DEPARTMENT.**—Next to a deeper spiritual life and a truer conception of the significance of Calvary, no defect in our Sunday School system is more conspicuous than the want of technical knowledge in the art of extracting practical truth from the Bible we teach; and the principles by which these may be imparted with acceptance to the reason, emotion, and will of our pupils, for character building. Your Executive has done much by the distribution of Normal literature; your Secretary has discussed these questions as simply as the time limit would allow, at every convention visited; and there seems to be "in the air" a general longing for something which, however desirable, is thought to be impracticable to men and women absorbed in the necessary avocations of daily life, with little time, as they think, for the study of such principles; hence, out of 23,500 officers and teachers reported, not more than 100, about half of 1 per cent., are reported as pursuing any course of Normal study, whilst but 1 out of every 13 schools report a teachers' meeting for the weekly study of the lesson. Until some solution is found to this problem, and we become seized of the conviction that it is as unreasonable to expect success in Bible-teaching as it would be in secular teaching, without the knowledge of such fundamental laws as, by divine appointment, affect the reception and assimilation of truth in either case; we may well be exposed to the belittling criticisms of inexperienced journalists and theorizing professors. Is it not time that we should approach this question at shorter range? by appointing as an essential officer of every school a "teacher trainer" from the ranks of such godly

secular teachers as may be locally available, and whose professional training fits them for giving exactly such help as we Sunday School teachers need; let such an one be freed from responsibility on the Sabbath, except for purposes of observation, and be charged to observe the manifest causes of success or failure, which should be brought, for discussion, before the weekly teachers' meeting in which the lesson should be studied from the standpoint of **the effective** presentation of **specific** truth. Moreover, such an officer would be available to every teacher for personal counsel as to difficulties and discouragement experienced; and many a disheartenment would be thus lifted and new ambitions for soul-conquest begotten.

We insist upon such furnishing for our secular teachers, and it is doubtful whether the want of a superintendent would be a greater loss to any school than is the want of such an officer, who would supply needed help and encouragement at the very point of the Sabbath School session most vital to its usefulness. The difficulty of finding available secular teachers may be exaggerated, until they are suitably approached **by the Church**; but if such difficulty should be proven, then we may surely look to our pastors for such a service to the most productive section of their pastorate. Moreover, it is in my judgment desirable that every prospective pastor in our Theological colleges should be personally approached by circular, or otherwise, with a view to the formation of voluntary Normal classes for instruction in Sabbath School teaching and management.

**THE PRIMARY DEPARTMENT.**—With a God-given intuition, quickened by the most privileged of all associations open to a Sabbath School teacher, viz., association with morning sunshine and spring flowers, it is little wonder that our Primary teachers have left the rest of the Sabbath School far behind in their insatiable hunger for training in the study of child nature and the art of soul-feeding. The number of our Primary unions (or Normal classes), the wealth of Primary Normal literature, and its wide appreciation by our teachers, is a standing proof that Normal classes will become practicable, when we feel our need of them sufficiently. We are too apt to spend more vitality in bemoaning failures than in seeking for their causes.

#### OUR WORLD-WIDE RELATIONS

Are the measure of our world-wide privileges and responsibilities. The presence with us of our beloved brethren, viz., Marion Lawrance, from Ohio, and Professor H. M. Hamill, from everywhere, is sufficient evidence of the privilege of our international relationship. At the World's Convention held in London, England, last August, we were represented by 14 delegates. The Ninth International Convention will (D.V.) be held during the last four days of April next in Atlanta, Georgia. To this we are entitled to send sixty delegates, whose appointment should be provided for at the present Convention.

Our attention will there be called to the doors of access God is so wonderfully opening; to the childhood of other lands, notably in Japan, Hawaii, the Philippines, West Indies, Cuba, and Mexico. Here is our *responsibility*, and if Ontario is not in her due place by personal representation and financial co-operation, it will be the first time she has been missing.

In closing this, my twelfth annual report, I do so with profound gratitude for all the kindness and forbearance shown to me by homes and hearts; and, without invidiousness, I may mention specially my indebtedness to Mr. R. W. Clarke, of Millbrook, who more than once has supplied my place at conventions during sickness, or peremptory claims which have hindered me; besides having relieved me of much clerical work connected with the organization of the County of Victoria. That my service has been weak and inadequate, none know so well as myself and my God. The constantly increasing exactions of the field are circumscribing more and more my opportunity of intellectual equipment for my work; which I seriously fear is suffering a consequent injustice. One qualification for service, however, has not declined, but strengthened with the years, viz., my sense of confident dependence upon the presence and promises of God and the indument of the Holy Spirit. Very precious to my memory are the experiences of fellowship in "the secret place of the Most High," and only less precious the privileged communion with the choicest spirits among the saints of God. "There is a difference," says one, "between a man with a telescope and a man with a microscope; the latter studies drops of water and grains of sand, whilst the former sweeps the heavens and the oceans; the one magnifies the footstool of the Creator while the other communes with the throne of the King." Be it ours to use both these lenses, the one of faith to look up, and the other of intelligence to look into.

Respectfully submitted,

ALFRED DAY

*General Secretary.*

October 24th, 1898.

## REPORT OF THE CORRESPONDING SECRETARY.

The Corresponding Secretary's report is of necessity almost entirely a statistical one, but in connection with the general secretarial work of the Association, many opportunities occur to render assistance in various departments of the work, both through persons calling at the office for information and by correspondence in connection with Home Class, Normal and Primary Departments.

Three years ago the duties of Primary Secretary for the Province were entrusted to the Corresponding Secretary, who has continued to discharge these duties to the best of her ability. With a little more time at her disposal to devote to field work in this connection, more might possibly be accomplished in the way of organization of Primary Unions and increasing the usefulness of some of those already organized.

In addition to the regular duties of the office, a little field work has been attempted, viz.: North Ontario, Peel, North Hastings and West York County conventions were attended and help given in connection with Primary and other work. Four Sunday Schools and one teachers' meeting were visited by request and addresses given upon Sunday School work. In all 13 addresses have been given and 6 conferences conducted. One Primary Union was formed, three county Primary Superintendents appointed, some Normal students enrolled and several Home Departments formed as a result of these visits. A number of invitations to attend conventions could not be accepted on account of office duties.

Out of 16 Primary Unions which have been organized during the past few years there are now only 11, viz.: Meaford, Toronto, Bowmanville, Toronto Junction, St. Catharines, Peterborough, Guelph, Hamilton, Kingston, Otonabee Township, Kenebec Township; the others having disbanded for one cause or another—the chief reasons given being the removal of interested officers and lack of time for meetings. In some places it is suggested that reorganization might be effected if visited by some well-known Sunday School worker.

There are 7 County Primary Superintendents who are doing good work in their counties and at nearly every county convention Primary work is made prominent in some way.

Routine duties, work in connection with the various committees, the book-keeping, preparing financial statements, etc., and collecting (by personal visitation in Toronto and by correspondence with persons and Associations) have required close attention. The work in connection with the publication of the annual and semi-annual reports and other printed matter issued by the Association occupies much time.

The counting and mailing of printed matter in connection with organization of counties, Mission work, Normal and Home Departments and other circulars have required many hours of work.

During the summer the Central Executive Committee granted the Corresponding Secretary two months' holidays in order that she might attend the World's Sunday School Convention in London, Eng. Rev. J. C. Tibb very kindly attended to the duties of the office during this time. This holiday was much appreciated after over three years of office work.

The following is a summary of the clerical work for the year, viz.:

|                                                                                                                                                                  |              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Letters received .....                                                                                                                                           | 866          |
| Postals " .....                                                                                                                                                  | 447          |
| Miscellaneous parcels received .....                                                                                                                             | 248          |
| <b>Total pieces received .....</b>                                                                                                                               | <b>1,561</b> |
| General letters written .....                                                                                                                                    | 553          |
| Circular letters " (re finances) .....                                                                                                                           | 691          |
| Postals written .....                                                                                                                                            | 787          |
| Parcels of miscellaneous circulars sent out .....                                                                                                                | 875          |
| Express parcels of books, etc., to mission schools sent out .....                                                                                                | 42           |
| Notices to newspapers sent out .....                                                                                                                             | 82           |
| Parcels of Home Class literature .....                                                                                                                           | 239          |
| " Normal " .....                                                                                                                                                 | 936          |
| Copies of annual report .....                                                                                                                                    | 1,950        |
| Parcels of programme's Provincial Convention .....                                                                                                               | 3,000        |
| <b>Total pieces sent out .....</b>                                                                                                                               | <b>9,155</b> |
| Business callers received .....                                                                                                                                  | 622          |
| " calls made .....                                                                                                                                               | 359          |
| Committee meetings (with attendant work) .....                                                                                                                   | 52           |
| Field Engagements: County Conventions attended, 4;<br>Sabbath Schools addressed, 4; Teachers' Meetings<br>addressed, 1; Addresses, 13; Conferences conducted, 6. |              |

Included in the above statement the following circulars have been counted and mailed, viz.:

Reports of Officers, 700; Normal Circulars, 5,500;  
Statistical Reports, 300; Primary Leaflets, 2,750; In-  
formation Circulars, 5,000; Organization Programmes,  
4,500; Mission Tour Programmes, 2,000; Statistical  
Blanks for Reports, 7,000; Annual Reports, 1,950;  
Half-Yearly Reports, 2,977; Normal Text-Books, 529;  
Home Class Circulars, 3,500; Home Class Envelopes  
and Cards, 5,000; Hymn Books and Testaments sent to  
Mission Schools, 675; Miscellaneous Circulars, 500;  
Programmes of Peterborough's Convention, 8,500 .... **51,381**

The preparation of the annual financial statement, correspondence and other work connected with this Convention have occupied every hour to the date of meeting.

JESSIE A. MUNRO, *Cor. Secretary.*



## REPORT OF THE TREASURER.

*The Treasurer, in Account with the Sabbath School Association of Ontario for  
the year October 16th, 1897, to October 15th, 1898.*

### RECEIPTS.

|                                                           |        |         |
|-----------------------------------------------------------|--------|---------|
| Oct. 16th, 1897—                                          |        |         |
| To Balance from last year .....                           |        | \$55 41 |
| To proceeds of Hamilton Convention, collections .....     |        | 215 07  |
| To County and other Associations on account of arrears :  |        |         |
| Bruce West .....                                          | \$2 60 |         |
| Bruce North, Geneva Church, Chesley, pledge, 1896-7 ..... | 10 00  |         |
| Durham East .....                                         | 25 00  |         |
| Elgin West .....                                          | 14 00  |         |
| Haldimand .....                                           | 10 00  |         |
| Huron .....                                               | 17 95  |         |
| Lennox and Addington .....                                | 31 00  |         |
| Lambton .....                                             | 40 00  |         |
| Northumberland .....                                      | 35 00  |         |
| Ontario North .....                                       | 25 00  |         |
| Oxford .....                                              | 25 00  |         |
| Prince Edward .....                                       | 20 00  |         |
| Simcoe South .....                                        | 2 00   |         |
| York West .....                                           | 3 00   |         |
|                                                           |        | 260 55  |

### TO COUNTY ASSOCIATIONS, ETC., FOR 1897-98.

|                                                     |      |       |
|-----------------------------------------------------|------|-------|
| Algoma District :                                   |      |       |
| Dryden, collection on account of Mission Work ..... | 2 57 |       |
| Nepigon " " " " .....                               | 0 70 |       |
| Schreiber " " " " .....                             | 2 60 |       |
| Chapleau " " " " .....                              | 8 68 |       |
| Manitowaning " " " " .....                          | 3 01 |       |
| Little Current " " " " .....                        | 2 96 |       |
| Gore Bay " " " " .....                              | 1 52 |       |
| Sault Ste. Marie " " " " .....                      | 7 11 |       |
| Algoma Mills " " " " .....                          | 1 00 |       |
| Webbwood " " " " .....                              | 1 49 |       |
| Richard's Landing " " " " .....                     | 2 91 |       |
| Thessalon " " " " .....                             | 3 50 |       |
|                                                     |      | 38 05 |
| Brant :                                             |      |       |
| Sabbath School Association .....                    |      | 40 00 |
| Bruce East .....                                    |      |       |
| Bruce West :                                        |      |       |
| Sabbath School Association .....                    |      | 5 00  |
| Bruce North .....                                   |      |       |
| Carleton .....                                      |      |       |
| (Balance of pledge for 1896-97, unpaid, \$5.00.)    |      |       |

|                                                                                              |         |         |
|----------------------------------------------------------------------------------------------|---------|---------|
| Dundas :                                                                                     |         |         |
| Sabbath School Association (including \$5.00 on account of special pledge for 1896-97) ..... | \$40 00 |         |
| John A. Jackson .....                                                                        | 2 00    |         |
|                                                                                              | <hr/>   | \$42 00 |
| (Balance of pledge, unpaid, \$10.00.)                                                        |         |         |
| Durham East :                                                                                |         |         |
| Sabbath School Association .....                                                             |         | 12 50   |
| (Balance of pledge, unpaid, \$47.50.)                                                        |         |         |
| Durham West :                                                                                |         |         |
| Sabbath School Association .....                                                             |         | 35 00   |
| (Balance of pledge, unpaid, \$5.00.)                                                         |         |         |
| Dufferin :                                                                                   |         |         |
| Sabbath School Association .....                                                             |         | 40 00   |
| Elgin East :                                                                                 |         |         |
| Sabbath School Association .....                                                             |         | 10 00   |
| (Balance of pledge, unpaid, \$30.00.)                                                        |         |         |
| Elgin West :                                                                                 |         |         |
| Aldboro' Township Sabbath School Association (For Mission work) .....                        | 10 44   |         |
| Sabbath School Association .....                                                             | 22 00   |         |
|                                                                                              | <hr/>   | 32 44   |
| Essex .....                                                                                  |         |         |
| (Balance of pledge, unpaid, \$7.50.)                                                         |         |         |
| Frontenac South :                                                                            |         |         |
| Sabbath School Association .....                                                             |         | 5 00    |
| Frontenac North :                                                                            |         |         |
| Sabbath School Association .....                                                             |         | 6 00    |
| Grey East :                                                                                  |         |         |
| Collingwood and Thornbury Townships Sabbath School Association .....                         | 5 00    |         |
| St. Vincent and Meaford Townships Sabbath School Association .....                           | 5 00    |         |
| Sabbath School Association .....                                                             | 2 38    |         |
|                                                                                              | <hr/>   | 12 38   |
| Grey South .....                                                                             |         |         |
| Grey North .....                                                                             |         |         |
| Grenville .....                                                                              |         |         |
| (Pledge, unpaid, \$30.00).                                                                   |         |         |
| Glengarry .....                                                                              |         | 20 00   |
| Haldimand :                                                                                  |         |         |
| Caledonia Methodist Sabbath School .....                                                     |         | 2 00    |
| (Balance of pledge, unpaid, \$65.00.)                                                        |         |         |
| Halton :                                                                                     |         |         |
| Sabbath School Association .....                                                             | 85 00   |         |
| H. P. Moore, Acton, on account subscription .....                                            | 8 76    |         |
| A Delegate, Hamilton Convention .....                                                        | 10 00   |         |
| A Friend, Hamilton Convention .....                                                          | 0 25    |         |
|                                                                                              | <hr/>   | 104 01  |
| Huron :                                                                                      |         |         |
| Sabbath School Association .....                                                             | 50 00   |         |
| Wingham Methodist Sabbath School .....                                                       | 4 00    |         |
|                                                                                              | <hr/>   | 54 00   |
| Hastings South :                                                                             |         |         |
| Sabbath School Association .....                                                             | 14 00   |         |
| Tyendinaga Township Sabbath School Association ..                                            | 11 50   |         |
|                                                                                              | <hr/>   | 25 50   |

|                                                              |        |              |  |
|--------------------------------------------------------------|--------|--------------|--|
| Hastings North :                                             |        |              |  |
| Sabbath School Association .....                             |        | \$28 00      |  |
| (Balance of pledge, unpaid, \$47.00.)                        |        |              |  |
| Haliburton :                                                 |        |              |  |
| Sabbath School Association .....                             |        | 10 00        |  |
| (Balance of pledge, unpaid, \$10.00.)                        |        |              |  |
| Kent .....                                                   |        |              |  |
| (Pledge, unpaid, \$25.00.)                                   |        |              |  |
| Lennox and Addington .....                                   |        |              |  |
| (Pledge, unpaid, \$50.00.)                                   |        |              |  |
| Leeds .....                                                  |        |              |  |
| Lambton .....                                                |        |              |  |
| Lanark .....                                                 |        |              |  |
| Lincoln :                                                    |        |              |  |
| Caistor Township Sabbath School Association .....            | \$5 00 |              |  |
| Kerr Sabbath School .....                                    | 2 00   |              |  |
|                                                              |        | <u>7 00</u>  |  |
| Middlesex :                                                  |        |              |  |
| Centralia Methodist Sabbath School .....                     | 2 00   |              |  |
| S. H. Kilburn (delegate) .....                               | 1 00   |              |  |
|                                                              |        | <u>3 00</u>  |  |
|                                                              |        |              |  |
| (Balance of pledge, unpaid, \$20.00.)                        |        |              |  |
| (Caradoc Township pledge 1896-97, unpaid, \$10.00.)          |        |              |  |
| (Parkhill Town pledge 1896-97, unpaid, \$10.00.)             |        |              |  |
| (A personal pledge, unpaid, \$3.00.)                         |        |              |  |
| Muskoka :                                                    |        |              |  |
| J. D. Shiers, Bracebridge, on account of mission work ..     | 5 00   |              |  |
| Bracebridge, collection on account of mission work ..        | 3 87   |              |  |
| Huntsville " " " " ..                                        | 1 41   |              |  |
| Bayville " " " " ..                                          | 1 00   |              |  |
| Emsdale " " " " ..                                           | 1 27   |              |  |
| Sundridge " " " " ..                                         | 3 23   |              |  |
| McKellar " " " " ..                                          | 1 05   |              |  |
| Burk's Falls " " " " ..                                      | 5 21   |              |  |
|                                                              |        | <u>22 04</u> |  |
| Manitoulin District .....                                    |        |              |  |
| Norfolk :                                                    |        |              |  |
| Sabbath School Association .....                             | 80 00  |              |  |
| H. W. Foster, Villa Nova .....                               | 1 00   |              |  |
|                                                              |        | <u>81 00</u> |  |
| Northumberland :                                             |        |              |  |
| Sabbath School Association ..                                | 12 00  |              |  |
| Edville Sabbath School .....                                 | 1 00   |              |  |
|                                                              |        | <u>13 00</u> |  |
| Nipissing :                                                  |        |              |  |
| North Bay, collection on account of mission work ..          | 13 42  |              |  |
| Sturgeon Falls " " " " ..                                    | 1 87   |              |  |
|                                                              |        | <u>15 29</u> |  |
| Ontario North :                                              |        |              |  |
| Sabbath School Association, (including \$5.00 from Scott and |        |              |  |
| Uxbridge Townships Sabbath School Association) .....         |        | 35 00        |  |
| Ontario South :                                              |        |              |  |
| Sabbath School Association .....                             | 40 00  |              |  |
| Sabbath School Association, special .....                    | 5 00   |              |  |
|                                                              |        | <u>45 00</u> |  |

|                                                                |         |        |       |
|----------------------------------------------------------------|---------|--------|-------|
| Oxford :                                                       |         |        |       |
| A few friends in Beachville Sabbath School, per Rev. H. Morgan |         | \$2 85 |       |
| (Balance of pledge, unpaid, \$70.00.)                          |         |        |       |
| (Jean J. Sutherland, pledge unpaid, \$2.00.)                   |         |        |       |
| Peel :                                                         |         |        |       |
| Sabbath School Association .....                               |         | 100 00 |       |
| Peterborough :                                                 |         |        |       |
| Sabbath School Association .....                               |         | 85 00  |       |
| Prince Edward :                                                |         |        |       |
| Sabbath School Association .....                               | \$20 00 |        |       |
| H. C. McMullen, Picton .....                                   | 10 00   |        |       |
|                                                                |         | <hr/>  | 30 00 |
| (Balance of pledge, unpaid, \$6.07.)                           |         |        |       |
| Prescott :                                                     |         |        |       |
| Sabbath School Association .....                               |         | 20 00  |       |
| Perth :                                                        |         |        |       |
| Sabbath School Association .....                               | 52 65   |        |       |
| F. B. Holtby, Mitchell .....                                   | 5 00    |        |       |
|                                                                |         | <hr/>  | 57 65 |
| Parry Sound East .....                                         |         |        |       |
| Parry Sound West .....                                         |         |        |       |
| Russell .....                                                  |         |        |       |
| Rainy River District :                                         |         |        |       |
| Rev. Alfred Andrews, Rat Portage .....                         |         | 5 00   |       |
| Simcoe South :                                                 |         |        |       |
| Sabbath School Association, on account, 1897-98 .....          |         | 15 00  |       |
| (Balance of pledge, unpaid, \$10.00.)                          |         |        |       |
| Simcoe Centre .....                                            |         |        |       |
| Simcoe North :                                                 |         |        |       |
| Oro Township Sabbath School Association .....                  | 6 00    |        |       |
| Waverley Union Sabbath School .....                            | 0 55    |        |       |
|                                                                |         | <hr/>  | 6 55  |
| Stormont .....                                                 |         |        |       |
| St. Joseph's Island :                                          |         |        |       |
| Sabbath School Association .....                               |         | 6 60   |       |
| Thunder Bay :                                                  |         |        |       |
| Sabbath School Association .....                               |         | 25 00  |       |
| Victoria :                                                     |         |        |       |
| Mariposa Township Sabbath School Association ....              | 12 13   |        |       |
| Verulam and Bobcaygeon Townships Sabbath School                |         |        |       |
| Association .....                                              | 2 12    |        |       |
| James Low, Lindsay .....                                       | 1 00    |        |       |
|                                                                |         | <hr/>  | 15 25 |
| Welland :                                                      |         |        |       |
| Sabbath School Association .....                               | 3 15    |        |       |
| Thorold Methodist Sabbath School .....                         | 2 50    |        |       |
| James H. Beatty, Thorold .....                                 | 10 00   |        |       |
|                                                                |         | <hr/>  | 15 65 |
| (Balance of pledge, unpaid, \$33.70.)                          |         |        |       |
| Wellington :                                                   |         |        |       |
| Sabbath School Association .....                               | 70 00   |        |       |
| Maryborough and Peel Townships Sabbath School                  |         |        |       |
| Association .....                                              | 5 00    |        |       |
|                                                                |         | <hr/>  | 75 00 |

|        |                                                    |         |         |
|--------|----------------------------------------------------|---------|---------|
| \$2 85 | Wentworth North :                                  |         |         |
|        | Sabbath School Association .....                   | \$12 58 |         |
|        | Mrs. M. A. Valens, Valens .....                    | 1 00    |         |
|        |                                                    | <hr/>   | \$13 58 |
|        | (Balance of pledge, unpaid, \$22.42.)              |         |         |
| 00 00  | Wentworth South :                                  |         |         |
|        | Sabbath School Association .....                   |         | 40 00   |
| 85 00  | Waterloo :                                         |         |         |
|        | Sabbath School Association .....                   | 50 00   |         |
|        | Hon. James Young, Galt .....                       | 10 00   |         |
|        |                                                    | <hr/>   | 60 00   |
| 30 00  | York North :                                       |         |         |
|        | Sabbath School Association .....                   |         | 100 00  |
| 20 00  | York West :                                        |         |         |
|        | Sabbath School Association .....                   | 30 00   |         |
|        | York Township Sabbath School Association .....     | 23 00   |         |
|        | Toronto Junction Methodist Sabbath School .....    | 2 00    |         |
|        |                                                    | <hr/>   | 55 00   |
| 57 65  | York East :                                        |         |         |
|        | Scarboro' Township Sabbath School Association .... | 20 00   |         |
|        | Markham Township Sabbath School Association ....   | 25 00   |         |
|        |                                                    | <hr/>   | 45 00   |
|        | (Total from Counties, \$1,516 34.)                 |         |         |

## TO CITY CONTRIBUTIONS.

|       |                                                                                                                                                                                                                                                                                                                                                                                                                |  |       |
|-------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|-------|
| 5 00  | Belleville :                                                                                                                                                                                                                                                                                                                                                                                                   |  |       |
|       | Bridge Street Methodist Sabbath School, for two years, 1896-97,<br>1897-98, \$20.00 ; William Johnson, Belleville, \$5.00 .....                                                                                                                                                                                                                                                                                |  | 25 00 |
| 15 00 | Brantford :                                                                                                                                                                                                                                                                                                                                                                                                    |  |       |
|       | Hon. Wm. Paterson .....                                                                                                                                                                                                                                                                                                                                                                                        |  | 5 00  |
|       | (A personal pledge, unpaid, \$2.00.)                                                                                                                                                                                                                                                                                                                                                                           |  |       |
|       | Chatham .....                                                                                                                                                                                                                                                                                                                                                                                                  |  |       |
| 6 55  | Guelph :                                                                                                                                                                                                                                                                                                                                                                                                       |  |       |
|       | Sabbath School Association, \$50.00 ; Rev. R. J. M. Glassford,<br>\$10.00 .....                                                                                                                                                                                                                                                                                                                                |  | 60 00 |
| 6 60  | Hamilton :                                                                                                                                                                                                                                                                                                                                                                                                     |  |       |
|       | Sabbath School Association, \$40.00 ; Walter Bale, balance of<br>pledge, 1896-97, \$5.00 ; Rev. T. A. Moore, on account of<br>mission work, \$1.51 ; Hamilton lady (delegate), \$1.00 .....                                                                                                                                                                                                                    |  | 47 51 |
| 25 00 | (Balance of pledge, unpaid, \$60.00.)                                                                                                                                                                                                                                                                                                                                                                          |  |       |
|       | Kingston :                                                                                                                                                                                                                                                                                                                                                                                                     |  |       |
|       | Princess Street Methodist Sabbath School .....                                                                                                                                                                                                                                                                                                                                                                 |  | 1 00  |
| 15 25 | London :                                                                                                                                                                                                                                                                                                                                                                                                       |  |       |
|       | Wellington Street Methodist Sabbath School pledge, 1896-97,<br>\$5.00 ; Dundas Centre Methodist Sabbath School, \$10.00 .<br>St. Andrew's Presbyterian Sabbath School, \$10.00 ; London<br>West Methodist Sabbath School, \$2.00 ; First Baptist Sab-<br>bath School, \$5.00 ; Askin Street Methodist Sabbath School,<br>\$5.65 ; First Methodist Sabbath School, \$10.00 ; Mrs. (Dr.)<br>Eccles, \$5.00 ..... |  | 52 65 |
| 15 65 | Ottawa .....                                                                                                                                                                                                                                                                                                                                                                                                   |  |       |
|       | St. Catharines :                                                                                                                                                                                                                                                                                                                                                                                               |  |       |
|       | First Presbyterian Sabbath School, \$10.00 ; Lyman Street Bap-<br>tist Sabbath School, \$1.00 ; St. Paul's Methodist Sabbath<br>School, \$5.00 ; Queen Street Baptist Sabbath School, \$5.00 ..                                                                                                                                                                                                                |  | 21 00 |
| 75 00 |                                                                                                                                                                                                                                                                                                                                                                                                                |  |       |

## St. Thomas :

First Methodist Sabbath School, \$5.00 ; Emmanuel Baptist  
Sabbath School, \$1.00 .....

\$6 00

## Windsor .....

(Total from cities outside of Toronto, \$218.16.)

## Toronto, Sabbath Schools :

Erskine Presbyterian, \$15.00 ; Jarvis Street Baptist, \$15.00 ;  
Metropolitan Methodist, \$10.00 ; Central Presbyterian, \$10.00 ;  
Sherbourne Street Methodist, \$10.00 ; St. James Square  
Presbyterian, \$10.00 ; Broadway Methodist Tabernacle (for  
1896-97), \$10.00 ; Euclid Avenue Methodist (for 1896-97),  
\$10.00 ; College Street Presbyterian, \$8.00 ; Cooke's Presby-  
terian (for 1896-97, 1897-98), \$10.00 ; College Street Baptist,  
(for 1896-97, 1897-98), \$10.00 ; Duchess Street Presbyterian  
(for 1896-97), \$5.00 ; Zion Congregational, \$5.00 ; Parkdale  
Presbyterian, \$5.00 ; Westminster Presbyterian, \$5.00 ; Old  
St. Andrew's Presbyterian, \$5.00 ; Central Methodist, \$5.00 ;  
Wesley Methodist, \$5.00 ; Olivet Congregational (for  
1896-97), \$5.00 ; Elm Street Methodist, \$5.00 ; Parkdale  
Methodist, \$5.00 ; Queen Street East Presbyterian, \$5.00 ;  
West Presbyterian, \$5.00 ; Dovercourt Road Baptist, \$5.00 ;  
Agnes Street Methodist, \$5.00 ; Broadview Avenue Congre-  
gational (for two years), \$3.25 ; Beverley Street Baptist (for  
1896-97), \$2.00 ; Kenilworth Avenue Baptist, \$2.00 ; St. John's  
Presbyterian, \$2.00 ; Parliament Street Methodist, \$2.00 ;  
Westmoreland Avenue Methodist, \$1.00.

(Total from Sabbath Schools, \$200.25.)

## Toronto Personal Subscriptions :

J. K. Macdonald, \$25.00 ; J. W. Flavelle, \$25.00 ; A. Day,  
\$25.00 ; J. J. Woodhouse, \$15.00 ; Wm. Davies (for 1896-97,  
1897-98), \$20.00 ; The Lyman Bros. Co., \$10.00 ; Northrop  
& Lyman, \$10.00 ; The Gurney Foundry Co., \$10.00 ; Richard  
Brown, \$10.00 ; George Robinson, \$10.00 ; Elias Rogers,  
\$10.00 ; W. Goulding, \$10.00 ; J. J. Maclaren, \$10.00 ;  
W. E. H. Massey, \$10.00 ; G. M. Lee, \$5.00 ; John A.  
Paterson, \$5.00 ; John Kay, Son & Co., \$5.00 ; Gourlay,  
Winter & Leeming, \$5.00 ; R. J. Score, \$5.00 ; S. J. Moore,  
\$5.00 ; Rev. Dr. Potts, \$5.00 ; J. N. Shenston, \$5.00 ; Mrs.  
T. M. Harris, \$5.00 ; John Stark, \$5.00 ; D. Coulson, \$5.00 ;  
H. S. Howland, \$5.00 ; Mrs. John Macdonald, \$5.00 ; J. L.  
Blaikie, \$5.00 ; W. H. Pearson, \$5.00 ; A. B. Lee, \$5.00 ;  
Wm. Hamilton, \$4.00 ; J. J. Gartshore (1896-97, 1897-98),  
\$4.00 ; "A Toronto Delegate," \$2.00 ; Peter McDonald,  
\$2.00 ; W. H. Smith, \$2.00 ; T. Milburn, \$2.00 ; W. H. Orr,  
\$2.00 ; A. Sampson, \$2.00 ; Mrs. A. Finlayson, \$2.00 ; J. J.  
Kenny, \$2.00 ; O. H. Ziegler, \$1.00 ; Mrs. Wm. Freeland,  
\$1.00 ; John Hanley, \$1.00 ; C. S. Gzowski, Jr., \$1.00 ; D.  
Gunn Bros. Co., \$1.00 ; H. P. Dwight, \$1.00 ; T. Gibson,  
\$1.00 ; Mrs. H. Meldrum, \$1.00 ; F. Yeigh, \$1.00 ; Miss  
Edith Readman, \$1.20 .....

514 45

(Total Personal subscriptions in Toronto, \$314.20.)

|                                                    |                  |
|----------------------------------------------------|------------------|
| To collections on account Mr. Day's expenses ..... | 218 91           |
| " Normal Department, fees and text-books .....     | 104 21           |
| " Reports sold .....                               | 156 61           |
| " Advertisements .....                             | 122 25           |
| " Home Department supplies sold .....              | 26 28            |
| <b>Total receipts .....</b>                        | <b>\$3408 24</b> |

## DISBURSEMENTS.

|                                                                             |           |           |
|-----------------------------------------------------------------------------|-----------|-----------|
| By payments in connection with Hamilton Convention .....                    |           | \$199 09  |
| By Salaries :                                                               |           |           |
| A. Day, on account .....                                                    | \$1125 00 |           |
| J. A. Munro (arrears) .....                                                 | \$68 30   |           |
| " " on account .....                                                        | 550 00    |           |
|                                                                             | 618 30    |           |
|                                                                             |           | 1743 30   |
| A. Day, expenses .....                                                      |           | 259 53    |
| International Committee .....                                               |           | 200 00    |
| By Printing :                                                               |           |           |
| William Briggs, on account .....                                            | 245 00    |           |
| <i>Endeavor Herald</i> (programmes, etc., for Hamilton<br>Convention) ..... | 68 75     |           |
| Sundry printing .....                                                       | 2 35      |           |
|                                                                             | 316 10    |           |
|                                                                             |           | 211 60    |
| Mission tour expenses .....                                                 |           |           |
| (Printing and postage, not included in above, \$18.20.)                     |           |           |
| (Receipts from collections at places visited, \$76.89.)                     |           |           |
| Normal Department .....                                                     |           | 4 81      |
| (The entire cost of this department including printing, etc.,<br>\$91.29.)  |           |           |
| Home Department .....                                                       |           | 53 33     |
| Postage, telegrams and express .....                                        |           | 135 48    |
| Stationery .....                                                            |           | 38 26     |
| Exchange .....                                                              |           | 1 40      |
| Half-yearly meeting expenses .....                                          |           | 9 65      |
| By Office Expenses :                                                        |           |           |
| Rent .....                                                                  | 100 00    |           |
| Caretaker .....                                                             | 21 00     |           |
| Furnishings (city directory, telephone, etc.) .....                         | 56 85     |           |
|                                                                             | 177 85    |           |
| Sundries—Clerical assistance for Convention, etc. .                         | 11 68     |           |
| " —Per Mr. Day's account .....                                              | 14 35     |           |
|                                                                             | 26 03     |           |
| Office expenses during absence of Cor.-Secretary, special .....             |           | 25 00     |
|                                                                             |           | \$3401 43 |
| Total payments .....                                                        |           |           |
| Balance in hand .....                                                       | \$6 81    |           |
| Liabilities :                                                               |           |           |
| Wm. Briggs, printing, etc .....                                             | 226 23    |           |
| A. Day .....                                                                | 75 00     |           |
| J. A. Munro .....                                                           | 50 00     |           |
|                                                                             | \$351 23  |           |
| Assets :                                                                    |           |           |
| Unpaid pledges .....                                                        |           | 576 19    |
| The books have been audited and found correct.                              |           |           |

(Signed) E. J. JOSELIN,  
Auditor.

\$6 00

14 45

18 91

04 21

56 61

22 25

26 28

08 24

## REPORTS OF SEPARATE CONFERENCES.

### HOME CLASS CONFERENCE.

This Conference was held in the Y.M.C.A. building, Dr. HARRISON presiding. Miss Laura Bennett was appointed Secretary. There were about seventy present, and the interest was well sustained throughout the hour and a half allotted.

The subject assigned was, "How we conduct our Home Department." Mrs. J. E. WILLIAMS, of Mitchell, opened the discussion. She said: In the fall of 1895 Mrs. Fuller, a devoted Christian woman, living near Mitchell, started a Home Department with 35 members. Shortly after a house-to-house canvass was made of the town, and a Home Department was organized with a Superintendent for the town and a visitor for each ward. We began with 119 members; in 1896 the number was 149; in 1897, 228; in 1898, 259. Quite a number united with the main school. In 1896 the offerings were \$30.80; in 1897, \$37.49; in the first quarter of 1898, \$9.34. The spiritual results were very gratifying. A number were led to the Saviour, some of them previously being not even church-goers. Some acknowledge that they have read the Bible more than ever before in their lives, while some who cannot read have the lesson read to them by others. The visitors have an excellent opportunity of doing work for the Master.

WM. HAMILTON—The Home Department of our school has been in existence only a few days. I will consequently give a summary of the replies from twenty schools in different parts of the Province to questions sent them in a circular. The oldest has been six years in operation; the average is two years. The main schools have 5,334 members; the Home Departments, 1,484. The number of them begun with a house-to-house canvass was 19. The most successful have continued to call on those who at first refused to join. The average number of members to a visitor is 11; in the three largest it is 30. As to the class of visitors recommended, while all agree as to the necessity of earnest, faithful, Christian workers, there is the widest divergence on other points. Some recommend elderly persons, others young people; some Sabbath School teachers or scholars, others persons not connected with the school; most recommend ladies, some young men; some married people, others unmarried. Most of the visitors appear not to do much more than to gather the old cards and leave the new ones; but some engage in religious conversation or conduct religious exercises, urge attendance upon church and the like. In some cases members are urged to attend the school



on review day. In most cases the visitors meet regularly with the pastor and superintendent for consultation and with information. The greatest difficulty experienced appears to be the dislike of people to pledge themselves. In such cases they should be urged to do the work and they will probably fall into line heartily. Ignorance of the nature of the work is also another serious obstacle. Some think it a suggestion that they do not read their Bibles; while others suspect it to be a scheme for raising money. Patient, persevering work by competent, enthusiastic workers will in time overcome all these difficulties.

Mr. GEO. M. LEE, Superintendent of the Home Class Department of the Central Methodist Sabbath School, Toronto, with 150 members, emphasized the following points:

1. *Formation*.—Read directions in circular and books on the subject carefully, eliminate some unnecessary formalities, map out your districts, appoint two visitors to each district, allot to them the names of your church members and adherents, and instruct them to visit others also in their district who are not attending any church or Sabbath School.

2. *Superintendent* should be one of your most earnest faithful members, filled with enthusiasm himself and capable of rousing enthusiasm in others, withal of good business capacity, tact, and perseverance.

3. *Visitors* should go two and two, be carefully instructed by the Superintendent how to present arguments and meet objections, should in general not be too young and inexperienced, nor so old as to have lost their enthusiasm and energy, should not attempt to teach, nor read to the members except in special cases. Where visitors fail to secure a member the Superintendent should, after a little time, try what he can do.

4. *Helps*.—Much of the interest and success of the Department depends on having bright, breezy quarterlies to supply members.

5. *Rallies* should be held about once a quarter, choosing special occasions and having special programmes as far as possible. Members should have all advantages of the school, as to library, picnics, etc., equally with the regular members of the school.

6. *Funds*.—In cities where there are many needy ones, ask liberal, well-to-do members of the Department for necessary money, so that the benefits of the Department may be free to the needy, and yet not be a burden to the school.

7. *Growth*.—Keep all members who are willing to stay in class even though they move to another neighborhood, and keep at the work, every quarter adding new members, so as not merely to make up for losses inevitably occurring, but to show evidence of life by increasing in numbers.

After a spirited and earnest discussion and conversation, a resolution was adopted setting forth: (1) Satisfaction that the Home

Department is now recognized by the Association as a division of Sabbath School work and that increased interest is being shown in it. (2) That wherever adopted and properly attended to it deepens interest in Bible study; increases the membership of the Sabbath School and the attendance at the church services; forms an important bond between home and school; proves an inestimable blessing to those engaging in the work, and deepens spiritual life in the Church. It was therefore resolved that the Convention be recommended to take such steps as will lead to organizing classes wherever practicable.

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#### PASTORS, SUPERINTENDENTS AND BIBLE CLASS TEACHERS.

This conference was held in St. Paul's Church, Rev. W. S. McTAVISH, B.D., of Deseronto, being chairman, and the attendance was very large.

Rev. P. K. DAYFOOT gave a short address on

##### "HOW CAN THE SABBATH SCHOOL HELP THE PASTOR?"

The following is a summary: 1. It will bring him in touch with the homes of his people. The children come from the homes and go back to the homes. They come from the home to meet the pastor, and the pastor goes to the homes to meet the children. Thus the home and the pastor are bound together, and the child is the connecting link. 2. It will give him a power with the parents. If a pastor is watchful, he can often make the child a stepping stone to the heart of a parent. Is John becoming careless? or Mary irregular in attendance? Here is a chance for pastoral faithfulness. The parent will not resent a plain word when spoken for the sake of the child, but will be grateful that the pastor cares enough to concern himself about the lad, or to become anxious for the good of the maid. 3. It will open new doors for him. Every strange face in the Sabbath School ought to mean a visit for the pastor. Into many a home can he go, asking to see and make the acquaintance of the parents of the new scholar, and the request will never be considered an intrusion. If these parents are non-church-goers, there is a chance for work, and a possibility of winning them to church attendance. 4. It will enable him to mould character. The three men who, more than any others, exerted an influence upon my early life, were my father, my Sabbath School teacher, and my pastor. Each had his place, each did his work, each lives again to-day in my life. So the pastors find in the Sabbath School the plastic material on which they can write themselves, as the pre-historic birds impressed their foot-prints on the molten rock. Let the pastor cherish

the Sabbath School, for no institution will give him more important opportunities for lasting power and influence.

After a spirited and helpful discussion, the chairman called upon Mr. FRANK YEIGH, of Toronto, to open the discussion on

“ELEMENTS OF SUCCESS OR FAILURE IN BIBLE CLASS TEACHING.”

In a short address he emphasized four elements of success, the four P's, *Prayer*, *Purpose*, *Personality* and *Perseverance*. Prayer he described as the motive power, the dynamic force, the foundation of the teacher's work. The unfathomed resources of prayer he compared to the unharnessed power of Niagara Falls. No teacher had ever fathomed God's willingness to answer prayer; no teacher had ever sounded the depths of the "whatsoever" in the Sermon on the Mount—"Whatsoever ye shall ask in prayer, believing, ye shall receive." We need to pray and work with a purpose. The chief aim, the all-pervading thought, should be the conversion of the pupil and of the class to the Christ-life and service, and from this chief purpose others may spring—purpose in definite, illuminating Bible-study. Never was there a time when Bible study was so important, so intensely interesting. *Purpose* in planning subsidiary methods, such as class organization, social and literary gatherings, summer athletics or games, home visitation, writing essays on the lessons, or chief characters, Christmas gifts to the poor, etc. *Personality* meant two things: the wisdom of studying the life, thought, environment and tendencies of the individual pupil, and thus exercising the personality of friendship and helpfulness, and the personality that spells character. Character in a teacher is a vital necessity. *Perseverance* was another important element. When difficulties were great, and the class attention and attendance poor, when one's own temperature was low, then perseverance and patience were essential. Perseverance, allied to Personality and Purpose, and based upon Prayer, would tend to make a Bible class successful. As for the failure, write "the lack of" in front of each of the four P's, and the non-success of a class was a foregone conclusion.

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PRIMARY CONFERENCE.

Mrs. Meldrum, of Toronto, presided. The meeting was opened with prayer and the singing of the Teacher's hymn.

Mrs. MELDRUM said: I think I have been asked to take charge of you this morning because I am, perhaps, the most motherly one. I am proud to be in this position to-day, because I have very dear children, and I want to conduct this meeting as if I were a mother speaking to her children. When we looked over the leaflets which

had been sent out to you and returned, we were delighted to see the answers to so many of the questions, and we thought really Primary work in this province is going forward.

We will now have the reports from Unions and from County Primary Superintendents.

### REPORTS FROM PRIMARY UNIONS.

*Toronto*—Meetings are held every Tuesday evening at 7.45 for three months at a time in different churches; average attendance, fifty. Programmes are issued every quarter. There is a circulating library of thirty volumes. During the year addresses were delivered by Mrs. Jas. L. Hughes on "Child Study," and by Prof. Robinson of Knox College on "Practical Thoughts on Teaching and Illustrating." Honorary President, Miss Edith Readman, 287 Palmerston Avenue; President, Mrs. Jack, 30 Maynard Avenue; Vice-President, Miss Corbitt, 206 Elizabeth Street; Recording Secretary, Miss M. Johnston, 296 Spadina Avenue; Corresponding Secretary, Mr. O. B. Stanton, 288 Sherbourne Street; Treasurer, Miss Corbitt; Librarian, Mrs. Duncan, 220 Crawford Street; Musical Director, Miss E. Readman; Organist, Miss Corbitt; Advisory Board, Rev. J. McEwen, Messrs. A. Day and J. J. Woodhouse; Ontario Representative to International Primary Teachers' Union, Miss J. A. Munro.

*Kingston*—This Union has a membership of twenty-two. Meetings are held every Tuesday evening at 7.15 in Queen Street Sunday School room. The members have the use of a library. There is a membership fee of fifty cents per year. President, Miss Wilder, Williamsville; Corresponding Secretary, Miss Adams, 318 University Avenue, Kingston; Recording Secretary, Miss Clarke, 95 Clergy Street West; Organist, Miss Martin, Alfred Street; Treasurer, Miss Campbell, Division Street; Musical Director, Miss Jones, Frontenac Street.

*Brantford*—No meetings have been held for some time. Miss Brown, who formed the Union and took charge of it many years, was obliged to give it up. No one has yet been found to take her place.

*Hamilton*—Meetings are held every Friday evening in Gore Street Methodist Primary room at 8 o'clock. Membership, twenty. President, Miss Mitchell, 186 Bay Street South; Vice-President, Mr. W. Bale, 226 Victoria Avenue North; Treasurer, Miss Margaret Kelly, 281 Wellington Street North; Corresponding Secretary, Miss Souter, Hess Street South.

*St. Catharines*—This Union has been most successful during the past year. Membership, thirty-five. Meetings are held every Tuesday evening at 7.45 at the home of the President. A printed programme is issued. There is a library of ten volumes. Funds are raised by

collections each evening. President, Mrs. Riddle ; Vice-President, Mrs. Lloyd ; Recording Secretary, Miss Crawford ; Treasurer, Miss McDougall ; Corresponding Secretary, Miss Fee.

*London*—This Union disbanded six months ago. A few remained faithful to the last and were loath to give it up, feeling that they derived great benefit from it.

*Ottawa*—This Union was formed in connection with the city organization and Normal class. The interest seemed divided and the Primary Union gradually ceased to be. It is suggested that reorganization might be effected if visited by some well-known Sunday School worker.

*Woodbridge*—This Union has ceased to exist as a Primary Union, but has developed into a general teachers' meeting. The meetings were very helpful and the Primary teachers will make an effort to reorganize.

*Lakefield*—Miss Mary White writes : "I am sorry to say that we had to give up our Union for lack of interest among teachers and pastors."

*Bowmanville*—Miss Gale, the President, writes : "Our Primary Union has been an inspiration and blessing to us all. We meet every Thursday evening, four consecutive evenings in each church. We are thoroughly interested in our work. The only discouragements we had were those over which we had no control—affliction in several of the homes. We had to give up the meetings for a time, but we are not going to let these things discourage us." President, Miss Gale ; Secretary, Miss Percy ; Organist, Miss Fielding ; Assistant Organist, Miss Tilley.

*Meaford*—Membership, twelve. A library has been started. A committee has been formed to look after children not attending any school. Meetings are held at the homes of members at 7.30 every Tuesday evening, the place of meeting being announced in the local papers. The interest is increasing and meetings are very helpful. President, Mrs. W. Gardner, Meaford ; Secretary, Miss A. MacMurchy, Meaford ; Treasurer, Miss Eliza Armstrong, Meaford.

*Toronto Junction* has not held meetings lately. Mrs. Abbott, the energetic Superintendent of Primary Work in the county, says she will do her best to have the Union reorganized.

*Peterboro'*—Average attendance has been eight. Meetings have been held at irregular intervals. We are at present without a President, the former leader having been forced to give it up on account of serious illness, and we have been unable to secure another willing to undertake the responsibility.

*Keene*—The Otonabee Township Union meets the last Wednesday in the quarter, at the hours from 2 to 5.30, in the Methodist church, Keene. Six teachers take two lessons each and show how they could be taught by illustrations, models, sandboard, blackboard, etc. We always discuss Primary methods and have a reading on child

study. There are fourteen members, with an average attendance of ten. President, Mrs. Harrison, Keene; Secretary, Miss Read, Keene.

*Arden, Kennebec Township*—Meetings held every Saturday evening, at 7.30, in Arden Methodist church; eighteen members. President, Thomas Youmans, Arden; Secretary, Miss Effie Alexander, Arden.

*Guelph*—This Union was reorganized in November, 1898; meetings every Friday evening, at 7.30. President, Miss R. Smith; Vice-President, Mr. H. H. Burrows; Recording Secretary, Miss McLennan; Corresponding Secretary, Miss J. M. Ross; Treasurer, Mr. R. Snowdon; Musical Director, Mr. H. Burrows; Organist, Miss Buckle.

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#### REPORTS FROM PRIMARY SUPERINTENDENTS.

*North Ontario*—Mrs. H. A. Crosby, Uxbridge—A Primary superintendent has been appointed in several of the townships; several Sunday Schools have been addressed on Primary work, and the lesson taught with blackboard illustrations. A library has been started. Primary literature has been faithfully distributed.

*Dufferin*—Miss JENNIE FELL, Shelburne—District Conventions have been attended, and lessons taught, and conferences conducted. Primary literature has been distributed.

*North York*—Mrs. JESSIE ABBOTT, Toronto Junction—A Union was organized at Woodbridge during the year. The township conventions were all attended and addresses given. Several conferences have been held and have resulted in better equipment in many of the schools. A superintendent was appointed from York Township, Miss M. J. Leavitt, Willowdale. Sixty-five letters, sixty-five Primary leaflets and sixty-five postal cards have been sent out in the interest of the work, urging better methods and equipment, and asking that some books on Primary work be put into the Sunday School libraries for the use of teachers.

*North Hastings*—Mrs. PEARCE, Marmora—Primary leaflets have been distributed and a library started.

*East Grey*—Mrs. M. E. HUFF, Meaford—Primary literature has been distributed. A Union has been formed at Meaford. All the schools are being visited. The superintendent has been fitting herself for her work by a course of reading on the subject.

*Peterboro'*—Mrs. J. W. GARVIN, Peterboro', Superintendent.

*West Durham*—Miss VEALE, Bowmanville, Superintendent.

## CHILD STUDY.

MISS BRIMSTIN—The Primary teacher of to-day realizes that in order to make lasting impressions she must know the child. She must study the laws governing his development. We are told that the growth of all the germs that develop in after life commences in the child before the age of seven. Christ emphasized child study when He placed in the midst of His followers a little child. We do not need to plead ignorance of the general laws of education. I think if we would ask the librarian of our Sabbath School when making his annual purchase to secure for us a few books on Primary work, he would do so. The experiment of child study in our Sabbath School work is a bright success.

Mrs. McLEOD—I consider it impossible to teach a child until we understand something about him, because we must suit our lesson to the child. Those of us who are mothers have particularly good opportunities for studying children every hour of the day in our own homes. We should study them in our classes. The little child comes in perhaps five minutes before the time. You ask him about mother and father and home experiences. You will find out a great deal about his environment. Reasons for what you may perhaps consider objectionable traits in that child may be discovered. You will, therefore, have sympathy with the child. The child's religious nature cannot be provided for unless we have a good understanding of his physical and mental nature. It is such a pleasant study, too. One who has a great love for children will never find it irksome. She will find that the child has taught her a great many things that she had not expected to learn. It is necessary to come to this study with our minds empty of all pre-conceived ideas of what a child ought to be, and set ourselves to work to find out what that child actually is.

Mr. DAY—I think in this connection that the fundamental part is in the home, and not in the Primary class. There will come from the child questions in the home that will not be asked in the Primary class. I will give one illustration. In a home where I was visiting there were two little children, four and six years of age, and every night as seven o'clock came the mother took them by the hand and the Bible under her arm, into their room. The door was ajar and I heard questions about the prodigal coming home; or about the Good Samaritan. Finally the questions and answers became less frequent and more drowsy until they ceased altogether. I shall never forget the mother's face as she came out of the room that night. She said, "I have made it the rule of my life that the last thought on my children's minds as they drop asleep shall be of Christ."

## THE TEACHER AND THE HOME.

A Lady—The most successful Primary teacher I ever knew did the most visiting. If a child missed Sabbath School, she at once inquired where the child was, and many times she did not go home from the school without visiting the home of the child to make inquiries; and if he were sick something was taken the next day, if it were only an orange or a few candies, and he was visited regularly. She, by visiting, learned of their home life, and from the mothers learned much regarding the children that helped her in teaching them.

Miss MUNRO—A mothers' meeting was started in connection with a small Primary class in a town school. The teacher sent a note home with each child on Sunday, asking the mothers if they would come to her home from four to six o'clock on a certain day and have a cup of tea, and discuss matters pertaining to the training of children. The mothers responded heartily. An informal program had been prepared. The minister's wife spoke a few words on "How to guard our children against evil influences"; and another mother gave a short paper on "How to train our children to meet their companions." There is a time when the children "go out in the world," when they start to school and get out on the street to play; and the thought in this paper was not to warn them so much against evil, as to fill them with so much good that they will resist the evil they will be sure to hear and see. The mothers joined very heartily in the discussion, and the whole conversation was about "My children," their dispositions and how "managed." It was a most successful meeting, and if you will try it you will find you will get nearer to the mothers than by merely calling at their homes.

Mrs. FOX—In connection with our work we had such a meeting. It was in the summer time, and we had a good-sized garden and orchard. We invited the mothers to come and bring their babies. The orchard was full of baby carriages, for I had about 150 little ones. I did not think they would all come, but they did. It is really a good thing to have the mothers, and it is wonderful how they will respond.

Mrs. GARVIN—Why should we not interest the FATHERS as well as the mothers in the training of these little ones? When in charge of the infant class in our town I was particularly struck with three little boys who came to the class. Upon nearly every occasion when I asked the little children who had taught them the golden text, I received the answer, "Mother." But in the case of these three little boys, the answer was "Father." In many homes the mother has not much time, and I do not see why the father should not share the responsibility.

Miss MUNRO—Sometimes "parents' meetings" are held, when the fathers and mothers are both invited to discuss the training of children.



Another Lady—In Central China, in my girls' school, one afternoon we invited, with the children, their mothers, grandmothers, aunts, cousins, and all their relations, to come to the school. Our mission schools are really Sunday Schools the week round. We found it most helpful in interesting the parents. I have had a room just filled, and the fathers and men generally peering in the windows and around the door.

A Gentleman—It has been my study to get an attendance of 100 per cent. of my children every Sunday, and I have found that the most important work to that end has been visiting the children. I have not only enlisted the sympathy of the parents and the good-will of the children in my own class, but have also had other children in the home desirous of coming to our school.

Mrs. MITCHELL—I am so interested in my class that I cannot keep from visiting them. I find the mothers and fathers are so glad to see me, and the little children know that I visit the home and it helps to keep order in the class, because they know if mother should ask me how they behave in Sunday School, I should tell her just exactly how they conduct themselves. We have no Primary Union in our county, and I would like to know how to go to work to start one.

Another Lady: In my work among the mothers I find, and even among the educated classes, too, that there is in many cases no conception of the responsibility of motherhood. Many of our girls go from shops and factories and know nothing about keeping a home, nothing about caring for children. One of the things we have to contend with is insincerity and untruthfulness, arising largely from the fact that the mother has no sense of what it means to be truthful with the child in the details of the home life. I find that our mothers need to be taught how to study the child. I find in many cases that the father exerts a more potent influence than the mother; but the reason we have the mothers' meeting without the fathers is that the mother is at home most of the time, and the father is away all day, and consequently the care and the responsibility devolves almost entirely upon the mother.

#### HOW TO TRAIN PRIMARY TEACHERS.

Mrs. LAINÉ—Secure the right person, one who possesses enough Christ-love, Bible-love and child-love to be *willing to study* in order to teach and also to "mother" very young scholars. Then point that one to opportunities within reach. Here are some of them:

*Home Reading.*—Bible, prayerfully, for personal application, then for teaching. (The other day Dr. Wm. Stewart gave these four points for studying a lesson: 1st. Story, narrative or history. 2nd. The truth or doctrine. 3rd. The illustration. 4th. The application.)  
Primary Lesson Helps, Ontario Sabbath School Association Primary

Leaflets and Annual Reports, Quarterly Bulletin, books from the Sabbath School Library selected for Primary work, or from the Primary Union Library.

*Correspondence* with County Primary Secretaries, some fellow-worker, or a union. *Visiting* other classes and teachers. *Attending* conferences. A course at a Bible Training School or College. Summer school of Primary methods. Lectures on Child Study. Mothers' meetings, etc. The regular Teachers' meeting, if some time be devoted to the Primary grade. The review of the lesson before the class by assistants appointed beforehand.

One important practical method is the preparatory or training class held during the Sabbath School session in a separate room with use of blackboard, etc. From such a small class I have now three teachers who took up a Normal course, as well as the illustration of the International Lesson for the coming Sunday. But the Primary Union is the best training school, for there we hear many experiences, and there we learn to teach by teaching.

#### EXERCISES IN THE PRIMARY CLASS.

Mrs. DUNCAN—I will tell you how I conduct my class. I store the little minds with golden texts. I have some of them learn the shepherd's Psalm; then the next degree I have the 1st Psalm, the 121st Psalm. At Christmas time I take the 2nd chapter of Luke from the 29th verse, and tell the Christmas story from that. At Easter I take the 24th chapter of Luke from the 11th verse. Let them hear the Bible story, and then give it in their own words. I have promotion exercises. I don't try at any time to cram my children, still there are certain exercises we all go through. Always have set prayers—simple prayers that they thoroughly understand. Have simple singing pieces; try and get Bible words if it be possible. Always come to your classes prepared, full of the Holy Spirit, apt to teach, patient.

Miss Ross—We have a great deal of singing. The first Sunday of the month I give them the number of a hymn, and expect them to learn the verses. We have started an "Honor Roll." All the names are put down in alphabetical order. If a pupil attends four Sundays in the month he gets a silver star, when he gets three silver stars he gets a gold star, when he gets four gold stars he gets a diploma. So, provided he comes four Sundays in the month it will take a year to get a diploma. I find this has increased the attendance and has interested the parents. We have very short two-sentence prayers.

## SINGING.

Mrs. MELDRUM—Teach your children to chant the 23rd, 121st, 100th Psalm, and as many more as you like, and after other Primary exercises are done away with they will have these words in their hearts never to be forgotten, and they will always think of them with the lovely chant they used to sing to them. Teach them at the same time reverence. Let them sing the doxology. Teach them that “amen” is just another little prayer. Make them bow their heads and sing most reverentially, “Amen.”

Mrs. GARVIN then moved the following resolution :

“Resolved, that we as Primary teachers suggest that passages of Scripture be memorized in our Public Schools.”

The motion was seconded and carried, and then passed on to Resolution Committee.

At this conference, and also at the two conferences held at the close of the afternoon sessions of the Convention, there was an exhibition of appliances used in Primary work—such as models, pictures, song books, lesson helps, etc.

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 WEDNESDAY AFTERNOON SESSION.

Session opened at 2 p.m., the devotional service being led by the Rev. Mr. ARMITAGE.

## REPORTS FROM MISSIONARIES.

Rev. T. A. MOORE—It was my privilege to spend part of my vacation on the Island of Manitoulin and the District of Algoma as your missionary. On reaching the wharf at Manitowaning I was beset with Sabbath School workers, the boat arriving just about the time the convention was to open. It seemed to cheer their hearts to know that they were not forgotten by us who live in the southern parts of this great province of Ontario. The convention was a remarkable one inasmuch as we had persons who had *walked* over twenty-five miles, and others who had driven nearly forty miles to be there. It is matter of rejoicing to know that up there, despite bad roads and the cold winters, the Sabbath Schools and their workers are for the most part evergreen.

From Manitowaning we went to Little Current, where the same hearty welcome, the same earnestness of purpose, the same devotion to the work greeted us. At Gore Bay we could only hold an evening session owing to the time of our arrival, but we found the church where the meeting was to be held crowded to the doors. The work was varied, however. I not only visited places where we were

appointed to hold conventions, but also sought out scattered Sabbath Schools. One little incident will be a green spot in my memory. Seeing a lonely house far distant from any other, and wondering who lived there, I went over and knocked at the door, which was opened by a lady to whom I introduced myself as the representative of the Sabbath School Association. She said, "You are welcome here." "Thank you," I said, "Can you tell me whether there is a Sabbath School in this neighborhood?" She said, "Yes." I said, "Where?" She said, "Here, and I am the superintendent." "Can you give me the name of the secretary?" "Certainly," she said, "I am the secretary." "Who is the treasurer?" "I am." "I suppose," I said, "in your Sabbath School you have some classes?" "One class," she said, "and I am the teacher." She said, "We have our Sabbath School from seven to nine every Sunday morning, and we receive our weekly papers; and the best of it is, five of my scholars are converted to God, and I am looking for the others to be converted very soon." In company with one of the other missionaries it was my pleasure to visit the "Soo" and attend the convention there. We both preached on Lord's day evening, and both took part in the convention. It was an excellent meeting. One gentleman who came to me and shook hands at the close of the afternoon session said, "I guess I will have to come to-night." "How is that?" said I. "Well," he said, "I could not very well get home, for I have rowed for fifty-five miles down the shore of Lake Superior to come to this convention and report my Sabbath School." That was inspiration to me. A little incident occurred at the close of the service at the "Soo" that is also a precious memory. I had given an address upon the great work of gathering the young people, young men and maidens into the Sabbath School. At the close two young ladies came and shook hands with me, and one of them burst into tears. "Mr. Moore," she said, "I have been a very bad girl." "I am very sorry for that," said I, "but Jesus Christ can forgive your sins." She said, "I know, but I forgot my father's counsel and my mother's words when I left my home, and I have not been to Sabbath School for nearly three years. I am going to commence next Sunday, and I am going to be in Sabbath School every Sunday after this." I had a letter from a relative of mine, and he tells me the young lady has not missed a Sunday. My time is up. I would like to tell you of an Algoma Sabbath School of twenty-five scholars, where a girl of nineteen is teacher, superintendent, and does the whole work, excepting when the preacher can get there.

Rev. ROBERT BURNS—I am comparatively a novice in missionary work along the Georgian Bay. It was quite an education to me. I believe the Association is doing no better work than through those settlements. The title of our next report is, "Lights Along the Shore." I was just thinking that the conventions up there are really

lights along the shore. The first place I visited was Parry Sound. On account of some little disarrangement in regard to the notices we did not have a very successful convention, but a number came together, and I gave some advice and counsel in the way of an address. I went over the rockiest road I ever travelled in my life, to McKellar. I found there also that the notices had not reached them in time, but a faithful gentleman of about sixty years of age went around the district with horse and rig and drummed up the different settlements, and the church was packed, and we had a splendid convention. Then we went to the "Soo." We had a very good convention, and some of those who had come such a great distance said to me afterwards that they did not regret it, and that they had received a great deal of counsel, and that they would go back and do more faithful work. I visited St. Joseph's Island, where there are about two thousand people, and about eight hundred children who could attend Sunday School. I think about 80 per cent. of the young people of that island do attend. If the Association did no other work than that done there they are amply repaid for all their labors in that section. I went from St. Joseph's Island to Thessalon. There we found teachers and officers thoroughly aroused to their work. A lady came on foot seven miles. One question put to me at that convention was this, Do you think it is right for the Sunday School teacher to teach secular things such as reading and writing on Sunday? I said, "Yes, by all means." The lady who asked the question said she had taught reading to some who could not read, but now were able to read any chapter in the Word of God. I said, "Teach them to read and write, and take the Bible as a text-book." We organized the Thessalon District with a splendid president and a very efficient secretary. I received a full report of the statistics of that district a couple of weeks ago, and forwarded them to Mr. Day.

Rev. J. CAMPBELL TIBB—The Nipissing District was assigned to me, beginning with Emsdale and reaching to North Bay and from Mattawa on the east to Sudbury on the west. At Emsdale on the evening of October 5th our first convention was held. There was a fair attendance with great interest. At North Bay every provision was made for a successful convention. The General Secretary joined us at this point. On Sabbath we had the privilege of preaching in the Baptist and Presbyterian churches and addressing a mass meeting of the children in the Methodist Church in the afternoon. A. G. Browning, the leading lawyer of the place, and Mrs. Detlor, both enthusiastic Sabbath School workers, gave all the aid in their power. At Mattawa there is not much Sabbath School enthusiasm. The erection of the splendid railroad bridge over the Ottawa has destroyed the through trade, and the preponderance of the French element makes all the Protestant causes weak. It was the only district in my route where I could not gather the semblance of a meet-

ing, but I had the promise of co-operation for next year. Rutherglen and Lake Talon are the most important points between Mattawa and North Bay. At Sudbury and Coppercliff there had been no preparation made. However, we had the privilege of addressing the children in the School and the United Endeavorers in the Methodist Church in the evening, and secured a pledge from six enthusiastic teachers that they would hold themselves personally responsible for the rally next year. Coppercliff has the largest Sabbath School in the whole district, having a roll of one hundred and seventy-five and an average attendance of one hundred and fifteen. Another year it was proposed to hold the rally in Coppercliff. Near Sudbury is Murray Mine, and here is a teacher worthy of special mention, Miss Ferguson. She is a capable school-teacher, but is not satisfied with merely mental training, but all alone she keeps alive a small Sabbath School at the mine. She is Primary, Intermediate and Bible-class teacher in one, as well as janitor and superintendent. We had good meetings both in Cache Bay and Sturgeon Falls which was largely due to the enthusiasm of the Rev. John S. Stevenson, B.A., the Methodist, and Mr. Beattie, the Presbyterian student. At Powassan, one of the most promising villages on the line, the rain prevented a large turnout, but it made up in quality what it lacked in quantity. There is a very vital interest in our work at this point and it would be an admirable place for a meeting next year. The final convention was at Burk's Falls and no place responded more heartily to the efforts of your missionaries. I preached in the churches Sabbath morning and evening to crowded audiences, and addressed an overflowing meeting of children in the afternoon. Monday morning I was joined by the Rev. Wm. Gribble and we had a convention of two sessions.

I have become a convert this year to the benefits of our system. It is good for us near the centres to come in touch with workers on these outlying posts and it is good for them. They are very important parts of our Sabbath School army—our scouts on the outposts—and many of them are doing most excellent work. It is our duty to encourage them. It costs us little, it gives them much. I found as up-to-date workers in Nipissing as I have ever found in Peel or York, and I need not say that the circumstances of life there demanded them. I met enquiries for libraries, maps, home classes, Normal work, etc., etc., in many places. I thoroughly enjoyed the work and carry away pleasant memories of it. I can honestly and heartily commend to our Association the further prosecution of their Mission work.

#### RAINY RIVER, THUNDER BAY AND WEST ALGOMA.

GENERAL SECRETARY said: The territory assigned to me was the gold-bearing regions of north-western Ontario and the north shore of Lake Superior, from Fort William to Sudbury. At the outset, I may notice four dominant characteristics that could not escape even an obtuse observer, viz.:

1. That the summer campaign of the Ontario Association to these districts is an infinitesimal part of the missionary work it is doing, for at every point touched I found standing at the very fore-front of aggressive Sabbath School work prominent Sabbath School workers whom I had met in the organized Associations of Halton, Simcoe, Wellington, Lambton, Middlesex, Norfolk, Oxford, Elgin, and other of our best Sabbath School counties at the front, and through these pioneers who have gone out to find the hidden treasure of our land, where God has "a vein for the silver and a place for the gold where they find it," our strong frontier associations are projecting their influence in a way impossible to transient visitors.

2. The fraternal co-operation of the various denominations, especially in Thunder Bay and north of Superior, came far nearer to an answer to the "Lord's Prayer" (John xvii.) than one is commonly privileged to find in more populous centres. Anglican, Baptist, Methodist and Presbyterian, all in honor preferred one another, but co-operated in the work with the most cordial fraternity.

3. Another feature which impressed me generally, but again with special emphasis, on the North Shore, was the sweet, child-like, respectful culture of the children, which was in marked contrast—but "comparisons are odious." At Nepigon a mass-meeting of children in the beautiful little frame school-house was as reverent during the service as the congregation of any sanctuary, though as live as squirrels outside. They refused to be dismissed until after a collection had been taken. One little nine-year-old, when I urged their departure, held up a five-cent piece and nodded to the teacher, who, taking the hint, handed the little fellow a plate, and he took up a collection amongst twenty children of 70 cents, not a copper being given. This must have been a Methodist layman.

At White River, on its being announced in the public school that a mass-meeting would be held in the evening, two little fellows, children of the hotel where I stayed, cleared the house of plants to decorate the school, which in the evening presented a sight of beauty rarely seen in our conventions at the front. After I had spoken to them I found half a dozen girls and boys engaged in stripping the flowering plants to make bouquets for me on my departure. I bid them all consider themselves kissed on both cheeks without the trouble of going through the process though it would have been no trouble to me, for my heart was deeply touched. As I sat on the veranda and heard the hotel-keeper stop the profanity of a stranger, peremptorily saying such language was forbidden the ears of his children, much was explained.

4. A further solution of the problem appeared in the character of the public school teachers, who are building citizenship in this north country. I had the privilege at many points of sitting and hearing the character of the teaching, and as an old pedagogue, my heart warmed toward the profession, which is here represented by some of

the choicest specimens of Ontario civilizers, every one of whom, so far as I discovered, were actively interested in Sabbath School work.

At the request of the Manitoba Association I met the Sabbath School workers of the city of Winnipeg, and spent hours in continuous counsel on difficult problems with Brother Irwin, the Provincial Secretary. Were this the time and place, I would say much of the cordiality and Sabbath School energy of our sister province to the west. At Rat Portage, whilst the feverish pulse for gold is perceptible almost in the air, the Christian churches are active and work harmoniously together in the interest of Sabbath Schools. I visited and addressed the Methodist and Presbyterian schools respectively, and held Sabbath School service in the Baptist Church in the evening. On Monday our convention was not crowded, but every one present counted for more than a hundred who had come merely to be interested. The organization of Rainy River was reconstituted, and arrangements made to scour the Lake of the Woods District, and find out among the mining community what schools exist, or are needed, and to what extent equipment and interest may be improved upon. One brother from Fort Francis stated that to one of his schools he had to walk up to his knees through a muskeg once a month, with his lunch hung round his neck. I found a Home Department enthusiast here who had forty-five students under his care, and had just started a Home Department visitor, a train hand, to canvass along the line.

At Dryden I was hospitably entertained at the Pioneer farm, the manager of which, Mr. Annis, is an active Sabbath School worker. The people here asked to be organized into an Association, and promised to look after Sabbath School interests between Rat Portage and Savanne. We had one hundred at the convention in this little colony, among the chief workers being pioneers from the Dufferin and Halton Associations. Wabigoon (White City) is a mining community, every sixth person one meets carrying a canvas bag containing "precious" stones, which they are conveying for test to the assay office, and followed by little urchins on the road with the query, "Does it pan?" I sought fellowship on board the little ship plying across the lake, calling at the various "claims," and whilst receiving from them information as to the technique of mining, which was most interesting to me, I found opportunity for calling their attention to the "hid treasure" in the Word of life. Of Thunder Bay it is only necessary to state that its convention was quite abreast of those of the south-eastern section of our province. I spent the Sabbath between Port Arthur and Fort William, holding three services in the interest of Sabbath School work, one of which was a crowded mass-meeting of children from three of the four Sabbath Schools of Port Arthur. I remained for the Prohibition Convention, which I was asked to address, on the following day, and which was marked by great popular interest, sustained by the most unstinted co-operation



of the various pastors and congregations. I may not detain you with my experiences along the North Shore, beyond that at Chapleau, where I spent the third Sabbath, holding services respectively in the Anglican and Methodist churches. These, and also the convention on the following day, were characterized by the utmost enthusiasm, as will be apparent by the collection of \$8.68, handed to me before leaving.

On my return journey I joined Rev. J. C. Tibb at the North Bay Convention; held two services in Pembroke, in the Methodist and German churches respectively; also a union conference of Sabbath School teachers; and thus completed one of the happiest experiences of the many my beloved field of work has afforded in the past dozen years.

#### FINANCIAL PLEDGES.

The PRESIDENT—The following is the financial honor list, which comprises those counties and cities which have paid in full the pledges which they gave at the last Convention, or which have paid without giving a pledge :

This list includes those counties and districts of the Province that have paid or overpaid their pledge of last year, also those that have paid without making a pledge: Algoma, Brant, Dundas, Dufferin, Elgin, Glengarry, North Frontenac, East Grey, Huron, Halton, Hastings, Manitoulin Island, Muskoka, Norfolk, Nipissing, South Ontario, North Ontario, Perth, Peel, Peterboro', Prescott, East Parry Sound, Rainy River, South Simcoe, St. Joseph's Island, Victoria, Welland, Wellington, South Wentworth, Waterloo, North York, West York, East York. Cities: Belleville, Guelph, London, St. Catharines, St. Thomas, Toronto.

Rev. J. J. REDDITT—You have heard the list of the honor counties and cities. We expect next year that the honor roll will be twice as large. The finances of the year are in most senses encouraging; there is, however, a deficit of \$350. You have heard the glowing reports of the work the Association is doing. I know you won't bear the thought that was mooted at the first meeting of the Deficit Committee, that if this deficit was not wiped out the salaries of our officers would have to be cut. So I ask you now to respond very promptly and generously.

Prof. HAMILL—I believe there is no greater means of grace than in the act of giving to the cause of the Lord. If I had to preach a sermon, and were challenged to produce a text whereon to preach, that giving is as much an act of worship as prayer, I should turn to the book of Acts and commend to you the words of the angel to Cornelius, that just and devout and liberal man, "Thy prayers and thine alms

have come up before me as a memorial." I desire to set before you in brief words some of the facts pertaining to the work of the Association. First, you are doing a great work; you are carrying forms and plans of organization in the Province of Ontario, which includes nearly 200,000 square miles. It necessitates the expenditure of much money on your part to maintain an organization over so wide a territory. There is not a Presbyterian, Baptist, Methodist, Congregationalist, Lutheran or Episcopalian minister in this province that does not receive back every dollar expended upon the Provincial Association. It is a great dividend-paying institution, and according to the stock you take in it as a denomination falls your share of the dividend to your own people. The two officers you have in your employ, your General Secretary and your Corresponding Secretary, are not surpassed in the quality and extent of their work by any two officers in any State within the bounds of our work. This year you ought to raise not less than \$5,000 in such a province as Ontario, where the people dwell in such comfort, and where you have so many large cities.

The following amounts were promised :

#### SUMMARY OF PLEDGES, 1898-99.

##### COUNTIES AND CITIES.

|                           |                          |         |
|---------------------------|--------------------------|---------|
| Dundas.....               | W. T. Smith.....         | \$40 00 |
| Dufferin.....             |                          | 40 00   |
| Durham, West.....         | W. E. Tilley, Ph. D..... | 40 00   |
| Durham, East.....         | R. W. Clarke.....        | 50 00   |
| Elgin, West.....          | Rev. H. W. Mack.....     | 20 00   |
| Elgin, East.....          | Josiah Long.....         | 20 00   |
| Grey, East.....           | J. F. McLaren.....       | 20 00   |
| Glengarry.....            | A. McInnes.....          | 20 00   |
| Grenville.....            | A. Day.....              | 30 00   |
| Huron.....                |                          | 60 00   |
| Halton.....               | W. V. Hopkins.....       | 85 00   |
| Hastings, South.....      | Rev. W. S. McTavish..... | 30 00   |
| Hastings, North.....      | Geo. E. Mack.....        | 60 00   |
| Haliburton.....           | Rev. P. H. Neville.....  | 10 00   |
| Haldimand.....            |                          | 50 00   |
| Lambton.....              | J. Trotter.....          | 30 00   |
| Lennox and Addington..... | Wm. Farley.....          | 50 00   |
| Norfolk.....              | A. J. Donly.....         | 100 00  |
| Northumberland.....       | John W. Bickle.....      | 30 00   |
| Ontario, North.....       | Rev. G. Brown.....       | 25 00   |
| Ontario, South.....       | J. M. Burns.....         | 45 00   |
| Oxford.....               | Orlando White.....       | 50 00   |
| Peel.....                 | M. Treadgold.....        | 100 00  |
| Peterboro'.....           | E. Hawthorn.....         | 100 00  |
| Prescott.....             | Leonard Bertrand.....    | 20 00   |
| Prince Edward.....        | H. C. McMullen.....      | 50 00   |
| Russell.....              | A. Day.....              | 15 00   |
| Simcoe, South.....        | J. P. Hipwell.....       | 25 00   |
| Thunder Bay.....          |                          | 25 00   |

|                  |                          |              |
|------------------|--------------------------|--------------|
| Wentworth, South | J. A. Marshall           | \$45 00      |
| Waterloo         | Rev. R. Atkinson         | 55 00        |
| York, North      | L. G. Jackson            | 100 00       |
| “ “              | Special for Mission Work | 25 00        |
| “ West           | T. L. Moffatt            | 50 00        |
| Guelph           | Rev. R. J. M. Glassford  | 35 00        |
| Hamilton         | Rev. R. A. Moore         | 100 00       |
| (Total)          |                          | \$1,650.00.) |

## TOWNSHIPS.

|                        |                              |           |
|------------------------|------------------------------|-----------|
| Maryborough and Peel   | (Special) A. Malcolmson      | 10 00     |
| Windham                | H. A. Collver                | 5 00      |
| Otonabee               | (Special) Miss Laura Bennett | 5 00      |
| Caistor                | D. D. Springstead            | 5 00      |
| Verulam and Bobcaygeon | Mrs. W. J. Robinson          | 2 12      |
| Scarboro'              |                              | 20 00     |
| Markham                | C. H. Chant                  | 25 00     |
| (Total)                |                              | \$72.12.) |

## SABBATH SCHOOLS.

|                                     |                     |           |
|-------------------------------------|---------------------|-----------|
| Bridge Street Methodist, Belleville | Wm. Johnson         | 10 00     |
| Tabernacle School, Belleville       | Helena M. Lazier    | 5 00      |
| Central Presbyterian, Toronto       | T. Gibson           | 10 00     |
| Woodgreen Methodist, Toronto        | D. S. Lobb          | 5 00      |
| St. Mark's Presbyterian, Toronto    | Thos. Findlay       | 5 00      |
| Bloor Street Presbyterian, Toronto  | F. Yeigh            | 10 00     |
| Presbyterian School, Magnetawan     | S. G. Best          | 5 00      |
| Warkworth Methodist                 | Rev. J. W. Totten   | 2 00      |
| Vroomanton Circuit                  | Rev. H. Berry       | 2 00      |
| Fairview School, Peterboro'         | Miss S. Roseborough | 1 00      |
| Riverdale                           | “ “                 | 1 00      |
| Wellman's Corners Sabbath School    | W. Anderson         | 1 00      |
| (Total)                             |                     | \$57.00.) |

## PERSONAL PLEDGES.

|                       |                                   |           |
|-----------------------|-----------------------------------|-----------|
| W. V. Hopkins         | Burlington                        | 5 00      |
| Mrs. W. A. Morrison   | Peterboro'                        | 5 00      |
| Thomas Findlay        | Toronto                           | 5 00      |
| W. J. Conron          | (Special) Toronto Junction        | 5 00      |
| T. L. Moffatt         | Weston                            | 3 00      |
| W. S. Given           | Millbrook                         | 2 00      |
| Alex. Asher           | Toronto                           | 2 50      |
| Mrs. B. Maclean       | Guelph (St. Andrew's Bible Class) | 2 00      |
| Rev. J. Culp          | New Hamburg                       | 2 00      |
| Rev. R. Atkinson      | Berlin                            | 2 00      |
| Rev. W. J. Totten     | Warkworth                         | 2 00      |
| Miss Annie M. Wickett |                                   | 1 50      |
| J. A. Hopkins         | Holt                              | 1 25      |
| Mrs. C. Laing         | Peterboro'                        | 1 00      |
| Rev. D. A. Thomson    | Hastings                          | 1 00      |
| Miss A. Woolsey       | Toronto                           | 1 00      |
| Geo. W. Davis         | Milliken                          | 1 00      |
| (Total)               |                                   | \$41.00.) |

Total pledges ..... \$1,820 12

In response to the special appeal at the Convention the sum of \$98.70 was received in cash. The names of the donors will appear in the next annual report. There were five subscriptions of \$5 each, twelve of \$2 each, one of \$2.50, one of \$1.50, forty-two of \$1 each, one of 70c., six of 50c. each.

## THE BIG BOY PROBLEM.

MARION LAWRENCE.—My topic this afternoon is to be "The Big Boy Problem." The very fact of the character of the name "Problem" indicates a condition of things that ought not to exist, for the Big Boy Problem is a problem, and we find it so everywhere. It is one thing to settle these problems in a convention, and it is another thing to settle them in a local school. If I could settle this problem I would go back to Ohio with my name set up in the papers bigger than Mr. Dewey's. Once at a convention a man appeared to know just how to handle the boys. At the close of his address a lady arose and asked, "How many boys have you raised?" "I have no boys." "Well," said she, "I thought so." A woman who had been a mother of seven boys, and had raised them up to be honorable Christian men, was asked, "What is your method?" Why, bless your soul," she said, "I had seven methods." I want to ask five questions and answer them if I can. The first is, Why the Boy Problem rather than the Girl Problem? The answer is that the boys are out on the streets and hear the ribald jokes and see the obscene pictures, and hear and see many things that the girls never see or hear. The literature that is passed clandestinely among the boys, I doubt not of your own Province, is such as to make us shudder. The next question, Are the boys in the Sunday School? I answer, No. I don't mean that there are not large classes of boys and young men in our Sunday School; but I do mean to say that there are three girls to one boy in the Sunday Schools of America, and it ought not so to be. "How do you know it?" I infer it from statistics gathered in local territory. We have in Ohio 500,000 youths of day-school age not in any Sunday School, and 350,000 of these are boys between 14 and 21. That is the condition in Ohio, and if it is not exactly the case here, I doubt not but that it is to some extent. Why are they not in the Sunday School? That is the next question. We make our schools too childish. It is all right to be child-like, but not childish. We talk about children in the Sunday Schools, and we sing children's hymns, and the boys and girls do not like that. The boys get the "big head" sooner than the girls. Neither the girls nor the boys like to be called children, and the boys especially resent it, and they say, as one was heard to say, the Sunday School is only for "kids." That is an American expression, and of course you are not supposed to understand what it means. We talk and sing the boys out of the Sunday School. Can the boys be got there? I can answer that affirmatively, and I do without hesitation. How do I know? Because it is done in some places that have not any particular or peculiar advantages over other places. The Methodist Sunday School of the city of Urbana has solved the problem; the Baptist Sunday School of the same city has solved the problem; the Central Presbyterian Sunday School of Rochester has solved the problem; Calvary

Episcopal Sunday School of New York City has more boys than girls, and more young men than young women. In the first place you want to believe in boys. There are many who just repel boys because the very atmosphere they live in is repellant to the boy, and he knows and feels it. How is it that the boys will keep away from some men and keep with others? Answer that question, and you will have solved the problem. Greet the boys wherever you meet them; treat them like men. Now, the last question, How shall we hold the boys? It is easy enough to get them. I know of a Sunday School that jumped from 100 up to 400 between two Sundays, because it was announced that a doughnut would be given to every boy that would come. You have no trouble in getting them to a baseball game. The reason is, there is something in the baseball game they want; it satisfies a longing in their nature. Boys have spiritual longings as well as any other. In a baseball match there is always something ahead they are watching for. The players are tremendously in earnest; they are playing as if their lives depended upon it. When you go into a Sabbath School where the teachers are working like baseball players, you will have no trouble in holding the boys. It will not do to climb up into the belfry tower of your churches and call down to the boys on the sidewalk and tell them to be good. It won't work. You have to get out on the sidewalk yourself. You must be interested in the boy. Another thing, don't see everything the boy does. Make allowance for animal spirit. I think it is a good thing for a Sabbath School teacher to use his blind eye, and make allowance for some of the things the boy does. You can keep a lively mischievous boy attentive by giving him something to do. I am going to tell you one of Mr. Day's stories. A teacher had a great deal of difficulty handling a boy. He visited the home. The mother said, "Don't tell me anything about my boy; I have trouble enough now. Just come out into the kitchen and see." There the teacher found the walls covered with pictures of heads, and one thing and another, and he happened to observe it was well done. Next Sunday he had a pad of paper and a pencil. He said to the boy, "I understand you can draw pretty well; I was down at your house." "Did mother show you out into the kitchen?" "Yes." He gave him a pencil and asked him to draw a map. The boy was delighted, and the teacher had no trouble with the boy after that. Another thing brought out this morning in connection with the Bible class feature is class organization. The Baptist Sabbath School in the city of Urbana has a class that has the distinction of being incorporated under the laws of Ohio. I do not approve of it, and yet I cannot say that I disapprove of it either. The man who teaches them is a doctor of medicine. The class has a president, secretary and treasurer, and it is impossible for any member to be sick a few hours without somebody knowing about it. They have a library they fitted up by themselves. Dr. Houston carries his boys in

his heart all the time. One is a machinist, for example, and whenever in his reading he comes across an item about machines he cuts it out and sends it to that one ; and so with the other young men. Then he knows that one gets out of his office at four o'clock, and he has to go out into the country to make a call, and he asks that boy to take a drive with him into the country. Write to the doctor and ask him to send you an account of his class, and he will send you a little book that will be very interesting. Then, you cannot get a boy interested in what you are interested unless you are interested in what he is interested. I remember a book entitled "Fishing Jimmie." It was of an old fisherman that knew how to fish. One day, passing a church, he heard the sound of music, and went in. The preacher got up and talked about the man who loved fishermen, and the young man of Nazareth that sent out his disciples to be fishers of men. It caught Fishing Jimmie, and he became a fisher of men. In the few minutes between your arrival and the opening of the school, you can do a great deal to unlock the boys' hearts. Anything that is proper to talk about on Wednesday is proper to talk about on the Lord's day, provided you teach the lesson. Talk to those boys about things they are interested in. It is true in business. I used to be a travelling man. If I went into a man's store to sell trunks and travelling bags and I had to leave on the ten o'clock train, and I said, "I have to leave on the ten o'clock train. Do you want to buy any of my goods? If so, please give me your order as quickly as possible," he would say, "Your train goes at ten o'clock, and you can go as soon as you are ready." I found I must be interested in what he was interested. I would hand out my card. If I saw that a man took a good deal of delight in displaying things in his show window I would say pleasant things about his show window ; if he was interested in chickens I would talk about that ; if interested in bees, would talk about bees, and the first thing that man knew I had him on a sideline, and had him booked with an order. Be interested in what your boys are, or they will not be interested in what you are interested in.

One other illustration from actual life. Mrs. Porter is Primary Superintendent of the largest Primary class in Ohio—that in the Woodland Avenue Presbyterian Church of Cleveland. She has over three hundred in her class. One day a little fellow had a bright new pair of yellow shoes, which he kept going back and forth, and then got them on his knees to look at them, and he was delighted. The children followed the boy's motions, and the teacher could not get their attention. She spoke two or three times to the little fellow, and then almost scolded him. The mother of the little fellow was sitting there, and she came behind her back and whispered in her ears, "Mrs. Porter, Charlie's shoes are new, and I do not think he will keep them still until you notice them." Mrs. Porter picked up the little fellow and placed him on the platform, and said, "Scholars, Charlie has got a new pair of shoes to-day, and they are bright

yellow. Charlie, put up this foot," and he put it up; "put up the other foot," and he put up the other one. He was tickled. "Do they feel good?" "Oh, yes, grand; papa bought them down town last night and gave a dollar for them." "They are beautiful." And she said, "Scholars, how many of you are glad Charlie has got new shoes? Hold up your hands." And up went the hands. Then, she said, "Charlie, sit down, we will go on with the lesson." Do you know you could not move those shoes with an ox team. That is the way to get hold of the boys. Don't lecture to your boys; be friendly, be a friend. I believe I would rather treat them like men than like boys. I would rather call them mister if I could. I would speak to them on the street wherever I meet them. The superintendent or teacher that will not recognize his boys on the street will not be very successful. Don't be stiff; unbend. Limber up in the presence of your boys; enter into their daily life, and in all these ways try to make yourself one of them. Then, another thing, be tactful. Mr. Day gave us a beautiful definition—touch. Touch the boys at the place where they are willing to be touched.

Another thing, we are not to treat these boys like machines; we are to treat them like individuals; we are to be really their friend. I have a teacher of boys in my school, and I believe she could do anything with them. They are wiry boys, and the reason she can do with them what she will is because they know she will do anything for them. My own little girl is a teacher, and one day there came to the door a knock, and just as she opened the door in ran one of her little scholars crying and crying as if her heart would break. She stooped down and put her arms around the little child and kissed away the tears, and the little one said, "My little baby brother is dead, and mamma sent me round to tell the preacher about it, and I just had to come and tell you because you are my Sabbath School teacher, and I knew you would cry with me." Do not assume authority over the boys. Let us just remember they all have their warm side if you will only find it. I will give an illustration of one boy I had under my own care. This was a humbling experience to me, but I give it to show how I learned to get into one boy's heart. He was the meanest boy I ever had in my school; he would make more disturbance than all the rest of the boys I had. His teacher was a godly young woman, since gone to heaven. One day I said, "Harry, go; we do not want you here." I ought not to have done it, but I did it. Next Sunday he was back just as bad as ever, and there was a disturbance in the class. I said, "Harry, I want to talk to you. Come up behind the curtain." I put my hand on his collar, and he walked up. I said, "Harry, I really love you." He looked up as much as to say he doubted it. I said, "Why is it you are so bad?" He said, "Because I want to be." I said, "Will you not be good when you go back to your class?" He said, "I will be just as bad as ever." I said, "I think we had better have a word in

prayer." He said, "You can pray if you want to; I don't care about it." I got down, and I do not think I prayed much. Do you know that fellow sat there and giggled right at me. I thought that perhaps he would be all right, and I said, "Harry, will you go back and be a good boy?" "I will go back, but I won't make a promise; guess I will be as bad as ever." He went back and it was so. Next Sunday there was a tremendous uproar in that class, and Harry was at the bottom of it, I thought. I said, "Harry, take your hat and go, and never come inside this house again. We are through with you." That was fifteen years ago. The teacher looked up—a godly woman, a beautiful character; she had suffered much for that boy; she was worth nearly \$100,000, and I do not suppose there was a day that went over her head she did not carry bread or something to some needy one—she looked up at me, her face filled with sympathy for Harry, and said, "Mr. Lawrance, you have made a mistake. It was not Harry at all this time." I saw I had made a blunder, and said I was sorry, but the school was waiting and I had to go back to work, and I did. I had a very heavy time that day. I had wronged that boy. That afternoon I went home from school, and I got to thinking the thing all over. I said, "Now, here is a thing you have to face. You have done wrong; what are you going to do about it? Do you not teach your boys to say forgive me? Yes. Are you willing to do it?" And strange as it may seem I had to wrestle with that thing a long time, but God gave me the victory. I sat down and wrote Harry a letter. I said, "Harry, I want to tell you that I made a mistake in the Sabbath School. I am just as sorry for it as I can be. I have been on my knees asking God to forgive me, and now I want to ask you to forgive me. And Harry, I will make a promise I won't see everything you do after this, and I will try to be more patient with you. I do not really think you mean to be bad. I really feel ashamed of myself, and if you will just forgive it all I will try it over again, and we will see if we cannot be friends." Before sending that letter I got down on my knees and asked God to bless that letter. I was a travelling man then, and could not go and see him, as I should have done. Next Sunday I was at the school early, and I was doing some work around the platform in front with my back to the door while the scholars came in. While I was working there a little pressure was put on my arm, and a little note was put on my hand. I just turned round to take it, but did not notice it was Harry at the time. I read the letter, which ran like this: "I want to thank you for the letter you wrote to Harry. I know he has troubled you; but I want to tell you, Mr. Lawrance, you will never have any more trouble with Harry." I turned round, and Harry looked up with a smile on his face, and putting out his hand, he said, "Mr. Lawrance, it is all right." I threw my arms around him and kissed him; I could not help it. That boy lives in Toledo to-day, a young man who is one of the finest



musicians in the city. I never had a bit of trouble with him from that day to this. I believe that boy Harry would lie down and let me walk over him if I wanted to. I have not a better friend than Harry. I might have had him long before. I say, dear friends, there is an open door into every boy's heart, and you can find that door by the grace of God and application to your work, and by studying the boy.

The session was closed with the doxology and benediction.

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*WEDNESDAY EVENING SESSION, OCTOBER 26th.*

Session opened with a devotional and praise service, led by Rev. S. J. Shorey, at the close of which Professor Hamill addressed the meeting on

SOME POINTS ON TEACHING.

My first point is, The dignity of the Sabbath School teacher's calling. I know that the fashion of the world has been to pay its homage to the men who return from its battle-fields with indented sword and shield and with armor stained with blood; or some great statesman who has moulded the law and purpose of an empire; or to some prince in commerce whose sails whiten the sea; or some inventor whose beneficent hand has brought luxury to the common home; or some sweet poet whose notes, attuned to heavenly harmony, have rejoiced the hearts of men. That is the fashion of the world; particularly has it been so in the past. In the old days when the mail-clad legions of the Caesars went forth, when the Spartan mother commissioned her son to return with his shield or upon it, the ideal was the man of might. That has passed away. There came a German monk who mixed simple things into a compound called gunpowder; there came another German who discovered the secret of movable types; there came an Englishman who, as a boy, watched the bubbling of the steam from his mother's kettle and turned the steam into power—those three things have turned the fashion of the world about. Someone has said, "Gunpowder has made liberty possible; steam has made it a necessity; the printing press made it a fact." This trinity of discoveries has turned about the ideals of men. I know that we pay homage to-day to men who marshal the battleships into action and to men who return from the far land leading victorious armies; but the higher ideal in the hearts of men and women to-night is not the man of physical prowess, not the man of brilliant military achievements, neither the merchant prince, nor the poet, nor the inventor—the world has come to recognize its teachers, past and present. Teaching is the greatest of all arts. It lays the deepest of all foundations; it perpetuates; it reproduces. There is nothing so wonderful

as the teaching of Jesus Christ, living out the great event, the crucial event for which He came into the world—the death upon the cross. The world is confronted to-day with His parables, His discourses—the embodiment of divine wisdom—and these are moulding the thoughts of men, consciously and unconsciously, and they reflect themselves over and over in the laws of the nation. They are mixed with the affairs of business.

Then, secondly, my point is, The preparation of the teacher. There is no royal road to the knowledge of any book, human or divine. No Sabbath School teacher can attain to efficiency without the consent of the mind and heart to enter upon the drudgery of the student. That is just as true with regard to the study of God's Book as of any book flung from the printing press. Now, I know some teachers do not seem to appreciate this inflexible law of the necessity of preparation. There is an idea not uncommonly obtaining that because the Bible is a divine book and has upon it the seal of the Holy Spirit, who moved holy men of old to write it; that because it is set for the salvation of the world—a holy book, taught for a holy purpose, upon God's holy day—that therefore, with this pure atmosphere of heaven environing it, it will remove from him who studies and teaches it the hard necessity of human study. There is no warrant for such an illusion within the Scriptures, or without. The great leaders of the Church, men who have made themselves felt within their age and have left their impress upon succeeding generations, have been the hardest students of the Bible. The great preachers are those who have saturated themselves with it. Dr. John Hall and Charles H. Spurgeon are eminent examples of the efficiency as well as the necessity of painstaking, incessant Bible study. If you turn to the pages of the New Testament, you will find there two illustrious examples in apostolic leadership: one is Peter, a fisherman, circumscribed by his early environment through scanty education, and then when sent forth as the oldest of the apostles further circumscribed divinely by being sent to the circumcision only. When God wanted a man to go into the great centres and preach His gospel, he summoned, not Peter the fisherman, uneducated (not of his own fault, but of his environment), but laid his hand on that splendid scholar of the first century, Paul, who became a ripe scholar in the magnificent schools of Tarsus, and who sat under the shade of the Temple at the feet of the most distinguished rabbi, Gamaliel. God never makes a mistake. I challenge you, out of ecclesiastical history, to put your finger upon a divinely-commissioned leader of the Church or Sabbath School who has not come up to eminence by reason of the fact that he has consented early in life, and consistently maintained it, to the inflexible law of study and preparation for life's work.

I think that preparation ought to be two-fold. First, a broader preparation, a more general knowledge of the Scriptures than that which comes from the study of the isolated lessons. There is such a

thing as getting upon the mountain-top, drawing the free air of the elevated regions, looking out over the landscape, and becoming in a single instant acquainted with the topography of the country. So it is in the matter of Bible study. Therefore, I urge upon every teacher here to-night, as far as it is possible for you so to do, as an essential prerequisite to your high success as a teacher, to secure the larger vision of God's Book. Lay down the microscope, take up the telescope; look through it in normal study and watch the shining spheres of God's doctrines as they revolve about the central sun of His wisdom. We are too contented with microscopical Bible study. The great purpose of God is centralized in His Book; the great relationships of theology are rooted in that Book.

There ought to be original study, as well as normal study. I mean by that, not the study of the Bible in the original tongue in which it was written. It were a foolish thing to set that pattern before the average teacher of Ontario or Illinois. I mean by original study that right which comes to every human being with a soul within him to be saved, with the Holy Spirit pledged to him as a Guide and Teacher, the right of original investigation, thought, inquiry and meditation upon the Scriptures. No man binds my conscience. My faith is bound to no man's sleeve. I bow in deference to the learning and wisdom of all men, but in the last analysis supremely I am accountable to God, and I have ever before me the pledged guidance of the Holy Spirit, and need no higher unction. I am not treading upon perilous ground. I am pleading for something like originality and right of search by the average Sabbath School student of the Word of God. Very few men can compass the Greek or Hebrew of the Scriptures. Very few men need to do so. The old King James version of the Scriptures is good enough for the average Ontario student.

I am here to say to-day that I believe that a devout Christian teacher in Ontario, man or woman, from the plow, the workshop, the counting room, desk or bank, can come under the guidance of God's Holy Spirit with a sincere purpose to incarnate the spiritual truths of God in his life, and then teach them for the salvation of the scholar committed to him, and he can stand upon the same level with any prince in scholarship so far as understanding the broad essential truths that make for his service as a teacher, and for the service of those committed to him. God never locked up His Bible to the poor in knowledge and opened it to those who are rich in circumstances and environment. God is no respecter of persons in that regard.

Now, thirdly, there is an art in teaching. The divine pattern has been set before us. You will not misunderstand me when I say that there was no teacher in all the history of the past more artful than was the great teacher Jesus Christ. The Lord Jesus was artful in the sense of being full of art, inimitable in much of His teaching, and inimitable in many of His methods. I look over the Gospel of St.

John to-day in the way of current daily study, and I find an illustration coming easily to hand. Our Lord's first recorded discourse was with the learned rabbi at midnight in the city of Jerusalem. No more artful illustration could have been brought to hand by that Great Teacher than was used to set before the proud member of the Sanhedrim in the mystery of the new birth, upon one part, and the quasi-cowardice at least of the visitor by midnight, upon the other. Why did our Lord, when He was unfolding to him the mystery of the new birth, point to the wind? "Thou hearest the sound thereof, but cannot tell whence it cometh nor whither it goeth." The sighing winds swept down the streets of Jerusalem past the little room in which the discourse was held, and brought before the mind of the rabbi a response to His question. Here is the most potent force that nature can manipulate; more than our ocean, greater than the mountain, mightier than any of her marvellous forces is the wind; it breathes in the summer sigh, it moves in the cyclone a giant power, and you know not this wind; you touch it bodily and it touches you, it is the commonest experience of your daily life; and yet, "Master in Israel as thou art, even as nature brings the wind along the street, so I bring before you the mystery of the Spirit, as present, as tangible, as real as it." And when our Lord turned again to the light and reminded him that no man cometh to the light whose deeds are evil, and that he who cometh to the light seeks to put away his deeds because he comes to the light, it was a tender suggestion that the man who was seeking light upon the new birth could afford to turn his back upon the seventy and come in broad daylight to discourse with the Galilean peasant.

Now, I am going to take three or four points in the art of teaching and try to set them simply and practically before you. Firstly, attention is a point upon which the teacher must fix his aim. If I could describe objectively the work of the class-hour I should let one-half of the circle represent the preparation of the teacher, and the other half of the circle the attention of the pupil. However thorough and full the one may be without the other, teaching for the time must be void.

Then, secondly, not only attention, but there comes the necessity of study upon the part of the pupil. There must be reciprocity in study.

Then, thirdly, there must be not only attention and study upon the part of the learner, but there must be thought. Here is where many teachers blunder, thinking for the scholar rather than having the scholar think for himself. It is a kindness to a boy or girl to let him use his own thinking powers to the utmost limit of his thought.

Fourthly, review. Have the assurance before the class disbands that something definite has been left in the understanding and memory of the scholar.

Now, let me illustrate these few points: Charlie Jones, aged 12,

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is a member of my Sabbath School in Peterboro', Ont. I come to teach him the lesson from God's Book. I must think as a teacher when I come into the presence of that boy. Charlie Jones, are you giving me attention that is essential from the learner towards the teacher? Is your mind running out to reach mine! Are the mental antennæ coming in contact with the truth? I cannot teach without it, and so by art I must as best I can attain to it. Just here I wish to remind you that the mere placid face, the cherubic look that may come to you from the average Canadian boy is, no indication that his mind is at work and reaching out.

Then, further, not only must I secure and maintain the attention of the boy in my class, but I must know if that boy has prepared in part his work as I have mine. I am going to find out before I do anything in the way of teaching whether Charlie Jones has done any study during the past week. How shall I do it? I am going to get Charlie Jones to do his thinking. There is nothing finer in this world than to see a small boy wriggling under thinking; and I do not care how much he wriggles. It is good intellectual exercise. I like to see a boy look into your face with that expression that no teacher ever mistakes when he is confronted with a thought, when a thought is ready to break through into expression. Let the boys and girls think as much as they can upon the heroes of Judah; let them think of the wickedness of Judah's kings. Lay snares that their feet of thought may be entrapped, that they may seek a way out of those snares by doing more thinking. Then I am going to do one thing more, and that is to find out whether I have taught him anything which sticks to his brain and fastens itself upon his heart, and which sinks into his conscience. Some people have an emotional religion. They come and say after a little twaddle, "Boys, be good and you will be happy; be happy and you will be good." I believe in the great truths of God's Book coming to us through the intellect, and in building up by way of the intellect; in having the truths received by the intellect, and then going down into the spirit and abiding. Sentiment is soon gone. I want a religion and character that is based upon the solid foundation of intellectual understanding and comprehension upon one part, and spiritual consent and consecration upon the other.

Then, lastly, there comes the personality of the teacher. Rowland Hill, the old field preacher of England, one day laid his hand upon a boy who stood looking admiringly upon him. The personality of the old preacher had impressed itself upon the boy. He said, "My boy, I am growing old; my preaching days will soon be past; bow thy head with me for a moment." The boy bowed his head. "May God grant to you and me that we shall be father and son in the Gospel, and that out of thee shall He raise up a successor unto me." The boy was Charles H. Spurgeon. James A. Garfield, President of the United States, said: "If I had Mark Hopkins at one side of a pine

table it would be a college curriculum enough." He breathed in the spirit of Mark Hopkins, and when he became President of the United States he constantly reflected the spirit of Mark Hopkins' personality in what he did and said. Take Jesus Christ himself. See how He dealt with Peter. "Peter, I have prayed for thee that thy faith fail not; when thou art converted strengthen thy brethren." There was a note of promise. Poor Peter often mourned over his delinquency, but he lived to be strong and be a help to his brethren and become like his Master. Take John, the sweetest figure in the New Testament or without—the son of thunder. Let no young man, because he has passion and temper and a bad disposition, sigh in vain. Let him remember the case of John, the son of thunder, and his brother James. The Lord rebuked him when he would have Him to draw down lightning upon his opponents. You remember they came into the presence of our Lord craving that He would permit one of them to sit on His right hand and the other on His left. But our Lord bore tenderly with this man John, and put more and more of His personality in him, and allowed him to lean on His bosom; and John went out and became the apostle of love, living to be the last of the twelve. If you read Revelations you will hear the crashing of the thunderbolt in many places, and yet if you read his epistle you will find every word seems to be one of love. What I want you to do, fellow-teacher, is this, whether you stand high or low, know much or little of God's Book, whether you deem your work to be blessed of God or not, in large or small degree, I beg of you to do this: impress upon your scholar your personality, by living before him a pure example, by knitting him to your heart in holy love and confidence; set before him the highest possible aim to which he may attain; lift the ideals of the Scriptures before him, and let him walk in company with its heroes and great men. Edward Kimble had accomplished little until one day he found Moody in a boot store, and pressed upon him his living personality; and now Kimble speaks through the voice of Moody. Be the friend, the mentor, the guide of your scholars.

The President then called upon Hon. G. W. Ross, M.P.P., LL.D.

"THE SABBATH SCHOOL AS A POWER IN THE WORLD."

Hon. Mr. Ross—I am delighted to hear that the attendance at your Convention this year and the interest are equal, if not superior, to former years. It means a good deal for the moral education of the future citizens of Ontario. The future of this province, and the future of the country, and, I might say, the future of the world depends very much upon the moral education of the children of the present generation. Lord Beaconsfield, once addressing a meeting of young people in England, said: "Remember that you are the trustees of posterity." To be trustees of the future of Canada is no

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small responsibility. That responsibility will very soon be transferred to the Sabbath School children of this country, or to those who are, perhaps, not in the Sabbath School. The child is the pivotal point of the Sabbath School. No good Sabbath School teacher allows a child to get away from him. Have we thought how the face of the world would have been altered had there not been such and such a child born, educated or preserved to the world? What would Scotland have been if there had been no such boy as Johnnie Knox, or had he died in infancy? What would the sixteenth century have been without little Martin Luther? What would Methodism have been without little Johnnie Wesley, or the great Baptist Church without Charlie Spurgeon? A little tender boy like Isaac Newton, who grew to manhood, revolutionized the face of the world. The business of the Sabbath School is to direct the moral potentialities of the child in the right direction, and so deal with him as to make the most of him, from my standpoint to-night, for citizenship, for God, for humanity. Every person has his way of looking at the child. The military man would come along to one of my schools and say: "What a fine lot of soldiers these boys would make if I only had them to train them!" A farmer might say: "How useful would those boys be in hoeing corn in a busy season of the year!" The Sabbath School teacher has his way of looking at them. Michael Angelo, the great sculptor, walking along the streets of Florence with a friend, suddenly stopped pensive and meditative in front of a large block of marble. His friend after a while missed him, and returning saw him gazing upon the block of marble. "What are you looking at?" asked the friend. "I am thinking," said the sculptor, "what a beautiful angel I could carve out of that." The Sabbath School teacher must have this angelic vision in dealing with children. What can I make of this boy, with all his boyish passions? How can I lift him out of the meanness inherent in humanity? How can I fit him for the higher walks of citizenship rather than for the slums, or the jail, or the penitentiary? Your constant thought with the boy, with the girl, is first for the intrinsic value of the child's own soul and character, and secondly (from my standpoint) for intrinsic usefulness as a citizen. As Tennyson said:

" Ring in the valiant and the free,  
The larger heart, the kindlier hand,  
Ring out the darkness of the land;  
Ring in the Christ that is to be."

Charles Sumner tells a remarkable story in one of his great addresses which illustrates my point. He says: In the same year, and almost the same day, as the Pilgrim Fathers landed on the coast of New England, a Dutch vessel discharged a cargo of slaves at Jamestown in Virginia—the seeds of two opposite principles. On the coast of Massachusetts was planted the Puritan principle of

independence, of liberty; at Jamestown was planted the pestiferous principle of slavery and human bondage. The one blossomed into freedom which has made millions glad; the other has ripened into a degradation and humiliation which cost the American nation three billions of money and the lives of nearly a million of men.

We now realize the fact that from the little child, as in the days of our Saviour, we can learn much, and just as we develop and educate the child, so do we develop and educate the nation. We are learning this great principle, that righteousness exalteth a nation, and that the righteousness to be secured and firmly planted has first to be planted in the heart of the child; and being implanted there, there is no doubt as to its future fruit. There are two or three remarkable circumstances connected with the work of the Sunday School: free Sunday Schools; free city and free public schools—free Sunday School education; free city and free elementary education. Robert Raikes was not only a pioneer in moral education, but he was a pioneer in intellectual education, and the people who sent their children to a free Sunday School to receive religious instruction became emancipated so far as in a very short time to claim free elementary schools that they might be emancipated intellectually. Another principle: It is well known that it is the moral element in the nation that preserves it from decay. In some respects the nations of to-day, the empire to which we belong has a grander civilization than any of the nations of antiquity. But there was moral weakness in these nations; there was the element of decay in their very constitution; they were not instructed in their duty to their Creator as we are instructed. At the foundation of our civilization lies the work of the Sabbath School. The Sabbath School teacher may sometimes feel discouraged. But, teachers, remember this, the work in which you are engaged is the most important work in which we, as Canadian citizens, can be engaged. Take it from the most common standpoint, look at it from the economic side of that work. We have in this country an immense amount of machinery for the purpose of preventing crime. We know that if the Sabbath School only did its work perfectly that an immense amount of money would be saved to this country in the punishment of crime.

Look at the effect of that education if the legitimate fruits accrue: the moral education of that child ought to keep it from the poor-house, certainly ought to keep it from the police court, the jail and the penitentiary. One dollar expended judiciously on the child in the Sabbath School might be the means of saving to the country a good citizen, and also saving to us an enormous expense in the way of the administration of justice. We spend in the Province of Ontario about \$8.40 per pupil in our public schools. In the jails it costs about \$50 to take care of a single inmate. In our Central Prison it costs over \$160, and in our penitentiary nearly \$300. We know, and England has proved it, that the intellectual education

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simply with such moral restraint as the schools impose is in itself the best moral police force that England employs to-day. Between 1870 and 1890 the commitments of children under sixteen years of age fell from about 9,000 to 3,000; England's first grant to elementary education was only £10,000. Last year England had found elementary education to be such a potent force in the evolution of national life that she gave about £7,000,000; and the effect has been that while she had in 1870, 113 jails, in 1893 she had only 57; and on the site of old Clerkenwell in London, one of the most noted jails in old London, there is built to-day one of the most magnificent of the London public schools.

Now, if intellectual education, coupled with incidental morality, has done so much, superadd to that the moral transformation which the Sabbath School ought to produce, and do you not see you are serving the country as economists on a gigantic scale? That is a low stand to take, but it is the stand which public men and statesmen must take. We have a jail population in this province of between three and four thousand. It is a considerable number. How much these could earn! One of the directions in which the operations of the Sabbath School will be most useful to the nation will be in the saving of a great waste of money, and in the saving of useful and profitable lives. But more than that, we project the moral force of the Sabbath School into the national character; we project into the lives of our people higher motives of duty, higher motives of action. Have you not found in your intercourse with your fellow-citizens a want of breadth of view? From what motive do they act? A man is hastening to get rich--from what motive? A man is anxious to enter public life, to be a member of Parliament, to be a member of the town council--from what motives? Can he, as Burke did, say that he entered public life for the good he could do the English nation? You remember what Oliver Wendell Holmes said:

" Build thee more stately mansions, O my soul,  
As the swift seasons roll;  
Leave thy low vaulted past,  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea."

The Sabbath School gives the pupil a new standpoint. It raises his ideals to the plane of what life is, what life can be, and with that inspiration the boy starts with a certainty that he shall live above the petty meanness of life. Put that motive into the nation, and what have you?

You here to-night, ladies and gentlemen, are so many molecules, so many atoms of national life. Canada cannot be bigger than you are. Canada cannot have a more exalted idea of its destiny or its great

ness than you have. You are Canada; you make Canada. The Sabbath School gives the true key to that; places the responsibility where it properly lies; recognizes the brotherhood of man and the fatherhood of God; recognizes that individuals as well as nations must give an account of themselves.

The Sabbath School not only gives us proper motives; it gives us higher ideals of life; it puts a purpose in life where no purpose perhaps existed, and so the man that is busy accumulating wealth for himself does not do so with the sole design that he may live in luxury and surround himself with the comforts that wealth can supply. That may be a legitimate ambition, but it gives to him the idea that wealth and riches are a sacred trust. The fragrance of the box of spikenard broken by the Magdalen has passed down the ages, has lasted two thousand years. It is still as fragrant as it was in that little room where the box was first opened, because it was given by a holy motive. So he who has the right purpose in life, and has a high ideal, will bestow his goods and his gifts for the purpose of elevating humanity. How many young men start in life without a proper ideal! They have an idea they will enter a profession. That is a good thing. They have an idea they will live an honorable career. That is a good thing. And yet, like the rich young man that came to the Master, there is one thing lacking. The balance wheel of life is not sufficiently poised. There is a little friction somewhere, and that young man has never reached the full magnitude of life's purpose because he lacked that idea. The boys and girls in the Sabbath School cannot fail to have that idea if the truth is faithfully presented to them by the teachers.

Let me say, in conclusion, that I am glad to know that there is so much activity in the Sabbath Schools of this country. In our public schools we can only give moral education incidentally. We have a staff of ten thousand teachers whose moral standing is beyond question. During my fifteen years as Minister of Education but three or four have been struck off the list for any misconduct. We trust that in these day schools the education is supplementary, as far as it can properly be, to the work of the Sabbath School. We are not two separate institutions in a certain sense, and yet we are. We have but one purpose: we mainly for the intellectual life of the child, you mainly for his moral and religious life. But I venture to say that in the public schools of this country you will find the work of the Sabbath School materially aided. Industry, godliness, moral propriety, purity of speech and purity of action, and all the virtues which constitute a well-regulated character are more or less impressed upon the children daily in the exercises of the public schools. It is not enough, however, that the intellectual life of the nation should be strong; its moral life should be strong, and every now and again there crops up here and there indications that there is much to do for the moral reform of the people of this country.

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Our pulpits have much to do yet to purify the moral atmosphere of the country, and so have our Sabbath Schools. It is not enough that our universities should send out broad, intelligent men, and well equipped for the battle of life. The work of the Sabbath School is to develop the moral and religious life of the child. While I may aim at making the child clever, your work is far more important so far as the future of this country is concerned.

The session closed with devotional exercise.

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*THURSDAY MORNING, OCTOBER 27th.*

Devotional service was led by Rev. J. E. MOORE, Ph.B.

The Business Committee reported the list of officers and Executive Committee, which was adopted. (See page 2.)

The PRESIDENT—We will now hear from the representative of this province on the International Sabbath School Executive Committee.

Dr. MACLAREN—The International Committee has maintained its work during the past year. Professor Hamill has taken the place of the lamented William Reynolds, Mr. H. Cork being chief assistant worker in the north and west, while the Rev. Messrs. Maxwell and Floyd have been doing good work among the colored people of the South. I am desired by Mr. B. F. Jacobs, our chairman, to convey to you his cordial greetings. This Convention owes him a special debt of gratitude. He has taken Professor Hamill's place at the Wisconsin State Convention, so that Professor Hamill may remain with us to the close. I wish to call special attention to the next triennial International Convention at Atlanta, April 27-29, 1899. We are entitled to send fifty-six delegates. When the Convention was held in Atlanta in 1878 this province had eight delegates present. I hope we may have at least three times as many next April. It will be the pleasantest time to visit the South. Any of you who may wish to go will please send your names to our Corresponding Secretary, and the new committee which you have just elected will make the appointments in due time.

Mr. MCGILLICUDDY—I move that we send our cordial thanks to Mr. Jacobs for his kindness to us regarding Professor Hamill. The motion was seconded and carried amid loud applause.

RESOLUTIONS.

1. We feel profoundly thankful to Almighty God for His providential care over this Association during the past year, that none of the officers have been removed by death; and would express our sincere regret at the enforced absence of Rev. Dr. Potts, and convey to him our deepest sympathy in his present affliction.

2. That this Convention views with alarm the growing tendency to the desecration of the Sabbath, and would urge upon pastors and superintendents and teachers present the necessity of united effort for the preservation of the Lord's day as a day of rest and devotion to God, by emphasizing the teaching of God's Word on the subject in the services and sessions of the schools, and that Christians be urged to abstain from social visiting, bicycling and pleasure seeking on the Lord's day.

We express our warmest sympathy with and our high appreciation of the work of the Lord's Day Alliance in combating the attacks made upon the quiet of our Sabbath, and commend it to the financial support of the schools represented.

Whereas, we believe the custom of Sunday parades by our brave volunteers disturbs the orderly quiet of the day, the proper observance of which we consider one of our greatest safeguards, is a great grief to thousands of our well-disposed citizens, and is a great hindrance to our work among the young in the Sabbath Schools of our cities ;

Therefore, we, the Sabbath School Association of Ontario, composed of representatives from all the evangelical churches of the Province in this our thirty-third Annual Provincial Convention assembled, do respectfully ask the Hon. the Minister of Militia to take such action as shall be necessary to prevent Sunday parades.

*Resolved*, further, that a copy of the above resolution be sent by our Corresponding Secretary to the Hon. the Minister of Militia and Defence.

Believing also, that Society parades on the Sabbath are detrimental to that sacred observance of the day that is so desirable ;

Therefore, we, as a Convention would urge upon the pastors and all present to use their influence to discourage this practice.

3. Whereas, on the 29th of September, 1898, a plebiscite was taken in the Dominion of Canada on the question of the prohibition of the liquor traffic ; and

Whereas, that vote resulted in the large majority of about 14,000 in favor of Prohibition throughout the Dominion ; and

Whereas, some of the provinces of the Dominion gave large majorities for Prohibition, while only one province gave a majority against it ; and

Whereas, the vote in about two-thirds of the electoral constituencies of the Dominion gave majorities in favor of Prohibition ; it is, therefore,

*Resolved*, by this Sabbath School Association of Ontario, composed of representatives of the Sabbath Schools of all evangelical churches throughout the Province, in this its thirty-third Annual Convention, that we urgently request the Dominion Government to comply with the expressed desire of the majority of the citizens of the Dominion, and at an early date place upon the statute books a law prohibiting the manufacture, importation and sale of intoxicating liquors for

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beverage purposes, thereby ending the evil consequent on a legislative sanction of the said liquor traffic ; and that a copy of this resolution be sent to Hon. R. W. Scott, Secretary of State for this Dominion, by the Secretary of Convention.

4. That whereas, the Home Department is now recognized by our Association as a division of our Sabbath School work, and that increasing interest is being taken in it ; and whereas, it is calculated to increase our usefulness and deepen the spiritual life, we therefore recommend that, wherever practicable, this department be thoroughly organized.

5. In regard to the resolution of the Primary Committee, as to the recitation of verses in the Public Schools, it is a large subject, that needs to be handled with great care ; that hasty action on our part might do injury instead of benefit, and we therefore recommend that the question be referred to our Central Executive, to investigate and take such action as they may deem wise.

6. We express our very deep pleasure at the presence with us of Professor Hamill, of Illinois, and Mr. Marion Lawrance, of Ohio, for whose stirring and inspiring addresses and counsel we are deeply grateful.

7. This Association would convey its sincerest thanks—

(1) To Mr. Stouffer, leader of the singing, to the organist, to the pianist and to the choir, for their most efficient help in the service of song.

(2) To the Rev. Dr. Torrance, the Session and Board of Managers of St. Paul's Presbyterian Church, who so graciously placed their beautiful edifice at our disposal ; also to the George Street Methodist Church and Y. M. C. A.

(3) To the local committees, whose complete arrangements left nothing undone for the comfort of the delegates.

(4) To the pages, for their untiring efforts to assist the officers, committees, and the entire Convention.

(5) To the citizens of Peterboro' and Ashburnham for their hearty welcome and hospitable entertainment, and we request the city pastors to convey the same to their congregations on the coming Sabbath.

(6) To the press, for their excellent reports of the proceedings of the Convention.

(7) To Mr. John A. Paterson, Toronto, Chairman of the Executive Committee, and to the other officers for their untiring energy in advancing the interests of the Association, and to the members of the several committees for efficient work done.

(8) To the local examiners of Normal Department for their services so kindly rendered, supervising the examinations held at various places throughout the Province.

(9) To the missionaries who so kindly spent their vacation visiting the back missions and extending the influence of the Association in these remote districts.

(10) To the Ottawa, Arnprior & Parry Sound Railroad, who so kindly gave passes over their line to the above missionaries.

O. C. ELLIOTT,  
*Chairman.*

JAS. R. AIKENHEAD,  
*Sec. Committee on Resolutions.*

### IS THE CROP WORTH HARVESTING ?

Mr. THOS. MCGILLICUDDY, of Toronto, then delivered the following address: In agriculture sometimes the crop is worth harvesting, and sometimes it is not. The farmer, looking upon his sparsely growing crop in the field, occasionally concludes that the crop will not be worth gathering, and so he plows it under and re-seeds the land. How comforting is the thought that in spiritual husbandry the crop is never too scant to be worth harvesting. If it is but one soul—the curious man in the tree, the wondering woman at the well, the keen-eyed official at the gate of customs, or the poor wanderer among the tombs—the crop is not too scant or scattered to be worth harvesting. Sometimes, on the other hand, the farmer finds that some crop is so large that it will hardly pay him to harvest all. This year in Ontario hay was so abundant that many farmers let townfolk come and mow certain fields, and take away the hay for the cutting. The crop was so abundant and so cheap that all was not worth harvesting. Yet, in that wonderful in-gathering at Pentecost, when three thousand souls were saved in a day in the one place, there was not one overlooked, for each soul of that vast number was worth bringing into the gospel garner.

The thirteenth chapter of Matthew is a chapter of parables, among which are those of the Sower and the Tares. The four evangelists do not record any one parable, but three parables are recorded by three of them—the Sower, the Mustard Seed, and the Wicked Husbandmen—parables of an agricultural or horticultural nature. The parable of the Tares also refers to grain growing. It is the complement of the parable of the Sower. And both of these parables are unique in the New Testament in that they are explained by Him who spake them, He who was greatest of Scripture expositors. And when Jesus defines His own words let us give the more careful and reverent heed. Mark tells us that Jesus interpreted the seed referred to in the parable of the Sower thus: "The sower soweth the word." Whose word? We often give nothing but words, words, words—and our own words at that—and there is not much good seed in it all. In Luke viii. 11, we find that our Lord says of the seed scattered by the sower that it is "the Word of God." Here is golden grain

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indeed. And we are to sow it—broadcast it, drill it, harrow it, till it—believing and expecting that the Lord of the harvest will take care of His own seed. Whittier has beautifully said :

“Ours is the seed-time. God alone  
Beholds the end of what is sown.  
Beyond our vision, weak and dim,  
The harvest time is hid with Him.”

Much of the success of sowing the Word depends upon the manner of the sowing. How carelessly we sometimes go before our classes. Let us examine ourselves on this very point. Spurgeon once told the following helpful and suggestive story: “Two laborers in God’s harvest met each other, once upon a time, and they sat down to compare notes. One was a man of sorrowful spirit, and the other was joyous, for God had given him the desire of his heart. The sad brother said: ‘Friend, I cannot understand how it is that every thing you do is sure to prosper. . . . The seed sown has been of the same quality, for I have taken mine where you have taken yours, from the common granary of Holy Scripture. But, alas! my seed never springs up. I sow it, but it seems as if I sowed it upon the waves. I never see a harvest.’ . . . They talked long together; . . . they compared notes; . . . they looked through all the laws of husbandry; but they could not solve the mystery. At last one said to the other, ‘I must retire.’ ‘Wherefore?’ said the other. ‘Why, this is the time,’ said he, ‘when I go alone to steep my seed.’ ‘Steep your seed? I do not understand what you mean. How do you steep your seed, and in what mysterious mixture?’ ‘Brother,’ he said, ‘it is a composition made of one part of the tears of agony for the souls of men, and the other part of drops of the cordial of confidence in God as the hearer of prayer. This mixture, if you drop your seed into it, hath a transcendent efficacy to quicken the growth of every grain, so that none of it is lost.’” And that is just the way we find it in the 5th and 6th verses of the 126th Psalm, “They that sow in tears will reap in joy.” “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Note the two antitheses: Tears—joy; weeping—rejoicing. That appears to be the Lord’s plan every time. My friends, do you not think that we are too sparing, actually niggardly, of God’s Word. I have heard sermons preached in which not a single verse of the Bible was quoted, except the text. God’s golden granary is full of choice seed, and “he that soweth bountifully shall also reap bountifully.” An Englishman once said that when a boy he had to plant or dibble beans, and his mother always told him to be sure to put in three beans for every one he expected to grow—one for the worm, one for the crow, and one for the crop. And in like manner let us sow the Word of God liberally. Plant three grains

where we now think one enough—one for the worm of indifference, one for that foul bird of the air and evil, the devil, and one for the blessed harvest. A few years ago a seedsman from Rochester and myself got talking on a train upon the fact that large quantities of the seeds sold in the United States and even in France, especially peas, were grown in Ontario—that the great Vilmorin, of Paris, got his choicest pea seed from this province. My friend also informed me that Burpee, the seedsman, once offered a large sum of money as prizes for the best advertisement in his line, and that the winner of the first prize gained some hundreds of dollars for writing only three words, "Burpee's Seeds Grow." People plant seeds expecting them to grow; and it has paid that advertiser over and over again to tell people that his seeds *grew*. Now, I do not know whether this particular man's seeds grow better than those of any other seedsman, but I do know that God's seed of truth will grow, if planted in faith, preceded and followed up by prayer. Has He not said, "My word shall not return unto me void?"

In sowing God's Word we more often steep the seed in worry than in thanksgiving. If you turn to the revised version of the 127th Psalm and second verse, you will find that it runs thus, taking the marginal reading, "He giveth his beloved in sleep." Read it that way, with what precedes it, and the lesson is: What is the use getting up early at morn, and sitting up late at night, merely to fuss and to worry. Do your part faithfully, and let the Lord take care of His own. Rest; and while you are sleeping trustfully, God will take care of your seed and make it grow and flourish. And so it is, put more fully, in Mark iv. 26-29. We there find that while sleeping, or going about our ordinary duties, the seed is growing, without our knowledge or observation, and all we have to do is to put in the sickle when God has prepared the ripened grain for us. Paul may swing the handfuls of seed, and Apollos may direct the irrigating trenches, but God giveth the increase. The Master of the harvest will care for His seed. In a month or two the fields of fall wheat, now so green and promising, will be buried beneath a deep coat of snow, and ignorant persons will say, "There is a lost crop." But the wheat is gathering strength there beneath the snow; that great white blanket is a protection lent by a kind and bountiful Providence.

"Under the sleet with its angry beat,  
God is keeping His planted wheat.  
And under the snow, when the wild winds blow,  
God is making the world's bread grow."

And so it is with our spiritual seed. We may fear that it is lost during a winter of indifference or neglect, but there will come a spring-time, when the Sun of Righteousness arises with healing and life, and we see the promise of a most glorious harvest. The Lord has not allowed His own truth to be lost.

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Let us briefly consider the parable of the Tares. We learn from it that there are two kinds of seed. In the parable of the Sower the good seed is the Word of God. In the parable of the Tares (Matt. xiii. 38) Jesus explains to His disciples that the good seed are the children of the Kingdom. This is delightfully wonderful. The good seed of the Word of God is sown in the heart of a sinful man, and there occurs a metamorphosis, a change, a regeneration, a development; for this good seed, taking root in that now hospitable bed, transforms the man into good seed also—one of the children of the kingdom. Peter describes this regeneration in a wonderfully clear and beautiful manner, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

The value of a crop depends largely upon the manner of its harvesting. The wise orchardist never shakes down his apples. He will hand-pick his fruit. And in the spiritual world hand-picked fruit is the best. Jesus preached wonderful sermons, and addressed great crowds, but He called His disciples by ones and twos. If some of us were called from shaking the apple-tree at Samaria to go down to the desert place about Gaza and gather in one only, like Philip did, we might get huffed. How many of the outstanding names in the New Testament are those of persons who were brought in with the crowd? We will be more truly successful in the Master's work when we back up all our splendid modern machinery with more personal work—"every one his man."

My closing thought is, that in God's great harvest field the time of ingathering is the ever present. The twelve almost missed an entire harvest by too close a study of the almanac. They had put off the harvest four months from the time when Jesus had to say to them, "Say ye not there are yet four months and then cometh harvest? Behold I say unto you, Lift up your eyes and look on the fields, for they are already white unto harvest." But they were only four months out, and we, who would condemn them, are often four years out. We consider the eight-year-old boy too young; we will wait until he is riper at twelve. And the twelve-year-old lad we are inclined to leave until he is fit for the kingdom at sixteen. We are all astray here. "Now is the accepted time, beho'd now is the day of salvation." My heart beat in sympathy and gladness yesterday when I heard the reports of the delegates who visited the great new northern country. Those far-off corners are dear to us, and dearer to the Master. Are you in a distant, "desert" section, my dear fellow-worker? Are you lonely at times, you little handful there? Do you think the work too small for the notice of others? Work on in hope, for the Master has some of His greatest hearts and brightest minds in such far-off nooks, and some of His grandest sheaves will be found on your fields. Are you in a great metropolitan school, and do you feel lost in the large army of teachers? God will take care of

your work ; He will stand by you in the rush and in the throng. Michael Angelo once visited a church to see the frescoes being painted by the younger artist Raphael. The latter was out at the time, but the old man, with his critical eye, saw that the younger painter had drawn his figures on too contracted a scale for the scene. He grasped a bit of charcoal, and hastily sketched a head in heroic proportions, and wrote above it the word "Amplius"—larger, wider. When Raphael returned he saw the sketch and the motto, and said "Ah, the master has been here, and he is right." Then he bravely blotted out all the work he had done so far, and started the scene anew on the more ample scale set by Angelo, and to day that fresco is one of the glories of the admirers of Raphael. Let us take that as our motto for the year, "Amplius"—a wider sowing of the Word of God, in a wider field, with wider expectation—and we shall see a larger harvest.

"If you cannot in the harvest gather up the richest sheaves,  
Many a grain both ripe and golden will the careless reapers leave.  
Go and glean among the briars, growing rank against the wall,  
For it may be that their shadow hides the heaviest wheat of all."

#### CONFERENCE ON THE "HOME DEPARTMENT."

Dr. MACLAREN in the chair. The CHAIRMAN—The Programme Committee thought it desirable that there should be not only a separate conference on this subject at the same time as the other separate conferences yesterday, but that special attention should be paid to this, the youngest child of the Sunday School family, by devoting to it one part of the session of the whole Convention. The subject was to have been opened by the Rev. Mr. McInnis, who gave us a very interesting address in Cooke's Church, Toronto, three years ago, regarding the working of the Home Department in his own church. Unfortunately he cannot attend, but his place will be taken by Mr. William Hamilton, the chairman of the sub-committee of our Central Executive on the Home Department. Rev. Dr. Withrow, the editor of the Sunday School publications of the Methodist Church, has taken very deep interest in this subject, and has been writing it up in the papers under his control. Dr. Withrow is not here this morning, but he has sent a paper, which will be read.

#### DR. WITHROW'S PAPER.

Rev. T. DUNLOP read Dr. Withrow's paper from which the following are extracts :

I believe that there lie hidden in the Home Department germs of grandest possibilities, of widest usefulness, of greatest spiritual profit.

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The Sunday Schools of Ontario gather into their circle many thousands of scholars and accomplish an untold amount of good, but they leave outside a much larger number. This is the class for whom the Home Department specially ministers.

The busy toilers in the field, the forge, the factory, or the store; the fathers and mothers engrossed in family cares; the invalids upon whom God's hand has been laid and who are the prisoners of His providence; the grey-haired sires and grandmothers upon whom the infirmities of age have crept, and who perhaps may feel themselves neglected and out of touch and out of sympathy with the more active employments and enjoyments of life; the little children, too young or too remote from church or school to enjoy their privileges—the Home Department unites all these in a goodly fellowship for the study at the same time with the many thousands of scholars in the Sunday Schools, the same passages of the Word of God. It furnishes great and ennobling themes of thought and study, it creates common interests and common sympathies for the whole family—especially for the profitable employment of the holy hours of the Sabbath day.

But most of all it enables the Church to fulfil its Christly duty of remembering the forgotten, of visiting the forsaken, of seeking and saving that which is lost. The quarterly visitors of the Home Department carry the sacred influences of the Gospel to many who would otherwise be neglected—to the servant man, or the farm laborer, or shop girl or apprentice boy, whose monotonous round of toil is often uncheered by a friendly word or smile of sympathy.

The visitor is generally a young lady of leisure and culture and winsome ways, who first secures the promise of the Home Department scholar to spend, at least, half an hour in the study of the Scriptures every week, and then makes periodical visits to receive reports, help with difficulties, and distribute lesson literature.

One of the most striking results of the Home Department is the way in which it helps the pastor in his work, and thus benefits the whole Church. The visitors can find out those who have membership letters from other churches, but have neglected to present them; those who are concerned about their salvation, but are too timid to make it known; those who are in trouble through sickness, or sorrow, or sin; those who can be developed into Christian workers in the Sunday School or League or Endeavor Society.

A great deal more use can be made of the Sunday School library than is generally made. It can become the effective means for circulating good reading in some families where only trashy literature is known. The shut-ins especially will appreciate good books. In some places a "messenger service" has been formed from the school, of boys or girls who take pleasure in delivering and returning the books.

The domestic effect of the Home Department is most salutary. Parents take a new interest in the Bible studies of their children,

and feel a new sympathy for the Sunday School. Fresh themes of thought take the place of mental vacuity. New topics of conversation are suggested instead of trivial gossip. A love of books and of the Book of books is greatly fostered. What an impulse a general effort for Bible teaching would give to every department of church life and church work! How it would fill our schools, enlarge our congregations, increase the intelligence and piety of our people! As the doors of the new century swing wide their portals, they reveal a vision of the golden age of which the poets dreamed, which sages and seers have foretold, an age when the knowledge of God shall cover the earth as the waters cover the mighty sea, when upon its art and literature, its every industry and enterprise, even upon the bells of the horses, shall be written "Holiness to the Lord." In hastening the coming of this golden age the Home Department of the Sunday School, under the blessing of God, may have a very vital and virile influence.

Mr. HAMILTON—It has become my duty to supply the place of Mr. McInnis as best I can. I am going to throw the duty upon you, and I expect that every person who is interested in Home Class work will respond promptly. I will first call on Mr. Lawrance to explain what the Home Department is.

MARION LAWRENCE—The Home Department is a department of the Sunday School which has all the privileges of the other departments of the school except that of actual contact with the school during its session. It simply seeks to secure the study of the Bible on the part of those who do not or cannot attend the sessions of the school. Are there many of them? Who are they? The decrepit, the aged, and the blind, and the sick, and the cripples; the mothers with the care of small children, and those whose household duties interfere; our railroad men, telegraph operators, drug-clerks, physicians, sailors, soldiers, and so on. This Home Department simply puts the Sunday School on wheels or on foot to go to those who cannot or do not come to it. I would like to give you some illustrations. I know of one Home Department in the State of Tennessee that is carried on among the telegraph operators of a certain division of the railroad running from Memphis to Chattanooga. That division is about one hundred miles long. The telegraph operators are obliged to work on Sundays. The head operator of the division is a Christian man, and a Sunday School man. He has permission from the superintendent of the road to use the lines of the road thirty minutes every Sunday morning, and at ten o'clock at a certain signal the keys are all opened upon that division of the road, and then he has his class. He asks one the lesson of the day, and he answers back, and every one on the whole line hears it; then he asks another what is the golden text; and question after question just like in regular classes; and when the signal is given to close their keys they begin to manipulate the business of the road. That is a Home Department one hundred miles long, and is manipulated

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by electricity. The Home Class Department of the Sunday School with which I am connected has members in seven different States of the Union. It does not follow that they cannot find Sunday Schools there, but they want to be identified with their own home school. What is the expense of the Home Department? I never knew of a Home Department that did not have more than it needed to use itself. The money usually comes from those persons, and yet money is kept in the background. If any of you will get a little book entitled "About the Sunday School Department," published by the *Sunday School Times*, you will see a number of beautiful illustrations of the work of the Home Department. Just send a stamp to the *Sunday School Times*, they will send you the book, which will help you a great deal. Here are some of the objects of the department:

- To promote intelligent systematic study of the Bible;
- To secure better preparation of the Sunday School lesson in the home;
- To increase attendance at the main school;
- To promote Christian usefulness;
- To place the home on a high spiritual plane;
- To increase the attendance upon the services of the church;
- To aid the pastor in his house-to-house visitation;
- To secure the salvation of souls;
- To increase the church membership;
- To increase the contributions to the benevolent causes of the church.

Mr. HAMILTON—We have information from twenty schools, the average in each Home Department being seventy-five. There have been 1,484 members gathered into the Home Department, and they have added twenty-eight per cent. to the schools. Now, will you tell us what you find to be the hindrances and helps?

A DELEGATE—Some of the hindrances are lack of Bible study; allowing little things to interfere; scattered condition of the people. Unless they have a horse and can drive, lady visitors will find difficulty in doing the work. Our Helps: I scarcely know, they are so many; the leaves and all the rest of the helps, and the interest that is felt, and the general sympathy.

ANOTHER DELEGATE—One hindrance we have is that very frequently the envelopes are not marked. The people, however, take an interest in the work, but they do not record the fact of their having studied or not studied.

Rev. J. McEWEN—The question is about helps. I would bring before the Convention the International Bible-reading Lesson. This is a leaflet which costs three cents a year. It has a note just fitted to each lesson. The cheapness of it, the availability of it, and the adaptation of it ought to be noted in this conference.

Mr. HAMILTON—I will ask Prof. Hamill to give us two or three words on one point, Whether it is better for a school organizing to

work with the congregation to which it is attached alone, or to endeavor to interest the community generally?

Prof. HAMILL—I think it better to work with the church with which the Sunday School is attached, and their zeal and enthusiasm will inspire the others to take part. I saw a very fine thing in operation in Queen's Church, in St. John. The superintendent has a number of bright boys taken out of the Junior Epworth League of the church. He utilizes these as Home Department messengers. They carry the literature of the Sunday School to these Home Department members. It frees the visitors from the necessity of taking the literature, and it brings into use the boys.

Mr. HAMILTON—It strikes me that the boys could very properly be used to carry libraries. What are some of the benefits?

Mr. STOUFER—It has added members to our main school, and has given the people a desire to study the truth; and we have some members in the United States, and some in Manitoba and other places.

Mr. LEE—The same thing occurs in regard to this as in regard to evil. The appetite is continually increased by what it feeds upon, and the more you can get people to study the Bible the more appetite they get for it. Then they come into our Sunday School, and attend the other services also. We have obtained a great many teachers through it.

ANOTHER—We had in our Home Class Department 140 members. It has now been reduced to ninety-five, the others having become regular Sunday School attendants. We find that the Home Department has revived interest and energy in the Sunday School work.

ANOTHER—We started a Sabbath School in a school-house. Not far away there was a church closed up, and by the visitors visiting and getting them to join the Home Department the church was opened, and services are being held in it at the present time.

Prof. HAMILL—I think the greatest of all benefits is the benefit to the person who is brought by pledge to study the Word of God. Then the next great advantage that comes is in the blessing to the visitor. The next benefit is that sick mothers with little children that cannot come in contact with church life and Sunday School life are made to feel as if they were part of the Church and Sunday School and Jesus Christ.

A DELEGATE—What are the qualifications for the visitors? Would they be the same as for a regular Sunday School teacher?

Prof. HAMILL—No; good common-sense and stick-to-itiveness. A sympathetic person makes the best house-to-house visitor, for they go into scenes of sorrow and old age and infirmity. Women nine times out of ten, therefore, make better visitors than men.

The Conference was here brought to a close.

THURSDAY AFTERNOON, OCTOBER 27th.

Devotional service was led by Rev. D. O. CROSSLEY.

THE PRIMARY TEACHER'S RELATION TO CHILD CULTURE.

*Mrs. MacLeod, Vankleek Hill.*

It is something for which we cannot be too thankful that the day has come when educators meet in conference for the better understanding of little children. Every student of child nature of the present day agrees that the period of childhood is of the utmost importance for training the instinctive tendencies of children; for these should be regarded seriously, and not as something to be merely amused at. Thus, as the mother endeavors to establish correct habits of eating when the instinct of hunger manifests itself, so the instinct of *imitation* should be regulated by seeing that the child has something worthy of imitation. The same with the instinct of curiosity. This incarnate interrogation point—the child—will ask questions which will take him and us all our lives to answer; still the endless “whys,” “what fors,” “hows” and “whens” should be answered conscientiously. These are grand occasions for guiding his mind into wholesome channels.

The instinct of love may be used to instruct the child in the truth of God's love.

The Primary teacher should be a good child observer. Sully says the qualifications for this are: “A divining faculty—the offspring of child love—perfected by scientific training.” True, many give evidence of wisdom to win souls who have never read a work on physiology or psychology, but to a teacher who loves her work a high ideal will have a stimulating, not a discouraging influence. She should be heartily in love with child nature, and have some knowledge of the general course of mental life. She must empty herself of preconceived ideas of what a child ought to be, and in the spirit of a learner, endeavor to find out what the child actually is; what interests him; what are his likes and dislikes; what are his ideas of right and wrong. She should learn all she can of his habits, heredity and home environment; how he feels and thinks; in short, study him from every side of his nature and not alone from any one, not even that of religion, otherwise she will not be able to provide for his religious life.

As a teacher, she should have a good voice and pleasing address. She should be widely read in order to answer the questions sprung on her at a moment's notice. This is pre-eminently true of Bible study. Whenever she reaches the limit of preparedness and the child detects it, her influence is damaged. No one who is not a consecrated follower of Christ should be permitted to hold the position of Sabbath School teacher. But I emphasize the other qualifications, because I believe we do not lack teachers of acknow-

ledged piety to the extent we lack teachers with teaching power. A true teacher will give her attention to the child first and suit her lesson to him—not try to remodel him to suit her instruction. The resources of nature for pedagogical purposes are invaluable, and children are very responsive to its influences. They may be taught to see God in the rising sun, the growth of plants, the instinct of animals in an infinity of ways.

The Bible is, and must always be, the great religious text-book, but it must be interpreted to children in terms which they can understand and not in a dull, mechanical way. Christ's reverence for the Scriptures is most marked, and yet His lessons were largely drawn from the natural objects around Him. The birds, flowers, corn-fields and harvest scenes are laid under contribution to His matchless teaching, and when He would teach a lesson on humility, "He took a little child and set him in their midst."

Primary lessons may be divided into three classes: 1st, Those containing incident; 2nd, abstract lessons; 3rd, negative lessons.

The first class makes fairly easy teaching. Children love stories, and the truth of the lesson may be imparted through these without moralizing. Children are quick to see the justice or injustice of a course—they will draw their own inferences. The Great Teacher made use of this method, as witness His sermon through the story of the Prodigal Son.

In lessons of an abstract character, an interest may be stimulated where it does not exist. This method is recognized in the home and day school. The desire, so universal among children, to be "big men" and "big ladies," may be utilized to explain that there is a close relation between Christ's teaching and a vigorous manhood and womanhood. Many of Christ's important lessons are taught by catching the attention of His untrained hearers through the relation of something they could understand and be interested in, while behind it was a truth or principle which might not have attracted them in the first instance; *e.g.*, "The kingdom of heaven is like unto a king who made a marriage for his son"—"is like a man travelling into a far country," etc.

Much wisdom and insight are needed in teaching the third class of lessons. A solemn warning might benefit some, others of highly nervous organizations might be injured. The spirit of the class is not always the same; skilful questioning is a valuable gift. As a general thing children should not be told anything they can be made to tell for themselves. Encourage them to talk simply, unaffectedly, and without embarrassment on the subject of religion.

The subject of loyalty should not be overlooked. While flag drills and other spectacular exercises may be relegated to the day school, there are fitting occasions in Sabbath School for training children to have faith in the possibilities of our country, to teach them that they are the ones who, in coming years, will bear these responsibilities

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and help to shape its destinies; to impress upon them also a fitting pride and reverence for all the great and noble things for which the Union Jack stands

We teach by other ways than the lesson subject. Some children will be more benefited by our prayers than by anything else. Let these be *simple, direct, reverent*, and let no expression be used which may confuse or mystify the child.

A great responsibility meets the Primary teacher in the matter of singing. Many children get their first idea of praise in the Sabbath School, and the hymnology of the Christian Church furnishes so many beautiful hymns adapted to the natures and needs of children that there is no excuse for the jingles associated with trivial sentimentalities in the way of words with which so much modern Sabbath School music abounds. These latter never do, and never should live in the hearts of children.

As for the many appliances which are coming into such prominence, especially in city schools, I would say briefly that I consider the sand table and blackboard invaluable auxiliaries. Illustrate the lesson by diagrams, pictures, blocks, maps, flowers, seeds, etc.—anything which will make the lesson clearer or more real to children; but let us investigate whether it is the object itself that has taken hold of the child—whether he has been merely entertained, or whether he has grasped the truth which, in our mind, lies back of the symbol. Teach him that religion is practical and should enter into his everyday life; that it means, among other things, obedience to lawful authority, kindness, self-sacrifice; that no man, so no child, liveth to himself.

The teacher's life should be a model for imitation by young souls. With all the instruction we may impart, character is built up largely by imitation of those we love.

To be and do all this, need I say, the Primary teacher should seek earnestly the aid of the Holy Spirit in her responsible work. She must be much at the feet of the Great Teacher, and be filled with the spirit of Him who gave little children such a prominent place in His teaching, and who said of them, that "of such is the kingdom of heaven."

Rev. Dr. THOMAS then addressed the convention on

"IF THE BIBLE HAD NOT REACHED US—WHAT THEN?"

If the Bible had not reached us, what then? I wonder if you have endeavored to answer that question for yourself? If you have, I am sure that the Bible has grown in your estimation, in your affection and in your admiration, in the process. I really think that we depreciate our best blessings. We take things so much as a matter of course. Have you ever thought what you owe to the sunlight?

Of course, your obligation is inestimable. Now, it seems to me that the Bible occupies just the same place in the moral and spiritual domain that sunshine does in the physical. I know that the Bible is criticised; I know that the authority of the Bible is questioned; I know that the batteries of the enemy are set against the bulwarks of the Word of God. But we should not be surprised at this. Are there not persons who lift up their faces with nonchalant impertinence to the very heavens, and say, "Who is the Lord that we should obey Him, and what profit shall we have if we praise and serve Him?" Are there not fools who say, "There is no God"?

But assuming that the Bible is God's Word, have you not sometimes asked yourself the question, "What has the Bible done for me? What has the Bible done for the community in which I live? What have been the influences which the Bible has exerted upon society around me?" If we give a moment's consideration to this matter, I think there are a great many very beautiful and delightful thoughts which will enter our minds. If the Bible had not reached us, what then? Our conception of God would be very crude. I believe that history sustains me in that position. I know that the Apostle Paul says in the first chapter to the Romans that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." I know that, and yet I think in looking over the history of the world you will appreciate the fact that by some strange perversity the world has found it very difficult to see God outside of the Bible; the world has found it very difficult to have clear apprehensions of the invisible as they have looked at the visible. I think that is unmistakable. There has been a groping in the dark amid the nations of the earth, an intense groping for the light; and the question might be brought to bear upon these groping millions, "Who can by searching find out God?" What are the gods of the heathen? They are idols; they are the incarnations of their own worst selves; they are the embodiments of the debased and degraded imaginations of the human heart, and you cannot expect the people's life to be very much higher than the deities they worship suggest. My dear friends, I believe myself firmly this afternoon that, if the Bible had not done more for us than simply to elevate and purify our thinking in regard to God himself, its influence would be in the highest degree beneficent; that we are not to-day bowing before the creations of our own worst selves; that we are not to-day prostrating ourselves before deities that are hideous in the extreme, and living a life in accordance therewith.

If the Bible had not reached us, what then? Then it seems to me that our sense of the sacredness of human relations would be lacking. I do not suppose that we would have such a thing as we call home, that ideal spot where heart meets heart in delightful interchange of sympathy, and affection, and mutual helpfulness. I do not think we would know very much about it. The terms, father, mother, husband,

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wife, sister, brother—I question whether those terms, that have grown beautiful under the light of Christian civilization, would have much meaning to us. Of course, there would be the instincts; but it seems to me that if the Bible had not come into our lives with its ministry and teaching that our sweet relationships would lack the enlightened Christian conscience in their operation. Now, if the Bible had not reached us, what then? Why, then we would have no benevolent institutions. These are the creations of the Bible. They have had their origin, their inception, and they are now deriving their support from those who have been enlightened and broadened in their conceptions of life and obligations by the teachings of this Book. They are the result of those great principles. It is the great principle of that Book inwrought into human thought and into human feeling that has produced them; it is the harvesting of that wonderful sowing that Jesus Christ and His disciples engaged in; it is the blossoming and fruitage of the Sermon on the Mount and of the Epistles; it is the expression, the concrete expression, of the religion of Jesus Christ—that is what these things are.

But, you say, that is the result of civilization. All these things, these beautiful things in human nature are the result of civilization. Civilization! Where did civilization come from? Where does this thing called civilization get its peculiar quality? Do you find civilization, as we call it, in any country that this Bible does not reach? Civilization is only of real value where it is found in proportion as the lives of the people of that neighborhood or country are permeated and thrilled by the teachings of this Word. Oh, but you say, "Look reasonably at this thing. Don't you find people that are wonderfully benevolent, that are quite an example to the Christian people of a community who never come into your churches and do not believe your Bible, and who do not accept it as the Word of God—beautiful people, people that have refined sentiments and generous impulses who, when you go to them for a subscription towards a home or an asylum are the first to respond, they are full of sympathy?" I admit it; but where were these people brought up? What has been the environment of the people? I wonder whether they would be such people if they had had their education and development in the heart of Africa. Ingersoll may be a very moral man. I do not question his morality. He may be very exalted in his ideals; he may have noble sentiments, and all that; but where did Ingersoll get them? Must we not ever keep in mind that he was moulded and fashioned by parents that loved the Lord God Almighty, and that the principles of this Book were brought to bear upon his character in his childhood? I tell you, dear friends, that he owes all that makes him strong and sweet and beautiful to-day to that very Book that he holds up to ridicule. (Applause.) It would be just as unreasonable, it seems to me, to stand up in the midst of the bloom and foliage of summer and deny the regnancy of the sun as it would be to stand in

the midst of our hospitals and homes and schools and say there is no potency in the Word of God. This Book might very well throw out the challenge that the Lord Jesus Christ himself threw out in the days of His ministry: "If you do not believe me, believe my works." This Book is not a book of mere doctrines and dogmas; it is a book of life; it throbs and glows and weeps and sings and prays. There is wonderful vitality and divine pathos in that Book. Other books sparkle, but this Book glows. Other books instruct, but this Book regenerates. Other books entertain, but this Book transforms and transfigures those who permit its blessed truths to enter into their hearts and lives. The tree is known by its fruits, and the fruits of this Book are so wide and varied as to command recognition and acknowledgment. If the Bible had not reached us, what then? Why, then, there would be no such thing as popular education. There would be culture. There was culture in the world long before this Book exerted a mighty influence upon it.

There has been culture of the very highest sort in various ages of the world, and under the Ægis of civilization. It is not merely the Christian civilization that produces it; but what I want to say here this afternoon is that popular education is a fruit of Christianity. It never entered into the mind or heart of any heathen philosopher or sage to widen the platform of human possibility and privilege. Why, intellectual exclusiveness was about as far as they ever went. The few may know, but the multitude must be kept in ignorance—that was the dictum that was universal; that was the dictum that was proclaimed by the higher nationalities, by the clearest thinking of the world. I tell you it is the religion of Jesus Christ, it is this Book that has broadened out the platform of humanity in this regard that has made it possible for the son of the poorest individual in the land and the son of the millionaire to stand side by side and have an equal chance of success. That is what the Word of God has done for you.

Again, if the Bible had not reached us, what then? Why, then we would not have had civil and religious liberty. The reason why despotic governments and despotic churches are afraid of the Bible is simply because it takes a man and places him on his feet and tells him to think for himself. All that is comprehended in that word "manhood," all that is comprehended in a man's individual rights to law, to justice, to conscience, to the exercise of conscience in religion, all that is comprehended in these things has come to us through the Word of God.

If the Bible had not come to us, what then? Why, then we would have been without the most potent inspiration of human genius the world has ever known. Why, take out of the literature of the world to-day all that the Bible has given to it; take out of the literature of to-day all that has been suggested and inspired by that Book, and you have impoverished the libraries of the world. So much of the

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world's genius has been so interwoven with the thought and with the quality and with the genius of this Book that you cannot separate them. "Paradise Lost," Bunyan's "Pilgrim's Progress," Tennyson's "In Memoriam," Butler's "Analogy," Bryant's "Thanatopsis," Spencer's "Faerie Queen," and an innumerable array of the masterpieces and productions of men, that have risen above the ravages of time and have commanded the love and appreciation and the admiration of the world, would not have been produced had it not been for the Bible. The great dramatist of the centuries was so indebted to this Book for his thought and for his imagery that a great divine of the present generation has preached an elaborate discourse on the theology of Shakespeare. The more we think of it, the more wonderful does the truth become that that Book has been the fountain at which Genius has refreshed her energies for her divinest achievement, and has been the altar at which she caught the spark that has given her soul kindling fire, has been the shrine at which she has fanned the flame with which she has enlightened the world.

But once more, and this is the last answer I am going to give ; but perhaps I should first say that what I said of literature is true also of science, and of music, and of philosophy. The pen of Handel, the brush of Raphael, the chisel of Michael Angelo, lifted them all the more surely into imperishable immortality because of their association with the scenes and characters of that Book. But now for the last answer to this question this afternoon : If the Bible had not reached us, what then ? Why, then we would not have known of a Saviour. That is the supreme message of that Word. The Old and the New Testaments bear witness to Jesus Christ ; from Genesis to Revelation the purpose of that Book is to extol and glorify Jesus Christ. He is the foundation and the capstone of this marvellous temple ; He is its Prophet, its Priest and its King ; He is the Shekinah glory that fills its holy place. Men talk about the Old Testament and criticise it. I do not believe that any man can criticise the Old Testament intelligently until he knows Jesus Christ. Take Christ out, and you cannot understand it. That Book would be an inexplicable mystery to me if I had not bowed at the feet of Jesus Christ. I believe that the letter killeth ; I believe it is possible to get too literalistic in regard to it ; but if we understand the Bible, we realize the fact that it has embodied in it divinity, that the Christ of God is there unfolded and revealed. You cannot think too much of this Book, for it is full of Christ. You cannot make it the companion of your life too absolutely, for while you do so you come into fellowship with Jesus Christ. If the Bible had not come to us, dear friends, we would not be teachers in the Sabbath Schools of Ontario to-day talking about the Saviour who has come into the world with life, liberty and salvation, and the hope of eternal blessedness.

## PREVIEW OF LESSONS FOR 1899.

Prof. HAMILL had distributed leaflets containing an analysis of John and his Gospel, which he reviewed with the Convention, evoking hearty responses. The following is the summary of the first part, on

## I.—JOHN THE WRITER.

I. EARLIER YEARS.—1. Son of Zebedee and Salome. Matt. iv. 21.—2. Cousin of Jesus. (Tradition.)—3. Galilean Fisherman. Mark i. 16, 19.—4. Partner of Simon. Luke v. 10.—5. Youngest of the Twelve. (Tradition.)—6. Of Well-to-do Family. Mark i. 20.—7. "Known to High Priest." John xviii. 15.

II. DISCIPLESHIP.—1. Disciple of Baptist. John i. 35-37.—2. First Disciple of Jesus. John i. 37-40.—3. Formally Called. Matt. iv. 21.—4. Ordained Apostle. Matt. x. 2.—5. "Son of Thunder." Mark iii. 17.—6. Of the Elect Three. Mark xiv. 33 *et al.*—7. Thrice Reproved. Luke ix. 49, 54; Matt. xx. 20.—8. Beloved Disciple. John xiii. 23 *et al.*—9. At the Cross. John xix. 26.—10. First at the Tomb. John xx. 2-8.

III. APOSTLESHIP.—1. In the Upper Room. Acts i. 13.—2. Comrade of Peter. Acts iii. and iv.—3. Sent to Samaria. Acts viii. 14.—4. "Pillar of the Church." Gal. ii. 9.—5. Pastor at Ephesus. (Tradition.)—6. Successor to Paul. Rev. i. 4.—7. Exile in Patmos. Rev. i. 9.—8. Writer of Five Books.—9. Last Living Apostle. (Tradition.)

## II.—JOHN'S GOSPEL.

1. The "Spiritual Gospel," dealing specially with the Divine Christ—2. The Independent Gospel, written after and supplementing Synoptists.—3. The Gospel of Judea, confined chiefly to that Province.—4. The Gospel of Discourses and Conversations, rather than of Events.—5. The "Catholic Gospel," addressed to Christians of all times and countries.—6. Key Words and Purpose—"That ye might Believe."—John xix. 35; xxi. 24.

On the reverse side of the leaflet was a detailed analysis of John's Gospel, allotting each chapter to the particular year of Christ's ministry to which it related, giving a distinctive name to each chapter, also a summary, an analysis, a place, and a date for each chapter, so far as the latter can be determined. The whole exercise was participated in and thoroughly appreciated by the whole Convention, and a very general desire expressed that these admirable leaflets should be available for a wider distribution.

(It was subsequently announced that the *Review* Printing Company, of Peterboro', would print a large edition, and sell them, postage prepaid, at two cents each for all orders under fifty; and one cent each for all orders above fifty. Orders may be sent by mail.)

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## REPORT OF NORMAL EXAMINATIONS.

G. M. LEE, *Chairman of Normal Committee.*

Our examinations were held in sixteen different places; 228 students enrolled; 44 of these tried the examinations; 42 passed in one or more subjects; 2 failed.

The following friends of our work acted as presiding examiners: Revs. T. P. Clark, E. Whitworth, John McNair, J. W. Holmes, J. J. Redditt, John Mills, J. C. Willmott, H. Caldwell, Wm. Beattie, Caleb Parker; Messrs. John A. Clark, J. Oberlin Lough, Wilson Allan; Mrs. S. J. Lewis and Mrs. J. Macfarlane.

The following friends set the questions and examined the papers: Revs. S. S. Bates and J. W. Rae; Messrs. John A. Paterson and James L. Hughes.

The work of these friends was well performed, and merits our warmest thanks for onerous services gratuitously performed.

The results are as follows:

## FIRST YEAR.

Edgar R. J. Forster, Frederick W. H. Jacombe, Mary N. Brown, Nellie D. Deike, Elizabeth Campbell, Eliza Jane Stevenson, Charles Reddick, Marcella Ruth McKim, Eber E. Craig, Carrie Hurlburt, Margaret E. Reid, John W. Little, Hannah McDougall Young; Mary Mills, Maude Lyne, Bessie B. McNair, Maggie McDougall, Clara May Hall, Ethel Maddock, Marie Hudson, Allan Alexander Eby and Edith Babb passed in both subjects; Chas. Page, Pearl Madden, Benjamin Burton Miller, Wm. Tweedle, Rhoda Springstead, Mary Sophia St. John, Amanda Buckbee, Mary E. Tweedle, May Hall, Mary Jane Miller, Della Williams, Nellie Fraser and Jennie Buckbee passed on the New Testament, and Elizabeth Bell Young, on Training.

## SECOND YEAR.

Kathryn E. Barritt passed on both subjects; Elizabeth Bell Young, on Training; V. Maude Garrison, Lucy Edwards, Ida M. Rowley and Gertie Clark, on the Old Testament.

As none of this year's candidates have yet completed the work, no diplomas are awarded. Twenty-two candidates have earned certificates which will now be presented to them if they are present.

## ALUMNI.

|                              |           |      |
|------------------------------|-----------|------|
| 1. Rev. Geo. F. Salton, M.A. | Stratford | 1895 |
| 2. William T. Harrison, M.D. | Keene     | 1895 |
| 3. W. F. Grylls              | Villiers  | 1895 |
| 4. Mrs. W. T. Harrison       | Keene     | 1895 |
| 5. Adeline Esson             | Keene     | 1895 |
| 6. Agnes Elmhurst            | Villiers  | 1895 |
| 7. E. M. Nelson              | Villiers  | 1895 |

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|----------------------------------|-----------------|------|
| 8. Minnie Nelson .....           | Villiers .....  | 1895 |
| 9. John Lancaster .....          | Villiers .....  | 1895 |
| 10. Margaret Brough .....        | Keene .....     | 1895 |
| 11. Ida Fenton .....             | .....           | 1895 |
| 12. Rev. R. D. Hamilton .....    | Alvinston ..... | 1895 |
| 13. Elizabeth Ballard .....      | .....           | 1895 |
| 14. Minnie McLachlan .....       | Waterloo .....  | 1896 |
| 15. Rev. J. A. McLachlan .....   | Waterloo .....  | 1896 |
| 16. Rev. Wm. H. Clark .....      | Maynooth .....  | 1896 |
| 17. Sarah Jane Gray .....        | Mitchell .....  | 1896 |
| 18. F. B. Holtby .....           | Mitchell .....  | 1896 |
| 19. Helen Buckberrough .....     | Waterloo .....  | 1896 |
| 20. Georgina Marter .....        | Mitchell .....  | 1896 |
| 21. Bertha Wills .....           | Mitchell .....  | 1896 |
| 22. Anna Mary Campbell .....     | Warsaw .....    | 1896 |
| 23. Mary Howie .....             | Waterloo .....  | 1896 |
| 24. Beatrice B. Gregor .....     | Waterloo .....  | 1896 |
| 25. Clara M. Holtby .....        | Mitchell .....  | 1896 |
| 26. Arthur Lewis McLachlan ..... | Rothsay .....   | 1896 |
| 27. Susan B. Baker .....         | Mitchell .....  | 1897 |
| 28. Margaret Machan .....        | Mitchell .....  | 1897 |
| 29. Jessie M. Machan .....       | Mitchell .....  | 1897 |
| 30. Samuel R. Stuart .....       | Mitchell .....  | 1897 |
| 31. Pamela Morley .....          | Waterloo .....  | 1897 |

The Normal work was entered upon by this association five years ago. It is no longer an experiment, as we have students in nearly a hundred different places in the Province. Last year a greater number presented themselves for examination than ever before. But a small proportion of those who study take the examinations. We sent to students over five hundred of Professor Hamill's books for the year 1897, over five hundred more for 1898, while already this fall over one hundred have been sent out. Quite a number of those who study do not purpose taking the examination, and do not enrol with us. The Faculty of Alma Ladies' College, St. Thomas, have now made it a part of their regular course of study and have affiliated with us, taking our examinations and receiving our diploma. Negotiations with other ladies' colleges are now in progress.

Permit me to urge upon you the importance of this work. It is a work equally necessary to the teacher of the Infant Class and to the Bible Class teacher. The best teacher will be the better for it, while the poor teacher, by its aid, may become one of the best.

The standard is being raised in every walk of life education is becoming more general, our boys and girls are filling our high schools and universities. Research, invention and discovery are more widespread than ever before, and our teachers must study and must be trained. The success, aye, the life of our Sabbath Schools depend on this being done. The difference between the trained and the untrained worker in every walk of life is incalculable, and when we consider the brief twenty-four hours, which is all the time we have for teaching in the year, it behoves us to utilize every moment to the

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fullest possible extent. Our Public School teachers cannot teach the rudiments of education until they have taken a long course of training, and now the graduates of our university are not permitted to teach in our High Schools without a further course of training in the School of Pedagogy. But some of you say, I have not time to give to this study. Where there is the will there is the way. Some of the busiest housewives of the Province, servant maids, farmers and professional men have taken the course and now hold our diplomas. Think how incessantly successful men work in every walk of life. Edison for fifteen years worked on an average twenty hours per day, and now, at fifty-two, works between fourteen and fifteen hours a day, and he says if he had only five minutes to do a thing, he would wish to spend two minutes of this in preparation. John Wesley translated the Greek Testament into English as he rode on horseback from one appointment to another. Said a boy to his mother not long since, "I wish you had a nice carriage like Mrs. Armour's." She replied, "My carriage is a very nice one, and your father cannot afford one as nice as Mrs. Armour's who is a millionaire's wife." The boy thought for a moment, then said, "I suppose Mr. Armour has more money than papa because he goes down to work two hours ahead of papa every morning. The millionaire P. D. Armour understands the value of moments in his business.

Whitefield, the great evangelist, when remonstrated with for his incessant toil in God's service, said, Let none of my friends cry out to such a sluggish, lukewarm, unprofitable worm, "Spare thyself." Rather spur me up, I pray you, with an "Awake thou that sleepest," and begin to do something for thy God. Brethren, as I told you last year, I tell you now, this is your work. Let us each do our share to make it a grand success. If each one present will pledge himself or herself to earnestly try and secure, at least, one other beside themselves to take up the work, what an impetus they will give it. (Quite a large number responded to the appeal.)

#### NORMAL DEPARTMENT.

The Normal course is a two years' course. First Year on First Book and Second Year on Second Book of Legion of Honor Series by Prof. Hamill. Each book contains twelve lessons on the Bible and twelve lessons on Teacher Training, etc. *Annual examinations are held on the first Friday in June in each year, at 2 p.m.* (a later hour can be arranged for where necessary). Two papers are set in each year (one on Biblical Lessons and one on Training). Two hours allowed for writing on each paper. Maximum marks on each paper, 200, of which at least 50 per cent. on each paper and a combined result of 60 per cent. is necessary to pass.

## EXTRACT FROM REGULATIONS.

Examinations will be held in as many places as the convenience of candidates may require. Question papers will not be issued for any candidate whose name is not enrolled with the Corresponding Secretary on or before 1st May. Certificates will be issued to those who pass the first year's examination, and the Diploma of the Association to those who have passed both first and second years' examinations. Examinations for first and second years may be taken together, but it is recommended that they be taken separately and in their proper order. The results will be announced and the Diplomas presented at the Provincial Convention in October.

## COST OF COURSE.

The cost is very trifling and within reach of all—

First Year—For enrolment, 10c., and for the Text-Book, 15c.;

Second Year—For Text-Book, 15c., and for Diploma, 50c.;

Total, 90c.

Enrolment should be made with Miss Munro, who will also supply the text-books on receipt of the enrolment fee and price of book.

## OBJECTS.

Probably three-fourths of the failures and discouragements among teachers arise from lack of training. In this age training is necessary to success in any walk of life. The training required by this course will fit for more efficient service in every branch of Christian work, and especially in teaching. The course may be taken individually or in classes. The Association's purpose in taking up this work is to supply efficient, properly trained teachers for our Sabbath Schools, and they confidently appeal to pastors and Sabbath School Superintendents to use their influence with teachers, senior scholars, and young people's societies to secure this increased equipment, and thereby qualify themselves for better work for Christ and the Church. Every follower of the Lord Jesus Christ should be intensely interested in the success of this effort to further His cause. See 2 Tim. ii. 15.

## ENROLMENT.

The best time for enrolment is in September and October, but later will do. This study may profitably be taken up in the Literary Department of the Young People's Societies as their reading course. Enrol now.

Address all communications to—

MISS JESSIE A. MUNRO,

*Corresponding Secretary.*

25 MANNING ARCADE, TORONTO.

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## EXAMINATION PAPERS FOR 1898.

## DIVISION I.—NEW TESTAMENT.

1. (a) Name the writers of the New Testament and the books which each wrote; (b) How many were Apostles? (c) Give the date of the completion of the New Testament.
  2. Give the names of the "Holy City," and its direction and distance from Joppa, Jericho, Nazareth, and Bethlehem and the valleys surrounding it.
  3. Write upon the location, furniture and services of Solomon's Temple.
  4. "Historical places." Give (a) Sacred waters; (b) Church centres.
  5. Write upon the year of obscurity in Christ's life, giving date, place and events.
  6. Outline accurately the last week of Christ's life.
  7. State Christ's doctrine regarding (a) Sin; (b) the Resurrection.
  8. Outline the Second and Third Missionary Journeys of St. Paul, giving dates.
  9. (a) What conditions were favorable to the introduction of Christianity at the time of Christ's birth? (b) Write note on the Period of Persecution of the early Christian Church.
  10. (a) Mention five evidences of Christianity. (b) Which of these you consider the strongest? Give reason for your answer.
- Total value, 200—20 each.

## DIVISION I.—TRAINING LESSONS.

1. Specify the relations the Sabbath School bears to the home.
  2. Define and illustrate the duties of the Superintendent.
  3. Sketch the different functions of the teachers.
  4. What is meant by "Training" the scholars!
  5. "The discipline of the Sabbath School is its gravest problem." How can it be solved?
  6. Give a plan for the study and teaching of the lesson.
  7. How should a teacher test the teaching?
  8. Give the requisites of an effective "Review."
  9. Sketch a programme of a "Teachers' Meeting."
  10. How would you organize the "Primary Department"?
- Total value, 200—20 each.

## DIVISION II.—OLD TESTAMENT.

1. Are the books of the Old Testament arranged chronologically? If not, on what basis are they arranged? Would it be possible to change their order in any part without injuring their unity? Give reasons for your answer.
2. Draw an outline map of Palestine, showing the Provinces, and locating Jerusalem, Nazareth, Gaza, Hebron, Samaria and Jericho.

3. Which of the ten great kingdoms were contemporaneous with, and foes of Egypt during the time of her power? Why was the Holy Land so closely linked with these great powers?

4. Name and describe the periods into which the record of Jewish history has been divided. Name the distinguished persons who lived during the period of Servitude.

5. In the Decalogue, if the first table represents man's duty to God, and the second man's duty to his fellow, on which table would you place the Fifth Commandment, and why? What three groups of laws are included in the Civil Code?

6. Name and describe the great memorial festivals of the Jews.

7. Distinguish between (a) Galileans and Samaritans, (b) Nazarite and Nazarene, (c) Essenes and Scribes, (d) Pharisees and Publicans

8. Classify the doctrines of the Old Testament, and name those bearing on the future state.

9. Describe the stages in the growth of the Old Testament Canon.

10. What is the relation existing between the Old Testament and the New? How would you distinguish between them?

Total value, 200—20 each.

#### DIVISION II.—TRAINING LESSONS.

1. Describe the qualifications of a good Sabbath School teacher.

2. State the best plans you know for securing home preparation of lessons by the pupils.

3. Why is it of vital importance that young converts should be given Christian work to do? What forms of work do you recommend?

4. Explain the "Five Principles of Teaching."

5. State Gregory's Seven Positive Rules for teaching.

6. Show the weakness of as many errors as you can (a) In adapting the lesson, (b) in the teaching process, (c) in questioning, (d) in reviewing.

7. Explain the disadvantages of the lecture method of teaching.

8. Why is interest essential? State your plans for maintaining interest.

9. Draw or state five illustrations you have recently used, stating in each case what you intended to illustrate.

The values are as follows: Questions 1 and 2, 15 marks; questions 3 and 8, 20 marks; questions 4 and 9, 25 marks; questions 5 and 6, 35 marks, and question 7, 10 marks.

## THURSDAY EVENING, OCTOBER 27th.

The devotional service was conducted by Rev. J. G. POTTER, B.A.

The PRESIDENT—It affords me much pleasure to introduce to the convention, my successor, the President-elect, Mr. T. McGillicuddy, of Toronto.

Mr. MCGILlicuddy—"When the Maclarens follow the Pattersons, or the Pattersons the Maclarens," some one said, "the Scotch appear to be getting almost everything; but when a McGillicuddy follows a Donly, it is a great day for Ireland." (Laughter.) If I had been struck by lightning I would not have been more astonished than I was when I learned that I had been elected to this position as President of this great body of representative Christian workers, an interdenominational body with every shade of evangelical religious views. We have the blue light of Presbyterianism, the red light of Methodism, the dainty violet of Episcopalianism, the yellow of Congregationalism, and the sea-green of the Baptists; but as all prismatic colors of the rainbow are again focused into one point they are transformed into the clear white light of the sun, and when the various denominational colors come together and are focused by the Holy Spirit on the Lord Jesus Christ we are no more the various colors, but the pure, clear, white light of the Sun of Righteousness. I thank you for electing me to this position. I know it is not for my personal work but largely and chiefly because I represent a denomination, the Baptists, who for many years have not been represented in the chair. Some years ago a gentleman brought home a dissected map on blocks and asked his children to put them together to make a map. They got the pieces put together with the exception of a couple of pieces, and after much endeavor they grew impatient, and one said, "Oh, I am tired of the old thing," and threw some of the blocks down; when they noticed that on the other side was a man's hand. They turned other pieces over and found different parts of a man's body. It occurred to them to put the blocks together so that they would make up a man. So they constructed the man, and turning the blocks over they found a perfect map. The perfect map answered to the perfect man, and the perfect man answered to the perfect map. So it is with the Bible; you cannot understand it until you see the perfect man Christ Jesus; realize the perfect man Christ Jesus and you understand the Book

#### HOW TO ENLIST THE SYMPATHY OF OUR SABBATH SCHOOL SCHOLARS IN MISSIONS.

Rev. JAMES HENDERSON, D.D.—How can we best enlist the sympathy of our Sabbath Schools? Simply by letting them know the facts; for the facts in connection with our missionary work are the only fuel that can feed the missionary fire that ought to burn on

the altar of every Christian church. There are two sides to missions: the spiritual and the secular. Every Sabbath School ought to know that the Church of God attained the maximum of its spiritual power only when it had reached the maximum of interest in gospel missions. There never was a time in the whole history of the Christian Church when the flame of missionary zeal glowed more intensely than in the first century. Those disciples had got so near to our Lord that they caught the divine fire, the divine contagion, and those Galilean fishermen and tax-gatherers had kindled the fires of Pentecost throughout Palestine, Asia Minor, Macedonia, Greece and Rome, fires destined to set the kingdoms in a blaze. Soon the Parthenon of Athens and the heathen temples of Rome were overthrown, and millions of idols which centuries of superstition had raised up were hurled down to the dust by the power of their preaching, and the lowly Nazarene had become enthroned in their stead. In the fourth century the once hated and despised cross was seen emblazoned upon the banners of Rome, and in the person of Constantine ascended that giddy height of throne and swayed the sceptre of the Cæsars. If Christianity had continued to make conquest at the same ratio from then until now this world would have been placed at the foot of the cross as the trophy of redeeming grace. No fewer than two million souls were added to the Church in the second century. Now, I want to look along the secular side, because the spiritual side of missions has been pretty much anticipated by the address of Dr. Thomas of this afternoon. I can never forget what took place at our missionary breakfast in Toronto about a year and a half ago. Dr. Leonard, of New York, said, "Mr. Chairman, to me this missionary breakfast forms a milestone in the great highway of human progress, for," said he, "there is a great difference between our sitting down to eat a missionary breakfast, and our forefathers sitting down to eat a missionary for their breakfast." The remark evoked peals of laughter, but showed the great distance we have travelled since that time, because if our forefathers did not eat missionaries, they offered human sacrifices to their gods. When I arrived in a western town one Saturday evening about two years ago I learned that a certain man had come from the other side to lecture upon the failure of modern or Christian civilization. He went into rhapsodies of eloquence over the glories of the civilization of ancient Greece and Rome. After he had finished, I asked if I might be permitted to say a few words, and I said, if he had been at Rome at the time he depicted, as a Briton, he would have been a slave, a slave fighting as a gladiator in the amphitheatre, or (as he was a very corpulent man) perhaps in his case he would have been cut down into thin slices as a delicacy for the emperor's fish. What were the so-called splendors of Athens! What were the so-called coruscations of imperial Rome? They were full of political corruption and social decay. Obscenities were perpetrated which if reproduced now would make the whole Christian

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world shudder. When Jesus came that old world was tottering to its fall, was convulsed by the death-throes of the coming dissolution which no human power could avert or assuage. But Christianity came and waved its magic wand over pagan institutions, and one by one they have disappeared; and, to-night, sir, it may be said without any boastfulness, our civilization, British civilization, American civilization, forms the high water-mark in the history of the world. I would to God that all the young people had it burned into every sensibility of their being. Christianity in a word has rescued the poor gladiator; it has emancipated the serf; it has elevated woman to that position in the home and society which it proclaims to be a God-given birthright.

Another on the secular side. I was paying a bill in Toronto some months ago to the proprietor of a livery stable. He was an Irishman, and had had a drop of the bottle. He looked at me with a queer look in his eye and said, "I suppose, Dr. Henderson, you will be after expecting a liberal discount?" I said, "I will take a discount if you give one." "Why do you clergymen always expect a discount on everything?" I said, "If you had not mentioned the discount I would not have asked for it; but now you have said that about ministers I want to say perhaps you will be surprised to know that you owe this property to that which I stand for." "Well, if you prove that I will give you the whole blessed thing for the Missionary Society." "Well," said I, "can you run this business of yours without any capital?" "Oh, no," said he; "I am not such a fool as to think that; but if I wanted capital a Methodist preacher is the last one I would go to for it." "All right; can you get anyone to give you capital without security?" "No. Do you know what it is: I have a little mortgage on this property now, and I tell you what it is, I had to scrape everything I had in the world in order to have these fellows give me the money I wanted. I tell you, these days fellows want good security." "I am going to ask another question: What security could you give a capitalist if society were in an unsettled, savage condition? Suppose we wipe out all the moral restraints of Christianity in Toronto, what would we have?" "Oh, it would be hell let loose." I said, "What security could you give a capitalist in that case?" "Doctor, you have got me this time sure." That is just it. I say if you eliminate Christianity from any place or any community, where is the value of your property?

Christianity transforms the place as well as the people. I was going through the midland counties of England one day on the "Flying Dutchman." An American passenger said, "I never knew what cultivation meant before. These fields look as if they had been ploughed with some kind of stylographic pen and harrowed with a comb." I said, "Yes; and once that was the most sterile land in Europe. Do you know that eight hundred years ago that land only yielded four or five bushels to the acre?" Do you know that

England is not in a state of nature but in a state of grace; that England to-day is for the most part the product of Christian art and Christian industry as against nature? Nature has done very little for that country. For instance, there is no water-power in England. Nature refuses to turn a wheel. If any one had been asked a thousand years ago whether England would have become a great manufacturing country he would have said, "Never." Yet to-night every inch of that little sea-girt isle quivers beneath the thunder crack of machinery. There is more machinery in Britain to-day to the square inch than can be found in any other country. There is not a gold mine, and yet the Englishman controls the capital. There are no vineyards in England; yet the Englishman drinks wine by the tubful. I found better fruit in the city of London than I could find in any of the sunlit isles of the Mediterranean Sea. There are no fur-bearing animals in England now, and yet I bought fur of better quality and cheaper price than I could to-night in the city of Toronto. Now, here we have the physical paradox, What has made England what she is? What has made her the emporium of trade and centre of commerce, the throbbing heart and brain of the world? What has put this crown of supremacy upon her brow? Let Gladstone answer: "Christianity."

Another thing which, I think, ought to be emphasized both to teachers and the young that is overlooked is the relation of gospel missions to commerce. A certain lecturer gave a lecture upon "Hard Times," and he said, "Mr. Chairman, what is the explanation of hard times? Over-production. We people produce more than we can consume; but there are 850,000,000 of the population of this globe that are going naked and starving. Why don't we form trade relations with them? Why don't we export our surplus products out to those savages? Then it would relieve them, and it would release us. It would be business; it would mean increased capital and a market for our surplus products." Afterwards I said, "Mr. Chairman, the lecturer begins at the wrong end. You can never get those people to buy your goods. You can never compel a savage to become civilized by compelling him to wear civilized clothes. You can never civilize a man so that it will pay you to send out your products there until you have Christianized him to some extent."

A firm sent out to the Zulus ploughs and oxen, and they said, "This is going to civilize those Zulus." The Christian Zulus at once adopted this new method of cultivating the fields, and since that they have made wonderful progress. But what did the unchristian Zulus do? They trotted their wives out and hitched them to the ploughs, and while their wives were thus ripping up the soil the husbands sat down and ate up the oxen! Bishop Fowler told me that one Sunday morning he went out to the beautiful Semitic valley, and he was shocked to see a man sitting down and making his breakfast out of an anthill. The Bishop inquired what his bill for clothes

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amounted to, and found that it cost exactly eight cents. The moment the Word of God touches the heart of a savage that moment the whole man wakes up, and he wants to be civilized, and he wants the comforts and liberties of life. It has been said that it is a glad moment when the old chief comes to the mission door and says, "Oh, please missionary, give me a shirt." He sees the Scriptures of God have touched that one's heart. And next morning he comes back again, and says, "Please give me duck pants." And so on from day to day—and comes back and asks the missionary for a three-legged stool; and in that condition do you suppose he is a savage? He is a man.

Another thought: Children are indebted more than they know to the missionary for their secular and scientific education. When I was in Newfoundland, I asked the superintendent to draw his pencil through all those countries that had been the discovery of the modern missionary in the last one hundred years, and you would hardly believe the result. Do you know that David Livingstone gave us a new continent—Africa? He filled up the great unknown gaps of geographical information; he changed the flow of rivers; he changed the plumage of birds and the tints of flowers. We hear a great deal about philology. We would not have had philology if it had not been for the missionary. There is not a language spoken by the human tongue that is not being studied and mastered by some missionary somewhere. It was a missionary who discovered the quarries whence came the blocks which forms Nimrod's palace. It was a missionary who gave us the first map of China. One has said that we are more indebted to the modern missionary for contributions to geographical science than we are to all the geographical societies of the world put together. The young people ought to know that Christianity has created the new ideal of heroism. I shall never forget the first time I stood on the field of Waterloo. Our guide showed where Marshal Ney had tried so often to arrest the stampede of those retreating Frenchmen. There he was—he had had five horses shot beneath him; he was now riding upon his sixth—there he was, shouting at the top of his voice, "Come on, my countrymen: come on. See how a marshal of France can die!" It is said that Napoleon, three hours before he died, broke the stillness of the death-scene by crying out, "Well done, well done, Marshal Ney; thou indeed wert a hero!" That is the kind of heroism that our boys and girls have heretofore worshipped. But, oh, sir, we have discovered a higher ideal, a higher soul chord, whose music entrances the heavens above. Would you like to see a hero after that style? Look at that man, prematurely old, as he stumbles along the highways of Greece and Rome, not to win empires, not to crush armies, but simply to lift man up from the degradation of sin; see him lay his venerable head upon Nero's scaffold to receive the fatal blow, and as angels beheld they clashed their cymbals, and cried, "Well done!" Look

on the plains of the North-West, where George McDougall one winter night gathered his insufficient clothing around him, and folded his arms as peacefully in death as if he were soothed asleep by some angel song, with only the stars to keep watch and the moaning winds of night to sob over his dead body their requiem. That is the kind of nobility, that is the kind of heroism that is fascinating the imagination to-day, and would do so more and more if our people only knew it.

Sir, a day has come, a great crisis has come to missions. We must either advance, or we must beat an ignominious retreat from many a battlefield. Wellington was asked what was the darkest hour he ever felt. He said, "The darkest moment of my life was about half-past five of the day that Waterloo was won." All day long he had seen those red-coats in the rear rank constantly step forward and take the positions of their fallen comrades. Orderly after orderly would gallop up to him, salute him, and say, "We must either advance or we must retreat. Yonder square is gone; that other square is reeling, and our men can hold out no more." But again and again the Iron Duke tells them to stand firm. By and by his eager eye caught the flash of Prussian helmet and sword and spear, and told him that old Blucher at last had come; and then he is seen to rise in his stirrups, and those thin compressed lips are seen to move, and that never-to-be-forgotten command is given, "Let the whole line advance!" And they did advance. On came Napoleon's Invincibles, but their path became a sepulchre in which fifteen hundred were buried. On came the Guardsmen, out flashed the volley of death, and five hundred saddles bare; another volley flashed—a thousand saddles bare. On came the residue—the flash—two nations struggling in the death-grasp and grip. The Frenchman thought he could break through those red lines, but found he had struck Gibraltar. They wavered; they turned; they ran—and Waterloo was won! Sir, a greater Commander than Napoleon or Wellington gives the command, and let it be whispered in the ear of every boy and every girl. It is right they should have a part in the glorious victory. Let the whole line advance; strike for God as never before—for God, humanity, and victory! Oh, sir, if every soul would move, soon our eyes would see the mountain-tops flash with the glory of His coming; soon we would hear the tramp, tramp of Christ's universal victory; soon we would hear the thunder crash of falling temple, pagoda, mosque and synagogue, proclaiming, as in the tones of God's voice himself, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ."

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“THE TEACHER’S FAITH.”

*By Rev. W. J. Clark.*

He said : I think perhaps it would have been no mistake at this concluding session of the Convention to close with the ringing words of Dr. Henderson’s address in regard to the movement which lies so close to the heart of the Christian Church, and with the sweet notes that are even now echoing in your ears. However, according to the programme and according to promise, I have still a few words to say to you. If I were to ask you what the great object of all Sabbath School work is, I presume there would not be many to quarrel with such an answer as this, That it is to bring the children nearer to God himself. That definition perhaps includes all that is aimed at in your teaching and working week by week, and year by year. It is needful indeed that you should give much attention to method, that each particular department of the Sunday School should be expounded by experts in such work, and that you, teachers and officers, should go fully armed to the great task. And yet I cannot blunder when I say that if you rest content with expert methods and with well-organized machinery you will fail most surely in the accomplishment of that object at which you aim. In all work we touch somewhat upon the border of mystery. Every man who toils at his bench, every worker in iron or steel or wood must subject himself to the mysterious laws that prevail in the natural world ; but his task is plain in comparison with that undertaken by men and women who toil in the mysterious regions of the spirits of little children, or of the spirits of grown men and women. I think that the longer one lives in this world, and the larger his experience, the more will he feel doubtful of his fitness for this spiritual warfare, for the forces that war against us are cunning with long experience. There is a pessimism that sometimes lays hold upon us when we see the problems that a Christian civilization has to face. I would abate no jot or tittle from the description given us to-night of the magnificent victories of Christian civilization. But that is one side. It is right that such a side should be presented to us, and it was not too highly colored ; but it is only one side ; and we have to acknowledge that in the very midst of this Christian civilization there are new forces against which we must war. Our boys and girls are not going to sit all the time in the Sabbath School, and listen to the Sabbath School teacher ; but they have to go out to face the world, they have to meet its problems and give some answer to them, or the problems will vanquish them, and they will lose their faith. And so I say that men or women, no matter how well they may be equipped for this task, will fail if they are content with such equipment as man’s cunning can devise and man’s thoughtfulness can produce. There must be something more than that, and it is of

that I speak—the teacher's faith. In the history of the world there are many lessons that we may read, lessons which emphasize the fact that when the human worker does his best he stands not alone, but by his side is the great Unseen Witness and the great Unseen Toiler, who takes the work that falls from the faltering hand of His human servant and perfects it. There are many illustrations I may draw for you from the history of humanity. There are three that come to me. One is the story from the ancient Scriptures, of a nation that had been led out from slavery into the wilderness to seek the promised land. Who shall forget the first time we read or heard that story? And the childish imagination, so much more vivid, so much less trammelled than the older imagination, has seen before it the whole of the glowing, wonderful scene—the host of slaves, the cloud flaming above them, and behind the chariot wheels of the tyrant who had been baffled. They stood upon the shore, and the slave spirit manifested itself. They cried out unto their leader, who had shown such magnificent daring, and would have offered him up as a sacrifice because of their fear and their unreasoning terror; and then when all had been done that the skill of human leader could devise, when there rolled before the feet of this slave host the waters of the sea, when the sound of the chariots of the avenging Egyptians rang in the frightened ears of the hosts, then Moses cried out to God. Then there rises before me another picture—the story of the monk who stood forth against the power that ruled the world, the Christian Rome that had forgotten the spirit of its Master. He had defied it, and if you had been able to take a poll of the multitude of the people who had heard of this German monk when he started on this journey to face the Diet at Worms, they would have said that nothing remained to Martin Luther but overwhelming defeat. I need not dwell upon the details of the story. He stood undaunted in the face of the force against him, and even his unknown friends were scarcely willing to say a word of cheer. He bore his testimony, and having done his best he stood and waited, and God delivered him; and the message that flamed from his tongue sped over the seas from land to land, and touched kindred hearts, until the mighty power of Rome shook to its base, and the German monk triumphed because his God was with him. There comes to me a third picture, and it has always placed itself before the eye of my spiritual vision as one of the most magnificent stories that have ever been told. The great emperor who succeeded Charles prepared his onslaught against Protestant Great Britain. As the months passed he gathered his mighty galleys, and launched them against the little island kingdom. They feared not; they went out with their little boats against those mighty vessels; but it was not England's power as enshrined in the brawny arms of her seamen, that defeated the Spanish tyrant. When England's power failed, and England's ammunition was insufficient then the artilleries of the Eternal went against the Spanish host, and the

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ships of Spain were driven up through the stormy waters and dashed in pieces against the northern coast. Man failed, but God triumphed.

Now, as we see in these historic pictures the way in which God helps His human creatures, so remember that each one of you has a task to accomplish, and I make bold to say that it requires as great bravery to face intelligently the dealing with a spirit that has in it infinite capacity for evil and infinite capacity for good, as it did to face the unnumbered hosts who swept down on the plain in front of Omdurman on the British army. There comes to me a text that is found enshrined in one of the ancient books—a book that is full of lamentation and mourning, and yet there is here and there plying among its clouds and shadows gleams of light that flash from the throne of God. "It is good that a man should hope and quietly wait for the salvation of the Lord." If we read intelligently that phrase we are to gather that it means not simply salvation, it means deliverance that comes to us each one in his place, as the promise that in our task God stands beside us and renders us aid. What does the text mean when it says man should hope for God's salvation? It is only those who desire to do a thing who ever shall accomplish it. No man does a task well unless his heart is set upon its successful fulfilment, and the teacher who sits down before his class of scholars and is not constrained by a great desire to do this one thing which I have assumed is your purpose, to bring that soul nearer to God himself, is an unworthy teacher, and is an unfaithful disciple. I know there are lesser aims that force themselves upon you, but these aims should all be subordinate to the higher aim of bringing a child to God. Nor must you be content only with the desire. There must be expectation also, confidence that this is a work approved by God, a persuasion that this is a work He shall do. We must expect and believe, for this is the victory that overcometh the world, even your faith. But there is also the last clause in our text, and it tells us that we should quietly wait for the salvation of the Lord. If you were to ask me what is the greatest enemy that the Christian world has to contend with in this age, or in any age, methinks I would say it is the faithlessness of those who call themselves Christ's and it is this very faithlessness that opens the way for every new fad that springs up and wins to its side the wavering multitudes. He that believeth shall not make haste. And in every great movement that has thrilled the world's heart there has been always this unquenchable faith, an entire conviction, that God is with us. I know right well some of the difficulties that come to you; I know right well it is one thing to be thrilled as you sit here touching one another, and then to go back to the country school, it may be, with its lack of equipment, and your heart has been made sick as you have learned of all the equipment that seems to be necessary to make the Sabbath School teacher's work a success. If you cannot remember any other word I have spoken, take this with you, the conviction

that Christ is always better than His word, that Christ is always by the side of His disciple. Will you remember that Christ never has forgotten any toiler in His vineyard? Will you remember that in the day when you see Him in His kingdom He shall speak about what you have done, and shall find pleasure in telling it over to you again? So much of our work as is like unto wood, hay and stubble, will perish; but if our faith has ever been in Christ there shall be some that shall abide; and if some of our work seems to have been unworthily accomplished He shall not forget it. You remember that sentence of John's that gloweth with living fire. He says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" I. John iii. 1. And as Tennyson puts it in his golden sentences:

" For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

Men and women, have faith that God uses us, that He blesses us, that He will give us the victory.

The convention was then brought to a close with the singing of "God be with you till we meet again," and prayer by Mr. Day.

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## LIST OF DELEGATES.

*N.B.*—The following is a list of those who *signed the Register*. Some mistakes may occur in this list owing to the illegibility, in some cases, of the names as entered in the Register at the Convention.—[ED. COMMITTEE.]

| <i>Name.</i>               | <i>Post-office.</i> | <i>Name.</i>               | <i>Post-office.</i> |
|----------------------------|---------------------|----------------------------|---------------------|
| Aikenhead, Rev. J. R.      | Toronto             | Campbell, A. M.            | Keene               |
| Aikenhead, Mrs. J. R.      | Toronto             | Callander, Miss A.         | Gananoque           |
| Alexander, John            | Toronto             | Cannom, Mabel              | London              |
| Allison, A.                | Cherrywood          | Chapman, Rev. J. A.        | Streetsville        |
| Allan, D.                  | Homer               | Chestnut, D. H.            | Brighton            |
| Allen, Miss C.             | Burlington          | Chant, Rev. C. H.          | Unionville          |
| Anderson, Nelson           | Wellman's Corners   | Christie, D. D.            | Guelph              |
| Anderson, G. J.            | Cobourg             | Claxton, Rev. J. A., B.D.  | Eldorado            |
| Anderson, Lizzie           | Peterboro'          | Clare, Miss H.             | Toronto             |
| Anning, Miss E. A.         | Belleville          | Clarry, J. N.              | Millbrook           |
| Argue, Henry               | Millbrook           | Clarry, Miss F. M.         | Millbrook           |
| Armstrong, Miss H.         | Otonabee            | Clarry, Mabel              | Millbrook           |
| Armitage, Rev. W. T., B.A. | Peterboro'          | Clark, Rev. W. J.          | London              |
| Armstrong, R. C.           | Cardinal            | Clarke, R. W.              | Millbrook           |
| Asher, Alex.               | Toronto             | Clifford, R. G.            | Lakefield           |
| Atkinson, Rev. R.          | Berlin              | Collver, H. A.             | Simcoe              |
| Atkinson, Mrs. E. J.       | Toronto             | Cole, Georgie              | Tyrone              |
| Baldwin, Mrs. H.           | Sunderland          | Conron, W. J.              | Toronto Junction    |
| Bambridge, Miss K.         | Toronto             | Cook, Bertha               | Toronto             |
| Bartlett, Rev. S. T.       | Madoc               | Cook, Rev. E. B.           | Little Britain      |
| Barker, Miss E. S.         | Guelph              | Cope, Lizzie               | Norwood             |
| Barnard, M. J.             | Peterboro'          | Coppin, Mrs. J. S.         | Mitchell            |
| Beavis, Mrs. Nelson        | Norwood             | Copp, Miss R. M.           | Toronto             |
| Beatty, Mrs. N.            | Toronto             | Cox, Miss A. C.            | Toronto             |
| Beacock, Emma E.           | Blackstock          | Crane, Mrs. G.             | Toronto             |
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| Beemer, Miss.              | Toronto             | Crosby, Mrs. H. A.         | Uxbridge            |
| Bennett, Laura             | O. onabee           | Crosby, Miss N.            | Stirling            |
| Benson, Miss A.            | Bewdley             | Crowe, Miss M.             | Alderville          |
| Benson, Miss C.            | Bewdley             | Crossley, Rev. D. O.       | Peterboro'          |
| Berry, Rev. H.             | Vallentyne          | Cross, Miss E. M.          | London              |
| Berry, Rosetta.            | Vallentyne          | Culp, Rev. J.              | New Hamburg         |
| Bertrand, Leonard          | Vankleek Hill       | Culp, Rev. J.              | Toronto             |
| Best, S. G.                | Magnetawan          | Cummings, Jean             | Peterboro'          |
| Bickle, Edith M.           | Hamilton            | Cumming, J. S.             | Smith's Falls       |
| Bland, Miss F. A.          | London              | Currie, N. C.              | Peterboro'          |
| Bowerman, W. K.            | Bloomfield          | Currie, Miss R.            | Peterboro'          |
| Bowerman, Mrs. W. K.       | Bloomfield          | Darke, Mrs.                | Peterboro'          |
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| Brown, Rev. G.             | Cannington          | Davis, George              | Milliken            |
| Brown, Laura               | Lakefield           | Davis, Mrs. George         | Milliken            |
| Brown, Bertha              | Peterboro'          | Day Alfred                 | Deer Park           |
| Brimstin, Minnie           | Toronto             | Daylot, Rev. P. K.         | Port Hope           |
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| Cade, Lottie               | Millbrook           | Dyer, T. W.                | Belmont             |
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|                            |                     | Elliott, Rev. O. C.        | Peterboro'          |

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| Foster, Hannah              | Moir                             |
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| Harris, Mabel               | London                           |
| Harrison, Dr. W. T.         | Keene                            |
| Harrison, Mrs. W. T.        | Keene                            |
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| Hinman, Mrs. Smith          | Edville                          |
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| Hogarth, Miss               | Toronto                          |
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| Howard, Mrs. (Rev.) E. E.   | Blackstock        |
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| Humphries, Thomas           | Toronto           |
| Huxley, C                   | Stratford         |
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| Ives, Mrs. H.               | Colborne          |
| Jackson, E. R               | Greenwood         |
| Jaques, Mrs. C              | Salem             |
| Jewel, Daisy                | Welcome           |
| Johnston, A. J              | Peterboro'        |
| Johnston, Mrs. A. J         | Peterboro'        |
| Johnston, Nellie            | Port Nelson       |
| Johnston, Rev. G. L.        | Marmora           |
| Johnston, Geo. A            | Anson             |
| Johnson, Wm                 | Belleville        |
| Johnson, Rev. F             | Hastings          |
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| Kelly, Rev. S. Judson       | Glanford          |
| Kellock, Rev. J. M.         | Morewood          |
| Kemp, Miss M                | Brighton          |
| Kendry, Mrs. James          | Peterboro'        |
| Kennedy, Miss M. C.         | Ingersoll         |
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| Kerr, Jas. E.               | Galt              |
| Kitcheson, O. W.            | Belleville        |
| Kirkpatrick, J. W.          | Baillieboro'      |
| Knox, M. E.                 | Norwood           |
| Laing, Mrs. George          | Peterboro'        |
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| Lawrance, Marion, Gen. Secy | Ohio              |
| Lazier, Ethel               | Hamilton          |
| Lazier, Florence            | Belleville        |
| Lazier, F. H                | Brighton          |
| Lazier, Helena              | Belleville        |
| Leask, Miss J.              | Parkdale          |
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| Lee, Mrs. G. M.             | Toronto           |
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| Leigh, Rev. M. W.           | Cloyne            |
| Leigh, Mrs. (Rev.) M. W.    | Cloyne            |
| Leggett, Flora              | Lindsay           |
| Lewis, J. G.                | Tamworth          |
| Ley, Miss E                 | Ellesmere         |
| Lloyd, Minnie B.            | Belleville        |
| Lobb, T. S.                 | Toronto           |
| Lowes, Ida L.               | Bethany           |
| Lowes, Bertha               | Bethany           |
| Lucas, C. M                 | Sudbury           |
| Lumsden, Miss               | Peterboro'        |
| Lund, Miss E.               | Peterboro'        |
| Lundy, Bella                | Peterboro'        |
| Mack, George E              | Wellman's Corners |
| Mack, Mrs. George E.        | Wellman's Corners |
| Mack, Rev. H. W             | Rodney            |
| Mack, Mrs. (Rev.) H. W.     | Rodney            |
| Madill, John                | Hamilton          |
| Malcolmson, A               | Moorefield        |

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| Marshall, A             | Binbrook            | Pearson, Mary                 | Merrickville        |
| Marshall, J. T.         | Cobourg             | Pearson, Jane                 | Merrickville        |
| Marter, Miss M          | Toronto             | Pettit, Nellie                | Fruitland           |
| Massey, D. W.           | Colborne            | Pickup, S. H.                 | Millbrook           |
| Matchett, M. W.         | Peterboro'          | Philp, Eda                    | Toronto             |
| Matheson, Wm            | Havelock            | Polby, S. A.                  | Goderich            |
| Matheson, Mrs. J.       | Peterboro'          | Potter, Rev. J. G.            | Peterboro'          |
| Meicklejohn, Mrs        | Stirling            | Porteous, Stephanie           | Galt                |
| Meicklejohn, S          | Big Springs         | Price, Rev. T. Wilbur         | Port Granby         |
| Meldrum, Mrs            | Toronto             | Quinn, Miss L                 | Lakefield           |
| Might, Wm               | Peterboro'          | Radcliffe, H.                 | Toronto             |
| Mills, Frank D.         | Toronto             | Ralston, Mrs. S. C.           | Toronto             |
| McAlpine, Rev. W. S.    | Georgetown          | Raney, Miss E.                | Vankleek Hill       |
| McAulay, Rev. A.        | Pickering           | Readman, H. E.                | Toronto             |
| Miller, D. R.           | Galt                | Redditt, Rev. J. J.           | Uxbridge            |
| Miller, Miss S          | Peterboro'          | Reynolds, Miss M              | Peterboro'          |
| Miller, Miss A. M.      | Peterboro'          | Richards, Miss                | Warkworth           |
| Miller, Miss            | Peterboro'          | Richards, Mary                | Millbrook           |
| Milne, Miss M           | Stirling            | Richardson J.                 | Peterboro'          |
| Mitchell, Miss O. H.    | Guelph              | Ritchie, Miss L.              | Peterboro'          |
| Moffatt, Etta           | Vallentyne          | Riddle, Mrs. Emma             | St. Catharines      |
| Moffatt, T. L.          | Weston              | Roberts, Rev. C. E.           | Omemece             |
| Moore, Rev. T. A.       | Hamilton            | Roberts, Miss A.              | Omemece             |
| Moore, Mrs. T.          | Toronto             | Roberts, Mrs. E. H.           | Toronto             |
| Moore, J. E.            | Peterboro'          | Robertson, Miss C.            | Otonabee            |
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| Mutton, H.              | Cramatie            | Robinson, Bessie              | Bobcaygeon          |
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| Maclean, Mrs. Kenneth   | Guelph              | Rogers, Rev. W. P.            | South Dummer        |
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| McGillicuddy, Thos      | Toronto             | Sargent, Mrs. W. D.           | Peterboro'          |
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| Nield, Mrs. Earnest     | East Toronto        | Smith, Rev. G. H., M.A., B.D. | Thamesford          |
| Nixon, Rev. S. O.       | Cheltenham          | Smith, Miss A.                | Peterboro'          |
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| Noble, Alex. L.         | Norval              | Snell, R.                     | Marmora             |
| Noble, Anna A.          | Norval              | Snuggs, Alfred                | Toronto             |
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| Osborne, L.             | Toronto             | Somerville, Rev. J.           | Norwood             |
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|                         |                     | Stewart, George               | Peterboro'          |

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| Stouffer, D           | Stouffville         | Wales, Ida            | Napanee             |
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| Thompson, Miss E      | Toronto             | White, Etta L         | Toronto             |
| Thompson, Miss L      | Uxbridge            | White, Hattie E       | Toronto             |
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| Tinney, Joseph        | Oakwood             | Wickett, Thos         | Port Hope           |
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| Turner, Frank S.      | Roseneath           | Workman, Etta         | Toronto             |
| Twihitt, James        | Keene               | Wright, Frank         | Gananoque           |
| Valentyne, Mrs. J     | Derryville          | Yeigh, Frank          | Toronto             |
| Van Camp, A. D        | Cardinal            | Young, Rev. W. R.     | Port Hope           |
| Virtue, Miss F. J.    | Enniskillen         | Young, Miss L.        | Toronto             |

NOTE—These delegates, so far as the Register indicates, may be classified as follows, viz., Superintendents, 61; Bible Class Teachers, 63; Intermediate, 164; Primary, 70; Secretaries 11; Librarians, 2—the others being classified as Pastors and other workers.

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