

Sabbath School Association of Ontario.

# The King's

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# Vine-dressers

41

RECORD OF THE

Twenty-Seventh Provincial

## Sabbath School Convention

HELD IN THE

CITY OF GUELPH, ONT.

ON THE

25th, 26th and 27th OCTOBER, 1892.

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SABBATH SCHOOL ASSOCIATION OF ONTARIO.

# The King's Vine-dressers

BEING A RECORD OF THE

Proceedings of the Twenty-Seventh Provincial

## SABBATH SCHOOL CONVENTION

HELD IN THE

CITY OF GUELPH, ONT.,

ON THE

25TH, 26TH AND 27TH OCTOBER, 1892.



TORONTO:

PUBLISHED FOR THE ASSOCIATION BY WILLIAM BRIGGS,  
WESLEY BUILDINGS, 29-33 RICHMOND STREET WEST.



## INTRODUCTION.

The Committee have pleasure in sending out *THE KING'S VINE-DRESSERS*; or, the Report of the Twenty-seventh Provincial Sabbath School Convention. As the notice respecting the publishing of it, as inserted in the call to the late Convention (Circular No. 250), seemed to have escaped the notice of many Sabbath School workers, the time for subscription was necessarily extended (to 27th December last), as on a former occasion. This fact, together with the occurrence of some unexpected difficulties, has, the Committee very much regret, retarded the issuing of the pamphlet. An endeavor will be made next Autumn to devise some plan whereby an earlier return of orders for Reports may be obtained from friends throughout the Province.

The attendance at Guelph was larger than at any previous Provincial Convention, and the interest manifested in the reports of the year's work deeper than ever. Twelve thousand five hundred copies of Circular No. 258 (28 pages), containing the Reports of the General Secretary and the Treasurer, have been printed and circulated by order of the Convention. This distribution has been largely done by the Secretaries of County and City Associations, who have again rendered efficient aid, and who are yearly evincing a greater interest in both local and provincial work.

The work of organization, both county and township, has progressed, and the value and importance of the latter has been increasingly shown.

The appetite for Normal Institutes for Teacher-Training is also increasing, and where this department of the Association's work has been introduced the results have been, in all cases, very gratifying.

The Executive Committee are charged by the Convention with the duty of extending, as widely as possible, this Normal work, and they trust that County Associations especially, will heartily co-operate with them in their endeavor to fulfil this obligation laid upon them.

A number of gentlemen, in various convenient centres, who are thoroughly competent to act as INSTRUCTORS, have kindly expressed their willingness to devote as much as possible of their leisure time to the conduct of such Institutes. Application for their services should be made to the Corresponding Secretary.

Rev. Prof. H. M. Hamill, Superintendent of the Normal Department of the Illinois State Sabbath School Association, has lately, through the courtesy of the International Executive Committee, given a series of Institutes at London, Hamilton and Toronto. Two thousand circulars (No. 267), calling these meetings, were circulated in, and within a reasonable

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radius of, these cities. The attendance was very good, and the exercises of a high order and thoroughly appreciated.

As was stated last year, the "Legion of Honor Series of Normal Bible and Training Lessons" has been adopted as an initial course by the SABBATH SCHOOL ASSOCIATION OF ONTARIO.

Copies may be obtained from the authorized Instructors of the Association, at 15 cents per copy, or from William Briggs, Wesley Buildings, Richmond Street West, Toronto, Ont., postpaid, at the same price. (See advertisement opposite page 178).

"Mission work" has again received special attention, and the reports of the Missionaries and the General Secretary in these pages will be found well worth perusal.

At a general meeting of Superintendents of the Toronto Sabbath Schools held some weeks ago, a resolution was passed unanimously, inviting this Association to hold its next Provincial Convention in the City of Toronto. A deputation appointed at the said meeting waited upon the Central Executive on 10th January last, and in the most cordial manner presented this invitation. The Executive as cordially received the deputation, and accepted the invitation. The next Convention will therefore (D. V.) be held in Toronto. The dates will be the 24th, 25th and 26th days of October next.

It is proposed to hold the Seventh International and the World's Second Sunday School Conventions, at St. Louis, Mo., as follows, viz. : The Seventh International Sunday School Convention, August 31st, Sept. 1st and 2nd, and the World's Second Sunday School Convention, Sept. 4th, 5th and 6th, 1893.

Copies of this Report, 25 cents each, will, *on receipt of price*, be sent postpaid, by Mr. J. J. WOODHOUSE, Corresponding Secretary and Treasurer, P. O. Box 525, Toronto. A number of Reports of previous years, and which are strongly recommended to Sunday School workers for the valuable papers they contain, will be sold at much reduced prices; also Reports of the Chicago and Pittsburgh International Conventions. (See advertisement at end of this book.)

TORONTO, February, 1893.



# OFFICERS FOR 1892-93.

**PRESIDENT.**—JAMES A. MCCREA, Guelph.

## VICE-PRESIDENTS.

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

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R. J. SCORE, Toronto.

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ALFRED DAY, Deer Park, Ont.

### Honorary Secretary.

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H. P. MOORE, Acton.

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

## GENERAL EXECUTIVE COMMITTEE.

The Officers of the Association, as above, and the following County and City Representatives:—

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 BRUCE E.—James Warren, Walkerton.  
 BRUCE N.—Rev. Jabez Wass, Southampton.  
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 ONTARIO S.—Rev. C. W. Watch, Oshawa.  
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 STRATFORD CITY—Rev. W. J. McKay, Stratford.  
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 THUNDER BAY DISTRICT—Rev. John Pringle, B.A., Port Arthur.  
 VICTORIA—H. J. Lytle, Cambray.  
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 WELLAND—Rev. T. A. Moore, Niagara Falls.  
 WELLINGTON—Rev. L. W. Thom, Arthur.  
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 WENTWORTH—Rev. C. R. Morrow, Copetown.  
 HAMILTON—W. Givin, Hamilton.  
 YORK N.—E. Garret, Bradford.  
 YORK W.—J. C. Thom, M.D., Woodbridge.  
 YORK E.—Levi Annis, Scarborough.

## CENTRAL EXECUTIVE COMMITTEE, TORONTO.

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 Rev. H. M. Parsons, D.D.  
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 James McNab.  
 John A. Paterson, M.A.  
 John Stark.

Henry L. Thompson.  
 George Anderson.  
 J. R. Trampour.  
 Alfred Day (Deer Park P.O.)  
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HISTORICAL LIST OF PROVINCIAL S. S. CONVENTIONS.

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

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

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# PROGRAMME.

(As published with the call to the Convention—Circular 250.)

## TUESDAY MORNING, OCTOBER 25th, 1892.

10.00—Meeting of the General Executive Committee.

### TUESDAY AFTERNOON.

2.30—Devotional Service, conducted by REV. J. HANNON, D.D., Pastor of the Church.

Thanksgiving for the past and prayer for present and future blessing on our Association.

Appointment of Nominating Committee.

Reports from Officers of County and City Organizations.

4.15—"Adaptation—an Element of Success in Sabbath School Teaching."

MR. WM. REYNOLDS, General Superintendent of Organization (International Sabbath School Convention).

Report of Nominating Committee.

General Business.

### TUESDAY EVENING.

7.45—Devotional Service.

8.15—Introduction of President-elect.

8.30—Words of Greeting.

8.45—"The Attitude of the Sabbath School to the Moral Questions of the Day." REV. WM. M. BARBOUR, D.D., Principal of the Congregational College of Canada, Montreal.

9.15—"The Old Testament unfolding the New, and the New Testament unfolding the Old." REV. WM. CAVEN, D.D., Principal of Knox College, Toronto.

Collection and Closing Exercises.

## WEDNESDAY MORNING, OCTOBER 26th.

8.30—Conference of County, Township and City Officers. (To report to the Business Committee.) R. D. WARREN, Georgetown.

9.30—Devotional Service.

10.00—Presentation of Reports of the Executive Committee, the General Secretary and the Treasurer.

Appointment of Special Committee on the above Reports.

11.00—Normal Exercise—"The Great Apostle and His Relation to the Early Christian Church." REV. JOSEPH PHILP, B.D., London.

Question Drawer. WM. REYNOLDS.

### WEDNESDAY AFTERNOON.

2.00—Devotional Service.

2.30—Reception of Fraternal Delegations.



- 3.00—"The Pressing Needs of the Sabbath School in its Crisis of Opportunity." REV. D. G. SUTHERLAND, D.D., Hamilton.
- 3.30—Reports of Sabbath School Mission Work in North and North-Western Ontario.
- 4.30—Conference—"The Superintendent, his Work and Equipment." GEO. ANDERSON, Toronto.

## WEDNESDAY EVENING.

- 7.45—Praise and Prayer Service.
- 8.15—"The Early Dedication of Childhood to the Work of Christian Missions." REV. JOHN McCARTHY, of the "China Inland Mission."
- 8.45—"Bird's-eye View of the Bible." REV. A. F. SCHAUFFLER, D.D., New York.
- 9.30—"The Divine Authority of Scripture—Its Significance to the Sabbath School Teacher." REV. MUNGO FRASER, D.D., Hamilton.
- Collection and Closing Exercises.

## THURSDAY MORNING, OCTOBER 27th.

- 8.30—Conference of Primary Teachers.  
 " Intermediate and Senior Class Teachers.  
 " Normal Work.  
 (To Report to the Business Committee.)
- 9.30—Devotional Service.
- 10.00—Reports of Committees.  
 Special—On the Reports of the Executive Committee, General Secretary and Treasurer.  
 Business Committee.  
 Finance.
- 11.30—Address. WM. REYNOLDS.

## THURSDAY AFTERNOON.

- 2.00—Devotional Service.
- 2.30—Conference—"Methods of Christ in Apostolic Training." REV. PROF. WELTON, D.D., McMaster University, Toronto.
- 3.15—"Christ in the Tabernacle." REV. A. F. SCHAUFFLER, D.D., New York.
- 4.00—"Some of the Difficulties of the International Lesson Committee." HON. S. H. BLAKE, Q.C.  
 Unfinished Business.

## THURSDAY EVENING.

- 7.30—Praise and Prayer Service.
- 7.45—"The Sabbath School the Harvest Field of the Church's Membership." REV. J. V. SMITH, D.D., Toronto.
- 8.15—"The Relation of the Sabbath School to the Coming of Christ's Kingdom." HON. S. H. BLAKE.
- 8.45—"Christ in the High Priest." REV. A. F. SCHAUFFLER, D.D.
- 9.30—Address. WM. REYNOLDS.  
 Collection and Closing Exercises.

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# SABBATH SCHOOL ASSOCIATION OF ONTARIO.

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## REPORT

OF THE

TWENTY-SEVENTH

# Provincial Sabbath School Convention.

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GUELPH, ONT., TUESDAY, *25th October, 1892.*

The Twenty-seventh Annual Convention of the Sabbath School Association of Ontario, opened in the Norfolk Street Methodist Church, Guelph, at 2.30 o'clock this afternoon, with the President, Mr. Alexander Mutchmor, of Ottawa, in the chair.

The proceedings began with the singing of hymn 3, "I am so glad that Our Father in Heaven." The Rev. Dr. Hannon read passages of Scripture from the 6th chapter of Deuteronomy, 10th chapter of the Gospel according to St. Mark, and the 6th chapter of Ephesians. The Rev. Dr. Wardrope led the Convention in prayer.

Hymn 83 was then sung, "All People that on Earth do Dwell."

The PRESIDENT—The next thing we have on the programme is "Thanksgiving for the past, and prayer for present and future blessing on our Association." Now I trust that the brethren will offer up prayers heartily to the God of all Grace so that we may enjoy His blessing together. I will ask the Rev. Mr. Scott to lead us in prayer, and to be followed by two or three of the brethren successively.

The Convention then united in singing, "All Hail the Power of Jesus' Name."

The President then appointed as Nominating Committee:—Rev. John McEwen, General Secretary Day, W. T. Harrison, M.D., A. J. Donly, Rev. J. W. Rae, Rev. Dr. Henderson, Ald. R. J. Score, and J. J. Woodhouse. The names of A. J. Little and R. E. Nelson, of Guelph, were afterwards added to the Committee by the wish of the Convention.

The PRESIDENT—We will now have reports from officers of county and city organizations. The first on the list is the County of Dundas.

Rev. M. H. SCOTT—I am the sole representative from the County of Dundas, and I am pleased to be here. I may say to the Convention assembled that Dundas this year is a banner county. All our townships are organized. We are told that Dundas is a small county; well, perhaps it is, but we have organized in the four townships. We have thirty-four schools reporting this year. Our annual County Convention was held in the village of Winchester, and was a great success. Last year we gave \$15 to the Provincial Association, and this year we are giving \$25. (Applause.) We are advancing in the work, and the work throughout the county has been vigorous. In all the townships we have plenty of new schools opening up, which are being managed in a systematic way.

The PRESIDENT—The next county is Glengarry. Any one here from Glengarry? There does not appear to be any one here. The next county is that of Prescott; then Russell. Any delegate from Russell? I know they held a Convention about three weeks ago, and it was a very successful one. Dr. Wardrope has suggested that perhaps the brethren from the eastern districts may be here by six o'clock this evening. Is there any delegate from Stormont? The County of Carleton; I think I called that out before. The city of Ottawa is in the County of Carleton. I might say that this county was organized last week under the name of the County of Carleton Sabbath School Convention, and that the men at the head of it are good, live men. The next is Grenville. Any delegate from Grenville? Perhaps it might be better for me to take the western counties now?

A DELEGATE—Keep on and do it quickly, and we will get down to them.

The PRESIDENT—Any delegates from Lennox? Leeds?

Mr. MATHEW H. EYRE—We have in the County of Leeds about sixty-five schools, and we organized an Association of practical workers a year ago last July, and it has been doing very good work. It has met twice since it was organized, and the meetings were of great interest and of usefulness to us. There appears to be quite a lack of knowledge of how to conduct Sunday Schools in that county, and it seems to be the wish of the Sabbath School workers to get information in some way, and we are looking after the best way to find it. We understood there was a man in connection with this Convention who lectured on this work, and if there is we would like to find out how he conducts the work, and whether it is the duty of the lecturer to go to the various Sabbath Schools to give them any information desired.

The PRESIDENT—We have not much time just now to give to this subject, but I might answer the brother by saying that General Sec-

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retary Day is supposed to visit, so far as he can, all the organizations and Sabbath School Institutes, and there have been several brethren who have volunteered their services for the same purpose. Frontenac South? Any delegate from Frontenac South? Hastings South? Prince Edward County? Frontenac North? Hastings North? North Renfrew? East Durham or West Durham? Any delegates from these places?

Rev. D. S. HOUCK—I might say in answer to West Durham, that the secretary of the county organization said he would certainly be here during the Convention, but he has not arrived as yet. We have a large county organization. The Executive of the County Association a few days ago passed a vote to give \$35 to the Provincial Association. (Applause.) During the present year we expect to have some very active and live workers in our county towards getting the schools better organized for their work.

The PRESIDENT—Any person from Northumberland? Peterboro'? I presume the Rev. Mr. McEwen could report for Peterboro', but he is away on other duty at present. Haliburton? Victoria? Any delegate from these places? Now we come to the Central Ontario list as given by the secretary. Ontario South?

Mr. J. T. RICHARDSON—I can report progress for Ontario South. I believe it is what can be called a banner county. The townships are organized, and they have all reported to the County Association. We are to subscribe to the Provincial Association \$25. We are fully alive to the importance of our work.

The PRESIDENT—East York? Any delegate from East York to report? North York? North Ontario?

Rev. W. G. HANNA, B.A.—The organization has within its bounds seventy-six schools, with five thousand scholars, and an average attendance of over three thousand. Our County Convention is to be held at the beginning of December. In the programme, we have arranged specially for the feature of Normal Work, and we hope to get encouragement from the Central Executive. Last year we gave a pledge of \$25 to the General Association which we have redeemed this year.

The PRESIDENT—North Simcoe? Muskoka? Any delegate from Muskoka?

Rev. Dr. CLARK—Our Association has been organized three years, and is strong and healthy. The dates for our last Convention were the 31st of August and 1st September, but it was found that the time was not wisely chosen. We expect to do a great deal of good work the coming year.

The PRESIDENT—Any delegate from Simcoe Centre? North Simcoe? Any person from the County of Dufferin? East Grey, Wellington South, County of Peel?

Mayor M. TREADGOLD—Our County of Peel is fully organized. We have in it five townships, which are organized and in good work-

ing order. The number of schools in the county is seventy-five; the number of teachers is 767, and the number of scholars, 5,500. We have contributed to Missions \$460, and the number pledged to temperance was 12,000; that we considered a matter of great importance to bring before our schools. (Applause.) The amount given to this Association last year was \$50, and the same amount is pledged for the present. There is another particular I wish to call your attention to, and that is, that out of the 5,500 scholars, 250 were added to the church's membership during last year. The scholars who are members of the church number 997. There are thirty-four delegates from the County of Peel present, and more expected to arrive. (Applause.) We have an efficient county organization, and are greatly indebted to the officers for their work, especially to Brother Glassford.

The PRESIDENT—County of Halton?

Rev. R. H. ABRAHAM, M.A.—Halton is just where it was last year, a banner county. We have a good township organization, 56 schools, and regular teachers' meetings in 17 of them. The number of scholars is 5,791, and the average attendance last year was 4,053. Scholars who are members of the church number 1,274, and the number who joined the church last year was 136. We pledged last year to this Association \$50, and that will be renewed this year.

The PRESIDENT—North Wentworth?

Rev. C. R. MORROW—I expected to see the President here.

The PRESIDENT—Any delegate from Welland?

Mr. McCLEARY, M.P.P.—Our County Convention will be held next week, and we intend to organize several townships.

The PRESIDENT—Any delegate from Lincoln? South Wentworth, or Haldimand?

Rev. J. H. HAZLEWOOD—Our President was to have given the report himself, but he has forwarded it to me. We, I see by the programme, are of equal age with the Provincial Association, for we held our Twenty-seventh Annual Convention the week before last, and had a very interesting and profitable time. The county is thoroughly organized. Of the 72 schools, 52 had reported 4,144 scholars with an average attendance of 2,753, or 67 per cent. The total number of teachers was 523; average attendance of teachers 409, being 78 per cent. The pupils who were church members numbered 795, of which 193 had joined the church during the year. Contributed to missions \$372.92, of that amount \$225 was contributed by one school.

The PRESIDENT—I believe there are two brethren here, Messrs. John Aitken and Andrew Bates, from the Central Prison Sabbath School, Toronto. We shall be pleased to hear from these brethren for five minutes each.

Mr. JOHN AITKEN—I am very glad to have the opportunity of presenting this work before you. Last year there was quite a number of delegates at Ottawa disappointed that this subject was not taken up.

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I am happy to see Mr. Reynolds has arrived ; I am sure that he has more knowledge about these things than most of us, and that he will give us a few thoughts about prison work. Unfortunately we find many, alas, too many, Sunday School scholars in our prisons. Just the other day I met a man who told me that he had been three times in prison, and yet he was only thirty-five years of age. He said, "I was brought up in a certain Sunday School, and everything was done for me that could possibly be done, yet I am here. Yes," he said, "there is just one thing—that is, drink—which has got hold of me, and I cannot get away from it." There is a great field for us in this work, and we should endeavor to get God into their hearts, so that good thoughts could be produced. We should get our teachers interested in the work in our prisons, reformatories, and jails. It is different from the ordinary Sunday School work. This work should be kept before you at every Convention, so as to get a word from you as to the best method of conducting such Sabbath Schools. (Applause.)

Mr. ANDREW BATES—This is a great work. Superintendents and teachers, you have young hearts to reach, while we have those which are deeply embedded in sin. We find that sin has got a deep place in those men's hearts and lives, which cannot be reached through any other medium than by the power of the Holy Ghost. God's Word, faithfully taught and faithfully applied, with the power of the Spirit, is necessary to produce salvation. We had a conversion in the Central Prison ; a very young man came out of that place, and he joined the West Presbyterian Church of Toronto, and I believe that young man is faithfully serving the Lord. By way of encouragement, I wish to say a word to the teachers in the Sunday Schools, and I think my brother, Mr. Aitken, will endorse my remark, that the men in the Central Prison are being truly taught the Word of God to-day, and I can say they are as faithfully taught God's Word as are any of the Sunday Schools under your care. We find that these men will listen to things which their mothers have taught them. The Sunday School teachers who have taught these men in their earliest days, have done something towards leaving an impression on their minds. I would impress this upon those who have work in connection with young people, to thoroughly imbue their minds with God's Word. (Applause.)

The PRESIDENT—I am sure we are glad to hear from these brethren, and we pray from the bottom of our hearts for their success. It is to be regretted that they were not allowed to present this all-important subject to us at Ottawa. I am convinced if they had only intimated their desire to do so they would have been given the opportunity. (Hear, hear.) They were doing good work in winning souls for Christ. Let us offer up praise to our heavenly Father for permitting these brethren to present this subject to us. We will unite in singing hymn 37, "Rescue the perishing, care for the dying."



The President then announced to the delegates the importance of their signing the register, and asked them to do so.

The PRESIDENT—We will continue with the reports from the counties. The next is Western Ontario. Any delegate present from Norfolk?

Mr. A. J. DONLY—Norfolk has 90 schools in operation this year: 23 Baptist, 8 Episcopal, 42 Methodist, 7 Presbyterian, and 10 Union; 890 officers and teachers; average attendance, 700; 6,740 scholars; average attendance, 4,600; 1,470 church members in the schools, an increase over last year of 80; 235 joined the church during the year, an increase of 90. Seventy-six of the 90 schools use the International Lessons, and 18 hold teachers' meetings for study of lesson; 47 contribute to benevolent objects; amount contributed during the year, \$327. The amount contributed for the past year to the funds of the Provincial Association, \$56.\* Three schools hold Normal classes; 8 sent delegates to the Ottawa Convention, and 47 sent delegates to the County Convention the past year. Besides the County Convention, held in February, there was also a convention held in each of the eight minor municipalities, and an Institute for Normal Sunday School work in Simcoe, in January, lasting four days, at which both attendance and interest were most encouraging. The aggregate attendance at the several conventions was about 2,700.

The PRESIDENT—Any County of Brant delegates present?

Mr. W. N. HOSSTIE—Brant is a banner county. It has seven local associations, which hold annual meetings. During the year the 23rd Annual County Convention was held in the Village of Burford, on the 1st, 2nd and 3rd days of March last. We combined Institute work with that of the Convention. While it was a grand success so far as attendance was concerned, as we crowded the church to its fullest capacity, it was not so in regard to Normal Work, as we only got one-half of the delegates to use the pencil. We paid expenses and made arrangements for the collecting of our county donation to the Provincial Association, which I am happy to say was forwarded on time. Judging from the banner sums that have been sent in, I think we head the list with \$80 from that little County of Brant. We have 115 schools, 105 have been personally visited within a recent period by the county officers. We have 1,218 officers and teachers, 10,372 pupils. We do not call them children, because we have elderly people among them. Our membership is 11,590, including pupils and teachers, almost one-third of the population of the county. The average attendance is 7,441. Members reported as being added to the church, 363. The average weekly collection, taking the city schools and all, amounts to \$71.86 per Sunday.

A DELEGATE—Have you ever been in the Brantford jail, and can you give us any idea of the work there?

\* \$6 of this was remitted to the Treasurer after the closing of his books for the year.

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Mr. HOSSIE—We send all our prisoners to our brothers in the Central Prison.

The PRESIDENT—Oxford County?

Mr. B. PRESLEY—I suppose I am the only delegate from the County of Oxford, present, and I am pleased to be here. Of course you all know that Oxford is a live county in Sabbath School work. I thought my fellow-delegate, Mr. Treffry would be here, as he can give you the figures. He has been secretary to the county organization for a good many years. Without taking up too much of your time, I might just say we are moving forward all along the line in the work. We have peace within our borders, and we have God upon our side, and with the motto upon our banners, "Forward," we are moving on in the right direction.

The PRESIDENT—Is the other delegate here from the County of Oxford?

Mr. C. J. TREFFRY—Every township in the County of Oxford is organized, except one. We have 120 schools, and out of that number, ninety have sent in very favorable reports during this last year. The schools that have reported are all in a prosperous condition.

The PRESIDENT—The next is the County of Elgin?

Rev. R. D. HAMILTON—I report for East and West Elgin, and am authorized to appear at this Convention with greetings from our county. We were provisionally organized in April, 1889, at the District Convention held in the City of St. Thomas, and were permanently organized in October of the same year. The three years which have since elapsed have been years of progress. During that period three of the townships have held conventions. We have held two county conventions, one in East Elgin, in the Village of Springfield, and the other in West Elgin, in the Village of Dutton. His Honor Judge Hughes has been President for the past two years. We have 80 schools in Elgin; 63 of these have reported an aggregate membership of 679 teachers and 5,542 scholars, of whom one-tenth are church members. Mostly all the schools use the International Lessons. Normal Work, as well as Primary, is receiving much attention.

The PRESIDENT—County of Waterloo; any delegate present? Any delegate from Perth? Wellington North? North Grey? South Grey? North Bruce? East Bruce? West Bruce? Any delegate from North Huron?

Mr. KERR—I have the honor to report from the best county in the Province of Ontario. (Laughter.) We have some fifteen or sixteen townships, and we have local organizations among them. Our County Convention was held last April, in the Town of Wingham. We were favored with the presence of Mr. Alfred Day, our General Secretary, and I think his visit did us a great deal of good. One of the features connected with our gathering was the introduction of Normal Class Work. We had an able paper read by Inspector Tom, of Goderich. I cannot give you the statistics from our county. I expected

Mr. Taylor, of Clinton, would have been here. Our schools are all going ahead.

A DELEGATE—How much of a donation did you give?

Mr. KERR—We gave \$50, sir.

The PRESIDENT—The next on the list is South Huron? East Middlesex?

A DELEGATE—That is the best county in the Province.

The PRESIDENT—Hear, hear. We are having so many best counties that we will have to get to "good, better and best" (laughter), in order to classify them. Anybody from West Middlesex?

Rev. W. D. WHITING—I am in connection with the Township of Caradoc, and can say that we are alive in that township. A very successful convention was held there in the month of February last. The Sabbath Schools are prospering and doing good work for the Master.

Miss MACLEOD—The County of Middlesex has had one convention, and we hope to have a second on the 3rd and 4th of December next. We find great difficulty in getting statistics. We have sent a notice to all the clergymen in the county asking them to send us the returns, but we do not get them. Our regular Secretary, Rev. Mr. Ball, is not here, and I am not prepared to give any figures.

The PRESIDENT—Our good sister has the same experience that the majority of us have. I find that if you write to the Secretary or Superintendent of the Sabbath Schools, you are almost certain to get the information desired. Any one here from the County of Lambton?

Rev. J. CAMPBELL TIBB, B.D.—Lambton is only two years old and is prospering. We have 153 schools; of them, 53 are Presbyterian, 51 Methodist, 15 Baptist, 7 Congregational, and 27 Episcopalian. There are 1,223 officers and teachers, 10,771 pupils. The average attendance is 7,148, and 269 united with the church during the past year; \$1,001 was contributed for missionary purposes. We had a splendid convention in October last, and we are going to have another soon. We gave to the Provincial Association \$40, and we pay cash. (Applause.)

The PRESIDENT—Any one from Essex?

Rev. Mr. SMITH—I am from Essex. We held a successful convention in Essex Town, last Tuesday and Wednesday. They are alive to the interests of their work there.

The PRESIDENT—I notice that Brother McEwen is present; perhaps he might report from Peterboro'.

Rev. JOHN MCEWEN—Peterboro' is still well organized and doing a good work in connection with the Sabbath School Institute. At the last Executive meeting, I was instructed to promise you \$65 as our contribution for the general work.

The PRESIDENT—Any delegate present from North York?

Mr. E. GARRETT—We are doing a good work. We have had several enthusiastic meetings in connection with the work. I have

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no statistical statement to present, as it was left to the secretary to report. I can say the Sabbath Schools are advancing, and are taking a deep interest in their work. I am to guarantee to the Provincial Association \$125. I think in every respect North York is a banner county. (Applause.)

The PRESIDENT—The time has arrived for me to proceed with the programme as laid down. We will first unite in singing two verses of Hymn No. 42, "Sowing the seed by the daylight fair."

The next thing I find on the programme is something, I am sure, which will please us all; it is an address by Mr. William Reynolds, on

"ADAPTATION—AN ELEMENT OF SUCCESS IN SABBATH SCHOOL  
TEACHING."

Mr. REYNOLDS, on coming forward to address the Convention, was received with enthusiastic applause. He said: It is a great pleasure for me to look upon the faces of Sunday School workers, more especially in Canada, where I feel quite at home. I feel I am among friends, and it is a delight for me to be among you. I am a pretty large man, and I have to occasionally spread myself, and there is no place I do delight to spread myself more than I do here. (Laughter and applause.)

As to the standard of the work here I hold Canada up high; while on the other side we may have more elements of push, the work is not so thoroughly done there as it is in Canada. I have travelled all over the other side, east, west, north and south, but I have never seen so much enthusiasm shown in the Sabbath School work as I have seen here. Now, in the Sabbath School work we must remember, and we must realize that we are the recruiting officers for the church. (Hear, hear.) The best workers in the church come from the Sabbath Schools.

The Normal work, I might say, has taken a strong hold upon our people. We have a great number of County Normal Institutes, and a good many of them are subdivided. We take the teachers and we raise them as you would raise anything else. (Laughter.) We do not make teachers as you make ministers, by books. Go into the factory and see the way you have to learn a trade, and that is the way we make our teachers. In Peoria we have two young men who, last winter, held fifteen Institutes in my own county, and they did an efficient work, and are going to do it again. Such work has a good effect in a county. As I said, Normal classes have been started and they are doing a good work. You have to bring the teacher into personal touch with his work to make him competent, and when he is qualified, let him go out to teach others, and thus you have the teacher's occupation elevated. (Hear, hear.)

Last spring I made four trips to the southern part of the country with Mr. Hamill, the writer of those admirable lessons which are

published in Chicago. We travelled in the interests of the Normal Course, and the work he did was encouraging. I tell you this work is wonderfully improving, and it is getting better year by year. It is gaining a great influence over the people, too. I believe it was the Sabbath Schools' great influence that was the cause of the closing of the gates of the Columbian Exhibition. (Hear, hear, and applause.) Every convention held for the past eighteen months, we have brought this question up before it. Letters, telegrams, and petitions were poured into both Houses of Congress. What was the result from such public sentiment? Why, that Congress voted the gates should be closed. (Applause.) There were men who favored the opening of the gates on Sunday, but when they saw such a strong influence against it, they had to give in. We are going to have outside of the great Exposition, a large building, not altogether a model Sabbath School building, but a building known as the headquarters for Sabbath School teachers from all over the world. (Applause.) We shall be able to get in touch with our fellow-workers in the Sabbath School, and when you come there and see the building, you will not be ashamed of it.

Now, I am to take up the subject of "Adaptation, an Element of Success in Sabbath School Teaching." I want to do something this morning towards helping the teacher, so that he can do something towards teaching some one else. I shall put this topic in the shape of a Normal lesson. There are three things essential to have with you: in the first place you should have a pencil, then the next thing you should have a note book, and in the third place you should have a pocket book. Those are the three things. (Laughter.) The reason that you should have a pocket book is, that as this is a Methodist Church, it is not considered good taste for a Methodist to pass any meeting without a collection. (Laughter and applause.) Just now, I want you to get your pencil and note books ready.

I want to take up teaching with respect to its great influence on our surroundings. What do we come to the Sabbath School to teach? To teach God's Word. I intend to use this blackboard and it is a comfort for me to know that there is no one who can do it as well as I can. (Applause and laughter.) Now, come into the Sabbath School, and let me put down this, "Prl.," that is, *preliminary*; that is the first thing that the teacher coming in ought to think about. "O.T.," *on time*, that is one of the preliminaries. I want to say to the teacher—be regular and on time. I think it is a great nuisance if mine are irregular, don't you? (DELEGATES—Yes.) I do not know of anything that will break up a class more readily than an irregular teacher. An irregular teacher is a great nuisance, I know, to all Sabbath Schools. Like the old lady who said she had been a member of the church "off and on" for forty years, so "off and on" teachers I have no use for. I want them "on" all the time, or "off" all the time. A late teacher is next in the category—a teacher always a

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little behind—it is better for him to stay behind altogether. Always be on time, and try to be there five or ten minutes before time. There is no reason for being late. On the other side, there is just one way of expressing this, that it is laziness. There are some people who are always a little late. I wonder if they will be a little late in getting into heaven. Be on time. What for? Well, for the purpose of giving a “C.G.,” a *cordial greeting*. Every teacher ought to be there, taking his scholars by the hands as they come in. There is a great deal of Gospel in the hands. Some people know how to shake hands. I know a brother who is acknowledged to have an unusually large hand for shaking. Just as he has pronounced the benediction he starts for the door. He gets there before anyone else, and if there are any strangers he does not know, he does not go behind them, but right in front of them. He says he just feels he has “shaken” more people into his church than he has ever preached in. So in the Sabbath School you should have a word of greeting for your scholars, and make them feel and realize your love for them. It is a tremendous power, yes, a tremendous power. Let me impress upon you this fact—show a warm feeling to your scholars. I have seen indifferent teachers get down to this “How do you do?” with the nod of the head, at the same time being as cold as an icicle. They will never be a success as teachers. I tell you there is a great deal in the shake of the hand, especially on the other side just before the election. (Applause and laughter.) That is when they want to catch the votes. (Laughter.)

There is another thing, “C.S.”—*Comfortable surroundings*. See that they do not talk too much. See that they are divided up properly. Put quiet ones between talkative ones, and do not crowd them all up in one corner. You will find some with tight boots on. I do not know if it is one of the blessings of this world to wear tight boots. What do you think?

Rev. Mr. HANNON—There are a good many tight boots worn.

Mr. REYNOLDS—Yes, but it would be better to have comfortable ones. (Laughter.) I remember when the war was going on, and after one of the battles I was talking to a young fellow about his soul, when he turned round and said, “Stranger, have you got an apple?” I went and got him one, then he said, go on with your talk, for he was contented to listen. He was wanting the apple worse than anything else, so I got it, and that is just the way teachers should have everything comfortably fixed, have everything nicely arranged.

Then “O.B.,” that means for you to bring *only your Bibles*. Don’t you bring any of your question books, any question leaves, nor any magazines. (Applause.) They are getting into the Sabbath Schools and the Bible is getting out. That should not be. The International Lesson Leaves are good, but do not leave the Bible out. The kettle is a necessary thing to have, yet you do not put it on the table. It is kept in the kitchen. I had a delightful dinner to-day, and I



know that certain things were used in the preparation of the dinner, yet they were not on the table. Do not bring before your scholars anything but the Bible. You bring your Bibles and your scholars will follow your example. Now you are ready for work.

The first thing then is "Test," *test attention*. You cannot do anything without attention. One of the great powers we want to obtain is to secure the attention of our scholars. Have everything the best side up. A few weeks ago I was in Mr. John Wanamaker's Sabbath School, and at the close of the services he said to me, "Come and I will introduce you to the best lady teacher I have in my school." Now, he had 115 or 120 teachers in that school. I was introduced to her, and she said, "Mr. Reynolds, I want to ask you a question." I said all right. She said, "I have a class of boys past fourteen, now, what can I do to keep those boys still?" "Why," I said, "keep a boy still. Why, if he is still he is either sick or there is some devilment on. I never knew of a good healthy boy to keep still." She said, "What could she do?" I said, "Give them something to do." Yes, give them something to do, attract their attention in the right way, and I tell you, you will have a tremendous advantage over them. Get their attention by illustrations, or in any way you can. Excite their curiosity in some way.

I do not know if I ever told you this. Ralph Wells, who was away up in the Catskill Mountains several years ago, has illustrated this to us. There was a class of boys who were the cause of a great deal of annoyance to the school, and no one could be got to teach them. The superintendent told Mr. Wells he would have to turn them out of the school. Mr. Wells said, "I would not turn them out." He said, "Will you let me try them." The superintendent said, "You can try them if you want to." Mr. Wells went to the class, and he shook them by the hand, and said, "I am glad to see you all." One of the boys said, "He won't be so glad when he comes to know us." Mr. Wells got out a book and commenced writing. At first, the boys did not pay any attention to him. After a while one of the boys said, "I say, Jim, this fellow here is writing away. I guess he is a poor sort of teacher." The boys wanted to find out what he was doing, and one commenced to get close up to him to find out. He got near Mr. Wells and looked over his shoulder, and was surprised to see him drawing a lot of pigs. He turned round to the other boys and said, "He is drawing a lot of pigs and a strange man;" and this boy said, "You lie, he is not," and he looked for himself. After they had kept their eyes on him for a time, Mr. Wells told them the story of the Prodigal Son. He succeeded in securing their attention, and after he got the application of the story pretty well in their minds, the bell rang, time is up. He said, "I hope you will remember what I have told you." One of them said, "Stranger, do you live around here anywhere?" He said, "No, but would you like to have me for your teacher?" And the boy said, "You bet your life, stranger, we

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would." You see he first got their attention, then he could follow with the application. I tell you, curiosity is one of the best things. Get their attention before you say anything.

The next test is "S." We must get the scholars to study their lessons more at home. How can we do this? By obtaining their co-operation, and by getting them to feel their responsibility. If there is to be a Christian education for the children, now is the time. Those who are Christian parents, ought not to send their children to the Sabbath School without helping them to study beforehand.

The teacher can do a great deal. How? You can tell the scholars what to study, if they do not know. You can assign them a certain thing to study. Now, you take your lesson for this next Sunday; you look over it a little before you come to school, and you say to your class of boys, if they be boys, "John, I want you to tell me, where was the lesson?" I think it was about Antioch; was that the lesson?

A DELEGATE—Yes.

Mr. REYNOLDS—Well, then, say to John, "I want you to find out who went to Antioch; and James, you find out the names of some of the people mentioned there; and Thomas, you find out what was done there," and so on; divide it up in this way. Then the next Sunday you ask them again, and you will find out that in a short time they will be stimulated in the desire to gain more knowledge of the lesson. You ask some of them after they have merely repeated the lesson, and you will find they know very little about it, but if you give them something to find, it will be a great help to them in remembering it.

Now we come to the main part—"Teaching." The first thing to do, is to teach them the manner. Now comes the adaptation. Prepare your lessons with the view to the condition of the scholars you have. First, as to their attention, spiritually. Have you a class of Christians? Have those in my class given their hearts to the Lord Jesus Christ? This should be your one aim, and your great purpose to make them believe in the saving grace of the Lord Jesus Christ. (Hear, hear.) Teach them of the love of Jesus Christ. I find our scholars sometimes get a wrong impression of Christianity. Tell them they should do what is right. Tell them of Jesus Christ's life. For example, tell them not to swear, not to lie, not to steal, for that is not religion, and to do that is all wrong. Say there is a purpose for this, and after you are a Christian you will not do that. Tell them that Christianity commences with an entire change of heart. In coming to the Lord Jesus Christ, you cannot be saved if you are doing wrong. Say He does not take a person who is lying, but that He is waiting for them to come to Him. Eradicate all false ideas, and let us prepare our lessons with the view of their spiritual condition.

A lady told me at one time she prepared two different lessons, and

*Method*

I said, why? She said some of the class are Christians, and some are not. We should be careful in the preparation of our lessons. We should present Christ to them as one through whom they can escape from sin. Try to get those who are Christians and those who are not in different classes, and then get the best teacher you have adapted along this line.

The next thing is the selection of the hymns given out by the superintendent. Here is the sample of one which is sometimes given out:

"I've two little hands to work for Jesus,  
Two little feet to walk in His way." *good*

Now, the idea of young ladies singing, "Two little feet to walk in His way," who are wearing number six and eight shoes (laughter), and young men singing, "Two little hands to work for Jesus," who could not get kid gloves large enough to cover them. (Laughter and applause.) I could give you other examples, but that is the only one at the present time.

Another thing, do not teach *too much*. I feel that sometimes we get over too much ground, and that we do not thoroughly teach it. I would a great deal rather teach one thing, and thoroughly fix it in their minds, than a half-dozen things indifferently. In preparing ourselves, we should not take a great deal more than we can possibly and really thoroughly teach. I believe in public speakers having a lot in reserve. We always know when a man is run out, for you generally find him scratching around to see what he will say next. (Laughter.) During the time you are with the class, try and make everything as interesting as possible, so that the scholars will want to come back.

Here is "M." What is "M"? The *manner* of teaching. Now, suppose you went to a public school and saw a teacher standing up with a question book in his hand, and an answer book in the pupil's hand, how long would you suffer this to last in the well regulated schools of Canada? There was an old gentleman once who had a class, which he was questioning. The thing did not go right, and he did not know what was the matter, when a little fellow held up his hand. The old gentleman said, "What do you want, Bob?" and Bob said, "I know what is the matter; you are asking the questions on last Sunday's leaf, and we are answering the questions on this." (Laughter.) You do not see the public school teacher with a question book and the scholar with an answer book, so we must not have them in our Sabbath School. There was a class of six boys; a lady teacher was working with them, and she had thirty minutes to instruct them. She commenced at the top, or head of the class; she filled him up and she put him aside, then the next, and so on. What do you suppose those other boys at the head of the class were doing? Why, sticking pins into each other, and trading jack-knives. The boys of

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Chicago are great boys. You will find that out when you go there to the Exposition.

There was a school where the boys were gathered in at so much a head off the streets, and they had a young lady teacher. She commenced by asking one little urchin, "Who made you?" and he was told to say "God." The next one she asked, "Who was the oldest man," and he shook his head, and said he did not know, and he was told to say "Methuselah," and he was asked if he could remember that, and he said he would. Then came a red-headed, shrunken-up little fellow, who was asked, "Who was the strongest man," and he said, "John L. Sullivan." Of course, since he met Mr. Corbett he is not so strong. (Laughter.) The little fellow was told Samson was the strongest man, and he said, "I bet Sullivan can lick him," and so on through the class. She then commenced again at the head of the class, and said, "Who made you?" and the boy shouted out, "Methuselah." "Oh, no," she said, "God made you." The boy said, "That boy has gone off for a drink of water." (Laughter and great applause.) I do not tell you that to make you laugh, but I tell you it so as to illustrate how ridiculous is the way in which some people teach.

What is good teaching? I do not know of any better way of teaching than the teaching of Jesus Christ. Take His teaching of Nicodemus, and of the woman of Samaria. There is His teaching of Nicodemus—catechetical; and that of the woman of Samaria you will see to have been an *illustration* or *object lesson*. Get your scholars' attention, excite their interest, and then you can apply your thoughts.

The next thing I will put down is recapitulation. Never teach after this.

Now, what is the first thing?

DELEGATES—Preliminaries.

Mr. REYNOLDS—That is only the title. What is the first thing you do? (Pointing to the blackboard.)

DELEGATES—Attention.

Mr. REYNOLDS—The next?

DELEGATES—Teaching.

Mr. REYNOLDS—And the next?

DELEGATES—The manner.

Mr. REYNOLDS—Now, suppose I wanted to drive a nail, in the first place there would be the preliminary part, I would test it to see whether it was properly made, any carpenter would do that. Teaching is like driving a nail; if you strike him and he strikes you alternately, then that is the best kind of teaching. After you get through that, then you drive the nail home, and then you put your hand around to discover whether it is through, and you do that with your scholars by asking them questions, and you can see whether they have remembered what they have been taught by their answers.

The next important thing, but it is not the least, is "Application." Whatever you do, see that it is like the nail properly driven home. See that your examples are plain, and that they bear upon our individual lives. I remember the first time I ever taught a Sunday School class. I had a class of six bright, intelligent girls. I had been teaching this class for some time. On one occasion our pastor was taken sick, and we sent him to Europe for a time to recuperate his health, and a gentleman was invited to supply his pulpit. One of the officers of the church asked me if I would entertain him. I said yes, and he was sent to my house. I remember one day we were in the sitting-room, and he said, "What kind of Christian work are you engaged in?" I said, "I am teaching the Bible class; it is a class of six young ladies." He said, "How long have you been teaching it?" I said, "About eighteen months." He said, "How many are Christians?" I said, "I was not sure, but I thought one or two were members of the Church, but I was not very sure." "How long did you say you have been teaching them?" And I said, "About eighteen months." He said, "Do you not know whether they are all Christians?" And I said, "I am not sure about it, I never investigated it." He said, "God have mercy upon you." I said, "I hoped He would." He said, "You do not know whether they are going to heaven or hell?" I said, "I did not." I tell you, I was angry at being talked to in my own house like that, and I met my wife and told her what had occurred, and she said, "Don't you think he is about right?" I tell you that stirred up in me a feeling. I went to my office and sat there and tried to do some correspondence but could not. I was not qualified. I went home and had a long interview with that man; that was Saturday morning. On the Sunday morning, he called me into his room as I was passing, and he said, "Mr. Reynolds, you are going to your class to-day; do you think you are qualified?" and I said, "I thought I was better qualified than I had been before." He said, "Find out the spiritual condition of your class to-day." We knelt down and prayed, and when we arose, he said, "How do you feel?" and I said, "a little better." He said, "Let us pray again," and we prayed. When I got to the class (I had marked a passage in my Bible, applicable to the subject), I turned to one of the girls and said, "Annie, are you a Christian?" She was startled, and said, "No, sir." I said, "Do you expect to be a Christian?" And she said, "Certainly I do." I asked all the other girls the same question. I made arrangements to meet those young ladies at three o'clock that afternoon. I had looked up passages of Scripture and we met and prayed. Then the six girls spoke one after the other; lifting up their voices to God in beautiful prayer, they all gave their hearts to the Lord Jesus Christ. (Applause.) That is more than a quarter of a century ago; two have gone to the great beyond, and the other four are splendid Christian women to-day. I tell you that is the *personal application* of the Word of God.

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Teacher, you have a great duty to perform. Have faith in God and His blessed Word. There is a great duty incumbent upon us all and we should do the best we can. (Applause, which was continued for several seconds.)

The PRESIDENT—We will now receive the report of the Nominating Committee. Brother Rae will present it.

Rev. J. W. RAE—I am requested by the Nominating Committee to read the following report :

#### REPORT OF THE NOMINATING COMMITTEE.

Your Committee beg to make the following nominations, viz. :

For President, Mr. James A. McCrea, Guelph; Minute Secretaries, Rev. J. Campbell Tibb, B.D., and Mr. H. P. Moore.

Business Committee :—Mr. A. J. Donly, Simcoe, Chairman ; Revs. R. D. Hamilton, Port Stanley ; W. C. Henderson, D.D., Kincardine ; W. G. Hanna, B.A., Uxbridge ; T. Dunlop, Alliston ; Wm. Clarke, M.D., Bracebridge ; A. Henderson, Atwood ; J. W. Rae, Acton ; C. H. P. Owen, Creemore ; M. H. Scott, M.A., Winchester ; J. H. Hazlewood, Dunnville ; L. W. Thom, Arthur ; E. B. Chestnut, St. Catharines ; J. H. Beatt, Cumberland ; and Messrs. Walter Bale, Hamilton ; R. T. Williams, Galt ; W. H. Kerr, Brussels ; A. Loudon, Parkhill ; A. Mutchmor, Ottawa ; W. N. Hossie, Brantford ; R. J. Score, Toronto ; W. T. Harrison, M.D., Keene ; M. Treadgold, Brampton ; C. J. Treffry, Hawtrej ; G. B. Ryan, Guelph ; with power to add to their number.

Rev. Mr. RAE—I move the adoption of the report as presented.

Rev. Mr. HANNON—I will second the motion for the adoption of the report. (Resolution put to the Convention and carried.)

After singing the long metre doxology, the Rev. John McEwen pronounced the benediction, and the Convention adjourned.

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#### TUESDAY EVENING, OCTOBER 25.

The Convention assembled at 7.45. The President, Mr. Mutchmor, in the chair. After a praise service of fifteen minutes, led by Mr. H. M. Blight, Hymn 51, "I love to tell the story of Jesus and His love," was sung. Rev. R. J. Beattie read the 19th Psalm, and the Rev. G. Boyd led the Convention in prayer.

The PRESIDENT—Christian friends, three hundred and sixty-three days have elapsed since the Convention met in Ottawa. Many souls have been won for Christ since then, and some of us are mourning for dear friends who have passed away. We have been working steadily forward so that we might reclaim the perishing by rescuing them from sin, that the lost might be saved, and that Christians might grow in grace and in the knowledge of the Lord Jesus Christ.

In the market place of a foreign city, a beautiful Greek statue



stood. A dirty little girl came and looked upon it for the first time. She gazed upon it with intense admiration. She noticed the purity of its marble and the beauty of its design, and went away. The next day she came back with her face washed and her hair combed. The following day she came again with her rags mended. This is a lesson for us. We are taught that cleanliness is next to godliness, and here we see in this little girl, industry and self-respect had much to do with her as she gazed upon the statue; its beauty and purity reacted upon her and caused a change in her character and life. We are invited in the lesson that we have studied to look upon Jesus, "The chiefest among ten thousand," the "altogether lovely." This general invitation has been sounded for hundreds of years, "Look unto Me and be ye saved, all the ends of the earth, for I am God, and there is none else." We are to look "unto Jesus the author and finisher of our faith," and He is reflected in the hearts of our scholars as this marble statue was reflected in the life and character of that little girl. (Applause.) Then has our teaching been in vain? I think not.

East of the Rideau Canal at Ottawa, close to the bridge, there is a place where the military are posted. Between this place and the street there is a grassy plot; adjoining is the Rideau Canal where the boats are locked down to the Ottawa. Suppose one of the captains, we will say, of the opposition boats came to take possession of this grassy plot, he would find guarding it a cannon, and would see that cannon pointing straight towards him. In the cannon itself he would see no power; but beside the cannon there lies a ball. Now, suppose the guard took powder and a cannon ball and loaded that cannon, yet the captain would say there is no power, but fire is applied, and as quick as a flash, and like thunder from heaven, that ball is whirled along to that boat and power irresistible is the result. Now, what the Sabbath Schools need to do is to use power, and the power which is needed is the Holy Ghost. This power that the Apostles felt at Pentecost; this power that the Gentiles experienced in the days of the Apostles; the power that Cornelius felt, that is the power we need, the power of the Lord Jesus Himself. We find the Apostle referring to the Spirit of God in John i. 32: "I saw the Spirit descending from heaven like a dove, and it abode upon Him." He was sustained in temptation. Luke iv. 1: "And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness." The disciples received this Spirit. His last promise was the promise of the Holy Ghost and of this power which comes from the Spirit. Do we use it the way we ought to? I am afraid we do not. Let us make it the subject of our prayers. Was it not necessary for the disciples to wait ten days for the coming of the Holy Ghost at Pentecost? Yes, it was necessary. Cornelius trusted in this great power.

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during the past year, and to call upon my successor in office, Mr. Jas. A. McCrea, the President-elect. (Applause.) Is he here? (Mr. McCrea comes forward to the platform.) I place upon you the robe of office (pinning on the breast of the newly-elected President a white badge). I trust you will never be ashamed to wear that badge. May you never be ashamed of Christ, and may He never be ashamed of you. I trust that you will ever remember the marching order, "Feed My lambs, shepherd My sheep," and the promise of the Saviour, "Lo, I am with you alway, *even* unto the end of the world." May God bless you abundantly. (Applause, which was renewed.)

Mr. JAMES A. MCCREA (the President-elect)—Members of the Nominating Committee, and representatives of the regiments and battalions of the Sabbath School Army of Ontario, I thank you from the bottom of my heart for the honor you have conferred upon me. I was thinking it might have been better for you to have elected someone else, but in analyzing my feelings in a quiet way, I could not find there was very much in them worth mentioning about my not accepting the office. (Applause and laughter.)

I hope you do not expect a speech. My idea of a chairman is for him to get through his programme on time, and not to say very much himself. How does that occur to you? (Laughter.)

Some years ago, I remember seeing in the *Sabbath School Times* a picture of a model superintendent. He was standing, grasping the helm of a boat, with a gag in his mouth. Now, Christian workers, I might possibly take a firm grip of this Convention, while I put a gag in my mouth, and only withdraw it when it is absolutely necessary.

I was speaking to a young lady about the excellent railway arrangements. She said, "You pay full fare one way, and then you get a return ticket free. That is just as the Express Company do; you pay for a full package, and the empties return free." (Laughter and applause.) I left then, but when I began to think it over, I said to myself, that is not the way we want you to go away from here. We want you to come empty, and to go away filled with zeal. We want you to have a higher and truer perception of the grand and glorious work we are engaged in. (Hear, hear.) We want you to go back to your homes filled with the Holy Spirit. It seems to me just at this moment, that I should ask this vast audience to bow their heads in silent prayer, and ask that God's blessing might be poured out on this grand gathering. Kindly bow your heads in silent prayer, after which we will sing that grand consecration hymn, "I am thine, O Lord." (The vast assembly then bowed their heads reverently in silent prayer, after which they sang hymn 165.)

The PRESIDENT—We will now have Dr. Hannon's "words of greeting."

Rev. JAMES HANNON, D.D.—Mr. President, allow me, sir, in the first place, to express the great pleasure it gives me to see you elected as the President of the Sabbath School Association of Ontario. From

what I know of you, having met you in the Christian work of this city, I may say that if the delegates knew as much about you, they would all be pleased to see you there. I trust, sir, that when the year comes around for you to retire, it will be one of happiness to yourself, to look back at your work, as well as one of great prosperity to the Association over which you preside.

Now, Mr. President, you ask me to offer words of greeting. Here I am a little puzzled as to what the word "greeting" means. What am I to understand by it? If I turn to the Old Testament, I find David on one occasion saying to ten of his young men, "Get you up to Carmel, and go to Nabal, and greet Him in my name." The principal part of the greeting on the occasion consisted in the young men asking Nabal to give them a present, in view of the kindness which David's servants had shown to Nabal's shepherds or herdsmen who were pasturing his flocks; but Nabal would not acknowledge it by a handsome present. Abigail, however, sent presents, and brought them to David, and Nabal was smitten by death. I am not asking the delegates for a present to-night. (Laughter.) Oh, not at all; but you have brought presents without being asked. Your counsels, your ripe experience, your addresses, your coming to this city is to us a gift of the rarest value. We expect to get the wisdom of Solomon, to which gold cannot be compared. Your great present comes without asking for it.

There is another kind of greeting. Paul tells us that the members of the Corinthian Church greeted one another "with an holy kiss." Now, it would be impossible for me to greet you all with a kiss, for I could not get around among you all, and I would not know where to start. (Laughter.) In the name of the Sabbath School Association of this city, in the name of the churches of this city, and in the name of the Sabbath School Institute, I extend to you a right hearty welcome to this royal city of Guelph. (Applause.) A friend said, "Give them a good Irish welcome," but in Guelph I can do better than that; I can give you a royal Scotch, English, Irish, and Canadian welcome. I say, sir, it is to be hoped that the Rose, Thistle, and Shamrock will never be hurt by the presence of the Maple Leaf. (Applause, which was renewed.)

I welcome you to this city and to our homes. First, because you teach our children of the personal crucified One, who is the living and reigning Redeemer. After the French Revolution, some gentlemen undertook to start a new religion in Paris for the whole of France. After they had labored a while, one of the laborers told Talleyrand that he had been disappointed in the new religion; it had not succeeded very well. The shrewd old statesman replied, "I am not surprised, it is not easy to get the people to give up the old religion and accept a new one," but he said, "I will give you some good advice if you will follow it, and in which I think you will meet with greater success." "Ah, what is it?" eagerly asked the Frenchman.

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"Well," he said, "you go and preach of a crucified One, who on the third day rose from the dead, and then showed Himself to competent witnesses, and get them to live and die in attestation to those facts. I think you will have better success in establishing your new religion.

In these days of controversy, of antagonism to the Christian religion, and of grand victories in Christendom, I welcome you because you teach of the One crucified, the risen and reigning Redeemer. I welcome you; why? Because you bring no new notion, but you bring to us and our children the one reigning and personal Redeemer, who went forth on the earth and took up the little children in His arms and blessed them. I welcome you, because you are the great force and power in uniting the churches of Christ upon earth. I like to see the union of ranks. I like to think of the Highland and Irish regiments grasping hands together at Tel-el-Kebir, and how they rushed into the trenches and drove the enemy from their position, and added lustre to that old flag which has for one thousand years braved the battle and the breeze. (Applause.) There is no institution in Ontario that has met with greater victory in the uniting of the churches than this very Association over which you preside, Mr. President, (hear, hear,) and in that respect I welcome you to our homes. In this capacity you are doing a noble work, for you have inscribed upon your banner, "God hath made of one blood all nations." My time is up, is it not?

The PRESIDENT—Yes.

Rev. Dr. HANNON—We welcome you again, I say, to our city. We do not care how long you stay for we have three oatmeal mills here. (Laughter.) You have heard of Goldie's Mills? Well, he can grind out flour enough to feed you all. May the Spirit of God rest upon you all. (Applause.)

The PRESIDENT—I have very much pleasure in introducing to you a fraternal delegate, Mr. Thomas Dransfield, President of the New York State Sabbath School Association, who will reply to the words of greeting. He has come from the other side, and I will ask you to give him a Chautauqua welcome. Are you ready? Now, all together. (The vast audience rose *en masse* and waved their handkerchiefs.)

MR. DRANSFIELD—Thank you, Mr. Chairman, brothers and sisters of the Province of Ontario. We, on the other side, as well as you, are working together for the purpose of considering questions relating to the education of the young. You have come from the various homes and from the Sunday Schools of your cities, towns and villages, with a full desire to acquire information and instruction which you will carry back, so that Christ may be honored, that His name may be exalted, and that the scholars in your schools may be brought in touch with Christ. It seems very singular that a New Yorker should be requested to answer a Canadian welcome.

A DELEGATE—No duty on it. (Laughter and applause.)

MR. DRANSFIELD—The McKinley bill? (Laughter.) I am pleased with the glorious welcome we have received. We have come, dear

friends, to occupy your homes for a few days and spend a short time with you. We have come from Ottawa, we have come from London, we have come from Toronto, we have come from St. Catharines, and from Brantford to stay with you, and help you to eat some of that good oatmeal. (Laughter.) In the name of the delegates, we accept your cordial welcome, and we will endeavor having come empty to go away full—(laughter and applause)—full, certainly, of information, and all the blessings that we may carry away with us, which, I am sure, will do us good.

Now, my brethren, I bring you the fraternal greetings of the New York State Association. (Applause.) We are a band of workers like yourselves across the border. I asked Brother Day to tell me how many scholars there were in Canada, and he told me the number in the aggregate. Brethren, we all belong to the one grand army; we are members of that army, we are all well organized, we are all well marshalled, and we are moving forward to victory, that is just as sure and as certain as the sun will rise to-morrow morning.

The 500,000 children you have in the Province of Ontario are being educated at your homes, and sitting for instruction at your feet, and upon you falls the duty of faithfully educating them for Christ. Brother Reynolds truly described, this afternoon, your duty towards your class. I picture it this way: if every man and woman would faithfully deal with his or her class, we would soon feel the impulse of the work. I ask of you, dear workers of Christ, to take this lesson home with you and apply it personally to your class, and you will see the result. A lady, wife of a congressman, a teacher in my Sabbath School, came to me and said, "I shall have to give up my class, for I can see no result from my instructions for the past year." As she was standing at the foot of the stairs, one of her class, a girl named Effie, came up, and her teacher told her what she had said to me. "Why, Mrs. Baker, are you going to do that?" said the girl. "Oh, Effie," said the lady, "I feel I have not done my duty to God. I have taught you week by week, but there is no fruit by my teaching, apparently." "Why," said the girl, "don't you know we are talking of joining the church next Sabbath?" And the teacher said, "No;" and the girl said, "But we are." Some of these young ladies became members of that church, and at the next communion, seven of them publicly made their profession as having faith in Christ. The effect we have nothing to do with; that, my brethren, belongs to God. Means and duty belong to us. As teachers, it is our duty to so present the truth that it may go home to the hearts of our scholars. Tell them to accept Jesus Christ as their Saviour and Redeemer.

We bring you an army of 500,000 in the Province of Ontario, and from Brother Reynolds' state about 800,000, and we bring you from the State of New York 1,200,000 engaged in the Sunday School work. We have a population in the whole of the United States of 65,000,000, and we bring to you the greetings of 10,000,000 children,

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or at least, those who are laboring under the Sunday School banner. (Applause.) We are not ashamed of the army we belong to. We belong to a glorious army. We go hand-in-hand in the great Sabbath School work. Before long I hope every man and woman in this Dominion of Canada will go to Sunday School. Not only because their children go, but for the purpose of studying the Word of God. In answer to your welcome, which we accept in the name of our Master, we bid you God speed. (Applause.)

Hymn 95, "He leadeth me, Oh blessed thought," was then sung.

The PRESIDENT—I hold in my hand a programme which is equal to, if not better than any other the Association ever had before it. Almost all persons spoken to about it have expressed themselves in this way, "It is the best programme we have ever had." Now, if this audience thinks that is so, please clap your hands? (Delegates assent.)

We have now a very interesting subject to be treated by the Rev. Wm. M. Barbour, D.D., Principal of the Congregational College of Canada, Montreal, the topic being

"THE ATTITUDE OF THE SABBATH SCHOOL TO THE MORAL QUESTIONS OF THE DAY."

Dr. BARBOUR—My subject was assigned to me and a certain time was allotted to me. So, to secure economy of time, I shall use my manuscript. Mr. President, let me begin by reminding ourselves of a few facts magnifying the work of the teacher, that we may see of what account is the attitude of any school on what affects our common life.

1. For the first twenty years of a human life, its main business is to receive instruction. The years given to education, on whatever theory of life we hold, are the most momentous in our existence. Be that existence long or short, confined to this life or extending into the endless future, there is no period of it on which its early school days are not to have a lasting effect.

2. Another fact comes still closer to this assembly. It is calculated that every year from five to seven millions of people who have been Sunday School scholars, enter into active society, certain millions of them taking their places as the coming subjects, citizens, voters, lawyers, doctors, ministers, judges, and teachers who are to teach others; also, certain other millions becoming the fathers, mothers, friends, and counsellors of the seafaring, mechanical, commercial, and industrial elements of our Christian civilization.

3. To this may be added what has an important and honorable connection with what has been said. A Sunday School can be gathered wherever there are children. It is easier to open a school than to organize a church, for children are more ready to be taught than professing Christians are to teach them, and more ready to



attend school than many of their parents are to send them. The child's social nature prompts to this, where there are few other occasions of meeting those of their own age.

And still another fact craves a word. There are always new hopes of the young; each young being seems born in hope of something better than has gone before it. Parents always have an expectation that their children will come to something beyond what they have attained themselves—come to something better, indeed, than has ever been attained. And this is not out of place, for to the young the world's best is open, and by those now in their youth are better things to be seen than have greeted our eyes. And hence the fitness of conventions like the present, to devise the newer and the better helps for those entering into their coming inheritance. They have a right to profit by our mistakes, in the way of warning; they have the right to be led into the best, by those who love them, and who have taken their part in the advancement of the world, at the time in which their Lord ordained them to be born. And so it is with the most cheerful of hopes for them that we address ourselves to the tasks assigned us:—

The subject assigned me is, "What attitude shall the Sunday School assume to the moral reforms of the day?" To this there can be but one answer, because there *is* but one answer. Touching right and wrong, the testimony of the righteous must ever be against the wrong. But the question has, likely, underlying it, the more important one of how the young are to be dealt with, as those growing up to face our current evils, and the reforms which assail them. To stand by all that stands by Christ, and to oppose all that opposes Him, is the fundamental position of those in the Christian fellowship. How to teach and train the young, in the taking of sides on what is prominent in our day, is our question as now adjusted; and upon this I submit the following considerations:—

1. On certain bold and undoubted forms of evil, and the way to overcome them, such as intemperance, impurity, Sabbath-breaking, godless amusements, and other pronounced infractions of the divine law, the plainest and most pronounced position against such evils is the only one (as I see) open to those in the Christian discipleship. And a Sunday School, like everything else that "has the relish of salvation in it," has not "Yea, yea," and "Nay, nay," on such matters. It can only follow the Master, in whom is "Yea," to any question on a positive deliverance against an evil.

At this point, let *that* be said, in both class and general exercises without any apology for it (for no one guiding the young aright need beg Satan's pardon), on those evils that all men allow to *be* evils, there need be no uncertain sound in Sunday School instruction; and, on the next question, of how to proceed against these unquestioned evils, one clear consideration is applicable to the mind of the veriest child. Is the proposed reform, or mode of reform, aiming at what is

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better or worse than the evil endured? Take the scruples of men of the worthy sort, on the governmental suppression of the traffic in strong drink. Is the supposed "tyranny" of restriction better or worse than the tyranny of drink? Is prohibition a greater evil than the saloon? Is the policeman walking about to keep order by force a more offensive sight than the pestilence that walketh in darkness?

This is said all the more freely because we have no pet prospect before us as *the* mode of restriction, only restriction in some form is desirable, and this position against the trade in intoxicants should be maintained, while the evil itself is being disposed of. On this we think there can be little question before any grade of mind, from that of the infant to that of the man of fourscore.

My next remark is, that in the Sunday School, I should deprecate discussions on nice points of difference in matters of reform. Take the political reforms of the day, which have a moral bearing, if not a directly moral issue. Recently I read a paper by an able Sunday School superintendent, on the question of protection of native industries, in which he showed that, in his opinion, it is an un-Christian measure, plainly opposed to the laws of nature and the law of love. In a few hours after, I read another able paper by an able political economist, in which he showed that, in his opinion, protection was the law of nature, as all resorted to it; and the law of the New Testament, which is, that if any man provide not for his own, and specially those of his own house, he has denied the Christian faith, and has become worse than an unbeliever. Now, what is a Sunday School class to do, in comprehending such questions as evolve the full powers of the full-grown in the very statement of them? I judge that the questions of wages, treaties, tariffs, tolls, navigation laws, and the like, can only have such a hearing in a Sunday School as may be secured by the inculcation of the principles of our common morality; the niceties of the points discussed befit a parliament of the wise of this world, rather than a class in the New Testament Scriptures.

But one lesson out of the New Testament is practicable in all our schools—that the way of violence in reform is not to be endorsed. That lesson is clearly within our bounds. "Lord, wilt thou that we command fire from heaven and consume them?" Our Lord took no part in that method, but rebuked it by asking His petitioners if they knew what they were about in making such an appeal. Clearly, in this view of matters, violence and destruction are not promoters of reform that have His sanction. No, He prefers the leavening method of progress, the growth into better forms; first, the sprout, then the bud, then the blade, then the corn, in its fulness of blessing.

These general suggestions on the preferable way to deal with the matters now under consideration, are supported by the nature of the youthful powers with which we have to do. The mind of a child has been likened to a sheet of white paper, ready to receive what is

written or printed thereon. Better is it likened to a field of virgin soil, ready for seed, and cultured to evoke its own powers, in the sympathetic reception and return of what is entrusted to it. The mind of a child is not altogether passive like paper, and the great object in education is to excite it to voluntary action, to create tastes that will protect themselves, and ennoble the whole nature.

Little here is gained until a mind may with safety be left to itself, its own desires urging it in directions of thought and study, its own affections in directions of sympathy and action.

The teacher, therefore, is missing the mark if he usurps a power over the young mind, and forces it into a copy of his own. To educate is to draw out the mind to act for itself; and hence it follows that, in directing moral reforms, the method should be as hinted at, more by the inculcation of general laws and principles, than by the discussion of details. A simple prompting to the right is here of more value than the risk of bewilderment among particulars.

And experience favors the filling of the virgin soil of the mind with the good seed of positive and attractive truths, rather than to let into it the forbidding facts of the deprecated evils. To forestall the evil by a pre-occupation by the good, is the more hopeful method.

The Scriptures have a figure of wonderful fitness and power on the office of the truth in the soul for saving purposes. "The engrafted word" is the phrase I refer to. Bring in, and get fastened in, as part and parcel of its own growing powers, any words of God bearing on the desired reform, and this, the most hopeful of all methods, will soon show itself in its fruits. Dr. Whateley has admirably shown that in political economy, no nations grow up into their successes in public measures, by their own uncultured energies. Some truth from without gets a lodgment in the minds of the national advisers, and from that grafting of valuable thought, the nation, in the use of its own powers, makes the engrafted word powerful to its own salvation from its former cramped and cramping policies. That the truth of God has to be taught, adjusted, applied, fostered, is taken for granted in the existence of a school, with teaching, instruction and the culture of the pupil as its business; and the teacher's skill in the work undertaken will be largely found to be in the teacher's power of sympathy with what he intends and desires to see in those under his influence.

At this point, the friends of the Sunday School may allow me to suggest on the school's attitude to the reforms of the day, that it is in a position to teach the outlying world the great lessons it needs, in grappling with and disposing of the evils that vex our moral life. Out of the mouths of babes and sucklings may be ordained strength, to slay the enemy and the destroyer. There are three things, yes, four, that can be taught by schools of this sort better than by any other organization I know. In all collisions of opinion over changes in our social state, there is great need of candor, that is, fairness of

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mind and sincerity of spirit, in allowing all sides a hearing; and in allowing even the side in the wrong, credit for whatever it can say for itself.

This needs to be followed by gentleness of manner, kindness, even to the froward and the evil. And the school's attitude must necessarily be that of the *third* need; in our clashing of wills, modesty of spirit. Its songs and its sentiments should naturally be in the modest strain, for those at the buckling on of the armor are not at the boasting side of an effort: that is the privilege of those that put the armour off.

The fourth great need in our current reforms is courage, the courage that can both labor and wait. He was not an ordinary controversialist, yet a born warrior in things moral and spiritual, who said to those working with him: "It is not enough that you believe what you maintain; you must maintain what you believe; and maintain it, because you believe it."

To those seeking a just, and a justly consistent position for a company of the young, with their teachers at their head, to hold year in and year out, until the right can prevail, I think it can be seen in having these youthful characteristics made mottoes, written over their efforts, Candor, Kindness, Modesty, with the courage of conviction, put into action in these youthful ways. And sentiments of this sort, inculcated after a manner partaking of them; candidly, kindly, and modestly lived up to, are as sure to reproduce fruits after their kind, as figs are sure to reproduce figs and not thistles.

And victories thus won are the victories that last; for force has no effect on what was not secured by force. The conflict is thus kept purely moral; and when ended, remains ended, till some stronger moral influence can dispossess it of its gains.

*Education*—Education is the sphere of the school. Lead the mind out, lead it out into what it is fitted for, and the Great Worker by means will see that it is not led out in vain. But leave the mind fallow, with no culture according to its nature and its laws, and we can only look for this botanical fact reproduced within it. There are flowers which Eve might have stuck into the curls of her young Abel, blooming in their Edenic state, in the world now, because no one helped them out of their primitive life: certain plants of the same flower have become enlarged, more richly tinted, hardier, healthier, more prolific than when they were planted in Eden. And by what? Solely by education, by attention, appliances, watchfulness and love. The moss-rose in its beauty needs watching, that it may not deteriorate, even as a rough brier thistle needs watching, that it may not spread, and hurt the fields.

The appeal in behalf of a school is that it be watched for good; the return it can give to the world is that it can bear witness to the right way of mending the world.

And this leads on to another thought, namely, that reforms and the

methods of effecting them will come to little in a school apart from the personal fidelity of the instructor. The teacher is a powerful factor in the education of the class, and nothing but a genuine interest in the truths he inculcates will have any lasting effect on the youthful mind. And when all is done that this wise method, with its pure truths and faithful instructions, can do, we shall find that the approving touch of the Great Master is the crowning efficiency securing our success. These good things may be the means or channels of the transmission of the Divine power. For all the operations of God, from the minute to the stupendous, in both the natural and the spiritual spheres of life, all are effected through some instrumentality. If the light of the truth shines savingly upon the heart and conscience, it must be through the medium of the understanding, and here is the teacher's mission—to convey truth to the understanding by fit ways and means; and according to the same great principle, the cures effected on the ailing, in the days of the Redeemer's flesh, were wrought by such means as He owned and blest. It was not the idle gaze, without any attempt to touch the source of saving power, that had the blessing. No, Christ had to come to the one to be blest, or he had to be brought to Christ; and it was the touch of the personal Saviour that saved, the touch of the good Physician that made the patient whole; it was the hem of the garment touched by one convinced that He was mighty to save, that met with the benediction, "Go in peace, thy faith hath saved thee."

And no less true to-day is it than it was then, that they who touched Him were made whole.

Among our closing words is a caution that we distrust not the truth, by an undue haste to have our reforms carried. What is wanted is faith in the ultimate right; and a patient, persevering testimony, that Christ is yet to carry it to its issue. "When the Son of Man cometh shall He find faith on the earth"—enough of it to lead our youth to take up our testimony in better form, till Christ shall use them as His, in what he may not have used us.

In the meantime, holding ourselves and those we can influence in the right attitude toward what is vexing us, let us go over again and again this hymn of Holy Desire:

O help us, Lord, from day to day  
A loftier path to tread,  
And not to shrink because our way  
Is girt with forms of dread.

O help us, Lord, from hour to hour  
Still upward to aspire;  
And by Thy sweet assisting power  
Still to be mounting higher.

And still may we from day to day  
The prophet's ladder see;

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And send us, Lord, Thy Spirit's ray  
To light our path to Thee.

More loving, hopeful, prayerful found,  
More watchful, patient, wise ;  
Each evening farther from the ground  
And nearer to the skies.

Something attempted, something done,  
To turn our way to God ;  
Nearer and nearer to His throne,  
The way our Saviour trod.

And not by strength of Nature's will  
May we our path aspire ;  
Do Thou, O Lord, conduct us still  
Along the road of fire.

Till to the promised place of bliss,  
Beyond the glassy sea,  
By sorrow and by helplessness,  
We find our heaven in Thee. (Applause.)

Hymn 98, "Saviour, like a Shepherd lead us," was sung.

The collection was then taken up, during which Mr. H. M. Blight sang, "Cast thy bread upon the waters."

The PRESIDENT—I now have much pleasure in introducing to you the Rev. William Caven, D.D., Principal of Knox College, Toronto, who will address us on the subject of

"THE OLD TESTAMENT ENFOLDING THE NEW, AND THE NEW TESTAMENT UNFOLDING THE OLD."

Rev. Dr. CAVEN—I have for some time been suffering from a cold, so that I am distrustful of my voice, but I shall try to do my best to make myself heard.

The theme which has been assigned to me is a very large one, and I shall not be able in a brief address to do it anything like justice. We are in the habit of speaking about the Bible as if it were one book. In fact, the term "Bible" signifies "book," but we ought to remember that this Bible, or book, is a collection of books, consisting of no fewer than sixty-six pieces, thirty-nine of these forming what we call the Old Testament, and twenty-seven of what we call the New Testament, or New Covenant. A very remarkable thing about this collection of books, or library, is that you have one purpose from the beginning to the end. From the words, "In the beginning God created the heaven and the earth," to "Even so, come, Lord Jesus," you have the same purpose, one aim and one spirit, and this we know arises from the fact that the book has one Author.



I am not to speak to-night, however, of the harmony and continuity of purpose which exist among these sixty-six books bound together in our Bible. That would be a theme entirely too large; but the few remarks I shall address to you will have relation to the connection between the Old Testament and the New Testament. I would like to show you, dear friends, that the connection between these Testaments or Covenants is very close, so that the one requires the other to complete it and make it quite comprehensible. If you separate these Covenants, you hurt or lacerate both of them.

Taking up the first part of our theme: the Old Testament is enfolded in the New Testament. It is not meant by this merely that the New Testament makes many quotations from the Old, as it does from Matthew's Gospel to Revelation. The Gospel of Matthew, with which the New Testament begins, is, indeed, full of quotations from the Old Testament. I have this in view; rather, in speaking of the relation between these two Testaments, that the New Testament grows naturally out of the old, just as a plant grows from seed, as a tree grows from its root.

What then constitutes this connection between these two Testaments? What are the links which unite them? Is it not community of language, for we must remember that these books are written in, at least, three languages? The greater part of the Old Testament is written in Hebrew, certain parts in Chaldee, and the New Testament (with the possible exception of one book) is written in Greek. The bond of connection is not in language. Nor did the writers of these books live in one locality; they wrote in Arabia, Palestine, Asia Minor, Greece, Rome. The writing of these books extended over a period of fourteen or fifteen centuries. From the production of the Pentateuch till the voice of Revelation ceases, you have a period of fourteen centuries. You do not therefore find the unity here. I tell you where you find it; you find it in the person of the Lord Jesus Christ. (Hear, hear.) Him first, Him last, Him midst, Him without end. It is all about Christ. Of course, you have many good books about Christ, which are echoes, as it were, of the Bible. But in a unique way, Christ is the bond of all the books of Scripture. In the Old Testament, you have Christ presented as the coming One, in the New Testament, He has come. It is in Christ, in redemption, in the Church of Christ, in the Spirit of Christ, in the Kingdom of Christ—it is in these things that you find the unity of these books, and the connection between the Old and the New Testaments.

Now, I will try very briefly to indicate two or three points where this connection is evident. I point first to the prophecy of the Old Testament. In the Old Testament, from the beginning of it, we have prophecy looking to Christ. The first promise we find in Genesis iii. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The last promises are found in Malachi iii. 1: "Be-

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hold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold He shall come, saith the Lord of hosts;” “And unto you that fear My name shall the Sun of righteousness arise,” etc.

Now, between these great prophecies, how much you have about Christ! In Deuteronomy: “I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.” In Zechariah: “He shall be a priest upon His throne.” In Samuel: He sits on David’s throne forever. In Isaiah: “For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” You can take the prophecies, and from them you could construct almost a biography or history of this coming Redeemer.

Another bond of union between the Old and the New Testaments is found in the system of sacrifices. Abel took of the fat and firstlings of his flock as a sacrifice. Noah offered sacrifice as soon as he came out of the ark. Wherever the Patriarchs pitched their tents, the altar was reared beside them. Abundant sacrifices of many kinds were offered under the Mosaic law—sin offerings, trespass offerings, peace offerings, etc. Every morning the lamb bled upon the Jewish altar. Without the shedding of blood there is no remission of in. These sacrifices could not expiate, but they point to the “Lamb of God who taketh away the sins of the world.” Sacrifice, in all these centuries, engraves upon the human soul that atonement must be made by blood.

What shall we say about the history of the Old Testament? This again converges on Him; whether relating to Jew or Gentile, it is not general history, but the history of redemption of the kingdom of God. We trace the current of redemption from the Edenic time down to Christ’s coming in the flesh. The whole story is a preparation for the coming of the “Just One.” As soon as Abraham is chosen, the main line of history is confined to him and his seed, and the nations come in only as they stand related to the covenant people. In one word, the entire narrative is Messianic.

Now, the morality of the Old Testament has been regarded as irreconcilable with that of the New. No doubt, the Old Testament has a provisional element in its morality. The Lord suffered the Jews to put away their wives owing to the “hardness of their hearts,” though from the beginning it was not so. We must remember their imperfect spiritual condition at the time. The world was not yet prepared for the higher morality of the New Testament on this and on some other points. When the Old Testament records good men’s misdeeds, it is not to say it approves of them. The morality of the Old Testament is supreme love to God, and equal love to our brother:

"Thou shalt love the Lord thy God with all thy heart, and with all thy strength: thou shalt love thy brother as thyself." With the stranger, the widow, and orphan, we should deal kindly and generously. The justice of God is especially revealed in the Old Testament, and His love in the New. But we find that God is just and holy, loving and merciful in both. There is no such antithesis as Gibbon makes between the Old and the New Testaments. The Old Testament signalizes the righteousness of God, and prepares us for the coming Deliverer, for the great work He did when He came fully to exhibit the love and mercy of God.

Now, let us look for a moment at the other side of the equation, namely, that the Old Testament is unfolded in the New. If revelation had stopped when Malachi was written, the Book of God would have been exceedingly incomplete, but revelation did not cease with the Old Testament. For four hundred years no voice of revelation is heard. No man arose to speak as a prophet in God's name. But again the voice was heard—at first, "as of one crying in the wilderness." Then Jesus and His apostles speak, and the Old Testament mysteries are made plain. The Old Testament prophecies regarding Christ are clearly fulfilled in the birth, teachings, miracles, death, resurrection, ascension and reign of the Redeemer. The Messianic prophecies are made clear in the light of the gospel day. We come to Calvary, and there we see the true sacrifice which explains the sacrifices of the Old Dispensation. Types and symbols now yield up their meaning: the shadow fades away and the substance has come. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." "He was lifted up to draw all men unto Him." "He died for our offences." "He suffered, the Just for the unjust, that He might bring them to God." Now, at length, the atonement, the expiation, the true sacrifice of Jesus illustrates and gives meaning to Old Testament symbolism. We are told by Unitarians and others that we make too much of the blood in our orthodox Churches. But it is impossible to exaggerate the merits of the Redeemer and the value and efficacy of His death. (Applause.) I confess, if I was dealing with a dying sinner, I know of no other ground of pardon and hope than the atonement of the Lord.

We have morality now perfected, God's character revealed, and what the Old Testament struggled to obtain is now reached in Christ, and perfect love shines in union with justice in the life and death of Jesus. Let us, then, study the Old Testament as the divine preparation for the New, and as having wrapt up in it the great evangelical doctrines. In both Testaments we have the supreme love to God and equal love to our brother exhibited and required.

In conclusion, I would like to say just one word as to the higher criticism. I believe in the higher criticism as well as the lower. When the question is as to the *precise text* of the Scripture, it is a matter of the lower criticism. When we deal with such questions as

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these: who wrote such a book, what was the particular style, and the characteristic of the writer, when did he write, what are the relations of his writing to other parts of Scripture and to the literature and civilization of the period, etc.; that is higher criticism; and it is perfectly legitimate. You cannot be wrong in inquiring what the writer's peculiarities are. This is most legitimate procedure, and I have therefore no quarrel with the higher criticism, if rightly conducted. But when the higher criticism proceeds on the denial or ignoring of *revelation*, and assumes that Scripture is only human, this is another matter. An unbelieving and sceptical higher criticism must be resisted at all hazards. (Applause.)

We must not imagine that there are no higher critics but those of Wellhausen's school. A man may be a higher critic, and yet not hold that the Pentateuch is Post-Exilic, that there are two Isaiahs, and that the story of Isaiah is a myth.

Do not follow any critic blindly and ignorantly. "Prove all things: hold fast that which is good."

I say, then, study the Old Testament, and you will find it full of Christ. It is a remarkable book. Read it and you will see in it light and beauty. And the more you love and study the Old, the more will you prize the New Testament, which is as the light of perfect day to that of early dawn.

May we live up to that word. Even as the Spirit has taught us to see its heavenly beauty, may we clasp it to our bosoms until the time comes when we shall see Him face to face—until the glories of the revelation are superseded by the brighter glory of the heavenly world. (Applause.)

After the collection was taken up, the Convention was closed by the singing of the long metre doxology, and the Rev. Mr. McEwen pronouncing the benediction.

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*WEDNESDAY MORNING, OCTOBER 26.*

The Convention met this morning at 9.30, the President, Mr. McCrea, in the chair. After the singing of several hymns, the Rev. J. Morton read the 6th chapter of Galatians, and the Rev. E. B. Chestnut led the Convention in prayer.

The PRESIDENT—We will now have the report of the General Secretary.

## REPORT OF THE GENERAL SECRETARY.

DEAR SISTERS AND BRETHREN,—No one, surely, can contemplate with more exquisite pleasure this annual gathering of Sabbath School workers than can the General Secretary of your Association, whose duty and privilege it has been to witness the consecrated toil of its delegates in their own home fields; and to whom the reunion awakens so many memories of Christian fellowship and kindly hospitality. Instinctively an angel hand sweeps the chords of our inmost souls as we thus gather, and we feel the throb of the old familiar doxology:

“Praise God from whom all blessings flow.”

We meet in this “Royal City” under specially encouraging auspices. Never did city receive with more royal and hearty welcome the band of Christian workers which from year to year thus assembles. Moreover, divine blessing on this Convention has been invoked by a thousand prayers, and in one prominent pulpit, at least, a special sermon was delivered in view of the occasion. Well may we expect that this shall become a royal city by holy memories of the manifest pentecostal presence of the “King of kings.” Jerusalem was jubilant with blast of trumpet, the melody of pipes, and the shouts of the people, “so that the earth rent with the sound of them”; and when Joab enquired, “Wherefore is *this* noise of the city being in an uproar,” Jonathan, the fleet-footed messenger, proclaimed, “Zadok, the priest, and Nathan, the prophet, have anointed him (Solomon) king in Gihon, and they are come up from thence rejoicing, so that the city rang again. *This is the noise that ye have heard.*” Even so as priests and prophets here assembled have anointed our Emmanuel King in the realm of motive and gift, will the spirit of a holy consecration make no small stir in the city. Those who can recall the gathering here fifteen years ago will not fail to remember voices and faces of those who, since, have “crossed the bar,” and who now behold their “Pilot face to face.” Prof. Sherwin, the sweet minstrel of Sabbath School conventions, and our own Dr. Castle, have gone; whilst within the past year, he who stood in the place I now occupy, has fallen asleep, and left a memory cherished by all who were privileged to know him. The season of the year in which we gather is admonitory to us that the charm of golden tints is but the harbinger of falling leaves and the winter of death, and ere this Convention shall close 100,000 immortal souls will have passed the border land of opportunity and service; the ranks of God’s heroes will be broken, and the probation of his enemies will have closed, and if we are to fill the one and cut off the heredity of the other, the work must be done at the cradles of to-day, where we are commissioned to stand.

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In prosecuting the mission of the Association I have travelled 10,000 miles of territory during the year, extending over thirty counties, and aiding to the best of my ability seventy-six conventions, viz., eight, of districts; twenty, of counties; and forty-eight, of townships or cities; in addition to miscellaneous help rendered in the interest of individual schools. Speaking generally as to the status of Sabbath School work in Ontario there is manifest everywhere a marked advance. The expression, "Forward Movement," has become classical in recent years, in describing the awakening to earnest, aggressive life of a somnolent ecclesiasticism; to no branch of work in the Church of Christ can it be applied more appropriately than to that of the Sabbath School, and our own Province stands in no second place in this regard.

Pastors are realizing and emphasizing, as never before, this point of vantage in the accomplishment of their sacred mission, whilst Sabbath School teachers themselves are aflame with a like inspiration and purpose, as witness this gathered convention which is but an aggregation of like enthusiasm in the local conventions of counties and townships. It has been one chief aim of these local conventions in the past few years to create a sense of need, even sometimes at the risk of appearing censorious. On the principle of "No lack, no effort; no effort, no growth; no growth, certain death," this conscious need being established, the opportunity afforded by teachers' meetings, normal classes, etc., will be earnestly appreciated; and unquestionably the complaint of non-attendance upon these when formed, is to be explained by this lack of conscious deficiency. Every district and county in the Province is now organized, except Leeds, Frontenac and Victoria; and forty per cent. of all settled townships have local associations in active life.

During the year new organizations have been formed in two districts, seven counties, and forty-three townships—those of Carleton, Renfrew and Haliburton being due to the voluntary effort of Alex. Mutchmor, Esq., President; Rev. John McEwen, Hon. Sec.; and Rev. W. A. Hunter, M.A., respectively; and now that our mission of county organization is well nigh completed, the pressing need of the hour is to **organize our organizations**. The independent existence of seventy individual associations holding their conventions without regard to any systematic provincial plan, tends to minimize their felt relationship to the general work of the Province; and besides rendering aid from the Provincial Executive impossible, by reason of several conventions being held on the same date, travelling is wastefully duplicated at a cost of time and money, which might be otherwise and usefully applied in the direct interest of the work. Moreover many distant counties are denied provincial help altogether, on account of the cost of travel to reach them; this item would be merely nominal if a series of contiguous county conventions were grouped as to dates.



Returns of statistics and finances are not made, as witness the table in the hands of delegates, because county officers are not so accessible as they would be with the added stimulus of a local sub-committee, over a limited area, responsible to the Provincial Executive, and constituting a medium of communication between such executive and individual counties within its jurisdiction. This difficulty has been realized by the brethren of sister states south of the line, in New York, Illinois, etc., and has been largely overcome by the organization of these district committees.

In the hope of making clear this pressing need of district organization, I have ventured to submit, in the statistical form now in your hands, a plan for the grouping of such districts; and would suggest:

1. That the members of the Provincial Executive resident in the counties of each group be constituted a Provincial Sub-Committee for such district.

2. That they should appoint their own chairman and secretary, and charge themselves with

3. A combined and persistent effort to secure the complete organization of counties and townships within such district.

4. The securing of complete statistical and financial returns for the Provincial Executive, and

5. The arrangement in council with the Provincial General Secretary of a plan of conventions, which shall secure the greatest possible advantage to their constituency and mission, at a minimum cost in time and expense, where provincial aid is desired, and in harmony so far as possible with the general plan of the Province, and to seek in every way to represent and reflect the practical aims of the Provincial Executive in the establishment of normal classes, teachers' meetings, and other agencies by which the status of Sabbath School work may be advanced. It will be noticed that for securing compactness of districts the division of some large counties has been suggested. This, however, apart from this object, has been found in many cases a necessity, and in all cases where adopted an advantage in the prosecution of the work of such county organizations.

Having stated the needs of the case as I have been able to apprehend them, and suggested a possible remedy, the matter may be left with perfect confidence to the experienced wisdom of this Convention to take definite action. In my judgment no question of human agency more vital to the well-being of the Provincial Association will come before you, and demand more your earnest and prayerful thought and decisive action.

**Normal Work.**—In accordance with the direction of the Ottawa Convention, immediate steps were taken to awaken interest and practical action over the whole Province in the wider and more effective prevalence of normal training. A special normal sub-committee of the Central Executive was appointed. It was decided to adopt as a text book that of Professor Hamill, of Illinois State Sabbath School

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Association. Circulars were sent to every County Executive. The following gentlemen placed their services at the call of the committee, viz., Revs. W. C. Henderson, D.D., W. H. Gane, the Hon. Secretary (Rev. Jno. McEwen), Revs. Jos. Philp, J. W. Rae, and J. J. Rae. Responses came from some six points at which Institutes were held by General Secretary, in Norfolk; Hon. Secretary, in Peterboro'; Rev. Jos. Philp, in Brant; Rev. J. W. Rae, in Lincoln, and Rev. Dr. Henderson, in Bruce. The Committee were not by any means satisfied with these results, but at the semi-annual meeting of the Executive Committee some twenty counties reported that vigorous action was to be taken after the "summer months." It may be hoped therefore that an immediate revival of interest will be realized at the rising of this Convention. The small number of permanent normal classes reported as existing cannot certainly be regarded as satisfactory, or in any sense adequate to the efforts put forth. The first action of the Committee was to passively but earnestly invite those who hungered for this training to make application to the Provincial Executive. It may be a question for this Convention to consider, whether there is not something wrong with the appetite, and whether the object may not be more effectively reached by asking *each district to receive* the Provincial Normal Instructor and arrange for the holding of one or more Institutes in each county, with the aim of leaving in each county a permanent normal class with a recognized County Normal Instructor, who may belong to the regularly constituted Officiary of such county. In this department of work, the organization of primary unions, to which the parents of our little children should be invited, would greatly further efficiency at this foundation point of the Sabbath School. Such a union has during the year been inaugurated in the city of Toronto, from attendance on which few of the city's primary teachers are wanting; besides a similar organization in the city of Brantford; none other, so far I know at present, exists.

**Missionary Work.**—The plan of 1891 was renewed and extended during the summer of the present year, and, as last year, brethren volunteered gratuitous service during their vacation, and with unstinted consecrated thought and "labors more abundant," they loyally fulfilled their obligations. The volunteer missionaries this year were: Revs. R. H. Abraham, M.A., W. H. Barraclough, A. P. Brace, C. J. Dobson, B.D., C. H. Emerson, R. J. M. Glassford, W. G. Hanna, B.A., W. A. Hunter, M.A., T. A. Moore, and H. P. Moore, Esq. Whilst they toiled in given districts, I was privileged to meet them at rallying points in each district. Beginning at Rainy River, I visited each district in succession, except Haliburton, including Thunder Bay, Algoma, Nipissing, Parry Sound and Muskoka; holding one, and in some cases, two District Conventions in each district. In districts untouched before, I found, as was to be expected, the gatherings were not large, and the audience curious to know what soul and body belonged to this Provincial "What do you call it?" In districts, however,

visited by your missionaries last year the whole field was ablaze with expectancy and enthusiasm. I must not trespass upon the province of my brethren, who at a later stage will report the work themselves. I may be permitted, however, to notice two evidences of the value of the work of 1891, viz., the large representation at these conventions from districts so large and so difficult of travel. In one district it was estimated that at least seventy-five per cent. of all Sabbath School workers in the district were present, scores of miles—and *such miles!*—having been covered by ox cart, buck-board, row boat, and other modes of transit, many being represented by one brother who lived ten miles away, and whom I asked how he had come. “I walked on my feet,” was the reply, seeming to intimate that if it had been necessary to use the other extremity he would have made the effort. The following resolution was forwarded to the Provincial Executive, and but represents similar resolutions recorded at conventions of other districts:

“At the annual Sabbath School Convention of the Central Parry Sound District, held in Burk’s Falls, September 2nd, 1892, the following resolution expressive of appreciation of valuable assistance given by the missioners of the Provincial Sabbath School Association was submitted by the Business Committee, and on motion was unanimously and most heartily adopted:

*Resolved*,—“As this Convention is so much indebted both for its inauguration and most successful working to the visit and assistance of Mr. Alfred Day, the Provincial Secretary, and the Revs. R. J. M. Glassford, of Streetsville, and C. J. Dobson, B.D., of Toronto, missioners of the Association, we deem it due to the Provincial Association and the friends of this special mission work undertaken by the Association, who contribute the means of carrying it on, to express our sense of very great indebtedness to them for this generous assistance, our very high appreciation of the most excellent services rendered, and further, express the hope and earnest desire that the same assistance may be given us yet for a year or two longer, for we feel that in our present weak, inexperienced and struggling condition, the discontinuance of this most helpful mission would be a calamity to the cause in this district. We gratefully acknowledge the loving hand of our heavenly Father in the visits paid us by these beloved brethren who came to us full of the Spirit and full of zeal to extend such a warm helping hand in the work. Our prayer is that God may abundantly bless these dear brethren and their most helpful work amongst us, and that his rich blessing may rest upon the Provincial Association in its annual Convention and in all its active mission work.

“E. GRINTON, *Secretary*.

“J. L. ROBERTSON, *President of Convention*.”

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In addition to the generous contribution for this special work of the Hon. S. H. Blake, it has been generously aided by Oxford county and Amaranth township associations, the latter contributing \$20 from its township funds, in addition to which I received from the superintendent of one school in Amaranth township, \$4.34, the contents of a box, being the savings of a precious child, whose dying request had been that the money should be so applied. The Copp, Clark Co., of Toronto, have with munificent thoughtfulness, donated a large supply of Gospel Hymns for the use of such needy schools as lack this equipment. Besides these gifts, many individual schools have given papers and books, and enquiries are constantly reaching us as to the utility of such proffered gifts, all indicating a healthy growth of the missionary spirit in our Sabbath Schools which, judging by the returns below, may well be cultivated. As to the value of books and papers to these needy schools, the term *needy* is occasionally misapplied. I would say, the enquiry may be fairly answered by mentally changing places with the proposed recipients; whatever literature would be useful and welcome in Toronto or Hamilton, will be equally welcome in Parry Sound and Muskoka.

**Statistics.**—It is to be regretted that the statistical returns from counties and cities are too meagre to justify more than very incomplete and general deductions as to the growth or otherwise of the work. Until this condition is remedied, no definite or adequate report can be made other than of uncertain generalization, and in this respect we stand in humiliating contrast to most of our sister states and provinces, out of sixty county and ten city associations there being only twenty returns in response to schedules sent. It will not be without interest, however, to notice some of the returns so far as given in the sheets in your hands, *i.e.*, as to

**Church Membership.**—It will be found that in the whole of the counties and cities reporting this item, there is a church membership of 15 per cent. of the total number of scholars, ranging from 25 per cent. in the city of St. Catharines, and 24 per cent. in the city of Guelph, all the way down to 7 per cent. in West Durham and 6 per cent. in Prince Edward. Of the total membership of scholars in reported schools, 1,668 or 14 per cent. have joined the Church during the past year.

**Teachers' Meetings and Normal Classes.**—Of 1,636 schools reported, 125 or 11 per cent. hold regular teachers' meetings, whilst only 10 normal classes are reported. It is to be remembered, however, that in some places union teachers' meetings are held, supplying the need of schools in the aggregate. The missionary relationship of schools is sustained in only one-third of the number reported, the other two-thirds "beginning at Jerusalem" and stopping there. Had all the counties reported, some such analysis of our position would have afforded data for the construction of convention

programmes by fresh and practical themes, and would have tended to the solution of the old problem of "how to retain the elder scholars," at all events the returns would have shown some of the causes by which we get rid of them.

**Home Classes** where they have been adopted would seem to have not only projected the Sabbath School into the home, but brought the home to the Sabbath School. Where are the members of the public congregation during the Sabbath School? What is being done for the maimed, the halt, and the blind, who cannot come to the Sabbath School, and for those engaged in the Christ-like ministry of serving such, to link them on to this great privilege of Bible study? How are our commercial travellers thought of or counted in this army as, Sabbath by Sabbath, they must spend from home and their home school? Would they be seen as delinquents on our record? What about our policemen, and soldiers, and sailors? Could not every Sabbath School in Ontario double its membership in one month by seeking to secure a pledge from every individual in the community who for any reason cannot or does not attend Sabbath School?—a pledge that they will spend one hour each week with their families or friends or, if need be, alone, in the study of the International Sabbath School lesson—a record of "present" in the home department of the Sabbath School being entered for every honest record of this hour having been faithfully spent. Circulars and forms have been circulated, and I will gladly correspond with any individual Sabbath School in regard to such new departure.

**The World's Sabbath School Convention and the International Sabbath School Convention** will both hold session on consecutive days in St. Louis, in September, 1893, and steps will shortly be taken for the appointment of delegates, of which due notice will reach you through the proper channels. St. Louis is already planning noble things to give the Sabbath School world a welcome that shall attest its sense of the "balance of power" in the hands of the Sabbath Schools of to day, and indeed this century has witnessed a more glorious discovery than that of 1492, for whilst *Columbus discovered a continent*, it has been the mark of this century to have discovered, at a new point in the horizon of human life, the millennial dawn which shall broaden quickly into noonday brightness.

In furtherance of such a glorious consummation, let us guard well the environment of our children in the home, in our Public Schools, and on the street, as well as in the Sabbath School. Let no man tell me, as a Sabbath School teacher, that I am stepping beyond the bounds of my vocation in defending the young life of our land at any point, be it political, social, domestic or municipal, from influences which threaten the sweet fragrance of its blossom years. In this connection permit me a closing thought suggested by one theme on our programme, viz., "The attitude of the Sabbath School to the moral questions of

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the day." Is it worthy of us, as Christian parents, as Christian teachers, or even as patriots, to tolerate the exhibition of illustrated villainy such as characterizes many of the play bills which soil the walls of our towns and cities, which cannot but blunt the delicate sensibility and virtue, which are the priceless spikenard of childhood? Our by-laws have measurably suppressed gross indecencies in these, though they might go even further without charge of prudery. But is the prevalent suggestion of murderous tragedy a much less serious pestilence, where the deadly pistol or knife are represented in scenes so realistic by color and action as to instinctively arrest the curiosity of our school children as they pass along the street? What wonder that our newspapers almost daily horrify us by such appalling murders and maimings in villainous strife or jealous anger when our very primary children are poisoned by familiarity, even on the Sabbath, with such scenes of darkness as weaken their estimate of human life, and blunt the keen edge of simple tenderness with which God has started them. I submit to you whether it would not come fairly within the sphere of your Resolution Committee to draw up for your pronouncement a petition in this connection which may be sent to the mayor of every city and town in the Province.

Let us, beloved brethren and sisters, make this Convention a point of new consecration to aggressive spiritual power, until, in our effort to enfold the lambs of Christ in the "New Covenant," the fires of Sinai may melt into the Sacrifice of Calvary, kindling an altar fire of holy promise and purpose in the men and women of to-morrow.

ALFRED DAY,  
*General Secretary.*

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



## TREASURER'S REPORT.

J. J. WOODHOUSE, in account with the Sabbath School Association of Ontario,  
for the year 21st October, 1891, to 15th October, 1892.

## RECEIPTS.

To Balance from 21st October, 1891.....		\$428 51
To amount of payments on account of the year October 1890-91, received subsequent to the above date, and already enumerated under the head of "Addenda," on page 77 of "Our Sunday Schools," or the report of the Provincial Conven- tion at Ottawa .....		317 75
		<u>\$746 26</u>
To Contributions from Counties, viz.:—		
North York .....	125 00	
Brant .....	80 00	
Peterboro' .....	65 00	
'Oxford, balance of last year.....	\$25 00	
"    1891-92, special .....	36 78	
		61 78
Elgin, balance of 1889-90 .....	5 00	
"    "    1890-91 .....	5 00	
"    in full of 1891-92 .....	50 00	
		60 00
West York .....	60 00	
East York .....	50 00	
Halton.....	50 00	
Wellington .....	50 00	
Norfolk .....	50 00	
Peel .....	50 00	
Perth .....	50 00	
Lambton .....	40 00	
Dufferin .....	40 00	
Haldimand .....	40 00	
Wentworth (on account).....	31 00	
Waterloo, balance of 1890-91.....	31 20	
West Durham .....	30 00	
North Ontario .....	25 00	
South Ontario .....	25 00	
Dundas .....	25 00	
Lennox and Addington (on account).....	25 00	
Glengarry (Presbytery) .....	20 00	
Grenville (on account).....	20 00	
Nipissing District (A. G. Browning) .....	5 00	
		1108 98
To Cities—		
Hamilton Sabbath School Association.....	75 00	
St. Catharines " " .....	36 00	
Guelph " " .....	30 00	
		141 00
To Townships—		
Sabbath School Assoc'n, Westminster and Delaware.....	5 00	
		<u>\$2,001 24</u>
Carried forward .....		\$2,001 24

To Schools of  
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	<i>Brought forward</i> .....		\$2,001 24
<b>To Schools out of Toronto, remitted direct to Treasurer—</b>			
	Port Hope, Methodist Sabbath School.....	10 00	
	Seaforth, First Presbyterian Sabbath School.....	20 00	
			30 00
<b>To Schools in Toronto—</b>			
	Knox Sabbath School, \$10 ; Bible-class, \$15 .....	25 00	
	Northern Congregational.....	25 00	
	St. James' Square Presbyterian.....\$10 00		
	“ “ “ —Special..... 10 00		
		20 00	
	“ Erskine ” Presbyterian.....	15 00	
	Occident Hall Union .....	15 00	
	Jarvis Street Baptist .....	15 00	
	West Presbyterian .....	10 00	
	Old St. Andrew's Presbyterian .....	10 00	
	College Street Presbyterian .....	10 00	
	St. Andrew's Presbyterian .....	10 00	
	Elm Street Methodist .....	10 00	
	Leslieville Presbyterian.....	10 00	
	Bond Street Congregational .....	10 00	
	Sherbourne Street Methodist.....	10 00	
	Parkdale Presbyterian.....	10 00	
	St. Paul's Methodist .....	10 00	
	“ Westminster ” Presbyterian .....	10 00	
	Carlton Street Methodist .....	10 00	
	“ Zion ” Congregational .....	10 00	
	Central Presbyterian .....	10 00	
	Broadway Tabernacle Methodist.....	10 00	
	Bloor Street Baptist.....	9 33	
	Duchess Street Presbyterian .....	8 00	
	College Street Baptist .....	5 00	
	Chestnut Street Congregational .....	5 00	
	“ Trinity ” Methodist.....	5 00	
	Western Congregational .....	5 00	
	“ New Richmond ” Methodist .....	5 00	
	Walmer Road Baptist .....	5 00	
	“ Christ Church ” Disciples .....	3 00	
	Leslieville Methodist (1890-91).....	3 00	
	Broadview Avenue Congregational .....	1 00	
			319 33
<b>To Personal Contributions, out of Toronto—</b>			
	F. T. Frost, Smith's Falls .....	15 00	
	Hon. James Young, Galt .....	10 00	
	John McCalla, St. Catharines .....	5 00	
	H. C. McMullen, Picton .....	5 00	
	G. Murray McGregor, Brantford.....	5 00	
	Abraham Shaw, Kingston.....	5 00	
			45 00
<b>To Personal Contributions, Toronto—</b>			
	Hon. S. H. Blake, Q.C.....\$300 00		
	“ “ —Special .....	50 00	
		350 00	
	J. K. Macdonald .....	15 00	
	R. J. Score .....	10 00	
	Elias Rogers and Co. ....	10 00	
	E. & C. Gurney Co. ....	10 00	
	Northrop & Lyman Co. ....	10 00	
	<i>Carried forward</i> .....	\$405 00	\$2,395 57

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<i>Brought forward</i> .....	\$405 00	\$2,395 57
Kilgour Brothers.....	10 00	
A. M. Cosby.....	10 00	
Taylor Brothers.....	10 00	
Lyman Brothers & Co. ....	10 00	
H. S. Howland.....	10 00	
A. Day.....	10 00	
Gourlay, Winter & Leeming.....	10 00	
Caldecott, Burton & Spence.....	10 00	
J. J. Maclaren, LL.D., Q.C.....	10 00	
Richard Brown.....	10 00	
George A. Cox.....	10 00	
J. J. Woodhouse.....	10 00	
A. T. Crombie.....	5 00	
H. Kent.....	5 00	
Eby, Blain & Co.....	5 00	
John Stark.....	5 00	
George Craig.....	5 00	
Davidson & Hay.....	5 00	
W. H. Howland.....	5 00	
Robt. Walker and Sons.....	5 00	
Mrs. James Lesslie.....	5 00	
James Scott.....	5 00	
B. H. D.....	5 00	
John D. Nasmith.....	5 00	
W. Henry Smith.....	5 00	
John Y. Reid.....	5 00	
D. E. Thomson.....	5 00	
H. A. Nelson and Sons.....	5 00	
W. J. Gage.....	5 00	
S. J. Moore.....	5 00	
John Forrest.....	5 00	
John Macdonald & Co.....	5 00	
R. W. Elliot.....	5 00	
John L. Blaikie.....	5 00	
D. Coulson.....	5 00	
John A. Paterson, M.A.....	5 00	
Sampson, Kennedy & Co.....	5 00	
W. H. Pearson.....	5 00	
D. W. Alexander.....	5 00	
J. B.....	5 00	
G. Goulding & Sons.....	5 00	
Mrs. John Macdonald.....	5 00	
S. F. McKinnon.....	5 00	
T. Milburn & Co.....	5 00	
James McNab.....	5 00	
John T. Ellis.....	5 00	
Alexander & Anderson.....	5 00	
William Davies.....	5 00	
A. W. Lee.....	5 00	
A. M. Smith.....	5 00	
J. Goodall.....	5 00	
P. W. Ellis & Co.....	3 00	
P. Macdonald.....	3 00	
J. J. Gartshore.....	2 00	
H. P. D.....	2 00	
C. S. Gzowski, Jr.....	2 00	
R. J. Hunter.....	2 00	
<i>Carried forward</i> .....	\$734 00	\$2,395 57

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Wm. Freeland .....	2 00	
C. M. Taylor & Co. ....	2 00	
R. C. Steele .....	2 00	
D. Gunn .....	2 00	
Wm. H. Lailey .....	2 00	
J. Leckie.....	2 00	
William Brown .....	2 00	
John Hawley.....	2 00	
Mrs. A. Finlayson.....	2 00	
D. & B. ....	2 00	
Ewing Buchan .....	1 00	
S. Trees.....	1 00	
R. McLean.....	1 00	
E. K. Scholey .....	1 00	
Rev. E. Barker.....	0 50	
		762 50
To Collections Provincial Convention, Ottawa, \$44.31, \$65.88, \$70.92.....		181 11
To Collections half-yearly meeting of General Executive Committee, Toronto.....		23 98
To Collections by Mr. Day, General Secretary, in connec- tion with Organization Work, etc.:—		
Hamilton, \$3.00; London, \$5.00; Lambton County, \$4.00; Welland County, \$4.50; North York, \$1.50; Oshawa, \$4.36; North Ontario, \$3.50; Dundas, \$3.50; Peterboro' County, \$5.00; Smith Township, \$1.00; Shelburne, \$5.00; Florence, \$6.00; Simcoe, \$5.00; Houghton Township, \$1.00; Brampton, \$3.00; Bolton, \$1.50; E. Durham, Township, \$3.98; Beeton, \$2.75; Bronte, \$1.50; Wingham, \$5.00; Streets- ville, \$1.00; Woodbridge, \$1.00; Belfountain, \$2.00; Delhi, \$5.00; Newburgh, \$7.00; Orangeville, \$2.50; N. Ontario, \$9.40; Campbellford, \$5.50; Seaforth, \$5.50; Galt, \$5.00; Ingersoll, \$4.00; Wingham, \$6.00; (Bruce County Organization, Lucknow, \$4.33; Ripley, \$3.87; Kincardine, \$3.85; Port Elgin, \$2.44; Underwood, \$1.48; Paisley, \$4.00; Walkerton, \$4.75; Mildmay, \$2.50; Teeswater, \$5.00; Mans- wood, \$2.00; Springford, \$4 50;) Campbellford, \$6.00; Wooler, \$1.87; Centreton, \$1.50; Harwood, \$3.25; Mimico, \$0 50; Alliston, \$3.50; Arlington, \$2.75; Thamesford, \$4.50; Guthrie, \$3.50; Laurel, \$3.00; Galt, \$2.00; Lloydtown, \$3.00; Millbrook, \$1.00; Smithville, \$3.50; Creemore, \$4 50 .....	207 08	
To Collections by Rev. J. W. Rae:—		
Smithville, \$4.48; Welland Port, \$4.52 .....	9 00	
		216 08
To Mission Tour, North and North-west Ontario, by Mr. Day—		
Rat Portage, \$2.70; Norman, \$2.70; Sault St. Marie, \$1.25; Thessalon, \$2 11; Mattawa, \$5.88; Huntsville, \$4.50; Parry Sound East, \$10 00; Parry Sound West, \$5.05 .....	34 19	
" by Mr. A. G. Browning, Nipissing District .....	7 00	
" by Rev. W. G. Hanna, B.A., Algoma District .....	2 09	
		43 28
<i>Carried forward</i> .....	\$43 28	\$3,579 24

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	<i>Brought forward</i> .....	\$43 28	\$3,579 24
To by Rev. R. B. Rowe—			
	Bethel, \$0.61; Novar, \$1.39; Portage, \$0.66; Hill- side, \$0.41; Germania, \$1.40; Uffington, \$3.76; Baysville, \$0.52; Severn Bridge, \$0.90; Windermere, \$1.00; Rama, \$0.72; Washago, \$1.25.....	12 62	
" by Rev. A. P. Brace—			
	Little Current, \$5.42; Gore Bay, \$1.30; Kagawong, \$1.20; Manitowaning, \$1.00 .....	8 92	
" by H. P. Moore -			
	Expenses remitted .....	2 13	
" by Rev. W. A. Hunter, M.A.—			
	Sundry Collections .....	6 10	
" by H. P. Moore—			
	Expenses remitted .....	0 90	
			73 95
" Donations per Mr. A. Day—			
	Mrs. Kent, Toronto .....	5 00	
	Whittington Union Sabbath School missionary boxes, per Mr. Varcoe.....	4 34	
	Amaranth Township Association, per Mr. Varcoe....	20 00	
			29 34
To Reports sold.....		333 64	
To Sundries .....		13 86	
To Advertisements.....		215 00	
			562 50
			<u>\$4245 03</u>

DISBURSEMENTS.

By Mr. B. F. Jacobs, Chairman of International			
	Executive .....	\$50 00	
" Travelling Expenses of Speakers.....		46 60	
" Psalmody—Professional charges .....		25 00	
" Reporter .....		50 00	
" Sundry Convention Expenses.....		18 13	
			\$189 73
" Mrs. W. F. Crafts—Half-yearly Meeting of			
	Executive Committee, Toronto.....	44 00	
" Sundry Expenses, " " .....		16 78	
			60 78
" Postage and Telegrams .....		114 94	
" Stationery .....		49 59	
" Exchange and Customs Duties.....		4 25	
" Petty Expenses .....		10 59	
" L. C. Peake, Delegate to New York State Sabbath			
	School Convention, Expenses.....	7 00	
" Normal Work .....		16 00	
" Subscription to International Convention .....		200 00	
" W. Briggs, Printing Reports, etc.....		770 35	
" Organization Expenses—			
	Rev. J. W. Rae.....	\$6 32	
	" T. A. Moore.....	4 00	
Mr. H. T. Moore.....		6 15	
" W. N. Hossie .....		19 95	
" A. J. Donly .....		16 50	
Rev. Wray R. Smith .....		10 00	
" J. McEwen .....		3 00	
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By Travelling  
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By Salaries:—  
A. Day  
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MEMORANDUM  
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## By Travelling Expenses, General Secretary :—

Hamilton, \$3.00; London, \$5.00; Sarnia, \$4.00; Essex County organization, \$12.65; Niagara Falls, \$4.50; Aurora, \$1.50; Oshawa, \$2.00; Beaverton, \$3 50; Dundas, \$3.50; Hastings, \$5.00; Smith Township, \$1.00; Shelburne, \$5.00; Florence, \$6.00; Simcoe, \$5.00; Houghton, \$1.00; Brampton, \$3.00; Bolton, \$1.50; East Durham, \$3.90; Beeton, \$2.75; Bronte, \$1.50; Huron County, \$5.00; Streetsville, \$1.00; North York, \$1.00; Peel, \$2.00; Norfolk, \$5.00; Lennox and Addington, \$8.00; Dufferin, \$2.50; Halton, \$1.50; North Ontario, \$9 40; Northumberland County, \$5.50; Seaforth, \$5.50; Galt, \$2.70; Oxford County, \$4.00; St. Catharines, \$3.75; Wingham, \$6.00; Bruce County organization, \$26.57; Manswood, \$2.00; Springford, \$4.50; township organization, Northumberland County, \$25 58; Mimico, \$0.50; Alliston, \$3.50; Abingdon, \$2.75; Thamesford, \$4.50; Gothic, \$3.50; Laurel, \$3.00; Mimico, \$0.80; Galt, \$2.95; Lloydtown, \$3.00; Millbrook, \$3 25; Smithville, \$3.50; Creemore, \$4.50.

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## By amount from Whittington Sabbath School applied....

" Mission work—travelling expenses only :—

" Rev. R. H. Abraham, M.A ..... \$35 00  
 " Rev. A. P. Brace ..... 20 00  
 " Rev. C. J. Dobson, Ph.B ..... 35 00  
 " Rev. R. B. Rowe ..... 30 00  
 " Rev. R. J. M. Glassford ..... 35 00  
 " Rev. W. G. Hanna, B.A ..... 35 00  
 " Rev. W. H. Barraclough ..... 30 00  
 " Rev. T. A. Moore ..... 30 00  
 " Rev. C. H. Emerson ..... 35 00  
 " Mr. H. P. Moore ..... 30 00  
 " Rev. W. A. Hunter, M.A ..... 25 00

\$340 00.

" Rev. R. B. Rowe ..... 2 62

" A. Day, General Secretary ..... \$3 66

" " " ..... 0 80

" " " ..... 7 50

" "(North and North-West Ontario) 95 20

107 16

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## By Salaries :—

A. Day ..... 1000 00

J. J. Woodhouse ..... 700 00

1700 00

3875 82.

To balance on hand 15th October, 1892 ..... \$369 21

J. J. WOODHOUSE, *Treasurer.*

Audited and found correct.

October 22nd, 1892.

E. J. JOSELIN.

MEMORANDUM.—A few days previous to the closing of the books the amount of money on hand was \$0.86 only, and some hundreds of dollars owing. Deferred payments which have since come in have sufficed to pay all claims and occasion the above balance on hand.

245 03



## ADDENDA.

Moneys belonging to the past year, or to previous years, received since the closing of the Treasurer's account on 15th October:—

County of Middlesex.....	\$40 00
Counties of Lennox and Addington, balance of pledge of \$50 .....	25 00
County of Welland, balance of 1890-91.....	10 00
“ West Simcoe.....	7 50
“ Norfolk, additional to pledge of \$50 ..	6 00
	<hr/>
	\$88 50
London City, on account of pledge of \$75 .....	48 00
Bridge Street Methodist S. School, Belleville .....	10 00
Cooke's Church Presbyterian S. School, Toronto .	\$10 00
Euclid Avenue Methodist, Toronto .....	10 00
Bloor Street Presbyterian, Toronto .....	10 00
Parliament Street Methodist, Toronto .....	5 00
Dovercourt Street Baptist, Toronto .....	5 00
Wesley Church, Methodist, Toronto .....	5 00
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	45 00
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The TREASURER here referred to the fact of a number of promised contributions coming in just before or after the closing of the books (which is the 15th October by order of the Convention), and earnestly requested that in future such contributions be paid at the time promised—that by so doing much anxiety would be prevented and more work done. He also suggested to the delegates that, as by virtue of there being so many present, they were enabled to obtain their return tickets free, they should give a liberal proportion of the money, thus saved, to the Association.

It was moved by the Rev. J. W. RAE, seconded by Mr. M. TREADGOLD, and

*Resolved*,—That the reports of the Secretary and the Treasurer be referred to the Business Committee to report thereon.

The PRESIDENT—Mr. Reynolds has kindly consented to answer the Question Drawer, and if any delegates present wish to ask questions, they will kindly write them out, and they will be answered by that gentleman.

Mr. A. J. DONLY—Will you, Mr. President, permit the Business Committee to retire?

The PRESIDENT—Is it the pleasure of this Convention to allow the Business Committee to retire?

(Delegates assent.)

The Convention then sang Hymn 176, “To the work, to the work, we are servants of God.”

The PRESIDENT—We have a few minutes at our disposal, and we should like to hear from any county or city which has not yet re-

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ported. Now, are there any delegates present to report from these places—counties of Lennox, Addington, Glengarry, Lanark, Prescott, Grenville, Hastings? Please do not miss your opportunity. Prince Edward?

Rev. S. G. RORKE—I have no statistical account. One-half of the townships in the county are organized. We are raising \$50 for last year and \$50 for this. I am glad to see such a spirit of interest taken in the Sabbath School work in the Province as there seems to be, and trust all our townships will soon be fully organized, so that our county will be able to bring in a better report in the future.

The PRESIDENT—Counties of Stormont, Hastings, Renfrew and Durham East?

Mr. A. BEAN—The townships are not yet in working order. One township brings in a report, another does not. They all seem ready for work. I hope at the next Provincial Convention that we shall have a good report to present.

Hymn 307, "Wondrous words, how rich in blessing," was then sung.

The PRESIDENT—I have pleasure in introducing to you the Rev. Joseph Philp, B.D., of London, who will give us a normal exercise on

"THE GREAT APOSTLE AND HIS RELATION TO THE EARLY  
CHRISTIAN CHURCH."

Rev. Mr. PHILP—*Mr. President and Sunday School Workers*,—I appear before you at this time with feelings, I must confess, of weakness on my part in consenting to address you upon this subject. When I was thirteen years of age, I was taken hold of and put into Sunday School work as a teacher and as a secretary. The school was not a very large one, but it was very interesting and profitable to me. To engage in Sunday School work has become a sort of second nature to me. When I am asked to do anything in the interests of Sabbath Schools I consent to do it, and I try to do it to the best of my ability.

Now, in coming before you to-day my purpose is to follow largely the Chautauqua method. My time is limited. At a Chautauqua meeting two hours, at least, would be allowed for an exercise of this description. I shall endeavor, in giving you an exercise on the great Apostle and his relation to the early Christian Church, to go along as quickly as possible, so as to economize time and give you a bird's-eye view of the life of this great man. (The reverend gentleman used a chart in giving an outline of Pauline history.) I shall ask you to help me in my illustrations.

We will divide the life of the great Apostle into eight periods. We will commence with his early life, extending from A.D. 2 to A.D. 38, covering a period of thirty-six years. During this period we shall glance at about a half a dozen important events. First of all, where was his birth-place?

DELEGATES—Tarsus.

Mr. PHILP—Can you tell me what advantages he had from being born in Tarsus?

Mr. REYNOLDS—Born in a university city, and a Roman citizen.

Mr. PHILP—He was also born of Jewish parentage. He had the advantages of a Jew, the advantages of Grecian culture and the advantages of a Roman citizen. 2. We have him educated at home. What did Moses say in Deuteronomy vi. 6-8 in regard to Jewish children at home?

A DELEGATE—They were to be taught.

Mr. PHILP—Taught; yes, very good. They were to be very carefully taught. Paul was "an Hebrew of the Hebrews," and would be well schooled in the history of his people. He was of the tribe of Benjamin, and was named after the first king of Israel, who also was of the tribe of Benjamin. His name at first was Saul. Do you remember anything about his school days? He was placed in the care of a slave, a pedagogue, under whose care he went to school and returned. I suppose it was necessary in those days for a lad to be protected. Next, 3, we have him at Gamaliel's feet. Who was Gamaliel?

A DELEGATE—A doctor of the law.

Mr. PHILP—Grandson of whom?

A DELEGATE—Hillel.

Mr. PHILP—What traits of his character did he obtain by contact with the excellent spirit of this man? What do we find?

A DELEGATE—He was liberal.

Mr. PHILP—Was Paul liberal?

Mr. REYNOLDS—He learned the art of teaching.

Mr. PHILP—Yes.

A DELEGATE—Tent-making.

Mr. PHILP—Learned his tent-making at home.

A DELEGATE—Doing things with his whole soul.

Mr. PHILP—Anything else?

A DELEGATE—The art of reasoning.

Mr. PHILP—Anything else?

A DELEGATE—His morality.

Mr. PHILP—His adherence to the law. "At Gamaliel's feet." Why was it said "at his feet?"

A DELEGATE—A common expression.

A DELEGATE—A reverent pupil.

Mr. PHILP—Perhaps the teacher sat on the floor, and the pupil at his feet learned his lesson. 4. We have him associated with the stoning of Stephen. How?

A DELEGATE—He encouraged his death.

Mr. PHILP—5. We have him making havoc of the Church and sending men and women to prison. 6. We next have him journeying where?

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A DELEGATE—To Damascus.

Mr. PHILP—Yes ; then we have his relation to the Church during this period, a relation of ignorance, unbelief, madness, opposition, persecution and injury.

*Second Period.* Preparation and Commencement of his Ministry. A.D. 38 to 48. Ten events. We have—1. His conversion. Did that light suggest anything ?

A DELEGATE—The Shekinah.

Mr. PHILP—Yes, which was revealed in the Mosaic economy. Christ shows his authority and power. 2. We have him next ?

A DELEGATE—In Damascus.

Mr. PHILP—3. We have him three years in Arabia. What was he preparing for ?

DELEGATES—The ministry.

Mr. PHILP—He spends three years in communion with Christ and the farther study of the law, not far from Sinai. He gains wisdom and power. Then, 4, he preaches to the Jews at Damascus and confounds them. 5. We have him in Jerusalem, where he disputes with Grecians. He is in Jerusalem for fifteen days. He meets with Peter and has a remarkable vision. This was his first visit after conversion. 7. He returns to Tarsus. 8. He spends a year at Antioch with Barnabas. 9. He takes relief to the Christians at Jerusalem, and, 10, returns to Antioch with Mark.

We have his relation to the Church—a relation of knowledge, faith, sympathy. He declares as a witness what Christ has done for him. He spent three years in Arabia as a theological student. We have him a minister of the Gospel, and a deacon of the Christian Church.

*Third Period.* His First Missionary Journey. A.D. 48 to A.D. 50. Eight events. First of all, we have his separation unto the work—the separation of Barnabas and Saul for missionary work. He was called to this work among the Gentiles in A.D. 38. He waited ten years before the separation. 2. We have him sailing for Cyprus, and here we find a new name. Why a new name ?

A DELEGATE—Saul was a Greek name.

Mr. PHILP—Why a new name ?

A DELEGATE—Was it not customary among the Hellenists or Grecian Jews to have Grecian names ? We have the same in Dorcas.

Mr. PHILP—Saul is a Jewish name, and Paul is a Roman name. When he begins his labors among the Gentiles his Jewish name is dropped. 3. We have him at Antioch of Pisidia. Then where ?

A DELEGATE—In Iconium.

Mr. PHILP—5. In Lystra, where he was stoned. 6. He returns to Antioch, and holds the first missionary meeting in connection with the Christian Church. Next, 7, we have him attending, in Jerusalem, a convention or council. This was his third visit. Why this council ?

A DELEGATE—About circumcision.

Mr. PHILP—What was the decision of the council ?

A DELEGATE—That the Gentiles should abstain from fornication, from things strangled, and from blood.

Mr. PHILP—8. Paul returns to Antioch and reports.

In his relation to the Church we have him a witness, a minister of the uncircumcision, a missionary, the apostle of the Gentiles. Then he is a confessor. He is stoned. In the early days they called a person a confessor who exposed himself to death.

A DELEGATE—Then we have him attending the council.

*Fourth Period.* His Second Missionary Journey, A.D. 51 to A.D. 54. Twelve events. 1. The separation of Paul and Barnabas. They were inspired apostles, yet they made a mistake. 2. Silas is chosen as a companion. 3. We have Paul and Silas at Lystra, and Timothy chosen to accompany Paul. 4. At Troas. 5. They go to Philippi. Here they are put in jail, and the jailer and his family converted. 6. Three Sabbaths at Thessalonica. How were they treated?

Mr. REYNOLDS—Treated with great hostility.

Mr. PHILP—Why were they treated with such hostility?

A DELEGATE—They were charged with teaching strange doctrines.

Mr. PHILP—Were they opposing Cæsar and setting up any one else?

A DELEGATE—They were preaching Christ and wrought miracles.

Mr. PHILP—The Jews said they were setting up another King. Remember this when you read 1st and 2nd Thessalonians. 7. At Berea, and, 8, at Athens, Mars Hill, where he preaches Jesus and the resurrection. 9. At Corinth he meets with Aquila and Priscilla, and writes 1st and 2nd Thessalonians on the second coming of Christ. In the 10th place, we have him in Ephesus, where he leaves Aquila and Priscilla. 11. At Jerusalem, his fourth visit. 12. Returns to Antioch.

Writing to the Churches he sustains a new relation, that of an inspired penman.

*Fifth Period.* Third Missionary Journey. A.D. 54 to A.D. 58. Eight events. 1. We have him three years at Ephesus, where he writes to the Corinthians, on Christian ethics. 2. Next in Macedonia, he writes a second letter to the Corinthians, showing Apostolic authority. 3. Three months in Greece, where he writes to the Galatians, on Christian liberty. Then he writes to the Romans, on what subject?

A DELEGATE—Justification by faith.

Mr. PHILP—4. A week at Troas. 5. Miletus, where he met the Ephesian elders. 6. A week at Tyre. Warned not to go to Jerusalem. 7. At Cæsaræa, besought not to proceed to Jerusalem. 8. We have him paying his last visit to Jerusalem.

During this period he was a witness, a missionary, a minister, an apostle, a pastor and an inspired penman.

*Sixth Period.* First imprisonment, A.D. 58 to A.D. 63. Ten

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events. 1. Arrest at Jerusalem. 2. Before the Council. 3. Taken to Cæsarea. Do you remember anything about Cæsarea?

A DELEGATE—The first Gentile Church, Peter preached there and Cornelius and his house believed.

Mr. PHILP—4. We have him before Felix, the Governor of Judea. 5. After two years brought before Festus, when he appealed to Cæsar. 6. Pleaded his cause before Agrippa, who, with Bernice, was on a visit to Festus. 7. Paul sails for Rome. 8. Shipwrecked at an island called Melita. 9. Two years in his own hired house, where he writes to the Philippians, on Christian Gratitude; to the Colossians, on Christ's Superiority; to the Ephesians, on Christianity and Idolatry; and to Philemon, showing Christian Fraternity. 10. We have his trial and acquittal.

During this period he was a prisoner of Christ Jesus.

*Seventh Period.* Fourth Missionary Journey. A.D. 63 to A.D. 67. Eight events. 1. At liberty in Italy. He writes Hebrews, on what?

A DELEGATE—Christ the High Priest.

Mr. PHILP—2. He visits the Philippians, Ephesians and Colossians; (3) spends two years in Spain, A.D. 64 and A.D. 65; (4) returns to to Ephesus. 5. In Macedonia. Writes 1 Timothy, on Church Order. 6. In Crete. 7. In Ephesus, where he writes to Titus, on Church Discipline. 8. Winters at Nicopolis.

Relation to Church during this period, a witness, missionary, minister of the uncircumcision, apostle of the Gentiles and inspired penman.

A DELEGATE—Are there not good authorities who do not believe he wrote the epistle of the Hebrews?

Mr. PHILP—Some good scholars do not believe it, others believe he did. We have not time to go into that now.

Mr. REYNOLDS—And they all come to the same conclusion at last, that is, they do not know anything about it.

*The Eighth and Last Period.* Second imprisonment, three or four months, of A.D. 68. Five events. First of all, his arrest at Nicopolis. 2. Taken to Rome. 3. In prison, he writes 2 Timothy, giving a father's counsel. 4. His trial, condemnation; and (5) last of all, decapitation with a sword, in A.D. 68.

Relation to the Church, apostle, inspired penman and martyr.

Now, in closing, we will take a summary of his life and character. As a man he was the most courageous and heroic; as a Christian, the most devoted and conscientious; as a minister, the most zealous and faithful; as a writer, the most logical and forceful; as a missionary, the most indefatigable; and, as an apostle, the chief of them all. In fine, he was the greatest character in the history of Christianity, and "the foremost man of all this world." "Without money, without family, without friends, lonely by land, and lonely by sea, he faced a hostile world and converted it to Christ; and by his writings and ex-



ample he still rules the theology and feeds the devotion of believers in all parts of Christendom." (Applause.)

Hymn 274, "Sowing in the morning, sowing seeds of kindness," was sung by the Convention.

The PRESIDENT—We shall now have the Question Drawer, which will be answered by Mr. William Reynolds.

#### QUESTION DRAWER

Mr. REYNOLDS—In answering these questions no one is accountable for the answers but myself. I have had no intimation of what they are to be. I do not desire to answer any theological or doctrinal questions, such as "Who was Cain's wife?" for I was not present at the marriage (laughter), but anything of a practical character, and which bears a relation to Sabbath School work I shall be pleased to answer.

(The questions were read by Mr. H. P. Moore.)

Would you have boys and girls classified or together in an intermediate class?

Mr. REYNOLDS—In the primary class I would have them together; in the senior class I would have them together. You know there is a time when boys show a very strong attachment for the girls, I have had that experience myself (laughter), and when they get over that it is all very well to have them together, but I do not believe it is good to have them together in the intermediate class.

A primary teacher would like to receive some information in regard to blackboard work?

Mr. REYNOLDS—I was in Akron, visiting Louis Miller, who is the author of "The Nature of Sabbath School Work." He has a blackboard in his senior class. He has young men who give the class an outline of the lesson. You can use it in the primary class to great advantage. I was at one time talking to a class of boys, of David and Goliath. I made a long mark and a short one, and I asked which one was David, and which one was Goliath; the long one, they said, was Goliath, and the short one David. The blackboard is a very useful thing to the Sabbath School.

Is it proper to conclude that all children do not love Christ who fancy that they are not converted?

Mr. REYNOLDS—No; you should call the scholar to you and talk to her, if it is a girl, and ask her if she would like to be a Christian. Keep on talking Sunday after Sunday, and you will soon see an effect. We should not jump at conclusions. (Applause.)

Should school-rooms be used for the holding of parlor games occasionally in the interest, of the scholars?

Mr. REYNOLDS—I should say, use your own judgment upon that question. We must have everything nice in our schools, for if you do not, the devil will be after the boys, and entice them to theatres and other places of amusement. We have dedicated, for such kind of work,

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the basement of our school. We have it nicely fitted up, and sometimes have suppers and the like for the teachers. I manage to get home occasionally from my travels, to have a glance at my family, and then we have the teachers come to see us. We have a room set apart in the basement for the boys. I tell you, keep a watch over the boys.

Is it Christ-like or right for the heads of households to require big dinners on Sunday, thereby detaining girls from Sunday School?

Mr. REYNOLDS—Decide that for yourselves. I was raised on cold dinners myself, and you see they have agreed with me. (Laughter.)

In teaching a Bible Class, would you advise the lecture method or discussion?

Mr. REYNOLDS—Utilize discussion where practicable; also use the lecture system where practicable. I was fifteen years in a large Bible class where we did not allow discussion; for I am from a place where there are many infidels. We have forty-one distillers in that town, and it is the home of Robert G. Ingersoll, consequently he has many followers there. Where I cannot discuss the points I use the lecture system. My idea is to draw them out as much as possible by asking questions. But keep the discussion within bounds.

What is the best method of teaching a primary class?

Mr. REYNOLDS—Do not use large words. A bishop who was once speaking in a Sunday School to the scholars, said, "What is the ostensible object of a Sabbath School?" and after a silence a little one said, "Yes, sir." (Laughter.) Use simple language. Tell the story as simply as you can, to have the effect. Write to Israel P. Black, 1700 Jefferson Street, Philadelphia, and ask him to send you a lot of the publications of the "Union," which will be helpful to you.

How many pupils should a primary teacher have charge of?

Mr. REYNOLDS—I have one hundred and thirty-five in my primary class. They are divided into sections, with an assistant to look after about every six, to keep them in order. The general teacher reviews them.

What should be done with a member of a class who persists in disorderly conduct?

Mr. REYNOLDS—I would take that boy aside, and talk privately to him. Talk in such a way as to make him feel that you love him.

The PRESIDENT—We shall have to postpone the answering of the remaining questions till some time this afternoon. I will ask you to be here at a quarter to two, sharp.

The Convention adjourned by the singing of the long metre doxology.



## WEDNESDAY AFTERNOON, OCTOBER 26.

The Convention opened with devotional exercises at 1.45, the President in the chair.

The PRESIDENT—After we have heard from the counties that have not yet reported, we will ask Mr. Reynolds to answer the rest of the questions. (Applause.) The counties of Lennox and Addington?

Mr. S. GIBSON—I report that Lennox and Addington are in a flourishing condition. All our townships are organized, and we claim to be a banner county. We have a very large staff of workers in our township organizations.

The PRESIDENT—Grenville?

Mr. A. CALLANDER—We have four townships organized. The work in Grenville has been very good during the past year and a half, and I can say we are in a prosperous condition.

The PRESIDENT—Hastings?

Mr. WILLIAM JOHNSON—The progress is good in Sabbath School work there. I see on the General Secretary's map that Hastings is marked with a star. We have two county organizations, one for North, and the other for South Hastings. Our aim is for the golden star, and we are keeping that in view.

The PRESIDENT—We will now have Mr. Reynolds and the Question Drawer.

Mr. REYNOLDS—I will now resume my former occupation. (Laughter.)

(Mr. H. P. Moore continued to read the questions.)

Can you tell why we have so many more lady teachers than gentlemen?

Mr. REYNOLDS—Because they are more devoted and earnest Christians. When I go into places of business I find them filled with men, and when I go into a church I find it filled with women. (Laughter.)

What answer would you give to pastors and others, who say that the "Provincial" has had its day, and that it is time it was disbanded?

Mr. REYNOLDS—I think it is time for *them* to disband and die; they are not up to the times. When you get all your children and young people of the Province of Ontario into the Sabbath Schools, and you have them there for Christ, and they are all ready to go to heaven, *then* you can disband. You cannot disband as long as there is a child outside of the Sabbath School. This is the place to which you come in order to get better acquainted with your work. (Applause.)

What is the best method of looking after absentees—teachers and scholars?

Mr. REYNOLDS—The best way to look after absentee teachers is for *them* to send a note. Every absent teacher should have an excuse. The teacher should notify the superintendent beforehand of his or

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her intended absence. As to scholars, never allow them to be absent two Sundays without going to see them. In our school we have a Committee of the "Christian Endeavor," who visit those who are absent from school.

What are the best methods of developing missionary liberality in our Sabbath Schools?

Mr. REYNOLDS—By taking up contributions for missionary purposes. When they bring in their contributions, tell them what they are for, and show them on the map where the money is to be used. I would advise the Sabbath School Association of Ontario to have one day in the year selected for missionary contributions, and let the minister preach a sermon upon Sabbath School work. Let the Superintendent speak of it the week before. Give out little envelopes so that the scholars will have the matter before them.

Are the attractions at our agricultural fairs, as in the way of speeding horses, and the performances before the grand stand, injurious or otherwise to the young?

Mr. REYNOLDS—Why do *you* go there? (Laughter.) Do you feel devotional while at such places? I will leave that to you to answer.

What do you think of the International Bible Reading Association Hints, as a help to the study of the Sunday School lesson?

Mr. REYNOLDS—My opinion is that they are very good. I think they are one of the best means for improving your knowledge in the work, a systematic reading of the International Lesson.

Would it be consistent for a Sabbath School superintendent to support a distiller as a member of the Legislature, under any circumstances?

Mr. REYNOLDS—I have no use for them at all.

If teachers are not to have helps with them when teaching their classes, would it not be wise for persons teaching teachers at Conventions to leave their notes behind them?

Mr. REYNOLDS—I prefer it. We are not all constituted alike, neither are we all educated alike. Some very clever men read from manuscript.

Should a superintendent draft his teachers from the Bible Class?

Mr. REYNOLDS—I think it is good for a superintendent to have a list of names of persons who will teach. We should have Sabbath School Normal Classes for the training of our teachers.

What kind of teachers should be sent to a Convention, the careless ones or the reverse?

Mr. REYNOLDS—Both kinds.

The PRESIDENT—We have one hundred questions here, and we will arrange it for Mr. Reynolds to answer some to-morrow.

After the singing of hymn 338, the President invited Mr. Silas M. Giddings, of Brooklyn, N.Y., the Rev. T. F. Fotheringham, M.A., of St. John, New Brunswick, and Colonel Torrance Fraser, of Montreal, to take seats upon the platform.

The PRESIDENT—We have some distinguished gentlemen present—one from New York State, one from New Brunswick, and one from the Province of Quebec—as fraternal delegates. Now, I want you to give our visitors a right royal welcome, and I should like it to be given in Chautauqua style. Now, altogether. (The vast concourse rose *en masse* and waved their handkerchiefs.)

I have much pleasure in introducing to you, Mr. S. M. Giddings, President of the Brooklyn Sabbath School Association. He has, I understand, just been elected for the tenth term. (Applause.)

Mr. S. M. GIDDINGS—That greeting looks to me like angels' wings. (Laughter and applause.) *Mr. President, and my dear Friends,*—It may be strange to you that I should greet you with such endearing terms as "My dear friends," but I claim that every man, every woman, and every child engaged in the Sunday School cause, whether they come from the north or south, whether they come from east or west, whether they be black or white, I claim and greet them as my friends. (Applause.) When I was invited to attend this Convention, I decided to accept the invitation for several reasons. I wanted an outing, I wanted to see your beautiful country, and I wanted to get inspiration from this Convention to carry home with me, so that I might be more useful in the work that is entrusted to my care. We left home the night before last. We got along very well till we crossed the Bridge, when there was some little delay, which caused us to lose our connection at Harrisburg. After waiting for some little time, we got an express coal freight train (laughter) to bring us to this city, and here we are. One of my friends gave us a conundrum as a lesson in arithmetic, which I will repeat: Supposing a frog is at the bottom of a well twenty-seven feet deep, and in the day time it jumps three feet, and at night it falls back two feet, how long will it take before it gets to Guelph? One of the ladies was very solicitous to get to this Convention, and she asked the conductor if he thought we would be here by the time the Convention closed.

My dear friends, I bring you greetings from 8,000 Sunday Schools, and 1,661,000 scholars in the State of New York. During the year we had an increase of 40,000, and there were 28,000 conversions through the Sabbath Schools. (Applause.) I have come to offer you our best wishes for your success, and to tell you that we are always happy to hear of your progress. From what I see here, I feel assured that you are going to do great work in the future. The Brooklyn Union, which I represent, is, I might say, the largest local Sabbath School organization in the world. It was organized sixty-three years ago with three Sunday Schools—Methodist, Episcopalian, and Presbyterian—and from then until now it has been going forward, until we now number 167 Sunday Schools of the various evangelical denominations. We are doing a good work. We have a superintendents' meeting, for discussing questions bearing on their work. We have

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public meetings in our churches for the purpose of this work, and sometimes as many as 2,000 teachers are present.

We had something unique in our city not very long ago ; it was a grand parade—a regular holiday for the children. We had 160 schools parading, with over 60,000 children in line. It was a grand sight. We have read of Napoleon's 60,000 troops in review, when he was marching to Russia. They were marshalled for war, to destroy and kill, but these children were marshalled for a more glorious purpose.

On behalf of the Brooklyn Board, I bring you greetings from across the border, and may God bless you all. (Applause.)

The PRESIDENT—Allow me now to introduce to you Colonel Torrance Fraser, of Quebec. (Applause.)

Colonel TORRANCE FRASER—*Mr. President*,—I am from the city of Montreal and the Province of Quebec. (Laughter.) As you are fully aware, the city of Montreal is the metropolis of Canada ; it possesses more brains and more money than all the rest of Canada put together—at least, some say so. (Laughter and applause.) The Provincial, as well as the Federal, Government is largely influenced by the solid vote of the dominant religion there. There is truth in that. (Laughter.)

When I arrived in Toronto yesterday, before half an hour had passed, a friend said to me, "Look how big our city is." I stood and looked, but did not know what to say to him. Now, there are lots of teachers who go before their classes, who do not know what to say. A teacher should know what he is going to say, and then know how to say it. Then, there is another thing ; he should know when to stop. (Applause.)

Do you know anything about the Province of Quebec at all? I think you know as much about a province in China as about the Province of Quebec. (Laughter.) There are sixty-two counties, but we are unable to organize some of these owing to the Roman Catholics. We have great difficulty in our work ; nevertheless, some twelve or thirteen are organized. This year we have held ten county Conventions, and forty-one Township Institutes. We have been four years working in this particular line, trying to upbuild our organizations. We have had great difficulty in getting reports from the schools in the various counties.

Now, Christian friends, let us be up and working shoulder to shoulder, to gain Canada for the Lord. (Applause.) Let us be up and doing—as we read of Cornelius in our last lesson ; for when he got the message, immediately he was up and doing. Have courage and strength in the Lord, and He will prosper you in your work. Our work is *one* for the Lord. (Applause.)

The Convention then sang hymn 80, "Blest be the tie that binds."

The PRESIDENT—We will now hear the Rev. T. F. Fotheringham, from St. John, New Brunswick. (Applause.)



Rev. T. F. FOTHERINGHAM, M.A.—*Mr. President and Christian Friends*,—I shall not occupy much time. Our Convention was recently held in St. John, and the last message to me was to give you kindly greetings. We, in New Brunswick, form a loyal portion of the Dominion of Canada. In the Sunday School work we are a small province, but are moving on in the right direction. We have much pleasure in watching the progress of this province. We recognize it as the banner province, and wish you every success.

Nine years ago our Association was organized without a single dollar in our treasury, but since then we have advanced from year to year and are now fully organized. There are nearly 800 schools, 4,800 teachers, and 35,000 scholars. We are paying a good deal of attention to normal and primary work. We are working for Christ, and I trust we shall not be behind. (Applause.)

The PRESIDENT—I have much pleasure in introducing to you our old friend, Mr. Thomas Dransfield, of Rochester, New York. (Applause.)

Mr. T. DRANSFIELD—*Mr. Chairman and Brethren*,—I have been asked to detail, in as few words as possible, the plans adopted by the New York State Association for the carrying on of the mission work. Our good Brother Giddings, of the Brooklyn Union, has given you our greetings, and I have only to add that, if you had witnessed the parade in Brooklyn of 60,000 children and youth, with their teachers, you would have thought that the Sunday School army was making tremendous strides towards victory. (Applause.) I listened to a speech at the dedication of a soldiers' monument in Rochester, by President Harrison, last July. In front of him, were gathered the school boys and girls in large numbers, as many, perhaps, as there are in this house, or more, carrying their banners, bouquets, and flags with the mottoes of their schools. As he looked upon the vast throng of beautiful children, he uttered an expression which will ever be to me words of cheer: "Children, to you belongs the success of this nation. You are its future rulers, and may the remembrance of this dedication elevate and inspire you to value your country's honor, and protect her flag." The power of the Sunday School lies in obedience to Jesus Christ and reverence for His Word. He is the Captain of our hosts, and will lead us on to victory.

The object of the New York Sunday School Association is to increase the efficiency of the existing schools, and establish new ones when needed. It acts through an Executive Committee, selected at the annual gatherings, and its members are chosen for terms of three years, one-third going out each year. The state is divided into eight districts, by counties; and each district has its own sub-committee of six members, who have full power to direct its development, and collect funds necessary to carry on the missionary work in their district. All funds collected are sent to the County Association Treasurer, and through him sent for disbursement to the State Treasurer, who pays

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all expenses for missionary work, and credits each county for all funds sent to him. The nominal expenses of organizing county and township associations are borne by each county, and credit given in the State Annual Report of such disbursements. We make a great deal of our township work; it is the basis of all success, as through it we reach individual communities and families by personal visitation. We make much of Home Class work—the organizing of classes for the study of the Sunday School lesson in *homes*, by a few gathered in parlor, or kitchen, on the Sabbath—when church privileges are not possible. These are considered a part of the home school, to which they are attached, and reports are made to the home school once a month. This work is meeting with wonderful success, and aids in building up home schools, and reaching outlying districts.

Our Association is dependent on the liberality of churches and Sunday Schools for carrying on the work, and during the past year about \$10,000 have been expended in direct mission work, throughout the State. I see my time has expired, and I congratulate you, fellow-workers, on the success of your Association in the past, and its promise for the future. I consider it a great privilege to sit with you in convention, and witness such a magnificent array of talent used so benevolently in the great Sunday School work.

The PRESIDENT—The Rev. Mr. Rae will now submit the Report of the Sub-Committee appointed to consider the General Secretary's report.

Rev. Mr. RAE—I have in my hands certain resolutions bearing upon the Report of the General Secretary, which I am to place before you for your consideration.

1. "This Association expresses its thankfulness to all those who have aided the Executive of this Association in the work of organization, so that the Province is now all organized, except the counties of Leeds, Frontenac and Victoria and Grey in part, and would recommend that vigorous efforts be put forth in this line, till all the counties are organized, and this becomes a banner province."

Resolution put to Convention and carried.

2. "That the plan for organization of the Province into sections as presented in the Secretary's report, be fully endorsed by this Convention, and the meetings of representatives from the various districts be called for consultation with the General Secretary in Committee Room No. 3, to elect district presidents and fix dates for the holding of conventions."

Resolution put to the Convention and carried.

3. "That it be an instruction to the Executive Committee to enter into the counties of the province, and prosecute Normal work in accordance with the resolution of the Executive, as follows, viz:—  
'That the Association utilize such men as are available for Normal Institute work in the various county and city associations, and that they shall strive to arouse enthusiasm among the associations in this



work, so that they may send to the next Provincial Convention, anent this work, their opinion as to the advisability of appointing a permanent instructor in Normal work.'"

Resolution put to Convention and carried.

4. "That it be an instruction to the Central Executive that in future statistical forms, a column be inserted for the reports of Home Classes, and that every effort be made by the distribution of circulars and by communication with County Conventions, to bring this special work before their attention."

Resolution put to Convention and carried.

5. "Referring to the resolution of the Executive Committee, on page four of the half-yearly report, *re* the election of Executive, it is recommended that in addition to the president, who is *ex officio* a member of the Executive of this Association, and one member to be appointed by the Executive, a third representation may be elected by each county and city association, whose name shall be transmitted immediately on his election, to the Provincial Corresponding Secretary."

Resolution put to Convention and carried.

Rev. Mr. RAE—I move for the adoption of the Report of the Subcommittee as a whole.

A DELEGATE—I second the motion.

The PRESIDENT—Is it your pleasure that the Report of the Subcommittee be adopted as a whole?

DELEGATES—Yes.

#### "SYMPATHY FOR PRESIDENT HARRISON OF THE UNITED STATES."

The PRESIDENT—You are aware that the President of the great Republic, to the south of us, has just met with a sad loss in the death of his beloved wife. Now, I should like this Sunday School Convention, in some way, to express its sympathy, and I do not know of any better way than by your rising to your feet while the Rev. George Boyd leads us in prayer.

(Delegates rise, while a fervent prayer, invoking divine comfort to the sorrowing President, was offered.)

Mr. ALFRED DAY—Mr. President, I would like to move a resolution. The President of the United States is a Sabbath School man, and I think we should condole with him in his sad bereavement. I move that the Committee on Resolutions be instructed to prepare a Resolution for adoption by this Convention, and that the same be forwarded by the proper officer to the White House.

A DELEGATE—I second that resolution.

The PRESIDENT—You have heard the resolution, will the Convention assent to it by rising to their feet?

(The delegates rise to their feet, and the President declares the resolution carried unanimously.)

The PRESIDENT—The next feature on the programme placed in my

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hands is that we are to have reports from six missionaries: Rev. W. A. Hunter, Mr. H. P. Moore, Rev. R. J. M. Glassford, Rev. W. G. Hanna, Rev. A. P. Brace and Rev. R. B. Rowe. They are to report on:

"THE SABBATH SCHOOL MISSION WORK IN NORTH AND NORTH-WESTERN ONTARIO."

Rev. R. B. ROWE (Reports for Muskoka)—I am to tell you in seven minutes what we did in twenty-two days. (Laughter.) We were away from home for twenty-two days, and when we returned were very tired. In the twenty-two days we slept in twenty different beds. We travelled over 400 miles; visited thirty-three different places, and preached nine sermons (I mean my brother and I). We gave sixteen Sabbath School addresses. Three-fourths of the schools are self-supporting this year. Seventeen of those which we visited need help this year, and we are helping them in this way. We asked our Episcopalian brother, the Rev. Canon Green, to take charge of three of these schools, and Presbyterian friends of Toronto, to take charge of two. Dr. Withrow, of the Methodist Book Room, has also assisted us in helping these schools. We have found that libraries are much needed. We have sent three hundred books in very good condition, one hundred to each of three schools, and they have done a noble work. We have arranged to exchange the books between these schools.

I observed a great deal of heroism, especially among the ladies. A great many of the teachers are public school teachers. We visited one home where they had a Sabbath School, and I said, "Do you keep your Sabbath School going all the year round?" and the lady of the house said, "Yes; we call it the evergreen school." We visited another school in one of the homes there, and the lady superintendent told me that the shanty-men around there in the winter, came at one time to try to break it up. The lady said to them, "If I were a strong man you would not interfere with me, and I cannot understand why you should interfere with a lady." A big fellow of the party said, "You had better keep quiet, for I will stand by this woman after this." She told me of one of the men making an apology. I remember the circumstance of a lady taking charge of a school almost entirely herself. She said to me, "You are the first man I have found here in this part of Muskoka for three years, interested in Sabbath School work." She was keeping her school going, and she had a husband and four children to look after. Another circumstance: There were two young ladies we found, who were teaching for five days in the week, and then would go and hold prayer meetings for the settlers. I say it is a great honor to the profession, when you find teachers who will work five days in the week, and then devote their time to the work of the Sabbath School. Such work, I am sure, will prosper. (Applause.)

The PRESIDENT—The Rev. A. P. Brace reports for Manitoulin Island.

Rev. A. P. BRACE—*Mr. Chairman and Fellow Sabbath School Workers*,—I was hoping that my fellow-worker, the Rev. Mr. Abraham, would have done this duty. I have come from the Manitoulin Island, the land of the Great Spirit, and am not an Indian either, as many people suppose all are who live or go there. (Laughter.)

Our visit during this last summer was an exceedingly happy one. Mr. Abraham and I toured together, so it was made exceptionally interesting. As we went to work in the different places, we were greatly encouraged by seeing such faithful labor carried on under such great difficulty. I believe when the work in the Manitoulin Island and St. Joseph's Island becomes better known, you will see what great difficulty has been encountered and overcome. Some people speak of the district as the land of the Aurora. I think we might take that as a figure. May the Aurora Borealis, as it shines and sends forth its brilliant light, prefigure the reflection of the great work which shall be done there, to be joyfully seen by the Sabbath Schools in Lower Ontario. As I have gone from school to school and section to section, I have seen unconquerable perseverance under the great difficulty which has existed, and I feel it in my heart to-day that it will go on and on till the Manitoulin becomes a banner district, ranking with the others of the Province of Ontario. We held some very enthusiastic services. To show you the interest that was taken in the work, let me tell you that one load of earnest workers drove fifty miles to attend some of the meetings. Should not this give us inspiration? (Applause.) We attended the District Convention at Little Current, in company with our esteemed Secretary, Brother Day, where great interest was shown, each session being well attended and most enthusiastic. We have reports from forty different Sabbath Schools. Is not that encouraging? And these represent about 1,200 scholars out of the white population of the two islands of about 7,000 people.

Is this not a land to possess? I say, we must go in and possess it. We in this part of the Province have no idea of the great struggle and the many difficulties to be met in that part of the country—long distances to be travelled, in the winter heavily drifted roads to be encountered. In one case, a lady is persistently battling in a small settlement several miles from church or public school. Though often discouraged, yet she is determined, and is greatly stimulated by a kindly word and the reception of occasional papers and books. Who can tell the influence exerted even by this small home school, sometimes numbering only four or five. We found another difficulty in the way of equipment. Good equipment is necessary for the successful carrying on of Sabbath School work. When well supplied there will be far greater success. Much of the equipment already possessed comes from us. If you have anything in the line of suitable books,

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I should like to see them sent there. I do not mean the sweepings from our libraries, but books of a useful character that would form a good Sabbath School library. (Applause.)

One more thought and I am done. One very great difficulty which we found in some parts, and one that must be overcome, is that lack of interest on the part of the people. Some of them have just gone into this new country. I suppose the oldest settlers have not been there more than twenty-seven or twenty-eight years, and have not been near a public school or Sabbath School for many years, and thus have lost an interest in such institutions. One day, while driving along a road, I saw two little girls, about twelve and fourteen. I took them up in my rig. Engaging them in conversation, I found that the name of one was Martha and the other Mary. I said I knew two girls named Martha and Mary. I asked if they ever read in the Bible about Martha and Mary, and if they had a Bible at home? They looked at me in a dubious manner, and said "Yes," as if they knew very little about it. I told them the story, in detail, of Martha, Mary, and their brother Lazarus. I then questioned them, and they were simply delighted. In the face of such facts, can we remain idle? Some are doing their best, while some scarcely can or will realize the situation. It is utterly impossible for ministers in such districts to go into the Sabbath Schools as they would like, having to drive sometimes thirty miles or more and preach three or four times. All this and much more might be said if time permitted. I know whereof I speak, having spent eighteen months on the island and shall (D.V.) remain until the middle of next summer on this very interesting field.

May the gospel be brought to the hearts of these in this part of the country, and may the gospel of the Lord Jesus Christ be taught these children who will be the men and women of the twentieth century. (Applause.)

The PRESIDENT—We will now hear from the Rev. W. G. Hanna, B.A., who will report from Algoma District.

Rev. W. G. HANNA—*Mr. President and Christian Friends*,—It was my peculiar privilege to be appointed by the Executive Committee of this Association as missionary to the District of Algoma. By the arrangement of the General Secretary, a part of Thunder Bay District was added to this mission field. Work was begun 150 miles west of Sudbury, at Chapleau, on the head waters of Hudson's Bay.

At the outset such questions were asked as, "What is the object of your visit?" "How is the expense to be met?" The people were informed that the object was to encourage solitary Sabbath School workers, and all expenses were already provided for by this Association. Truly, the workers are solitary, for Protestants are in the minority and handicapped by an active, antagonistic Church strongly entrenched behind a foreign language. The workers were encouraged by the interest this Association takes in them, gave your



missionary a very kindly reception, and presented a voluntary offering to the carrying on of the work. The next school eastward is Cartier. Here the workers were found to be much discouraged. They are few in number. The Protestant population is small, and hemmed in even more closely than at Chapleau; yet, strange to say, somewhat lacking in Sunday School interest. Their equipments were very meagre, and no means of providing men. But the few workers, who are holding this light aloft in a dark place took courage from the assurance that they are not alone. You can have but little idea of the delight with which the people of all this lonely, northern region learned that the Sabbath School Association of this whole Province of Ontario stands behind them.

Work in the Algoma District proper was commenced at Coppercliff. In this part of the district, from Copper Cliff to Webbwood, the great mining interest is supreme. It is a gathering place of the nations. Here you will find the Finn from the frozen north, the Italian from the sunny south, the bland Mongolian, the swart Malay, and the ebon son of Africa. They are gathered around the various prospect holes. A great multitude is looking down into the earth, greedy for perishing wealth. But a few humble, faithful ones are looking upward, and endeavoring to train the young to look upward too, and seek the wealth which is imperishable. These gave your missionary a most cordial reception, and rejoiced in the prospect of closer connection with this Provincial Association. The workers were personally encouraged and gathered together in public conference when possible, the best methods of Sunday School work were indicated and improvements in present methods suggested. Travelling along the C.P.R. westward, one could not help being impressed by the deep interest manifested in the work.

This will be seen from the fact that one place asked your missionary to retrace his steps seventy-five (75) miles, and paid all expenses. This visit was made, a most enthusiastic meeting held, and the foundation of a Convention laid.

A Convention was held at Thessalon, which was of a very helpful nature, and awakened a most lively interest in the work.

Visits were paid to many places back from the line of railway, many long journeys taken on foot, and a great deal of hand-to-hand work done in outlying, sparsely settled and new districts. By this method the work was carried on, all the way from Sudbury to the "Soo." At the "Soo" a Convention was held, but the attendance was not large, owing to the fact that people were in the midst of harvesting operations, and the expense of travelling long distances by the regular rates on the C. P. R. detained many. But information has since come, that when the county fair was held at the "Soo," the harvest being over and excursion rates cheap, a very successful Convention was held.

Notwithstanding the serious difficulties with which the settlers have to struggle, the warm interest, and spiritual fervor with which

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the Sabbath School is carried on in many places, is very encouraging. Not a few cases of genuine heroism might be reported. In one instance two young ladies conducted a school of thirty-five scholars for the whole year, and during the severe winter without any outside help. Many similar cases of consecration and self-sacrifice are to be found.

There are grave reasons why this work in Algoma should be maintained and diligently prosecuted for some time to come.

1. Owing to the sparseness of population and long distance of travel, as well as multiplicity of services, the missionaries of the different churches, who are earnest, active and hard-working men, are mostly debarred from taking any active part in Sabbath School work.

2. This is largely a lumbering and mining camp, especially in the eastern section. In consequence, the majority of the people in many cases are foreign immigrants, indifferent or opposed to religion and religious work. These are rapidly putting their impress on the young. In many cases there is no family training, and the neutralizing of the aggregated forces of evil is to be done in the Sabbath School. Could the members of this Association but hear the expressed anxiety of many Christian parents on behalf of the children of these communities, it would warm their hearts to this work.

3. Owing to the fact that a great trans-continental line of railway runs through this region from end to end, it is the arterial line of commerce for the northern part of this continent. Here throbs the pulse of continental transport and continental sin. All the energy and vice of the great West exert their influence here. The Sabbath is broken with impunity now, along the line of railway, and every tendency conspires to its complete obliteration. Every resident in this province has a direct personal interest in this matter.

We know how we are being robbed of our precious Sabbath on the south and east of this province by the great highways of travel, and the worldly and Godless people who use them. The contest has been keen along these lines where the tide of commerce rolls. But now the enemy has appeared in the north of Ontario, and the heaviest shock of combat with the powers of evil falls in Algoma. Law is set at defiance, and the safeguards of the home are being rapidly undermined. The battle with bold and defiant wrong-doing is joined, and the moral and spiritual well-being of the whole land will be affected by the issue.

The force of law, the well-being of the home, the hope of our land, depends on the religious training of the people, and these are largely bound up with the Sabbath School. I wish you could realize how the solitary workers are struggling with difficulties. I wish I could tell you how they prize your sympathy and help, and how they are inspired thereby. I sincerely trust that the Spirit of God will help to maintain a work of such tremendous necessity, and that the Executive Committee will be empowered to double their efforts to carry it on vigorously in this part of the country.



The PRESIDENT—The Rev. R. J. M. Glassford will now report from Parry Sound East.

Rev. R. J. M. GLASSFORD—*Mr. President and Delegates*,—You have heard several speakers already concerning the missionary work of this Association for the past summer. There may be those present who do not know how this missionary work originated. Two years ago, at the Brantford Convention, Rev. Mr. Abraham, of Burlington, and our General Secretary, Mr. Day, spoke of the difficulties encountered by faithful workers in the northern parts of the province, and of the benefits that organization would give them, by bringing them into close touch with the Provincial Association. A lady delegate at that Convention, Miss Brown, of Brantford, volunteered to spend her vacation during the next summer in the work of visiting such of the territory as she would be able to overtake. The Executive, with some misgivings, asked for special contributions to this missionary work. Their weak faith was at once honored, and twelve volunteers responded to the call to duty. Thus the work was started. That it has been abundantly blessed by our one Mater, is clearly demonstrated by the verbal reports you have just listened to. (Applause.) I am here to report the work done in the District of Parry Sound East. The District of Parry Sound contains forty-three townships, and for organization purposes was divided into two associations—East and West. The Eastern Association, organized last year, contains twenty-nine townships. Your missionaries, Rev. C. J. Dobson, of Toronto, and myself, visited almost all of the schools (seventy-five in number) in said townships. I did not make any particular note of the number of miles travelled. The officers of the Association are energetic, and have the work at heart. Mr. Dobson and I having visited and organized this territory the previous year, were in a position to see results of the work undertaken. We found that eleven new schools had been established, surely a not unimportant outcome of the missionary work. Had nothing else been accomplished, this one fact alone stamps the work with success. The District Convention was held at Burk's Falls. It was most successful. Conferences were held at other central points. In all, six Conferences were held, and your missionaries preached eight Sunday School sermons, and delivered twenty-two addresses in the prosecution of their work. An Institute was held at Magnetawan. Are the people interested? says someone. From two or three examples, learn all. One heroine was met with who, for years—without help or recognition from church organizations—has, within her own kitchen, conducted a Sunday School, acting as superintendent, secretary, librarian, and teacher, as the work required. She travelled twenty-two miles over the worst of bush roads, to be present at the Convention, remained till it was over, and then cheerfully faced her twenty-two return miles through the night. A little girl and boy, to be present at a mass meeting of children, walked eight miles and return. A brother and sister (adults) walked five miles through the woods to the river, then

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rowed eight miles, and were at the service sharp on time. The return was made in the evening, under rain, and the trip repeated the following day. Mr. Day, our General Secretary, was present at the Convention and Institute. It is needless to say his words were an inspiration. His ripe experience ably fits him for the work. Normal classes and teachers' meetings are to be established at once throughout the whole district. Fuller details need not be given from this platform, as they will be found embodied in the published report.

Fellow Sabbath School workers, if we withdraw from this great work, the Great Teacher will require it at our hands. I trust that deep interest will be manifested in carrying it on. (Applause.)

The PRESIDENT—We will now hear Mr. H. P. Moore's report from Parry Sound West.

Mr. H. P. MOORE—Mr. President, I regret very much that the Rev. T. A. Moore is not here to give a summary of the work we did.

The territory assigned to the missionaries for this district extends from the northern to the southern boundary of the District of Parry Sound, and from the township line running between Loring and Rosseau to the Georgian Bay.

Coming upon the field about two weeks previous to the date of the Convention, we had ample time to visit many of the schools and workers, as well as to hold conferences at several points. In this district we found twenty-one Sabbath Schools, having about 1,250 scholars enrolled, who, under the earnest labors of godly teachers are studying the Gospel of Jesus Christ. Some of the schools—notably those in the town of Parry Sound—are well equipped for their work, while others in the sparsely-settled portions of the district are struggling against such difficulties as would seem unsurmountable to many, yet all are accomplishing a good work. The results which appear from time to time greatly encourage these earnest workers. With a mind to work they are gathering to Jesus Christ many of the children, who, in their wider scope of years to come, will help to win the nation and the world for God. Among the teachers we found many earnest Christians, with a keen realization of the high spiritual aim of Sunday School work. These are faithfully seeking to rightly divide the Word of Truth, with the prayer that not only shall the children come to Christ, but also that their parents may be brought into the light and liberty of the Gospel. Already have some of the workers been cheered with this success; while all are inspired with the high resolve to reach the children of this generation, so that our work will tell upon the next, when the children shall be men and women. Thus is the childhood of to-day becoming the battle ground of the Kingdom. Let the desire of one of these earnest workers be the watch-word of all: "In the name of our Lord we shall set up our banners everywhere, covering all our land with a network of Sabbath Schools."

In the prosecution of their work, your missionaries, accompanied by the genial and energetic President of Parry Sound West Sunday School Association, D. W. Ross, Esq., held conferences at several

points. We thus met many of the laborers in the Sunday School field, and were enabled to see more clearly their work and needs, their difficulties and their successes. If anything will inspire the Sunday School worker to greater and more diligent effort, it is to see the earnest zeal with which these faithful Christian men and women are accomplishing noble work for the children, the homes and future of this district. Thus, at Ebenezer, is a Sunday School conducted by Mr. H. Hailstone and his sister, Mrs. H. McFarlane, who for several years have had entire charge of the school. Many times have the parents of the scholars been asked to help, but they as often have refused and manifested much lack of interest. Still the Sunday School has been continued, and every year some children have been converted. Now, a Young People's Society of Christian Endeavor is organized, and the outlook is encouraging.

At Shebeshekong the school has been organized only a year, but has been kept open every Sabbath. Considering the abundance of snow, the keen frosts of the northern latitude, and the execrable roads—if there were no other hindrances—the fact that this school is “evergreen” should cause many superintendents and teachers to blush, who somehow quiet their consciences, though their difficulties are nothing in comparison, and heartlessly close their Sunday Schools during the winter months. And, let us say further to the credit of the Sunday School workers of this district, that out of the twenty-one schools, nineteen of them are kept open twelve months every year. This fact should encourage workers in the more thickly-populated sections of our province, and inspire many Sunday School officers to become “evergreen” workers.

At Point au Baril we found that, after the visit of your missionaries last year, Mrs. Oldfield had established a Sabbath School, which has been kept open the whole year. This place is only a fishing station adjacent to a lighthouse. Most of the people leave as soon as the fishing season is over. This summer a student of the Methodist Church, Mr. A. J. Paul, was stationed here. The school has but three scholars, but it is being faithfully conducted by the devoted lady who has undertaken the work. Her cheerful face and bright hopefulness would drive the fears and gloom from many a teacher who, with far more hopeful surroundings, faithlessly gives up the work under some slight discouragement. Though so very small in numbers, this school will no doubt have a record of success and usefulness.

Among our most interesting and pleasant visits was that to the Sunday School at the Indian Mission, on Parry Island. We could not visit the school on Sabbath, so on Saturday evening sent a letter to the local missionary, Rev. Allen Salt, asking him to arrange for a meeting on Monday morning, at ten o'clock. Upon arriving at the church, we found thirty adults and as many children assembled, and we very much enjoyed the service. Both your missionaries, with Rev. W. A. Rodwell, of Parry Sound, who accompanied us, addressed the

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Indians, Rev. Mr. Salt acting as interpreter. The meeting was then thrown open for general discussion, when the Chief and David Menomonee, the Sunday School Superintendent, earnestly addressed the meeting—the former in Ojibway and the latter in Indian English—upon the importance of Sunday School work, and the benefits of the Christian religion as compared with paganism. After the meeting we were hospitably entertained at dinner by the missionary and his excellent wife, and then were taken back to Parry Sound in *Menwajemowin* (“The Good Tidings”), the staunch little yacht belonging to the mission. Mr. Salt is also making arrangements to organize Sabbath Schools, both at the Shawanaga and French River Indian reserves, which are under his charge.

We attended the annual picnic of the Union Sunday School on Christie Road, eight miles from Parry Sound, also that of the Parry Harbor Union Sunday School. It was really good to be there. At the gatherings we met with both the scholars and their teachers, and were gladdened to find all enjoying such fellowship. In every way was manifested their genuine enthusiasm in their work. Though it was the busy harvest season, yet the people came from far and near evincing their deep interest in the Sunday Schools.

The District Convention at Parry Sound was a very interesting gathering. There were present a goodly number of consecrated workers, some having come twenty-five miles. All entered heartily into the discussion of the various subjects. Besides your missionaries, Mr. Alfred Day, Provincial Secretary, and Rev. R. J. M. Glassford, of Streetsville, were present and added much to the interest of the meeting by their excellent addresses and timely suggestions. After very carefully considering the whole question, steps were taken in the direction of the organization of Normal classes for the district, which will doubtless prove of great benefit by increasing the efficiency of the teachers. The Convention throughout was characterized by close attention, earnest consideration and careful conclusions upon each topic. Its benefit will be felt months from now, when many of the workers are shut in with their work by winter frosts and snow. The scholars' mass meeting was largely attended, and the children gave interested attention. The hearty thanks of the Association were unanimously expressed to the Provincial Association for the help given by your missionaries, and coupled with this was an earnest request that members of the Provincial Association should visit them again next summer.

To our observation this has been a time of seed-sowing, but the harvest is very near. Already results have appeared, and the great benefit of this work will be found in the near future. God has promised it. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him.”

We have forwarded to the Provincial Secretary the statistics of the various schools of the district. (Applause.)



## GREETINGS FROM THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

The PRESIDENT—This greeting has just been handed to me :

“BELLEVILLE, October 25th, 1892.

“To the Sunday School Association of Ontario, in Convention assembled, the Woman's Christian Temperance Union sends hearty greetings. We call your attention to Deuteronomy vi. 6-8 verses.

“Yours for God and home and native land.

“MARY WILEY,

“Sec. W. C. T. U.”

(Applause.)

The PRESIDENT—This is our reply : “Thanks for kindly greetings. Romans xiv. 17-23 ; Mark x. 13-16.

“Yours in the work of Christ.”

The PRESIDENT—We shall now hear from the Rev. W. A. Hunter, M.A., who will give us a report of the work in Haliburton.

Rev. W. A. HUNTER—I have the honor to appear before you as one of your missionaries. Two years ago a happy thought took possession of this Association to send out missionaries to the outlying parts of this province, and you have been told to-day what has been done. Now you would think after hearing of the number of miles being travelled in so many days, and the work done, that there would be scarcely anything left for me, but there was one portion intrusted and left to me—the District of Haliburton. By a fit of economy, the Secretary thought it necessary to send me out alone while he sent the others out by twos. Probably he took into consideration that I had been a missionary there some years ago, and therefore knew the field pretty well.

There are twenty-three townships in that field, and from information gathered from various sources, I concluded that there were about thirty schools, with an attendance of about one thousand pupils. From my experience of two years as a missionary I can tell you there is much for Sabbath School workers there to do in teaching God's children. The books that have been sent are being passed around, but I find they stand greatly in need of literature. I received a letter from a young man there which touched my heart. He wrote something like this : “Since you left this field we are left alone, and it is hard for us to keep together.” He said, “Have you got a volume of sermons that I can read from so as to be able keep the congregation together?” I went to my library on receipt of that letter and selected the best volume of sermons I had, and mailed it to him directly. There are, lying in many libraries, books that are never read that would be of great value to those people out there. You have heard of the story where a man went into a cathedral and

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saw a lot of statues. He said, "What do these mean?" Some one answered, "They are the twelve apostles in gold." "Ah," he said, why don't you send them out into the world to preach the Gospel?" There are many volumes of books laid aside, that might be sent to these people for their enjoyment. Can we not show God's character to these people, for by such work we may be enabled to have this round globe linked by golden chains to the feet of God? (Applause.)

Before sitting down I should like to read this letter:—

TORONTO, *October 25th*, 1892.

DEAR SIR,—It affords me much pleasure to be able to advise you that it has been decided by the teachers and officers of the Massey Memorial Hall Union Sabbath School, to hand over to you for distribution among poor Sabbath Schools throughout the province our Sunday School library, comprising about two hundred books, also about two hundred Canadian Hymnals, and fifty or sixty of Moody and Sankey's Hymnals. The books are in a cupboard, and we purpose sending you the cupboard also, and will pack all of the books in it. There are a few books still out, but we expect them to be returned this week. You had better therefore not send up for them until next week. If it will be any expense to you to send up for them, I think I could arrange to have one of our teams take them down for you.

Yours very truly,

W. H. DURAND,

*Secretary Sunday School.*

Rev. WRAY R. SMITH—Mr. President, just one moment. I cannot permit this opportunity to pass by. From the testimony we have heard from these gentlemen, we feel that they have been engaged in a truly apostolic work in bringing glad tidings to these people. It is like Peter going to Cornelius. I think we should pass a resolution tendering to these gentlemen our heartfelt thanks for the way in which they have performed their arduous task—(applause)—and that we pledge ourselves to proceed with the good work. (Hear, hear.) I move that this Convention tender to these gentlemen its heartfelt thanks for the way they have done this missionary work, and that we pledge ourselves, as an Association, to continue this work, and that as the Executive Committee find suitable men they be sent out to work for God. (Applause.)

Rev. GEO. A. MITCHELL—I am very much pleased to second that resolution.

Rev. Mr. RAE—An additional word by the way of strengthening these reports. These missionaries have accomplished good work for this Association, and I believe it was intended that this work should be continued. I believe it is a noble work for this Associa-



tion to engage in—the visiting of these outlying districts for the cause of God. (Applause.)

The PRESIDENT—You have heard the resolution of the Rev. Wray R. Smith; all in favor of it will signify it in the usual manner.

(The resolution was unanimously carried by the Convention.)

A DELEGATE—It is necessary in prosecuting this missionary work for this Association to get money, and provision should be made to get it liberally. Now, I think if it was brought before the notice of some men they would volunteer their services at any time they were wanted.

Mr. A. B. POWELL—I think our hearts have been set afire this afternoon in listening to these gentlemen. I think it is a matter of sufficient importance for us to stop here and discuss this question. I feel that we are working for God while engaged in elevating the boys and girls, in keeping them from degradation by bringing them into our Sabbath Schools, by gathering them in for Christ. There is no nobler work than going out and gathering in the young and destitute for the Sabbath Schools. (Applause.)

The PRESIDENT—Some one has handed me a slip of paper with this question on, “Will any person give me the names of the parties to whom books can be sent?”

Mr. ALFRED DAY—If the brother will send the books by express, addressed to me at Deer Park, Toronto, I will see that they are properly distributed.

The PRESIDENT—I have much pleasure in introducing to you Mr. George Anderson, of Toronto, who will speak to us on the subject of

#### “THE SUPERINTENDENT, HIS WORK AND EQUIPMENT.”

Mr. ANDERSON—*Mr. Chairman and Christian friends*,—I would just like to say one word before I commence this subject upon which I am about to speak to you.

Sixteen miles from this spot I was born, and in this county, too. (Applause.) After a lapse of forty years, the old church, and the old school house in the old village of Fergus come vividly to my mind. I remember my old school mates, and I remember my old teachers.

I received my apprenticeship in this city of Guelph as superintendent of a Sabbath School. (Applause.)

The time is very short at my disposal to discuss this question of “The Superintendent, his work and equipment,” so I must hurry on, but I am afraid I shall not be able to finish it in time, as I observe the session should close at five o’clock.

Mr. J. J. WOODHOUSE—I move that Mr. Anderson’s time be extended indefinitely.

Mr. ALFRED DAY—I beg leave to second the motion. (Resolution put to the Convention and carried.)

Mr. ANDERSON—When I see present my old Superintendent from

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Fergus, and some of my own teachers from Toronto, I feel rather timid in opening up this discussion.

A Superintendent is one who has the oversight of a Sabbath School with power of direction, and it will first be necessary to point out the qualifications of a good and competent Superintendent.

It may be an easy task to describe a model officer, yet if we think back and endeavor to remember all the best Superintendents we have met during the past twenty years, we might find it very difficult to name one whom we would implicitly follow in all his methods, so the standard should be placed high, and we should certainly strive to reach the ideal.

A good Superintendent should have executive ability, and this is a rare possession, but it should not be, as it simply means common business sense. He should be able to see clearly what agencies are needed, and how best these can be employed to make his school successful. Let me illustrate by taking as example two prosperous Canadian institutions: First, the Canadian Pacific Railway; the road bed is good, the cars are elegant, the conductors are courteous, the switchmen know their duty, the trains are on time, the whole service we count first-class, and rightly enough we conclude that the manager of the road knows his business.

Or another: We visit the Bell Organ Co., in this royal city of Guelph. We see the lumber being cut out of the rough, passed through the planer, the frame being put together, the sand-papering, the polishing, the keys being adjusted, and the organ beautifully finished ready for the markets of the world, and we give credit to the Superintendent, who plans the work and oversees it.

What Van Horne is to the C. P. R., or Alexander to the Bell Organ Co., each in his respective place, so is the Superintendent to his Sabbath School.

The Superintendent should have the confidence and hearty co-operation of the pastor, parents, teachers, and children.

A good Superintendent knows he cannot do all the work himself, indeed, that he can do very little. He should then be a good judge of human nature, having discerning power, carefully selecting as officers and teachers those best qualified and fitted for the work which he desires them to undertake, wisely arranging and classifying scholars and adjusting teachers to their respective places so that all may be kept harmoniously at work.

In large successful manufacturing and commercial concerns, as I have endeavored to show, the heads, or managers, possess the faculty of planning the work, and choosing the best men for responsible positions; so we need to realize that this is the great qualification of a Superintendent—only one greater, and that is, Christian character. One or two hints here as to selecting officers and teachers. For Librarian, one should be selected who is conversant with current Sabbath School literature, who would soon become acquainted with

the scholars, and aid them in their selections. In passing, let me say that far too little care is exercised in the selection of books. I fear that many of our libraries are stuffed with vicious and improper books.

For Secretary, the precise, correct, quick, neat, observing young man should be the choice.

For the Infant Class, I would choose the most pious, cheerful, bright, patient, gentle, winning, loving teacher in the school—one that can talk with her hands and countenance, as well as her tongue. We have that kind in Central Presbyterian Church, Toronto.

To continue, a Superintendent needs untiring energy, perseverance in carrying out plans, skill in governing, self-control, unwearied patience, ability to secure and maintain order, a warm, sympathizing, loving heart, a humble spirit; should love his work, and desire daily to improve; always willing to learn, and for this purpose attend Conventions and Institutes as often as possible, believing that others can give him information and suggest plans which he might adopt with advantage in his school. As iron sharpeneth iron, so ideas stir up new ideas which, if put into operation may prove helpful and beneficial. He should endeavor to become familiar with the best educational methods, and seek to adopt them in his own work. Above all, he should be spiritually qualified for his work, realizing that during that one hour on Sabbath afternoon, the children are committed to his care, to be taught the Way of Life, and to be pointed to the Lamb of God, who taketh away the sins of the world. In too many cases, alas, the only religious instruction those dear ones receive during the seven days of the week is that one solitary hour in the Sabbath School. Is it true that in one-half of our homes the parents neglect the sacred duty of teaching their children the Gospel of Jesus Christ and Him crucified? How often should the faithful Superintendent then be supplicating our heavenly Father to pour out His Spirit, that there may be showers of blessing, for surely every true Superintendent's earnest desire is, "Every child for Jesus."

He believes in his own denomination, and while devoted to his own Church, should be no bigot. He is no narrow-gauge man, and is glad to meet his brethren and sisters of any evangelical denomination, to consult as to the best methods of work, and as to the best means of advancing the Kingdom of our Lord and Saviour.

Are Superintendents such as I have described, to be found? I must admit they are very rare. The standard is high, and we must try and copy the best.

Superintendents are made and developed, and become better by giving them the work to perform. If God calls, He will fit us for the work, if we seek to follow, and to Him be all the praise and glory.

And now we must treat of the Superintendent's work.

On the Sabbath morning, even before he rises, his thoughts will be of the work. He will, by prayer and meditation, prepare his mind

for his duties that scholar Scripture lessons have notices programme arranged promptly.

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for his duties, and many a prayer will be offered for this teacher or that scholar. Before coming to school, he will select the hymns, Scripture lesson for the day, and will know who will lead in prayer, have notices ready to announce; in a word, have his whole programme arranged, so that everything may be done orderly and promptly.

The good Superintendent will always be at school fifteen minutes, at least, before the hour set apart for opening, to greet the teachers, officers, scholars, and visitors. In opening, he should never be a minute behind. I may here describe the opening services in our own school. First, one tap of the bell to bring the school to order. Not a word spoken. The scholars and teachers, rising by signal from the piano, unite in singing,

“ Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above ye heavenly host,  
Praise Father, Son, and Holy Ghost.”

All remain standing with bowed heads, repeating the Lord's prayer in concert.

Then praise by singing a hymn, followed by prayer.

Responsive reading of Scripture passages bearing on the lesson. Praise again by singing a hymn specially selected for the infant class. Then the teaching in the classes.

These exercises may, with profit, be changed from time to time, introducing the reading of the Commandments or Beatitudes, the 23rd Psalm or other familiar passages of Scripture.

The Superintendent should read in clear and distinct tones so that all who listen will get the sense.

Prayers should be short, bearing on the lesson of the day. At the close of the opening services he will supply classes with teachers, and in this connection I would recommend the appointment of supernumerary teachers, some of whom should be always present and be prepared to teach if required, but of course faithful teachers will be present every Sabbath, rain or shine. These extra teachers can attend the Bible classes if their services are not required.

He will then proceed to receive new scholars, secure their names, addresses, parents' names, where they attend church and assign them to their respective places.

He will next check off the names of the teachers who are absent, keeping a teachers' roll-book for that purpose.

He will visit the library, ascertain the number of books being taken out, and the class of books most in demand. He will consult with the Secretary, making suggestions from time to time.

During the teaching he will carefully take note of the teachers who are interesting their classes, for by the countenance and attention of the children, you can easily tell whether the mind is awakened and



whether knowledge is being imparted. During lesson time he will protect the teachers from all interruption.

All visitors will, of course, receive a hearty Christian welcome, but superintendents should be very careful whom they invite to address the school. There are good men who go from school to school intimating that their special work is to address children. We have received some such very kindly, but believing it would not promote the welfare of the school, have refrained from asking these gentlemen to favor us. We have bade them an affectionate good-bye, breathing the prayer that they might find Christian work more adapted to their gifts. As they have not returned we trust our prayer has been answered. Very few persons indeed can address a school with profit.

He will note the names of absent scholars, and bring it to the attention of the teachers so that they may be visited during the week; give encouragement to the disheartened teacher, discuss difficulties with another, dispelling the cloud and causing cheer and joy to shine on the path of duty. He will receive suggestions from the teachers and note down his plans for the future.

Punctually the school will be called to order to engage in the closing exercises, to sing a verse or two of a hymn appropriate to the subject of the day. An opportunity will be given for the distribution of the library books by classes, the teachers distributing to the scholars. The Superintendent may then address the school or ask questions touching the prominent teachings of the lesson, but should never exceed ten minutes, and indeed if he fails to secure the utmost attention the sooner he says Amen the better.

A wordy Superintendent and a long-winded preacher are two great living evidences of a lack of preparation. Some good superintendents rarely address their schools but simply give out notices and directions. Some ruin their schools by too long prayers and too much speaking. Can you make plain the parable of the sower better than it is explained in the eighth chapter of Luke? I have heard it attempted and spoiled scores of times. Beware, I say again, of talking too much. As Seneca says: "The thing is not to talk but to govern." A parting hymn should be sung and prayer offered, then the school dismissed.

Time will only permit me to call attention to the grading of the Sunday School. There is, first, the primary, or infant department, made up of pupils who are unable to read. 2nd. The intermediate, pupils from eight to sixteen. 3rd. The senior, those over sixteen, including also the Bible classes. You will observe I have drawn the line at age, and as schools are constituted in Canada at present, I see no other practical way of grading the school. The time may come when a system of gradation by examination will be adopted, but we have not reached that point yet. The scholars in each class should be about the same age, and transfers from one class to another should

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not be made oftener than twice a year, say 1st January and 1st July, and at no other time unless under unforeseen circumstances.

For some years in our school we have held a meeting of the teachers for united prayer immediately at the close of the school, asking specially for a blessing on our day's work; and much profit and help have been derived. We just sing a hymn, one or two short prayers, the whole time not exceeding twenty minutes.

So much for the school work during the session, but his duties do not end here.

It will be the duty of the Superintendent to visit all absent teachers as early in the week as possible, or, if that be found impossible, write a note asking the reason of absence.

From time to time he will consult with the pastor as to the best way of interesting the parents in the Sunday School work, and as in many of our congregations one prayer meeting each month is set apart for the subject of Missions, why should we not have another on behalf of the Sabbath School?

He should not fail at the annual meeting of the congregation to make clear the relation of the school and its importance to the work of the church, and should never be satisfied until the congregation agree from the regular revenue of the church to supply every dollar required for the proper equipment and efficient working of the school, so that the contributions of the scholars may go entirely to Home and Foreign Mission objects.

The managers of Central Presbyterian Church, Toronto, have liberally supported our school for the past four years.

Teachers' meetings should be held weekly for the study of the lesson, for conference on best methods of teaching, and for prayer. This may include all Christian workers in the congregation.

A Bible-reading association should be formed in every Sunday School, and every scholar who can read should be a member. Cards are issued by the International Sunday School Union, giving selections of Scripture for daily reading relating to the lesson for the following Sunday, and members agree to read the selected portion, and so from day to day and from week to week the earnest Superintendent will devise ways of doing something for his Sunday School, because the command of our blessed Saviour comes home with peculiar power to his heart, "Feed My lambs."

*Equipment*—This means men, artillery, and ammunition. Sunday Schools should be equipped, first, with the best teachers that can be found in the congregation. I believe that to-day we have the most devoted, consecrated teachers we have ever had in the history of the Sunday School, but without wishing to say one discouraging word to the many teachers present, a great many do not yet comprehend what teaching means.

Teachers, I wish you would realize that talking is not teaching, and that preaching is not teaching. The great Dr. Chalmers realized this.



For years an old lady, one of his members, attended church regularly, but she was taken seriously ill, and he was called to see her ; but, alas, although he had preached to her the Gospel of salvation so long, he found out she did not know her condition by nature, and did not know the way of acceptance through Jesus Christ. How earnestly and patiently on that dying bed did he point her to the Saviour of the world !

What is teaching, then ? It is causing another to know, and just to the extent of the learning on the part of the scholar, is the teaching on your part. When the learning process stops, the teaching process has ended. Only when something is learned, is there anything taught.

Teachers, if you want to learn how to teach, buy Trumbull's book, "Teaching and Teachers," and read and re-read it, until your mind takes hold of the correct principles of teaching. I am glad to note that our Methodist brethren, in their new Victoria Hall, propose establishing a Normal class for the training of Sunday School teachers.

It is not the purpose of this paper to discuss the qualifications of teachers, but the successful management of the Sunday School depends largely upon its proper equipment for work, and there is certainly great room for improvement in the teaching methods.

Second, a good blackboard is indispensable. I am aware that the use of the blackboard has been abused by superintendents and teachers, who were not artists by any means, drawing senseless pictures and diagrams, and for such reasons a prejudice has arisen against its use. It should, then, be used with wisdom, and in introducing it for the first time in any school, words written upon it expressing some Christian truth would be sufficient, and from time to time its use can be extended to outline, for instance, the coasts of a country, the tabernacle, the temple, etc.

I am indebted to Dr. Worden, of Philadelphia, for the following points why the blackboard should be used, and also the illustrations showing that we have Scriptural warrant for its use :

First, it attracts attention. Now, if there is confusion in the school, one of the easiest ways to restore order is to take a crayon and say, "Look here, boys and girls."

Second, it enlists the eye. Anyone who has observed the delight of young children, as they look upon pictorial illustrations in children's papers, will admit the power of the eye in instruction, and surely if we can make clearer the hearing of Truth by writing upon the blackboard, we certainly should do it.

Third, It arouses and assists the imagination. We all know how lively the imagination of children is, and how they do want everything they see, explained.

Fourth, it makes clear the truth. Example : John iii. 16. If I erase the word "whosoever," and put "Johnnie Fairhead" in its place, he gets hold of the idea.

Fifth, it assists the memory. Children, and old people, too, remem-

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ber what they see better than what they hear. Truth often goes in at one ear and out of the other, but when it goes in at the eye it stays there.

Sixth, it renders teaching more attractive, because it freshens the mind, and along with bright and rapid questions, produces pleasure and enthusiasm, and so we get the principle which Froebel laid down in the kindergarten idea to combine pleasure and instruction.

And now for Scriptural warrant. In Ezekiel, 4th chapter, the prophet is thus instructed by the Spirit of God: "Thou also, son of man, take thee a tile and lay it before thee, and portray upon it the city, even Jerusalem; and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about."

In Deuteronomy vi. 4-9, we read: "Hear, O Israel; The Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Again, in Deuteronomy xxvii. 4-8, we read: "Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day in Mount Ebal, and thou shalt plaster them with plaster, and there shalt thou build an altar unto the Lord thy God, an altar of stones; thou shalt not lift up any iron tool upon them," etc.; then, in verse 8: "And thou shalt write upon the stones all the words of this law very plainly."

In Joshua viii. 32, we read of the fulfilment of this command.

In Daniel v. 4-5 is described the feast of Belshazzar and a thousand lords; "they drank wine and praised the gods of gold and of silver, of brass, of iron, of wood and of stone. In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaister of the wall of the king's palace, and the king saw the part of the hand that wrote." In verse 25: "This is the writing that was written, *Mene, Mene, Tekel, Upharsin.*" This was Jehovah's blackboard lesson in the sight of the idolatrous and impious court of Babylon.

Mrs. Crafts has an apt way of engaging the attention by simply drawing a square on the blackboard representing the frame of a picture, and then graphically, as it were with a mental Kodak, fill in the picture.

The use of the blackboard might, with great profit, be extended to the classes. I remember hearing of the Superintendent of a mission school, who had great difficulty with an unruly class of boys. Teacher after teacher had tried and failed to interest them. At last a stranger-

came and asked the Superintendent for a class, and with many misgivings but faithfully warning the teacher of the character of the boys, the Superintendent put him in charge. The teacher sat down, took out a pass book, commenced to draw pictures. First was a boy in ragged clothes. Next was a pig. Every head was together looking at the pictures, and the teacher was telling them the enchanting story of the prodigal son. The class was orderly, and when the teacher asked if they would like him to come back next Sunday, the answer came quickly, "You bet; you are the stuff for us."

The school should be provided with maps; I might mention a few:

Map of the world.

Map of the peninsula of Sinai with part of Egypt.

Map of the kingdoms of Judah and Israel.

Map of Canaan.

Map of Palestine.

Map of modern and foreign missions.

Every scholar should have a Bible, and lesson helps should be dispensed with in the school.

Every scholar should have a hymn-book.

Every school should have a piano or organ, if they can afford it.

The library should be kept well supplied with good books. In our school we replenish our library every year by adding one hundred books, issuing a catalogue and supplementary every alternate year. I would recommend that the catalogue be arranged in alphabetical order. The best system of library record should be used, but I do not know of a perfect one.

The Secretary should have a record of each class, also an alphabetical list of the children, with addresses of the children, showing the class number to which each scholar belongs.

The Superintendent, as well as the Secretary, should keep a record, in convenient form, of the total attendance each Sunday, amount of collections, hymn numbers, and teachers who engage in devotional exercises.

The Primary department should have the large lesson pictures and a weekly child's paper.

I would also strongly recommend the use occasionally of objects to illustrate Christian truth, and surely we have the highest authority for this. Our Saviour Himself practised this mode.

He called a little child unto Him and set him in the midst of them to answer the question, "Who is the greatest in the kingdom of heaven?"

We see Him again pointing to the beautiful flowers at His feet, "Consider the lilies of the field how they grow; they toil not, neither do they spin," etc.; or, again,

"Lift up your eyes and look upon the fields, for they are white already to harvest."

Shall we not follow our matchless Teacher?

Shall we not, then, pick up the dead sparrow from which, owing to some reckless shot, the little life has fled, and show the tender care of our heavenly Father, that not one of these, or even a hair of our heads, shall fall to the ground without His notice? "Fear ye not, therefore, ye are of more value than many sparrows."

At this beautiful season of the year, shall we not by the falling leaf teach the shortness of time? "We all do fade as a leaf."

Or, shall we not from our grape vine pluck a branch and carry it to the school to illustrate the abiding in Christ, "as the branch must abide in the vine?"

Fellow-workers, all our qualifications, all our work, all our equipment, will be in vain unless the Holy Spirit breathes upon our efforts. Let our united prayer, then, be—

"Come, Holy Spirit, Heavenly Dove!  
With all Thy quickening powers,  
Come, shed abroad a Saviour's love,  
And that shall kindle ours."

(Applause.)

Mr. A. J. DONLY—The Business Committee has arranged that tonight there shall be an overflow meeting held in Knox Presbyterian Church, where a programme will be presented similar to that given here. The meetings at this church and Knox Church will begin at 7.30.

The Convention was then adjourned by the Rev. J. B. Mullan offering up prayer.

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*WEDNESDAY EVENING, OCTOBER 26.*

The Convention opened at 7.30, in the Norfolk Street Methodist Church, the President in the chair. Hymn 338 was sung, "Nothing but the blood of Jesus," the Rev. J. W. Rae read the Scripture lesson from the eighth chapter of Zechariah, and the Rev. Mr. Cunningham led the Convention in prayer.

The PRESIDENT—I am requested to say that an overflow meeting is being held in Knox Presbyterian Church to-night, where the same programme will be carried out as in this building. As soon as the speakers get through here, they will go to Knox Church and address the audience there.

(Norfolk Street Church was crowded to its utmost capacity, and there were fully eight hundred or more people in Knox Church.)

The PRESIDENT— I have much pleasure in introducing to you the Rev. John McCarthy, of the "China Inland Mission," who will speak to us on the subject of,

"THE EARLY DEDICATION OF CHILDHOOD TO THE WORK OF  
CHRISTIAN MISSIONS."

Rev. JOHN MCCARTHY—We would come to God as little children, and be taught by Him, and so trusting in Him for help, I desire, for a few minutes, to call your attention to this very important matter, a matter which concerns, not only the well-being of the Church of Christ at home, but the well-being of the Church throughout the world. It is difficult to properly estimate the force brought into existence at the birth of even one child, and how much of good or how much of evil may come from that birth. How different the lives of a fool and a hero, of a Nero or a Paul? Yet they were once babes alike, helpless, and both, alike, dependent on others. These children, given of God, are to be for God, and should be offered up—dedicated to Him. That such dedication is acceptable to God, is plainly shown in the history of Samuel, of John the Baptist, and of many other Bible characters. Being dedicated to the Lord, they were the subjects of the Holy Spirit's influence from their earliest years, and were specially used of the Lord in His service. We should, then, realize the important position we occupy in having children entrusted to our charge, and recognize it to be the right thing to dedicate them to God. In dedicating them to God's service, we cannot ignore the most important service which God has called upon us to perform. His Church exists in this world for the purpose of making known the Gospel, even to the very ends of the earth. When we dedicate the children committed to us, when we offer them to the service of God, when we have given them for Christian work in a foreign land, we have dedicated them to the work that is most like the work of the Lord Jesus Christ, the ideal worker, whom God

has put before all His people as their pattern. The Lord Himself was a missionary. The Lord Himself came into this world to seek and save those who were lost. He said, "As my Father hath sent Me, even so send I you." We are to follow in His footsteps. When we are in a position to dedicate a child to such a glorious work, may the Lord in His mercy help us to do it.

How far do we realize how much there is in such a dedication, while the world lies in so great need of laborers? In Africa, India, and China we need Christian men and women to work, and we earnestly desire that fathers and mothers, instead of throwing difficulties in the way of their children, and preventing them from giving themselves to such work, may be led to see the high privilege which God has given them, and gladly give their children to God's service. As Sunday School teachers, we have a great responsibility resting upon us, and I am afraid we do not sufficiently seek the Spirit's influence and aid in working in this same direction. There are special promises in God's Word in regard to the young, especially to the children of God's own people—promises that should encourage us to train them up in the way that they should go, that they may follow in the footsteps of the Lord Jesus, be in His hands and under His control, and thus grow up determined to hold themselves entirely for His service, to do whatever work He calls them to do, and to do such work with their might. God has given us great responsibilities. He has given us opportunity, too, allowing us the privilege of sowing, like the Master, while following in His steps. Are we sufficient for these things? Men and women like ourselves have been *made* sufficient by the mighty power of God's Holy Spirit. May we, by the help of the Holy Spirit, give ourselves first to God, body, soul, and spirit, and hold ourselves at His disposal for this world-wide service, and then we can not only dedicate the children, but help them forward in God's service.

We need, first, *self*-consecration to God's work. If the children see their parents and teachers believing, and acting on the belief, that this world needs the preaching of the Gospel of God; if the children grow up seeing that such thoughts influence our minds, and that it is our desire, above everything, that God's name be glorified both at home and abroad, and if they see that we are not only *thinking so*, but *living up* to our thought, then they will have a practical illustration that will aid them in their self-dedication to this blessed work, the result of which may aid much towards the saving of millions of the heathen. Why! one hundred and twenty men met in Jerusalem, and they felt the power of the Holy Ghost, and went forth in that power to overturn the whole Roman Empire for God. What is needed for ourselves and our children, is the Holy Spirit's power, and that His controlling influence should be realized in all our services.

To illustrate what we are considering, let me, in a sentence or two, refer to the history of one life which was thus dedicated to God.

Sixty years ago, a godly father and mother in Barnsley, Yorkshire, England, dedicated their first-born child to God for His service in China, if it should please God to send him there. They were led to think of the world-field, and to desire to help the deep spiritual needs of the great empire of China, and so they determined to dedicate their first-born son for work in that land. They trained up the boy in the way that he should go. They instructed him to seek first the kingdom of God and His righteousness, and did all they could to incline his mind towards the things of God. They prayed that God would early lay hold of that young lad, change his life, and lead him to turn his thoughts and attention to the foreign field of labor, and devote himself as a missionary to China. He was converted, in answer to the prayers of the mother who had dedicated him to God. Away from home, preparing for the medical profession, the Lord was with him, and although he got among skeptics, the example of the godly life of his father and mother influenced him, and through God's grace he was kept from open infidelity. In answer to the prayers offered by that mother, this young man was brought to God. The truth was brought home to his heart by the power of the Holy Spirit, and his whole life was altered, and the outcome of it was the dedication of that life to God. We have to day to thank God for it, for there are five hundred more missionaries in China than there otherwise might have been. There are over one hundred mission stations in the interior of the country to-day, where, twenty-five years ago, there were none. Thousands of people have been gathered into the Church, and many laborers have been raised up from among the converts, and all this may be traced to *a child's being dedicated to God*. All may be traced to the dedication by Hudson Taylor's father and mother of their first-born child to God's service in China. Then let us give ourselves, our children, and all we have up to God in self-dedication, and God, even our God, shall bless us, and all the ends of the earth shall fear Him. (Applause.)

Mr. Blight then rendered a solo, "The Lost Chord," after which hymn 224 was sung, "Come ye that love the Lord."

The PRESIDENT—I am now privileged to introduce to you an old friend to the Sabbath School workers, though very few have had the pleasure of looking at him, but we have nearly all read or heard of his "Teaching Hints" in the *Sunday School Times*. I would like for this large audience to give the Rev. Dr. A. F. Schauffler, of New York, a good Chautauqua welcome. Stand up, please, and imitate me. Now, all together. (The Convention rose and welcomed the reverend gentleman.) Dr. Schauffler will now address us on the subject of a

"BIRD'S-EYE VIEW OF THE BIBLE."

Dr. A. F. SCHAUFFLER—Dear friends, I am very much obliged to you for your welcome. I believe in the Canadian people. If I did



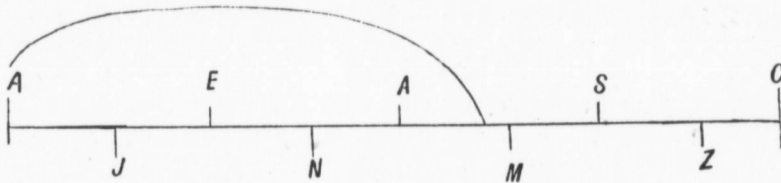
not, I should not have travelled twenty-one hours to get here, with twenty-one hours more to get back to New York.

Your chairman said, you can look at me. Well, there is not much to be seen in me. (Laughter.) I remember getting that truth from a person in Boston some time ago. I had trouble with a hackman, and it became acute. He had my baggage piled up on the hack, and refused to give it up, and I said, "Take down my baggage!" "No, I won't," he replied. "You will take down my baggage!" said I. He said, "Who are you, anyway?" I said, "I will give you my name if you want it." "Don't trouble yourself," said he; "the very sight of you is enough." (Laughter.)

Now, to-night I shall change my theme a little. A "Bird's-eye View of the Bible," it has been named, but as I have talked on that subject in the city of Hamilton some years ago, I shall change the title, and call it "The Study of the Bible in Spots."

Occasionally we find people who are filled with enthusiasm as a result of a convention like this, and when they go home they resolve to begin to study the Bible. They commence at Genesis, and they get commentaries, to throw light upon difficult portions. Then, at times, they have to go back to the Bible, to get it to throw light upon the commentary. It is a bigger task than they took it to be, and they say, "I am too busy to continue it;" and cease effort. So I therefore commend you to study the Bible *in spots*.

In order that you may understand me, and that I can bring it before your notice better, I shall use the blackboard. I will draw a small line on this board, and will use Usher's Chronology. From the creation of Adam until Christ's time, is 4,000 years. Here we will



put "A" "C"—two letters. That is a tremendous chronological span—4,000 years—forty centuries. The Bible is principally written biographically, and therefore, making a chart on this board, we would naturally put down the names of persons, and not of empires or events. In order that we may get along rapidly, I shall draw a line, and bisect this line, and the great individual who lived 2,000 years B.C. is no less a person than the father of the faithful—Abraham. Bisect twice again, and we make four periods, of 1,000 years in each. Now, if we put names here, we would put Enoch and Solomon; then we would have Adam, Enoch, Abraham, Solomon, and Christ—1,000 years apart. I will bisect all this again, making eight periods of 500 years. The first name that comes in here is Jared—that is the first

500 years; then we have Enoch; then the ship-builder, Noah, followed by Abraham. Then another name—a leader of God's people, who brought them out of the land of bondage into liberty—Moses; the next name—Solomon, followed by Zerubbabel, who erected the second temple. (Do not mix him up with Zechariah. Remember, Solomon built the first temple, and Zerubbabel the second temple.) Now, all read together, as I point, Adam, Jared, Enoch, Noah, Abraham, Moses, Solomon, Zerubbabel, and Christ.

Now, this has a chronological bearing upon the Bible. I am going to ask you to stop at the book of Genesis. Take Genesis alone, and we have a period of some 2,300 years' time. One book covers a period from Adam down to Joseph. Do you realize that that one book covers more ground, chronologically, than all the rest of the Bible, the Old and New Testaments put together. When I take the book of Genesis, I am somewhere under the arc that you see on the board, which spans twenty-three centuries. If, now, I am reading about Moses, I am at this point (indicating it on the board). If I am studying about Jeroboam, I am somewhere between "S" and "Z." If I am in the Book of Nehemiah, I am between "Z" and "C." So you see, chronologically, a chart like this is of great help. Now, all these periods, Adam, Jared, Enoch, Noah, Abraham, Moses, Solomon, Zerubbabel, and Christ are important, but not all of equal importance.

The first important period I call your attention to, I will mark with this arrow, and we will call it the Abrahamic period. The Abrahamic period was very important. We have here the divine promise given to Abraham, and there God began the formation of a nation, of whom we have 200,000 in New York to-day. There is the source of the Jewish nation. Here we find with these people the secret of divine truth. We have here the Abrahamic life, the Abrahamic visions, and the Abrahamic acts by which we can realize what took place when God first called him. Of course, I cannot go into the genealogy, nor yet can I go into the details, so I would recommend three or four books, which I want you to buy. They are not big books, but small ones, which you will be able to read without spending a lot of time over them. The first book I would recommend you to buy, is a book by James Munro Gibson, called, "Ages before Moses;" it is published in New York, by Randolph, and it will cost you seventy-five cents. It is worth that to have it worked into the warp and woof of your mental life. The second is a very important period—the Mosaic period—and this I will designate by two arrows. Why is the Mosaic period so important? Because here God is selecting him to go and assist His people. We have seen how these people were transplanted into slavery in Egypt, we see Moses coming as a mighty deliverer, and also see the promise of the choice land flowing with milk and honey. Of course, from any man with such immense power in this world, we expect great things.

Now, when God has a great work to do, you may expect miracles. You have heard skeptics call the Bible a queer book, and they say it is filled with miracles. Ah, how filled with miracles? During the 2,300 years, from Adam down to just before the captivity, do you know of a single miracle wrought by the hand of man? No, not one single miracle *wrought by the hand of man*, and not one miracle per century wrought by God. There are only about twenty-three miracles from the time of Adam down to where Joseph went down to Egypt. One per century; is that filled up with miracles? (Applause.) One miracle per one hundred years; is that chock-full? (Laughter.) During four hundred years of this history, after the return from captivity, there is not a single miracle. Skeptics come with their wisdom, and pick holes in the Jewish Scriptures, and we have Ingersoll on the mistakes of Moses; but what about Moses on the mistakes of Ingersoll? (Laughter.) Remember, Bible times *are not* chock-full of miracles. There are times when we have miracles—during the Mosaic period miracles multiplied. When miracles began they multiplied, strange to say, for about seventy years, during the life of Moses and the life of Joshua. How many miracles do you know of during that period? If you will multiply 40 by 315, you will have an approximate estimate of this number. They were fed every day, except the seventh day, with miraculous bread from heaven. This was the Mosaic period. Then we have the well in the divine soil, the artesian well, where the people went for refreshment. We read of springs of water gushing out, and the thirsty people drank and became revived. This Mosaic period is of unusual importance. Moses was an extraordinary man. In my judgment, Moses was the greatest man this world has ever seen or ever will see. The G.O.M., on the other side of the water, is nowhere, compared with Moses. (Laughter.) Moses is the only human name brought together with Jesus' name, in the heavenly song of the ransomed and redeemed. Now, as to these books I mentioned, two are by J. Munro Gibson; first is, "Ages Before Moses," then, "The Mosaic Era."

Now we come to a further, very important period, between Solomon and Zerubbabel. I will put one arrow here; and the great man's name here is Elijah, with his co-worker, Elisha. Why is that an important period? We have Jehovah calling Israel at this period, to allegiance to Himself. We have the Israelites, numbering 2,000,000, and of them, 1,993,000 bowing the knee to Baal. This was an important period for miracles, and we find them multiplying again for seventy years.

There is a more important period. There is a period when the Son of Man was sent in the fulness of time. God sent Him, made of woman, yet truly divine as well as human, to bring light, life, and immortality to the soul. We expect miracles when Jesus came into the world. If there comes a man who says he is Jesus, and there are no miracles, then I say he is not Jesus. If you are the Son of God,



and can do nothing more than I can do, then you are not what you claim to be. If there comes a man to me who says he is Rubinstein, and I ask him to sit down to the instrument and play me a tune, and if he just fingers it and does not make the instrument speak, as it were, then I say he is not Rubinstein. I expect the Son of God to do divine work. We find this a great miracle period. Miracles multiply and multiply, and, strange to say, they multiply for seventy years. We have, from the birth of Jesus till the fall of Jerusalem, wonderful miracles. But few are given to us in detail. You can count these on your fingers, but when you come to read the Bible you will find hundreds of miracles included in one sentence. There have been hundreds of miracles by the Omnipotent power—they streamed from His Hands, and they flowed from His lips. He was God manifested in the flesh. We love to think of the days when He was a Man of sorrows, and acquainted with grief. Dr. Stalker's "Life of Christ," the smallest book of any I have mentioned, is a good book to get. Take Stalker's "Life of Christ," and study it thoroughly. Now, we have gone over the Bible, and studied it in spots—the Abrahamic period and the Mosaic period, the period of Elijah, till we come to this spot (pointing to it), the divine Son of God, here in the flesh, and our Teacher. May we dig deep into this Book, so that we can teach ourselves and others that there is joy and spiritual upbuilding for us all. (Applause.)

After a solo by Mr. Blight, hymn 401 was sung, "The prize is set before us."

The PRESIDENT—I have much pleasure in introducing to you the Rev. Mungo Fraser, D.D., of Hamilton, who will speak to us on

"THE DIVINE AUTHORITY OF SCRIPTURE—ITS SIGNIFICANCE TO  
THE SABBATH SCHOOL TEACHER"

Dr. MUNGO FRASER—*Mr. Chairman and friends*, the subject I am to speak to you on this evening is "The Divine Authority of Scripture—its Significance to the Sabbath School Teacher." In discussing or considering the Divine authority of the Scriptures, two points have to be acknowledged or admitted. First, that there is a kind of unrest at this time, a sort of half-aroused suspicion, respecting the Divine authority of the Bible: a willingness, to say the least, to have the book submitted to a thorough investigation.

Second, that, if the Divine authority of the Scriptures is shown to be doubtful—a matter of suspicion—our holy religion is shaken—alarmingly eclipsed. "If the foundations be destroyed what can the righteous do?"—Ps. xi. 2.

It becomes, therefore, a matter of living, incalculable importance to ascertain exactly in what condition this question stands. What is the estimate in which we would have our Sunday School teachers hold and teach the Word of God? The declaration, the setting forth of

an admitted standard on this point is explicit and well-known: "The Old Testament, in Hebrew, and the New Testament, in Greek, being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore, authentical: so as, in all controversies of religion, the Church is finally to appeal unto them. \* \* \* The authority of the Holy Scriptures, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (who is truth itself) the author thereof, and, therefore, is to be received, because it is the Word of God."

"All Protestants," avows a learned authority, "agree in teaching that the Word of God, as contained in the Old and New Testaments, is the only infallible rule of faith and practice. \* \* The infallibility and Divine authority of the Scriptures are due to the fact that they are the Word of God," he continues, "and they are the Word of God, because they were given by the inspiration of the Holy Ghost."

Two questions may be presented here, the answers to which will greatly assist in determining the consideration before us, viz., do the Scriptures contain error? and were the original Scriptures free from errors? These are questions which, at the present time, are pretty prominently before the thinking, religious world. Moreover, on the answers to these depends, of course, the opinion or estimate in which the Word of God, as a revelation of the Divine will, is held. Do the Scriptures then contain error? It is universally admitted that the present version is faulty, and contains errors. It is insisted, though, that the errors are in the translation—not in the original manuscripts. Early fathers, as Origen, Jerome, Augustine; reformers, as Calvin, Luther, Melancthon, Erasmus, recognized errors in the Scriptures; Baxter, Rutherford and other Puritans were not disturbed by their occurrence; modern, eminent writers, as VanOosterzee, Dörner, Tholuck, Neander, Delitzsch, Godet; and Professors Fisher, Vincent, Thayer, Brown, Harper, etc., all recognize errors in translations of the Bible, but yield not a jot nor a tittle of its claim as a Divine revelation and as the infallible rule of faith and practice. Errors, then, may be recognized—must be recognized—in the Scriptures as we have them to-day, in matters of names, dates, etc.

Our second question: Were the original Scriptures without error? The prophets and the holy men of yore were as really men as we are. Likewise, also, were the Apostles. The selected men that God employed in the olden time for the purposes of revealing His will were not at all times under the unerring guidance of the Holy Spirit but, when under His guidance they spoke with absolute inerrancy. "Holy men of God spake as they were moved by the Holy Ghost." Or, as the revised version, "Men spake from God, being moved by the Holy Ghost." Errors, we have seen—discrepancies—are in the Scriptures as we have them, but the truth cannot be too strongly emphasized that the authority and value of the Bible do not at all de-

pend upon an inerrancy which is not claimed in the Book, an inerrancy in the future, perpetual rendering or interpretation of every reference to astronomy, geology, history, etc. The Bible, even in its poorest translation, is inerrant, *infallible* in its teachings of faith and morals, and redemption in which God's goodness and His purposes are declared to a sinning world. Wherever the Bible in any way alludes to any of the sciences, it is invariably in harmony with such science, even with the most advanced or developed aspect of it, but yet, the Bible, I apprehend, formulates, sets forth, no inspired system of science. Its references—all of them—are unerringly accordant with truth, and expressed agreeably to the popular conceptions and diction of its sundry times and divers manners.

This book, this wondrous book! is God's revelation to a sin-wearied, sin-loaded world. It brings to the perishing, not exact or flawless science in any branch, but what is a thousand times, yea, infinitely better, "good tidings of great joy, which shall be to all people."

We have in these Scriptures, as men have had all along, a revelation that is absolutely inerrant, infallible in matters of faith, and morals, and redemption, a light to guide in the darkest night, a potency to console in the greatest sorrow, an anchor to hold by in the dreadfullest storm. All things move on to their destiny,

"And I doubt not, through the ages one increasing purpose runs,  
And the thoughts of men are widened by the process of the suns.  
Not in vain the distance beacons; forward, forward let us range;  
Let the great world spin forever down the ringing grooves of change."

Nothing can stay the onward march of men and Providence; no wish have we of interfering with such march—nay, no thought have we of such a course. But the Bible, our Palladium, has nothing to fear from progress; nothing to fear from development; on the contrary, it welcomes every new unfolding of science—every unfolding of every sort; the TRUTH is impregnable, indestructible.

These Scriptures evoke and stimulate every effort to lift up the masses—to reach and save the heathen—to bless mankind.

"The world needs heroes"—is the teaching of this volume—  
"Heroes who shall dare  
To struggle in the solid ranks of truth;  
To clutch the monster error by the throat;  
To bear opinion to a loftier seat;  
To blot the horror of oppression out,  
And lead a universal freedom in."

This Book, like the Man, is both human and Divine; really, genuinely human, genuinely divine. And as the Divine in the Man—the Christ—surmounted every obstacle, survived every attack, so with the Divine in the Book—it shall continue world without end.  
"All flesh is as grass, and all the glory thereof as the flower of grass.



The grass withereth, and the flower falleth, but the word of the Lord abideth forever."—1 Peter i. 24.

" Within this awful volume lies  
The mystery of mysteries.  
O! happiest they, of human race,  
To whom our God has given grace  
To hear, to read, to fear, to pray,  
To lift the latch and force the way!  
But better had they ne'er be'n born  
Who read to doubt, or read to scorn."

The collection having been taken up, hymn 398 was sung, "Have you been to Jesus for the cleansing power," after which the Rev. Wray Smith pronounced the benediction.

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*THURSDAY MORNING, OCTOBER 27.*

At 8.30 a.m. a conference of Primary Teachers was held in Knox Presbyterian Church, presided over by Mrs. Henry Meldrum, of Toronto. At the same hour a conference of Intermediate and Senior Class Teachers was held in Norfolk Street Methodist Church, presided over by Mr. William Reynolds; also a conference on Normal work under the direction of Rev. John McEwen.

The Convention opened at 9.30, the President in the chair. Hymn 128 was sung, "Precious promise God hath given," after which the Rev. Mr. Robinson read the sixth chapter of Ephesians, and the Rev. C. R. Morrow led the Convention in prayer.

The Minutes of the five former sessions of the Convention were read by the Rev. J. Campbell Tibb, and adopted. The Convention then sang hymn 127, "Jesus keep me near the cross."

The PRESIDENT—We have a few minutes at our disposal before we proceed with the Business Committee's report, so we shall call for reports from counties and cities that have not already reported. Gleggarry, Prescott and Russell?

Rev J. H. BEATT—The County Association of Russell was formed about a year ago, during a visit from Mr. Day, the General Secretary, and a township association was formed at the same time, but no meeting had been held until a fortnight ago, when our county was reorganized. The instructions we received the other day from the county will probably lead to the forming of two townships, and then we expect to carry on the work better than we have hitherto done. We are trying to gather the neighbors around us, and we expect in that way to get charge of the little ones. I trust next year we shall

be able to give a better report. We have about fifteen or sixteen schools with an average attendance of thirty at each. We pledge \$10 for the first time.

The PRESIDENT—Victoria?

Mr. JOHN COONE (Manilla)—There is no one representing Victoria. I understand there is an association being formed in the township of Mariposa, and that is all I know about it. I have come on my own responsibility just to get help in the Sunday School work.

The PRESIDENT—This report has been handed to me:

“From Mount Zion Tabernacle Sunday School, Hamilton.

“Our Sunday School was established in 1857, on Main Street. It has been rebuilt twice on its present site, corner of Pearl and Napier Streets. It has now an audience room 46 x 63, with seven large class rooms, a vestry, library and infant class room, connecting with main school room by sliding doors. The attendance at that time was about seventy, and the officers and teachers numbered about ten. The average attendance now is about 320; number of officers and teachers forty-nine. The number of volumes in library is about 685. With heartiest greetings from Mount Zion Sunday School for the success of this Convention. Mr. Kerr, Superintendent.”

The PRESIDENT—East York, West York, Simcoe, Lincoln, Wentworth, North York and Waterloo. Any delegates present from these places?

Mr. L. G. JACKSON—Mr. President, I have been here three or four sessions, but you have never got down to North York before. We are full of life, and are doing missionary work in South Simcoe. We subscribe \$125 to the Provincial funds.

Rev. L. H. WAGNER (Lincoln)—We have six townships organized and we are working fairly well.

The PRESIDENT—Perth, North Wellington?

Rev. J. B. MULLAN—I see Mr. Thom is not here. Wellington County is thoroughly organized. We have only given \$50 this year to the Provincial Association, next year we may do a little better.

The PRESIDENT—North Grey, South Grey, North Bruce, West Bruce?

Rev. Dr. HENDERSON—West Bruce Association has been operated for four years. A few weeks ago the whole county was organized. The townships are well organized and doing good work. West Bruce has thirty-five Sunday Schools; twenty-one have reported. Of these twenty-one reported, one was a Union school, seven Presbyterian and thirteen Methodist. In these twenty-one schools there were 220 officers, with an average attendance of 171; 1,744 scholars, with an average attendance of 1,313. Scholars members of the Church 208. Joined during the past year, sixty-four. All the schools have used the International lessons. Twelve of the schools contributed to missions \$124.90. Five hold regular teachers' meetings for study of lessons.

The PRESIDENT—Toronto, Guelph?

Mr. J. W. KILGOUR—I wish to submit this report on behalf of the Executive Committee of the Guelph City Sunday School Association. We present greetings to the Ontario Provincial Sunday School Association in session assembled, and extend to it a hearty welcome to our fair city and Christian homes. During the year now ended, we have held three public meetings which were well attended, at each of which several instructive and interesting addresses were delivered on important and practical themes connected with our work. In addition to these the Wellington County Sunday School Association was held here in December last, which was much enjoyed by many. There are in connection with our Association twelve schools (one of which is a mission school) representing the Presbyterian, Methodist, Baptist, Congregational and Disciples of Christ. The total number of scholars in these is 2,361, with an average attendance of 1,718. Total number of teachers and officers 271, average attendance 212. The amount of money raised for missionary and benevolent purposes was \$802.38; contributed to the Provincial Association, \$30; to the County Association, \$8; total, \$840.38. We are pleased to be able to report a continued and increasing interest in all lines of Sunday School work, and expect to receive from the Convention much benefit, so that the work of our beloved Master may be pressed forward with increased energy and devotion.

The PRESIDENT—South Huron, East Middlesex, Kent?

Mr. M. HOUSTON (Chatham)—As far as Sunday School work is concerned, Kent will compare favorably with the other counties. We are to have a Convention meeting on the 17th November next. I cannot report fully for the county, but we have in Chatham 1,590 scholars in a population of about 10,000.

The PRESIDENT—Stratford, St. Catharines?

Rev. E. B. CHESTNUT—Our city was organized last year. We are working with considerable efficiency, and are going to hold an Institute in February next. We have a Normal class where the teachers meet, and it is doing a very good work. I am not prepared to say how much we will pledge, perhaps \$40 or \$50.

The PRESIDENT—Hamilton?

Mr. WALTER BALE—The City of Hamilton was organized in 1885. I cannot say we have done very much since, but we have kept ourselves alive. We held a successful Convention (in point of numbers attending) in 1891. Two years ago we organized the County of Wentworth, and now all the townships are at work. I am giving the statistics of the city. We have twenty-seven evangelical schools in Hamilton, of which twenty-three have reported. We have no report from the English Church schools, and have not been able to get them in line with us. They do not take any notice of the circulars we send out. There are officers and teachers in the schools reported 707, and an estimated number of ninety-five not reported, making a total of



802. The number of scholars reported 6,755, estimated number not reported 1,000, making a total of 7,755. Average attendance of teachers reported, 603; average attendance of scholars reported, 4,834; scholars members of Churches, 962; number of scholars who joined the Church during the last year, 174. Twenty-two schools use the International lessons. Twenty-one schools contributed to missionary and benevolent objects during the past year the sum of \$2,937.97. We pledge to the Provincial Association for the ensuing year \$75. We sent five delegates to the last county Convention. Twelve schools hold a weekly teachers' meeting for the study of the lesson. Two schools have a Normal class for the training of teachers. We have encouragements and discouragements reported to us; among the latter are, lack of accommodation, incapable teachers, inability to hold young men, and so on.

The PRESIDENT—We will now have reports of Committees.

Mr. A. J. DONLY here read the Business Committee's Report, nominating the Executive Committee for the ensuing year. The Report was adopted.

(For list of names see introduction.)

#### FINANCE.

Mr. A. J. DONLY—The next item is Finance. I am requested to ask the Counties for pledges. Now, the Executive is starting with a very small balance on hand, and we feel confident that the Sunday School workers will place the necessary funds at their disposal. I will now take the Counties in order. Algoma?

A DELEGATE—Is not that pledge already in?

Mr. DONLY—It may be. Brant?

A DELEGATE—\$75.

Mr. DONLY—Bruce West, East and North? Carleton? Dufferin has paid \$40. Dundas?

A DELEGATE—\$25.

Mr. DONLY—Durham West?

A DELEGATE—\$30.

Mr. DONLY—Durham East?

A DELEGATE—\$25.

Mr. DONLY—Elgin, \$40. Essex?

A DELEGATE—\$25.

Mr. DONLY—Frontenac, Grenville?

A DELEGATE—\$30.

Mr. DONLY—Grey, Glengarry, Haldimand?

A DELEGATE—\$40.

Mr. DONLY—Haliburton, Halton?

A DELEGATE—\$50.

Mr. DONLY—Hastings North, South? Huron, Kent, Lambton?

A DELEGATE—\$40.

Mr. DONLY—Lanark, Leeds, Lennox and Addington ?

Mr. PAUL—Mr. Robinson, who is representing Lennox, is not here.

The Convention pledged \$50.

Mr. DONLY—Lincoln, Middlesex ?

A DELEGATE—Middlesex, \$40.

Mr. DONLY—Muskoka, Norfolk ?

A DELEGATE—Norfolk, \$50.

Mr. ALFRED DAY—I would suggest that the delegates fill up the printed forms which will be distributed. (Printed forms of pledge were distributed among the delegates.)

Mr. DONLY—Northumberland, Ontario North ?

A DELEGATE—\$25.

Mr. DONLY—Ontario South ?

Mr. J. T. RICHARDSON—We pledge \$25.

Mr. DONLY—Oxford ?

Mr. E. PRESLEY—\$50.

Mr. DONLY—Parry Sound West ?

A DELEGATE—I do not rise to pledge anything to the Association, but whatever we can spare we will heartily give it.

Mr. DONLY—Parry Sound East ? Peel County.

Mr. TREADGOLD—\$50.

Mr. DONLY—Perth ?

A DELEGATE—\$50.

Mr. DONLY—Peterborough ?

A DELEGATE—\$65.

Mr. DONLY—Prescott, Prince Edward ?

A DELEGATE—\$50.

Mr. DONLY—Rainy River District, Renfrew ?

Rev. Mr. McEWEN—I cannot say anything about Renfrew, they have only been organized about a month. I can use my influence to get them to do something.

Mr. DONLY—Russell ?

A DELEGATE—\$10.

Mr. DONLY—Simcoe West, Simcoe North ?

A DELEGATE—We will do what we can.

Mr. DONLY—Simcoe South, Stormont, Thunder Bay District ?

Mr. DAY—I was told in a letter they would make a collection this year and send it to us. They have already collected \$19, but they wanted to send \$25 or \$30 as their first contribution.

Mr. DONLY—Victoria ?

Mr. ALFRED DAY—Victoria is only nominally organized.

Mr. DONLY—Waterloo ?

A DELEGATE—I understand they are going to make an effort to raise \$50, and I think they will do so.

Mr. DONLY—Welland, Wellington ?

Rev. Mr. MULLAN—\$50.

Mr. DONLY—Wentworth ?

A DELEGATE—\$35.

Mr. DONLY—York West?

A DELEGATE—We have given in former years \$60, and we will do the same again.

Mr. DONLY—North York?

A DELEGATE—\$125.

Mr. DONLY—The City of Guelph?

Mr. J. W. KILGOUR—If the President will move it, we will give the same as last year.

The PRESIDENT (Mr. McCrea)—We will give \$30.

Mr. DONLY—Hamilton city?

A DELEGATE—\$75.

Mr. DONLY—London?

Mr. A. B. POWELL—\$75.

Mr. DONLY—St. Catharines?

A DELEGATE—\$36.

Mr. DONLY—St. Thomas, Toronto?

A DELEGATE—I have no authority for saying it, but I am sure Toronto will give \$1,000. (Applause.)

Mr. DONLY—Ottawa city?

Mr. MUTCHMOR—Ottawa city held a Convention last week.

Mr. ALFRED DAY—For how much?

Mr. MUTCHMOR—I cannot say.

Mr. DONLY—Kingston, Stratford?

Mr. DAY—If any desire to pledge for individual schools, they can do so.

A. J. DONLY—I will pledge \$10 from my school in addition to the county.

A DELEGATE (from the township of Caradoc)—\$5.

Mr. WOODHOUSE (Treasurer)—I should be very glad if the counties could let us have the money as early in the year as possible.

The Convention then sang hymn 117, "What a Friend we have in Jesus."

The PRESIDENT—We will now hear from Mr. Reynolds.

Mr. WILLIAM REYNOLDS—I have listened to the great addresses you have had, and I am sure you must have been pleased with them. Now, the main thing you must not forget, is in respect to your finances. So much depends upon the amount of money that you give towards sustaining this Provincial organization. There is no way in which you can better expend your money, than in sustaining this organization. I want to say here, I am conversant with the different organizations throughout the United States and Canada. There is not a province in Canada where I have not been, in some cases, three or four times, and I have seen their work. Now, I say that while you pay your Secretary \$1,000 a year, we are paying \$2,000 a year to ours for doing the same thing. I tell you, I know of no better secretary, or anyone more fitted for the work, than Brother Day.



He works hard. In Missouri they have six men similarly engaged, and in the other States they keep a staff of men to assist in the work. Now, in regard to the counties increasing their pledges. In Illinois, those counties that gave \$75 last year, are raising the amount to \$100, and those who gave \$25 are giving \$50. Will you now take a little responsibility upon yourselves, and sustain Brother Day in this work? You are the leading Sabbath School province in Canada. No better Convention than this is held anywhere. I have been in New York and Illinois, and I am familiar with their work. No better or more practical result can be gained anywhere than that which you may obtain here. In addition, I might say, what you want is, Normal instruction thoroughly organized in your province. There are some who are unable to attend these Conventions, and are anxious to learn something about the work. We have in Illinois, Mr. W. B. Jacobs as field secretary, who goes through the State organizing conventions and classes, and then we have a Normal instructor, Professor Hamill, who does this Normal Class work—the education of teachers. Now, I would say to you, go home and bring this subject before your schools, and get them to give towards this good work. Some of you can go home and talk on this Convention, and the School's relationship to the Church. Then take up contributions. You tell them you want pledges. Those who have pledged \$10 should pledge \$25. Try and make it \$100 if you can. Say you *will* raise, it, and *scratch around* till you do it. (Laughter.) Now, let some of the ministers go home and preach a sermon on this question. Why, you have only got \$1,700, and \$1,000 of that is from Toronto—\$700 from the counties and other cities. Now, let us raise it up to \$1,000, at least. Come, now, let us have your pledges.

The PRESIDENT—I will pledge \$5.

A LADY DELEGATE—I will give for my class, \$1.

A DELEGATE—I will give a lamb.

Mr. REYNOLDS—One brother gives a lamb. (Applause.)

(A large number of pledges on printed forms, also of subscriptions paid on the spot, were handed in to the Rev. J. Campbell Tibb, Minute Secretary, amounting to close on \$500, a list of which will appear on a subsequent page.)

Mr. REYNOLDS—Now, you have subscribed a little more liberally. I thought you wanted to do something. There is nothing that will do a Convention so much good as giving money. I always feel better when I give. Don't you, now? To those of you who have pledged money, I want to give a little word of advice about it. *Collect this money as soon as you get home.* You have heard the story, no doubt, of the blacksmith who was a stuttering man—

DELEGATES—Go on.

Mr. REYNOLDS—Well, the blacksmith that stuttered had a son, and that son also stuttered. The father pulled a piece of hot iron out of the forge, and wanted to tell his son to strike quickly while it was hot.

The father raised his hammer, the father and son looked at each other ; the father said to the son, "Wh-wh-why-why why-why don't you strike?" The son said, "Wh-wh-why-why why-why don't *you* strike?" The father said, "Don't strike at all now, for it is cold." The point of that story is for you when you get home, to STRIKE WHILE IT IS HOT. Now, after having had such blessings showered upon us, let us rise and sing the long metre doxology.

(The vast audience rose and sang the doxology.)

Mr. REYNOLDS—We will get to work now, and answer these questions.

(Mr. Alfred Day reads the questions to be answered by Mr. Reynolds.)

Are library books a help to the teachers in their school?

Mr. REYNOLDS—Yes, an excellent thing to have. A good book is a good companion. There is nothing in the Sunday School so good as an excellent library, not altogether strictly religious, but of a highly moral tone.

In our school there is a boy of about sixteen years of age, in a class of seven boys, who persists in coming in when the session is half over, and will not study his lesson, but uses every possible means to distract the attention of the others. Would it be right to expel him?

Mr. REYNOLDS—I would talk to him, and try and put him in a class where he would keep in line. I would not turn him out until I found all my efforts failed.

Why are there not more teachers' meetings organized?

Mr. REYNOLDS—There should be; the indifference lies with the superintendents and teachers. You can have a successful one from the very start, if you try. Do not be dissatisfied about it, if you do not at first succeed. Let two or three take hold of it, and get to work with a will, and you will succeed.

Should there not be more of worship of the Supreme Being than the opening hymn in the Sabbath School?

Mr. REYNOLDS—Yes; there should be three parts—hymn, reading the Scriptures, and prayer. You ought to have the opening exercises of a worshipful character, and then, afterwards, instruction.

At least, what standard of support to the Provincial Association should a county association endeavor to obtain from each school within its jurisdiction—\$1 per each school?

Mr. REYNOLDS—That would be sufficient for some schools. I think for a little school in the country where they are poor, \$1, as a rule, would be right; but in this part of the country some schools ought to give \$25, and do it just as well as others who can give only a dollar.

What time should the Bible class have for the study of the lesson while in the school?

Mr. REYNOLDS—They should have, at least, thirty or forty minutes.

Should we have a review at the close of the school?

Mr. REYNOLDS—If you have good teachers, and they do their duty, it is not necessary. It is a good thing, however, to have a review, but not longer than ten minutes under any circumstances.

What is the object of the weekly teachers' lesson study? Is it to study the lesson, or to discuss plans of presenting it to the pupil?

Mr. REYNOLDS—Both. You ought to have them the latter part of the week, say Friday night. You are able, by this means, to learn from one another.

What would you do with a scholar who has left, owing to a misunderstanding with another member of the class?

Mr. REYNOLDS—"Blessed are the peacemakers." Go and see what the difficulty is and bring them together, get them on their knees, and pray with them.

The teachers of a city infant class would like to know how they can keep track of their scholars, both teachers being at business, and unable to secure an evening which they can count on, for the purpose of visiting; the distances also being so great that very few could be seen in one evening?

Mr. REYNOLDS—We have a *committee of young people*, who go and visit scholars at their homes. Of course, it would be better done by the teachers.

What is the best way to successfully manage a Sunday School?

Mr. REYNOLDS—A change of officers sometimes. Turn it upside down, and get officers who will work well.

What would you do with teachers who are not regular in their attendance?

Mr. REYNOLDS—Get others who are.

Children who never bring their Bibles to Sunday School, how would you induce them to?

Mr. REYNOLDS—By offering them rewards, if you think they will do it.

Do you approve of teaching catechism, as well as the lesson, to the infant class?

Mr. REYNOLDS—I think the catechism ought to be taught.

What would you teach young children with decided views on the subject of the "bad place"?

Mr. REYNOLDS—Teach them as Christ did. Teach them that God is love. Do not hold up too much terror before them. Just teach them as Christ taught, "God is love."

How should a teacher influence a pupil out of Sunday School?

Mr. REYNOLDS—By his daily walk, and personal conduct during the week.

Is the blackboard Scriptural?

Mr. REYNOLDS—Jesus Christ gave us illustrations, and He was illustrated to us in the flesh.

What is the relationship between the Sunday School work of to-day and the Church's?



Mr. REYNOLDS—The most intimate relationship exists; they are both working for God.

What could be done with a cranky assistant superintendent, who throws cold water on all but his own ideas?

Mr. REYNOLDS—Just cranky him out. (Laughter.) I think you had better put cold water on him.

Do you think it is right for a Sunday School teacher to get into a discussion?

Mr. REYNOLDS—No; it is not right.

Should the school have the privilege of nominating the superintendent, or should the pastor have the sole privilege?

Mr. REYNOLDS—I think the teachers ought to have the privilege.

In dismissing a school where the senior classes sit nearest the door, should they or the primary classes be dismissed first?

Mr. REYNOLDS—Let the senior class go first.

The PRESIDENT—Mr. Reynolds has succeeded in raising nearly \$500, and a lamb, \$60 being in cash.

Mr. A. J. DONLY—There will be an overflow meeting in Knox Presbyterian Church this afternoon.

Mr. REYNOLDS—I have to leave at half-past two, by the express. I thank you very much for your greetings. You should be greatly encouraged in your work. It is a glorious work you are doing throughout this province. You should have every cause to be cheered on in this great work. I wish you success, and that the Lord may bless you is my prayer. (Continued applause.)

Mr. WILLIAM JOHNSON—It is now twenty-three years since William Reynolds was first welcomed to Canada. We still recognize the wisdom and magnetism with which he is endowed, and which come from God. He may be twenty-three years older, but we feel that there is even more power and geniality accompanying his remarks to-day than in his earlier days. I beg to move that a hearty vote of thanks be tendered to Mr. Reynolds for his visit to us at this time.

A DELEGATE—I have much pleasure in seconding that motion.

The PRESIDENT—Will the audience please rise and give our old friend a royal Chautauqua welcome.

(The delegates rose amidst applause, and waved their handkerchiefs.)

Mr. REYNOLDS—Please sing "Blest be the Tie that Binds."

Mr. Reynolds then offered up prayer, after which the Rev. Dr. Hannon dismissed the Convention with the benediction.

## MEMORANDUM OF MONEYS

Paid at the Provincial Convention, Guelph, in response to the appeal of Mr. William Reynolds, and as per list handed to the Treasurer, viz. :

Melville Church, per A. Stewart	Brussels	\$5 00
G. McGregor	Brantford	5 00
Fairview S. S.	J. B. Horrell	5 00
Bolton Methodist S. S.	H. A. Rutherford	5 00
Charles St. Methodist S. S., Ingersoll	B. Kennedy	5 00
James Reid's Class	Campbellville	5 00
Knox Church, Goderich	G. F. Blair	5 00
W. H. Jacob	Guelph	5 00
Mrs. L. J. Breithaupt	Berlin	2 00
Jas. Calvert	Thedford	2 00
Mrs. Cath. Breithaupt	Berlin	2 00
John Rose	Watford	2 00
A Friend		2 00
Mrs. J. G. Murray	Grimsby	1 00
A. Burkholder	Bartonville	1 00
Mrs. C. M. Hughes	Newmarket	1 00
C. W. Switzer	Meadowvale	1 00
Rev. J. J. Redditt, St. Albans' S. S.	Toronto	1 00
Mrs. J. C. W. Daly, St. Andrew's Church	Stratford	1 00
Agnes Tytler		1 00
A Friend		1 00
H. A. Collver, Old Windham S. S.	Simcoe	1 00
L. E. Shaver	Ottawa	1 00
Mrs. J. J. Noble	Eramosa	1 00
A Friend		1 00
Miss Emily Couch, Bethesda S. S.	Tyrone	1 00
Robert McClure	Brampton	1 00
Lansing Methodist S. S.	A. Armour	1 00
Mrs. Rutherford	Shakespeare	1 00
		<hr/>
		\$66 00

## SUMMARY OF PROMISED CONTRIBUTIONS.

Brant County		\$75 00
Bruce, West	Rev. W. C. Henderson, D. D., Kincardine } R. D. Cameron, Lucknow }	20 00
Dundas	Rev. M. H. Scott, Winchester	25 00
Durham, West	Dr. Mitchell, Enniskillen } P. Trebilcock, Bowmanville }	\$30 00
Additional	Rev. D. S. Houck, Enniskillen } P. Trebilcock, Bowmanville }	5 00
		<hr/> 35 00

Durham, East	R. W. Clarke, Millbrook		\$25 00
	A. Bean, Canton		
Elgin	Rev. R. D. Hamilton, Port Stanley		40 00
Essex	Rev. E. L. Steeves, Kingsville		25 00
Grenville	G. Putnam, Merrickville		30 00
	A Callander,		
	"		
Haldimand	Rev. J. H. Hazlewood, Dunnville		40 00
	Rev. J. P. Hauch, South Cayuga		
Halton	Rev. R. H. Abraham, M.A., Burlington		50 00
Lambton	Rev. A. C. Tibb, Lucasville		40 00
	(\$20 since paid)		
Lennox & Addington	A. E. Paul, Napanee		50 00
Middlesex	A. B. Powell, London		40 00
Norfolk	A. J. Donly, Simcoe	\$50 00	
Additional	" " Methodist S. S., Simcoe	10 00	
			60 00
Ontario, North	Rev. W. J. Hanna, B.A., Uxbridge	25 00	
Additional	" " " "	10 00	
			35 00
Ontario, South	J. T. Richardson, Pickering	25 00	
Additional	" " " "	10 00	
	(since paid)		35 00
Oxford	R. Presley, Kintore		50 00
Peel	Mayor Treadgold, Brampton		50 00
Perth	Rev. A. Henderson, Atwood		50 00
Peterborough	Rev. D. A. Thomson, Hastings		65 00
Prince Edward	H. C. McMullen, B.A., Picton		50 00
Russell	Rev. J. H. Beatt, Cumberland		10 00
Simcoe, North	We will do what we can		
Waterloo	R. T. Williams, Galt		50 00
Wellington	Rev. J. B. Mullan, Fergus		50 00
	(May do a little better.)		
Wentworth	Rev. R. B. Rowe, Bartonville		35 00
York, West		60 00	
	Increased by \$15, of which amount the Annette St. Meth. S. S., Toronto Junction, will contribute \$5. H. Brown	15 00	
			75 00
York, East	B. Hoover, Markham	50 00	
Additional	" " " "	10 00	
			60 00
York, North	E. Garrett, Bradford		125 00
Township of Carradoc	Rev. W. W. Shepherd, Muncey		5 00
City of Hamilton	Walter Bale, Hamilton	75 00	
Additional	" " " "	25 00	
			100 00
St. Catharines	Rev. G. A. Mitchell, St. Catharines		36 00
Town of Seaforth	First Presbyterian S. S., Miss Agnes Tytler		20 00
Belleville	Bridge Street Meth. S. S., W. Johnson		10 00
Personal	Hon. S. H. Blake	300 00	
	Special	50 00	
			350 00



Sums promised in response to the appeal made by Mr. Reynolds, a number of which consist of customary annual contributions.

25 00	Knox Church S. S., Toronto. J Knowles, jun., Toronto . . . . .	\$15 00
40 00	Elm Street Methodist S. S., Toronto. R. J. Score, Toronto . . . . .	15 00
25 00	Erskine Church, Presbyterian, S. S., Toronto. John A. Paterson, M.A., Toronto . . . . .	15 00
30 00	Broadway Methodist S. S., Toronto. N. F. Caswell, Toronto . . . . .	10 00
40 00	Rev. A. Jackson, Ph.D. Galt . . . . . (Paid)	10 00
50 00	H. C. McMullen, B.A., Picton . . . . .	10 00
40 00	Knox Church S. S. J. E. Kerr, Galt . . . . . (Paid)	10 00
50 00	Woodgreen Methodist S. S. J. S. Lobb, Toronto . . . . .	10 00
40 00	Rev. E. R. Hutt, Presbyterian S. S., Ingersoll . . . . .	10 00
	John A. Paterson, M.A., Toronto . . . . .	5 00
60 00	First Baptist S. S., Markham. C. Gregory, Markham . . . . .	5 00
	Members of my class. A. H. Crosby, Marden . . . . .	5 00
	Primary Class King Street Methodist S. S. Miss G. Barraclough, Ingersoll . . . . .	5 00
35 00	Methodist S. S., Elora. Rev. W. W. Sparling, Elora . . . . .	5 00
	St. Andrew's S. S. Thos. Herron, Windham Centre . . . . .	5 00
	Carrick Township S. S. Association. Rev. A. Y. Haist, Township President, Mildmay . . . . .	5 00
35 00	Methodist S. S., Millbrook. R. W. Clarke, Millbrook . . . . .	5 00
50 00	Drayton Presbyterian S. S. W. H. Gordon, Drayton . . . . .	5 00
50 00	St. Andrew's Church S. S., Fergus. Thos Kerr, Fergus . . . . .	5 00
65 00	Blair S. S. Mrs. A. H. McNally, Blair . . . . .	5 00
50 00	Copetown Methodist S. S. Geo. T. Hunt, Copetown . . . . .	5 00
10 00	J. A. McCrea, Guelph . . . . .	5 00
	David Graham, Inglewood . . . . .	5 00
50 00	Methodist Church, Listowel. W. M. Bruce, Listowel . . . . .	5 00
50 00	Hespeler Methodist S. S. W. M. Kirkland, Hespeler . . . . .	5 00
35 00	Class No. 5, Bridge Street S.S., Belleville. G. E. Minns, Belleville W. B. McKenzie, Thamesford . . . . .	5 00
	St. Enoch's Presbyterian S. S., Toronto. Wm. Selby, Toronto . . . . .	5 00
	Presbyterian S. S., Millbrook. Wm. Archer, Millbrook . . . . .	5 00
	Mrs. Lawes, Toronto . . . . .	5 00
75 00	Kensington S. S., London. A. B. Powell, London . . . . .	5 00
	Dovercourt Road Baptist S. S. J. E. Foreman, Toronto . . . . .	5 00
	Tabernacle S. S., Belleville. W. H. Gordon, Belleville . . . . .	5 00
	Rev. R. J. M. Glassford, Streetsville . . . . .	5 00
60 00	Knox Church, Tara. John F. Smith, Tara . . . . .	5 00
125 00	Presbyterian S. S., Napanee. Miss Mair and A.E. Paul, Napanee	5 00
	Rev. E. B. Chestnut, St. Catharines . . . . .	5 00
5 00	Bookton Methodist S S. A. Marlatt, Bookton . . . . .	5 00
	James Laidlaw, Guelph . . . . .	5 00
	Mrs. F. C. Close, Goldstone . . . . . (Paid)	5 00
	Rev. G. A. Gifford, Fergus . . . . . "	5 00
100 00	J. and A. Gordon, Toronto . . . . . "	5 00
36 00	A. Butchart, Senior Class, Hagersville . . . . . "	5 00
	Methodist S. S., Wingham. W. B. Towler, M. D., Wingham "	5 00
20 00	A. T. Crombie, Toronto . . . . . "	5 00
10 00	Rev. R. Hamilton, Motherwell . . . . .	4 00
	Wm. Steen, Streetsville . . . . .	3 00

350 00

Class No. 4, Methodist S. S., Markham. D. J. Smith, Markham.	\$3 00
Miss Macquarrie's Class, College Street Baptist S. S., Toronto..	3 00
Mrs. C. S. Smith, for her class, Acton West .....	3 00
W. B. Allan, Box 14, St. Catharines.....	3 00
Mrs. (Rev.) M. R. Duff, Onondaga.....	2 00
Knox Church S. S., Harrington. J. C. Ross, Harrington .....	2 00
J. B. Lobb, Galt .....	2 00 (Paid)
Mrs. Halsted's class, Knox Church S. S., Acton West .....	1 00
Miss M. Gregor, Goble's.....	1 00 (Paid)
D. Peregrine Branchton .....	1 00
Miss Maggie Wilson, Princeton.....	1 00
Mrs. S. C. Philp, for S. S. Class, Midland.....	1 00
M. H. Reid, Millbrook.....	1 00
John A. Turnbull, the price of a good lamb.	

THURSDAY AFTERNOON, OCTOBER 27.

The Convention assembled at two o'clock, the President in the chair. Hymn 106 was sung, "I Have a Saviour, He's Pleading in Glory." The Rev. W. M. Bielby read the sixth chapter of Paul's Epistle to the Galatians, and the Rev. Mr. Henderson led the Convention in prayer.

(An overflow meeting was held in Knox Presbyterian Church, the same programme being carried out as in Norfolk Street Methodist Church.)

The President called out a list of the counties that had not previously reported.

Rev. J. C. Tibb read the minutes of the previous session, which were confirmed.

Rev. J. C. Tibb read a letter from the Rev. Professor Welton, D.D., of McMaster University, Toronto, in which he said he regretted very much that, owing to bodily indisposition, he was unable to be present to take part in the programme.

A letter was also read from the Rev. D. G. Sutherland, D.D., of Hamilton, in which he said he was unable to be present, on account of a member of his church lying at the point of death.

The PRESIDENT—As Dr. Sutherland is unable to be here, he has sent his paper, which will be read by the Rev. Thomas Dunlop.

Rev. Mr. DUNLOP—Mr. President, the subject of the paper is,

"THE PRESSING NEEDS OF THE SABBATH SCHOOL IN ITS CRISIS OF OPPORTUNITY."

What is the Sabbath School for? The Church's recognized method of fulfilling her mission to the young. The religious training of the young devolves upon two parties—the parent and the Church.

Primarily, the parent, for the Book declares, "These words which I command thee this day, thou shalt teach diligently to thy children;" and in the New Testament it says, "Bring them up in the nurture and admonition of the Lord." This Book also says to the Church, "Feed My lambs." Just as the mental powers are developed, so must the moral and spiritual faculties be developed by the parent and the Church. Ordinary schools make comparative failures in this line. Something more is needed. There must be both teaching and training in moral and spiritual lines. Cardinal Manning, in dealing with this question, writes thus: "Christianity will be sustained as it was first diffused, by teaching, and by teaching all that the Divine Author commanded us to believe and do." The education must be doctrinal and practical, both affecting the belief and the life. This the Sabbath School seeks to do. In what respects, then, is there a crisis in regard to this work?

I. It deals with immortal souls at the most critical period in life. There is ever a crisis in that respect. Every wise parent feels it. Every true teacher feels it. I do not suppose we should be here in convention if we did not feel it. We are trying to lay hold upon souls in their formative period. The mind is susceptible of training. The heart is impressible. The whole nature is open to influences from without. According to the culture given now, will be the whole future course and character. No period of life is more important. The man in the busy activities of life has little time to devote to the great questions which every immortal soul has to meet. If he thinks of them at all, he is almost impelled to lay them over to a more convenient season. Then, when he gets on farther in life, his opinions are formed, his mind has received its bent, his heart is withered, and hard, and suspicious, and not at all free to respond to fresh impulses. He is apt to be a regular hard-shell. If we would benefit and save the vast majority of men, it must be early in life. We must float the ship when the tide is rising. In most cases, it is now or never. It is difficult to find a more pressing obligation to work than rests upon the Sabbath School teacher—to work intelligently, to work lovingly, to work prayerfully. I need not dwell further upon that point—it is recognized by all.

II. It is a crisis in work of the Sabbath School, by reason of its receiving from the Church and public generally an amount of attention and good will, in striking contrast with previous indifference. There is a danger of popularity leading to vanity, self-will, and improper ideas of its mission. There has been so much said in praise of the Sabbath School; it has so asserted itself by the vastness of its proportions and the genuine work it has done, that there is a possibility, on the one hand, of parents throwing over all the work and responsibility of training the young into its hands, and, on the other hand, of the Sabbath School claiming to take the place of both parent and Church. The school is not to take the place either of the parent or the Church. The school is not the Church; it is



only part of the Church's machinery. Its work is both preparatory and supplementary to that of the Church, and for that reason should be attended by both young and old. The worship and ordinances of the Church should be sought after and prized by the young as well as the old.

There is danger of popularity also leading to superficiality. Give any lad the idea that he is very clever, and let his praises be continually sounded in his ears, and he is apt to think that he has no need to work like the stupid drones about him. The scheme of lessons has been very popular, and deservedly so. It has introduced harmony and regularity into Sabbath School teaching. It has popularized the work, and made it easier to train the teachers. It has given rise to the great mass of carefully prepared and useful lesson helps. The whole system of Sabbath School work has been advanced by it. But I question if there is as much real hard work done by the scholars as formerly. We must be careful not to let the Sabbath School degenerate into a mere place of entertainment, or easy skimming of the Bible. We are letting the catechism slip out of our schools. That, I take to be a great mistake. Unless our young people become acquainted with our doctrines, and learn how to prove or gather them from holy writ, we are in danger of losing them. When assailed by the skeptic or the Roman Catholic, they are not ready to give a defence of their faith. Perhaps they have little or no conception of what they do believe. Strong and deep teaching were never more needed than to-day.

III. There is a crisis in the world's history. There is with many, a growing indifference, or opposition to the Bible. While most of the attacks on the Bible have been triumphantly answered, they have insidiously undermined the strong faith of some. They are not quite so clear as to the claims of the Bible. They are not quite so sure as to its statements of facts. They are not quite so confident that it is an infallible guide in the way to heaven. Rationalism and the higher criticism have been at work on these writings, trying, on the one hand, to divest them of their supernatural character, and, on the other, to show that as mere human productions they are not altogether in accord. We need to impress upon the young mind the supernatural character of these books, to teach them to reverence and trust them. Let them feel distinctly and powerfully that this is God's revelation to men; that to receive and obey these teachings means eternal life; that to reject or trifle with them means eternal death.

"This lamp from off the everlasting throne,  
Mercy took down and in the night of time,  
Stood casting on the dark her gracious bow,  
And evermore beseeching men  
To hear, believe, and live."

*Agnosticism* is declaring that neither prophet, nor priest, nor psalmist, nor evangelist knew any more about these matters than

ordinary men; that it is impossible for men to know about the hereafter; that no voice has ever come from the unseen world to startle the soul; that no ray of revealing light ever came from heaven to illumine man's path. That kind of notion is unsettling the faith of many. We need to teach the possibility of knowing the reality of the things written here. The statements of facts come to us with sufficient testimony. "That thou mightest know the certainty of those things wherein thou hast been instructed," writes Luke to Theophilus. "Whereof we all are witnesses," says Peter on the day of Pentecost, in regard to Christ's resurrection. "We speak that we do know, and testify that we have seen," cries Jesus Himself. So it is as to spiritual knowledge. "I know whom I have believed," writes Paul to Timothy. "We know that we have passed from death unto life." We need to set forth the privilege of definite knowledge in these lines.

*Secularism* is another characteristic of the Church to-day. The tides of the world are flowing in upon the Church. The time and thoughts of Christians are becoming more and more taken up with the restless activities of this world, and with the perishable things of earth. There is less time to think; there is less disposition to meditate. The deep, earnest, spiritual devotion of Puritan days has largely disappeared. The Church, they claim, must be run on commercial lines. The sermons must not be too much on the other world. "Set not your affections on things below," too often has the "not" struck out of it. Men of the world too often have the government of the Church in their hands. Too often the motives that prompt men in church matters, are on the low level of selfishness and earthliness. The whole of society is permeated with these influences, and, in many places, religion has lost its grip and power.

We need to impress upon the minds of the youth the stamp of higher, nobler principles. We need to set before them loftier and nobler aims. If ever there was a demand for faithful spiritual instruction, it is now. The young need to have early wrought into their mental and moral fibre, the reality and power of spiritual claims. The spirit that animated Moses, who took part with the people of God, rather than enjoy the pleasures of sin; the spirit of Daniel, who carried the fervor and steadfastness of religious life into the midst of the frivolity, the chicanery, the self-seeking, and the corruption of the Persian court: these are the models to be presented to them, the spirit to be breathed into their fresh young hearts. May God stay the flood of worldliness that threatens to engulf the Church.

*Communism* is another factor that has to be taken into account in the world's great movements. Communism has its good side. There are undoubted wrongs and grievances in the life of the community that need to be remedied. There is the unequal distribution of the good things of this life. It is all very well to say that

inequality always has existed and always will exist ; that, so long as men differ in ability, in industry, in thrift, in foresight, in habits, they will never be equal to one another in prosperity and comfort. That is very true. But are there no inequalities that might be remedied? Are there no wrongs that might be removed? Are there no woes that might be alleviated? We know there are. It is part of the Church's work and the statesman's, to seek to relieve these distresses. Ignorant men are proposing their plans which, in many cases, would leave men worse off than ever. Bad men propose their plans, which are too often more selfish and destructive than the evils which they propose to remedy. Infidelity has its socialistic plans, which, except where they copy the gospel, are lacking in those principles of truth and reverence for God, and obedience to law, and love to man, both for man's sake and Christ's sake, which are the guarantees of national and social life. The devil has his plans, which are to rend the State asunder, to plunge the dagger into the heart of authority, to rob the clean, the industrious, the God fearing, the well-to-do, and plunge them into the ditch ; to bring into play dynamite and petroleum, and avenge the wrongs, real or fancied, of bygone generations upon the innocent of to-day. The devil would find no greater satisfaction than to kindle upon earth the fires of hell. All these kinds of socialism must be met by the socialism of the gospel, or we are ruined. The socialism of the gospel is based upon that great principle enunciated by the Saviour, "Thou shalt love thy neighbor as thyself." Let that be imbedded in the heart of society ; let that run like an electric current through all the movements of industry and pleasure, through all the relations of capital and labor, through all the government of the municipality and the state, through all the training of the school and factory. Christ Jesus is the embodiment of Christian socialism. He is the cure-all of the world's terrible maladies. He is the comforter of the world's great sorrows. We need to bring the world's weary and discouraged masses up close beside the One who said, "Come unto Me all ye that labor and are heavy laden," etc.

We need to get the principles of Christ's kingdom imbedded in the laws and customs, the spirit and conduct of the people of all classes. That, I believe, would meet the case. It would take time, for the wrongs are deep-seated, the woes are widespread, the vice is deeply ingrained, the masses are hard to move in right directions. But there is nothing for it but the gospel—the gospel taught and lived—and the Sabbath School has no small part of that work to do. Oh, yes, there is a crisis in the world's history. The difficulties and dangers of the world's movements are as great as ever. The patience, and the wisdom, and the Christ-like love of the Church are as much needed as ever. What are we to do with the growing inequalities between the rich and the poor, and the deep, horrible chasm of discontent, and jealousy, and suspicion, and hatred opening up between



them? We talk of national prosperity, and we thank God there is much national prosperity, and so long as we have fertile lands and material resources of mine and forest to be developed, we shall have a full share of prosperity. No country on God's earth has more chances for it than Canada; but who knows how soon all the old world's terrible problems will be upon us? Already in the United States they have to face them. The tremendous influx of the hosts of ignorance, and superstition, and vice, from lands where the breath of both body and soul has become foul through overcrowding and festering associations, has brought their statesmen and philanthropists face to face with these tremendous problems. How soon they may be upon us Canadians, who can tell? What are we to do with the growth of populations? The Saxon races double their number every seventy years. The inhabitants of India multiply so rapidly that the supply of food scarcely keeps pace with it. In twenty-five years' time the United States will probably have a population of a hundred millions, and her waste lands awaiting cultivation will be a thing of the past. What are we to do with the crowding of great masses into the cities? London, England, adds 70,000 to her inhabitants every year. New York, Chicago, Cincinnati, and other cities in the United States are filling up and spreading out, and reaching out long arms like a great octopus, to grasp and devour surrounding villages and towns. Canada has not yet suffered much in that line, but the movement is upon us. (Hear, hear.)

What are we going to do with the fact that the most prolific multiplication, in many lands, is among the unclean, and the weak, and the unhealthy, both of body and soul? The tendency is to multiply from the lower and not from the higher specimens of the race. The idle, the unthrifty, the vicious, the wretched drinkers, the under-sized and rickety multiply faster than the strong and healthy. Premature marriages are partly to blame for this. In the east end of London, fifty-nine per cent. of men and seventy-five per cent. of women are married under twenty-one years of age, while in the healthy, self-respecting classes, which marry at St. George's, Hanover Square, only one per cent. of the men are under that age. Henry George says "that the Huns and Vandals who will shipwreck our civilization, are being bred, not in the steppes of Asia, but in the slums of great cities." Farrar says: "Our drink, our vice, our mammon worship, are bringing about, by natural laws, their own inevitable retribution; and the vultures, which scent decay from afar, and may be seen already like black specks on the horizon, will be soon filling the whole sky with the rushing of their congregated wings." The mountain peaks are all alight with the glory of the Lord, but down in the valley are vast multitudes, still waiting for the coming of the dawn. The Mount of Transfiguration is bright with heavenly visions and a transfigured Christ; but close by is a child possessed of a devil, and a frantic father, and a bewildered and a helpless lot of sympathizers.

There is another side to it. There is a crisis in the world's onward movement. In our age, the earth and the universe are unfolding their powers and resources in a way, and to an extent not dreamed of one hundred years ago. Astronomy is showing the way the heavenly bodies act and react upon one another, and chemistry is showing how to extract beauty and utility from most unpromising materials, and how to combine simple harmless things so as to be the most potent of forces. The microscope is ever unfolding to us new worlds, and tracing fell disease to the hiding places of its power. The electrician has enriched the world with his appliances, by chaining its subtle, evasive, but mighty forces of electricity, even more than Watts did, when he learned how to capture and tame the steam. The inventor is pushing into all the fields of nature, and into all the pursuits of men, so as to save human lives, and to multiply human powers, to add to human comforts, and to revolutionize human civilizations. Oh, how wonderful it all is! Humanity was never so well off in material things as it is to-day. The power of human genius and the products of human skill were never so marvellous as to-day. The light of human progress never shone so brightly as it does to-day, and the prospects of the world were never so bright. The world is moving with a rush onward. The next generation will see wonders which will outrank and eclipse all that has gone before; and the next generation will have responsibilities to face, before which they might well tremble. All the great mission fields are open to it in all parts of the globe; all the problems of humanity are to be solved by it. The four winds spoken of by John, are let loose. The heavens are pouring forth their light; the earth is marshalling its forces; the prayers of millions are going up; the angel-hosts are expectant.

"All heaven is ready to resound  
The dead's alive, the lost is found."

Oh, how glorious, and how urgent, how unspeakably important is this crisis of opportunity; for all that is good, all that is holy, all that is in line with Christ, all that aims upward and heavenward; and not the least upon which the responsibility rests, is the Sabbath School. (Applause.)

The PRESIDENT—Now, it is my privilege to introduce to you, Rev. Dr. Schaufler, of New York, who will speak to us on the subject of

"CHRIST IN THE TABERNACLE."

Dr. SCHAUFFLER—It has been said that the Old Testament enfolds that which the New Testament unfolds—the Old Testament enfolds the New and the New unfolds the Old. That is a true saying, for there is nothing whatever in the New Testament whose germs you do not find in the Old. The Old and the New are one continuous whole.

And if you receive the Old, the New comes by virtue of the development of that which God has given us in the Old. The Book of Genesis has the germ of all that follows in the Word of God; after that comes the Book of Exodus. In Genesis there is the beginning; in Exodus the outgoing. In Genesis we have a kind of type continuously running through it—the tent and the altar. The tent signifies that we are pilgrims and sojourners; that we seek a city whose builder and maker is God. The altar signifies reunion between the divine and the human, which was made necessary by the guilt in Eden, that reunion which was made possible by the grace of God manifested to Adam and Eve as shown in Genesis. All these ideas are interwoven by links in the chain, and the chain is golden.

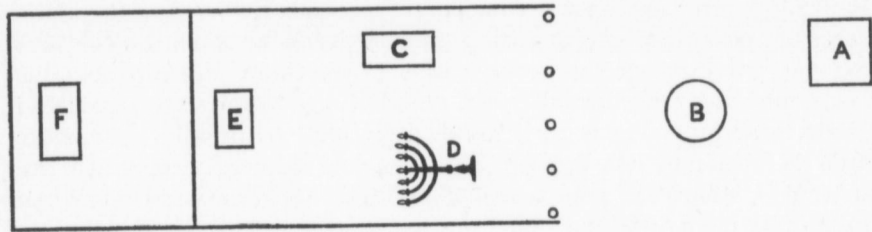
Mark, then, the idea of the tent and altar; mark its development, for to-day in the Book of Exodus we come to a further carrying out of this idea. We find in the Book of Exodus that the tent which was to-day here and to-morrow there, became an organized camp. Surely an organized camp with a nation is an advance on the tent with the individual or the family; and so we come down to Exodus to this splendidly organized camp, where God's people are assembled in orderly array. The altar also develops, and we now have an altar which is national, not individual; an altar in connection with the Tabernacle, where the people assemble. The tent individual and the altar family have developed into the camp national and the Tabernacle and the altar national. There is further development as you come down the centuries. The camp gives way to the city wall, the holy city of Jerusalem. There is development here toward the final consummation, and the Tabernacle, movable and easily taken down, develops into the Temple, stable, abiding and permanent. The last step of development is found in Revelations in the city of the new Jerusalem. That city is the final, absolute dwelling-place of God's people, whence they shall "go no more out." The Temple which was in Jerusalem has developed, and "the Lord God Almighty and the Lamb are the temple of it." The Temple material has developed in the New Jerusalem into the Temple eternal.

The little building of which we speak this evening is, in many respects, the most wonderful building the world has ever seen. There are many larger, but this little structure is the only structure of which God Himself was the planning architect—and Moses was the builder. For God said unto Moses, "See that thou make it according to the pattern showed thee in the mount." And what is more, it is one of the smallest worship buildings that the world has ever seen. It was only 45 feet long, 15 feet wide, and 15 feet high, that was all—the smallest, or one of the smallest structures for the worship of a nation that the world has ever seen. In the third place, it was for its size one of the most costly. It cost about \$1,250,000. So we deal this evening with one of the most remarkable buildings in the world.

Suppose we go sight-seeing. Come with me to the outskirts of the



camp. The first thing you would notice would be a large and singular, perpendicular cloud. You would notice that the camp was in a measure four square; that the tents were in orderly array; that everything that was needed for order and health was there. You would notice that the tribes with their standards were arrayed around in regular order. Pass through the tents, and you would see what you would recognize as a peculiar arrangement—the Levites, in the midst of the camp, around the Tabernacle. You would notice a large courtyard enclosed by sixty pillars of brass with couplets of silver, fastened the one to the other around the four sides of the square with cords of silver. From pillar to pillar you would see a curtain spread something like a hammock, not a close curtain, but of open work, through which you could look. If you had gone around to the front of this mesh work curtain and passed in, you would have come to the court



of the priests. Coming into the court of the priests from this side, the first thing you would see would be an altar made of brass (A). Inspecting that altar briefly, you would see close by it and also made of brass, a laver (B) in which was always kept an abundance of pure water. Next beyond this the little structure called the Tabernacle, so significant to Israel and God's people everywhere.

Now this Tabernacle was entirely covered over. You would have seen first a covering, dark, unattractive and weather-beaten. That covering was made of badger skins. Had you pushed aside the badger skins, you would have seen that there was another covering made of rams' skins dyed blood-red, so that the Tabernacle appeared scarlet. That thrown back, there was a third covering, and this was made of goats' hair, pure white. Throw back that covering and you find a fourth, made of fine twined linen, blue and purple and scarlet; throw back the fourth and you come to the skeleton of the structure, consisting of boards of acacia wood around the three sides, overlaid with gold and set up perpendicularly. You would find that the ground was bare, so that priests walked on the bare earth. On entering this structure you would find it divided into two parts, one just twice as large as the other. In the outer, or larger part, called the Holy Place, you would find on the right-hand side a table (c), and on the table the loaves of shew-bread, and on the left-hand side the golden candlestick (d) made of solid, beaten gold. You would find an altar

of acacia wood overlaid with gold, called the golden altar (E); and beyond it a curtain of blue and purple and scarlet, which divided the Holy Place from the Most Holy Place. If you could pass inside, you would see only one article of furniture, which you would recognize at once as the Ark of the Covenant (F), with two cherubim with outstretched wings, and between these two golden cherubim you would see an intolerable shining light. This was the Mercy Seat, the lid of which was solid gold; lift it and you would find the Ten Commandments and Aaron's Rod, and after that was added manna, and after that something else. If you inquired how is this structure made to stand secure, and looked for the foundation, you would have found that each of the forty-eight boards had tenons, and set into a socket or wedge of solid silver. Each of these sockets or wedges weighed ninety-six pounds, and when the Tabernacle was moved, they, with the other portions of the building, were carried away by the Levites.

Let us now look to see what all this typifies, for it sets forth something. How does this tell of Jesus? Remember that Israel was not allowed to come within the outer court or curtain. This signifies that the way was not yet clear in those days. There stood forth this truth, that sinners may not approach directly to the living God unless by means of some mediator. The Altar of Sacrifice, the brazen altar, sets forth this truth, that without shedding of blood there is no remission of sin; and blood means life, for "the life is in the blood." And so we have the great truth, without the giving up of life there is no procurement of life to the dead sinner. And this is just as true along the lines of physical nature, in the ordinary natural world, as it is in the spiritual world. Life produces life, and nothing else produces it. The laver implies that washing and regeneration by the Holy Spirit must take place in the heart of every believer before he is accepted by God. In the coverings we have more particularly set forth the personal character of Christ. There is the outer curtain, uncomely and unattractive. "For He hath no form nor comeliness." Outwardly to the world's eye Jesus was not attractive, for He was made like unto us and bare our iniquities. Lift the outer covering and we see the red. That sets forth, in a moment, blood, which means sacrifice. This externally unlovely man is the lamb of sacrifice; through His blood we have redemption and remission of sins. Lift that, and see a curtain of pure white, as of the Lamb, spotless, without blemish, harmless, undefiled, separate from sinners; yet a lamb for sacrifice, in human form, despised and rejected. All this is made clear to us by curtains—marvellous object lessons. Lift the white and see blue and purple and scarlet. Purple stands ever for royalty. Scarlet always and again stands for sacrifice and blood. Externally unattractive, nevertheless He is to be made a sacrifice; He is spotless and pure in His sacrifice, without sin, and He is in it all royal and again sacrificial; God in the person of His Son making an atonement—the divine in the human.

Then the Walls of gold, the Table of gold, the Golden Candlestick. What is gold—pure worth, solid value, intrinsic merit; in His character you will find only solid worth. The one thing God values is character. We may esteem *cash*, but God, *character*; and so in the character of this man we have pure gold, unalloyed. Jesus came down into this world, in order that He might in His life manifest this character. Illustrated by the golden candlestick—Jesus when He came and said, “I am the light of the world.” The first thing that God said in the creation of the world was, “Let there be light.” The first thing Jesus came to reveal was light. When Jesus came into the world, there was light in the world. There is no light save as it streams from Him, the permanent light. The Table of Shew-bread reminds us of what? “Your fathers did eat manna in the wilderness and are dead;” that He is the food of the soul, the spiritual nourishment of His people, and on Him we feed by faith and grow strong. What does the Altar of Incense mean? Incense always means prayer, the prayers of one man only, that is, Jesus. The Altar of Incense sets forth the ever ascending prayers of the Divine Mediator. What does the Mercy Seat signify? It signifies God’s grace come down to earth, and in the person of no one but that of Jesus; God’s sceptre of mercy stretched out to man; man invited to meet God where His mercy is set forth. Then the Ten Commandments are enclosed in the ark under this mercy seat; as though mercy were based on judgment. Brethren, mercy is based on judgment. God never said, take out those Ten Commandments, I want a mercy seat, but I want the Commandments taken out. When you upset the divine judgment, you overturn the divine mercy as well. Those two things God has married together, and we have no right to divorce them. There was justice and judgment, and on that and in conjunction with it there was mercy as well. Some people think that mercy and judgment do not go together; I think that God intended that they should go together. There is no conflict between mercy and judgment. When justice is satisfied mercy comes, having itself made the satisfaction; and so here in the Mercy Seat you have justice satisfied. Jesus paid the debt; He never escaped that debt. Jesus bore the burden; He never shuffled it off in any way. He paid the ransom. “Jesus paid it all, all the debt I owe.” And so here in this building you have typified all that Jesus was to be and all that Jesus came to do. But we have lost sight of those ninety-six pound sockets—forty-eight of them. Those were made of the redemption money that God told Moses to ask from Israel; half a shekel from every man. God told Moses to take that redemption money from rich and poor alike and cast it into sockets. Thus the very foundation of it all was redemption, from the purchase money. From the foundation out of sight to the inner sanctuary, all of it shows forth the personality, the character and the work of Jesus.

How much did the Jew understand of all that? I know one Jew



who saw it. If we read the Book of Hebrews, we shall see one Jew who saw "a light to lighten the Gentiles." I believe that the Jew, in ancient days, saw things much more clearly than you and I suppose. How much did Abraham see of it? The Word says, "Your father Abraham rejoiced to see My day, and he saw it and was glad." The fact is that this Old Testament had more light than you and I would naturally think. How much did Mary see? How much did Simeon see? I do not know how much the Jew saw of Christ in this Tabernacle, but I know that the pious Jew saw more than you and I think for; that they saw in it the material, that which was typical of the spiritual which was to come. This world, the material, is temporal, but the spiritual which is yet to come is eternal.

Hymn 158, "Not all the blood of beasts," and 160, "My faith looks up to Thee," were sung by the Convention.

The PRESIDENT—In reply to the question, How many delegates have signed the roll? I beg to say that the number of names recorded up to the present is 750.

The Convention then sang hymn 338, "What can wash away my stain?"

The PRESIDENT—I have much pleasure in introducing to you the Honorable S. H. Blake, one of the best friends of the Sabbath School workers in Ontario, who will speak to us on

"SOME OF THE DIFFICULTIES OF THE INTERNATIONAL LESSON  
COMMITTEE."

May I ask you to give him a good Chautauqua welcome.

(The audience rose *en masse*, and amidst applause waved their handkerchiefs.)

Hon. S. H. BLAKE—*Mr. Chairman and my Christian friends*,—It is most refreshing for a busy man to get away for a short while, from the hardship of the law, to the peace and quiet of the Gospel.

I am glad I have come, if only to get a shake of the hand of William Reynolds. I felt sorry to see, just as I was getting off the train that he was getting on it. It is a benediction to get a "how do you do" from him and a shake of the hand. I am glad that he has been here and done such good service for the Master he loves so well, and whose cause he is so zealously advocating throughout this land and his own. I rejoice that you have had such grand meetings, and hope you will let the light shine upon you. As I heard Dr. Schauffler describing the tabernacle, I thought how wonderful God was in His illustrations to us, and I was glad that there was no extinguisher amongst the many articles inside of that building. The light was always burning, there was no extinguisher. But, dear friends, we unfortunately have an extinguisher sometimes within our own temple. How dimly the light burns in some of us, and at the first contact with anything un-

pleasant, how the extinguisher goes over us and we become as dark as Erebus.

Now, let me say a few words only upon the subject opposite to which my name has been placed, "Some of the Difficulties of the International Lesson Committee." It is well sometimes to get down to first principles. This is a world of change, and scarcely has a thing been well started before there are some minds suggesting changes and alterations. I want you to understand, certainly, two of the great foundation principles upon which this International Lesson Committee was desired to act.

*Thought number one.* After a great deal of consideration on the part of many, it was thought that the time was come when it would be a grand practical lesson in favor of the essential unity of Christians, if we could have one and the same Sunday School Lesson for all our churches and for all parts of the world. The thought assumed practical shape (it being previously to that merely thought of) in the year 1872, at the Convention in Indianapolis. At that splendid gathering, there was upon that subject one mind—let us have one lesson as we go to our classes. Let us go there in strength, with this grand thought, that we are having the same lesson to-day as in other parts of the world, every one in his own tongue hearing the wonderful works of God. Be strengthened then in the thought while teaching, that not merely by hundreds or thousands or hundreds of thousands, but actually by millions, in all parts of the world that same lesson is being studied. I loved the idea. I thought it was one that came direct from the author of all good—God Himself. It seemed to be a God-given idea, and that God was thus giving us something by which the truth would grow until it covered the face of the earth with joy. It was a grand idea, and it seemed to me that to fight against it would be to fight against God Himself.

Let us then, when we talk about introducing other lessons, and other systems, remember that grand root principle that exists, in regard to this International system. Let us be slow in turning to anything that may weaken our minds on so grand a thought.

*Thought number two* was this: If you can get large bodies of people united in the same lesson, then you will be able to get the very best results of the very best minds given through the best lesson-helpers to aid you in the study of these lessons. I do not know whether you use Dr. Peloubet's valuable notes, or the notes in the *Sunday School World*, or in the *Sunday School Times*, or one of the many *Teachers' Friends*. We get the most invaluable results from all these best writers on Sunday School work on all subjects. Take, as an illustration, the *Sunday School Times*. There are four or five pages, weekly, in which you have some fifteen or sixteen different writers, giving us their experience and the very latest information with regard to the geography of the Holy Land, scientific discovery and various matters which tend to aid in the study of the Word, and

lead us to see the marvellous and infinite wisdom of God until we become filled with enthusiasm at the wonderful events in the past centuries. We are thus enabled to withstand the attack of the "higher criticism." (Applause.) I say we could have no such result if each Sabbath School or church made its own selection of lessons. By these means, and through the splendid band of men engaged in the work of the many lesson helps, we have presented results not otherwise to be obtained by teachers, because of the cost of libraries and the lack of time to peruse all that is necessary to obtain the needed practical results.

I ask you whether we have not got through the last fifteen years with the most splendid results by the use of these helps, the very best aids that could possibly be supplied to the Sunday School teacher. In fact, so splendid has been the result that the question is being raised, "Are they not too good?" Do they not explain too much and leave too little labor to the Sunday School teacher?

Now, observe that from ignorance, or, perhaps, from want of careful thought, the most foolish attacks have been made upon the system. Many persons who have never in their lives taught a Sunday School class, will sit down and make an attack upon the system. These men who know nothing about the subject are the most ready to make attacks. Give me a solid body of Sunday School teachers, and you have a class of people who have found great benefit in the International System.

This will be *thought number three*. The duty of the Committee is very limited. The duty and office of the Committee are circumscribed by the authority that is given by the International Conference when it meets. So, dear friends, when any of you feel inclined to say anything against the Lesson Committee, remember it is selected by this International Conference, or when you have any new ideas to suggest, please remember that no member of it is in a position to receive them, seeing they that had only a certain prescribed work to do. If it is found desirable to make any change in the International Scheme, be present yourself at these international meetings, and personally, or through your representative, make the needed suggestion, so that authority may be given to the Committee to do otherwise than they have been doing. I say the power of the Committee is limited. But let me say also, that every system of lessons that we have presented to us to-day was largely discussed before a scheme was adopted by the International Association, or presented to the Sunday School Committee. It was then discussed whether it would be better or not to present the lessons in the shape of lessons from the parables, whether it should be taken up in the shape of topics, or whether it should not be of Bible characters, whether we should not follow the Christian year, whether it should not be a series of lessons on the life of Christ, whether we should take up the whole of a certain book. After consideration at this



meeting, which was held in 1872, the best minds in the Sunday School world rejected many theories and views in favor of the present system. Friends in Great Britain and our friends in France agreed. As God gave the ideas, we were to give them from Genesis to Revelation; the principal events just as they were found. It was suggested that we should have special temperance lessons. The answer was, let the lessons in temperance be taken up as they appear in the Bible. A question was asked, shall we have any special lessons on Sabbath observance? The answer was, take this lesson up as it appears in the Bible. Shall we not have special missionary lessons? Take those lessons up as they appear in the Bible. When you deal with the question of temperance, you will get a large number of splendid lessons. Apart from the special lessons on temperance, deal with the question as embraced in those eternal principles for the regulation and conduct of the Christian's life. We had to face many thoughts from the best of minds, and we finally settled down to the present system. It was discussed as to whether we should have a year on the life of Christ. Then a large body of the Church stated, our Christian year begins in October and ends in April, and we celebrate, they said, the resurrection of Christ in this latter month; therefore, you have only to the end of April for the whole of Christ's life. How then can you give us His whole life in half a year? Then came the question, which chronology will you take? Whose chronology will it be, A, B, or C's? And then we entered upon a multitude of difficulties. It became a matter of very great moment. And it was then resolved that as the grand point is, that He came, He died, He rose again, and He sits exalted on God's right hand, let a child understand this Gospel in a plain, easy and definite manner, as set out in the Gospels as they are given to us chapter by chapter.

Everything I have seen, and I have had a large amount of Sunday School literature by a great many friends desirous that this matter should be taken up, was considered and discussed thoroughly, and I am satisfied the best minds and the large body of the Sunday School world of to-day are not in favor of any radical change in the system. The grand International Association is there, and you form a part of it, and should you want any alterations made you have a voice in the matter. I appeal to you in God's name, do not let us go back upon what we enjoy to-day. What a grand thought it is that each forms one of the grand army, and although I may have but one scholar, that there are millions along with me teaching and praying that these lessons may be brought home and not return void, and that I am co-operating with tens of thousands of God's children in every part of the known world.

Let me now deal for a moment with some of the matters that have been suggested. Some of our friends are emphasizing the fact that these lessons should be made as plain as they can possibly be, and

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this I heartily agree to. A gentleman occasionally sends me the "Outline Inductive Bible Studies." It is supposed to make everything simple. I do not know whether I am right or wrong, but I generally do two things. First, I take up the title given to the book, and which is perhaps not a very unfair messenger of what may be expected in the book itself, and then I take a glance through the preface and through the index, and see what the chapters are composed of, and in the present instance I said to myself, perhaps I am stupid. What is the peculiarity of this little book called "Outline Inductive Bible Studies?" Inductive Bible Studies—by the way of making things perfectly easy and plain. Inductive Bible Studies, I said. The first person I happened to meet was a well-known Queen's Counsel. I asked him if he knew what it meant, but he shook his head and said he did not know. There happened to be two other barristers passing through the room, one of whom could stand on the platform and address you in Latin, and I asked them what they thought "Inductive Bible Studies" meant. One said, "To be honest, I cannot explain it to you." The other shook his head, but stated the derivation of the word apparently is from the two Latin words, *in* and *duco*, but—. And there his explanation ended. I thought that was a pretty bad heading, and I had better fall back on the International Lessons. I felt inclined to drop it, but as I was journeying here this afternoon I went through one of the numbers. I do not know how long the gentleman who wrote this paper had a Bible class. I have had one for thirty-nine years, and I cannot answer some of the questions, I admit, and if I gave them to my class I am confident they could not answer them, and that presenting the lesson in this difficult way would drive them from the class. This should be understood, that a professor, no matter how learned he may be in his own profession, if he is not a man engaged in teaching a class, does not know what is required. A teacher needs one like William Reynolds, Dr. Schauffler, Mrs. Crafts, engaged in the very act, standing face to face with a class every week of their lives; they are the men to lay a foundation for a system of lessons. (Applause.) I find this in the "Inductive Bible Studies," and now it is not an unfair sample which I shall read: "The International Lessons for the first half of 1892 are in Isaiah, Jeremiah, Ezekiel, Daniel and the Psalms. This is a good time to try the new Outline Inductive Lessons for three or six months as an experiment, either in your whole school or in some part of it." Poor man, a good time to try the new Outline Inductive System. Friends, remember this, Bishop Vincent, who cannot be placed behind any man in the world as a Sunday School teacher; the Rev. John Hall, of New York, I have not yet seen a grander man in this world in the Church; B. F. Jacobs, of Chicago, and the Rev. Dr. Broadus, are men engaged in this great work, well-known for their ability and peculiar knowledge in this branch all over the world. Remember, these four men, with eight others, picked and skilled men in

this branch of work, are on this International Lesson Committee ; and when these make the selection of the lessons, I question if you can find lessons better suited than what they choose. We find lessons from this portion of the Bible selected, and when we come to reason them out, you find that these lessons in the Old Testament are so selected because they deal with the promises of God fulfilled in the New. When they want to get the best lesson they show us as God would ; just as Dr. Schauffler has brought before us to-day in his Tabernacle lesson, that there is only one foundation, the altar—the sacrifice—the mercy seat—the shed blood, and that these prefigured what is found in the life and death of Christ. The Committee sitting to select the first half-year's lessons, and considering what was the best portion of the Bible to take them from, having in view that in six years all portions of the Bible are at least to be touched upon, decided upon Isaiah, Jeremiah, Ezekiel, Daniel and the Psalms. Do not think there is a single lesson put in there without prayer and thought ; and if you cannot at the moment find out why such a lesson was selected, just think it over and before long you will come to find out there is a reason for it. The Committee are not allowed to add a word to these lessons or note a word of explanation, lest the harmony should thereby be interfered with, and it should be thought by any person that they were trying to introduce denominational thoughts. These lessons are for all. The only thing we are permitted is to give a simple title to the lesson. We are not allowed to grade the lessons. Some people say some of the lessons given do not answer for the infant class. Well, dear friends, if God does not so lead you by His Holy Spirit, so that you can find good from the lesson, then let me recommend you to take some of the works of those splendid women who are doing noble service in primary class work, and thus make it plain to yourself and then go and teach.

Let me give you an illustration. Not very long since, a lesson was placed in the list on the question of temperance. It was intended to be a lesson to show how insidious an evil intemperance is. It was soon found we could not get very many direct temperance lessons from the Bible. After a good deal of consideration, it was thought better to put that lesson in. Some people found fault with it, and others said it is perfectly plain from it that our theory is wrong, because it is clear the wine must have been intoxicating, as it affected the heads of these people and they became intoxicated. Well, they were dissatisfied with this lesson, and as is not unusual, many and varied remonstrances were heard, and amongst them, one was, What can we do with the infant class with such a lesson ? I was charmed with a reply one woman gave who lived in Kentucky. She said, how thankful we should be with the lesson given. What is the reason elder members of the Church gathered round in solemn frame and partake of the bread and wine ? I am thankful that these lessons should be given, as it is a means to set these little minds a-thinking.



She then entered into a beautiful explanation of the dying love of the Saviour, the shedding of His blood, of the broken body, and as each child would look in the Church at the solemn scene, it would bear in mind the loving Saviour, and would look forward to the day when, by the rules of the Church, it could also join in celebrating the dying love of Jesus. Oh, friends, dig deep; dig deep. It simply means this, that every true teacher spends five, six, or eight hours in study to teach these truths. This is the only inductive work needed.

I will explain how the work is done, and some of the difficulties. In seven years the Bible is gone through. The New Testament takes so much time, the Old Testament so much time. Some people said, let us have all the New Testament, and others wanted the lessons taken from both. I say to this grand meeting here, I believe we should study with the greatest care, both the Old and the New Testaments. My belief is strengthened when I find the fact foretold in the Old Testament, literally fulfilled in the New, it explains the Word as given in the Old. The Old Testament gives the facts which shew the need of a Saviour, gives the promise, and prefigures the atoning and finished work, preparing the mind for that which is found in the New Testament. By this common-sense Bible fashion, the mind becomes so imbued, and the reason is so convinced, that the shafts of scepticism and infidelity fall without hurt. I have never, even after reading Voltaire, Renan, or other men of the same mind, had the slightest shadow of doubt upon any word in our Bible. (Applause.) Then, I say, let us take the Old Testament and learn what a splendid foundation it is for the New. In seven years it is all gone over. Some say, all very well to say that, with a hop, skip, and a jump. These people throw slurs upon the system, forgetting that any fool can do that. I have no doubt they feel they could do it better than the Committee. If you cover the whole Bible in seven years, you must leave it to some person with reasonable intelligence to make these selections, and when you find portions omitted, you may be sure that they were left out for a purpose. Sometimes, because of the general idea running through these lessons, it is necessary that certain portions should be there, and as the time is limited, others omitted.

The Committee meets with ten or eleven present, meets with wonderful regularity. There is no coming in for an hour or two and then going out again. We come in at ten in the morning and work till ten at night. The meeting opens with prayer. Bishop Vincent is generally chairman; when he is not there, the Rev. Dr. John Hall. After the opening prayer, what is the best lesson for the coming year is then considered. We have to prepare lessons for some two years in advance. We have prepared lessons up till 1895, and they are ready to be given out. Generally the Secretary, Dr. Randolph, gives a suggestion as to the matter to be prepared. When the work began

it was suggested that we should take six months in the Old Testament, then we should take six months in the New. After further consideration, the view was presented that we should have three months in the Old Testament and nine months in the New. This was talked over, and it was thought to be a good idea; then we set to work to choose the lessons for these six or nine months. Beginning at ten, we work on until six, and then an hour to adjourn for lunch. We return and work until ten o'clock at night, with an interval of an hour. It takes us two whole days to make the selections for the one year. Now, let me tell you a great difficulty we have here. On this side of the water we have our friends who say, "Do not give us any longer lessons than ten or twelve verses." Our friends from the Sunday School Union, Old Bailey, write us saying, "We want fifteen or twenty verses." So we have to take all this into consideration and see what can be published, without any of it being useless, recommending the shorter selections, leaving the class to read as much more as they please. Having selected a golden text, it is necessary to give memory verses, and it is also necessary to give a golden text and a text for the review. Generally at the close of the second day we have done, and then that is all put in type and sent over to England to be considered and talked over by our English friends; then it is returned to this country and gone over again by the Lesson Committee, all suggestions considered, and then printed and distributed far in advance of the time actually needed for use in the classes, so as to give the expounders an opportunity to get their books out in time. In addition to sending them throughout the United States and Canada, they have to be sent to England, Ireland, Scotland, Australia, the Sandwich Islands, Norway, Sweden, Denmark, Germany, Switzerland, Italy, Turkey, India, China, and other places, and translated into many tongues.

We have a great many suggestions offered to us. They say, why do you not give us Christmas lessons, and as a member of the Church of England, this would suit me. They say, give us Easter-tide lessons. It has been said, is it reasonable for us to go to our Church and have our minister give us a splendid sermon or a Christmas address, and then go to Sunday School and not have a word said upon the subject, and then our minister giving us the grand glories of Easter-tide and not a word about it in the Sunday School? I told them this. I remember not many years ago that a Presbyterian minister in our city wanted to have a Good Friday service in his Church, and gave notice accordingly. But no, they said, they would not have a Good Friday service in a Presbyterian Church in Toronto, that is not the way they were brought up they said; so the Church was locked and the good minister went across to the Cathedral and enjoyed the Church of England service there—a sermon from the late Dean Grasett. He said, "As my people won't have a Good Friday service, I must have one." I was asked to go to a splendid building

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erected largely by the late John Kay, merchant of the city of Toronto, for the assistance of the young in the western part of the city, in connection with some Presbyterian Church. They asked me to come, strange to say, on Good Friday. I went, and there were seventy-five or eighty street Arabs, but to my amusement, dear friends, I found that they had hot-cross buns on the table. A reasonable move has been made in the shape of alternative lessons. I am perfectly satisfied. I believe it is best we should thus proceed, for we want to work as one. We want to bear and forbear. As we get older we get more of the spirit of toleration. We tolerate the opinions and thoughts of other people more than we did, say, twenty or thirty years ago. I believe in liberty of conscience; a large measure of this I demand for myself, and I want to give every brother in the world the same measure of liberty I wish for myself. I believe in the alternative lesson. There was a great attack made on the temperance lessons. There was also much said in regard to the Review Lesson. Some said that it should be the last lesson; my own opinion was that it should be the last; however, it is now altered, and after this the Review will form the last lesson. Thus we have gone over from time to time and discussed and have done the best we could in regard to the third year—optional lessons—time devoted the Old Testament and New Testament, and all kindred subjects.

Dear friends, do not let yourselves be easily moved from the system that was most carefully thought out after a very large measure of consideration before it was introduced. Do not separate yourselves from that grand thought: one universal study of God's own Word, by the help of God's Holy Spirit in all parts of the world on the Lord's Day. Let no minor matter separate us from this united action. I hope you will pray for the Lesson Committee, that they may have grace, light and faith in the good work, the work they are endeavoring to do for our common Lord and Master. (Applause.)

Mr. Blight then gave a solo, "Throw out the life line," after which the Convention was dismissed by the Rev. Mr. Hartley pronouncing the benediction.



## THURSDAY EVENING, OCTOBER 27.

The Convention opened at 7.30, the President in the chair. Hymn 398, "Have you been to Jesus for the Cleansing Power?" was sung. Dr. Harrison read the 103rd Psalm, and the Rev. Mr. Fowler led the Convention in prayer.

Mr. ALFRED DAY—In addition to the pledges of this morning, the Hon. S. H. Blake, who has lately arrived, has given his for \$350. (Applause.)

The Convention then sang hymn 176, "To the Work; to the Work; we are Servants of God."

The PRESIDENT—I will now introduce to you the Rev. J. V. Smith, D.D., of Toronto, who will speak to us on

X "THE SABBATH SCHOOL THE HARVEST FIELD OF THE CHURCH'S  
MEMBERSHIP."

Rev. Dr. SMITH—*Mr. President and Christian Friends*,—Some time ago a little boy said to his mother, "Ma, mayn't I be a preacher?" "Well, my dear boy, I have no special objection to that, but why do you ask to be a preacher, my dear boy?" "Well, Ma, I suppose I will have to go to church anyway, and it does seem to be so much nicer to jump around and holler than to sit still." I do not propose to do much jumping around or hollering either, but I would much rather sit still to-night, and listen to the good things that are to be said.

This Convention is quite a surprise to me. I am surprised at the number in attendance, and I am surprised at the enthusiasm. I have been at a great many conventions, but none has produced such a delightful, satisfactory, and cheering effect upon my heart and soul as this one has done. These Provincial Conventions must result in a vast amount of good; bringing together so many distinguished and efficient representative workers from different parts of the province, discussing with so much life and energy so many important questions. Such enthusiastic gatherings cannot fail to inspire us all to make better use of our opportunities than we have hitherto done. There is no telling where this Sabbath School work is going to stop. We are just beginning to discover what its possibilities are. When you take into consideration what a very small beginning it had, whilst to-day it covers the earth with its divine influence and power, it would almost seem as if, through its instrumentality, God is going to bring the kingdoms of this world into blessed fellowship with Himself.

Some time ago, I was present at a missionary meeting. I do not remember much about the meeting, except one thing, and that was the

playing of a stanza of that beautiful missionary hymn beginning with these words :

“ See how great a flame aspires,  
Kindled by a spark of grace.”

When the chairman read the second stanza—

“ When He first the work begun,  
Small and feeble was its day ;  
Now the word doth swiftly run,  
Now it wins its widening way ;  
More and more it spreads and grows,  
Ever mighty to prevail,  
Sin’s stronghold it now o’erthrows,  
Shakes the trembling gates of hell.”

As he read it over, I mentally said, “ What a magnificent climax there is here ;” but was not prepared for such an interpretation of the theme as the organist gave. When he began, it was in the most plaintive pianissimo imaginable, but as he entered upon the third and fourth lines—

“ Now the word doth swiftly run,  
Now it wins its widening way ;”

out came stop after stop in quick succession—

“ More and more it spreads and grows,  
Ever mighty to prevail,”

still the stops came out, and still the triumphant notes rolled on—

“ Sin’s stronghold it now o’erthrows,  
Shakes the trembling gates of hell.”

Every stop of the instrument was out. The soul of the organist cried “ Fortissimo ” all along the line. The very foundations of the building shook and trembled. Well, I said to myself, I am thankful I heard that. It is an interpretation of the present, and a prophecy of the future. We are living in the age when God is pulling out the stops. Look at the great missionary stop ; what music it is making in the world ! But one of the grandest stops in the organ of this world’s redemption, is the Sabbath School. It is to have a glorious destiny. It will shake the foundations of darkness, and fill this world with the music of salvation.

I want to talk to you practically to-night. This is an important subject—“ The Sabbath School the Harvest Field of the Church’s Membership.” If I can get this thought into the hearts of the Sabbath School teachers who are here, as well as the parents and friends, I think that we will accomplish something for the glory of God, and the everlasting good of the rising generation.

Have we got up to the Christ idea of childhood? I wonder if to-day the Church really feels that to her is committed the religious nurture and training of the boys and girls whom God has, in His providence, put in her charge. These boys and girls are ours, to be brought up in the happy experience of God's saving love. The Lord Jesus, while He was here, deeply sympathized with childhood; every word that fell from His lips in this connection were words of cheer and encouragement. "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "And He took them up in His arms, put His hands upon them, and blessed them."

Now, it seems to me, in our Sabbath School work, we have one of the grandest harvest fields for the gathering in of souls for Christ that was ever presented to the Christian Church. A harvest field suggests the ideas of abundance, ripeness, and gladness. I do not know where there is such an abundant opportunity for the gathering in of souls, as is afforded us in connection with the boys and girls that we have in our homes, our churches, and our Sabbath Schools.

When I was young, boy-like, I used to go a-fishing in the brooks and streams of my native land. I knew where the best fish were to be found, and generally succeeded in making a very good catch. I have sometimes wondered if I have been just as wise in trying to win souls for Christ since I became a man, as I was in catching fish when a boy. It has occurred to me more than once that, if I had directed my energies more prayerfully and distinctively towards the boys and girls, and not spent so much time over the chronic old sinners, in all probability I would have accomplished a great deal more as a fisher of men than I have done. Why don't we learn wisdom in the school of experience?

The harvest field suggests to us the idea of ripeness. Are men and women as ready to receive the gospel of Jesus Christ as the boys and girls? I have had a good deal to do in my ministerial life with boys and girls, and I find that they are by far the most attentive hearers of the Word. They are the readiest and ripest to receive the truth as it is in Jesus. They represent the "good ground." Too often the adults turn out to be the "hard," the "stony," or the "thorny" ground to the sower of the Word. I have no more appreciative audience anywhere than in children of tender years. How their eyes glisten with sympathetic interest, as I rehearse to them the story of the "Man of sorrows." With earnest, prayerful precision, with all the tenderness of love, let us bring the precious, saving truths of the gospel home to their receptive hearts, and the most blessed results will be sure to follow. I have seen a Sabbath School teacher gathering her boys and girls around her before the school began, and watching her as she has told them in her own winning way, substantially the same great truths which the Divine Master spoke to the learned



Rabbi by night ; I have seen their attention riveted upon the theme which is above all others, and, need it be said, her success was great.

Fellow-workers, our business in the Sunday School is to *teach the truths that save*. We are not to devote all our time in teaching the history, the geography, the chronology, the topography, or even the theology of the lesson, but to tenderly and faithfully apply those great truths which the earnest teacher will find in every lesson, and which lead to conversion and holiness of life.

So far as I can gather, about one-fourth of the Church's membership meet regularly in the Sabbath School. I do not wish to be understood that only one-fourth of the Church's membership has been converted in the Sunday School—that would be far from the truth—but why should not one-half of the membership be in the Sabbath School? Why not two-thirds? It would go a long way to strengthen the hands of the men and women engaged in this blessed work, as it would be a practical manifestation of our sympathy with Sunday School workers in their efforts to win the children for Christ.

Let it also be borne in mind that the piety of the boy or girl will materially differ in outward manifestation from that of the adult. Let us not think that the religion of Christ will transform a bright, rollicking boy into a staid, sober old man. These results are not intended, and ought never to be expected. Our boys and girls must be allowed to join in play, run and jump, and sing. It is absolutely necessary for their physical well-being. There is no conflict between the play-ground and the prayer-meeting. The one has its place and purpose just as well as the other. There must be health and proper exercise if you want physical development. Anyone who has given this subject careful consideration, knows that these conditions will not lead the boy or girl away from Christ. Let us bring our sanctified common-sense to bear upon this question—this supreme question of winning our scholars for Christ. I speak from experience—it is ten times easier to lead a boy or girl to the Lord Jesus than it is to lead an old man or woman. "The children for Christ" should be the motto of every school. I have heard people say, "Oh, it is only a boy or girl of ten or twelve years of age, why should we trouble ourselves so much about a child?" That is where you make a blunder—that is where your mistake is. (Hear, hear.) Many imagine that it is better to secure the conversion of an adult than a child. I have no faith in that kind of philosophy. Bring a child to Christ, and who can tell how many that child may be instrumental in leading to the cross. If it do nothing else, it will change the whole tenor of the child's life. Supposing Francis Voltaire, Thomas Paine, and David Hume had been converted when they were boys, how widely different their history would have been; and their influence for good—who could have measured it? The powers potential in youth—who can estimate them? No teacher knows whom he has in his class. No mother can tell whom she has in her cradle.

There's many a Luther, many a Knox, many a Wesley to come upon the stage of action yet. One word more. Nurture the piety of childhood. I was brought up on a farm, and I know what it is to feed the lambs. Time and again I have given warm milk to the little fellows, and you should see how they would cluster around and rejoice, as I gave them their meat in due season. So I believe, concerning childhood, God has given us the same kind of work to do. Have we not His divine command, "Feed My lambs"? and in doing this—feeding His lambs—we are engaged in a work the very angels might rejoice to perform—a work which shall tell for good when the grass grows green upon our graves. Let us see to it, that the boys and girls are properly cared for. Oh, brothers and sisters, laborers in Christ's vineyard, take care of the lambs; feed the lambs for Christ. Remember, when we are teaching the lessons to these little ones, that we are devoting our labor especially for the ingathering of their souls for the kingdom of Christ. This should be the first aim of the Sabbath School teacher, to gather in the children for Christ. Remember, that your work is for Him. Be sure and do your best to win your class for Christ. There is no work that will give you so much satisfaction as winning souls for Christ. I was talking to a Christian minister who has been marvellously successful as a soul-winner: he said, "Brother Smith, there is no joy like the joy of leading souls to Christ." I was at Mount Pleasant cemetery, Toronto, last week, and, having a little time to spare, I wandered around looking at the tombstones to see if I could find a lesson, and was struck with seeing so many tombstones with the ages of young people upon them from seven to seventeen—precisely the ages of those we have in our Sabbath Schools. Shall we not make a supreme effort to induce them to "Lend their youth a sacred clue, to find the Crucified?" A few days ago I was called to the bedside of one of our Sabbath School scholars, who was right on the "border land." I said to her, "Mary, how do you feel?" and she said, "All right; I am sure I am all right for the better world, and I am just longing to get away." Then she said, "Will you sing?" and I sang, "Jesus, Lover of my Soul, let me to Thy bosom fly." When I had done, she said, "Sing 'Rock of Ages';" and I sang it. Again she said, "sing on, my soul is full of song," and I sang,

" I will sing you a song of that beautiful land,  
The far away home of the soul."

After finishing it, and offering a short prayer, I bade the dying girl "Good-bye," and in a few hours she passed away, to sing the songs of the redeemed in that better land. Thank God, our children die well. In David Copperfield, young Steerforth is made to say something like this to young Copperfield, "I am going away; it may be we may never meet again. If it should be so, I want you to promise

me this, that you will always remember me at my best." That is how we all like to be remembered. When are Sabbath School workers at their best? When they are earnestly, prayerfully, and faithfully endeavoring to lead the children of their classes to Christ. God help us all to live and labor at our best. (Applause.)

The PRESIDENT—I am requested to ask those who were converted after they were sixty to stand up. None.

The PRESIDENT—Fifty? None.

The PRESIDENT—Forty? Two stand up.

The PRESIDENT—Thirty-five? Three stand up.

The PRESIDENT—Thirty? None.

The PRESIDENT—Twenty-five? Six stand up.

The PRESIDENT—Twenty? I cannot count them, they are so numerous.

The PRESIDENT—Fifteen? A large number stand up.

The PRESIDENT—All over ten stand up now with the fifteen? Too numerous to count.

The PRESIDENT—Between five and ten? A number stood up.

Mr. Blight then, by request, sang, "The Children's Home."

The PRESIDENT—The Business Committee has something more to report.

Mr. A. J. DONLY—I am presenting the final reports of the Business Committee.

Your Business Committee beg to report the following recommendations, viz.:

1. That the reports presented by the Conferences on Primary, Bible class, and Normal work respectively, be accepted and incorporated in the Annual Report about to be issued.

2. That statistical forms calling for returns be issued annually, instead of triennially as heretofore, to county and city organizations, that they may be presented in tabulated form to the Annual Provincial Convention.

3. That the salary of the General Secretary for the current year be \$1,200, and that of the Corresponding Secretary and Treasurer \$800.

The report of the Committee on Resolutions was then presented by the Business Committee.

The following resolutions are recommended for adoption, viz.:

1. *Resolved*,—That this Convention expresses its high appreciation of the valued services rendered by the several speakers, who have taken part in the programme, making special mention of the brethren outside our own Province: Wm. Reynolds, Esq., Peoria, Ill.; Rev. A. F. Schaffler, D.D., New York; Rev. Wm. Barbour, D.D., Principal of the Congregational College, Montreal.

2. *Resolved*,—It has afforded us much pleasure to receive and listen to the fraternal delegation comprised of Silas M. Giddings, Esq., of Brooklyn, New York; Thomas Dransfield, Esq., Rochester,



President of the New York State Sunday School Association ; Col. D. Torrance Fraser, Montreal, and Rev. T. F. Fotheringham, M.A., St. John, N.B. We have been led to feel that Provincial boundaries and National lines do not divide us, as all Christian workers are one in their endeavor to win the youth for Christ.

3. *Resolved*,—That the cordial thanks of this Convention be, and are hereby tendered to the Christian friends of the city of Guelph for their kindly welcome and generous hospitality.

4. *Resolved*,—That we express our thanks to the pastors and the trustees of Norfolk Street Methodist and Knox Presbyterian churches, for placing at our disposal their commodious and comfortable buildings, for the sessions of this Convention. Also to the members of the various choirs of the city who have rendered their valued aid in the service of song.

5. *Resolved*,—Our special thanks are tendered to the members of the Billeting Committee, for the obliging and efficient manner in which they have discharged their laborious and self-denying duties. The willing services of the young gentlemen who acted in the capacity of page are also gratefully acknowledged.

6. *Resolved*,—The thanks of the Convention are due, and are hereby presented to ex-President Alexander Mutchmor, Esq., for the able manner in which he has performed the duties of his office during the past year.

7. *Resolved*,—That the thanks of the Convention are hereby cordially given to R. J. Score, Esq., chairman of the Executive Committee, who, by his constant devotion and unfailing courtesy, has so effectively served the interests of the Association through the year.

8. *Resolved*,—That we acknowledge our indebtedness to the Minute Secretaries, for the satisfactory performance of their onerous duties.

9. *Resolved*,—That we express our gratitude to Almighty God for the decision come to with reference to the closing of the Columbian Exposition on the Lord's Day, and contemplate with satisfaction the part which the various Sabbath School Associations have had in bringing this about.

10. *Resolved*,—That this Convention has heard, with profound regret, the sad tidings of the death of Mrs. Harrison, the beloved wife of the President of the United States, and begs respectfully to tender its sincere sympathy and condolence to Mr. Harrison (in whom it recognizes an honored fellow-worker), in his severe bereavement; and instructs the Secretary to forward a copy of this resolution to the President.

11. *Resolved*,—Our thanks are hereby given to the railway companies who have carried delegates on such favorable rates of travel.

12. *Resolved*,—That we desire to recognize the services of the daily press in giving such full and correct reports of the proceedings of this Convention.

13. *Resolved*,—That this Association is impressed with the serious injury done to the minds and morals of the children and youth of our land by the flaming bills and placards constantly displayed in the most obtrusive and glaring manner to their gaze—indicative and suggestive as they are of the basest and foulest deeds which disgrace our common humanity. And in view of the baneful influence of these, the representatives of the Sabbath School workers of this province, in convention assembled, do hereby respectfully memorialize the mayors of the cities and towns throughout the province, requesting them to take such steps as their wisdom and patriotism may suggest, to suppress this menace to the purity of the rising generation, and so avert a terrible danger which threatens our country in the near future.

Mr. A. J. DONLY—I move the adoption of these reports.

A DELEGATE—I second the motion.

The reports were adopted unanimously.

The PRESIDENT—We have now to consider where we shall meet next year.

Mr. WILLIAM JOHNSON (Belleville)—No invitation for next year has yet been extended. We have had the privilege of this Provincial Association meeting in our city on two occasions, in 1869 and 1876. Two years ago you were invited to meet for the third time in Belleville, but then it was not felt that you could accept, and so Ottawa secured the Convention. Since then we have formed a city Association, but, owing to the illness of its President, a meeting has not been called lately, and consequently the five delegates who are here are not in a position to come forward and invite you to our city. I therefore rise to move that the consideration of the next place of meeting be referred to the Executive Committee, as they will be the best judges in the matter.

Rev. J. McEWEN—I beg leave to second the resolution. Inasmuch as Belleville has made a proposition, and Peterborough has made a similar proposition, I can say that Peterborough is ready to do all in its power to welcome you. I am willing to let the whole matter be left to the Executive Committee.

Resolution put to Convention and carried.

The PRESIDENT—The Hon. S. H. Blake will now address us on the subject of

“THE RELATION OF THE SABBATH SCHOOL TO THE COMING OF  
CHRIST’S KINGDOM.”

The HON. S. H. BLAKE—This is a royal city, this city of Guelph, and certainly this is a royal meeting. I love these grand meetings, because they seem to me to give one splendid and irrefragable answer to the agnostic and the infidel. This is a grand object-lesson that they who see it cannot forget. More than fifteen hundred years ago

Diocletian boasted that he had blotted out Christianity from the world. This meeting shows how wrong an Emperor may be. Voltaire, one hundred years ago, said that in another century the Bible would be an unknown book. This meeting is the best evidence of the grand life and strength that is in the Bible, for it is out of this Book this meeting grows. (Applause.) While there are not half a dozen in this meeting who can give me the names of the works of Voltaire, you have the Bible in almost every known tongue in every part of the world making itself known and making itself felt.

Now, I want to speak to you shortly, for by the railway table I have very little time to be with you, and unless I get through I am afraid there will be a collision (laughter); for I see Dr. Schauffler is due here now to address you.

I have been asked, but I can only give a short outline of it, to speak to you on "The Relation of the Sabbath School to the Coming of Christ's Kingdom." That seems to be a very difficult subject to discuss, because in the very opening of it we find this question, What do you mean by the coming of Christ? Has it a relation to the Sunday School, and to that coming of Christ, which is the coming without observation, the kingdom formed in the heart by the truth as it is received in Jesus, entering in and making the bird sing in the heart? or am I asked to speak upon the relation of the Sabbath School to the coming of Christ when by His almighty power He appears among the hosts of heaven, and the dead in Christ are raised, and those that are looking for His appearing, meet their Lord in Glory? Is that the coming of Christ which is referred to here? In this view of the coming, there is an immense power. I remember Lord Shaftesbury saying, that on one occasion when speaking in the slums of the east end of London, he began to talk about this coming of the Lord Jesus, the audience, who had been restless before, became silent in a moment. He said it was perfectly marvellous the effect it had upon that audience—the thought that at that moment He might appear among them. When faced with this thought of the second coming of Christ as a great and sure fact, dare we do what is wrong, dare we live a low, earthly life, and bury ourselves in the sins and pleasures of the world? We are brought up to a higher atmosphere with the thought that at any moment the Lord and Master might come, and if we are not found watching and waiting He will pass us by, and look for His watching and waiting Church to mingle with Him in the glories.

How pure the life lived by an aged saint whose constant words were: "Oh, He must be near, for as I sometimes lie on my bed or sit down, I think I see His coming glory. As I see the sunlight darting on the walls, and as I look out of the window, the light seems so bright, that I think of the coming Lord and of His coming glory, and I feel He must be near." Yes, we get up into a higher and purer atmosphere when we have such expectations. Then there



is another kingdom of Christ, that is, the coming of the kingdom of Christ when the knowledge of the Lord shall cover the earth as the waters cover the sea, when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

We may deal with the question whether there is a relation between the Sunday School and the coming of Christ, without determining which of these three ways we accept. I would say yes, there is a strong, lasting, and binding relation between the Sunday School and the kingdom of Christ. We cannot separate them. We have forgotten much if we say that the Lord Jesus has not united these together, "He took a child and set him in the midst" of His disciples to give them this object lesson. He said, that it is only as a little child we can enter into the kingdom of heaven, and consequently you cannot enter if you do not enter as a little child. Therefore, the Lord Jesus Christ's kingdom is bound together with the Sunday School. Do not let us seek to divorce it, for only as a little child can you receive the kingdom of heaven. We find that the Lord Jesus has expressed the relationship between the kingdom of Christ and the Sunday School, for He says, only as a little child can you enter in. I wonder why it is that a little child is brought as an exemplar to us of what we should be? Jesus said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." What a beautiful Sunday School motto from the words of Jesus. This text shows to my mind how Christ's kingdom and the Sunday School are linked together. Why is it so? There is never a time in one's life when there is such confiding faith as when you are a little child. That is the period in life for the moulding and strengthening, but not for the diminishing of the faculties of these little ones.

I have a little grandchild, and I was showing her some photographs. I picked one up and said, "How wonderful and beautiful that one is?" I looked over a dozen or more, and the little one picked up each of the dozen after me and said, "How wonderfully bootiful dat photodaff is?" What a wonderful power we have in and through the imitative faculty of these little ones, and by such power we can lead them into the kingdom of heaven. Dear friends, what a marvellous faith and trust these little ones have in you. I have another little grandchild, not very strong, and it has to be taken away to warmer lands. When it was home last June I used to spend a good part of my spare time playing with the little one; for I knew it would soon be obliged to go away for years, if not for ever, to a warmer land. The want of strength made her a weakly child. Oh, what a beautiful lesson that child gave me in its clinging and clinging to me. We have a large dog, a very friendly one, and the little one was afraid of it, and when it would come near her, she would put her little waxen arms around my neck, and she would

cling to me with all the confidence of a child ; when she had those arms around me she thought she was absolutely safe. I used to like the dog to come near her, as I wanted to feel the pressure of those loving little arms around my neck. Oh, when we think of our Saviour and the little ones clinging to Him, and when He said, Come, place them in my arms, "for of such is the kingdom of heaven." (Applause.)

I did think of speaking to you of some of the marks of this kingdom, but I am afraid my time will not permit me. Remember it is a great thing to begin right. Jesus, who knows all hearts, says, "Seek ye first the kingdom of God and His righteousness." Now, I believe that means to train our children for this kingdom. There are many kingdoms, the kingdom of pleasure, the kingdom of the world, and the kingdom of conscience. Remember, God stands over all and says, I am the blessed Lord and Master of all kingdoms, and demand of you the heart in which to frame My kingdom.

The kingdom of God is not meat and drink. Let us try in our Sabbath Schools to dispel that false view. Why is there so much sham in this world? Why is this an age of shams? I believe that is the reason our good lady friend has not come up for her jewelry (the speaker referring to a brooch on the President's table) for it is a sham. Yes, it is a sham, and she is ashamed of it. From the beginning to the end it is a sham. Shams all around us. God says, My kingdom is the kingdom of truth. It is the kingdom of Jesus Christ with the foundation stone of His life, death, and resurrection. I appeal to you, dear friends, to enter into this magnificent kingdom of Jesus Christ. I ask you to consider how grand a kingdom there is awaiting you where ten thousand times ten thousand voices will welcome you. There will a time come, when the kingdoms of this world will become the kingdoms of our Lord and of our Christ, and He shall reign for ever and ever. May your work aid in its fulfilment. (Applause.)

The Convention then sang hymn 277, "I've reached the land of corn and wine."

While the collection was being taken up, Mr. H. M. Blight sang a solo.

The PRESIDENT—From the counties and cities the sum of \$2,476 has been pledged. Mr. Reynolds succeeded in raising altogether \$510, and the collections we have taken up at previous nights' sessions amount to \$150, making a total of \$3,136, and with the collection to-night, we may have altogether something like \$3,300.

The PRESIDENT—The Rev. Dr. Schaufler, I may say, has spoken once before to-night to a large gathering down stairs in the basement, and he is going to speak to us again. Let us give him a right royal welcome.

Rev. Dr. A. F. SCHAUFFLER—The last time I was at one of your Conventions in Hamilton, I remember they put me on to speak at

about ten minutes to ten, and I thought it was very hard on the audience who had to sit and listen to me at that hour of the night, and now to-night I am to address you at thirty minutes past nine. I know you are somewhat uncomfortable, as it is very warm in this building, and the air is not very fresh.

I intended to speak to-night on Christ as represented in the High Priest, but as I find my address is to be the closing one on account of Mr. Reynolds having to leave for home, I will change my theme and shall speak to you on something more direct and immediately practical. I will leave that theme for you to study out, and I would say, dig as deep as you can for refreshment.

My theme, therefore, now is, "The four best things which the Sunday School worker has." We all love the best things, and I would very much rejoice to send the Sunday School workers home from this Convention feeling that these "best" things are theirs, and that their work should not be toil, but pleasure.

The first thing the teacher has in his work is, *the best material*. We are working on childhood and youth for the most part, and there is no better material for results than that which sits before the Sunday School teacher every Sunday. Every artist leaves an impression upon the material upon which he is working. As on the other hand the artist deals in colors when he is handling the canvas, so must you in a higher and more intelligent way deal with the character of your scholar. When I was a boy I used to take music lessons and painting lessons at the same time. If at any time my painting master pushed me hard, I used to be a little careless about my violin, and I would come to my music master with my lesson insufficiently learned. He would say, "Young man, what is the matter with you, what have you been doing this week, for your lesson is so outrageously mastered?" "Well," I would say, "the painting master pressed me rather hard and I had no time for my music." "Ah," replied the music master sarcastically, "The painter pushed you hard. Why, anybody can take a piece of canvas and put some color on it, but everyone cannot take the violin and play sweet music that fills people with joy. Young man, pay attention to your music." Now, on the other hand, if I paid strict attention to my music, and came to the painting master with poor work, he would say, "What is the matter, why this is a perfect daub, what have you been doing?" I would say, "Well, the music master pushed me rather hard this week, and I had no time to do my painting." Then he replied, "Music! Why, what is there in the violin? Look! you can take a piece of canvas, and by blending the colors together you can paint a picture to the life which brings joy to the onlookers. Young man, pay attention to your painting." If I had had a master in sculpture, he would have said, "Music is very good, painting is very good, but the art of a sculptor is better, for out of a huge block of marble you can make a figure that needs only the breath of life to make it a living



thing. Young man, pay attention to your modelling." What is the finest clay, what is the purest marble, what are the most brilliant colors, what is the most refined music when compared to the possibilities that stand or sit before the teacher in the Sunday School in the person of a boy or girl committed to your charge. You are applying your touch to a plastic material, you are modelling and shaping the future welfare of the little boys and girls under your charge. Remember you are creating a desire for their spiritual happiness if you go about it in the right way. Oh! these boys and girls are wideawake, I assure you. On Wednesday last, in New York, there was a military parade. The parade was to start at eleven-thirty o'clock from the battery. At six o'clock in the morning, a policeman found a boy asleep on the pedestal of Abraham Lincoln's monument, resting between the legs of the venerable President, waiting for the procession. How long had he been there? It looked as if he had got there the day before, so as to be in time. There was the poor little fellow sound asleep. The policeman shook him and asked him what he was doing there, and the little fellow said, "Waiting for the procession." The policeman said it was five and a half hours before the procession would be coming by, and that he had better go home and get his breakfast, and he would have plenty of time to be back and see the procession. Do you see the wide-awakeness of that boy? I tell you it is hard to get ahead of the boys and girls; you have to get up early in the morning, and even then they are away out of sight. They know a great deal, and they appreciate a great deal, so, teachers, you must not be caught napping. Now, this is my point. What is the best material? You have the best in the boys and girls, and there is none better.

Now, in the second place, as you have the material to work on, you want some tool. You have *the best tool*. This tool is the Word of God. There is none better. You notice how the Word of God is largely pictorial. If you stand and picture a lesson, see how the boys and girls will attentively listen to you. The Bible is full of pictures. There is the picture of Abraham walking out of his old home and marching to Canaan. There is the picture of Samuel lying asleep, and the voice of God speaking to him. There is the picture of Hannah bringing her boy to the temple. Why, the Bible is full of pictures to interest your scholars, and you will find how your scholars pay attention to you while you are explaining these pictures, and by such divine help you inculcate into their memories a living remembrance of these things. I said last night that the Bible was a biography, and it is so, and in its biography we have a great deal of theoretical religion. You have two things, the best material and the best tool.

You cannot do your work without the best helper. I am very glad that the Sunday School has the *best helper*. I do not refer to the pastor, or the superintendent, or the parent in the home, but I refer to no one else but the Holy Spirit of God. Mark this, now, if

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you remember nothing else, that no teacher ever went to her class without the Holy Spirit longing to go with her. Oh, teacher, you must have the Holy Spirit along with you if you are desirous and anxious to bring the truth to the hearts of your scholars. Teachers, you and I must plead guilty if we have not gone to the Sunday School with that desire. The Holy Spirit is always longing to go with us, and we must endeavor to press His divine truths upon the minds of our scholars. The Holy Spirit works through the word applied to our consciences. So when you go to your Sunday School, ask God to strengthen you with the indwelling of His Holy Spirit. I have oftentimes seen how the Holy Spirit works with its mighty power on the hearts of people. I remember teaching a class years ago, and there was a strange young lady who, I thought, paid good attention to what was said in the class. I thought after I had reviewed the school I must go and have a talk with her. I went up to her and said, "May I see you for a minute?" She said, "Yes." I asked her to come to the platform, and she did. I said to her, "Are you a Christian?" She said, "No." I said, "You ought to be one." She replied, "Yes." Again I said, "You ought to be a Christian *now*." She answered, "Yes." I added, "Will you?" and she said, "No, I won't." I said, "Good-bye," and she went away. The next morning I got a letter with these words, "Mr. Schaffler, I will," with her name. I knew the Holy Spirit was working in her heart. The words were, "I won't," "I will." Ten years ago I first met that young lady, and "I will" has lasted to this day. You see how the Holy Spirit sometimes works, and yet we say sometimes we feel that our efforts have been of no use. I remember one time I was preaching, and one of the boys, I was told, took every link of a chain apart and put it together again, and did not appear to be listening to what I was saying. I was preaching on what was the Sunday School lesson some weeks ahead. Now, this very careless boy knew his lesson well when it was up before the class. The teacher said to him, "I am glad you studied this lesson." The boy said, "I did not study the lesson." The teacher said, "How do you know everything about it?" "Oh, yes," said the boy, "I heard Mr. Schaffler preach about it some time ago." Here was this boy taking a chain apart, link by link, and putting it together again, and yet the blessed Spirit got there, and when the lesson came around he seemed to have the truth, at least, so far as the head was concerned. I remember at one time preaching on a theme, and there happened to be a young woman who was contemplating an elopement. In explaining a remark, I was led to say this, "I never knew a young woman to go out of a window instead of the door of her father's house to be married, and prosper." I do not know what led me to say that. The father and mother did not know their daughter was going to run away. It pointed direct to that young lady. The arrow was sent forth, and while the young man was waiting to catch her, it stuck in her heart quivering. She said to herself,

"I was going to use the window; but now I won't go!" And she broke the engagement. You have the best material, the best tool and the best helper.

What is the next "best" thing? *The best result.* What is this? The salvation of souls. You should reproduce in childhood the Spirit of Jesus Christ, and bring the children to the kingdom of God. Have the Spirit of God inculcated in the boys and girls, and thus bring them to Christ. This should be your result and aim, to have the indwelling of God in their hearts. Reproduce the Spirit of the Son of God, and make your scholars' hearts like the heart of the Lord Jesus Christ. If you do this, you are exalting your work and making it a blessing to God.

You are engaged in a blessed work. You have the best material, you have the best tool as a divine helper. You have no better privilege in all this world—and you should be thankful to God for it—than ministering to those under your charge. Years ago there was a little boy whose father and mother died. The father had died first and the mother was left with her little boy. She had spiritually trained her little boy. She had told him that Jesus would send some one to take care of him. The mother died and she was buried. The little boy had been taken to the grave, and they had forgotten him, and the poor little fellow was left there alone. The boy laid down on his mother's grave and fell asleep after crying and worrying about his mother. He slept there that night. In the morning a Christian gentleman was passing through the graveyard and saw the boy on his mother's grave. He picked the boy up and asked him what he was doing there. The little fellow said, "Father died, and mother said when she died Jesus would send some one to come and take care of me, and nobody has come." The gentleman said, "I think the Lord Jesus has sent me to take care of you." The boy looked up at the gentleman and said, "I am glad you have come, but you have been a good while coming." Oh, teacher, do not wait till it is said, "I am glad you have come, but you have been long in coming." Go out *quickly* and minister to the boys and girls, and God will send blessings upon you in your work. Say to-night, I will, with the Holy Spirit's help, go out and work for the Sunday Schools, and get the children to learn the love of Jesus Christ. I say to you to-night, good-bye. I am going to New York to try this there, and you go to your homes, and, with the help of the Almighty God, try and advance His cause through the instrumentality of the Sabbath School. (Continued applause.)

The PRESIDENT—I think Dr. Schaufler has been a blessing to us, and we recognize the blessing as coming from God. I ask the audience to stand up and sing "Praise God from whom all blessings flow."

Hymn 494, "God be with you till we meet again," was then sung by the Convention, the Rev. Dr. Wardrope pronounced the benediction, and the largest Convention of the Association that has ever been held was brought to a close.

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TABULATED RECORD OF GENERAL SECRETARY'S WORK  
DURING YEAR 1891-92.

COUNTIES VISITED.	Conventions Attended.		Addresses on S. S. Work.	Mass Meetings of S. S. Scholars.	S. S. Sermons.	Meetings for Organization.	Question Drawers Answered.	Institutes Conducted.	Conferences Conducted.	S. S. Visited in Session.	Teachers' Meetings Conducted.	General Meetings.	TOTAL.
	County.	Township.											
<b>Eastern Ontario—</b>													
Lennox and Addington..	1	5	7	1	..	5	2	..	1	2	..	..	18
Durham East .....	1	3	4	..	..	3	1	..	..	..	..	..	8
Northumberland.....	1	6	9	5	..	6	4	..	1	..	..	1	26
Peterboro' .....	1	1	3	2	..	..	1	..	..	..	..	1	7
Ottawa .....	..	..	..	1	..	..	..	..	..	..	..	..	1
<b>Central Ontario—</b>													
Ontario South .....	..	..	1	..	2	..	..	..	..	2	..	..	5
York West .....	1	2	2	3	1	..	2	..	..	1	..	..	9
York North .....	1	..	1	..	..	..	..	..	1	..	..	..	3
Ontario North.....	1	5	5	1	2	5	5	2	1	1	..	..	22
Muskoka .....	1	..	1	..	..	..	1	..	..	..	1	..	4
Simcoe South .....	1	1	2	1	..	2	2	..	..	..	2	..	9
Simcoe Central .....	1	1	2	1	..	..	1	..	..	..	..	..	4
Dufferin.....	1	1	2	..	2	..	1	..	3	1	..	..	9
Peel .....	1	1	6	2	3	..	1	..	1	..	..	..	13
Halton .....	1	2	1	3	1	..	2	..	1	..	..	..	8
Wentworth .....	1	..	1	..	1	..	1	..	1	..	..	..	4
Welland .....	1	..	1	..	1	1	..	..	..	..	..	..	3
Lincoln .....	..	2	4	1	2	..	2	..	1	..	..	..	10
St. Catharines .....	..	..	1	..	..	..	..	..	1	..	..	..	2
Toronto .....	..	..	1	8	4	..	..	..	..	3	1	2	19
<b>Western Ontario—</b>													
Norfolk .....	1	3	7	2	4	..	2	5	1	1	..	..	22
Oxford .....	1	2	6	1	..	..	3	..	..	..	2	..	12
Waterloo .....	..	2	2	1	..	..	2	..	..	..	..	..	5
Bruce .....	2	9	7	8	3	9	4	..	1	5	..	..	37
Huron .....	1	1	2	3	1	..	3	1	5	1	..	..	16
Lambton .....	..	1	2	..	..	..	..	..	..	..	..	..	2
<b>Northern Ontario—</b>													
Rainy River .....	1	..	1	1	..	3	..	..	1	..	..	..	6
Thunder Bay .....	1	..	1	2	3	..	1	..	1	3	..	..	11
Algoma .....	1	1	2	..	3	..	1	..	1	..	..	..	10
Manitoulin .....	1	..	2	2	1	..	1	..	..	..	..	..	6
Nipissing .....	1	..	1	1	..	..	1	..	1	..	..	..	4
Parry Sound East .....	1	..	1	1	1	..	..	1	1	..	..	..	5
Parry Sound West .....	1	..	2	1	..	..	1	..	2	..	..	..	6
<b>Provincial—</b>													
Total .....	27	49	90	54	34	46	45	12	24	23	6	5	339

# PROVINCIAL STATISTICS FROM RETURNS OF COU

District.	COUNTY.	Year of Organization.	Date of last Convention.	Suggested date of next Convention.	SCHOOLS.			MEMBERSHIP.			AVERAGE ATTENDANCE.		Scholars who are Church Members.	No. who joined the Church last year.	Number of Normal Classes in County.	FINANCES.				
					Total.	Open all year.	Regular Teachers' Meetings.	Officers and Teachers.	Scholars.	Total.	Estimated School Population between 5 and 21.	Officers and Teachers.				Scholars.	contributing to Miss'y Purposes	Amount contributed last year.	Am't contribut-	
<b>Eastern Ontario.</b>																				
1	Dundas .....	1879	July '92	July.	45 ..		6	406	3185	3591	..	326	2070	654	55	None.	23	449		
	Glengarry .....	1881	Jan. '92		43 ..			337	3334	3671	..	281	2098	460	52	None.	23	701		
	Prescott.																			
	Russell. Stormont.																			
2	Carleton. Grenville .....	1889	Aug. '92	July.	55 ..		6	461	2795	3256	..	372	1838	530	61	None.	17	144		
	Lanark. Leeds.																			
3	Frontenac South	1891	Feb. '92	Jan.	51 ..	None.		432	3390	3822	..	335	2080	206	28	None.	9	65		
	Hastings South	1891																		
	Lennox .....	1870																	Oct. '92	
4	Frontenac North	1889	Jan. '92	Jan.	46 ..		4	182	1409	1591	..	158	1068	231	50	None.	16	188		
	Hastings North																			
	*Addington	1892	Sept. '92																	
5	Durham East ...	1892	July '92	Dec.	37 ..		4	158	3296	3454	..	125	2035	222	28	None.	8	..		
	Durham West ..	1887	Jan. '92																	
	Northumberland	1892	Mch. '92																	
	Peterborough ...	1887	Dec. '92																	
	Haliburton .....	1892	Aug. '92																	
	Victoria .....	1888																		
<b>Central Ontario.</b>																				
1	Ontario South.			Nov.	62 ..		6	603	4316	3953	..	527	2961	589	71	None.	21	317		
	*Ontario Centre.																			
	York East .....	1891	Feb. '92																	
	York West .....	1891	Feb. '92		70 ..		6	393	3560	3953	..	319	2581	175	28	None.	69	170		
	York North .....		Nov. '91																	
2	Ontario North ..	1886	Dec. '91	Nov.	76 ..		1	589	4519	5108	..	571	3066	473	83	None.	17	149		
	Simcoe North ..	1891	Sept. '91																	
	Muskoka .....	1890	Sept. '92		26 ..			157	1300	1457	..	118	838	99	45		6	32		
3	Simcoe Centre ..	1887	Oct. '92	June.																
	Simcoe South ...	1892	June '92																	
	Dufferin .....		Feb. '92																	
	*Grey East.																			
4	*Wellington Sth.	1869		Feb.	75 ..		27	767	5524	6291	..	711	3401	997	250	None.	34	460		
	Peel .....	1858	Feb. '92																	
	Halton .....	1859	Feb. '92																	
	*Wentworth Nth	1891	Dec. '91		56 ..		17	593	5791	6384	..	590	4053	1274	130	1	24	749		
5	Welland .....	1873		Feb.	71 ..		3	714	5643	6357	..	544	3759	780	190	None.	20	372		
	Lincoln ..	1891																		
	Wentworth Sth..	1891	Dec. '91																	
	Haldimand .....	1865	Oct. '92																	

\* These separate organizations are but suggested for future action, for

Returns se

# RETURNS OF COUNTY AND LOCAL ASSOCIATIONS.

No. who joined the Church last year.	Number of Normal Classes in County.	FINANCES.			TOWNSHIPS.			NAME AND ADDRESS, COUNTY PRESIDENT.	NAME AND ADDRESS, STATISTICAL SECRETARY.
		contributing to Miss'y Purposes	Amount contributed last year.	Am't contributed for Provincial S. S. work.	Total Number.	Number Organized.	No. of Conventions last year.		
55	None.	23	449	15	4	4	2	Mr. Wm. Bow, Winchester.	Rev. M. H. Scott, M.A., Winchester.
52	None.	28	701	20	4	None.	None.	Rev. D. D. McLennan, Apple Hill.	Mr. W. J. Scott, Lancaster.
					7	12			
					4	4		Rev. J. H. Beatt, Cumberland.	Miss Campbell, Duncanville.
					4				
61	None.	17	144	20	10	3	3	Mr. O. Bush, M.P.P., Kemptville.	Mr. G. R. Putnam, Merrickville.
					5	3			
					14	1			
					11				
					7				
					6	1		Mr. A. McClatchie, M.A., Belleville.	Mr. R. J. Graham, Belleville.
					7	6		Mr. S. Gibson, Napanee.	Mr. T. M. Henry, Napanee.
28	None.	9	65	31	7	4	4	J. R. Eaton, Rednersville.	G. D. Platt, B.A., Picton.
					6				
50	None.	16	188		14	..	None.	Rev. I. M. Gray, Stirling.	Mr. Jas. Currie, Stirling.
					5				
					21				
					3	3	3	Mr. R. W. Clarke, Millbrook.	Rev. W. G. Clarke, B.A., Millbrook.
28	None.	8	..	30	3	..	None.	Dr. Mitchell, Enniskillen.	Mr. P. C. Trebilcock, Bowmanville.
					9	6	6	Mr. J. L. Richmond, Campbellford.	Mr. C. A. Lapp, Brighton.
					9	5		Rev. D. A. Thomson, Hastings.	Rev. J. McEwen, Lakefield.
					11			Mr. J. H. Delamere, Minden.	Mr. E. C. Young.
					12	2			
					3	2			
					4	3			
71	None.	21	317	50	2	2	2	Mr. H. Reesor, Markham.	Mr. James T. Stewart, Agincourt.
28	None.	69	170	60	3	3	3	Rev. J. H. Stonehouse, Richview.	Mr. Henry Brown, Toronto Junc.
								Mr. E. Garrett, Bradford.	Rev. W. W. Smith, Newmarket.
83	None.	17	149	25	3	1		Rev. W. G. Hanna, B.A., Uxbridge.	Rev. L. W. Hill, B.A., Port Perry.
					6			Mr. A. Miscampbell, M.P.P., Midland	Mr. P. Murray, Orillia.
45		6	32	..	20	..	None.	Mr. W. R. Tudhope, Gravenhurst.	Miss Annie Huber, Bracebridge.
					4	2	2	Mr. Fryar, Collingwood.	Mr. Henry Foreman, Collingwood.
					6	3	3	Mr. Geo. Duff, Cookstown.	Mr. J. C. Richardson, Beeton.
					5	5		Rev. H. Hill, Grand Valley.	
					5	1			
					7	6			
250	None.	34	460	50	4	4	4	Mr. M. Treadgold, Brampton.	Rev. R. J. M. Glassford, Streetsville.
130	1	24	749	50	4	4	4	Rev. R. H. Abraham, M.A. Burlington	Rev. J. W. Rae, Acton.
					4	3		Maj. P. A. Walker, Ancaster.	Mr. H. A. Martin, Hamilton.
					8	1		Rev. J. Crawford, B.A., Niagara Falls	Mr. J. H. Thompson, Thorold.
					7	7			
					4	4		Maj. P. A. Walker, Ancaster.	Mr. H. A. Martin, Hamilton.
190	None.	20	372	40	9	7	3	Rev. J. H. Robinson, Simcoe.	Mr. Clark Moses, Caledonia.

action, for

Returns see Lennox, Ontario North, Wellington North, Wentworth South.



# PROVINCIAL STATISTICS FROM RETURNS OF COUNTIES

District.	COUNTY.	Year of Organization.	Date of last Convention.	Suggested date of next Convention.	SCHOOLS.			MEMBERSHIP.			Estimated School Population between 5 and 21.	AVERAGE ATTENDANCE.		Scholars who are Church Members.	No. who joined the Church last year.	Number of Normal Classes in County.	No. of Schools contributing to Miss'y Purposes	Amount contributed last year.	
					Total.	Open all year.	Regular Teachers' Meetings.	Officers and Teachers.	Scholars.	Total.		Officers and Teachers.	Scholars.						
<b>Western Ontario</b>																			
1	Norfolk .....	1888	Feb. '92	March	90		18	890	6743	7630		700	4600	1470	235	3	47	32	
	Brant .....	1870	Mch. '92		115			1213	10277	11495			7444		363	None		132	
	Oxford .....		Mch. '92																
	*Elgin East.																		
2	Waterloo.			March	123			1475	11045	12520		1303	8921			None.			
	Perth .....	1868	Feb. '92		Wellington Nth..														
3	*Grey North.			June															
	*Grey South.																		
	Bruce North ....	1892	May '92																
	Bruce East .....	1892	May '92																
	Bruce West .....	1889	Nov. '91		31	5	211	1684	1895		170	1258	200	64	None.	12	12		
4	Huron North ...		Feb. '92	Feb.															
	*Huron South...																		
	Middlesex East		Oct. '91																
	*Middlesex West.																		
5	Lambton .....	1891	Oct. '92	April	153	10	1223	10771	11994										
	Elgin West .....	1889	Oct. '92		83	7	779	6542	7321		619	8778	4466	592	269	98	None.	153	100
	Kent .....	1891	Sep. '91																
	Essex .....	1891	Oct. '91																
<b>Northern Ontario</b>																			
1	Rainy River.....	1892	Aug. '92	Aug....	7	7	2	..	..	715	1000								
2	Thunder Bay....	1891	Aug. '92	Aug....	11	..	3	107	882	989	..	88	606	61	59		6	36	
3	Algoma .....	1891	Aug. '92	Sept....	48	36	..	..	..	2100									
	Manitoulin.....	1892	July '92	Sept....	35	28	3	..	..	1483	3400								
4	Nipissing .....	1891	Aug. '92	Sept....	27	..	1	..	..	1500									
5	Parry Sound E..	1891	Sept. '92	Sept....	†75														
	Parry Sound W..	1891	Sept. '92	Sept....	27	19	10	123	1250	1373		117	760				6		
<b>Cities.</b>																			
Eastern Ont.	Belleville.																		
	Kingston.																		
	Ottawa.	1892	Oct. '92		18	18	5	408	4295	4703		371	3533	600	163	3		18	6
Central Ont.	Guelph.....	1889	Dec. '91	..	15	15	6	311	2741	3052	..	243	1994	655	74		12	0	
	Hamilton .....	1885	1891	..	27	27	12	802	7755	8557	..	684	5561	962	174	2	21	0	
	St. Catharines...	1891	July '91	..	13	13	3	248	1850	2098	..	225	1503	460	130		10	0	
	Toronto.																		
Western Ont.	Brantford.....	1876	Dec. '91	.	26	26	10	484	4474	4958	..	390	3142	..	222	None.	10	8	
	London.																		
	St. Thomas.																		

† Eleven of these have been organized through missionary effort of 1891.

URNS OF COUNTY AND LOCAL ASSOCIATIONS.—(Continued.)

No. who joined the Church last year.	Number of Normal Classes in County.	FINANCES.			TOWNSHIPS.			NAME AND ADDRESS, COUNTY PRESIDENT.	NAME AND ADDRESS, STATISTICAL SECRETARY.
		No. of Schools contributing to Missy Purposes	Amount contributed last year.	Am't contributed for Provincial S. S. work.	Total Number.	Number Organized.	No. of Conventions last year.		
235	3	47	327	50	8	8	8	Rev. D. Dack, B.D., Simcoe.	Mr. A. J. Donly, Simcoe.
363	None	..	1322	80	7	7	7	Mr. Geo. Foster, Brantford.	Mr. W. R. Ledger, Burford.
					10	8	..	Mr. Jos. Gibson, Ingersoll.	Mr. Wm. Dunster, Kintore.
					4	2	..		
	None	..	..	50	5	5	..	Rev. D. G. McDonald, Stratford.	Mr. Isaac Hord, Mitchell.
					5	4	..		
					6	..	..		
					5	..	..		
					9	3	3	Rev. Jas. Charlton, Port Elgin.	Mr. S. G. Kinsey, Port Elgin.
					4	3	3	Mr. E. S. Clendening, Walkerton.	Mr. Jas. Morgan, M.A., Walkerton.
64	None	12	125	..	3	3	3	Rev. W. C. Henderson, D.D., Kin- [cardine.	Mr. Jas. Warren, Kincardine.
					9	1	..	Mr. W. H. Kerr, Brussels.	Mr. I. Taylor, Clinton.
					7	2	..		
					5	4	..	Mr. J. F. Jeffers, M.A., London.	Rev. W. S. Ball, Vanneck.
					10	4	..		
269	None	153	1001	40	10	3	2	Mr. T. W. Nesbit, Sarnia.	Rev. J. C. Tibb, B.D., Lucasville.
98	1	12	444	50	3	3	3	Hon. Judge Hughes, St. Thomas.	Rev. R. D. Hamilton, Port Stanley.
					12	3	..	Rev. W. H. Butt, Chatham.	Mr. W. C. McArthur, Ridgetown.
					10	6	..	Mr. John Milne, Essex Centre.	M. J. Wigle, Essex Centre.
								Mr. Foy, Rat Portage.	Mr. J. R. Stinson, Keewatin.
								Mr. Jas. Meek, Port Arthur.	Mr. Wm. McLean, Fort William.
								Rev. J. Wilmott, M.A., Sault Ste [Marie.	Mr. John McKay, Sault Ste Marie.
								Mr. Chas. Anderson, Little Current.	Rev. W. E. Wallace, Little Current.
								Mr. A. G. Browning, B.A., N. Bay.	Mr. N. Phelps, North Bay.
								Mr. Jos. D. Edgar, Sundridge.	Mr. S. G. Best, Magnetawan.
								Mr. D. W. Ross, Parry Harbor.	Mr. W. Ireland, Parry Sound.
163	3	18	685	..	..	..	..	Mr. J. Macdonald Oxley, Ottawa.	Mr. Alex. Mutchmor, Ottawa.
74		12	02	30	..	..	..		
174	2	21	38	75	..	..	..	Mr. Jas. A. McCrae, Guelph.	Mr. J. W. Kilgour, Guelph.
130		10	00	36	..	..	1	Mr. Thos. Morris, jun., Hamilton.	Mr. Walter Bale, Hamilton.
								Mr. G. W. Hodgetts, St. Catharines.	Mr. K. Beaton, St. Catharines.
222	None	10	820	..	..	..	..	Mr. S. Tapscott, Brantford.	Mr. W. N. Hossie, Brantford.

## APPENDIX.

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Notes of Conferences, held in accordance with programme (Circular No. 250), and printed by order of the Convention :

WEDNESDAY, OCTOBER 26TH.

A CONFERENCE OF COUNTY, TOWNSHIP AND CITY OFFICERS was held this morning, at 8.30.

Mr. R. D. Warren, of Georgetown, occupied the chair.

Mr. P. C. Trebilcock, of Bowmanville, was appointed Secretary.

The Chairman asked for brief reports from the various associations represented.

Rev. R. J. M. Glassford, Streetsville, introduced the subject of Finance, which was spoken to by Messrs. W. Reynolds, Peoria, Ill. ; Wm. Steen, Peel ; W. N. Hossie, Brant ; and Rev. D. A. Thompson, Hastings.

The Conference agreed to suggest to the Committee the advisableness of appointing a set time for the purpose of collecting offerings for county and provincial work.

The brethren exchanged views as to the organization of County and Township Work. The subject was spoken to by Revs. J. B. Mullan and R. J. M. Glassford, and Messrs. W. Reynolds, C. Wilson, C. Gregory, P. C. Trebilcock, M. Houston, A. Bean, A. Callander, —. Cameron, I. Hord, T. Dransfield and A. Marlatt.

THURSDAY, OCTOBER 27TH.

A CONFERENCE OF PRIMARY TEACHERS was held this morning, at 8.30, in the Norfolk Street Methodist Church, Mrs. Thomas Meldrum, of Toronto, in the chair. About 100 were present.

The organization of Primary Teachers' Unions was explained ; then followed a discussion on practical topics, such as : Promotion, Visiting, Bad Behaviour, etc.

At the close of the time allotted, the Conference adjourned to Knox Church, and on arriving there, the discussion on Practical Methods was continued.

Examples were given of motion hymns and prayers.

The meeting was enthusiastic, and many expressed their gratification. It was



*Resolved*,—"That it is desirable to form Primary Unions, especially in the larger cities and towns throughout the Province, and in the case of places where the formation of a Union might be found impracticable, it was recommended that teachers become corresponding members, and to this end superintendents and teachers be urged to correspond with Mr. Israel P. Black, Secretary of the International Primary Union, No. 1700 Jefferson Street, Philadelphia, Pa., U.S.A."

Messrs. George Anderson and C. J. Atkinson, of Toronto, and Mr. Alex. I. Mackenzie, of Hamilton, were appointed a Committee.

A CONFERENCE OF INTERMEDIATE AND SENIOR CLASS TEACHERS was held this morning, at 8:30, in Knox Church, and was under the charge of Mr. Wm. Reynolds, Peoria, Ill.

The Rev. Geo. A. Mitchell, of St. Catharines, was appointed Secretary. Mr. Reynolds suggested that the meeting take the form of a Conference on the difficulties and troubles of Intermediate and Senior Class Teachers, and how to meet them.

These difficulties were presented by a large number of delegates, also their methods of dealing with them.

The leading questions and answers were as follows, viz.: Why do we lose our elder scholars and what can be done to retain them?

One reason which may be given is neglect on the part of the teacher to visit the homes of the scholars.

The influences and surroundings of many homes frequently hinder and injure the scholars. Teachers can, in a measure, remedy this by taking a special interest in such homes.

All homes should have, on the part of parents, an example of consistent, Christian conduct and faithful religious instruction and training.

Teachers who are not true, active, earnest, warm-hearted, sympathetic and consistent Christians themselves, cannot successfully teach and lead a class.

Lack of preparation will always result in failure to interest and hold a class.

There is too much weak and heartless teaching, and a tendency on the part of some teachers to fill up the precious hour by telling stories, or engaging in light conversation.

Teachers should respect their scholars, visit them in their homes, ask them to their own, and show an interest in their work and recreations; should help them to secure employment and good homes when needed; above all make them always feel that their teacher takes an interest in their Christian life.

A full attendance and warm interest on the part of older people would stimulate the young to feel the importance of the Sunday School, and would help to keep them in it.

Interest boys in outside Mission work. Don't call them children, don't put large boys near smaller ones.

Don't get discouraged. (A number of interesting examples of success in dealing with difficult cases were cited.)

Give scholars something to do, something definite to study and find out in the lesson for themselves. A successful method is to give written questions a week in advance for them to study. A remedy for the difficulties in dealing with young people will be to bring them to Christ when in the primary class.

The duty of a teacher was summed up briefly as follows, viz :— Thorough preparation both of head and heart. Earnest, believing prayer for scholars. Put yourself in their place that you may understand them better. Get the confidence of the parents. Adapt your teaching to the ages and circumstances of your class. Always respect your scholars. Never neglect to give them a warm, friendly greeting. Teachers may greatly help one another by loyal co-operation and sympathy.

The proper grading of scholars and, at certain ages, encouraging them to expect advancement, and honorable recognition have been found very successful means of good, especially in stimulating restless scholars.

The blackboard will serve an excellent purpose to aid the teacher.

Use thoroughly the International Lessons. Sixteen able and wise men select these subjects, and we are well supplied with excellent lesson helps.

Make the singing a gospel exercise. Frequently read the verses and emphasize their meaning.

Get your scholars to memorize some of the good old standard hymns, and occasionally call for a recital of them.

Let your motto always be, "My children for Christ." Don't forget the spiritual side. Do your best to win your class for Christ. It is God's work and His Holy Spirit always aids both teacher and scholar in the work.

Have faith in God for the success of such important work.

A CONFERENCE ON "NORMAL WORK" was held in the basement of Knox Church this morning, at 8.30, presided over by Rev. John McEwen, of Lakefield, who gave a history of the Department of Teacher Training as connected with the Sabbath School Association of Ontario for the past nineteen years.

He set forth the stage of the work now reached, viz.: It being an instruction of the Convention to the Executive Committee to take immediate steps to extend the work in the Province, by the use of those gentlemen who had been recognized by the Committee as duly qualified instructors.

The Conference discussed the best methods of organizing Normal classes, and carrying on the work in schools by teachers' meetings for the study of the lesson and the principles of teaching.

Mr. McEwen answered inquiries as to the steps necessary to secure help from the Executive Committee.

#### KNOX CHURCH OVERFLOW MEETING.

Notes of a meeting held in Knox Church, Guelph, on Thursday afternoon, October 27th, of delegates and friends who were unable to gain admission to the Convention proper, in Norfolk Street Methodist Church, on account of the large attendance there.

After the singing of hymn 24, Rev. J. H. Beatt read the 12th chapter of Romans, and led in prayer.

Rev. M. H. Scott sang a solo.

Col. D. Torrance Fraser, of Montreal, then gave an address on METHODS.

Rev. A. F. Schaffler, D.D., then spoke on the lesson for the following Sabbath, viz., Acts xi. 19-30, "The Gospel preached at Antioch."

It was then moved by Mr. Johnson, seconded by Mayor Treadgold, of Brampton, and passed, unanimously,

That the thanks of this meeting be presented to Rev. Dr. Schaffler for his lesson given to-day, and for his lessons in the *Sunday School Times*.

The following is the text of Col. Fraser's address, as kindly supplied by him.

#### METHODS.

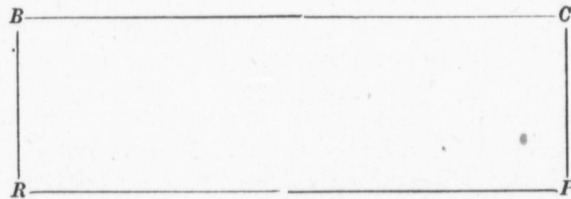
Mr. Torrance Fraser, of Montreal, said: It may be helpful to some, at least, of the teachers present, for me to show some of the ways in which children may be interested. These methods are very simple, and have been adopted from various sources, as I have found them useful in my personal experience. Every teacher should know "what to say," but it is also, almost just as important, to know "how to say it." We have to gather all the information we can, and then adapt it to our circumstances. In all this work, let us never forget, that whilst we seek out the best methods, it is not mere history, geography, chronology, and so on, that we are teaching, but by making the story real and vivid we bring our children to know and to love the Lord Jesus, whom we know and love for ourselves. We must



know Him as our own loving Saviour before we can expect to get our scholars to accept Him as their Saviour.

So we meet in these conventions to learn the best methods, and to have our own souls watered; let us listen for ourselves, and then when we return to our own schools, let us tell to our fellow-teachers what we have learnt.

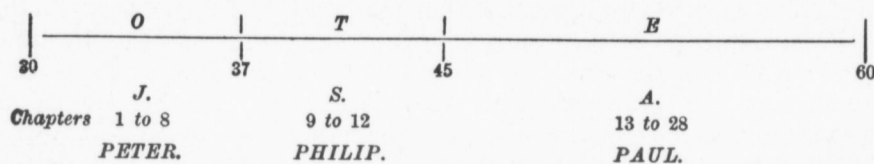
Let us grasp the general principles and then work them out for ourselves. This is very necessary, for children taught in our modern well-equipped day schools expect the same regularity and arrangement and knowledge of the lesson in the Sunday School. To secure good results, we need to have the very best appliances and the best skill we can obtain. There is no royal road to learning, we must use persistent, plodding, intelligent industry. It has been well said, by a skilled leader in this work, "nothing is needed for the success of any school that is not within the reach of common-sense and grace." That "common-sense" is too often forgotten. We talk about the "inattentive scholar." Does that feature in our schools not often arise because that scholar has nothing to do? It is surely a good rule, that to secure attention you must give the scholars something to do; it is not natural for a healthy child to sit still and do nothing; one way of giving them something to do is to occupy their eyes. This is not for a superintendent alone, but for any teacher; a sheet of paper or a slate may be used; nothing elaborate is required, nothing artistic; make use of the imagination of the child; in the nursery, a stone can represent a soldier, and a little stone on top of another, is a soldier on horseback. Study children's ways in the nursery in their little games, and you will find that study very suggestive. Now, let us take Bible maps; a map you make yourself before the class is sometimes better than the finest colored one you can show them already made. The simplest map of the lands in the Acts is made with four letters,



That means Black Sea, Caspian Sea, Red Sea, Persian Gulf. The sweep of a curved line gives the outline of Asia, Syria, Palestine and Egypt, and you can trace the course of the Euphrates and Tigris Rivers. You can enlarge this outline and fill in any places you require. This sort of rough map was useful in those lessons in the end of the kingdoms of Israel and Judah, and it is just as useful in our present lessons. Professor Hamill gives a series of "drills" on the missionary journeys of Paul, by inserting, for the start, A, for



This represents, about the time, that Luke wrote his two books, first, his Gospel, about what Jesus did Himself when on earth; second, the Acts, about what Jesus continued to do through His followers after He had ascended. Divide the Acts period again:—



This gives us, first period, *Organization*, in Jerusalem, under Peter, Pentecost to Stephen, about seven years, chapters 1 to part of 8. Second, *Transition*, beginning in Samaria, under Philip, up to Paul's first missionary journey; chapters part of 8 to 12; about eight years. Third, *Extension*, from Antioch, under Paul, up to his imprisonment in Rome, chapters 13 to 28; about fifteen years.

The dates may not be absolutely correct, but such division is certainly helpful.

These divisions may be enforced thus: first period—

Pentecost to Stephen's death.  
Eight chapters.  
Thousands converted.  
Exclusively Jews.  
Restricted to Jerusalem.

The first letters forming the name of the leader—Peter.

Other illustrations of this class of work were shown, and such books as Dr. Hurlbut's, Dr. Worden's, Professor Hamill's, were suggested for study, as well as the little Illinois paper, called the *Trumpet Call*, by W. B. Jacobs. It was strongly urged to study such methods, and adapt them to the circumstances of the schools or classes.

The memorizing of Scripture was also enforced upon the attention of teachers so that the children might carry to their homes some words of God's book. We come together to consider methods, better methods, how to gather in, how rightly to divide the "words of this life." We do all need "such a love for Christ as shall lead us to long after every little soul in our classes to bring it to Him."

We desire to "carry the Bible by the hands of the living teacher to every child in our counties."

Well, to-day is a day of decision. Let us be up and doing.

We faintly hear, we dimly see,  
In differing phrase we pray;  
But, dim or clear, we own in Thee,  
The light, the truth, the way.

May the Lord help us all, in our respective places, to go forward in His work, wholly consecrated and of a good courage.



## RESOLUTIONS OF CONDOLENCE.

The following are copies of resolutions, expressive of regret and sympathy, passed unanimously at the half-yearly meeting of the General Executive Committee, held in the city of Toronto, on sixth day of May, 1892, on hearing of the death of Rev. William Millard, the first and for fifteen years the Secretary of this Association; and of Mr. Henry J. Clark, for many years a member of the said Executive Committee:

Moved by Rev. John McEwen, seconded by J. J. Woodhouse, and

*Resolved*,—"That the members of this, the Executive Committee of the Sabbath School Association of Ontario, now in semi-annual meeting assembled, having heard with deep concern of the death of the Rev. William Millard, aged 83 years, on the seventh day of March last, at the residence of his son, C. Stuart Millard, Esq., "Wyastone," Cheltenham, England, take this opportunity of placing on record an expression of their high appreciation of the life and character of their departed brother.

"They recognize the fact of his having been present at the first Canadian Sabbath School Convention, held in the city of Kingston in the year 1857. They review with pleasure his long connection with this Association, and his loving and faithful services as secretary from its formation, at Hamilton, in 1865, until his retirement, shortly after reaching England, his native land, in 1880, whither he had proceeded for the purpose of attending the meetings in connection with the Centenary of Sunday Schools in London, and where he was induced by his relatives to remain.

"They gratefully realize the great and good work done by him during a period of fifteen years in organization and missionary effort, and humbly return thanks to God for the blessing He has bestowed and is continuing to bestow upon his labors in His service.

"They sincerely sympathize with his sorrowing widow and family in the great loss they have been called upon to sustain, but rejoice in the confident assurance that his departure from this life, with its many cares and disappointments, has been to him the entrance upon another, brighter and more enduring, where he will forever enjoy the presence and love of His Master and Lord.

"That a copy of the foregoing be forwarded to the bereaved family."

Moved by Mr. Alfred Day, seconded by Rev. Hugh Johnston, D.D., and

*Resolved*,—"That the members of this, the General Executive Committee of the Sabbath School Association of Ontario, in semi-annual

meeting assembled, having heard of the death of Mr. Henry J. Clark, of Toronto, are desirous of placing on record an expression of their high appreciation of his Christian character.

"They recognize, with pleasure, the active part which he took in the religious training of the young, manifested more particularly in his long and faithful superintendence of a large and influential Sunday School in this city, which has been a centre of influence for good for many years, and which they hope may long continue to prove so.

"They gratefully bear testimony to the interest which he evinced in the growth and prosperity of the Provincial Association, he having been long a member of this Committee, and, during one year, its chairman.

"They hereby extend their sincere sympathy to the bereaved family of the departed, and trust they may be divinely supported in their sad affliction.

"That a copy of this resolution be forwarded to the bereaved family."

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## LIST OF DELEGATES AND VISITORS PRESENT.

NOTE.—The following list contains the names of all delegates and friends who signed the "Attendance Book." The Publishing Committee have added the names of many who failed to record their names, but who are known to have been present. It is feared that in some cases the name of the railway station has been recorded in the "Attendance Book" instead of the post-office address; where any such errors have been detected they have been rectified.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Abbott, B. ....	Carlton .....	Methodist.
Abbott, E. ....	Cheltenham .....	Presbyterian.
Abraham, M.A., Rev. R. H. ....	Burlington .....	Presbyterian.
Agar, Rev. G. ....	Meaford .....	Methodist.
Aitken, John .....	Toronto .....	Presbyterian.
Alderson, J. ....	Shakespeare .....	Methodist.
Alexander, Wm. ....	Mansewood .....	Presbyterian.
Alison, Miss R. ....	Toronto .....	Presbyterian.
Allan, W. B. ....	St. Catharines .....	Presbyterian.
Allan, Mrs. W. B. ....	St. Catharines .....	Presbyterian.
Allen, R. J. ....	Burlington .....	Methodist.
Allen, Mrs. R. J. ....	Burlington .....	Methodist.
Amy, Rev. T. ....	Listowel .....	Methodist.
Amy, Mrs. T. ....	Listowel .....	Methodist.
Anderson, Miss .....	Toronto .....	Presbyterian.
Anderson, Miss A. ....	London .....	Methodist.
Anderson, A. L. ....	Milton .....	Methodist.
Anderson, George .....	Toronto .....	Presbyterian.
Anderson, J. ....	Aurora .....	Methodist.
Anderson, M. H. ....	Oakville .....	Methodist.
Anthes, Miss Emma C. ....	Berlin .....	
Archer, Wm. ....	Millbrook .....	Presbyterian.
Argo, Rev. Jas. ....	Fergus .....	Presbyterian.
Armour, A. ....	Toronto .....	Methodist.
Armour, Mrs. A. ....	Toronto .....	Methodist.
Arnold, A. ....	Parkhill .....	Methodist.
Ashby, Miss C. ....	Toronto .....	Presbyterian.
Atkinson, C. J. ....	Toronto .....	Congregational.
Barbour, D.D., Rev. Principal. ....	Montreal .....	Congregational.
Bates, Andrew. ....	Toronto .....	Methodist.
Bale, Mrs. J. C. ....	Hamilton .....	Congregational.
Bale, W. ....	Hamilton .....	Congregational.
Barraclough, G. ....	Ingersoll .....	Methodist.
Baker, Herbert. ....	Toronto .....	Methodist.



<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Baker, Mrs. L.	Stouffville	Baptist.
Batt, Miss F. J.	Carlton	Methodist.
Barber, F. J.	Georgetown	Congregational.
Barnard, J. S.	Whitby	Methodist.
Baker, P.	Everton	Disciple.
Baylis, Miss S. E.	Hamilton	Methodist.
Bair, Wm.	Dunnville	Evangelical Assn.
Barker, G. A.	Guelph	Methodist.
Ballantyne, Rev. F.	Kirkwall	Presbyterian.
Barberree, D.	Corwhin	Methodist.
Barnum, Mrs.	Parkdale	Baptist.
Bethune, M.	Toronto	Presbyterian.
Beir, J. P.	Arthur	Methodist.
Beatty, Mrs. G.	Fergus	Methodist.
Bevis, Miss	Parkdale	Baptist.
Bean, A.	Port Hope	Methodist.
Bell, Miss L.	Stratford	Methodist.
Bell, D.	Rockton	Presbyterian.
Bell, Mrs. D.	Rockton	Presbyterian.
Beatt, Rev. J. H.	Cumberland	Presbyterian.
Beattie, Rev. R. J.	Guelph	Presbyterian.
Beattie, Rev. D. M.	Goble's	Presbyterian.
Bell, Mrs. R.	Mitchell	Presbyterian.
Beggs, Miss L.	Toronto	Presbyterian.
Birnie, Miss K.	Collingwood	Methodist.
Bielby, W. M.	Hamburg	Methodist.
Binning, John	Brisbane	Presbyterian.
Blight, H. M.	Toronto	Methodist.
Blight, Mrs. H. M.	Toronto	Methodist.
Blair, G. F.	Goderich	Presbyterian.
Blackstock, Rev. W. S.	Toronto	Methodist.
Black, Miss J. J.	Elora	Presbyterian.
Blake, Hon. S. H.	Toronto	Episcopal.
Boyd, Rev. George	London	Methodist.
Boult, Mrs. E.	Guelph	Congregational.
Bolton, C. E.	Paris	Congregational.
Bond, Rev. S.	Petrolea	Methodist.
Bowman, Wm.	London	Methodist.
Bogart, Miss Z.	Parkdale	Baptist.
Bresham, Mrs. P. C.	Burlington	Methodist.
Bright, E.	Toronto	Disciple.
Brenton, A.	London	Methodist.
Bridgeman, Mrs. H. F.	Smithfield	Methodist.
Brown, H.	Carlton	Methodist.
Brent, Miss B. M.	Bowmanville	Methodist.
Bruce, W. M.	Listowel	Methodist.
Bridgeman, Rev. R.	Hartford	Baptist.
Brown, T. B.	Stratford	Methodist.
Brown, A. J.	Toronto	Methodist.
Bricker, Miss E. A.	Berlin	Presbyterian.
Brace, Rev. A. P.	Little Current	Methodist.
Breithaupt, Mrs. L. G.	Berlin	Evangelical Assn.
Breithaupt, Mrs. C.	Berlin	Evangelical Assn.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Burnett, J	Berlin	Methodist.
Busby, Mrs.	St. Thomas	Methodist.
Butchard, A.	Hagersville	Methodist.
Burt, Miss	Hillsburg	Baptist.
Burns, R. N.	Toronto	Methodist.
Buchanan, Rev. D. M.	Georgetown	Presbyterian.
Burkholder, A.	Hamilton	Methodist.
Buchanan, —	Galt	Presbyterian.
Burns, J. W.	Rockwood	Presbyterian.
Burnett, Miss M.	Galt	Presbyterian.
Caven, D.D., Rev. Principal	Toronto	Presbyterian.
Caslor, M. J.	Streetsville Junction	Presbyterian.
Cameron, R. D.	Lucknow	Presbyterian.
Calvert, J.	Theford	Methodist.
Cameron, K. F.	London	Presbyterian.
Cairns, Miss N.	Parkdale	Baptist.
Campbell, Thomas	Berlin	Presbyterian.
Caswell, N. F.	Toronto	Methodist.
Callander, A.	Merrickville	Methodist.
Campbell, Mrs. M. E.	Acton	Presbyterian.
Cavers, Miss M.	Galt	Presbyterian.
Caldwell, Rev. H.	Marden	Methodist.
Carruthers, Rev. S.	Berlin	Presbyterian.
Cavers, James	Galt	Presbyterian.
Cameron, Rev. D. G.	Strabane	Presbyterian.
Cameron, John	Acton	Presbyterian.
Carr, Miss	Corwhin	Presbyterian.
Centre, M.	Brampton	Methodist.
Chard, A.	Toronto	Methodist.
Chestnut, Rev. E. B.	St. Catharines	Presbyterian.
Chase, A.	Hamilton	Methodist.
Chown, Rev. E. A.	Drayton	Methodist.
Charlton, Miss E.	St. George	Presbyterian.
Christie, Mrs. D. D.	Toronto	Presbyterian.
Christie, Rev. H. B.	Rockwood	Methodist.
Church, G.	Carlisle	Methodist.
Clarke, M.D., Rev. Wm	Bracebridge	Presbyterian.
Clements, M.	Berlin	Methodist.
Clarke, Miss M.	Midland	Presbyterian.
Clark, Miss E.	Toronto	Congregational.
Clark, J. W.	Trenton	Methodist.
Clarke, R. W.	Millbrook	Methodist.
Clark, Rev. E. J.	Smithville	Methodist.
Clark, Mrs. E. J.	Smithville	Methodist.
Close, Mrs. Fanny	Goldstone	Methodist.
Clarke, F. G.	Toronto	Methodist.
Clarke, Mrs. F. G.	Toronto	Methodist.
Clay, Miss S.	Galt	Presbyterian.
Coone, J.	Manilla	Methodist.
Corbett, Miss N.	Toronto	Presbyterian.
Coats, H.	Clinton	Presbyterian.
Conger, Miss N.	Toronto	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Coon, S. B.....	London .....	Presbyterian.
Cook, H. A .....	Brantford .....	Methodist.
Collver, W. A .....	Simcoe .....	Methodist.
Couch, Miss E.....	Bowmanville .....	Methodist.
Cole, Miss S. E .....	Bowmanville .....	Methodist.
Cole, A. G .....	Ottawa .....	Methodist.
Cohoe, Rev. B. L.....	Freelton .....	Methodist.
Cosgrove, Rev. T. A .....	St. Mary's .....	Presbyterian.
Corey, Edwin .....	St. Thomas .....	Methodist.
Crane, E .....	Kingsville .....	Presbyterian.
Crich, Mrs. S .....	Clinton .....	Methodist.
Creighton, A .....	Toronto .....	Methodist.
Crome, Miss .....	Peterboro' .....	Presbyterian.
Croot, J. T .....	Toronto .....	Disciple.
Crombie, A. T .....	Toronto .....	Presbyterian.
Craig, Rev. H. M .....	Fergus .....	Presbyterian.
Craig, Mrs. H. M .....	Fergus .....	Presbyterian.
Cunningham, Miss.....	St. Catharines .....	Presbyterian.
Cunningham, E .....	Brampton .....	Methodist.
Cunningham, Mrs. E.....	Brampton .....	Methodist.
Davidson, H .....	Nelson .....	Methodist.
Davis, H .....	Toronto .....	Methodist.
Davidson, R.....	Toronto .....	Presbyterian.
Davis, Miss R. C .....	Elora .....	Methodist.
Day, Alfred.....	Deer Park .....	Methodist.
Dennis, R. N .....	Tottenham .....	Methodist.
Devlin, A. B .....	Unionville .....	Methodist.
Dicker, Miss L .....	Arkell .....	Methodist.
Dixon, Rev. H. C.....	Toronto .....	Episcopal.
Donly, A. J .....	Simcoe .....	Methodist.
Donald, R. A .....	Toronto .....	Presbyterian.
Dransfield, Thos.....	Rochester, N.Y.....	Presbyterian.
Dunlop, Rev. Thos.....	Alliston .....	Methodist.
Duff, R. J.....	The Grange .....	Congregational.
Duke, H. R.....	Toronto .....	Methodist.
Duff, L.....	London .....	Presbyterian.
Duff, R.....	Onondaga .....	Methodist.
Duncan, Mrs. Wm.....	Deer Park .....	Presbyterian.
Dutton, Miss K .....	Brussels .....	Presbyterian.
Dunkin, Mrs.....	Simcoe .....	Methodist.
Dymond, Miss.....	Brantford .....	Methodist.
Edmonds, George .....	Drayton .....	Methodist.
Edmonds, Mrs. George.....	Drayton .....	Methodist.
Elliott, Miss E.....	Bowmanville .....	Methodist.
Elliott, Miss J.....	Brampton .....	Methodist.
Elliott, J. W.....	Milton.....	Presbyterian.
Evans, Miss C.....	Hamilton .....	Methodist.
Evans, Miss M.....	Brampton .....	Presbyterian.
Eves, Miss S.....	Newmarket .....	Friend.
Eyre, M. H.....	Lyndhurst .....	Methodist.

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<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Farewell, Mrs. W. W	Drayton	Christian.
Farewell, Mrs. C. F	Drayton	Methodist.
Farquharson, W	Claude	Presbyterian.
Falconer, G. H	Streetsville Junction.	Baptist.
Fawcett, Mrs. J	Parkdale	Baptist.
Ferguson, Miss Fanny	London	Presbyterian.
Fisher, E.	Toronto	Methodist.
Field, J. G	Shakespeare	Presbyterian.
Field, Mrs. J. G	Shakespeare	Presbyterian.
Finney, Mrs. R. C	Mansewood	Presbyterian.
Fitzpatrick, Miss Ella	Toronto	Methodist.
Fox, Mrs. J.	Toronto	Presbyterian.
Fowler, G.	Guelph	Disciple.
Foreman, J. E.	Toronto	Baptist.
Foreman, Mrs. J. E	Toronto	Baptist.
Fould, Miss L. B.	Hastings	Presbyterian.
Foley, Miss J. A.	Galt	Presbyterian.
Forbes, Miss A	Fergus	Presbyterian.
Forrester, Miss M	Rockwood	Methodist.
Fotheringham, Rev. T. F.	St. John, N.B.	Presbyterian.
Forsyth, Miss Jean H.	Galt	Presbyterian.
Forfar, W. T	Parkdale	Methodist.
Fowlie, R.	Erin	Presbyterian.
Fraser, J. D.	Forest	Presbyterian.
Francis, T.	Acton	Methodist.
Fraser, Col. D. Torrance	Montreal	Presbyterian.
Fraser, D.D., Rev. Mungo	Hamilton	Presbyterian.
Gay, Alex.	Mountsberg	Baptist.
Garrett, E.	Bradford	Presbyterian.
Gartley, Miss A	Newmarket	Methodist.
Galbraith, F. W	Guelph	Methodist.
Gee, Miss M	Stratford	Methodist.
Gibson, Miss Annie	Guelph	Methodist.
Gibbon, Herbert	Alma	Methodist.
Gibson, Mrs. Thos.	Wroxeter	Presbyterian.
Gillings, Miss M. A	Toronto	Methodist.
Gifford, Rev. J. A	Fergus	Methodist.
Gifford, Mrs. J. A	Fergus	Methodist.
Gibson, Stephen	Napanee	Methodist.
Gibson, Mrs. Stephen	Napanee	Methodist.
Givin, Wm	Hamilton	Presbyterian.
Giddings, Silas M	Brooklyn, N.Y.	Episcopal.
Giddings, Mrs. Silas M.	Brooklyn, N.Y.	Episcopal.
Girdwood, Miss E	Guelph	Methodist Epis'l.
Gibb, Malcolm	Galt	Presbyterian.
Glassford, Rev. R. J. M.	Streetsville	Presbyterian.
Gordon, Wm	Belleville	Methodist.
Gordon, Mrs. Wm.	Belleville	Methodist.
Gordon, W. H.	Drayton	Presbyterian.
Goebel, Rev. A.	St. Catharines	Evangelical Assn.
Gordon, John	Toronto	Presbyterian.
Granger, E	Toronto	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Grant, A.....	London .....	Presbyterian.
Graham, Mrs. W.....	Galt .....	Presbyterian.
Graham, Miss E.....	Elora .....	Methodist.
Gregory, Chas.....	Markham .....	Baptist.
Graydon, J.....	Streetsville .....	Methodist.
Gregor, Miss M .....	Goble's .....	Presbyterian.
Griffin, J. A.....	Hamilton .....	Methodist.
Grant, Mrs. A.....	St. Mary's .....	Presbyterian.
Grant, L.....	Georgetown .....	Presbyterian.
Graham, Mrs. D.....	Inglewood .....	Methodist.
Grant, James .....	Guelph .....	Presbyterian.
Graeb, Rev. S. C.....	Elora .....	Presbyterian.
Graeb, Mrs. S. C.....	Elora .....	Presbyterian.
Grafton, R.....	Brampton .....	Methodist.
Grant, Alex .....	St. Mary's .....	Presbyterian.
Grant, Miss Mabel.....	Georgetown .....	Presbyterian.
Gunn, Mrs. B. B.....	Seaforth .....	Methodist.
Hartley, Rev .....	.....	.....
Harrison, M.D., W. T .....	Keene .....	Methodist.
Harrison, Mrs. W. T.....	Keene .....	Methodist.
Hanna, B.A., Rev. W. G.....	Uxbridge .....	Presbyterian.
Hammett, Mrs. E.....	Parkdale.....	Congregational.
Halsted, Mrs.....	Acton .....	Presbyterian.
Harvey, L. C.....	Toronto .....	Presbyterian.
Hamilton, Rev. R. D.....	Port Stanley .....	Methodist.
Hazlewood, Rev. J. H.....	Dunnville .....	Methodist.
Hatch, John E.....	Corinth .....	Methodist.
Hart, W. B.....	Brampton .....	Methodist.
Haycraft, Miss E. E.....	Bowmanville .....	Methodist.
Haddow, Rev. Robt.....	Milton.....	Presbyterian.
Hamilton, Rev. R.....	Motherwell .....	Presbyterian.
Halls, S. P.....	Goderich.....	Methodist.
Hauch, Rev. J. P.....	South Cayuga .....	Evangelical Assn.
Haist, Rev. A. Y.....	Mildmay .....	Evangelical Assn.
Haist, Mrs. A. Y.....	Mildmay .....	Evangelical Assn.
Haist, Alvin J.....	South Cayuga .....	Evangelical Assn.
Harvey, W. R.....	Hamilton .....	Presbyterian.
Harvey, Mrs. W. R.....	Hamilton .....	Presbyterian.
Harvey, W. H.....	Hespeler.....	Methodist.
Haggart, Miss Jean H .....	Galt .....	Presbyterian.
Harper, F.....	Norval.....	Presbyterian.
Harvey, Mrs. W. H .....	Hespeler.....	Methodist.
Haig, Thos. R.....	Toronto .....	Presbyterian.
Hannon, D.D., Rev. James.....	Guelph .....	Methodist.
Hamilton, Miss .....	Guelph .....	Presbyterian.
Hardie, Rev. J. S.....	Ayr .....	Presbyterian.
Henderson, Mrs. Thos .....	Milton.....	Methodist.
Henderson, D.D., Rev. W. C.....	Kincardine .....	Methodist.
Henderson, Rev. Andrew.....	Atwood .....	Presbyterian.
Henderson, John .....	Hamilton .....	Presbyterian.
Herron, T.....	Port Dover.....	Presbyterian.
Henderson, Miss.....	Drayton .....	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Henderson, Miss E.	Brampton	Presbyterian.
Henderson, Miss J. B.	Hamilton	Presbyterian.
Hett, Miss M.	Berlin	Methodist.
Heard, Mrs. R.	St. Thomas	Methodist.
Hinch, Ogden	Napanee	Presbyterian.
Hinch, Mrs. Ogden	Napanee	Presbyterian.
Higgins, Mrs. J.	Georgetown	Congregational.
Houck, D. S.	Burketon Station	Methodist.
Hossie, W. N.	Brantford	Presbyterian.
Howie, M. D.	London	Presbyterian.
Hoover, J. B.	St. Mary's	Baptist.
Hodgkinson, W.	Rockwood	Methodist.
Hord, Isaac	Mitchell	Methodist.
Howell, J. E.	Goderich	Methodist.
Houston, M.	Chatham	Baptist.
Hollinrake, Miss C.	Milton	Methodist.
Hodgson, W.	Parkdale	Presbyterian.
Hobbs, A. O.	London	Methodist.
Hough, H.	Toronto	Methodist.
Hoover, B.	Markham	Methodist.
Hoover, Mrs. B.	Markham	Methodist.
Horsell, J. B.	Midland	Methodist.
Huber, Miss Annie E.	Bracebridge	Presbyterian.
Hunter, S.	Cheltenham	Presbyterian.
Hughes, Mrs. H.	Newmarket	Presbyterian.
Hunter, J. H.	Parkhill	Baptist.
Hunt, H. M.	Toronto	Methodist.
Hutt, B.A., Rev. E. R.	Ingersoll	Presbyterian.
Humbly, J. R.	Drayton	Methodist.
Hunter, M.A., Rev. W. A.	Toronto	Presbyterian.
Hunt, Geo. J.	Copetown	Methodist.
Hutchison, Miss E.	Guelph	Congregational.
Hume, John	Georgetown	Presbyterian.
Hynds, G.	Acton	Presbyterian.
Inglis, George	Atwood	Presbyterian.
Irvine, John	Kirkton	Methodist.
Irvine, Mrs. John	Kirkton	Methodist.
Jackson, Mrs. A. J.	Toronto	Presbyterian.
Jane, Miss I. L.	Toronto	Methodist.
Jackson, Ph.D., Rev. Alex	Galt	Presbyterian.
Jackson, Mrs. Alex	Galt	Presbyterian.
Jackson, Lyman G.	Newmarket	Methodist.
Jackson, Mrs. Lyman G.	Newmarket	Methodist.
Jamieson, John C.	Picton	Presbyterian.
Johnson, Miss Nellie	Milton	Methodist.
Joblin, John	Bowmanville	Methodist.
Jordan, Rev. W. G.	Strathroy	Presbyterian.
Johnson, William	Belleville	Methodist.
Johnston, Mrs.	Brantford	Methodist.



<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Kerr, Mrs. James	Brussels	Methodist.
Kerr, W. H.	Brussels	Methodist.
Kerr, Mrs. W. H.	Brussels	Methodist.
Kennedy, J. B.	Ingersoll	Methodist.
Kerr, J. E.	Galt	Presbyterian.
Kenney, Rev. Geo. H.	King	Methodist.
Kingswood, Isaac	St. Thomas	Methodist.
Kerr, Thomas	Fergus	Presbyterian.
Kerr, Winslow	Toronto	Methodist.
Kelly, Miss N.	Hamilton	Presbyterian.
Keith, Miss N. E.	Newmarket	Methodist.
Kitley, Mrs. R. J.	Drayton	Methodist.
Kilgour, J. W.	Guelph	Disciple.
Kilgour, J.	Peterborough	Methodist.
Kilgour, Mrs. J.	Peterborough	Methodist.
Kipp, Miss M.	Goble's	Baptist.
King, Miss C.	Brampton	Presbyterian.
Kirkland, Wm.	Hespeler	Methodist.
Kitching, J. W.	Erin	Methodist.
Kilgour, D. F.	Fergus	Disciple.
Latter, Rev. Asher P.	Lambton Mills	Methodist.
Latter, Mrs. Asher P.	Lambton Mills	Methodist.
Laker, C. W.	Toronto	Methodist.
Laker, Mrs.	Toronto	Methodist.
Lauren, Miss M.	Napanee	Presbyterian.
Lackay, Miss M.	Toronto	Methodist.
Lambert, H.	Acton	Presbyterian.
Lambert, Mrs.	Acton	Presbyterian.
Laidlaw, James	Guelph	
Leslie, C.	Toronto	Methodist.
Leech, Mrs. J. H.	Goderich	Methodist.
Legge, L.	St. Mary's	Presbyterian.
Lemon, Mrs. J. H.	Stouffville	Baptist.
Lee, Miss	Brantford	Methodist.
Leadlay, E.	Stratford	Methodist.
Little, A. J.	Guelph	Presbyterian.
Loudon, A.	Parkhill	Baptist.
Loudon, Mrs. A.	Parkhill	Baptist.
Lobb, T. S.	Toronto	Methodist.
Lobb, Mrs. T. S.	Toronto	Methodist.
Lobb, Jas. B.	Galt	Methodist.
Louis, Mrs.	Toronto	Presbyterian.
Lovath, Rev. A.	Toronto	Presbyterian.
Loghrin, Miss	Guelph	Presbyterian.
Lundy, Miss	Everton	Baptist.
Marshall, Mrs. J.	Milton	Presbyterian.
Martin, E.	Toronto	Methodist.
Maplesden, W. J.	Parkdale	Presbyterian.
Maplesden, Annie	Parkdale	Presbyterian.
Marlatt, A.	Harley	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Marlatt, Mrs. A	Harley	Methodist.
Mair, Miss	Omeme	Methodist.
Malcolmson, A	Moorfield	Presbyterian.
Mathews, M.	Acton	Methodist.
Marshall, Miss E.	Cannington	Methodist.
Mair, T. E.	Napanee	Presbyterian.
Marcon, Mrs.	Toronto	Presbyterian.
Maynard, Miss R	Toronto	Methodist.
Mathewson, Miss J.	Galt	Presbyterian.
Manchester, David	Ottawa	Methodist.
Manson, George	Stratford	Presbyterian.
Margrett, Rev. A	Speedside	Congregational.
Maas, E. W.	Toronto	Presbyterian.
Maddock, Miss H. L.	Guelph	Methodist.
Magee, Rev. H. S	Georgetown	Methodist.
Menzies, Mrs. A.	Thorold	Presbyterian.
Meldrum, Mrs. Henry	Toronto	Presbyterian.
Menzies, James	Campbellville	Presbyterian.
Miller, Miss J	Wroxeter	Methodist.
Millar, Miss F	London	Methodist.
Mills, A. M	London	Methodist.
Miscampbell, M.P.P., A.	Midland	Presbyterian.
Mitchell, Miss M	Milton	Presbyterian.
Mitchell, Rev. G. A	St. Catharines	Methodist.
Millar, Rev. D.	Brussels	Presbyterian.
Miller, C. J	Orillia	Presbyterian.
Miller, J. H. W	Ospringle	Presbyterian.
Mitchell, Miss B.	Atwood	Presbyterian.
Miller, John	Acton	Presbyterian.
Miller, Mrs	Parkdale	Baptist.
Moore, H. P.	Acton	Methodist.
Morrow, Rev. C. R.	Copetown	Methodist.
Moore, Miss A.	Brampton	Presbyterian.
Monkman, M	Toronto	Methodist.
Moore, Miss Carrie	Seaforth	Methodist.
Morgan, H	Galt	Methodist.
Morson, M	Galt	Presbyterian.
Moore, Mrs. T.	Toronto	Baptist.
Morson, Miss M.	Ayr	Presbyterian.
Moore, Miss J.	Parkdale	Baptist.
Morden, Miss D.	Acton	Baptist.
Moffatt, jun., T. L	Markdale	Presbyterian.
Montgomery, Miss K. T	Guelph	Presbyterian.
Moscrip, Mrs	St. Mary's	Presbyterian.
Moyer, S. M	Sebringville	Evangelical Assn.
Morton, Rev. J	Hamilton	Congregational.
Monroe, A.	Morristown	Presbyterian.
Moore, Thos	Nassagaweya	Presbyterian.
Moss, J. A	Parkdale	Baptist.
Mutchmor, Alex.	Ottawa	Presbyterian.
Murray, Miss J	Rockwood	Methodist.
Mullan, Miss A	Toronto	Presbyterian.
Murch, Mrs. W	Holmesville	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Mullett, A. E . . . . .	Galt . . . . .	Methodist.
Murray, Mrs. J. G. . . . .	Grimsby . . . . .	Presbyterian.
Muir, Miss M . . . . .	Goble's . . . . .	Baptist.
Mullan, Rev. J. B . . . . .	Fergus . . . . .	Presbyterian.
Mullan, Mrs. J. B . . . . .	Fergus . . . . .	Presbyterian.
Murch, W. H . . . . .	St. Thomas . . . . .	Methodist.
Mullen, Miss . . . . .	St. George . . . . .	Presbyterian.
McAnish, D. T. . . . .	Toronto . . . . .	Presbyterian.
McArthur, C. A . . . . .	Toronto . . . . .	Presbyterian.
McAllister, Miss Jessie . . . . .	Crieff . . . . .	Presbyterian.
McAllister, Rev. Jas . . . . .	Paisley . . . . .	Methodist.
McBride, Miss . . . . .	Toronto . . . . .	Methodist.
McBride, Miss J. . . . .	Galt . . . . .	Methodist.
McBride, Miss Sophie . . . . .	Galt . . . . .	Presbyterian.
McCoy, A. . . . .	Burlington . . . . .	Methodist.
McConnell, Miss A. . . . .	Toronto . . . . .	Presbyterian.
McConnell, Miss L. . . . .	Toronto . . . . .	Presbyterian.
McCann, Miss H . . . . .	Hamilton . . . . .	Methodist.
McCormick, Rev. D . . . . .	Georgetown . . . . .	Congregational.
McCulloch, Robert . . . . .	Brampton . . . . .	Presbyterian.
McCarthy, Rev. John . . . . .	Toronto . . . . .	Baptist.
McClelland, Miss J. . . . .	Brampton . . . . .	Presbyterian.
McClure, Robert . . . . .	Brampton . . . . .	Presbyterian.
McClure, Wm. S. . . . .	Brampton . . . . .	Presbyterian.
McEachren, Miss C . . . . .	Galt . . . . .	Methodist.
McEwen, Rev. John . . . . .	Lakefield . . . . .	Presbyterian.
McGarva, Miss Aggie . . . . .	Clinton . . . . .	Presbyterian.
McGriffin, Miss L. G. . . . .	London . . . . .	Presbyterian.
McGregor, Miss M. . . . .	Toronto . . . . .	Presbyterian.
McGill, Mrs. . . . .	Acton . . . . .	Presbyterian.
McGregor, G. M. . . . .	Brantford . . . . .	Presbyterian.
McHardy, J. H . . . . .	Teeswater . . . . .	Methodist.
McIntosh, D. . . . .	Toronto . . . . .	Presbyterian.
McIntyre, H. . . . .	Mayfield . . . . .	Presbyterian.
McInnis, Mrs. . . . .	Brantford . . . . .	Congregational.
McKendry, Etta . . . . .	Streetsville . . . . .	Presbyterian.
McKerlie, A. . . . .	Milton . . . . .	Presbyterian.
McKenzie, G. . . . .	Burlington . . . . .	Presbyterian.
McKane, L . . . . .	Norval . . . . .	Presbyterian.
McKenzie, L. . . . .	Stratford . . . . .	Presbyterian.
McKenzie, A. I. . . . .	Hamilton . . . . .	Presbyterian.
McKinnon, John . . . . .	Everton . . . . .	Disciple.
McKillop, Miss . . . . .	Hamilton . . . . .	Presbyterian.
McKenzie, W. B. . . . .	Woodstock . . . . .	Presbyterian.
McKinnon, Mrs. John . . . . .	Everton . . . . .	Disciple.
McLelland, B . . . . .	Iroquois . . . . .	Methodist.
McLean, M. . . . .	Seaforth . . . . .	Presbyterian.
McLeary, W. . . . .	Thorold . . . . .	Methodist.
McLean, J. . . . .	Bowmanville . . . . .	Methodist.
McLean, Miss H. . . . .	Morrison . . . . .	Presbyterian.
McLean, Jas. E . . . . .	Morrison . . . . .	Presbyterian.



<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
McLagan, George	Stratford	Baptist.
McMillan, J.	Mount Forest	Presbyterian.
McMullen, B.A., H.C.	Picton	Methodist.
McNab, James	Toronto	Presbyterian.
McNay, Miss S	Mitchell	Presbyterian.
McPhail, W.	Acton	Presbyterian.
McPhail, Mrs. W	Acton	Presbyterian.
McPherson, Miss L.	Acton	Presbyterian.
McQuarrie, Miss E. M.	Toronto	Baptist.
Macdonald, Peter	Toronto	Presbyterian.
Macdonald, Mrs. Peter	Toronto	Presbyterian.
MacLeod, Miss E	Parkhill	Presbyterian.
Ness, H. N.	Smithville	Methodist.
Nelson, Miss L.	Acton	Methodist.
Neelands, John	Wingham	Methodist.
Nenton, Miss Mary	Toronto	Methodist.
Nelson, R. E.	Guelph	Methodist.
Nichol, Mrs. J.	Simcoe	Methodist.
Nicklin, Miss A	Ponsonby	Methodist.
Noble, Rev. J. J.	Eramosa	Methodist.
Noble, Mrs. J. J.	Eramosa	Methodist.
Noble, Mrs. A. L.	Norval	Presbyterian.
Norton, Rev. W. E.	Georgetown	Baptist.
Oliver, —	Palmerston	Presbyterian.
Occomore, Frank	Collingwood	Methodist.
Osborne, Miss S. E.	London	Methodist.
Ovens, Miss R.	Galt	Presbyterian.
Owen, Rev. C. H. P.	Creemore	Anglican.
Paul, Rev. Richard	Brussels	Methodist.
Paterson, Miss	Toronto	Presbyterian.
Parks, Charles	Galt	Methodist.
Palframan, Rev. W. L.		
Passmore, Miss M. E.	Parkdale	Baptist.
Paul, A. E.	Napanee	Methodist.
Passmore, A. C.	Brampton	Methodist.
Paterson, M.A., John A.	Toronto	Presbyterian.
Pearson, B.A., Rev. E. A.	Kleinberg	Methodist.
Pearen, Rev. J.	Brampton	Methodist.
Petch, Miss L.	Norval	Presbyterian.
Perrin, Miss B.	Galt	Methodist.
Pepper, W. B.	Toronto	Congregational.
Peregrine, David	Branchton	Methodist.
Peregrine, Miss Mary E.	Branchton	Methodist.
Peterson, Miss N.	Berlin	Methodist.
Pearen, G. H.	Ospringle	Presbyterian.
Pearen, Miss	Ospringle	Presbyterian.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Pequequat, Jas .....	Stratford .....	Baptist.
Philp, B.D., Rev. Joseph.....	London .....	Methodist.
Philip, W. W .....	Kirkwood .....	Presbyterian.
Philip, Mrs. S. E .....	Midland .....	Methodist.
Pike, Rev. Richard .....	Shakespeare .....	Presbyterian.
Pike, Mrs. Richard .....	Shakespeare .....	Presbyterian.
Pollock, Mrs. P .....	Drayton .....	Presbyterian.
Porter, Miss .....	Parkdale .....	Baptist.
Power, Rev. John .....	Manilla .....	Methodist.
Porteous, Miss Stephanie.....	Galt .....	Presbyterian.
Powell, A. B. ....	London .....	Methodist.
Presley, B .....	Kintore .....	Methodist.
Prescott, Mfs. W. E.....	Hamilton .....	Methodist.
Pringle, W. D .....	Belfountain.....	Baptist.
Pulfer, Mrs. G.....	Brampton .....	Methodist.
Pulling, Miss J .....	Hamilton .....	Presbyterian.
Purnell, A.....	Carlyle .....	Methodist.
Ramsay, Rev. D. M .....	Mount Forest.....	Presbyterian.
Rae, Rev. J. W .....	Acton .....	Presbyterian.
Revell, H. H .....	Toronto .....	Congregational.
Reilly, Miss Emma.....	Mount Forest.....	Presbyterian.
Rennelson, Miss M .....	Galt .....	Presbyterian.
Reed, Mrs. E. E.....	Fergus .....	Methodist.
Reed, J. P .....	Guelph .....	Disciple.
Reid, M. H.....	Millbank .....	Presbyterian.
Redditt, Rev. J. J .....	Parkdale .....	Methodist.
Reid, Mrs. H .....	Acton .....	Presbyterian.
Reynolds, William.....	Peoria, Ill. ....	
Richardson, J. T.....	Pickering .....	Friend.
Richardson, Miss S .....	Newmarket .....	Methodist.
Robertson, Mrs.....	Drayton .....	Presbyterian.
Rogers, Mrs.....	Seaforth .....	Methodist.
Robertson, Rev. Wm.....	Morrison .....	Presbyterian.
Roberts, Mrs. E. H .....	Parkdale .....	Baptist.
Rogers, J .....	Toronto .....	Congregational.
Robertson, G.....	Markham .....	Presbyterian.
Rorke, Rev. S. G .....	Trenton .....	Methodist.
Rodgers, B. G.....	Bellwood .....	Congregational.
Ross, John .....	Watford .....	Presbyterian.
Ross, Mrs. George.....	Midland .....	Methodist.
Robertson, J. L .....	Strabane .....	Presbyterian.
Robertson, Mrs. J. L.....	Strabane .....	Presbyterian.
Robertson, Miss A. C .....	Brampton .....	Presbyterian.
Ross, D. W.....	Parry Sound .....	Methodist.
Rowe, Rev. R. B .....	Bartonville .....	Methodist.
Rogers, Miss J .....	Cheltenham .....	Methodist.
Robinson, Rev. J. H .....	Simcoe .....	Methodist.
Rutherford, Mrs.....	Shakespeare .....	Presbyterian.
Rutherford, H.....	Bolton .....	Methodist.
Rutherford, Albert.....	Castleberg .....	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Saunders, Miss S. N.	Milton	
Sanderson, Rev. T. C.	Stirton	Methodist.
Sanderson, Mrs. T. C.	Stirton	Methodist.
Salton, Rev. Geo. F.	Brussels	Methodist.
Salton, Mrs. Geo. F.	Brussels	Methodist.
Saunders, Miss	Hespeler	Methodist.
Savage, Rev. J. Wesley	Columbus	Methodist.
Savage, Rev. W.	Elora	Methodist.
Savage, Mrs. W.	Elora	Methodist.
Scott, Rev. M. H.	Winchester	Presbyterian.
Scott, V.	Owen Sound	
Scott, E.	Owen Sound	
Scott, George	Toronto	Congregational.
Score, R. J.	Toronto	Methodist.
Schott, W.	Port Dover	Presbyterian.
Scott, Mrs. F. W.	Toronto	Methodist.
Scott, Miss L. M.	Norwood	Methodist.
Schissler, Frank W.	Dunnville	Evangelical Assn.
Schauffler, D.D., Rev. A. F.	New York	Congregational.
Scheuerman, —	Waterloo	Presbyterian.
Scroggie, Mrs. D. A.	Guelph	Methodist.
Scott, Miss A.	Galt	Presbyterian.
Selby, W.	Toronto	Presbyterian.
Sellers, S.	Wingham	Methodist.
Shaver, L. E.	Ottawa	Methodist.
Sherwood, Miss A.	Fergus	Methodist.
Shiple, Miss Mary	Clinton	Methodist.
Shaw, Miss L.	Toronto	Congregational.
Shier, J.	Cannington	Methodist.
Shaw, Miss B.	Toronto	Presbyterian.
Shortreed, Miss H. W.	Toronto	Presbyterian.
Shepherd, Rev. W. W.	Muncey	Methodist.
Shepherd, Mrs. W. W.	Muncey	Methodist.
Shields, W. W.	London	Methodist.
Short, John	Moorefield	Methodist.
Shields, Mrs.	Brampton	Presbyterian.
Sibbald, Miss Mary	Streetsville	Methodist.
Sinclair, M.	Creemore	Methodist.
Sing. C. R.	Meaford	Friend.
Smith, Rev. Wray R.	Burford	Methodist.
Smith, H. T.	Toronto	
Smyth, Rev. W.	Clinton	Methodist.
Smyth, Mrs. W.	Clinton	Methodist.
Smith, C. S.	Acton	Presbyterian.
Smith, Jacob	Markham	Methodist.
Smith, J.	Brooklin	Presbyterian.
Smith, Rev. A. E.	Arthur	Methodist.
Smith, J. F.	Tara	Presbyterian.
Smillie, J.	Brussels	Presbyterian.
Smillie, Mrs. J.	Brussels	Presbyterian.
Smith, Miss M.	Brampton	Presbyterian.
Smith, W. G.	Guelph	Methodist.
Soper, Miss D.	Guelph	Methodist.



<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Spence, Miss Emily J. ....	Toronto .....	Presbyterian.
Sproatt, Miss L .....	Collingwood .....	Methodist.
Steen, Miss .....	Streetsville .....	Presbyterian.
Steen, Wm .....	Streetsville .....	Presbyterian.
Stewart, Alex .....	Brussels .....	Presbyterian.
Stafford, Miss M. ....	Toronto .....	Methodist.
Steel, C. E .....	Port Colborne .....	Baptist.
Stephens, Mrs. R. ....	Newmarket .....	Methodist.
Steeves, E. L .....	Kingsville .....	Baptist.
Story, Thomas .....	Nassagaweya .....	Presbyterian.
Stewart, Miss Lillie .....	Port Stanley .....	Presbyterian.
Stratton, Wm .....	Morristown .....	Presbyterian.
Struthers, R. G. ....	Galt .....	Presbyterian.
Sutherland, George .....	Elora .....	Presbyterian.
Swallow, G .....	Clinton .....	Presbyterian.
Switzer, C. W .....	Meadowvale .....	Methodist.
Taylor, J. W. ....	Toronto .....	Congregational.
Tattner, A. ....	Toronto .....	Methodist.
Taylor, Mrs. Jacob .....	Clinton .....	Methodist.
Taylor, James .....	Mosborough .....	Presbyterian.
Thompson, J. F .....	Seaforth .....	Presbyterian.
Thompson, Miss Lottie .....	Cainsville .....	Methodist.
Thomson, Rev. D. A. ....	Hastings .....	Presbyterian.
Thom, M.D., J. C. ....	Woodbridge .....	Presbyterian.
Thompson, H. L. ....	Toronto .....	Congregational.
Thom, David .....	Watford .....	Presbyterian.
Thom, Rev. L. W .....	Arthur .....	Presbyterian.
Tibb, B.D., Rev. J. C. ....	Lucasville .....	Presbyterian.
Tillman, O. C .....	Aurora .....	Methodist.
Tomlinson, Miss M. ....	Toronto .....	Presbyterian.
Tovel, Miss M. ....	Everton .....	Congregational.
Towler, M.D., W. B .....	Wingham .....	Methodist.
Towler, Mrs. W. B. ....	Wingham .....	Methodist.
Treadgold, Mayor M. ....	Brampton .....	Methodist.
Treadgold, Miss .....	Brampton .....	Methodist.
Trotter, T. ....	Florence .....	Presbyterian.
Treffry, C. J .....	Hawtrey .....	Friends.
Treffry, Mrs. C. J. ....	Hawtrey .....	Friends.
Treffry, Miss M. H. ....	Hawtrey .....	Friends.
Trebilcock, P. ....	Bowmanville .....	Methodist.
Turnbull, J. A. ....	Atwood .....	Baptist.
Tubby, C. A .....	Toronto .....	Congregational.
Tytler, Miss Agnes .....	Seaforth .....	Presbyterian.
Urquhart, Miss Ella .....	Newmarket .....	Methodist.
Valentine, J. ....	Galt .....	Methodist.
Vanatter, Mrs. W .....	Hespeler .....	Methodist.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Walker, J.	Seaforth	
Walker, Mrs. J.	Seaforth	
Wallace, H.	Moffat	
Walker, Miss M. J.	Lucknow	Methodist.
Watt, Miss Bella	Palmerston	Presbyterian.
Watson, C.	Toronto	Methodist.
Ward, E. J.	London	Methodist.
Walker, Miss Ida	Walkerton	Methodist.
Wakefield, Miss Lillian	Thorold	Methodist.
Walker, C.	Norwich	Friend.
Walker, Mrs. M.	Norwich	Friend.
Waters, F.	Guelph	Congregational.
Wallace, Thomas	London	Presbyterian.
Walker, Rev. R.	Walkerton	Methodist.
Watson, Rev. W. H.	Wingham	Congregational.
Warren, R. D.	Georgetown	Baptist.
Wagner, Rev. L. H.	Stratford	Evangelical Assn.
Wagner, Mrs. L. H.	Stratford	Evangelical Assn.
Waters, Miss E. L.	Norwood	Methodist.
Waters, Arthur	London	Methodist.
Watts, Miss E.	Simcoe	Methodist.
Wallace, S.	Toronto	Presbyterian.
Westbrook, Abram E.	Brantford	Methodist.
Wells, Mrs. D. E.	Carlton	Methodist.
Werry, Miss Minnie	Tyrone	Methodist.
Webber, Miss Leta	London	Methodist.
Weir, James	Hyde Park	Presbyterian.
Webb, Miss F. I.	Ashbridge	Baptist.
Weigand, Miss	Galt	Presbyterian.
Webb, Miss.	Ospringe	Presbyterian.
Webb, Miss J. E.	Ospringe	Presbyterian.
Whiteman, R.	Port Perry	Presbyterian.
Whiting, W. B.	London	Methodist.
White, Miss L.	Kennington	Methodist.
Wharin, F. G.	Toronto	Methodist.
Whiteford, Adam	Exeter	Presbyterian.
White, E. O.	Parkdale	Baptist.
Williams, R. T.	Galt	Methodist.
Wickson, J. E.	Wellington	Methodist.
Wilson, Miss L.	Seaforth	Presbyterian.
Wilson, Mrs. D. D.	Seaforth	Presbyterian.
Wilson, Rev. Thomas	Dutton	Presbyterian.
Wilson, Mrs. Thomas	Dutton	Presbyterian.
Winter, Miss Julia	Hespeler	Methodist.
Wilkins, C. P.	Hespeler	Methodist.
Widner, Mrs. H.	Simcoe	Methodist.
Wilson, Chas.	Newmarket	Friends.
Willis, Mrs. Robt.	Seaforth	Methodist.
Wilson, Mrs. D. L.	Toronto	Presbyterian.
Willis, Miss A.	Toronto	Methodist.
Wilson, D. R.	Springford	Methodist.
Wilson, Miss	Goble's	Presbyterian.
Williams, Rev. B. D.	Guelph	Congregational.

<i>Name.</i>	<i>Post Office.</i>	<i>Denomination.</i>
Williamson, Mrs. A. R.....	Toronto .....	Presbyterian.
Williams, Miss M.....	Galt .....	Methodist.
Wood, Mrs. H. ....	Toronto .....	Methodist.
Wood, John.....	Toronto .....	Methodist.
Workman, Miss C.....	Toronto .....	Presbyterian.
Woolley, Miss M. A .....	Simcoe.....	Methodist.
Woodhouse, J. J.....	Toronto .....	Congregational.
Wood, Robert.....	Erin.....	Presbyterian.
Wright, Mrs. L. E. L. ....	Parkdale.....	Methodist.
Wreford, Miss R. A .....	Stratford .....	Methodist.
Wright, Wm. ....	Elmira.....	Methodist.
Young, Miss A. B .....	Waterloo.....	Presbyterian.
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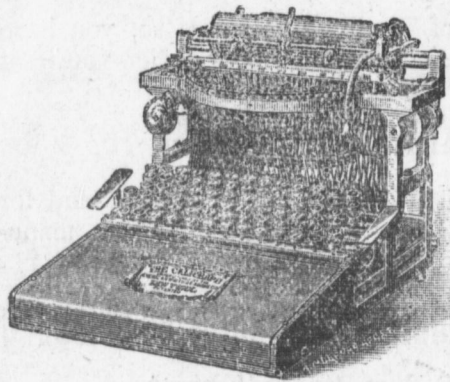
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