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addition thereto, there be also maintained as normal training classes, out of which teachers may be taken when wanted a superior class for each sex, composed of the elder and more advanced scholars. Such classes to form part of the school, and to meet at the same time and place as the school.

Rev. Mr. MILLER (Ogdensburg) conceiving the great object of Sabbath School instruction to be the leading of the pupils to Christ, held that none but those who knew Christ by the teaching of the spirit could be fitting instructors to guide others to him, who is the way, the truth and the life. It required John to teach that it was the Lamb of God which taketh away the sins of the world. As the first step, then, towards bringing out teachers it was necessary to go to the only place whence fitting instructors could come—to the foot of the cross. The first question to candidates for admission to the Church should be not only, do you know Christ; but, are you willing to labor for him? If so, we can take from that class those who are to teach. As to Bible classes, the universal experience of the Church corresponds with the reason of the thing, that such classes must lead to the prosperity of the Sabbath School. In Rochester, Bible classes had been established with the understanding that those educated in them were afterwards to be employed in Sabbath Schools, and, indeed, he thought that all members of Churches should understand the importance of preparing themselves to instruct others. The most gifted colporteurs had come from the Sabbath Schools, and one who had labored in Canada had been taken to the school by his child, and he thence went forth to spread abroad the lessons he himself had learned. The most useful missionaries and servants of God in other ways were those who had been brought into the Church from the family altar under the influence of Bible classes and Sunday Schools. He had heard many say when introduced into the Church late in life, that their old habits of thought still clung to them. To have good teachers, then, let them go to the schools, let them look out for the child whose eyes sparkled while the teacher spoke to him of the love of Jesus, and when such a one had been fixed upon, let him be followed up and trained for the purpose to which he was to be persuaded to devote himself. One reason why some Churches were blessed in having many ministers go out from them was, that their Sunday School teachers thus set their minds on children, who were to be teachers and ministers.

Mr. NORMAN, (King) thought the excellent speeches just made did not touch the real point. If some schools were not to exist before they could get real converts for teachers, it would be long before they flourished much. In a neighbourhood where there was only occasional preaching, sometimes on Sunday evenings, and sometimes on week day evenings, a Union Sabbath School had been started, and he did not suppose it would be easy at present to find a more moral, civilized neighbourhood. Now there was no whiskey consumed there, though formerly there could be no "Peace" without grog. At present none was used in the shanties, and on Sunday mornings, there was a full house though no pastor. He had no professing Christian near him; but the young men and

women were growing up to respect and practice morality, and he hoped that in another year he might have something still better to relate. God answered prayer, and he wanted the inhabitants of large cities, where they could choose their teachers, to pray for the people in the backwoods. In the meantime let them say whether a school was to be broken up because real converts could not be obtained for teachers. The question had been long upon his mind; but he thought when people could not do what they liked, they ought to do what they could. At the school he spoke of, they had a library of 300 volumes. As to training, of course, it only could be thought of for the young. It was impossible to train those who for twenty years had been running about all day on Sundays visiting and tale bearing.

Mr. ADAMS (Montreal) remarked that Mr. Jeffers had a large congregation, and it would be easy to work among them; but in the small organization with which he (Mr. A.) had to deal, the strict rule contended for would not work at all. He had been obliged to do the best he could to get teachers, and often did not know whether he would have to stop or go on. He must take just such timber as he could get—a converted teacher if possible, if not, one of good moral character, otherwise the school must be abandoned. If he wanted to interest a young man or a young woman in the scriptures he got them to take a Sabbath School class, and thus he imposed upon them the necessity of studying the bible. He knew a case of a boy who had been at school; but got too large to stay there. He accordingly left and spent his Sundays in perambulating the streets; but one day he went past the old Church, and the minister happening to see him said: "George suppose you take a little class this morning?" He did so; he was asked to take it again, and he became a very consistent teacher.

Mr. GEMMILL (Toronto) thought they were wandering from the point, which was the training of teachers. If a resolution like that recommended by Mr. Jeffers passed, the elders and pastors training the elder children in conformity with it would provide exactly the sort of teachers which Mr. Norman required in the backwoods. Men would go out and do the work of Sunday Schools where no converted men could now be found. His experience was that it was easy to appoint teachers but not easy to keep them with their classes, and this not because they were not Christians, nor because they did not wish to do good; but because they did not understand how to communicate their ideas to the minds of the young. That showed the importance of training.

Mr. THOMPSON (Rochester) gave his brother from the backwoods the right hand of fellowship. It was easy to make plans for cities with Churches and Church members; but his brother was right. He said, do what you can. Let him go home not to tell the people to shut up the schools till they could get converted teachers for them; but to pray that these teachers might be converted. At Rochester they at one time had no converted teacher at all; but they had thirty-five unconverted ones, of whom every one was brought in. Afterwards the Church separated, and they had again