

within the bounds of the Synod, belonging to the Church, that are not reached at all by the Sabbath-schools." and the opinion is expressed that there is a like proportion in the other Synods of the Church. Such a state of things seems almost incredible. If it is true, after making due allowance for those who faithfully teach their children at home in preference to sending them to the Sabbath-school, then there is certainly very much land yet to be possessed and there is a loud call for the formation of Sabbath-school Associations in every Presbytery, and especially in every city and town, who should make it their business to see that mission Sabbath-schools are instituted wherever there are openings for them. It is an encouraging fact that one half of our Presbyterian Churches in Montreal are the outcome of mission Sabbath-schools planted, in what was formerly the suburbs and outlying districts of the city, by the Sabbath-school Associations. Some of these congregations are now among the largest in the city and they are all vigorous self-sustaining charges.

The institution of Normal classes for the training of teachers is another recommendation which we would like to emphasize. Aptness to teach, Bible knowledge, and consecration are fitly said to be the A. B. C. of efficiency in Sabbath-school work. Teachers, as a rule, do not grow like mushrooms. "Follow me," said the Great Teacher, "and I will *make* you fishers of men." If it were nothing else than the magnitude of the Sabbath-school, common sense would suggest that it ought to be well equipped as regards its teaching staff. Think of what a power they must wield, and how important that their influence should always be in the right direction. We have ten times as many teachers as ministers, and they stand in closer relationship to their scholars than the minister, as a rule, to the members of his congregation. Inefficient and superficial teaching is the misfortune of many teachers rather than their fault. They may be pious and enthusiastic, influenced by the very best motives, but if they have not *aptness to teach* their usefulness must be limited. To teach teachers how to teach is the function of the Normal class. The propriety of instituting such classes in cities and towns is self-obvious. But they need not be confined to populous centres. Every minister who has gone through a regular curriculum of study is, *ex officio*, not only a normal class teacher, but should be able to educate Normal class teachers, and there is no more important way in which ministers can serve the Sabbath-school than in the training of teachers. In this connection, we should not lose sight of the Teachers' meeting for the united study of the Lessons. The difficulty so often complained of "of having no time to attend such meeting" does not come gracefully from the lips of a devoted Sab-

bath-school teacher. If this be his true vocation he will allow nothing to stand in the way of his self-improvement. Instead of being a weariness it will prove to be a profitable privilege to meet steadily with his brother-teachers, to compare notes, and to take counsel together as to the presentation of the subject matter of the lesson and other things pertaining to the work of the Sabbath-school.

The closing recommendation is,—“That for the purpose of cultivating the missionary spirit among the young, all sessions and Superintendents be required to see that the schools under their charge give something, however little, to the missionary enterprises of the Church.” This is a very important recommendation. “As the twig is bent the tree is inclined.” If we do not instill the missionary spirit into the minds of children they will find it a difficult accomplishment to acquire when they grow old. The missionary spirit *may be* cultivated. It is capable of demonstration that it is a privilege to give for the extension of the Gospel, and that the more we give the more we may expect to receive. It only further occurs to us in this connection at present to say that in our judgment *all the givings* of the Sabbath-school, beyond providing for the running expenses of the school, ought to be appropriated to the missionary schemes of the Church sanctioned by the General Assembly. It is not so much for the amount that would thus be added to the Church funds, though it would not be inconsiderable, as for the growing attachment to the Church and all its schemes which would in this way be created. If it is argued that children do not know anything about our missions and that therefore their contributions had better be expended upon something else, the answer is, tell them about our missions; let it be as much a part of Sabbath-school instruction as the ordinary lesson of the day. It is never out of place to speak about missions, least of all in the Sunday-school.

Some of the very best Sabbath-school teachers are deficient in faith and patience. They have a good knowledge of their Bible, they have consecrated themselves to their work by habitual prayer, but because the success they look for is not apparent they are apt to be discouraged. We have a story of one such, the recital of which may help to encourage some who are weak in faith. She had been a teacher for many years and after many misgivings came to the conclusion that teaching was not her forte and that therefore she ought to resign. She made known her intentions to the Superintendent. He quoted to her the words of St. James,—“Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient.” It did not alter her mind; she must resign.