

schools in France, he said: Lately in our Sunday-schools the children of the rich and poor met together, and it has in many cases been the means of the best social influence, putting a check to coarse language and rough ways, and so improving the tone of the whole little community. Similar opinions were very generally expressed by the deputies, and an experience attended with such happy results in other countries is well worthy of a trial in our own.

“*Fourth.* Sunday-school teachers in America are more highly qualified and better trained than among ourselves. Some years ago at the Sabbath-school Convention in Greenock, a paper which attracted some attention at the time began thus: ‘A stranger from America, or even from England, visits our Scottish Sabbath-schools, he cannot but be struck with the fact that in most of them by far the greater number of the teachers are those engaged in labour during the week. He admires the self-denial of men and women who after toiling for their daily bread in factory or workshop yet give up a portion of their weekly rest to work for the Saviour; but while he admires and wonders, he asks—Where are your gentlemen and ladies, the Christians of superior education and culture? Why are there so few of them in your Sabbath-schools? In America it is quite the opposite. It is there the rule instead of being the exception that men of the highest talent and social position are to be found engaged in Sabbath-works.’

Not only was the accuracy of such statements and the justice of such questioning made manifest during the late Centenary—it came out that in this respect other countries besides America were less exclusive than our own. In Germany, for example where Sabbath schools are of recent origin and growth, it was said by one of the German deputies that ‘the teaching came from all classes—the prince and the princess,

the count and the countess, the merchant and the miner, the sempstress and the factory girl.’ We need to consider very seriously an example which appears to be so worthy of our imitation. No one indeed, will be disposed to maintain that highly qualified teachers should be looked for or are to be found in any particular class. There was no ordinary significance in the incident related by the Archbishop of Canterbury, in his address at the inauguration of the Raikes Centenary. He then told his audience how a friend had said to him that the best Sunday school teacher he had ever known was a poor mill girl who could not have passed an examination to save her life on the history of the Kings of Israel and Judah; but she loved her Lord, and felt she could induce little children who were around her to love Him too. . . . We cannot part with such teachers, in whatever rank they are found; their Master has set the mark of *His* commission upon them, and can any man venture to forbid them? Nevertheless, without injustice to such opinions, our ladies and gentlemen might take a leaf, out of the American book, and come forward in greater numbers to our help. If they would but devote some part of their abundant leisure, social influence, and educational advantages to the great field of Sunday school teaching, what fruit might it not bear to God’s glory and their own good.

“*Fifth.* In point of school accommodation and equipment much is to be learned from other countries. In this direction, as compared with America especially, we are simply nowhere. Our Transatlantic brethren freely expressed their surprise that, while so much was done to erect churches, so little was attempted for the accommodation of our Sunday school children, and especially for the training and instruction of adult classes; and this surprise, as it is warranted by their practice, is also justified by our own experience. They have