

## Watching and Waiting.

BY REV. A. ANDREWS.

SLOWLY and anxiously pass these weary hours of the quiet and solemn night to me who am used to turning the night into day, but now compelled by the ties of humanity and affection wakenfully to tend the wasted and fever-stricken patient.

The physician has given strict orders, "medicine every two hours; beef tea or milk at least every hour; and see that he does not sleep, if he sleep at all, longer than one hour at a time." Besides reading and communing with one's own thoughts, why not fill in the spaces of time with some useful employment? But what shall it be? By this evening's post there has come a fine collection of Sabbath-school literature from one of our best religious publishing houses. It occurs to me to read carefully a few copies for selections for our own papers, and send them to the editor marked, and perhaps slightly altered by marginal corrections, so as to suit them for our own Canadian boys and girls. Possibly they may be of service to him.

I wonder if any of our Sunday-school people ever think of the great strain it must be on an editor to secure just the right kind of solid, crisp, and meatful articles, in ample abundance to supply thought-food for at least 200,000 young hungry readers in every part of the Dominion, and even in the regions far beyond. Why should not a teacher or other friend of the young, who comes across a really good article, cut it out, and send it at once—always sending his name, and post-office address, which may be done by writing it on the left hand corner of the wrapper outside; the editor then sees it at a glance; or else on the margin of the selection itself, not for publication, but that the editor may have some guarantee that it is worth his examination. Anonymous selections are rarely worth publication. Doing so, let it be ever remembered that it is possible it may not be needed or used as the sender desired. "It may have already appeared in his paper"—"Some other selection so near like it has been given, that it may not be best to use it, at least at present"—"The amount of matter on hand is so great that there is no room this week, or next, or next"—"Or perhaps the editor does not think it worth publication, or at least believes that he can find or write something more suitable for his columns." All right, this will not always happen; try again, you may succeed better another time. But at all events, the reading and selection will do the sender him—if more good than the cost of the postage. And at least it will prove to the editor that he is remembered in the work he does, and even editors are susceptible to the pleasure of knowing that their fellow-workers wish them well. All this is theory, and it has found its framework of expression at little intervals, while waiting and watching during one of the finest September nights that I have ever witnessed.

The balmy air comes gently sweeping over the wide-spread western prairies, through the open windows, as if to waft away all malarial taint from every room of sickness and disease in the entire city.

[Many thanks to Bro. Andrews for his kind letter and judicious selections. We are sorry to learn that his work in the Guelph Conference has been interrupted for a time by the illness of his son, Ashton F., from typhoid fever. It is hoped the worst is passed. But just when his father may be able to resume his work of visiting the circuits of his conference in the interests of the Sabbath-schools, is not known.]

## Teachers' Meetings.

BY THE REV. STEPHEN CARD.

FROM the Minutes of the Montreal and Bay Quinte Conferences we learn that there are within the bounds of these Conferences seven hundred and two Sunday-schools and sixty-three teachers' meetings. That is to say, for every Sunday-school that has a teachers' meeting there are eleven who hold none. Assuming that the Minutes are correct, and that these Conferences are fairly representative upon this question, it is plainly to be seen that the importance of teachers' meetings is not at all understood among our Sunday-school people.

What is a teachers' meeting for? It is not a meeting for discussion. There are in nearly every Sunday-school teachers who are always ready, in a teachers' meeting, to "bring up a point," or "argue the question." Short work should be made with these pugilists.

The class should be given distinctly to understand at the outset that no arguments will be allowed. How will you manage? Allow any question to be introduced at any point by any member of the class, bearing upon the lesson. If it is a question likely to provoke discussion, give each one who wishes one opportunity of expressing his view. Then let the conductor answer the question. Make that decision final, and pass on to something else. In the first place, there is no time for discussion.

In the second place, the object of a teachers' meeting is *practical, intensely practical*. The hour should be made as helpful as possible in answering the question that should ever be uppermost in a teachers' meeting in regard to each lesson—What shall I teach, and how shall I teach it? To glance at pronunciation, and chronology, and geography; to trace the links connecting the lesson with the previous one; to gather accurately and arrange in their proper places historic facts; to seize upon the doctrinal teachings of the lesson, and summon your Scripture references; to bring out and enforce the practical lessons contained in the passage under study; to decide upon the line to take in teaching the lesson; to do all this and do it well at a teachers' meeting will not only allow no time for discussion, but in nearly