

thing—be it good or evil. And if not taken care off, if not properly guided and handled they will be found most troublesome—and that simply from a want of having their activities turned into a proper channel.

The Rev. Mr. Fawcett, made a few suitable remarks in continuation of the discussion, after which Mr. Meikle said, "This is one of the most solemn questions with which we have to deal. In God's great school we find incorrigibles, such as Hophy and Phineas, Absalom and Adonijah, Judas and Demas. While Mr. Jeffrey was speaking I re-called two cases of incorrigibles occurring as far back as 1816, in the City of Glasgow, Scotland, in schools originated by Dr. Chalmers, one boy in the class conducted by Mr. Stow, was so restless, idle and mischievous that the conviction became very strong that he must be dismissed to save the whole class. It occurred to Mr. Stow that he might try the boy in another way. He put under his care the candles. From that night the boy become completely changed and was ever after a diligent scholar. This is one way in which we might frequently deal with incorrigibles and make them obedient and exemplary.

Contrasted with this, in the same schools, and at the same time, a case occurred dealt with very differently, and yet the result was equally satisfactory. A class of twenty boys had driven away every teacher who had undertaken to conduct the exercises. Dr. Chalmers asked Mr. James Thompson to attempt to maintain order in this unruly class. He stated to the boys that he wished to do them good, but that he must have order and that he would now begin with prayer. They stood up and he resolved that he would both watch and pray. He had not uttered two sentences when one boy gave another a fearful *dig* in the side with his elbow. Mr. T., instantly stepped forward and gave him a slap on the side of the head. He stepped back, concluded the prayer, and proceeded with the exercises of the school. He had no further disorder among the boys. This is another way of dealing with incorrigibles.

I think, however, and say very decidedly that we should inflict *no physical punishment* in our Sabbath Schools.

Let us imitate the great patience of God in dealing with incorrigibles. I have heard of several boys who greatly tried the patience of superintendents and teachers, and yet through what they were taught in these schools their souls were saved in hospitals in Upper India, while memory brought back the truths written on its wondrous leaves in childhood and youth." Discussion closed at 4.

SINGING BY CONVENTION.—"FOREVER WITH THE LORD."

QUESTION III.—"How to obtain, and how to qualify good Teachers," was now introduced by Rev. Unsworth in the following terms. The question as expressed naturally divides itself into two parts. "How to obtain Teachers," and how to qualify them, when obtained, to be good Teachers."

FIRST.—To obtain Teachers. *We ask the great Head of the Church for them.* The work requiring to be done by them is *His* and their endowment with gifts suitable for the work is *by Him*. There being a dif-

ference in the work

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SECONDLY command. the scholars intelligence, or attendan with the de agement of because an bind them t lack of a de by their ins mere twadd work. Aga as to receiv this feeling will find th you think imagine the is especially is so varied, mental hot maturity. sponsibility not some of of a class. How we stu us! What And what were laying helped to m Again, they in anything ed in the w ed, influenc that others likely to do