

Rev. Mr. MILLARD was next called upon to give an illustration of the use of the blackboard as a help in Sabbath School instruction. He said "Bible history is grafted on local scenes, and that the subject he had chosen would embrace Bible history, Bible geography, and Gospel truth."

A class was taken from the delegates present. Portions of Scripture were read from Joshua, xxiv c.; Genesis, xii c, and xxxiii c.; Deut. xxxii c.; Joshua, viii c., and John, iv c. Mr. Millard sketched from memory, with chalk, on a blackboard, an outline map of Canaan, with the three grand divisions of Gallilee, Samaria and Judea, describing more particularly Samaria as being the territory once occupied by the Hivites and Perizzites, but when wrested from them by Israel, under Joshua, it was allotted to the half tribe of Manasseh and the tribes of Ephraim. Then the position of Shechem, in the inheritance of Ephraim, was marked on the board, and near it, on the North, Mount Ebal, and on the South, Mount Gerizim. On the former mountain an altar was drawn—on the latter, a temple. A large S was next chalked on the board, which was used as the first letter of several words, suggesting the lesson, thus:

SICHEM,
HECHEM,
AMARIA,
YCAR,
INNER,
SAVIOUR, .

Sychem, Genesis xii, 6; Shechem, Genesis xxxiii, 18, 20; Joshua, xxiv, 15; and Sychar, John, iv, 4, were considered the same place thus named at different periods. From Genesis xii, 1 to 6, Abram's journey from Haram, beyond the river Euphrates to Sichem, was traced; placed in the very middle of Canaan. God promised that land to his seed. Genesis xxxiii, 18 to 20, described Jacob's residence in Shechem, and Joshua, xxiv, was read as containing the account of the occupation of Canaan by Israel; the appeal of Joshua to the people; their covenanting to serve Jehovah; the presence of the Tabernacle; the residence of Joshua; his death; the burial of Joseph's bones, etc.; all being connected with that important centre (Shechem) in the inheritance of Ephraim. Deut., xxvii, and Joshua, viii, were referred as showing God's appointment respecting Mount Ebal and Mount Gerizim, the erection of the altar upon Mount Ebal, on which burnt offerings and peace offerings were offered; that these should be appointed to be there from whence the curses connected with disobedience were to be pronounced, was considered as setting forth Christ "the end of the law for righteousness." Christ made an offering for sin. "Christ made a curse for us" who were under the curse. See Gal., iii, 10 to 13. Thus, where sin abounded, grace did much more abound. That the law was given by Moses, but grace and truth came by Jesus Christ. John, i, 17. Samaria, Sychar, Sinner, Saviour, on the blackboard, suggested the interview of Jesus with the woman at Jacob's well—her allusion to Mount Gerizim, "Our fathers worshipped in this mountain,"

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