

induce the Christian teacher to engage in the work. That a very large mass of the teachers in Sunday schools have not this object in view, will be admitted by all who are acquainted with our schools. Many become teachers from the wish of their parents, who are pious people. This is wrong; parents must not sacrifice the souls of the children for the good of their son or daughter. Many become teachers because their young friends are so. Many become teachers because they know not what to do with their dull Sundays, without some such excitement. With such teachers how can a school be expected to produce conversions? Piety is the first and most important requisite in a Sunday school teacher.

*The Scripture knowledge in many of our schools will be found, upon examination, exceedingly small.* The simplest question, put to the children individually, will very frequently be answered in the most absurd and ridiculous manner. Let any one who doubts the fact go to one of our best organized schools, and try a few of the boys and girls, picked from a variety of classes, with simple scriptural questions, and the extreme ignorance of the children will excite his bewilderment and utter astonishment. There is frequently in our classes no teaching at all, neither the minds of teacher or children are alive; the whole is a mere parrot process. A hymn, catechism, and Scripture, committed to memory and repeated to the teacher, form the sum of the children's education; the whole of which is an entire riddle to the child. Unless teachers make very vigorous efforts to impart understandable instruction, and dispense, as speedily as possible, with such mechanical trifling, they cannot expect the children to be converted. We believe in no spiritual magic, our God requires of us a reasonable service, and real conversion can come only through the exercise of reason.

*The discipline of our schools is exceedingly defective.* It is amazing what loose notions of discipline our teachers have. They meet together to make rules and laws for their own government, and immediately break them without compunction, and justify themselves in the violation. Many of them take offence if they are called to account for it by their faithful superintendent. How frequently do we find punctuality, order, and attention to their class unblushingly broken in upon by them. It would appear that some of them are making an experiment as to how far the laws of the society may be set at defiance. It is to be lamented that too many of the superintendents are remiss in their duty of reproving such teachers. To expect success in a school where laws are set at defiance by teachers and children, is as wild and fanatic as to expect a miracle.

*The teachers and superintendents of many of the schools are quite unsuitable for the work in which they are engaged.* Some of them are exceedingly ignorant of what they

are required to teach. Many of them have no intelligent plan of teaching. Others seem to care very little whether their children are benefitted or not, so long as they get a little comfortable gossip with some other teacher like-minded with themselves; and many appear as sleepy and drowsy as if they felt no manner of interest in the work to be done.— Let teachers wake up to their employment, lest their master come at an hour when they least expect him, and find them sleeping.— With most of us the day is far spent and the night is at hand, and the question soon to be put to us is, 'Give an account of thy stewardship.' Ah! teachers, are you prepared to give an account?

*The indifference of the Christian church has done much to hinder Sunday schools.* It is truly depressing to see how very quiet and indifferent the members of churches remain respecting these institutions. A comfortable dinner, a refreshing nap, and a little quiet conversation respecting the sermon of the morning, seems infinitely more important to them than the conversion of the souls of these dear children. What an outcry is there by them against our school, if the children do not happen to sit perfectly quiet during a long sermon, of which they do not understand one sentence! Who are the persons that raise the outcry? Why, those very persons who will take no part in the work and incessant labor of teaching and attending the school. True, they attend at our public meeting, and rejoice with us when we rejoice, and they wish us God speed, and we see nothing more of them till the next annual meeting.

*The ministers also are too frequently behind in their duties towards the school.* Where are the ministers who examine the schools every fortnight or month, who enter our schools and recognize the children, and mix with the teachers, and make it their business to acquire simplicity of speaking, in order to arrive at the minds of the children. Why can they not? It is their duty to study simplicity, and to spare no pains to arrive at that aptness to teach which the Scripture enjoins upon them. They forget how large a portion of their congregations are made up of children, and that other classes besides would be no losers if a far greater simplicity of language and thought were adopted by them.

*The notion of Sunday schools being merely charity schools imparts a great coldness to them, and indifference of many towards them.* These institutions ought at once to repudiate this false principle, and establish congregational schools at which all the young persons under fifteen should attend, both rich and poor. Why should not the rich and poor meet together for instruction in religion? The souls of both are equally valuable. But, alas! the rich seem to think that qualification, in some measure, exempts them from the necessity of religion. It would be incalculable advantage to all parties if this intermixture were