

sixteen unconverted teachers, and they were all brought into the Church. He recollected the last, the day after he was converted making a record in his own hand: "Blessed be God, I am the last of the teachers of this school; but I too have found mercy." He would rather have an unconverted teacher with some go ahead, and zeal, and ability, than a converted one who could not or would not do any thing at all. Let his brother go home; keep his schools going, and pray God would bless him. It was impossible that he should not. Children would not go there, and read the bible, and yet not be converted. They must either be converted or leave the school. Let his brother go back and light a flame that would set all the back woods on fire.

Mr. STREED (Sarnia) had heard a good deal about schools which, he supposed, all belonged to Churches. His, however, was in a different position, being a Union School. There were three to six clergymen in the town, and they never interfered with it. Perhaps they did not wish to go out of their own fields. At any rate, the conclusion he came to was, that it was necessary to make the school self-sustaining, and raise teachers for themselves. If they had not the means to get up good Bible and training classes, they must do the best they could. Perhaps other teachers would say their schools had as little support as his. For his own part, he thought it the duty of clergymen to give their support to the Union Schools.

Mr. DUGGAN (Kingston) stated, that his Church had a Bible class, conducted by the Pastor, and a teachers' meeting every Tuesday evening, at which, after prayer, the lesson for the following Sunday, announced on the previous Sabbath, was taken up and considered. The teachers read the lesson, verse by verse, and the pastor gave his views upon it. The teachers then asked each other their opinions. This with the Bible class and one other thing, had been mainly instrumental in securing teachers of the right kind. The other thing was prayer that the young in the school might receive the truth.

Rev. Mr. HONGSKIN (Doon) held that teachers should be able to interest their classes, and this not only by the possession of knowledge, but also by ability to impart it. Without that, the scholars could not be made to feel that they attended school with profit to themselves; and they therefore could not be retained under the influence of the school. In his experience, he had found that the bread of life must be cut very small, and served up very nicely, in order to interest the child; and ministers should remember when they went to the schools, that they were no longer preaching to their congregations, but had to take the children and talk to them all. He believed that teachers sometimes thought that they were not teachers, but ministers preaching. He remembered seeing a Bible class conducted by a person who, he thought, believed himself very well qualified. He was a person of some note, and had called the land after his own name. This person thought it would be well to have his (Mr H.) brother, two years younger than himself, as his scholar. The lesson was in Jeremiah, where it is said: "The days come saith the Lord, that they shall no more say,—The Lord liveth that

brought the children of Israel out of the land of Egypt," and the teacher asked,—why it shall no more be said, the Lord liveth? He (Mr H.) saw his brother sitting and trying to look grave. He was the last in the class, and when it came to him, he said he did not see that that was in the book. "Oh, yes," said the teacher, "they shall no more say, the Lord liveth." His brother told him to read on a little, and he would see that the blessings in the day which was foretold, were so far to exceed those that had been granted to the children of Israel in the land of Egypt, that the former deliverance would be forgotten in the greatness of the latter. "Oh, well," said the teacher, "we will ask no more questions to-day; read on, if you please." Now, he (Mr H.) thought, if the truth, conveyed in the passage, had been fully impressed on that man's mind and heart, he would not have made so miserable a spectacle of himself. To make schools respectable, then the teacher must be able to make himself respected.

Mr. HAGAR (Montreal) mentioned, that in the school with which he was connected, there were several adult or Bible classes. The elder scholars did not leave the school, but grew up in it; and when old enough to do so, took part as teachers. From the Bible class, in the past year, several teachers had gone out to supply branch schools, and when the superintendent wanted teachers, he could always apply to these adult classes. The members of these Bible classes sometimes took turn to lead the classes, and they thus prepared themselves and became qualified for teachers. In his own class, several had lately been taken for regular teachers in the school.

Mr. McALLISTER (Kingston) said that 204 schools had reported, in which there were 2040 scholars over sixteen years of age, so that many teachers might be expected from them.

A DELEGATE here recommended as a kind of manual, a book called the Teacher Taught.

Mr. BEGG (London) would like to see the nomination of a Committee of Pastors to recommend books for the instruction of teachers.

Rev. Mr. DUGGAN especially counselled teachers to adopt a holy walk and conversation, example being better than advice.

Dr. MAIR (Kingston) on this account was very anxious that teachers should be punctual in their attendance at school in order to insure punctuality on the part of the children.

Mr. STEWART (Kingston) remarked that the population in this country being very fluctuating the children were usually but a short time under the instruction of their teachers. For that reason the teaching should be concentrated, and instead of going through the whole bible, truth should be presented in as condensed a manner as possible. Now where teachers were not converted they were unable to give that kind of instruction which was so essentially necessary. He could not conceive how an unconverted teacher could present the Lamb of God which taketh away the sins of the world, or how such a person could be a living epistle of Christ. It was no doubt often impracticable to get men of the stamp required; but there should be nothing in the resolution which would seem to lose sight of the necessity of having such persons if possible.