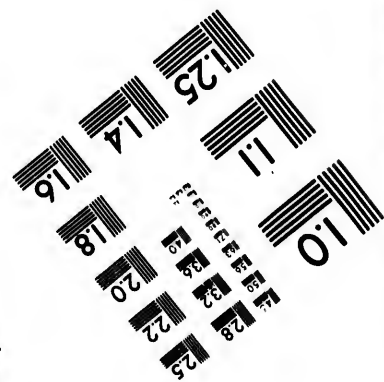
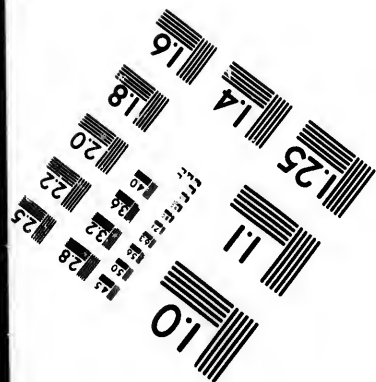
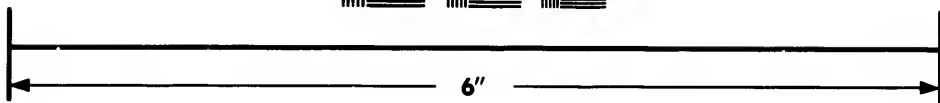
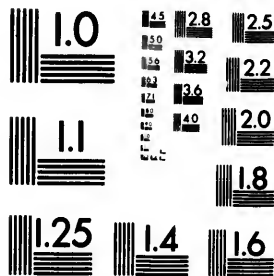


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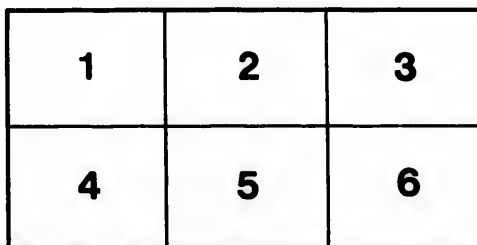
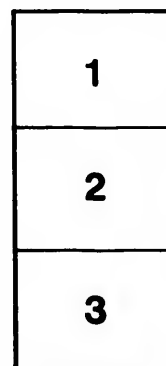
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SAYINGS

AND

DOINGS

OF THE

Toronto Sabbath-School Workers,

IN INSTITUTE, ASSEMBLED:

December 5th, 6th, 7th, 8th, 9th, 1871.

REV. ALFRED TAYLOR,

(New York.)

CONDUCTOR:

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PRINTED FOR THE TORONTO SABBATH SCHOOL ASSOCIATION,

AT THE GUARDIAN BOOK AND JOB OFFICE.

1871.

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TORONTO
SABBATH-SCHOOL ASSOCIATION
OF ALL
EVANGELICAL DENOMINATIONS.

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S. R. BRIGGS,
I. GILLESPIE,
J. K. McDONALD,

THE FOLLOWING CIRCULAR WAS ISSUED--ADDRESSED
TO THE SABBATH-SCHOOL PEOPLE OF TORONTO.

AT a meeting of the Toronto Sabbath-school Delegates to the late Convention held in the Town of Galt, it was resolved to hold in this city a Sabbath-school Institute, on the evenings of the 5th, 6th, 7th, 8th and 9th of December next ensuing.

The object contemplated is to meet to some extent the admitted need of preparation for the important work of Sabbath-school teaching.

The Institute differs from the teachers' meeting or preparation class in this respect, that the one is designed to prepare particular lessons for immediate use, the other provides a course of training—shows the teacher the true method of instruction, and enables him to teach on any subject with greater clearness and efficiency. The teachers' meeting is indispensable to the prosperity of a school, but, in addition, the teacher needs training.

The Institute is designed to illustrate Sunday-school work, show how to organize—govern—conduct and teach most successfully—furnish practical models—compare various plans—detect errors—give actual lessons—show how Bible truth *is* and how it *should* be taught.

The Rev. Alfred Taylor, of New York—one of the most efficient instructors in every department of Sabbath-school work—has been engaged to conduct this first Institute.

The Committee most cordially invite the co-operation of every Sabbath-school officer and teacher in the city and neighborhood to take part, so as to secure the greatest possible advantage.

The city ministers are respectfully requested to preach in reference to the Meetings on the Sabbath previous—and also make the Sabbath-school cause the topic of conversation and prayer at their regular prayer-meeting preceding the Institute.

Every one interested is urged to make the Institute a subject of prayer, and all the Sabbath-schools are specially asked to unite in earnest supplication on SABBATH, December 4th, to seek Divine aid and Benediction.

Superintendents and officers of Schools will please report to the Committee the names of those who will pledge themselves to attend regularly and punctually. All so reported will be registered in an Institute Roll-book.

Programmes will be issued.

October, 1870.

ADDRESSED
TORONTO.

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REPORT OF PROCEEDINGS

OF THE

First Sunday School Teachers' Institute,

FOR THE CITY OF TORONTO,

HELD IN

BOND STREET CONGREGATIONAL CHURCH,

December 5th, 6th, 7th, 8th, and 9th, 1870.

DURING the Provincial Sabbath School Convention held in Galt, in October last, a few of the Toronto friends met together, and the result of their deliberations was to hold the present series of meetings in Toronto, under the name of "The Toronto Sunday School Teachers Institute." Rev. Alfred Taylor, of New York, who took a very prominent part in the Galt Convention, cordially responded to the solicitations of the Toronto friends to come over and help them.

The following committee were unanimously elected to draw out the programme and arrange other necessary preliminary matters :

C. A. MORSE, Convener.
Hon. J. McMURRICH.
Rev. F. H. MARLING.

D. McLEAN.
S. R. BRIGGS.
S. S. MARTIN, Sec.

It was decided to hold the Institute in Toronto on the 5th December, 1870, and the four following evenings, under the conductorship of Rev. Alfred Taylor, of New York, in Bond Street Congregational Church, kindly offered for the occasion by its Pastor, Rev. F. H. Marling.

The first Session commenced under rather unfavorable auspices, as far as the weather was concerned, the rain having poured in torrents the whole afternoon and evening. In spite of this, however,

there was a very large attendance; and as the meeting advanced the interest amounted to enthusiasm. The church was thronged with persons, of whom a very fair proportion were evidently clergymen, Sunday School superintendents and teachers, representing the various evangelical denominations of the city.

Every one was pleased with Mr. Taylor: the efficient manner in which he conducted the proceedings is beyond all praise. He had the rare faculty of setting every one at their ease, and giving to the meetings the character of happy social gatherings. His wit and good humor were contagious, yet withal, he had the Institute perfectly under control. He was master of the situation: did he require the whole audience to join in singing, scarcely one was rash enough to presume to remain silent. The programme with him was as the laws of the Medes and Persians, which altereth not. He saw to it that every part of it was faithfully adhered to. The names of the other gentlemen who had been announced to address the Institute were, of themselves, a sufficient guarantee for its success; but it certainly was not anticipated that the meetings would have been so unusually interesting as they proved to be.

Messrs. Nordheimer kindly furnished a Chickering piano for the use of the Institute.

FIRST SESSION—MONDAY EVENING.

The proceedings of the Institute were opened by the singing of the 1st hymn, a portion of Scripture read by Rev. Mr. Marling, and a short prayer by Rev. Mr. Sutherland; after which the Rev. Mr. Marling delivered the

OPENING ADDRESS.

MR. MARLING commenced by explaining the origin of the Institute, and the difference between an Institute and a Convention:—The latter is another word for a meeting. It is applied among us in this work to the annual meeting of the Sabbath School Association of the country, covering the whole of the two Provinces of Ontario and Quebec; while an Institute, on the other hand, is generally confined to a smaller locality—in this instance to the city of Toronto. Again, it differs from a Convention, in the fact that there is hardly any

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business, or, at all events, the very minimum of business, transacted in the Institute. Committees are empowered with full authority to make arrangements for the Institute, and the whole time is devoted to exercises of the kind described in the programme. I think many of you will think in this latter respect that the Institute has a great advantage over the Convention. For I know that many earnest teachers have come to our Conventions, and have gone away disappointed. There was so much debate about this and about that, it took so much time to settle points of Order and Finance, and so on, that they did not get at the real pith of the matter. At the Conventions we often don't learn how to teach our own classes better; but the whole time that we spend together here we give to the direct, practical, and personal improvement of the work; and if you will but enter faithfully into the programme I believe you will say at the end of the Institute meetings that this result has been, to a large extent, accomplished. We, therefore, do not burden ourselves with any cares of hospitality, we have nothing to do with any travelling arrangements—any friends who come to us of their own accord from any part of the country will be cordially welcome; but any hospitality that is shown to them is a matter of private arrangement. I cannot exactly announce what arrangements are made (no doubt you will hear in due time) for taking the full roll of those who come from the city and other places. We wish, for many purposes, to have a very complete list of the teachers who attend one, or two, or more services. There may be some personal advantage in the way of being entitled to a copy of the Report, and this will, doubtless, serve as an additional attraction to be enrolled on the list. We hope to have all these proceedings taken down; reporters are engaged for this purpose, and will, no doubt, do their duty well. We hope to be able to print the report in sufficient numbers to furnish all the teachers of the Institute, and others elsewhere, with copies at a very low price, if at any price at all. That last matter will depend upon the liberal contributions that are made. Before a company like this, that have come together in this self-denying spirit for the formation of the first association like this, it is certainly needless for me to enlarge upon the advantages that may be derived from it. You all expect great advantages; you are eager to hear, and I hope you will not be disappointed. Let me say one word before closing these introductory remarks, that is, the advantage that will be derived from this meeting will depend quite as much upon what is done there—[pointing to the audience]—as upon what is done here. We have an able and experienced conductor. We have tried to secure the co-operation of competent men in every part of our programme; but, friends, every one of you must take hold of this work and try to make these meetings a success. In the first place, let us bear these meetings in our hearts and present them in prayer before the mercy-seat each evening; for whatever of ability and life there may be in our meetings, it is

only the Spirit of God that can make them all of permanent benefit. There will be frequent opportunities given for the members of the Institute to speak on various topics, and I fully expect, and hope, that there will not be a moment's hesitation in rising to take advantage of them. I trust you will even so crowd and press upon each other that the trouble will be not to get speakers, but to get time for those who wish to say a word to speak. I need not say a word about attendance. I am deeply impressed by the promise there is in such a gathering as this on this stormy night. Friends, will you not come precisely on time, a quarter before eight, so that the house may be as still as possible all the while, and that in prayer, or in the words spoken by ourselves, there may be as little interruption as possible? Let me just say that this is not meant to apply to those late working Sabbath School teachers who have to hurry home from office or shop, and can hardly snatch a mouthful of tea before they hurry away here. These brethren and sisters, if they were to come in at the last quarter of an hour, we shall be glad to see even then, rather than that they should stay away. This is not meant to apply to those who could get away from business early, have plenty of time, but have acquired the abominable habit of dropping in late at every meeting. Let me say, once for all, come forward and let us fill this end of the Church, and don't shun the platform as if we all had the small-pox, for I believe every one of us could get a medical certificate; and being in the best of health, you need not be in the least degree afraid to cluster around—almost to touch us! A great deal of the success of a meeting depends upon this bodily contiguity. Now, having said these very few words, I very gladly give place to my dear brother Alfred Taylor. He has not, as yet, made many appearances in Toronto. You heard him on Friday night, some of you again yesterday, and it will not be long before you feel that he is like an old friend. Into his hands the charge of the meeting now comes altogether.

The choir—"Battling for the Lord."

Rev. A. TAYLOR then arose and delivered the following address upon

"THE INTELLIGENT TEACHER."

Before speaking on the "Intelligent Teacher," permit me to offer a word or so supplementary to the excellent and practical remarks just made by Mr. Marling. I have seldom experienced greater satisfaction and delight in connection with any gathering of Sunday School people, than I feel to-night. I did not expect to see any such assembly as this. When the rain descended, and the floods came this afternoon—from the manner in which they came down—I had made up my mind that there was going to be about a dozen or two perhaps, or indeed possibly twice that number here this evening; I certainly had no idea

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that the Church would have been so nearly filled as it is, with people so evidently bent on giving heed to that which concerns the Sunday School. Permit me to say at the commencement, let us all endeavor to feel perfectly at home with each other in this Institute. I have never visited Toronto before this occasion. I have been here now two or three days, and I feel as much at home as if I had been born here; much more, then, ought you to feel at home, who have been living here all your lives. Let us banish everything like restraint and constraint in this series of meetings, and let us feel that we have come together to give heed to the things which concern our interests as teachers. We have come together, not to find fault with each other, not to howl over and bewail our weakness, if we have any; but to put head and heart together. If we have done well, ask God to enable us to do still better; and if we have not done well, ask God to give us grace to examine carefully what we have done amiss, and try in future if it cannot be improved upon. With these few preliminary remarks, I pass on to consider the subject of the "Intelligent Teacher." Would to God that every teacher in every country all over the world, to whom is committed the important work of training young children, was an intelligent teacher! There are many who are not; there are many who so lack intelligence both in secular and religious work as to forget its great object. I would briefly allude, by way of passing mention, to the object of our work. What is it? Why do we do the work? Our object is a three-fold one. It is in the first instance to show the child whom we are teaching his lost and ruined condition, and his need of salvation. We must show him that he is a sinner, and that as a sinner he must be changed, if he would reach Heaven. But we must not let our teaching of him stop there: we must be very careful how we teach; it should be done always in kindness, and with an earnest desire to do him good. It would not do to go to a drowning man, and say, "Sir, you are drowning!" He knows that as well as you do. Again it would only add to his wretchedness to tell him how deep the water was below him in which he was sinking. It would add nothing to his comfort to stand upon the shore with folded arms and tell him that *we* are safe while *he* is being lost. So, in like manner, we must not only point out to the child his lost and ruined condition when he is out of Christ, but, as our second branch of Christian work, it is our duty to point him to Jesus Christ as the way of salvation, to tell him to go to Jesus, and to show him how to come, and to show him the blessedness of coming, pointing him to the glorious promises written in God's Word and the blessed invitations and assurances of welcome therein recorded. Is our work done then? No, not by a great deal! Only two branches of our three-fold work are thus accomplished. We have to show how he is to grow in grace after he has come to Jesus. Think of it, intelligent teacher, it is your work to show your scholar his ruined condition; to point him to Jesus

as the way of escape from ruin, and then after he has come to Jesus you are there to teach him how to grow in grace and become a good and useful Christian. In order to do this work we need the highest intelligence that we can attain to. What then is Intelligence? First, we had better consider what it is not. Intelligence is not necessarily strength. We find some of the brute creation that are the strongest, and yet who are the least intelligent; we find sometimes the presence of the greatest amount of muscle where there is the least quantity of brains; the greatest *brute power* where there is the least *intellectuality*. Do you want strength, do you want energy? You certainly find these qualities in a locomotive, for instance, well fired up, with a full head of steam, and on which a drunken man has jumped, and the throttle valve of which he has just opened. There is energy for you, there is strength for you! But it is an energy and strength which is impelling the engine at the very highest attainable speed to its destruction. Energy and strength are all well as far as they go, but without intelligent direction, what are they? They do not lead to success, but to ruin. Fuss and stir are not necessarily intelligence. There is a great deal of what passes for Christian work, which ought rather to be called Christian fuss. There are a great many well-meaning people who are constantly in a busy stir, who are constantly making committees, who are constantly drawing up constitutions and by-laws. There are some people who are under the impression that they are Christians and useful to society in proportion to the amount of fuss and bother that they make. They do not mean it for bother, but work. Such people are to be found in our Churches, sewing societies, tract organizations, and once in a while you find them in our Sabbath-schools. Let us beware, Christian friend and brother, that there is a great deal of difference between activity and usefulness, between fuss and work, between bother and stir, and the continual excitement of an unreliable craft, and the steady, even usefulness and well-regulated sailing of a proper ballasted vessel. In order to be intelligent we must not only properly understand what our work is, but above all things have an adaptation to our work. I never shall forget on one occasion I had been out, and on returning to the house I smelt a strong odour of cheese burning—it was an irregular thing to have so much cheese burning in the house, or for the place to be fumigated with that not very-agreeable perfume. I straightway proceeded to the kitchen to ascertain the cause of this odour being in such unusual excess, and I found that one of my little boys, in company with some other boys that lived in the neighbourhood, had a very strange idea of catching a mouse—(laughter,)—which had been caught nibbling in one of the closets. They understood in order to catch mice that it was necessary to have cheese for baits, and the cheese should be well toasted—(laughter);—and those little fellows had accordingly toasted over half-a-pound of cheese in order to catch the mouse. They toasted it well. (Laughter.)

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They toasted it so thoroughly and fumigated the house so plentifully that it was hardly necessary for a mouse to come and bite the cheese; the refreshing odour must have been sufficient to satisfy it. (Laughter.) What lesson is to be learned from this? I answer, adapt your means to your end. If you want to catch a mouse, you do not want as much cheese as would be necessary to catch all the mice in the neighborhood to do it; and in like manner in relation to our Sunday School work, we must not overdo our work. We need not bring vast armies to bear upon something which is very small. Above all things a teacher needs adaptation for the work. He needs to be fitted for it in his physical habits. The teacher needs to be in good health. I need not ask your pardon for putting such an apparently carnal thing as this almost at the head of the list of requisites for the intelligent teacher. I mean to say that the teacher, as far as he can, should try and keep that fearfully and wondrously made body of his which the Lord has given him, in good condition—it is his duty to do it. Many a Sunday School teacher has dyspepsia that has no right to have it. I am aware that in many cases diseases are inherited, and under such circumstances it is not the teacher's fault if he at times finds himself unfit for his work; but on the other hand, there are hundreds and thousands of good Christian people who, by neglecting the proper means of keeping their bodies in order, often, although they may have cultured minds, allow the wonderful organization which God has given them to become almost a total wreck. Brethren, we blame the poor drunkard who has fallen into temptation, who has perhaps, run needlessly into it. But if we suffer our own bodies to become diseased by want of using proper care, if we catch cold when there is no necessity for catching cold, become dyspeptic when there is no necessity for becoming so, it should not be a matter of wonder if we find, as the result of all this neglect, that we are harsh and cross with the children whom God has given us to take care of; and if we are at times confined to our houses, and in this way neglect our class. It is not only a duty to teach, but it is a duty as far as possible to preserve the health so as to make the teacher to attend to this important work. We expect that the engine-driver, having charge of the locomotive, to keep it in good working order, not to allow it to get rusty or foul; we expect every part of it shall be well oiled, well cleaned, in a word, well taken care of. Is it, therefore, too much to expect of a teacher that he should at least, in a corresponding degree, take care of the body that God has given him? In taking care of our bodies, we must also take care of our minds. We need to keep our minds constantly awake; we need to be busy with open ears, and eyes, and heart, as we pass along the journey of life; and we will not fail to meet here and there, and yonder, abundance of incidents and illustrations. What a difference there is in the way some people travel! For instance, look at the teacher who has acquired the habit of going through life with his eyes

shut : when he was a boy he went through life without seeing anything ; on the other hand, look at the teacher who has acquired the habit of picking up every incident and illustration he can that will help him when he is teaching : when he was a boy he had his eyes and ears open. You may send some men on long journeys or on short journeys, on long errands or on little errands, and some of them will return home and entertain you for a whole evening, or longer, with what they have seen or heard, and will seem to have a pleasant gift of making the most out of every incident on the way, drawing some useful lesson or illustration from it. Others, again, will come home from long journeys, and you do not get a word out of them of pleasant information. You can draw from them nothing of illustration or incident that has occurred to them. He will make the best teacher who goes through life with open eyes and open ears, as well as with open hearts. A great deal of valuable information can be gathered by a person of this class, even in the ordinary round of his daily duties, in his walk from the house to the office or shop, that will be especially available to him when he comes to teach his scholars. Again, it is of importance that in dealing with the boys and girls of our class we should go kindly to them. The teacher who will go otherwise than kindly fails in his adaptation : he is not adapted to this work. How many teachers and parents have we all seen who sadly fail in this respect, who are very harsh and abrupt in dealing with children ! Some will almost scare a child by the manner in which they ask them a question. It reminds me of an injudicious teacher who is said to have asked a poor untutored mission boy the question, " Well, my man. Tell me, sir, who made this great and glorious universe ?"—(this question was asked in a very domineering and surly manner, which had the effect of frightening the little fellow)—can't you tell me, sir, who made this great and glorious universe ? " I did it, sir," exclaimed the little boy bursting into tears, " but I'll never do it again." Do you call that a good teacher ? No ! I should call such a man a very injudicious teacher. Here comes a little man, he does not know as much as you do, and you are appointed to teach him because he knows so little, and because you know so much. You give him a certain lesson, it is, perhaps, 6 or 10 verses in the Scriptures. He comes to his place in the class. " Well, John, have you got your lesson ? " " No, sir." " Why do you not learn your lesson ? " " Could'nt." " Why could'nt you ? " " Ain't had time." After asking him a number of questions in that manner, you then say, perhaps more pettishly, " Well, this is a pretty business for you to come here to school when you do not trouble to get your lessons ! What do you expect will happen to such a boy as this ? " " I do not know, sir." " If he don't take care he will be in prison before twenty years from now." In which case the boy very likely hopes that he won't have the teacher for company. The teacher can never do good to the

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child that way. He can never win the child's affections. But you say, "that the child did not know his lesson." Well, then, it is your place, teacher, to teach it to him. "But he ought to look at it." Permit me to ask you, did not you ever fail to do anything that you ought to have done? I never go into an Episcopal Church without taking very closely to my heart that beautiful confession which the whole congregation unite in at the commencement of the daily service, viz. :—
 "We have left undone the things we ought to have done, and we have done those things which we ought not to have done." If we, adults; we, grown up people; we, mature Christians,—have left something undone that we ought to have done, and if we have done those things which we ought not to have done, how much more the little boys! A little fellow, for instance, comes to you with his lesson unprepared; he has left undone the things which ought to have been done, and you forthwith pronounce him a miserable sinner, a miserable offender. I know nothing that will discourage a man, woman, or child more than to pronounce him or her a miserable sinner. Suppose we are, we know it; we are unprofitable servants. You go to a little man that comes to school full of life, cheerful and happy; but perhaps he does not know his lesson, and you call him at once a miserable sinner, an unprofitable servant, and the result is that his heart sinks within him. He feels that there is no heart intercourse between him and his teacher. There is a want of adaptation there. How much better it would be for the teacher to say to the child, "Well, Johnny, you were out yesterday afternoon." "Yes, sir." "Playing base ball, perhaps,—had a good time of it, I suppose,—didn't learn your lessons, eh?" "No, sir, I didn't." "Well, come, let us set to work and learn it now." You take the Bible and go over the lesson, some passages in the Old or New Testament, and you teach it to him not for the purpose only that he may learn the words, but (what is of far more consequence) that he may understand the meaning of those words. I do not think that the intelligent teacher will long teach his children by rote. I have a profound pity for the child that is taught merely the words of the catechism, without having any idea of its meaning. If you teach words without their meaning, you might as well teach something in an unknown tongue. Do not misunderstand me, I respect the catechism in the various evangelical denominations; good, sound words of doctrine most of them are, embodying all the truth that we want to teach our children; but I plead for the poor child who is made to learn the catechism without being taught its meaning. Again, the teacher must be on hand: one teacher on hand is worth fifty who are not, that is for any practical use they are. Their names certainly ornament the roll-book; their influence may be very fine; but of all unpractical and unpracticable, and played out (if I may be allowed the use of the word) humbugs, I consider they are the people who lend their names to what they are not willing to lend anything else. This has been

practiced a great deal in connection with benevolent enterprises, but people are gradually beginning to see through it. I want teachers to be on hand—punctually on time—no class to be left waiting; for at the beginning of the school if we see a class without a teacher we may well take a discount from the intelligence of that teacher. There may be special times when it is impossible for a teacher to be present. He may have been suddenly run over, his house got on fire, or he may have been knocked down by a mob in the streets; or he may have been suddenly taken ill, or perhaps a member of his family was unexpectedly taken ill. Notice the war in Europe, and its results so far. When the war was declared, every Prussian and German young man in the stores and factories in England bundled up his things and went home, because he was appointed to military duty, and he knew it. His name is registered there, and he wants to be there in person, as well as have his name on the registry. That is the great element of the strength that has defeated the French. They (the Prussians) went there with a marked adaptation for their work, with an adaptation that made them victorious. But as for the French, how was it? They looked to their muster-rolls, and they thought they had thousands and thousands more than they actually had. You may talk of the corruptions that we have in our American National Government, and in some of our State Governments, but they certainly cannot come up to the corruptions of the French Government, in levying immense sums for the support of a fictitious army; for when the muster-rolls were produced it was found that they included many thousands men more than could actually be found to show their faces and answer for their names. The intelligent teacher is adapted to his work. He has found out his work, and enters on it in a spirit of prayerfulness. For an intelligent teacher to be a prayerless teacher would be an impossibility. A teacher who studies without praying that God will bless his study, is not likely to be an intelligent teacher. He not only enters upon his studies with the view of gaining information for himself, but he does it with the view of giving out as much as he receives: for if we make the mistake of only studying for ourselves, it will be a trouble to us to teach our class; but if in every item of information we pour into our minds we are thinking all the while how shall we give this out again, how shall we make it valuable to our children, we will make better teachers than if we merely studied for ourselves. The intelligent teacher is not only prayerful, not only studious, careful about studying so as to give as well as receive; but may I sum up all by saying that he is a thoughtful teacher? He thinks what his work is, what the power of God's Spirit is; when he prays, he does not pray at random; when he works, he does not work at random. He thinks of the influence of God's Holy Spirit; he thinks of the light of the Spirit; he thinks of the life which the Spirit imparts; he thinks of the continual growth in grace and sanctification; he thinks of the

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glorious liberty, which, as Paul writes, is only found where the Spirit of the Lord is. Where the Spirit of the Lord is, there is liberty, there is intelligence, there is freedom of speech, freedom of action, and there is glorious liberty when we come to the blessed page of the Gospel of Salvation, and we draw from that page thoughts that will help and stimulate us in our work. Oh! let us remember, brother, however dark our path may be, however unruly our children may be, however discouraging may be the difficulties which beset us in our work, if we have a sanctified intelligence in mind and heart, God will bring us out of the darkness, out of the trouble, out of the deep mire, and admit us into His glorious liberty, and finally make us participants of that eternal blessedness which he has prepared through Jesus Christ, His own Son.

Singing—"Soldiers of Christ, arise."

After a short prayer by Mr. D. W. Beadle, of St. Catherine's, Mr. C. A. Morse was then called upon to address the Institute on the subject of

TEACHERS' MEETINGS.

Mr. MORSE said,—We live in an age when merchants, mechanics, and business men unite in permanent organization, or assemble in occasional convention for deliberation and discussion upon subjects relating to their respective departments of labour. Oneness of aim begets oneness of spirit. The consultations and comparison of views, the statement and solution of difficulties, which are promoted by such conventions or associations, deepen enthusiasm and increase efficiency. If the work of Sunday-school teaching is immensely important, if the greatest amount of efficiency or success has not been achieved, if there is gain in thorough organization and concerted efforts; if as iron sharpeneth iron, so a man sharpeneth the countenance of his friend; if there is profit in council and advantage in a united social faith, then teachers' meetings are essential to the prosperity of the Sunday-school. One of the most cultivated modern writers and critics says in his art criticisms, "That partial conception is no conception." Tried by this rule, how few Sunday-school teachers have a thorough conception of the importance of their work? We must get our estimate of Sunday-school work by taking our points of vision in the future. We may state it in this manner. There are in this Dominion, say four and a half millions of people; of this number one and a half millions are children of a suitable age to be taught in Sunday-school. The greater part of these children will receive their religious training, so far as Sunday-school teaching is concerned, within the next ten years. We must in this way seek a just conception of the magnitude of this work. Until Sunday-

school teachers are filled and controlled by a holy enthusiasm, springing from an appreciation of the grandeur and magnitude of this occupation, we shall lack interest enough to sustain teachers' meetings. It is not claimed that the greatest success attainable in this work has been secured. There is in some schools a success which is little short of failure. Teachers and scholars enter upon the duties of the hour with so little of mental or heart preparation, and are so much in the habit of regarding it as a season for recreation rather than a time for study and worship, that little practical work is accomplished. They fail to properly interpret the Bible, fail to bestow upon the children any definite views of the great central and vital doctrines of the Bible, and to secure early and permanent religious consecration. Teachers' meetings afford an opportunity for bringing up the standard of teaching. Pastors and Superintendents can exhort and admonish and suggest here, as they cannot before the whole school. A model lesson may be given with good effect. Modes of teaching may be discussed with profit. The When? Where? Who? What? Why? of teaching agreed upon and illustrated. We listen to the beautiful singing of a Patti, a Kellogg, or a Nillson, or to the exquisite performances of a Thalberg, an Ole Bull, or a Vientemps. It seems to come very easy and natural to them, and we forget the many days, months, and years of hard work they have performed to bring themselves up to such eminence and perfection. If musicians need to rehearse, if soldiers need to drill, if mechanics need the lesson of apprenticeship, if professional men need years of study and other years of practice and experience before we rely upon them largely, then certainly Sunday-school teachers should have one evening in the week for study and preparation for the great work of instructing the little immortals whose eternal destinies are to a large extent committed to them. How can we intensify the statement of the need of preparation for the work of Sunday-school teaching as much as the sense of the necessity demands? These thousands of children will soon be entangled and hardened by contact with the world, and possibly lost, unless we make an organized effort for their rescue, in the name of the Saviour who has redeemed them. We have heard much in Toronto of late of the comparative merit of the broad and narrow gauges. It has been not a war of the roses, but a war of the gauges. Some writer has said, "There are flanges on some Superintendents and teachers' mental wheels which fit only one gauge, and that a very narrow one." Our legislators have for years been making tests and standards for teachers of common schools. The demand is more severe every year. In some of our best schools a competent person is selected to give the teachers a daily drill on the great work and art of teaching. Is it wise or Christian to allow our Sunday-school teachers to go about their work of soul-saving with crude or confused ideas, with careless negligence or criminal indifference? Daniel Webster was once invited to address an assembly gathered for some charit-

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able purpose, and declined on the ground that he had no time for
 preparation. On being pressed to do so by those interested, they as-
 suring him that any words he might say would carry great weight
 with them and benefit their objects, he replied that he owed his
 success in a great measure to the fact that he never allowed himself
 to speak on any subject or occasion, however unimportant it might seem,
 without thorough preparation. What a rebuke is this to us teachers
 in the Sunday-school, who have to deal with immortal souls! We need
 trained teachers to instruct our workers. It is a feeling of this kind
 which has prompted us in organizing this "Teachers' Institute," with
 the hope that it may awaken renewed interest in this important work
 of teaching. We need model lessons and model teachings. We need
 meetings where we can unite not only in the study of the lesson, for
 mutual interchange of thoughts and modes of teaching, but especially
 where we can unite in special prayer for the Divine blessing on teachers
 and scholars. No Sunday-school will ever realize the importance of
 prayer in connection with teaching without the influence of teachers'
 meetings. O, if we could, as teachers, realize the power of prayer as
 we ought, we should pray differently, pray as if we believed in prayer,
 and then we should be sure of receiving a blessing from the Most High.
 Spurgeon tells of a woman who wanted the use of a school house for
 a Sunday-school. The man to whom she had to apply was a skeptic ;
 and before going to him she asked God that she might have the house.
 She then asked the man, and he said, "No! The school-house was
 built for secular learning, and we want none of your Bible nonsense."
 "Well," said the woman, "I didn't ask you first, I asked a higher One
 than you ; and I believe I shall get what I want, because I mean to
 pray for it until I do ; for do you know, that when I pray with all my
 heart there is something that always gives way. Sometimes it is a
 man's health, sometimes his life, sometimes his heart, but always some-
 thing ; and I am certain when I get the full strain of prayer on, some-
 thing will snap." And something did snap. The man could not get the
 matter of this woman's praying out of his mind, and he sent word to
 her that she might have the house. We want our teachers' meetings
 baptized with this spirit of prayer, and then we shall hear no more of
 failure ; and when they are pervaded with this spirit, be assured our
 scholars will be converted to Christ. I repeat, no Sunday-school can
 reach the highest point of success without a well-sustained teachers'
 meeting. I am aware that I shall be met with the acknowledgment
 of the importance of such meetings, as well as the fact that most
 schools have tried, and have failed in making them a success.
 The great practical question arises, What have been the causes of
 failure? Is it anything pertaining to these meetings, or is it in
 the way of conducting them? If we have failed in one way, have
 we tried another? And if we have failed the second or third time, have
 we kept on trying. Have we tried a different plan, or have we kept on

in the same old rut! The enemies of Wellington used to charge him with a violation of all military tactics and rules of war by not knowing when he was whipped, but that he kept on fighting until he was enabled to turn a defeat into a glorious victory. Ralph Wells once said, in speaking on this subject, "That we never should have had a teachers' meeting if we had known when we were whipped. The first year we had four teachers, the second year ten—we held on like the Dutch." If business men set out to accomplish a given object, and do not succeed at the first attempt, they try again and again until they do succeed. Shall it be said that they are wiser in their generation than the children of light? From a somewhat careful investigation of this subject, and an experience of thirty years as a teacher or superintendent, I am forced to believe that it is in a great measure owing to the wrong mode of conducting them that they have been comparatively unsuccessful. What have been these wrong plans? They have ordinarily been conducted on what Mr. Pardee styles the Bible-class, question book, commentary studying, and theological discussion plan; and when conducted on this plan teachers have been too much in the habit of going to them without preparation, expecting to receive, but with no expectation of imparting. How often have we heard teachers, when called upon for their contribution to the interest and success of the meeting, remark, that they had nothing to say, and therefore said nothing! This makes teachers' meetings very uninteresting; and too often when they have spoken it has been without preparation or point, sometimes introducing personal criticism into what they say, or getting into a somewhat warm argument with the Superintendent or whoever may be leading the meeting, on some doctrinal subject of no importance whatever. In these and kindred ways much has been done to spoil teachers' meetings, and through them the efficiency of the school. Another plan of conducting them has been for the Pastor or Superintendent to do all the talking, turning it into an expository lecture, neither asking questions or encouraging the class to ask questions. In the school with which I am connected we have tried both the foregoing plans with indifferent success. We have adopted a plan which promises to be more successful than either of the foregoing, and which has thus far worked very satisfactorily. We meet on Thursday evening of each week, punctually at a quarter to 8 o'clock—either at the house of the Superintendent or some one of the teachers. We spend 15 minutes in singing and prayer, and about 40 minutes in the study of the lesson. In the first place, we try to get at the central prominent truth in the lesson. We make this truth the very heart of the lesson towards which all illustrations point, and to which all questions lead. We believe one truth clearly taught and understood is better than a score superficially examined. To teach clearly there must be some well arranged plan in the teacher's mind; not only

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as to *what* he will teach, but *how* he will teach, that is, what particular line of questioning should be followed in that particular lesson. We endeavor to impress upon the minds of our teachers the importance of being practical, and that if they would be practical, they must be personal. At the end of the hour we have a recess for a few minutes for social conversation and mutual interchange of ideas upon any topic suggested by the lesson, or in connection with our school. We then introduce an essay or readings by some one of the teachers appointed at a previous meeting, upon some subject connected with our work, such as,—“The brotherhood of laborers for the Lord,” “The great Teacher,” “Personal preparation for the intelligent and effective presentation of the truth,” “Incentive to labor,” as illustrated in the text, “Cast thy bread on the waters,” &c. The reading of these papers not to exceed ten minutes. We then have a half hour for singing, short readings, simple refreshments or fruit, and social intercourse. We have found our teachers’ meetings conducted in this way pleasant, profitable, and well attended. It is included in our arrangement that on the Thursday evening before the first Sabbath in each month (when we have no lesson, as we have our concert on the first Sunday in each month), we have a teachers’ prayer meeting at the house of the Superintendent. To this meeting we invite the scholars from some of the advanced classes. After tea we spend an hour in prayer and singing, and another hour in social intercourse and readings. We have organized these meetings so recently that we cannot speak of positive results. We believe, however, that they will be productive of great good, and that they will be found to be very interesting and profitable. We mean, by God’s blessing, to make them so interesting that teachers cannot stay away. We try to conduct our meetings so that teachers may go away furnished with both material and method; that they may feel that Bible truth is a great living principle of power; that it glows; it burns like fire; it penetrates; that it may be made a defence against all the elements of darkness; that it is the day-spring from on high. Oh! that our Sunday-school teachers may be wholly under the influence of that religion which Gervase Smith styles “*Christianity in action*,” striving and wrestling against bone and muscle, hungering and thirsting after righteousness. No merely external form of Christianity could compare to such representations as these. Any thing which does not, in our teaching, correspond with these, is mere form and not the truth of Christ. All who try to make the truths of the Bible effective, without possessing this vital energy and power, are like the old Spartan, who tried to make a corpse stand upon its feet, and when he failed was forced to say it wants something within.

PERSONAL EXPERIENCES OF MEMBERS OF THE INSTITUTE, ON
THE SAME SUBJECT.

Mr. J. G. HODGINS observed that during the delivery of Mr. Morse's address he was struck forcibly with the idea that one reason why a Superintendent should be very careful in managing these teachers' meetings was, that his manner of conducting them was often insensibly adopted by the teacher; and if the Superintendent is in the habit of sermonizing and not asking questions, the teacher is apt also to do the same thing. He regarded it as important that teachers should constantly ask their scholars questions,—that that very much added to the interest of the lesson; he therefore believed that the Superintendent should adopt the same method on account of the influence he exerts upon the teachers, and their disposition to adopt his manner. He was convinced that if the scholars knew that the Superintendent was in the habit of praying for them, it would have a very powerful and touching influence upon their hearts. It was very desirable that the child should be fully alive to the fact that he was not forgotten at the throne of grace, either by the teacher or superintendent. He would also add that, referring to what had been said by Mr. Morse, if teachers' meetings were properly conducted the teacher would not only be supplied with the requisite material, but he believed that the best method of communicating that material to the children should be considered of even greater importance, and should not fail to be a matter of frequent deliberation.

Mr. DANIEL McLEAN pointed out as one great defect in many teachers' meetings that the responsibility of the meeting was too much thrown upon the teacher, whoever he might be; that it was the duty of each teacher to come fully prepared to take an active part in these meetings; and that if such was the case there would be no fear of the interest of the meeting dying out, as too often happened. He felt convinced that if they, as teachers, had their minds open to the reception of the truth, and were ready to contribute some small portion, whatever it might be, these teachers' meetings would be exceedingly profitable. He must confess that what he had heard that evening deeply interested him, and he hoped that every teacher would go away determined to carry out the valuable suggestions they had heard. He thought Bro. Marling hit it off very well, when he compared these meetings to a pic-nic, where every one should bring their portion; and having thrown it all into a heap it was expected that each teacher should carry away with him just what suited his taste. He would urge upon the teachers the necessity of order in the arrangement of the lesson, and that in the teachers' meeting they should try in particular and get at the central thought contained in the lesson, with the

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view, on the ensuing Sabbath, of impressing this more especially on the minds of their scholars.

Mr. ALEXANDER SHAW stated that his experience differed from that of others. It had been said that each teacher was to bring his portion and contribute something towards the information of the others. His experience led him to believe that where there were all teachers there were no learners. He thought a good plan would be at the teachers' meeting for the teachers to resolve themselves into a class, appointing one of their number to conduct it; that in this way the teachers would come to have a good idea of the different systems in favor with the different teachers, whom from time to time they might appoint to conduct their exercises; that this plan, in his judgment, was superior to the one by which each teacher was recommended to take an active part in the meeting.

Singing—"Jesus, lover of my soul."

Another TEACHER expressed his disapproval of what had been said by the last speaker; and his reason was, that the system of teaching in favor with some appointed to conduct the teachers' meeting in the manner indicated might not be a proper system. Teachers, he thought, should discuss the lesson just as business men would do when they meet together to discuss business matters.

Mr. T. CRAIG mentioned, as one great feature connected with teachers' meetings, that the teacher could there get to know how others were getting on; and in case he himself had been unfortunate with regard to any visible results arising from his labors he was in a position at these meetings to gather in what respect, or to what cause, his failure was in all probability owing. To a teacher who loved the work it was always a pleasure, as well as a matter of encouragement, to hear of the success of any of his brethren in the same field of labor. It very often happened that teachers did not know where the lesson was, and they had to hunt it up in the class-room: this every teacher could find out at the teachers' meeting in the event of their not being able to do so before. In his opinion the teachers' meeting awakened a deeper interest in the work. The more we did for the school, the more we loved the school. Why was it that business men were so interested in their business? It was because their whole time and energy were devoted to it. And in like manner if teachers worked hard for the school they could not fail to love the school strongly; and in proportion to the amount of work they did for it, in that proportion would their love be shown as well as intensified in behalf of the school.

Mr. H. L. THOMPSON said that the engagements of some teachers were such that it was impossible for them to attend a regular teachers' meeting; but in such cases he would recommend what he had found

to be of very great benefit in his own experience ; that two or three teachers (where they could not meet in larger numbers at the same time) might contrive to meet at one of their houses for about 20 minutes or so ; read over the lesson ; compare notes which they had gathered during the week ; and then before dispersing, spend 3 or 4 minutes in earnest prayer.

After a verse was sung, which served as an agreeable variety to the evening's exercises, a gentleman (name unknown) rose and strongly urged the importance of noting down during the week any little incident that might be available for illustrating the Sabbath lesson. It was not sufficient that they thoroughly understood the lesson ; they should try to communicate it to the mind of the child in such a way as that he would understand it also ; and this was often best done by some apt illustration. He remembered once walking along Yonge street, and he observed a hydrant with a stream of water issuing from it ; he noticed immediately under the mouth of the hydrant that the spot was perfectly clear, while all around was dirty. This little incident served as a very intelligible illustration in speaking to his scholars on the next Sabbath about Christ's precious blood.

Rev. A. SUTHERLAND then briefly observed that in connection with teachers' meetings it certainly, he thought, made some difference whether they were held in a dingy room belonging to the school, or whether it took place in the comfortable parlour of the Superintendent or one of the teachers : there was a good deal of human nature in this, and such matters it behoved them to consider, as sometimes as much depended upon them as others of more intrinsic importance.

QUESTION BOX.

REV. ALFRED TAYLOR.

Question. Do you think the system of having a class in teachers' meetings the best ?

Answer. I should vary it from time to time.

Q. What course would you pursue with an irregular teacher ?

A. Regulate him. (Laughter.) *A Voice.* "How?" With the example of every other teacher whose example you can bring to bear upon him,—with the example of the Superintendent himself. I tell you a regular teacher will make a regular superintendent, and an irregular superintendent will make an irregular teacher. *A Voice.* "Not always." Well, this rule holds good, an irregular superintendent will make a company of slipshod, careless teachers.

Q. What do you think of the Pastor taking a part in teachers' meetings, and should it be occasional or regular ?

A. I would not demand it of him. If he preaches two good sermons on the Lord's day, visits the sick, marries the loving, and buries the dead, he has as much as he can attend to. If he wants to come, make him welcome.

Q. Do you think ladies should be asked questions as well as gentlemen?

A. I do not suppose that any teachers' meeting is so large as to admit of a division: at the same time, I don't believe in bothering people that don't want to answer questions. I would have a question box at every teachers' meeting for the ladies who don't ask questions verbally—most of them are sharp hands at asking questions—and I would let the superintendent or somebody else answer them.

Q. Should an intelligent teacher use harsh means for a scholar who is unruly?

A. I know a parent, who claims to be an intelligent parent, clapping her boy on the ear, saying, "I have a right to do so." Once, I remember at a Christian Association we were holding a meeting when some boys from the principal store were stamping loudly on the steps—they were making just as much noise as they knew how. One of our brethren observed, "We must have a policeman—at once we must take prompt measures," &c. Instead of that course I addressed the boys,—"Can't you make more noise than that?" One fellow spoke up honestly, "No, I cannot." I believe it was a great deal better than getting a policeman.

Q. Would the relating of the teachers' experience be suitable for a teachers' meeting?

A. Yes; but don't relate the experience of John Bunyan, St. Paul, or David; but tell the experience that bears just on the matter in hand, or none at all.

Q. Can a Christian teacher be in the least a moderate drinker?

A. Yes;—(sensation)—you can drink water just as moderately or as liberally as you please; but if you talk about drinking anything strong, to befuddle the head and make a fool of the Christian teacher, I say and think he had better not.

Q. Is it desirable that superintendents should always lead teachers' meetings?

A. I should say that the superintendent is a very appropriate leader for them; and if the pastor choose to come in, ask him to make himself at home.

Q. What is the best mode for getting the teachers to attend at teachers' meetings?

A. I tell you a good cup of coffee and a sandwich helps along wonderfully. I could show you, if time permitted, how meetings had been broken up by meeting in a dull, melancholy room. Don't have your teachers' meetings in a cold, dingy, gloomy place.

Q. How would you manage unruly and inattentive boys?

A. Just take them in the kindest way you know how, and so far as attendance is concerned there will be no improvement until you give them something to attend to.

Q. Where no prizes are given by the Sabbath-school, is it right for them to be given by the class?

A. Touching this, I remember a case in a Sabbath-school where no prizes were given. A class composed of boys of wealthy parents made up a \$5 prize to their teacher. This gave rise to much unpleasantness in the next term, in which were poorer children.

Q. Should any one be allowed or asked to teach who is not a Christian, or not known to be such?

A. Here the rev. conductor related an incident which came under his notice. Sunday before last, in Brooklyn, where a teacher tendered his class-book, saying, "The Spirit of God is in my class; I am out of place." The Superintendent prevailed upon the teacher to keep his book a week longer. This led him to serious meditation, and to final conversion. Mr. Taylor continued, "Yes; I say I would ask any unconverted teacher to take a class—just this far: I would not ask a drunkard, or a man or woman living an ungodly or low life. But how careful we ought to be with such a teacher! We ought to pray for him, and work with him.

Q. Do teachers' meetings include Bible-class and business also?

A. Our business at teachers' meetings we can generally put through in five minutes at most. It should not interfere with the regular conduct of the meeting.

Q. Do you consider it right to go on teaching your class while suffering from strong temptation?

A. Just say, in the strength of God, "Get thee behind me, Satan."

Q. How shall I deal with the scholar who tells me that he forgot to learn his lessons, and does this habitually, when I feel almost certain that idleness, not forgetfulness, is the reason?

A. Just remember how idle you were when you were boys. We have got to bear with the forgetful boy as well as the idle boy.

By the choir—"Our field is the world."

Mr. LAUDER, M.P.P., led in prayer, followed by the closing hymn, "From all that dwell below the skies," and the benediction.



TUESDAY EVENING.—SECOND SESSION

Mr. D. W. BEADLE, of St. Catharines, gave out the hymn commencing "Jesus, lover of my soul," and then read the 121st Psalm.—After prayer by the same gentleman,

A CLASS LESSON,

With black-board illustrations, was given by the

Rev. ALFRED TAYLOR.—We will all be a Bible-class; being a Bible-class, we all have our Bibles. This lesson exercise will occupy about twenty-five or thirty minutes; and I will ask you, if you please, all to take part in it. Will you please hold up all the Bibles in the house? Turn to the third chapter of the Gospel by St. John, and read a few verses of it; and you will please have the kindness to speak out as plainly as I do, and we will all join in so that we will all be heard. Take a simple passage. Begin at the first verse and come down to the eleventh. You are all so familiar with this passage that it needs no explanation. I don't believe in going through a lesson exercise before a class and taking up verse after verse, and asking questions so that they will bring out the answers nearly in the words of the verse. We might gather, for instance, such a course of questions as these—(Look on your Bibles a moment, if you please).

Question. Who is mentioned in the first verse?

Answer. Nicodemus.

Q. What kind of man was he?

A. A man of the Pharisees and a ruler of the Jews.

Q. (Second verse.) What did Nicodemus do?

A. He came to Jesus by night.

Q. What did he say?

A. Thou art a teacher come from God.

And then, in the sixth verse, how did Jesus continue? And, in the seventh verse, what further did he say? And, in the eighth verse, what did he add?—A great many question-books read like that. What kind of answers do such questions bring forth? Why, merely statistical answers. *Statistical* answers and *heart* answers are very different things. Therefore, in going over the lesson, it should not be for the mere statistical store of those verses, but to gather the leading ideas which are communicated to our hearts and minds by them. We ask, then, what are the leading ideas that we should try to impress upon our minds and the minds of our children, in such a way as that we

shall remember them? For the teacher should remember just as much as he expects the child to remember. If the teacher does not remember the lesson, the probabilities are that the child will forget it also. We find Nicodemus coming to Jesus, not in the capacity of a ruler of the Jews—not as a Pharisee—but, laying that aside, he comes in the capacity of a **TIMID ENQUIRER**. To whom does he come? To a gracious Saviour. He is so timid, that he comes in the night. The Saviour is so gracious that He does not discourage him because of his timidity. We have two leading ideas to begin with.

I. *He came to inquire of the gracious Saviour.*

II. *The complete answer he received.*

The timid enquirer is led by the complete answer given by the gracious Saviour, to show what the working of the Spirit of God is in changing and renewing the human heart. If you can get that much out of this lesson about Nicodemus thoroughly stamped upon the heart of the child, you have got something to be thankful for. I believe if we had time we might express this differently; might take the leading ideas and group them in such a way that they naturally follow one another, so that the child will be apt to remember it, and the effect will thereby be much better than the mere answering of statistical questions. Shall we go on in detail over these verses? It would be pleasant if we had sufficient time to spend over them. I might ask a few questions, and you might answer them. Suppose we refer to the several passages of Scripture in connection with them—the first and last step. Take one or two other ideas that we have: First, the confession which this timid enquirer made to Jesus. In the first place he calls him by the honourable name of Rabbi, Master.

Q. What did Nicodemus call the Rabbi?

A. A teacher come from God.

Nicodemus here acknowledges in his timidity the divinity of Jesus and Jesus' superiority to him. Now let us see what Nicodemus did? He came to Jesus by night.

Q. What do you consider was the state of his mind when he came—Was he enlightened or was he in the dark?

A. In the dark.

Q. Was it day time or night?

A. Night.

Now what have we? In the first place he came—dark—night.

Q. To whom did he come?

A. To Jesus.

Q. What did he confess Jesus to be?

A. A teacher come from God.

Q. What did Jesus tell him? We have it in the third verse, "Verily I say unto thee except a man be born again." What is it that he cannot do?

A. "He cannot see the kingdom of God." Expressed in the 5th verse, "cannot enter into the kingdom of God."

Now we have what Nicodemus said to Jesus. Then (for he admitted the authority of Jesus as a teacher come from God,) he was willing to accept and adopt what Jesus told him. "Except a man be born again he cannot enter heaven." Now Nicodemus is told that he is to be renewed, that he that is born of the flesh is flesh, that he that is born of the Spirit is Spirit. "He must be born of the water and the Spirit." "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." What is the Spirit, is a very important thought in connection with this. What Spirit is it? Is it the Spirit of mere earthly enthusiasm? It is the Spirit of God. What word signifies being born again—one word? *Answer.* "Regeneration, conversion, change of heart." We will put down (on the blackboard) one of these words, and, to digress a moment, about interruptions. In all our class exercises in the school we are very apt to be interrupted by the creaking of a door upon its hinges, (especially if it wants a drop of oil on the hinges); or some other noise will attract the attention of every child in your class—perhaps in your whole school-room. I merely speak of this in passing. Whenever you are interrupted, see that you get the attention of your children back again. What must take place in the dark, human heart? It must be renewed. I would like, if time permitted, to refer you to a number of Scripture passages in reference to the *change*, but can only glance at a few. Turn to the 3rd chapter of the Epistle of Paul to Titus, 5th verse. Whoever gets it first, please read it distinctly. [The passage was read.] Now, while turning to the passage that runs close alongside that for the renewal of the Holy Ghost, turn to 6th chapter St. Paul's 1st Epistle to Corinthians, 11th verse. Now do you notice how closely the operations of the Holy Spirit and of our Lord and Saviour Jesus Christ are mentioned together? The Holy Spirit always works with Jesus, and Jesus works with the Holy Spirit. "But ye are washed, but ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God." The operation of the Holy Spirit which is spoken of in that beautiful parable, in the 4th chapter of Mark, 24th to 30th verses, about the growth of the work of the Spirit in the heart beginning as a seed and increasing in sanctification. "Ye are justified in the name of the Lord Jesus." For that work of justification let us refer to the fifth chapter of Paul's Epistle to the Romans,

first verse. "Therefore, being justified by faith, we have peace with God through the Lord Jesus Christ." There is the work of the Holy Spirit through Jesus Christ. Let us look at the life-giving influence of the Spirit of God through Christ, as spoken of in the first chapter of John, fourth verse, and in connection with that, if you please, the fifteenth chapter of first Corinthians, forty-fifth verse. "There we have life through His Spirit, life through Jesus. The Spirit of God sanctifying and operating on the human soul together." So we might look at the various influences of the Holy Spirit. We find some kindred operations spoken of in several texts of the Bible, which it will be hardly necessary to refer to. I want to ask you a question or two.

Q. Tell me why Nicodemus came by night?

A. He was afraid to come by day.

Q. Do you think he was a mean man and a coward?

A. It was more convenient to come by night. He was afraid of the Jews. He was a Pharisee, a Jew himself. I don't blame him for being afraid.

Q. Is he mentioned again any where?

A. At the burial of Jesus. And you will remember that at all times it was considered a disgrace to be a follower of Jesus, how much more when Jesus had just been put to a most ignominious death. Nicodemus is spoken of again in the nineteenth chapter of John. "The same that came to Jesus by night." What a lesson is there! Look how the work of the Holy Spirit increased in him; watch the Spirit's growth, step by step, as he grew in Christian grace—exactly as the Spirit operated upon him! There is a great deal of difference between the times when Nicodemus came shrinking as a timid enquirer to Jesus by night, and his going to Pontius Pilate, boldly saying, "I want the body of Jesus."

Q. Can a sinful, unforgiven soul, enter heaven?

A. He must be changed.

Q. What does Jesus do to us?

A. He forgives.

Q. What does He forgive?

A. Our sins.

Q. When we come to Jesus, what do we realize that He is?

A. A teacher come from God. Beside that, He is our loving Master. We can say to Jesus, then, we come to Thee. I want to refer you for a moment to the first chapter of John, fifth verse. "And the light shineth in darkness."

Q. Into what does Jesus shine?

A. Into our hearts.

Q. In what way, rudely, to frighten or terrify us, or kindly?

A. Kindly! Look at the last chapter of the book of Malachi, second verse, "Unto you shall the Sun of Righteousness arise with heal-

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ing in his wings." When it is dark and the sun rises, what power has the sun upon the darkness?

A. It dispels it.

Here the Rev. Mr. TAYLOR read his connected quotations from the foregoing texts off the blackboard, which were found to read—

" Oh, Master, Teacher, come from God,
We come to Thee for light ;
Shine kindly in our darkened hearts
And drive away the night.

Except a man be born again
He cannot enter heaven :
Spirit of God, renew our souls,
And speak our sins forgiven."

The above was repeated and sung by the large assembly with great enthusiasm. Before being seated the Rev. Mr. TAYLOR offered up the following

PRAYER.

Oh, blessed Master, thou Teacher Divine, Thou not only camest from God but art Thyself the eternal Jehovah. Even though we come to Thee timid, even though we be afraid to come, yet help us when we come, to ask Thee the way of eternal life. Dispel all our doubts, drive away all the darkness from our souls. However darkened we are, do Thou shed upon us the glorious light of Thy presence. Thou hast told us, unless we are born again we cannot see Thy kingdom. O do Thou, by Thy Spirit and by the cleansing of Thy precious blood, renew us, wash us, cleanse us from every sin and every impurity ; may Thy Holy Spirit come to us, speaking peace and pardon and justification through Thee, blessed Master, telling us through Thy love and Thy precious blood, of the hope of everlasting life, and Thine be the glory of our salvation. Amen.

THE PASTOR HELPING THE SCHOOL.

Rev. A. TOPP.—I have been requested to address this Institute on the subject of "The Pastor helping the school." I don't know how those who framed the subjects of address intended this one to be treated ; but I must just endeavor to treat it in my own way. I observe, however, from the programme that the reins are held very tightly over us in reference to time.

This topic implies, in the first place, that the pastor has to do with the Sabbath-school. I start with this fundamental principle—the pastor

has to do with the school. I do not know who has to do with it if he has not. Does any one ask me the question, "Should not the minister attend to his congregation, preach the word to them in the most efficient manner that he can, with all wisdom, skill and attention; watch over them, guard them against danger and temptation, and seek to impress their hearts with a sense of the value and importance of the truth as it is in Jesus; warn them against sin and all that is evil; take every opportunity, yea, searching out opportunities of promoting their best interests by all the means in his power?" Does any one ask me that question? I answer, Most certainly. What is the position that he occupies, if not for these very ends? He is not the pastor, he is not the shepherd of the flock, who does not regard himself as called—set apart—for this purpose, who does not cheerfully and heartily devote himself to the work. Are there not the young? are there not lambs in every flock to be brought by-and-bye into the fold? In every congregation there are the young and the old; the young requiring milk, and the old grown-up people strong meat; children requiring to be instructed; ignorant exposed to peculiar temptations, needing to be guarded and preserved from these dangers. There are parents, adults, acquainted in a certain degree generally with the truth, but requiring to be stimulated to carry out their knowledge into practice in their own obedience to the truth as it is in Christ. No one, I think, is entitled to say, and no one will stand up with the Bible in his hand and say, on the authority of that unerring standard of our faith, that the latter are to be the charge of the pastor, and the former are not to be equally his care. They require his pastoral care as well as the others. There is nothing in their circumstances, nothing in the natural or spiritual world, to create a distinction, as separating the young from the grown-up and the aged in the constant incessant vigilance and prayerful regard of the pastor. Did not our Lord, our great Master, manifest His affectionate and tender care of the young when He took up the child in His arms and put His hands upon it, blessed it, saying, "Suffer little children to come unto me?" Did He not give the command to Peter, one of His apostles, and consequently in a peculiar manner to His ministers as the successors of the apostles, as well as the Church generally? "Feed my lambs as well as my sheep!" Does not the word of God, both in the Old and New Testament, commend the young to the special consideration of those whose province it is to feed the flock of the Church of God which He has purchased with His own blood? I have no hesitation, then, in laying down as the foundation of my remarks this belief that the pastor ought to help the school; that he ought to take a deep interest in it; that he ought to regard it as entitled to his attention and prayers for its success, as much as any department of his ministerial work. I say this in opposition to a senti-

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ment of which I have seen symptoms on this side of the Atlantic, although very rarely, but which I never heard whispered in the Church of which I was minister in the old country, the sentiment, namely, that though the pastor may enter the school and do anything that he may be requested, yet, that he has scarcely any more influence or authority in it than any other person. I say this, too, in opposition on the other hand to the sentiment which a minister may entertain, that he has higher matters to occupy his mind: that he ought not to be troubled with the cares of the Sabbath-school: that he might very safely leave that to be provided for by the members of his congregation. Now, as to the former sentiment, I don't suppose that it is very prevalent in any one of the Churches represented here—I should be very sorry indeed if it were. The Sunday-school should not be dissociated from the labors of the pastor; it ought to be accounted not so much an adjunct of the Church as part of his ministerial work. He should, himself acting in the name of the regular office-bearers of the Church, feel himself responsible for the efficient and satisfactory conduct of the Sabbath-school. I say this, both in regard to congregational schools which may be composed mainly of the young of our own congregations, and to mission schools in connection with individual congregations. I believe were this idea to prevail, generally, it would tend very much to elevate the value and importance of Sabbath-schools; to deepen and widen the interest of the Sunday-school amongst the members of our congregations; to gather together larger and, I believe, a more highly trained and more cultivated class of teachers. Then, as to the latter sentiment, I mean, that the pastor has other things to occupy his attention—that the school ought to be his special charge. I have heard of ministers who never entered their school. I am sure they deprived themselves of a very great privilege. They are dealing lightly with an important part of their charge: they are withholding from the teachers a great source of pleasure and satisfaction. I believe nothing will give greater delight to the teachers than the co-operation of the pastor in their labours; and I will say this, that by so doing they are shutting, by their apparent indifference, (I will not say real,) the door against a ready entrance to the hearts of the young, as well as their parents—a privilege which no true pastor should ever think lightly of.

In the second place, I would say that the pastor ought to help the school, for the sake of those who undertake the work—the teachers. They are worthy of our united sympathy, the kindly attentions and the support of the pastor in every way. I have always felt this. The longer I live as a minister, the more do I feel it.

If there is any class in our congregations that are entitled to the sympathy—the kindly attentions of the Pastor,—it is *Sunday School teachers*. The teachers are engaged in a work that is often spoken

of, thought of in not very exalted terms. They are surrounded by great discouragements. They have much to contend with. The pastor ought to know their difficulties and trials. They are engaged in a work which does not draw around them popular applause, requires a far higher motive than that to ensure steadiness, zeal and perseverance. The pastor ought to be acquainted with their trials and difficulties, they look naturally to him for sympathy and encouragement in the midst of their difficulties. Just as the Pastor himself is cheered in his difficulties by the sympathy and support, and prayers, and the prayerful co-operation of his people, so is it the province of the pastor to try to elevate—to lift up—the hearts of his teachers, to bind them to the work of the school by cords that will not be easily broken. No doubt, if it is made out that the pastor ought to help the school; the question arises—

How IS HE TO DO IT? An answer to this question embraces a very wide field. I might make general statements, but we must come to particulars, therefore I would say just, in a few words, that the pastor *may help the school* by taking care that the school be supplied with a class of *zealous, Christian, devoted, intelligent, efficient teachers*. The success of a school depends very much—mainly I should say, under God—on the fitness, and the ability, and the good management of the *Superintendent*. For, however interested and concerned the pastor may be, if the superintendent is not like minded, then the work will be, to a certain extent, marred, and things will not go on very smoothly and prosperously. On the other hand, if the pastor does not pay that attention to the school, which we think he ought to pay, still the affectionate sympathies of the superintendent will do much by the blessing of God to maintain the school. Minister, pastor and superintendent ever should be on the best understanding as to the conduct of the school. I speak from personal experience. I well know the value of an efficient superintendent. I have been very highly favoured in this respect. Then, again, the pastor may help the school very much along with the Superintendent in suggesting new names for teachers, and to endeavour to harmonize one teacher with another, so as to create a common interest—one bond of union among them—a common design in their zealous labors, and the prosecution of those labors. I observe further, that the pastor may help the school by endeavouring, along with the superintendent, to take the oversight of the lessons to be taught; and endeavour, to have an uniformity of lessons, thus enabling the superintendent at the closing address, to speak to the scholars on the same subject. Thus the superintendent may improve upon, and make deeper and more lasting impressions upon their hearts. Though we should make our Sabbath-schools as attractive and interesting as possible, yet the great end is to make them acquainted with the teachings of Scripture. I feel strongly on this

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point. In our school we have the lessons printed, and give them to the scholars, so that when they have them in their possession there can be no mistake about lessons, but can attend to them at home. Then, on the last Sabbath of the month, the classes of the school are examined by myself on the lessons that have been gone through during the month. Our order of examination is this: First, by the teachers; then by the superintendent; then at the monthly examination by the pastor himself.

I observe in the third place that the Pastor may help the school by his *personal presence* as often as he can conveniently and consistently with his other duties. In the present day, along with the various demands that are made upon a minister's time, it may be scarcely possible for a minister to carry out this as he would desire with reference to the school; at the same time it is always a source of pleasure and satisfaction to the teachers to see him in the school. He will have an opportunity to observe what is going on; he will become acquainted with the state of the classes. Thus he will have an opportunity along with the Superintendent of giving advice, taking steps to encourage teachers to suggest improvements for the progress of the school. Once more, I observe that the pastor may help the school by his presence at the meetings of the teachers for instruction, also for business. I say he should try to be present at these meetings. These teachers meetings are of the highest importance: they bring teachers together. This very fact tends to bind them together as fellow-workers. Teachers, generally, are very sensible of their own individual deficiencies in unfolding the great truths of redemption. We feel this as ministers. I might go on to say that the pastor might help the school by commending it, speaking well of it, and by his public recognition of the school in the services of the sanctuary. I will close by saying that I rejoice heartily in this Institute, which has been established here. I believe great good will come out of it. We should all remember that the future of the Church depends, under God, very much upon the young. Pastors and the congregation cannot be doing a more important work than by doing all that they can for the benefit of the school. "Inasmuch," says our Lord, "as ye did it unto the least of my little ones, ye did it unto me."

Singing by the choir.

Rev. W. STEWART, B.A., said—

WHY SHOULD THE PASTOR HELP THE SCHOOL?

The pastor should help the school, because the school is an important part of the work of the Church. We talk about our schools being nurseries of the Church; I think the school is not only a nursery

of the Church, but the child of the Church. It is as much a department of the Church as the weekly prayer-meeting; and I hold that every true pastor will make his influence felt in every part of the church's work. Indeed, as has been well remarked by Mr. Topp, the pastor is a shepherd; and the shepherd should look after the lambs as well as the sheep; the young, as well as the old. Again, the pastor should help the school, because it offers a most promising harvest in which to carry out the great work of the Christian ministry. What is the work of the Christian ministry? I answer, just to seek souls for Jesus. In every school there are always to be found some who are anxious about their souls, and earnestly enquire what must they do to be saved? As a general fact, I think it may be stated, gathered from the experience of the past, that fully one-third of the members that are admitted on a profession of their faith into our Christian churches, come from the ranks of the Sunday-school; and therefore, as no department of the minister's work offers a quicker return, or larger reward than this, I believe, that the minister ought especially, to help the school; yet, strange to say, there are ministers who look upon the school as something altogether out of the range of their proper work, or else beneath their notice.

HOW SHALL THE PASTOR HELP THE SCHOOL? (1) Chiefly by praying for the school in the public services of the sanctuary. This will show his own interest in the school, and it will awaken the interest of the parents and teachers in the school as well, and above all it will bring down blessings from above, from whence will flow gracious answers to prayer. I might answer the question negatively, as follows: The Pastor ought to help the school negatively *by not being the Superintendent* himself. I know there are some who differ from me on this point, some who hold that the Pastor ought to be, *ex-officio*, the Superintendent of the school. I maintain that Pastors must be stronger men, physically, than they are at present; and stronger men mentally too, if they can efficiently superintend the school and the work of preaching twice on the Sabbath- not to speak of the other appointments and labours during the rest of the week. If a Minister exercised the office of Superintendent on the Lord's-day, he would be very apt to enter the pulpit with a husky voice and a worn-out frame. He ought not to do it. Again, a Minister will not help the school, by meddling with the minor details that always will arise in Sabbath-school organizations and management. These he should leave in all confidence in the hands of the Superintendent and the other officers of the school.

Then *positively* the pastor should help the school by praying for it. What would I think, do you suppose, if I went to a prayer-meeting, and if brother after brother should engage in prayer and not one single petition should be offered to the Throne of Grace, that the

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Lord would help the Pastor who was leading the meeting? I have attended prayer-meetings of that kind, and have gone away grieved in my very heart. If a Minister feels that way, how must the Superintendent and teachers feel when this great department of the Church's work is entirely ignored in the prayers of the sanctuary. Again, a Pastor can help the school by visiting it. How frequently he should do so, I will not venture to say. If he could do so every Lord's-day afternoon, well. Perhaps his visit should not continue longer than half-an-hour at a time. He should certainly not be regarded as an intruder upon the school; everybody should be delighted to see him,—and I have no doubt they will as long as he conducts himself in a proper way. In this manner he would get to know the children by name, or at all events be able to recognize them by their countenances when they meet him, with smiling faces, upon the street. Again, a Pastor can help the school by giving advice—not obtruding it—but giving it when it is asked for. Some people are very fond of giving advice, believing that it is “more blessed to give than to receive.” If the Pastor shows by his conduct to the school that he is well acquainted with the working of the school, he will have many an opportunity of giving advice, both to the Superintendent and to the teachers, on difficult points that may arise. Indeed, I think that a Pastor should himself have previously been a Sunday-school teacher. I maintain that the Pastor, in order to efficiently help the school as he ought to do, should perhaps bear a somewhat similar relation to the school that an experienced officer would do to the untrained militia of the provinces. He ought to be able to tell them how to do the thing, and do it actually before their very eyes, so that they may see how it is done in the best possible way. A Pastor can help the school by seeking after the necessary requisites. He ought to have greater influence over the minds of its members than any other person. He is in a better position than any other person to become acquainted with, and to find out among his congregation, those who are the best adapted for the work; and whenever he sees such a one, it is his duty to go to him and say,—“My brother, or sister, I think it is your duty to take an active part in the Sunday-school work.” What other requisites are there? The right kind of books are wanted. He should see that they are sound; and whenever a deficiency in this respect needs to be supplied, a word from him will often secure the desired result. Again, a Pastor should help the school by commending it to the parents in his pastoral visitations. It happens sometimes that people are very negligent in sending their children to the school: a word from the Pastor will help greatly in this direction. Again, a Pastor may help the school by preaching to and for the school. I think it would be a good thing for the Pastor,—and certainly a good thing for the children,—if he were to devote at least five minutes of every sermon especially to suit the understanding of the children that attend

the Church on the Lord's-day morning. This is my answer, then, to the question, "How may the Pastor help the school?" Negatively, by not being its Superintendent, and not meddling with the minor details of business. Positively, by praying for it—by visiting it—by giving advice, where a good and fitting opportunity presented itself—by securing for the school, as far as he could, all the necessary requisites, in the form of good teachers and good books—by recommending it to parents at their homes—and by preaching to and for the school.

MEMBERS OF THE INSTITUTE ON THE SAME SUBJECT.

Rev. Mr. JOHNSON was of opinion that a pastor might not only help the school by not being the acting superintendent, but by also *not* taking charge of one of the Bible-classes, as was sometimes done during the time the school was in session; for by so doing, he was devoting to one particular class what properly belonged to the whole school. It was the Pastor's business to seek to furnish material, to recommend efficient persons as teachers, in getting others to take hold of the work, rather than that he should himself engage in it. It was a grand thing to be a soldier, but grander to be an able general; and it was in this latter capacity that he thought it was the duty of pastors to act in relation to the Sunday-school, rather than in the former. He should be the controlling spirit of the school; personally acquainted with the teachers, and prepared to offer suggestions to the superintendent in regard to the efficient working of the school. He regarded the Sabbath-school as not only the child of the Church, but the Church of the child; and as such, was a proper part of the pastor's charge; his visits are always welcomed by the superintendent and teachers, as well as by the bright faces of the little ones themselves. He should be present occasionally at the teachers' meeting; and he (Mr. Johnson) thought that the pastor should, at times, devote a whole sermon to the children.

Rev. Mr. KING wished to refer to one particular point that had not been referred to, and that was, that the pastor could, most effectually, help the Sabbath-school by seeking to engender on the minds of his people enthusiasm in the cause of Christ: that if pastors could so preach as to inspire the members of their Church with this noble enthusiasm, this self-devoted interest in the Saviour's cause, it was the very highest service to the school that he could render. He was not sure about the desirability of pastors attending the teachers' meeting. It was his opinion that teachers were apt, under such circumstances, to depend too much upon their pastor; it was best that such meetings should be left to themselves, conscious that the efficient conduct of the meeting depended upon themselves.

Mr. CLARKE strongly urged, that while it was the minister's duty to visit and interest himself in the Sunday-school, he should at all times

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refrain from interfering or unnecessarily meddling with either the superintendent or teachers in the discharge of their work. His department, as well as that of the officers of the school, with regard to one another, should be free from any thing approaching to jealousy; there should exist a perfect harmony among them,—the pastor's appearance should be ever welcomed. Within his (Mr. Clarke's) experience he can remember when it was regarded that the minister had no right to go into the school, and that any suggestion coming from him was an unwarrantable interference. That time, he was glad, had passed away, and, he believed, that one of the grand results of this Institute would be to perfect that harmony so desirable between pastors and Sabbath-school teachers.

Another GENTLEMAN said that the amount of help to be expected from a pastor depended upon circumstances. Sometimes a minister has his flock widely scattered, and his duties in consequence rendered very laborious. There were many things, he observed, which kept a minister away from the Sabbath-school when he would like to be there, and it was the duty of teachers to take such circumstances into consideration.

Mr. MARTIN said he was glad to see so many ministers present. He would suggest to them, that another way pastors can help the school is by preaching to the children at least once in three months, or oftener if possible. He referred to the Rev. Dr. Newton, of Philadelphia, and the Rev. Dr. Tyng, of New York, in this connection, as noble examples worthy to be followed. He believed that if ministers only knew how interested children were whenever they spoke in such a way that they could understand, it would induce them to take a more active interest in their welfare.

Rev. A. TAYLOR remarked that he liked the idea of the pastor preaching to the children; but he did not like it only once in three months. He used to preach to his children once a month, the last Sunday afternoon of each month. He had, on these occasions, larger congregations of the older people present, and he could often have a hit at these over the children's shoulders. It was his privilege to have been brought up under the ministry of Dr. Tyng, and he remembered a great many of the texts that he (Dr. Tyng) used to preach from, and a great many truths that he told them: simply, because he had such an earnest, convincing, and pleasant way of telling them. Dr. Newton was also very successful in this respect. I remember, continued Mr. Taylor, in an Institute we had in Philadelphia, this subject of preaching to the children came up. Dr. Newton said, that he preached to his children once a month. Another good brother, who had great success, remarked that he made it a rule to preach no sermon that had not a great deal in it that a child could understand. I think that if we, as ministers, in our public ministrations, were impressed with the idea that at least half of our audience were under 20 years of age, we would not

neglect them ; but would endeavour to bring almost the whole of it somewhere near their comprehension. Thank God for what pastors are doing in our Sabbath-schools ! Brethren, if there is one thing more important than another in connection with the pastoral work, it is the work of the Sabbath-school. Let pastor and teacher co-operate, for the pastor and the teacher and the parent are one in this respect ; their object is one ; there should be no competition, no clashing the one with the other, but united, and earnest co-operation.

QUESTION BOX.

ANSWERS BY REV. A. SUTHERLAND.

Question. Can an ordinary teacher hope to learn and give such lessons as we have seen here to-night ?

Answer. Perhaps not precisely the same. Every teacher has not a poetic gift. They might, however, take very valuable hints from the lessons given to-night.

Q. Is it desirable that the pastor should teach the Bible-class at the same time and place where the school is in session ?

A. I think not, unless perhaps he has a class of young persons that he is training to be teachers at some future day.

Q. If a child is inattentive, or playful, so as to disturb the others, what would you do ?

A. In such a case, inattention arises from one of two causes—either a bad disposition, or simply thoughtlessness. I would try and see the child alone, and talk quietly and affectionately with him or her about the matter.

Q. Are rewards good things in a school ?

A. I never saw any particular good come from them. I would rather be without them.

Q. Is it prudent to have long or general prayers in the school ?

A. Except in the closet, where you can pray as long as the Spirit moves you, I don't think it is prudent to have long prayers at any time or in any place. Better to be short and to the point, and let your prayers, as far as possible, bear upon the subject of the lesson.

Q. Should the teacher be obliged to use a set form of questions ?

A. I think not, decidedly. The teacher ought to be allowed some latitude for the exercise of his own judgment. I believe if a teacher uses set questions they will rather hamper him than otherwise.

Q. Ought the Superintendent regularly to teach a class ?

A. I don't think he ought ever to teach a class,—at the same time he should occasionally examine the classes.

Q. Should the pastor preside at teachers' meetings

A. I think not always. His *right* to preside should be recognized ; but in ordinary business meetings it is just as well to let the Superintendent preside.

Q. Is it not better for the pastor to talk to the scholars than to go to the desk and *preach*?

A. I don't approve, generally, of preaching in the school. If the pastor has the gift of talking instead of preaching, let him talk short and to the point.

Q. Should the pastor be substituted for a teacher, if necessary?

A. When a teacher is absent I would not myself object to teach a class.

Q. Should the pastor, who does not visit the Sabbath-school, be requested to do so?

A. I should rather think he ought to be very emphatically invited to do so.

Q. Should teachers read stories to the children in school hours?

A. I think not; especially if they read the stories merely to fill up time.

Q. If you were a teacher would you invite your scholars to your home, and how would you entertain them?

A. If I had a home where I could invite them occasionally, I would do so. There are various ways in which children may be entertained—by books, pictures, music, conversation, and so on. As to the question whether I would supply tea and refreshments, every teacher must decide that point for himself.

Q. Ought a pastor to be the teacher of the teachers' Bible-class?

A. I think so, if he is fit for the work; everyone has not the gift of teaching a Bible-class successfully. The superintendent is often better fitted for it. A pastor has so many other pressing duties that he may be excused this one, if another suitable person can be found.

Q. What is your idea of the most desirable manner of collecting for the school and the Church at large? Will you kindly suggest a better way than the present begging and coaxing system?

A. Well, there is only one better plan that I can suggest, and that is,—“Every one of you, on the first day of the week, lay by in store according as God has prospered him.” I am heartily sick of the present system.

Q. Can the Sabbath-school be made to include the congregation? There is too little Bible study in our days. Cannot adults be brought to study it together?

A. I have no doubt, but great good can be done here. There is a sad lack in this particular direction, and any one that can solve the problem, How to do it, will be entitled to the gratitude of the universal Church.

Q. Is it profitable to have unconverted teachers, or those who are not proved to be Christians?

A. I think, as a rule, you should get converted teachers if you can. Still, if a man or woman of good moral character should offer, don't refuse them.

Q. Is it well, in all cases, to teach in all the classes the same lesson as the senior scholars?

A. Perhaps not always. Sometimes you have to read portions of Scripture that you could scarcely treat in an interesting way, so that an infant-class would comprehend them.

Q. If a pastor attends teachers' meetings, will it be setting the teachers a good example if he comes late?

A. That depends altogether upon circumstances. If he has come there to preside over the meeting, manifestly it is bad; but if he comes occasionally, as a visitor, there is nothing amiss in arriving late. Bear in mind that he has many other duties.

Q. Would not Mr. Taylor's model lesson be impracticable without a blackboard illustration?

A. (By Mr. Taylor.) I can only say, that if you want to teach a blackboard lesson you will find it handy to have a blackboard. (Laughter.)

Q. Should the Superintendent review the school lesson every Sabbath, or would it be better to devote one Sunday a month to a more thorough review?

A. I think the Superintendent might be guided to some extent by the character of the lesson. It would, perhaps, be as well every Sunday to gather up the *points* of the lesson, so as to bring them distinctly before the minds of the scholars.

Q. Should a teacher, who attends dancing parties or balls, be continued in the school?

A. If you know any good reason why these two kinds of schools (*i.e.* Sunday-schools and dancing-schools) should be joined together, you can now declare it. I know of none. If you allow unconverted and ungodly people to be the judges, they will tell you, with great unanimity, that it is a most inconsistent thing for any one calling himself a Christian to engage in. I think it is time our opinions were against it too.

Q. Do you not think if the pastor was to preach a sermon to the young now and again it would be a help to the teachers?

A. I think it would, decidedly. Good for the children too. I will go further and say, that if they will make all their sermons so that the children can understand them, adults will appreciate them better.

Q. Should novels be distributed from the school library?

A. They should not be distributed from the school library or anywhere else.

Q. Suppose a superintendent does not speak to the teachers in the school for say four or five weeks, do you think it right?—Should he not encourage the teachers?

A. It is not so easy to answer that question. I can imagine that a very good superintendent in many respects might not have the gift in speaking as readily as some others. I heard it said of a certain man,

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remarkable for his acuteness, that he could *hold his tongue* in eight different languages. Still, the superintendent should try to be friendly with his teachers.

Q. Are socials and pic-nics of importance to the Sabbath-school, and how may they be turned to the best account?

A. I never regard them as very important things myself. It is a very pleasant thing to get the children into a cool grove on a summer's afternoon; but these things ought to be sparingly indulged in. To turn them to the best account, have them but seldom—in the summer let them have a good time and enjoy themselves. Don't bother them with any long speeches.

Q. Is it wise to devote regular services, occasionally, exclusively to the children?

A. I suppose it means to substitute a service for the children for the regular services of the Church. It is not so easy to effect any change in a congregation where they have been accustomed to a certain state of things. It might be advisable to have children's services in addition.

Q. What would you recommend to put a stop to children coming late, and to prevent them leaving the room, except in cases of necessity?

A. It is a difficult thing to get all the children promptly at the beginning. Try to secure the co-operation of the parents. I know of a school in the city of Hamilton, where each scholar gets from the superintendent a printed document, which must be signed by the parents before the scholar is admitted. The document states that they desire their child should be received into the school; and thus their influence is obtained to secure the child's prompt attendance. As regards leaving the room, the door should be guarded, and none should be allowed to pass out until the exercises are over.

Q. Do tell us what can be done for a member who visits the school once or twice during the year, and when he does put in an appearance chills the whole school by his manners? (Laughter.)

A. If his coming has that effect, he must be *very* unmannerly. I would recommend you to teach him better manners. This is an exceptional case.

Q. If you had infant and adult classes at your table, would you not have different kinds of meats,—veal for one, beef, pork, and so on, for the other?

A. Certainly. Milk for babes; meat for strong men.

Q. When one is appointed to take charge of the Sunday-school music, and so is expected to have good singing, yet is never allowed five minutes for instruction and practice, how is this very desirable object to be accomplished?

A. I don't know, unless you have some evening during the week. I must say, it is most desirable to have good singing in the school, but

I never like to take half an hour of the Sabbath for mere practice. The Lord's-day ought to be strictly for worship.

Q. What would be the best means to adopt with a boy who uses bad language in school?

A. I think I would first try the effect of a private talk with the boy. There are very few boys who are not open to conviction. If this failed I would reprove him in presence of the school; and if that failed I would expel him. Better one suffer than many.

Q. How often should the pastor visit and address the school?

A. That must depend, to some extent, upon his own engagements. I should say, as often as he conveniently can; scarcely feasible every Sunday, but say at intervals of a month.

Q. Do you think addresses to the children, as a whole, are beneficial; if so, would you ask the teachers to take their turn in these exercises?

A. I think addresses to children are very beneficial if you have anybody that can address them—it is a gift, a faculty. I think I should try the teachers in this matter, and find out who is the most gifted for this exercise.

Q. What is the best way of maintaining the interest of the young men's Bible-class?

A. Too comprehensive for to-night.

Q. Do you consider that blackboard exercises, such as we have been favored with this evening, are practical in classes as well as in schools, as a whole?

A. I think there might be a difficulty sometimes. Half a dozen teachers might each represent the lesson in a different way, according to his or her abilities, and this would embarrass the Superintendent in his blackboard lesson before the whole school. Still, I think these miniature blackboards, or book-slates, as they are called, might be useful in individual classes for illustrating some lessons.

Q. How would you treat an incorrigible child?

A. If he is incorrigible, that is the end of him. I suppose the point of the question is this, that some teacher has had a child upon whom he could hitherto make no impression. You should talk with him, pray with him, and for him. I hardly know what to say, unless I knew the particulars of the case.

Q. What is best to be done with teachers who absent themselves without notice, or providing a substitute? Is not such conduct cruel to the Superintendent when he has quite enough to do to attend to his own responsible duties without the addition of class teaching?

A. Apart from the Superintendent's duty, I admit it is very wrong for a teacher to absent himself, especially without giving notice, or providing a substitute.

Q. What is your opinion of Temperance Societies in the school?

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A. Intemperance is the ruin of more young men than any other vice. Each school must be guided, to some extent, by its own circumstances. I recommend temperance meetings on a week evening, so as to devote the Sabbath to the exercises of the lesson; but whenever I could get a legitimate opportunity on the Sabbath, I would not fail to inculcate temperance principles there.

The proceedings of the evening terminated with the singing of the doxology, and the pronouncing of the benediction by the Rev. A. Sutherland.

WEDNESDAY EVENING.—THIRD SESSION.

Singing—"There is a work to do for Jesus."

Rev. Mr. TAYLOR read the third chapter Acts of Apostles, and offered up prayer.

It had been a matter of enquiry among some of the teachers as to whether it was practicable to teach the same lesson to both the larger children of the school, and the very small children. The proceedings of this evening furnished a complete answer to this question, and must have unquestionably set at rest any lingering doubts that any may have had as to its solution in the affirmative. In the course of the evening the same lesson was respectively taught by the different teachers appointed for the purpose, to, first, an infant class, composed of about a dozen very small children under the superintendence of Mr. Wm. Hamilton; then, to what was termed the "intermediate class," comprising young persons of a more advanced age, under the management of Mr. J. S. Blaikie; and last of all, to the members of the Institute present, who, for the time being, were regarded as the "senior class," by Rev. G. Cochran. The subject selected was ABRAHAM OFFERING UP ISAAC. (Genesis xxii. 1-14.)

The first in order on the programme was the INFANT CLASS LESSON, by Mr. William Hamilton. The very nature of this lesson, of course, demanded the presence of a few children of such an age as usually compose what are termed "an infant class," and this had been provided in the arrangements of the committee, as already intimated. The little children were ranged in the front seats immediately facing their teacher, who began as follows:—

INFANT CLASS LESSON.

Mr. WM. HAMILTON.—Now, children, we will commence by singing two verses of "Come, children, hail the Prince of Peace." [After the class had finished singing this beautiful hymn, Mr. Hamilton asked]—

Q. What do we do next?

A. We pray.

Well, then, let us pray as we do in our own school. Please repeat after me. "Our Father, we thank Thee for Thy great goodness to us, Thy sinful children. Oh! let us not forget that Thou did'st send Thy dear Son, Jesus, to die for us. Give us new hearts full of love, for our dear Saviour. Help us to show our love by obeying Thee, and trusting Thee, as Abraham did. Forgive our sins for Jesus' sake." Amen.

Teacher. Now, our lesson is in the first book in the Bible. Tell me the name of the book.

Children. Genesis.

T. What chapter of Genesis?

C. Twenty-second.

Mr. Hamilton then read a few verses of this chapter, the children repeating after him.

T. Who did God speak to? (referring to the first verse.)

C. Abraham.

T. And Abraham said—

C. Here am I.

T. Now, did God ever speak to a little child?

C. Yes.

T. What was his name?

C. Samuel.

T. What did Samuel answer?

C. Here am I.

T. Can God speak to little children as well as grown-up people?

C. Yes.

T. Does he speak to you?

C. Yes.

T. Does he speak to you, as he did to Abraham or Samuel?

C. No.

T. How does He speak to you?

C. By His Holy Spirit, and by His word.

T. Does He speak to you in any other way? When you meet in the Sabbath-school who speaks to you?

C. Our teacher.

T. Does he speak to you his own words, or what he gets out of the Bible?

C. What he gets out of the Bible.

T. This Bible is God's word, and He speaks to you, through your teacher, from the Bible. Before you go to bed you repeat something. What is it?

C. Our prayers.

T. Who instructed you to pray?

C. Our parents.

T. Thus God speaks to you through your parents.

And in like manner he pointed out that God spoke to children from the pulpit.

T. What did Abraham do first when God spoke to him?

C. Listen.

T. What next?

C. Answer.

T. Then, when God speaks to you what should you do first?

C. Listen.

T. Yes, you should listen to God's voice, and then it is your duty to answer and obey.

Mr. Hamilton, after reading the second verse, proceeded to catechise them as follows :—

T. And God said, Take now thy ——

C. Son.

T. The Son! His name was ——

C. Isaac.

T. And get thee to the land of ——

C. Moriah.

T. And offer me there ——

C. A burnt-offering.

T. Another word for offering!

C. A gift.

T. What do you mean by burning anything?

C. To set it on fire.

T. A burnt-offering, then, is a gift that is given to be burnt.

In order to give the class some conception of God's omniscience,

Mr. Hamilton proceeded :—

T. Are there many people here to-night?

C. Yes.

T. How do you know?

C. Because we can see them.

T. Can they see you?

C. Yes.

T. If it was perfectly dark, could they see you?

C. No.

T. Could God see you?

C. Yes.

Mr. Hamilton then in a few simple words sought to impress upon the minds of his class that God's eye was always upon them, whether they were alone or along with their companions—both during the day and the night; and that if they wished God to love them, they must at all times and in all places try to please Him in their actions. After reading the next verse,—“And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son,” &c., he catechised them in such a manner as to give them a just conception of the meaning of the verse—as, for example:

Teacher. What persons are spoken of in this verse?

Class. Abraham, Isaac, and the two young men.

T. When did Abraham arise.

C. Early in the morning.

T. What did he do? &c.

Mr. Hamilton took occasion also to vary the questions, so as to elicit all the information that was to be found in the verses from the children themselves.

4th Verse. “Then on the third day Abraham lifted up his eyes, and saw the place afar off.”

5th Verse. “And Abraham said to his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.”

Teacher. Do you think that Abraham was happy when he was on this journey?

Class. No.

T. Why don't you think Abraham was happy?

C. Because he was going to kill his only son.

T. Why did he go?

C. Because God told him.

T. That is a good reason, and we should always try to do what God tells us.

It must be remembered, that during the lesson Mr. Hamilton frequently referred to illustrations upon the blackboard, representing the principal scenes recorded in the lesson.

T. Who do you think this is? (pointing to the blackboard.)

C. Isaac.

T. Has he anything on his shoulder?

C. Some wood.

T. Who carried the wood ?

C. Isaac.

T. What else do you see in that picture : do you see anything else ?

C. Some fire.

T. Who was carrying the fire ?

C. Abraham.

T. Was Abraham carrying anything else ?

C. Yes ; he was carrying a knife.

The attention of the class was then directed to Abraham's answer :
 "Here am I!"—given (1) to God ; (2) to Isaac ; (3) to the angel.
 Again, pointing to the picture, the teacher asked the following questions :—

T. What do you see in that picture ?

C. Abraham.

T. What else do you see ?

C. Isaac.

T. What has he on his shoulders ?

C. Some wood.

T. What is the wood for ?

C. To burn upon the altar.

And by a similar series of questions he gives his class to understand the other details of the picture, illustrative of the different points in the lesson.

Teacher. Do you think that God wished Abraham to kill his son Isaac ?

Class. No.

T. God commanded Abraham to do so, in order to try his faith, or in other words to try if he believed God, if he trusted God. Should we all trust God ?

C. Yes.

T. When should we trust God ?

C. We should trust Him at all times, at home, away from home, when we are sick, and especially when we are in trouble ; but most of all when we come to die. We find in this lesson that Abraham obeyed God, when He told him to offer up his son, Isaac ; and equally is it our duty to obey God in everything that He requires us to do. It is also important for us to remember that God offered up His only Son Christ Jesus for our sins.

T. How do you think Jesus felt towards us when he left his happy home in heaven ?

C. He loved us.

T. Yes ; and He loves us now. Do you think that Jesus loves you ?

C. Yes.

T. If Jesus loves you so much, what ought you to do in return? You ought to give him your hearts. What kind of hearts have we; have we got good hearts?

C. No.

T. Then what kind of hearts have we?

C. Bad ones.

T. Yes; they are bad, sinful, wicked, unclean. God is a Holy God: He is angry when we sin. How must we try and make our hearts clean? Can we make them clean ourselves? What do I hold in my hand?—(taking hold of a very dirty bottle).

C. A bottle.

T. What kind of a bottle?

C. A dirty one.

T. Well, then, let us try and clean it—(cleans the outside). Now, children, is this bottle clean?

C. Yes.

T. Look again—(holding the mouth of the bottle towards them).

C. *It's dirty inside.*

T. You are right; you see after rubbing and rubbing I have only succeeded in cleaning the outside of the bottle; the inside is just as dirty as it was when I commenced to rub it. It is just this way with our *hearts*. We, perhaps, give up this sin, and give up that; we try in our own strength to obey God's commandments; and, it may be, we succeed in deceiving ourselves and others into the impression that we are pretty good; but we cannot deceive God, for He looks down into the heart. We may just do what I did with the bottle, clean the outside, while within our hearts may be *unclean*, a very "cage of *unclean* birds." What will clean our hearts?

C. The blood of Jesus.

Mr. Hamilton then briefly urged the children to come to the Saviour, and give their hearts to Him, and He would make them clean through His own precious blood. The children then joined in singing two verses of the beautiful hymn, entitled, "Little Lambs," after this the teacher briefly reviewed the principal ideas which he had sought to impress upon the minds of his little class, many of which he had written down on the blackboard, and concluded by saying,—Abraham offered his only son upon the altar; God offered His only Son, Christ Jesus, on the cross for our sins. Why did Jesus die for us? Because He loved us. What should we do in return for His love? Give Him our hearts. Our hearts are by nature sinful and unclean; we cannot change our hearts, but if we come to Jesus and give him our hearts, He will make them *clean*. Oh! children, let me entreat of all of you to come to Jesus, and offer your hearts to Him.

After Mr. Hamilton and his class had sung a verse or two of the little hymn commencing—

"Although I am a sinful child,
Jesus is my Saviour,"

he offered the following prayer, which the children repeated after him :

Dear Jesus, I thank Thee that Thou hast come from Heaven, and died for me. Help me to come to Thee just as I am, with my sinful heart. Oh, wash it with Thy precious blood, and grant that if I live to be old I may for ever be Thy servant ; and if I die when young, take me to Heaven to be with Thee forever. Amen.

Singing by the choir, in which the members of the Institute joined—

"Soldiers of Christ, arise,
And put your armor on."

Interval of five minutes.

INTERMEDIATE CLASS LESSON.

ABRAHAM'S OFFERING UP ISAAC.

MR. J. S. BLAIRKIE.

As the passage containing our lesson has been already read, there will be no occasion to repeat the verses ; it will be well, however, to have your bibles in your hands and turn to the 22nd chapter of Genesis.

Question. About whom are we to speak to-night ?

Answer. Abraham.

Q. About what time did Abraham live ; did he live before or after Christ ?

A. He lived long before Christ.

Q. How long before ?

A. About 1900 years before Christ, or about 2100 years after the creation.

Q. Where did Abraham live ? You will find the answer in the 21st chapter, 33rd verse.

A. Beersheba.

In Acts vii. 2, you will find that he also lived in Mesopotamia ; and further on, that in accordance to the command of God he journeyed from Mesopotamia and dwelt in Charran, and from thence, when his father was dead, he removed into this land wherein ye now dwell. He came to Beersheba, the southern part of Palestine.

Q. Why did God tell him to leave his native country and go to a far country ? There must have been reason for this. Turn to Joshua

xxiv., where you will see that the people were given to idolatry, given to serve other gods ; and in like manner as Noah and his family were saved from the general destruction at the time of the flood, consequent upon the wickedness into which mankind had fallen ; so does God select Abraham in the midst of the general idolatry of his nation, and having entered into a new covenant relationship with him, and his seed after him, brings him out of the land of Mesopotamia to that of Palestine.

Q. What nation sprung from Abraham ?

A. The Jews.

Q. Were the Jews favoured more than other nations ?

A. They were. God gave them very many special privileges. He made them the repositories of His word.

Q. What was Abraham particularly noted for ?

A. For his strong faith ?

Q. What was the object of Abraham's faith ?

A. He had faith in God's word.

Abraham believed in God ; but it was not a blind, unintelligent faith ; he believed in God's wisdom, love, truth, power, holiness, goodness. With such views of God's character, he felt that he could repose an unbounded trust in Him.

We find in our lesson that God *tempted* Abraham ; but we must not suppose that God wanted Abraham to do anything that was wrong ; then what is meant by this expression ?

A. It means that God put him to test.

We will now consider how Abraham's faith was put to the test.

In the first place God tells Abraham to take his only son, Isaac—consider for a moment that he was his only son.

Q. And what was to be done with him ?

A. Slay him.

Q. Was it right to take the life of a fellow-being ?

A. It was wrong ; but in this instance it was Abraham's duty to obey the command of God.

Q. When was this son born to Abraham ?

A. When he was about 100 years old.

Q. What did God say would spring from that son ?

A. A great nation.

Q. How many were they to be ?

A. As many as the stars of heaven for multitude, and as the sand upon the sea shore.

Q. Did Abraham hesitate when commanded to offer up his son ?

A. No ; he got up early in the morning.

How many of God's children have fallen into temptation by hesitating. By acting promptly as Abraham did we would escape a great

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many of the snares which Satan lays for the vacillating and hesitating. We find Abraham getting up early in the morning, and deliberately going about the work which he was commanded to do, procuring all that was needful, such as the wood, fire, knife, as well as the young men who were to accompany him. It is not on record that he spoke of what he was about to do to anyone, not even to Sarah his wife. Weary and sad Abraham's heart must have been on that terrible journey : what a fearful test was his faith being put to ! What would Abraham be thinking about during this three days' journey ? I can imagine the unutterable anguish of the father's heart, as at times he would gaze upon his son, who he was about to offer upon the altar in bloody sacrifice. But on the other hand his unwavering faith, his profound belief in God's power, wisdom, and love, would uphold him in the awful trial ; he would remember that Isaac was the child of promise, and although the command and the promise apparently clashed with each other, he had a firm faith that God, faithful to his promise, would in some way which he could not divine restore Isaac. It was not for him to *reason*, it was for him to *obey*.

We find that Abraham did not take the young men up with him to the mount ; he probably dreaded their interference in the work which he was about to do. These young men were likely members of Abraham's household, and, doubtless, Isaac was a favourite with all of them ; it would, therefore, have been imprudent for Abraham to have allowed them to have accompanied him to the altar of sacrifice, and witness the scene that was there to be enacted.

"And Abraham took the wood of the burnt-offering and laid it upon Isaac, his son ; and he took the fire in his hand, and a knife, and they went both of them together."

"And Isaac spoke unto Abraham, his father, and said, My father ; and he said, Here am I, my son. And he said, Behold the fire and the wood ; but where is the lamb for a burnt-offering ?"

Oh, how these words must have filled the heart of Abraham ; they must have pierced like a knife through his very soul. But did he hesitate in going on ? No ! He tells Isaac that God would prepare the sacrifice. "So they went both of them together, and they came to the place," and after an altar was built and the wood laid thereon, Abraham took Isaac, his son, and laid him upon the altar. Isaac was a young man, probably about 25 years of age. You may imagine Isaac's astonishment and bewilderment when he found who the victim was to be. Was the victim willing ? We read that he was laid upon the altar. The inference is that he was. It does not appear from the sacred record that Isaac offered any resistance to Abraham.

But what next ? The knife is already uplifted to slay Isaac, when lo ! an angel of the Lord called unto him out of heaven, and said,

"Abraham, Abraham, and Abraham answered, Here am I. And the angel said, Lay not thy hands upon the lad, neither do thou anything unto him, for now I know that thou fearest God, because thou hast not withheld thine only son from me."

And now comes the question, What was the design in all this? and this is answered in the verse already cited, "For now I know thou fearest God, because," &c. What do we mean by this? It is equivalent to saying, "I know thou trusted God, as thou hast passed through the severe ordeal of trial to which I have put thy faith."

"And Abraham lifted up his eyes, and looked; and behold, behind him a ram caught in a thicket by his horns, and Abraham went and took the ram and offered him up for a burnt-offering in the stead of his son."

How did the ram get there? Was it by accident? I answer, it was God who provided the ram in the stead of Isaac; or, to put it in other words, God provided the ram as Isaac's *substitute*. This ram Abraham took and offered as a burnt-offering. As Abraham gazed upon the bleeding victim, what other thought do you suppose would cross his mind? He would think about the blood of Christ. Why? Christ had not come at that time. Abraham, however, was fully aware that these offerings and sacrifices were but typical of the one great sacrifice that, in the fullness of time, was to be offered up once for all by Christ on Calvary. As a proof of this, I have only to direct your attention to John viii. 56 verse, "Your father Abraham," says Christ to the Jews, "rejoiced to see my day, and he was glad." We notice here that Abraham's faithfulness is rewarded by the encouraging assurances contained in the 17th and 18th verses, in which he is promised that his seed would be as the stars of the heaven and the sand upon the sea shore, and through them all the nations of the earth would be blessed.

There are many lessons to be drawn from this narrative, but the main one is *trust in God*. We should trust Him in everything—in business, in pleasure, in our sorrows, and particularly in the hour of trial and temptation. If you look to the close of the narrative, what was it that Abraham called the place? Jehovah Jireth, or, the Lord has provided. Remember we should entrust all our cares, difficulties, whatever they may be, to the Lord, because he "will provide." The winds may rage, and the waves be mountains high, but when Christ comes upon the waters and whispers "peace, be still," there is immediately a great calm; it therefore behoves us to exercise an unwavering trust in Him. God may see fit at times to put our faith to the test; it is not God's pleasure to do so, it is done in kindness, in order to discipline us, to purify us, to "refine us as silver is refined." Glorious is the reward of faith. See, in illustration of this, Matthew iv. 22. We

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read there about a poor woman who had an issue of blood, who had spent all her money among the physicians, but without success. She came to Jesus, saying within herself, "If I may but touch the hem of his garment, I shall be whole." "But Jesus turned him about, and when he saw her, he said, Daughter be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour." We have further an illustration of the power of faith in Eph. vi. 16: "Above all, taking the shield of faith wherewith ye shall be able to quench the fiery darts of the wicked." How blessed would it be for us if we were in possession of this shield of faith, then would we be enabled to come off more than conquerors, when Satan hurled against us his fiery darts! Referring to the subject of sacrifices—

Q. Once there was a sacrifice offered up of such value that no further sacrifices were required; what was it?

A. It was the sacrifice of Christ whose blood cleanseth from all sin.

Let me urge upon you that it would do you no good merely to hear about this. Jesus waits this very night and wants to save you from the power of sin. Will you trust Him with your heart, and ask Him to make you clean? Give your hearts to Jesus, have faith in God; trust Him always, trust Him now, trust Him ever.

Singing,—

"My faith looks up to Thee
Thou Lamb of Calvary."

SENIOR CLASS LESSON.

REV. G. COCHRAN,—I was not altogether aware of what I should have to do when I promised to undertake this service, and I don't know that I shall be able to conduct it efficiently. If I had thought of it in time I might have gathered a select class. I did not think to enquire whether the class would be provided by the Institute, or whether the supposed teacher should provide a class. The matter fell through with regard to the providing a class for to-night. The Conductor of the Institute suggested, however, that the Institute might be the class in this instance. I gladly accepted this, with one abatement. I would not presume to be the teacher of all those who are here to-night, so you will not suppose for a moment that I am instructing the number of gentlemen, clergymen, and others, who are very intimate with this portion of the Word of God, to whom I can say nothing that would, perhaps, be new or instructive. I ask, therefore, forbearance and help so that the lesson may be gone over as efficiently as possible. I shall ask you to use your Bibles in answer to some questions, and I shall try, as far as possible, to make

the lesson so as to engage the interest, and each take some part. I shall ask the members of the Institute to read the passages that I shall refer to—some of them have been produced already, and read in your hearing. Certain things have been said that I intended to have said. In the first place I had thought of making some remarks upon the

SETTING OF THE LESSON,

the position that it occupies in history, and the place that it is in the sacred narrative. I may say in looking into this lesson that I feel that it is our duty not to take it up as a matter of mere example—something to be handled lightly—but as a portion of the Word of God, going through the exposition of which we may find something encouraging to our own faith, strengthening to our own hearts in the Divine service. Let us so regard it. Let us so regard ourselves as studying the Word of God, not for the sake of example, but that we may gain from the Word of God what lessons it has for us. In looking at the setting of this portion, the remarks made by the preceding teacher will necessarily abbreviate anything that I would have to say. In the first place, it is well to look at the circumstances that preceded the incident narrated, in order that we may gain a good idea of the nature of this trial—the strength of this test, the character of the ordeal through which Abraham was to pass. Look at the original promise, “The seed of the woman shall bruise the serpent’s head.” Coming down the stream of Time until we get within half way from Adam to Christ, it was still a very wide promise: now, as was appropriately and beautifully set forth, after the flood, when the nations began to multiply on the face of the earth and men began to wander from the true God and serve other gods, the Divine Father chose to take a single family and constitute of that family the beginning of a new nation. He confined his promise to that family and nation, and made them the keepers and guardians of His fold. We find Abraham called at the age of 75 years from his father’s house, and has come into the land that God has showed him, and that He had promised to give him. We find the promise very specific regarding the *seed*, and the blessing that should result from his seed. It was the seed mentioned that should bruise the serpent’s head. If we turn to the 12th chapter Genesis, 1st to 4th verses, we find the call and the promise. Again, in the 15th chapter, 4th and 5th verses, we find this promise again repeated under other circumstances. Again, in the 21st chapter, and at the 12th and 13th verses, there is something still more specific. The last clause, “For in Isaac shall thy seed be called.”

Question. How long was it after the promise was given to Abraham before Isaac, the child of promise, was born?

Answer. 25 years. Abraham was called at the age of 75 years, and Isaac was born when the patriarch was 100 years old. During a

period of 25 years God had frequently visited Abraham, repeated to him the promise, unfolded its provisions under various circumstances, with various degrees of fulness, until at last Isaac was born, and then Ishmael, the son of the bond-woman, was cast out and put away.

Q. Had Abraham then any son but Isaac at the time the incident occurred?

A. No. No son according to promise, regarding the nation that should come of him, and the blessing that through that nation should come upon the world. This brings us at once to the history before us, and unto the trial which God called Abraham to pass through. It is unnecessary for me to do more than add a reference or two to show that scripturally, and according to the Word of God, it was understood to be a *test*. If you will turn to the 11th chapter of Hebrews, and 17th verse,—“By faith, Abraham when he was tried offered up Isaac.” The temptation was a trial, 1st Epistle to Corinthians, 10th chapter, 13th verse—in regard to the trials which God permits to come upon his people—“There hath not temptation taken you,” &c., &c.

Q. What was the purpose that God had in view in this trial of Abraham—to try him in respect to what?

A. To his faith in God. It belongs to the dignity of a moral being to be subject to trial—subject to probation. It was just such a test as this that God brought Abraham to pass through. If you will turn to the 1st Epistle of Peter, 1st chapter, 6th and 7th verses, you will find something regarding the importance of the trial of our faith. [The verses were read.] If it be important to assay gold that perisheth, how much more important to test the reality, the genuineness of faith that ought never to perish, that should be immortal, that should lead to eternal results! Now, we have got some idea of the purposes of this test—it was to try the faith of Abraham, to test his faith in God.

Q. Was it because God had any doubt in reference to the faith of Abraham?

A. No.

Q. To what end then did He try Abraham. Was it for Abraham's sake or not?

A. Both.

So much for the purposes of this trial. Let us look somewhat into the

NATURE OF THE TEST

to which Abraham was subject.

Q. What is the first element of its nature?

A. The sacrifice of a son, an only son. This was assuredly a very severe test, to sacrifice a son—one precious as the father's own life,—it is added then an only son, more precious than the father's own life. Look at the nature of this trial. What is there that might be said in the second place as rendering it exceedingly severe as a test? Not

only his son and his only son—one inexpressibly dear to him, precious as his own soul, but the manner in which he was to be sacrificed ! Was not that an additional severity in the test ? To be sacrificed by the hand of his father ! What voices would rise against an obedience to this command ? Any voice in the patriarch's own heart ?

A. The voice of nature ?

Q. Any voice from without ?

A. The voice of the law. That he should be sacrificed by the hand of his father is something that nature and law would exclaim against.

Q. What additional circumstance rendered this a most mysterious, severe, and trying test to Abraham ?

A. Not only that he was the son, an only son, to be sacrificed by the hand of his father, but he was the *son of promise*.

Q. How does this appear to the eye of reason ?

A. The promise of God and the command of God—you see the position in which these two appear—the promise and the command—one directly against the other. If we look at the 17th chap. Genesis and the 19th verse, we shall find something in reference to this—"And God said, Sarah thy wife shall bear thee a son indeed, and thou shalt call," &c. The covenant was to be established with Isaac, and his seed after him. Now, if Isaac be offered for a burnt-offering by the hand of his father, how can the promise be fulfilled ? Such is the nature of the trial. We may look at the obedience which Abraham rendered to this trial.

Q. What would you regard as the first element in the obedience which he rendered ?

A. Promptness.

Q. How does this appear ?

A. He rose up early in the morning. It is good to render a prompt obedience to the command of God.

Q. What is the likelihood if we are not prompt ?

A. Our resolutions grow weaker, and we grieve the Spirit ?

Q. Does it answer to reason upon the commands of God ?

A. No ; obedience to the commands of God, whenever the work is explained to us, should be prompt.

Q. Does this apply to our own case as believers and Christians ?

A. Yes.

Q. Where have we the command of God ?

A. In His Holy Word. There are those that tell us that it contains the Word of God—we believe that it *is* the Word of God—that it *is* the voice of God to us, and we should heartily and promptly obey it.

Q. What else marks this obedience ; and, in the first instance, when he commenced to obey, wherein did the element of prudence appear in his obedience to this command ?

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A. In his having all the necessary requisites to carry it out.

(Another Ans.) He did not tell his wife. (Laughter.) The record is silent. Do you think he told his servants? He was prudent, he had not embarrassed the obedience which he rendered by speaking out upon it too much; he held it in his heart, made the preparation to obey, and prudently resolved to go forward until the obedience was complete.

Q. What would you gather from the length of time that elapsed between the command and the offer of sacrifice?

A. That he had time to draw back if his faith was not strong enough.

Q. How far had he travelled do you suppose from Beersheba to Moriah?

A. About sixty miles—some say less than that, some have thought a little over thirty-seven miles, others forty-five; there is a great diversity of opinion; perhaps we cannot fix it exactly.

Q. Do you suppose he was three full days after the command was given before he reached the place. How would you understand these three days?

A. One whole day and parts of two.

(Another Ans.) Two whole days and parts of one. It was probably this way: He received the command on the afternoon or evening of one day—that was the first: he started early in the morning of the next day—that was the second: fulfilled the command and returned with the young men on their homeward journey on the third day. Those were the three days that were occupied in fulfilling the command.

Where do we find that it was a perfect and accurate obedience? Let us analyze. Turn again to the 11th chap. of Hebrews 17th verse, and while some are doing that, others can turn to the 2nd Epistle to James, 2nd chap. and 21 verse. (The verses were read.) Do not these passages seem to state that the sacrifice was complete, that the obedience was perfect? How can we understand this, knowing that he did not literally take the life of his son?

(Ans. by Rev. Mr. Marling)—In intention, in will, in act, as far as he could go, until God stopped him.

Q. Did he yield a visible obedience in faith?

A. Yes.

Q. In what kind of faith?

A. In the faith that the promise of God would not fail. No doubt but that he was able to raise him up from the dead. Is there anything in the lesson teaches or indicates that he had faith that God would provide a ram? Some have taken these as indications that Abraham would return after the sacrifice, and God would even raise him (Isaac) up from the dead. He believed that the promise of God would be fulfilled, and he resolved to accomplish the will of God in obeying the command that was given him.

Q. In the reward that he received in the Divine commendation, what do we learn in regard to obedience to the will of God?

A. That the obedience of the heart, rather than the outward act to a Divine command, is acceptable to God. 1st Book of Samuel, 15th to 22nd verses: "To obey is better than sacrifice."

Q. What further reward did he receive on this occasion?

A. The renewal of the promise.

Q. What circumstances is connected with this renewal of the promise that renders it remarkable and emphatic?

A. The oath of God.

Q. Do we ever find this interposed again in Patriarchal history; rather, is there another instance of it? We know this interposition of the Divine oath is referred to again and again; but what remarkable place in the New Testament is it referred to?

A. That we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us. There are certain evangelical traits regarding the faith of this sublimest of all the believers mentioned in Bible history, that it would be well to bring out, if we could, but there is not time. The preceding thought alluded to in the rich and beautiful passage of 8th John, 56th verse; also 3rd Galatians, 8th to 16th verses, as kindred passages, showing that Abraham had the same respect to the future glory that was revealed when Christ came. Reference also might be made to Moriah and Jehovah Jireh, as indicating, according to their meanings, very much the same thing—that God will provide. We might look, if we had time, at the typical sacrifice. Do you suppose that this sacrifice which Abraham was commanded to offer, according to his will and purposes, leans toward the doctrine of human sacrifice, or goes against it? It is supposed by some that in this age of the world human sacrifices were not uncommon. Some have gone so far as to say that Abraham just went according to the custom of that age. Isaac's being bound and led to the altar, and divinely rescued and withdrawn. How did it effect the views of the human family at that time, who might be looking for the will of God, in reference to human sacrifice?

Q. Do you think this illustrates the love that gave an only son for us?

A. "God so loved the world that," &c., (8th Romans). Does it illustrate the voluntary sacrifice of Christ for us? He suffered himself to be led upon the altar, 2nd chap. 8th verse of Phillippians. "He humbled himself and became obedient unto death, even the death of the Cross." 2. Where does Christ plainly say that He could have resisted, but that He would not?

A. "No man taketh it from me, but I lay it down of myself." Isaac went up carrying the wood on which he was to be offered up, as he supposed—there is the same with Christ.

Q. God called Abraham to come forth and serve him, does he call us, and how?

A. By His Word and His Spirit.

Q. What should we do when we hear the Divine call?

A. Obey promptly—give a cheerful obedience by believing. Abraham believed God, and it was accounted to him for righteousness. There was in the case of Abraham, and is in the case of God's people, an entire surrender of will to God and His services—our obedience should be complete, and the reward of faith will not fail.

REV. A. TAYLOR then briefly concluded these very interesting series of lessons as follows:

Question. About whom does our lesson treat?

Answer. Abraham.

Q. What is he called in the New Testament?

A. Our father Abraham. [Writes on the blackboard.]

Q. Now we read in the 11th chapter of Hebrews that our father Abraham, was —?

A. Tried. [Writes.]

Q. Was he justified by works or faith?

A. By faith

(Another Ans.) By works.

Turn to James, 2nd chapter, 26th verse, "For as the body without the Spirit is dead, so faith without works is dead also."

Question. Then what kind of faith was Abraham justified by?

Answer. By living faith.

Q. Can we be justified?

A. Yes. [Writes, "So we are justified."]

Q. Before whom are we justified? Are we justified before man or with God?

A. With God? [Writes.]

Q. We are justified by faith, in whom?

A. In God.

Q. In the Father, in Jesus, or in the Holy Spirit?

A. In Jesus. [Writes, "By faith in Jesus' precious blood."]

Q. What is it that was caught in the thicket?

A. A ram.

Q. What was the ram for?

A. Sacrifice.

Q. What is our sacrifice?

A. The Lamb of God. [Writes.]

Q. If you turn to Revelations, 5th chapter, 12th verse, you find the expression, "Lamb that was slain. Who was He slain for?"

A. For us?

Q. Give me a more personal answer?

A. For me. [Writes.]

Q. What kind of a sacrifice ; was it a bloodless or a bloody sacrifice ?

A. Bloody sacrifice.

Q. What is the effect of being washed in the blood of Jesus ?

A. "The blood of Jesus Christ cleanseth from *all* sin.

After a few very pointed remarks, in which Mr. Taylor sought to urge the truths contained in the foregoing, he ingeniously arranged the answers written down on the blackboard into the following lines :

Our father Abraham was tried,
By living faith was justified :
So we are justified with God,
By faith in Jesus' precious blood.

Oh, Lamb of God, once slain for me,
Help me thy sacrifice to see,
Oh, wash me in Thy blood, I pray,
Take all my guilty sins away.

These words were sung to the air of "Auld Lang Syne," Mr. Taylor leading at the piano.

Here the Conductor introduced Mr. CORWIN, of Brooklyn, New York, to the meeting, who expressed the pleasure it afforded him of seeing and speaking to such an enthusiastic gathering in behalf of Sunday-schools. He would not say that he was in a foreign land, though he didn't own allegiance to Her Majesty the Queen, yet he was sure that there was no true American but would join him in sincerely saying "God save the Queen,"—(cheers)—and "God save the President." (Cheers.) If he could say any words of encouragement to the meeting, he would not address them as ladies and gentlemen, or as fellow-citizens, but as brothers and sisters ; for, though they were not serving the same flag, yet they were all engaged in the same work, and fighting under the same banner of the Cross. The speaker here related an affecting incident of the late United States civil war, in which a young officer, who led in the terrible assault at Fort Wayne, through early impressions received at his Bible-class, retained a Christian zeal throughout all his camp vicissitudes, and passed to his eternal rest with the calmness of the true believer. He wished, in conclusion, to have it remembered that, in Toronto inviting Brooklyn to this Institute, the city of churches had been honoured, and trusted that Brooklyn would reciprocate, for they had had nothing like such meetings in Brooklyn. (Cheers.)

With singing—"Come to Jesus," and the Rev. Mr. Millard pronouncing the benediction, the proceedings of the evening closed.



FOURTH SESSION.—THURSDAY EVENING.

Long before the time of commencing, the Church was densely filled, and many were unable to find seats.

The hymn commencing—"Come, thou fount of every blessing," was then sung.

Prayer by Rev. A. Taylor.

The following address upon

THE DUTIES AND QUALIFICATIONS OF TEACHERS

was delivered by—

S. H. BLAKE, Esq., Toronto.—It is not a task of much difficulty to keep in order and amuse for the space of an hour a week a class of ten or twelve children; and if the duty of the Sabbath-school teacher ended there, it would be one easily performed. But, when we consider the true object he has in hand, the responsibilities he has undertaken, the immense importance to the children of the issue at stake, those engaged in this work will do well frequently to consider their duties and qualifications. A full class, regular attendance, and hearts well stored with Scripture knowledge, are matters of great importance, and much to be desired in every school; but the teacher who conceives that his duty ends when he has been the means of introducing these amongst his children, forgets that, going no further, the main object remains unattained, and that a change of heart and the way of salvation may still be matters unknown to his scholars. In a Sabbath-school teacher worthy of the name you have all those attainments and gifts that usually command success in worldly matters, and, in addition, you have that heart-knowledge and that spring of action, the possession of which entitles one to the appellation of Christian. In him you want devotion, perseverance, earnestness, punctuality, preparation, prayer, and faith, upon which last hang all the other requisites of a good teacher. The office of teacher is frequently assumed without a due consideration of its responsibilities or the duties attached to it. But the teacher who is not prepared to *labour* for his pupils has no right to assume the charge of a class in a Sabbath-school. An incompetent, half-hearted, ill-furnished teacher, is an injury to any band of learners—in an elder class he is a positive calamity; and will only have himself to thank if he sees his scholars inattentive and irregular. It may be the means of giving them a distaste to religion,

and causing them to join the ranks of unbelievers, or mingle with the crowd of the indifferent and ungodly. Dr. Tyng, whose experience is most valuable on this subject, says: "I have great reason to believe that there is far too small an amount of study of the appointed lesson by the most of Sunday-school teachers. In hurried and extemporaneous work in teaching I have no confidence; it is as worthless in the Sunday-school as in the pulpit. In each case, it wearies and disgusts the hearers and speakers alike. The Sunday lesson should be the week's study; the reading of the teacher, and his thoughts should be given to it. Ample notes should be made of the information obtained, and the teacher should come prepared, to the utmost possible extent, with information on the whole subject. The interest of the children will always be dependent on the teacher. If the teacher provides nothing to say, the children will look for nothing to hear; while the previous study of the one will awaken the desire and study of the other." Dr. Tyng continues: "I earnestly entreat teachers to consider the importance of this study. What a blessing to their own souls would be one chapter of the sacred Word thus thoroughly studied and understood every week! What a fund of learning and truth would one year's work of this kind lay up for them!" Who is there amongst us that will not respond to these remarks? They contain the secret of efficient and successful teaching. We must ever bear in mind that the object in the instruction which we give should be, under the divine blessing, to impress upon the hearts of the children committed to our charge those fundamental principles of the Gospel of Christ which, being grafted into the heart, will bring forth fruit unto eternal life. We should endeavour to give the children entrusted to our teaching a right understanding and proper sense of the great evil and danger of sin; of our fallen and lost state by nature, and the provisions made for our recovery in the Gospel of Jesus; and of our need of the quickening and renewing influences of the Holy Spirit. We should, by line upon line and precept upon precept, seek to bring the children to a knowledge of the Saviour. It has been well said that the best commentary on the Bible is the consistent walk of a Christian man; and such a commentary should each child be able to see in his teacher, and therefore by act as well as precept be brought into those paths which lead to a common haven of rest. The discipline we should require of our scholars may fairly, in each case, be measured by that which we, as teachers, yield. It is simply idle and preposterous for an unpunctual, inattentive, lukewarm, prayerless, and faithless teacher to lecture his children upon the necessity and benefits of punctuality, attention, earnestness, prayerfulness, and faith. The child will soon perceive that the teacher is merely speaking from the teeth outward, and will learn rather from and be guided by his *acts*, as showing the true feeling of him who sets up for his guide. The first qualification for a useful teacher in a Sabbath-school is, to have a head

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animated by the love of Christ, and deeply and savingly impressed by the truths of the Gospel. The head, indeed, must be stored with knowledge, but the heart also must be affected; otherwise, our teaching will be cold and lifeless: and in this matter an ounce of heart-knowledge is worth a ton of head-knowledge. Another necessary qualification is, devotedness to, and perseverance in the work which we have undertaken. Remembering its vast importance, we should *display* what we *ought to feel*—much earnestness; that the children, seeing our deep interest in their welfare, may be led to feel for their own souls. We should prepare ourselves with much care, and in a prayerful spirit. The passage read, or the portion taught, ought to be made a subject of personal enquiry with the children, and some practical lesson sought to be drawn therefrom; especially pointing, in all our teaching, to the cross of Christ, and to the marvellous and never-failing benefits of the Saviour's precious blood. Bearing in mind the love wherewith Jesus loved us, we should have much love for the souls of our youthful charge. If we have the love of Christ in our hearts, out of the abundance of the heart the mouth will speak; and thus shall we find words. A few words coming *from* the heart will often find their way to the heart. Let us always remember that we speak to those who have immortal souls—to perishing sinners, undone unless they obtain an interest in Christ and his salvation; and that the opportunity before us may be the last presented to us for warning them to flee from the wrath to come. Do not generalize too much—sitting before your classes and delivering them essays and addresses. Take *each* child in turn; let him feel that you have a message to *him*; speak to *him* about his soul; warn him; teach him; and remember him by name at the throne of grace; look for his conversion; ask God to give you this soul for your hire; and seek to lead the child to join with you in prayer for an answer to the petition that he may be born again. What we want is living, not mechanical work; do not treat your class as so many parrots; but first catechise the whole of the lesson into them, and then catechise it out of them. At the same time, we must not forget the necessity of order and discipline—punctuality in attendance, and quietness and gentleness of manner, being matters necessary to be impressed frequently on the minds of children, both by word and example. No one can be a good teacher who is not a punctual one. We should make a point, although it may be at much inconvenience, of being in our respective places in the school some minutes before its opening, and endeavour by our serious manner, and a word in season, to repress levity, and prepare our scholars for the opening services. Do not leave your class until the school is dismissed, and seek to persuade your scholars, in leaving the school, to show by their order and decorum the effect of your teaching. Each teacher should keep regularly a register, showing the names and addresses of the scholars, their attendance, punctuality, diligence, and

behaviour, and the times when they receive their hymn-books and catechisms, in order to assist the Superintendent in dealing with the question of rewards, and in order to enable the teacher to visit the children at their houses, to look after the wanderers, and, by visitation, to express to both parents and pupils the interest that is taken in the children's welfare, and that even a *single* absence causes the vacant place to be noted in the Sabbath-school. The two great means in the constant use of which we may look for the Divine teaching and blessing, are prayer and the diligent perusal of the Scriptures. The more we make use of these, the better shall we be fitted for the employment of instructing youth in Divine truth. No work can be reasonably expected to prosper which is not begun, carried on, and ended with prayer. We read in the Scriptures, "Call unto me and I will answer thee, and show thee great and mighty things." Are we not pursuing "great and mighty things" when we seek to lay before the minds of our scholars those truths which are able, when brought home to their hearts by the Holy Spirit, to make them wise unto salvation? Let us, then, add to our daily prayers a special petition that God would, for Christ's sake, grant us that love to our Saviour, that devotedness to our work, that ability to teach, that sound judgment, that humility, kindness, and perseverance, which are so necessary for the faithful and effectual discharge of our important duty. Well would it be for the children's souls, and for our own, if we were all more importunate in prayer and intercession at the throne of grace for the blessing of God upon them and ourselves. We complain, perhaps, of their negligence, misconduct, and inattention, but do we spread our complaints, as Hezekiah spread his letter, before the Lord, and beseech him to turn the hearts of the disobedient to the wisdom of the just? Let us unite our prayers, let us urge and increase our supplications, that the souls of the children committed to us may be saved. And while we *daily* make our requests known unto God on their behalf, let us not forget on the Sabbath-day to seek a double portion of that spirit which we then peculiarly need. In the sacred volume we find all the motives calculated to affect us, and all the promises suited to encourage us; and by diligent study of the Bible we shall not only acquire a treasure of Scriptural knowledge for the instruction of the children under our care, but we shall be laying up for ourselves a store which may serve as a lamp unto our feet, and a light unto our path, to guide our feet into the way of peace. But, above all, let us never forget we must depend entirely on the guidance of the Holy Spirit, who alone can lead us into all truth. In the whole of our work and in every part of our work, let us do nothing without seeking his help. Constant dependence on his grace is the secret of all successful exertion; and our sufficiency not being of ourselves, we must ever look to him for his aid and guidance. Let us also consider how far, in teaching others, our own souls may be awakened. To some of us this hour spent in the

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Sabbath-school may, in the infinite goodness of God, be the period of our being brought from death unto life, from darkness into the marvellous light of the Gospel. To others it may be, by the grace of God, a time of refreshing and of our growing in grace. In this twofold aspect of the work of the Sabbath-school, we should, each of us, in deep humility of soul, and as before God, frequently ask :

1. Have I a clear and definite view and an experimental knowledge of what I teach ?
2. How many children under my care have been influenced for good this year ?
3. How far have I endeavoured, by my example, to lead the children to Jesus ?
4. Do I try to make the children love *him* for whom I myself have no affection ?
5. Do I, in my teaching, profess to show that the salvation of the soul, next to the glory of God, is the great object of life, when I am cold or indifferent about my own ?
6. Do I inculcate the necessity of daily prayer and the constant reading of the Word of God, while I, myself, remain negligent of these means of grace ?

The above imperfect remarks will merely serve as suggestions upon which the experience of speakers who will discuss the subject may prove useful. It has been said of some of our churches that, if they ever cease to exist, it is of dignity they will die. And is not the truth of this remark felt peculiarly in our Sunday-schools ? In this work, does not the disciple place himself above his master ? What numbers there are in our churches who, from their ability, learning, and position, could command the respect and attention of our scholars, yet stand coldly by without offering us the assistance we so badly need, or smile superciliously when asked to join the lowly band of workers in this portion of the Lord's vineyard ; and yet, if these members of our churches would only come forward and lend us their aid, what a revolution would it work in our schools ! What a burden would it remove from the shoulders of our clergy, who, in addition to their many wants and annoyances, have so frequently to mourn over the total disregard of the requirements of the children of the parish by those whose plain duty it is to see to their religious education ! I say plain duty, because it behoves all of us claiming to be God's people, at a time when his sacred word is attacked and doubted, when it is either cast out of our schools or brought in by the back-door, as if we were ashamed of it, to teach our children that God's unerring word is the only and firm basis upon which we desire to build up our dominion. Let us hope that one result of holding these pleasing and instructive meetings may be the bringing before the members of our churches their duty in this matter, and that our ranks may for the future be better filled with a

band of willing and able workers. Does any one say he has not the time to devote to the work of which I am speaking? Allow me to bring before your notice an example, and so that I may not be wearisome, but that one as a means of spurring us on to greater exertion—and I select this one from amongst the profession to which I belong—for many of you will say that if in the legal profession such a person be found, there must be multitudes of the same class in those *honest* occupations which are so common in the world. If there is one person above another that might claim to be relieved from any extra duty on the seventh day, who might, on the Saturday night, with thankful heart, look forward to a day of complete rest, who might reasonably say, My position, my manifold duties, the high nature of my affairs, are such as to relieve me from the calling of Sabbath-school teacher, it is the Lord High Chancellor of England. But so far from this being the case with him, what do we find? That as counsel, engaged in the arduous pursuit of his profession, as Vice-Chancellor of England, filling nobly this high office, and finally occupying the highest position that Great Britain offers as a reward to the lawyer, Lord Hatherly has never forsaken his Sabbath-school class, but now for over thirty years he has been a regular attendant as a Sunday-school teacher. Nor does he listen to the remonstrances of the poor body when crying out for a little more sleep. It urges that indulgence which is far too frequently one of the features of the Lord's-day morning. But in that land of fogs in which he lives, seemingly in advance of the sun does he his stage of duty run, for punctually may he be seen teaching his Sabbath-school class at the early hour of nine in the morning. Let us, then, with our comparative leisure and few responsibilities, seek to rival the Chancellor of England, in his good work. The one short life we have should be devoted to our Master's service, and a miserable tribute to him is it at best. We want more reality in our work—more of that real living faith which leads us to sow beside all waters—that teaches us to say of each promise of God, though “it tarry, wait for it, because it will surely come; it will not tarry.” May we each possess and daily use this precious gift as Sabbath-school teachers, and, with the expectant eye of faith, may we look forward to and hasten the coming of that blessed period when they shall teach no more “every man his neighbour and every man his brother, saying, Know the Lord; for they shall all know thee, from the least of them unto the greatest.”

Singing by the choir.

PREPARATION OF THE LESSON.

Mr. D. McLEAN.—Mr. Conductor and fellow-teachers, I never in my experience have had any duty laid upon me that I have felt so much my own insufficiency to accomplish. The committee, however, wanted me to do it, and I willingly and cheerfully took it up. Not

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that I was not satisfied there were many teachers far better able to do the work, but I was willing to give you somewhat of a personal experience in the "Preparation of the Lesson." I need not stop to point out to you the importance of preparation or the value of preparation, or the necessity for preparation. My object and intention was even more to say to you *how to prepare*; and if I can, in any way, bring any thought to bear upon your hearts in that direction, all my aim and object shall have been accomplished. I will do it in this way: I will cut it up into three portions:—1st. When to prepare; 2nd. Where to prepare; and, 3rd. How to arrange the materials when gathered up. What time, many a teacher asks, should I devote to the preparation of my lesson? Many teachers (I have done it myself, therefore I know it well,) have an impression, there is time enough. Let me tell you this old adage, "That time enough is always little enough in the preparation of the lesson." *You cannot begin too early.* That brings me to the point:—

WHEN SHOULD I BEGIN TO PREPARE MY LESSON?—I do it on the Sabbath night after I have left my message with the children. Ah! you have left your message with your class, and then it should be said that you have gone back to Jesus. You give the message of Christ in precept, and you go back to the loving Master and tell Him you have left the message that He sent them. Not a bit too early when you come back, or it may be that night, to read over your lesson—read it carefully, read it as the preparation of the lesson, without note or comment. Read the chapter that precedes, and the one following the lesson, in order to give a connectedness to the lesson; read it with care and consideration, and after you have done that, then, on Monday morning, read it again; make it the matter that you shall read for your regular reading on Monday, Tuesday, Wednesday, Thursday, Friday, and the week round again. And here let me give you one thought in connection with Bible reading. Read your Bible until you get a relish for it. Do you know what it is to read God's word with a relish—an appetite? Let me urge this thought here upon every teacher. If you take up your Bible and read it as I do here—for I do sympathize with teachers who have not the same feelings—what a help it would be! But an indifferent teacher, as a matter of course, reads it sluggishly and without entering into the spirit of it. God's word won't be very much good to your souls unless read sincerely. I would like to impress this thought—to get a love for Bible reading—the reading of the lesson until the spirit of it gets into your hearts—until it pervades your entire thoughts. You go out into the world to your daily labour with the whole spirit of the lesson permeating your entire being, and as you walk by the way, the thoughts of your lesson comes up. Read your lesson in this spirit carefully, prayerfully, and attentively, all the week. And that brings me to the consideration of the next part:—

WHERE SHOULD I READ? You say that is embraced previously. Yes, it is, in a measure. You have been reading, I presume, carefully and prayerfully at home, but there is a definite place where you ought to read, you ought to have your reading in a private place—then you can read it in the closet. Let me give you this suggestion. There are a great many people pray after they read. It is an excellent thought to pray after you read. Let me urge this thought upon you. Before you ever open your Bible, pray God that he may give you light from above to understand. Let me urge you to read, however hard it may be, (and I can easily understand how difficult it may seem) and to go down upon your knees and read it with a careful, thoughtful consideration; humble yourself as a little child that you may understand the word. When you have done this, go right out into the world, keep your eyes and ears open—look abroad, and when you can see any incident adapted for the illustration of the lesson, remember that the Great Model Teacher, the Master himself, did not hesitate to bring up the commonest things, any every-day incident of life, to illustrate His teaching. You remember the farmer as he was sowing his seed, and the striking incidents that he brings out from the woman as she is engaged with her domestic duties—the judge on the bench—the rich man with his riches and his responsibilities—the poor man with his one talent—the birds of the air, the flower of the field—everything that would illustrate—that the Master wished to stamp upon the hearts of his scholars. Let me here suggest another thought, which is this, provide yourself with a note-book or teachers' diary, where you may at the time—on the instant—note down anything that may tend to illustrate the lesson. I don't wish to dwell on that part of the subject any more. I should like now to come to one of the most important considerations that the teacher may have; that is, after I have gathered all this in a sincere spirit, how shall I arrange the materials together? That is one of the most important leading questions for any teacher. I might mention here, that our esteemed Conductor has made a sort of half-promise to give us his experience of helps, commentaries, question-books, and I shall perhaps do you a favor and serve our Provincial Society when I tell you that there is an admirable essay upon the "Best Helps," by our esteemed brother Jones, who will follow after me. The first point I would like you to comprehend on the arrangement of the material is this: ask yourself, what is my end in teaching the lesson, or the object I have in view in this teaching in the Sabbath-school? Is it to enlighten the head? Is it to teach Bible truth?—(These are well enough in their place.)—Is it to pass away an hour in the school, or have you no definite object before you? I think myself that where the most teachers fail is, that they have no definite object before them. The object of your teaching ought to be nothing less than to bring every scholar in your class to Jesus. Having got the aim and object clearly before the mind, the next thing

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I should advise you to do, is to bend down before the Throne of Grace, your matters all arranged before you on the table, and while you kneel down there, pray, pray until your soul gets warmed through with a perfect fervor and a sincere preparation of the heart. God does give that enlightening, illuminating Spirit when you ask Him for it. Now, feeling that warm, fervid influence in your soul, you can sit down to the arrangement of your plan of preparing the lesson. Then get the central thought that is in your lesson, build all around about it, leaving avenues on the way up through it right to the centre. But, while you build and arrange, continue the process you commenced with; be earnest in prayer as you lay on layer after layer, having your plan well matured. In filling in your materials be sure, as you lay it on, that you saturate them well with prayer, and the Holy Spirit will give the life and vitality. All your efforts, unless permeated with the Holy Spirit, will be dead, cold and lifeless. Then, when you have done that, let me advise you further, *to cut it up*. Do not have the truth in great large blocks, but cut it into little fragments, so that every scholar may have a portion. This will entail a delightful necessity on your part of a personal acquaintance with every scholar in your class. Ah! you say, that involves trouble. I know it does; but let me tell you it behoves any, and every teacher, to be thoroughly acquainted with the individual ones composing his class. What would you think of the minister who came to preach steadily, but didn't know a single one of his congregation, except as he saw them from the pulpit; never went into their homes; never met them any where with a kindly, affectionate appeal, or enquired after their state and condition? No faithful, earnest minister, no loving teacher, but will make himself acquainted with the wants of all the members of his class. Then, let me urge another thought upon you. A great many people are afraid of gathering too much material. I advise teachers—I do it myself in a great measure—to write the leading questions of the lesson: let them be plain, pointed, practical and personal. Have your questions pointed at each scholar; know his or her wants. In this way you can reach them successfully. And now, I think, when you have your lesson prepared in that way, you will be prepared to go to a teachers' meeting with profitable questions and ideas. Very well, the close of the week has come, you have your matters arranged—the Sabbath morning dawns. The first thing that should enter a teachers' heart should be the lesson. Read up on Sabbath morning all the preparations you have made for the week. Think them over as you go to God's house. Remember that a weighty responsibility rests upon you. Ah! the House of God is a pleasant place for a loving, faithful teacher to go into, as he bends his knee, lifts up his voice and talks to the God of heaven, asking for aid. How gracious, how blessed the work of God does become! Ah, you say, now surely my work is done; nay, I

should not say so at all. Go home, go into your closet previous to your going into the class; spend half an hour there, and you will find it a refreshing benefit, and as you do that, speak of each scholar by name. Tell the Saviour all your desires, your thoughts, hopes, fears and wishes; and as you tell Him, go up full of faith and confidence in God. With a preparation like that, having faith in God, go to your class fully satisfied that God will bless your labours; that God will use you, however humble you may be, as an instrument for getting the souls of these young people saved. It is a blessed thing to go out then, confident that you have not frittered away your time, but have carefully and prayerfully devoted it to your lesson. Then, remember this: *Hide yourself behind the Cross; lift up the Saviour; be sure Jesus is in all your lessons.* "He that goeth forth weeping, bearing precious seed, shall, doubtless, rejoice, bearing his sheaves with him."

By the choir—"Father of mercies, in Thy word."

The Rev. Mr. Millard lead in prayer.

At this stage, the Conductor announced that there would be an intermission of five minutes for conversation.

TEACHING THE LESSON.

Rev. SEPTIMUS JONES.—Mr. Conductor and Christian friends, I have listened with great pleasure to the addresses that have preceded me. There is, however, one serious drawback, and that is, that large portions of my address have melted away since they (my predecessors) began. I must say that I have listened with great delight to the remarks of my esteemed friend, Mr. McLean, with respect to the preparation of the lesson; also to Mr. Blake, the gentleman who preceded him, and the observations that were made regarding the effectiveness of prayer—prayer at the beginning, the middle, and the end. The idea seemed to be that if we were to get light and knowledge, they were to come in all their purity from above. I said to my friend, Mr. Marling, the other night,—(having seen your gasaliers only in the day time,)—"I don't think very much of the light here." He replied, "O, you can see very well, because it *comes from above.*" I took a lesson from that. The light shines down from God into the heart of the Christian from above; it is the mild, genial light of the Holy Ghost. This it is that enlightens our teachers and exhibits to them the wondrous things that are in God's law. Whenever we meet in this church we ought to pray that we may have the light—the day-spring from on high with us. But, at the same time, Sir, we have been very serious to-night. It is a good thing to be serious I know, but I cannot keep it up very long. I never could get over it since I was a boy, and I am sure I feel to-night

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like a boy, so I want to go and play a little. The first thing about teaching a lesson is *to have a lesson to teach*—a great difference (I know what it is) to have to preach a sermon, and to have a sermon to preach. Whenever I have to preach a sermon I have a head-ache, and I go up the pulpit steps almost like a man going to his execution; but when I have a sermon I want to preach, I am in such a hurry up the pulpit stairs that some old ladies will take offence at me. Now, it is somewhat the same way with a teacher. If he has a lesson to teach he will, perhaps, not feel very well—perhaps not make his appearance; but if he has a lesson that he *wants to teach* you cannot keep him out of the school. That is one of the great objects in preparation. In effect, I tell you what it is, unless a teacher has the head and heart full of the lesson he will never teach to any good effect—he must be like a fountain, so gushing and overflowing, that he cannot contain himself. He must thus teach the lesson, or be like some teachers who are like an old miserable log-pump that you may have seen, with a piston that don't fit closely, and handle loose, and that you have to work and rattle away at until you become red in the face before the miserable children that are gathered around can get a drink out of this fountain. I don't like that kind of teaching. The first thing I would say to you is to have a lesson, the next thing is *to have a class*. I don't mean to say by this simply a number of skeletons clothed in flesh, arranged on the bench before you; I mean, to get a certain number,—six, seven, or eight,—and to have them looking at you and loving you, having them waiting to hear what the dear teacher is going to say to them to-day. Unless you have a row of little immortals like that before you, you have not a class. Another thing is, when you get a class you should be very particular about getting their attention and keeping it. It is utterly useless to go on teaching a class unless they mind you. I have seen some people cut out to be preachers (not teachers, they were not good enough for that). (Laughter.) I once saw a girl, I don't know what country she belonged to, but, perhaps, some of you can guess. She was not lazy; would pump away,—(I have got at the pump again and cannot get out of it),—and look at the young men passing—(laughter)—and then pump again—but the stream went just over the edge of the bucket—overshot the mark. I have seen teachers doing that—pumping away with the most devout, delightful expression of countenance, but all the information going over the edge of the bucket! You must take great care and put the vessel just where the stream will go in, particularly if it is a vessel with a small mouth. You must be very careful with a little class of scholars, and get the mouth of the vessel under the stream which you intend to put into it. Having got the attention of the class, how are you going to keep it? It is very easy to get the attention of the class, but the difficulty is how are you to keep it? These little things are very fidgety—grown up people are fidgety sometimes—but children are very hard to keep quiet. One

of the greatest things in keeping hold of the children first of all, is the eye; and the

CULTIVATION OF THE EYE,

I don't mean a *certain* cultivation of 'he eye, which I don't approve of. The cultivation of the eye is very important indeed, and by a little care and exercise a person may learn, (I am too bashful) but it can be done. (Laughter.) You can learn to see every person to whom you are speaking. The eye is a very nimble member. By passing your eye quickly along, and merely looking into anybody's eye, you can enchain their attention; and if you have a class of children before you, for instance, by a little care you can make them feel that it is not safe for them to move away one instant from you. And let me tell you that there is a certain lady of high position who has won thousands, tens of thousands, hundreds of thousands of hearts, by cultivating her eye, so that when she rides abroad, in state, passing multitudes of people of her dear subjects, as soon as they come to see the eye of the Queen they say, on their return home, Ah, I saw the Queen to-day; she looked at me, smiled at me, bowed at me. The consequence is that everybody goes away very much pleased. Her son, Arthur, has not followed very badly into his mother's steps—God bless them both. (Cheers.) It is the same thing with regard to the class. Another great thing is

A PLEASANT SMILE.

Some one has said, in a joking kind of way, of a certain gentleman, that he had all the ten commandments written on his face. (Laughter.) I have no objection to that. Still, at the same time, he might also have a lively reflection of the joyous light of the gospel upon his brow—the clear shining gospel—and a pleasant smile. Be happy, be good, and be genial looking. Another thing, after getting their attention is to direct them to some point, some object—book, picture, or blackboard: if you have nothing else, use your finger to point with. If you find their attention wandering, I would look at them, address them personally, as Mary, John, Elijah, and just ask him or her a particular question; and if you find a boy with his hand going into his pocket in a speculative manner, I should pay particular attention to that boy—ask him some question, and so on—keep your eye moving and see what is going on. It is important that they should see you, and you see them, and they should know it. Well,—(by the way, sir, I am afraid I am launching out too largely upon some of these things,)—it occurs to me here, before I pass on, you should not have question books in a class. It is very difficult for you to keep one eye on John and another on the book. Some can look two ways at once; I never could. (Laughter.) Another point. It is a great advantage in our modern warfare to go into a skirmish with breech-loading repeating rifles over those old-fashioned guns that you have to work up and down so long that the enemy gets ahead of you. We

have a great many enemies ready to pick us off. We ought to have our guns ready so as to fire when we get into the class. Do not be waiting after you get there. I was talking the other evening with Mr. Marling, about the

QUESTIONING OF THE CLASSES.

It is most important that we should get the right idea—the fundamental principal of catechising. In making an address before a mixed assembly we know little or nothing about the condition of the audience;—we don't deal with them as individuals, but as a mass. We have a certain train of thought; following which we hope to produce a certain impression upon that audience. The catechising plan is altogether different. First, we have to find out where the pupil is, what he knows; and then, upon the known, build up the unknown, and lead him on from what he has already known to that which he has not before known. When you can get one to admit that he knows more than he thought he did, it is pleasant for every body. For instance, you take the rule-of-three, there is an illustration of what I mean—we all know that—the ladies included. (Laughter.) In the rule-of-three, you have three terms given you, and with these three you must find a fourth. Having these three, you in reality have the fourth—if you know how. There is the point. So many barrels of such and such, cost so much; how much would so many barrels cost? The same with the two sides of the triangle and the included angle, and so on, you get at results. The most instructive way to take up a class is not to show them how much you know, and to say, "What a clever man I am: see how beautiful I can teach you, and what big words I can use without stuttering. (Laughter.) Oh, children, you are wonderfully privileged, for you see I could be a preacher if I liked!" That is not the way at all, but you should rather say, "Come, children, and just sit down here and let us see what we can do with this. You know this and that,"—and so on. Ah! it is just like learning little children to walk, you hold out your hand and lead them on step by step, and as they grow older, take longer steps—all the way up from the infant to the Bible class. Another point with respect to that. No knowledge is fairly *our own* until it is worked into our minds; until we have learned to reason and think upon it. Mere catechising as an exercise of the memory, and is worth little or nothing. Knowledge connected in our minds by association, is far more easily remembered than mere fragmentary knowledge. One of the great objects of simple catechising is to turn fragmentary into connected knowledge, and to show the links by which one truth is connected with another. In this way you inform the mind, teach the reason, arrange its material, build up and fructify the mind. There is a difference between mere catechising and preaching. Any body can preach, but few can catechise. Now, about questioning.

YOU SHOULD BE PLAIN.

I have heard people ask questions that were far from plain. There was once an admirable gentleman—a very clever man—went to Manchester: he was asked to address some scholars. He thought he would catechise them: he said,—“Children, do you not think that mutation is stamped upon all sublunary objects?” They understood two points in that question. One was the word *stamped*. All the muslins, calicoes, and prints were stamped. Another word was *objects*. This was brought out by the teacher himself, who wished to show this gentleman how clever they were. They answered that objects meant cripples that could not walk, so that they had a pretty clear idea of the question, which meant, “A cripple with a calico dress on!” (Laughter.) It was not a plain question. Another person would ask the class,—“What is the object of justifying faith?” A good question, but not plain enough. Another asks,—“What is the essential quality of evangelical repentance?” No fault with this question, except that it is not plain enough. A question like that wants to be broken up before it would be small enough to put into the mouths of little children. I would ask them, first, what repentance was; get some example of repentance—like David and Saul; and give them other examples, to illustrate to them which was true repentance and which was false. If you were to begin by asking about the essential element of evangelical repentance, you might as well go home.

YOUR QUESTIONS SHOULD BE DEFINITE.

Dont say, What kind of a man was Abraham? I don't know what kind of a man he was—it would take half an hour to answer—too large a question altogether. Again, the question, who Abraham was, what he did, were his deeds good, and why good, and if bad, why bad, &c. I have heard such questions as these,—“What kind of a man was John the Baptist?” “He had a leathern belt on.” Another says,—“He ate locusts.” (Laughter.) Our questions should be more like suggestions. Some teachers would handle that beautiful subject about the certain man who fell among thieves in this way: What did the certain man do? (Ans.) Went down from Jerusalem. Where did he go? (Ans.) To Jericho. Such a teacher might as well follow him there! (Laughter.) How would you begin to question them? That would depend very much indeed upon the respective ages of the children. If they were old enough to teach them a Bible lesson, begin by asking, What is it about? Who told this story, or parable? It was Christ. Why did he tell it? &c. Even these simple questions set your class thinking, and the other questions do nothing of the kind. Sometimes a question may be stimulating, but not containing any particular information, and yet be useful. For instance, in teaching a lesson upon the Ascension, and describing Christ's lifting up his hands

and blessing the disciples, you might ask whether Christ ever did any thing exactly like that at any other time. This sets every one thinking, by a rapid review, of all the gracious, graceful, lovely actions of Jesus. Never ask a question that can be answered by *Yes* or *No*. Did not Elijah go up in a chariot of fire? (Ans.) Yes. "Good child," and, I should add, "Bad teacher." (Laughter.) That is not the way to do it. Your questions should be connected. You should not go at random, but should have a particular train of thought which you wish to impress upon the children—a certain point to arrive at—a process of instruction going on, like a vessel in its course. You may have to tack a little when the wind is contrary, but you know where you are going, and you will get there before you have done. That is the way a skilful teacher will go—from side to side—in order to attain his object. Just one thing that I would say,—very *apropos* to myself on this occasion,—

BE BRIEF.

You cannot know too much, but you can say too much. You are not to suppose that the class must know everything that you know. You must tell them only the things that are most important at the time. A teacher's mind, requires to be well furnished—I think it is something like a ready-made clothing store. A large assortment enables you to find something which will fit every customer. Usually, only one article of each kind is required for each. The good salesman measures the customer with his eye,—gets his style,—recollects where he has just what is wanted,—and tries it on. That is the perfection of Sunday-school teaching. Find something that will fit each, and get him to put it on. Again, I think of a passage in the Scriptures which speaks of the words of the wise as "goads and nails, fastened by the masters of assemblies." Now, some teachers are not wise—not "masters of assemblies;"—not even masters of some half-dozen Sunday-school scholars, and resemble a man driving a nail in a miserable, bungling fashion:—the nail may be ill chosen, or he drives across the grain; but he tries and drives and knocks away until the wood splits. Just so it is with driving a lesson into a class, they drive away until they drive the class to pieces. (Laughter.) In giving the lesson—I don't care how pleasant you may be with your class as long as there is a certain sincerity and seriousness maintained—I do not think it is desirable to keep up a continual stream of solemnity—it is necessary to be natural. I believe we have got into a wrong principle of preaching. I admit there must be a real serious purpose in the heart and before the eye which we must never lose sight of. All this little pleasantry and geniality should be accompanied by a consciousness of the presence of the Master ever before us. Suppose, for illustration, a widowed mother with her boy, sitting near his teacher, who has been faithful. The mother says, "Oh, dear teacher, I am thankful to you for what you are doing for my boy; he is very wild and troublesome, and his father is

dead. He needs a father's hand." She has great anxiety,—great fears about this boy. "Oh, do what you can," the mother says, "to impress upon him the necessity of religion! Oh, try to put him under the Father's hand!" If we knew that that mother was sitting by our side, would we not feel the influence of that presence? We might be pleasant and genial, but at the same time there would be an earnestness in all our dealings with that scholar. Remember, dear friends, whenever we are teaching our little ones, that there is One sitting by who loves us more than either father or mother; One who has shed bitterer tears for their welfare than ever mother shed over her prodigal boy; One who has suffered more than ever she suffered. And as you watch each of those dear little ones as he sits listening to the instruction which you give, (this thought ought to be ever present in the heart of the teacher) what does that Blessed Saviour say? Oh! forbid that it should be such words of reproach as these: "What hast thou to do to declare my statutes, or that thou should'st take my covenant in thy mouth seeing thou hatest instruction and casteth thy words behind thee? How can'st thou win these little ones to me when thy own heart is far from me?" Ever remember that the blessed Saviour is sitting by; deal with those precious souls for whom He shed His blood. Strive to win them to Jesus, telling them of His love. Implore them to accept of His salvation. Their little hearts are being written upon with indelible ink. How delightful is the thought that Jesus is sitting by and lifting up His bleeding hands before the Cross for those souls! Pray God to send down the Holy Spirit both for the teacher and the scholar; and oh, brethren and friends, grant that when we stand before the Throne we may meet every Sabbath-school teacher that is here to-night, and receive the glorious greeting,—“Well done thou good and faithful servant, enter thou into the joy of thy Lord.”

By the choir-- “Our field is the world.”

DISCUSSIONS ON THE ABOVE TOPICS—THREE MINUTES EACH.

Mr. J. BOYD was much pleased with the addresses of the previous speakers, and although some teachers could not devote so much time in the preparation of the lesson as Mr. McLean deemed necessary, yet he was sure that if they applied themselves to study with the same zeal as that gentleman they would not resemble that old wheezing-pump we have heard of to-night, but, like a well-used village pump, where the water comes at the first stroke. He was much pleased to read that the Lord Chancellor of England, who is one of the hardest worked men in England, finds time to take an interest in Sabbath-schools still, and when men that adorn the bar, like Sir Roundell Palmer, are at the work, surely it is an honour to be a teacher. He would remind them of another great lawyer, Vice-Chancellor Erskine, who had been noted for his zeal

in promoting Sabbath-schools. It was well for us to know that we were working in a noble work at which we need not be ashamed, for those who stood far higher in the world than any present could ever hope to be. It behoved all Christians to follow in the path of the worthies mentioned.

Rev. Mr. DEWART.—I have often thought that there is nothing in which our teachers are so largely deficient in as a deep conviction of the grandeur and importance of their own work. I am afraid that even those who are most interested in Sabbath-school work have scarcely risen to a just conception of the greatness and honourableness of the work that God calls them to, when He permits them to be the instructors and the directors of immortal souls. It is a great thing when a little innocent child is brought into your class and placed before you, to teach it, to influence and mould its destiny, and direct its character and course in the world. I believe if we had a profound conviction of the importance of the work it would lead us to be more punctual in coming to the school, to be more zealous in our study of the lesson, to obey more, to be less wayward : it would cause us to look up more freely to the Father of lights. There is work, sufficiently, in this great field : we have to rise higher in this respect ; we need higher, juster conceptions of the greatness of the work of training and guiding immortal spirits for eternity. I might add one other illustration to those already spoken of. Governor Willmot, of the Lower Provinces, after he was appointed Governor, the people said that he would never be the same, and his old school thought they would lose their Superintendent. Not so ; he continued at his post after he had been appointed Governor of the Provinces. (Cheers.)

Mr. DANIEL McLEAN thought that the best answer to the question of the importance of schools was to be found in the very illustrations that had been given. Men overwhelmed with business still found time to go to their class perfectly prepared for the important duty devolving upon them.

Mr. THOMPSON, in his class, rather differed from the ordinary custom by not giving them particular verses to learn, but merely the lesson—the subject. Instead of selecting the shortest verses they generally chose the largest. He further instructed them to pick out beautiful model texts, such as, “Create in me a clean heart,” “Faithful unto death,” &c.

QUESTION BOX.

MR. THOMAS NIXON.

Rev. Mr. TAYLOR rose to answer the first question which had been put to him :

Question. Is the government of a Sabbath-school liberal, monarchical, democratic, tyrannical, or pedagogic ?

Answer. Yes. (Laughter.)

Q. Would you tell your scholars that you prayed for them separately?

A. It is a very great privilege to pray for scholars, and it is just as great a privilege to be consciously enabled to take them by the hand and say, John or Mary, I did not forget you before the Throne of Grace.

Q. When kindness fails to subdue an unruly scholar, what means should be employed—are harsh means best in unruly cases?

A. I suppose, when he is beyond influence, there is no other means but harsh measures—rather than resort to such I would get rid of him.

Q. How is it possible for teachers who are hard at work every day of the week, and tired at night, to make all the preparation that Mr. McLean thinks necessary?

A. I was taught a lesson about thirty-five years ago from reading a small work which I shall never forget, which was, to rise early in the morning—if you can't get up at seven and prepare your lesson, rise at five o'clock.

Q. What do you think about Sunday-school prayer-meetings and what is the best means of conducting them?

A. I am happy to be able to answer this question in a practical manner. We have in the school, of which I am Superintendent, a most delightful Sabbath-school prayer-meeting for the scholars. The Superintendent either goes himself or appoints one of the teachers to go in with the scholars, so that it is a scholars prayer-meeting—the teachers meet, however, with the scholars about once a month—great good has been accomplished by such means.

Q. Please tell us the best mode of managing a Sunday-school library?

A. I think the best method is to get a press made with partitions in it with a place for each book. Have cards with the names of the scholars written upon them. For instance, when book No. 20 is taken out put into its place the card of the scholar who has taken it out.

Q. What ought to be done when there is an inefficient Superintendent?

A. Change him—the sooner the better.

Q. What is the best number to have in a class?

A. 10 at the outside, 8 is better.

Q. How long ought a teacher to spend teaching the lesson?

A. As long as he possibly can, consistent with school regulations, say 30 minutes.

Q. Should a man be engaged as a special teacher whose daily walk is not in accordance with a teacher of the Scriptures?

A. He should not.

Q. Is it proper for a teacher of an intelligent class to inform his scholars of skeptical objections to the doctrines he teaches?

A. I think it is proper that a teacher should be able to refute such objections, but this skepticism is a disease—you should always find a

remedy for the disease, but don't give them the disease for the sake of giving the remedy.

Q. How often should a teacher visit his class?

A. It is difficult to say. I think if a teacher found that his scholars were under the conviction that he would visit them as often as he possibly could, it would aid materially in bringing them to Christ.

Q. If you had a class of boys that were inclined to be wild, and you had doubts about their tasting liquor, what would you do with them?

A. I remember a case in point where one teacher drew up a little pledge, signed it himself, and got the scholars to do the same. I would recommend this plan.

Q. Is it desirable to have young persons as Sabbath-school teachers?

A. It is, and old ones too.

Q. What do you conceive to be the best mode for gaining and keeping the attention of the class?

A. I think this was fully explained by Mr. Jones. It is not for the teacher's eye to be at the end of the school-room, but gathering the class near him, have something of interest prepared to tell them.

Q. In a school desirous of having uniform lessons, how would you proceed if all the teachers were not favorable to the system, and some refuse to adopt them?

A. Get rid of such teachers, unless they will work in harmony.

Q. Is it allowable, in your estimation, to use a commentary in preparing the lesson?

A. I cannot see any harm in such a method of preparation.

Q. Do you think it is well for a teacher to have *his own notes* with him?

A. I just repeat the last answer.

Q. Do you not think converted scholars would be safer in the Church than in the world?

A. It is unnecessary to answer that question.

Q. What would you recommend a teacher to do, when the parents of his class will not see that their children prepare their lesson?

A. There are a great many parents who do not care anything about schools. Children often go to Sabbath-school, not because their parents like them to go there, but because of the delight it yields the children themselves.

Q. What would you do with the teacher that never speaks to his Superintendent, or attends teachers' meetings?

A. I don't know what I would do with such a teacher, except to teach him manners.

Q. Is it not best invariably, to give a complete outline of the lesson before questioning the scholars?

A. I don't think it is, nor yet to preach long sermons to them. I think they are exceedingly inappropriate.

Q. At teachers' meetings, how can the teachers be best led to give their ideas on the lesson,—by questioning, or merely being asked for a general review of the lesson?

A. While the person who is teaching a Bible-class will bring sometimes out ideas by asking questions, at other times the greatest good will be done by asking such questions, as "What are your views on the subject?" "What can you learn or teach from this lesson?" "What are the points elicited," &c.

Q. Do you approve of teaching two months out of the New Testament, and one out of the Old?

A. Cannot see any harm in teaching month about—there is nothing to disapprove.

Q. Can a man who believes that Protestantism, Roman Catholicism, Braminism and Buddhism, are all God-appointed means to salvation, be a consistent Christian and a Sabbath-school teacher?—(Laughter.)

A. Decidedly *no*.

Q. A teacher would like to know the best method for cutting the blocks of the lesson into scraps?

A. This question has originated from Mr. McLean's beautiful address to us on the best method of preparing the lesson. It is not difficult to cut the lesson into blocks—every verse of it abounds in beautiful thoughts—Christ can be found in every verse, and the more we look for him, the more we are rewarded.

Q. What are you to do with a Superintendent—a good brother—who is unfit for the position, but clings to it. He is sensitive, and his friends don't wish to hurt his feelings by removing him. He will not resign, but sticks to the office like a pitch plaster to a pine plank? (Laughter.)

A. I would be inclined to split the plank.

Q. Do you think it right for a teacher to give up a class of unruly boys who are very much attached to their teacher, and who wishes to persevere?

A. Most decidedly not. No doubt, the teacher will be enabled in God's own good time to mould the hearts of his scholars into obedience.

The usual devotions closed the proceedings of the evening.

FIFTH SESSION.—FRIDAY EVENING.

The Church was again filled to overflowing. Being the last meeting of the Institute, unusual interest was taken in the proceedings.

The audience sang—"All hail the power of Jesus' name."

The Conductor read a portion of Scripture from 8th chapter of Romans, after which the Rev. A. TOPP offered the following

PRAYER.

O Lord, we rejoice in being permitted to say, Worthy is the Lamb that is slain, who hath received blessing and glory, and honour and majesty, and power ; for Thou hast redeemed us by Thy blood, and every kindred, nation, people, and tongue, and made us unto our God kings and priests, and we will reign for ever and ever. May the Lord Jesus be evermore in our remembrance. May we ever love Him, because of what He is and what He has done for us—reverence and rejoice in the thought that Jesus died and rose again. We bless Thee for the assurance, that whom Thou dost call Thou wilt also justify, and whom Thou dost justify Thou wilt also glorify. We rejoice that we are permitted to say, "If God be for us, who can be against us." Let us rejoice in the thought that we are called to do the work of God, and that we have the assurance, the promise of the Spirit to be with us—with the Church at all times. Is it not the Word of Jesus Christ? "Lo, I am with you always, even unto the end of the world." This night we rejoice that we are not strangers to Thee. Enlighten our understandings, renew our souls, purify our hearts, strengthen us for all the work to which we are called, give blessing upon the works of our hands.

Holy Father, we thank Thee for all Thy goodness to us, and for these meetings in which we have been privileged to be during the past nights. We offer praise for the visit of Thy servant to this place, and for all the work in which he is engaged, and earnestly pray for a successful result from this Institute. Guide those who are engaged in the work, so that they shall go on in the strength of the Lord, seeking more earnestly than ever the conversion of souls. Lord, we cast ourselves upon Thee this night. May God be in all our services, and the praise shall be Thine indeed. Amen.

BIBLE GEOGRAPHY AND CHRONOLOGY.

REV. ALFRED TAYLOR.

As the following lesson was illustrated upon the blackboard and map, we cannot do justice to the graphic descriptions of the speaker as

he traced the different Biblical journeys upon the map before the audience. He said :—

The subjects of our first lesson this evening are Bible geography and chronology. These two subjects are very naturally joined together, so naturally that we cannot profitably study one without the other—although we may get a skeleton of the dates and Scriptural events without interesting ourselves as to the geography, we may just as commonly get a skeleton of the geography without knowing anything of the dates. And we may, which is still more common, study sacred Scripture, especially the Old Testament, without giving any heed to either geography or chronology. I mourn the fact that this is to such a very great extent the practice in so many Sunday-schools—it is lamentable that so many of our children and their parents—possibly their teachers—people who are pretty well posted in many of the leading events in sacred Scripture, have learned those events without any recognition of geography or chronology. I think it is so important if we are studying the history of any transaction, be it sacred or secular, to understand when the transaction took place, and where it was located. How many of our children, for instance, know the history of David and Goliath? You cannot take them amiss on that. They are all acquainted with the leading incident in detail, but you ask them where it occurred and they cannot say whether it took place in the Cape of Good Hope, or Italy, or Alaska, or the Isthmus of Panama. If you told them any one of these places they would believe you, simply because they don't know any better. Suppose you take children down (figuratively) to the country of the Philistines, and lead them to understand where the Philistines lived, and not only acquaint them of the geography, but also a little of the topography of that country. For, in order to understand the disturbances which were going on about those times, it is very well to know that the country of the Philistines was comparatively a country of plains, while on the other hand the land of the Israelites was extremely rugged and broken up. Look, for instance, at the history of Saul's persecution of David, and you will find that while he was persecuting and chasing him like a hunted deer over these (pointing) hills and dales : that if you study that history how much better you understand it, if you have a distinct idea of the very great ruggedness of the country. I wish these maps which are made on raised work or paper machie, were more common. They are not so very expensive, and it is very desirable to introduce them. Let me urge upon every teacher to furnish himself with one of these maps of Palestine, or see if possible, that the school with which he is connected, is furnished with one of these raised maps. We cannot, on a flat map, get any full realization, or get any drawing of the ruggedness of the country. But to pass on. Let the children who would know all about David and Goliath be told that it was in the beautiful land between Shochoh and Azeka, in the valley of Elah, where

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that conflict took place ; for you remember that David had just come down from Bethel on a sort of Christian commission, with his bread, and corn, and cheese. We pass on over that, and take, for instance, the leading events in the history of Elijah, and it will help us considerably if we turn to the 1st book of Kings, 17th verse, "And Elijah the Tishbite, who was of the inhabitants of Gilead," &c. It is the true idea, the history of the beginning of the transaction. If we study it without the map, we don't know where Tishbah was, and whether it is the name of a city or not. We read how he becomes suddenly and abruptly introduced, and stands before Ahab in the capital city of Samaria—the capital city of the ten tribes—the secession of the ten having taken place from Judah. There is, where he appears before Ahab. By the hand of the Lord, and not from cowardice, he returns from near the place whence he came, and hides himself by the brook Cherith, which is before Jordan. What an insight a little geography gives ! The boldness, the faith of this man when the Lord commands him when he is in seclusion by the brook Cherith, to "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there : behold I have commanded a widow woman there to sustain thee." Look what he has to do, to cross right through the dominions of king Ahab. Remember that at this time Ahab was looking for Elijah. He would have been very glad to have found him. Then, again with holy boldness, steadfast and determined to do the Lord's will, he goes over to Zarephath. We find Elijah after a while, when, in all probability, Ahab was at his summer residence at Jezreel, calling the people of Israel to a great review, or congress, upon Mount Carmel. It is impossible to point out the spot, at all events it was on the slope or summit of Carmel, close by where runs the river Kishon. There was the great contest between Elijah, single-handed so far as human aid was concerned, and the great company of priests of Baal, four hundred in number. 1st Kings, 18th chap. Then we find Elijah journeying himself, running across from here to Jezreel, still full of boldness until he met this wicked one Jezebel, the abominable wife of Ahab. Now, for a little geography and history together. A word in reference to Jezebel, Where and whence did she come from ? What was the destroying influence which she exerted over her husband Ahab ? She came from Phenicia, and was the daughter of Ethbaal, king of Zidon. Zidon and Tyre were at that time substantially under one government or corresponding governments. She came of a nation of idolaters of the grossest and most fearful kind. Look at the dangers of coming from a far-off commercial port—the geography gives us some idea of that—and then we find that David and Solomon made the acquaintance of Hiram, king of Tyre, for most excellent reasons, not merely for the aggrandisement of the nation. No such trees grew on the mountains and plains of Palestine as there were on the mountains of Lebanon. When they wanted trees for the House

of the Lord and the great palace of king David and the palace of Solomon, they neglected their own poor, stunted timber, and sent after the magnificent cedars of Lebanon. Well, now, you have the victory described in 18th Chap. 1st Book of Kings. Remember what nerves and strength Elijah must have had to witness his enemies gashing and cutting themselves with knives. It was after three o'clock when we find him repairing the altar from which the fire from heaven so miraculously licked up the water that was in the trench. We read how he fell upon the prophets of Baal and destroyed them—not one escaping—with great slaughter, continuing until nearly nightfall, and their bodies were thrown into the river Kishon; and Elijah girded himself up and ran before Ahab. What a tremendous, earnest, energetic man he was! He went down as far as he could go, taking the plain country—not the hilly country—along the plain which ran by the country of the Philistines. We find him here journeying into a wilderness and winding up at Horeb. How the Lord came and spoke to him and appeared to him! I don't think it was only the message that God gave to him in that still small voice that God spake to him, but that God appeared to him in His visible presence. No doubt the Shechinah was manifested there, and Elijah veiled his face with his mantle; and as he went out he stood in the mouth of the cave while the Lord appeared to him and gave him his message. Elijah was a fit exemplar of obedience. We are told that God commanded him to go immediately to Damascus—he had only to go 14 or 15 miles to find Elijah—from where this cruel persecutor Jezebel was, who had promised to take his life. We find him doing that, and next meeting with Ahab, and again at Gilgal at the school of the prophets. After Elisha had been anointed, we find the two at the river Jordan, where the waters are divided: they pass over, Elijah ascends in a chariot of fire while Elisha goes back. Now, I have just been illustrating one little incident in Bible history; in like manner, I would urge upon you wherever there is an incident, whether in the Old or New Testament, take your map and show your child where the events took place, and you will impress it far more upon their memory, and cause them to enjoy it more and value it more. It will keep him from looking out of the windows, or playing with the buttons of the coat of the next boy. You will not catch him vacantly gazing around him wondering whether it is not almost time for the lesson to come to an end. Get a good map or Bible atlas, and you will find it to be of invaluable assistance to good teachers: it don't cost a great deal of money. Now, with regard to chronology, what shall we say? I venture to say if I were to ask who lived first, David or Elijah, out of a hundred children fifty would scarcely be able to give the correct answer. Who lived first, Solomon or Moses? Well, most of them could tell that perhaps; but not all of them. They know "A" is for Adam, who was the first man; they know Cain and Abel lived somewhere about this time; and then

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Methusalah, about whom they generally have a much better idea, that he was the oldest man; then everything approaching an exact knowledge of when he lived: as for Noah, they place him next in the catalogue. Very few of them imagine that the antediluvian age comprised a period of 1656 years. Of course, there is no time now to go into chronological events; but with your permission, I will write a little memorandum on the blackboard. Do you all see it? If you cannot read it any better than I can write it, I had better rub it out. What happened in 4004? The creation, (writes.) What happened in 2348? The deluge, (writes.) What in 1491? (A voice.) The discovery of America. (Laughter.) I actually asked once a company of children in a pretty large school (we were talking about the various States) what was the date of the Exodus? I put the answer on the board, 1491. I then asked when did Christopher Columbus discover America? 1492 was the correct reply. How long was it, I then asked, between the Exodus and the discovery of America? One year, Sir. (Laughter.) They were only mixing up the B. C. and the A. D. What shall I put down here? The Exodus. What other expression is there for Exodus? Going out, (writes.) What happened in 1004? The building of the Temple. Who built the Temple? Solomon, (writes.) What happened in 606? The captivity, (writes.) Now, I have found what you tell children in rhyme they can remember more easily, (writes.) Now, if you can put it into better rhyme than that, you are at liberty to do it. Can you all see? (fixing the blackboard higher up.) Yes. Now read:—

Four thousand and four
Before Christ's birth
The wonders of creation;
Twenty three hundred and forty-eight
The deluge devastation;
In fourteen hundred and ninety-one
Went out the Hebrew nation;
One thousand and four
By Solomon the temple was constructed;
Six hundred and six
To Babylon the captives were conducted.

(Here the entire audience united with Mr. Taylor in singing the above to the tune of "Our days are passing swiftly by.")

Well, so much for that. (Prolonged cheers.) If you take a few leading points in the history of any nation, you will find you can fill up the details at your leisure. In reference to the life of our Saviour, I do wish we could separate the 1st, 2nd, and 3rd years of His ministry more carefully than we do. For instance, a great many teachers and scholars there are, who, if asked about the miracle at Cana of Galilee would not give a very satisfactory answer as to when it occurred; others would remember the words, "This beginning of miracles did Jesus in Cana of Galilee," and from this circumstance be able to give a tolerably correct

answer. Take the miracles throughout the several years of Christ's ministry in Galilee, Samaria, Judea, &c., and ask most children, and I might add, teachers, when such and such a miracle took place, and you would find a very great deal of confusion existing in regard to the different years. Some of the transactions and miracles recorded are so associated with certain times and certain places, especially those on the eve of our Lord's crucifixion, that there can be no difficulty in determining where and when they occurred; but how few, for example, would be able to tell me, in reference to the history of Zaccheus, whether it happened at the beginning or at the close of Christ's ministry; and again, how few would be able to locate it. I would strongly urge upon every teacher to study carefully the when, the where, the how, the what, and the why of every lesson.

By the choir—"The old, old story."

THE WORK OF THE TEACHER OUT OF THE SCHOOL.

Mr. WOODHOUSE.—Mr. Conductor and Christian friends, fain would I this evening be a listener to any one of the many Sabbath-school teachers in this city far better able than myself to speak to you upon the subject assigned to me by the Committee of this, our first Toronto Sabbath-school Teachers' Institute; but having been thus called upon by my superior officers, I have esteemed it right as a member of the Sunday-school army, to endeavor to discharge to the best of my ability the duty allotted to me, viz.: That of introducing to your notice the subject of the "Work of the Teacher out of the School." After deducting from the 168 hours of the week, one-third for bodily rest and refreshment, there remain 112 for active duty; of these, $1\frac{1}{2}$ hours, or 1-75th part only, is spent in the Sunday-school. It is evident then, to all thinking persons, that in order to render that brief period beneficial to the class, much must depend upon how the remaining 74 parts are employed. In the first place, every Sabbath-school teacher who desires and aims to do properly his Master's work, should give *himself* and consecrate all he has to the Lord. This once done, and the memory of it constantly kept alive by daily prayer and meditation, the teacher will find it a comparatively easy—nay, a pleasurable thing to practice self-denial, and sacrifice any little personal ease or comfort, when duty shall call upon him to so do. In fact, the exercises of the Lord's day should not so much be an effort for the time being, as the outflowing—so to speak—of the week's work of meditation, prayer, study, observation, and preparation. The study of the lesson should form a large portion of the "work of the teacher out of the school." A teacher who neglects this important duty neither realizes the great responsibility of his position nor can possibly enjoy the ever-increasing pleasure to be derived from a due performance

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of it. To do it well requires time. This, perhaps, cannot be obtained, to any extent continuously, during any one part of the week. The better plan is, therefore, to begin by reading over carefully on the Sabbath evening the lesson for the succeeding Sabbath. This should be repeated daily, accompanied with prayer and careful study. A good teacher will also be constantly on the watch, both in his daily walks and reading, for incidents which may serve to illustrate the lesson. There are so many little things constantly crowding before us in our daily life that, to a thoughtful and observant person, are replete with instruction and will help to render simple to a young mind the great truths we seek to inculcate. One teacher—a very successful one—whom I had the pleasure of knowing, constantly carried a note-book in which he recorded any such incidents. This note-book proved to him a mine of useful illustration. Much can be accomplished by sedulously turning to account *spare moments*—the little intervals of time which we are so apt to allow to pass by unimproved and almost unobserved. A great man of whom I was reading lately, whose advantages were none of the best, when asked to account for his success in life, replied by saying, I attribute it to my always having been careful of *spare moments*. To attain this habit will be difficult at first, but it is worth the effort. There is another point I cannot pass unnoticed, which is of great importance—a teacher's daily walk and conversation. He has not his scholars constantly around him, but he should so live that he would not be ashamed if at any time any one of them should unexpectedly come upon the scene. And although he may not be as perfect as the life which, in his teachings, he holds before the minds of his scholars, yet his conduct should show that his aim is ever onward, upward, and heavenward. As regards the teacher's duty to his *scholars* during the week: He should *of course* know all of them by name, and when he meets them in the street make a point of speaking to them, and that in such a way as to show them it is a pleasure for him to do so. Each *scholar* should also know his *teacher's* name, and *residence* too, in case of wishing to call upon him for any purpose. A superintendent, formerly a resident in Toronto, told me a few years ago that a gentleman, when travelling at a distance from home, met a boy whose face he recognized. He asked the boy where he came from. The boy told him, and added that he remembered *him* in the Sabbath-school. The gentleman asked who had been his teacher. He replied that he never knew his *name*, but that he was the teacher that *was always a little late*. Had that teacher been a little better acquainted with his class, he might have been described by *name at any rate* rather than by one of his failings. He should *visit* his scholars at their homes. Their natural dispositions may be such as to render it difficult during the school hour to get a thorough insight into their characters. There may be timidity on the part of one; a little sullenness, perhaps, in a second; a third may be afraid of exposing his ignorance, and hence be silent. I remember,

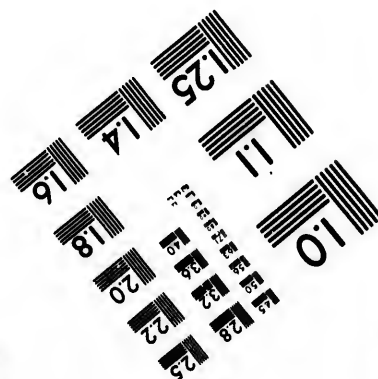
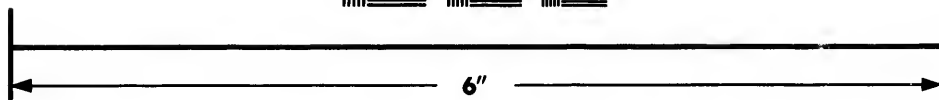
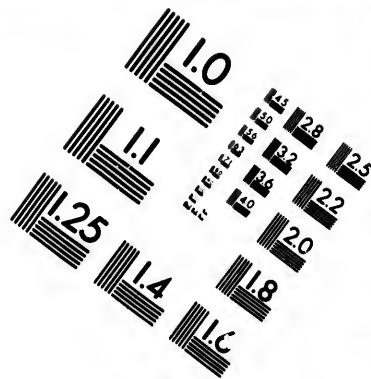
several years ago, a teacher in charge of a class of young women, noticed there was one who rarely answered, much less (and what is such a help to a Bible-class teacher?) asked a question. It was most difficult to form an idea as to the real state of her mind, or whether she cared at all for the exercises of the class. A visit to her home at once threw light upon the matter, and the visit repeated more than once at her own request, after the disbanding of the class, proved that the study of the Word had been neither uninteresting nor unprofitable to her. This home visitation, whether the class belong to a church or a mission school, will prove to the parents as well as the scholars that the teacher takes a personal and real interest in behalf of his scholars. It will, doubtless, influence the parents to a deeper concern for their children's welfare, and perhaps lead to their paying a personal visit to the school, an event always gratifying to the teacher and superintendent, although, alas! of too rare occurrence. The teacher who has his Master's work at heart will also gladly seize any opportunity thus afforded him—I mean by interview at the scholar's home—of speaking a word of wisdom and in season to the parent. A parent's heart is reached through the child, and there are many cases on record where they have by this means been led to Christ themselves. In cases of sickness it is the teacher's duty and privilege to be a frequent visitor. It is often the case, from one cause or another, that a child will converse more about his soul's interest with his teacher than with any one else. It is necessary and imperative then, that he should not be wanting on an occasion! I read some time ago of a child in some poor district in London, a scholar in a ragged-school, who had always been a constant and punctual attendant at his class. He was absent for a Sabbath, the teacher was not acquainted with the cause of absence. Another Sabbath and another passed, but his place was still vacant. The teacher then made an effort to learn his residence, and after much exertion succeeded in finding it, but he was too late. The disease had accomplished its work,—the spirit had fled. Oh! how that teacher longed to know whether it were safe. The friends informed him that the child had frequently, during his illness, asked for his teacher, but nobody knew where to find him. Now, here was a case where a thoroughly devoted teacher might have had the opportunity, the privilege I may say, of rendering aid, of soothing pain, of supplying comforts for the bodily wants, and comfort and instruction for the mind, and, perhaps, been the means of leading the soul to Christ. Another means for good, which is open to many, though not possible for all, is for the teacher occasionally to invite his class—either as a whole or in part, or each member of it in turn—to take a walk in company with himself, taking care that the conversation, while cheerful and lively, be not frivolous. Then repair to his own house to rest, and spend the evening afterwards in a free, pleasant, but not unprofitable way: if in the summer, by a game at croquet, or cricket; or indoors, by

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the exhibition of pictures, a microscope, &c. ; varied with music, and singing good solid and yet cheerful hymns. In all this, the teacher, while making himself thoroughly at home with his scholars, and consequently they as thoroughly at home with him, should never for a moment forget that his object is not only to please, but to instruct—not to *lower himself*, but to *raise them* ; and while joining with them in their amusements, show by his conduct that cheerfulness and real happiness are not only compatible with, but really spring from a living Christianity. I might add that, if in a mission school, the teacher may assist the Dorcas Society of the church with which he is connected very much, by giving the names of such persons and families as stand in need of their aid. A gentleman told me that when in the company of that good man, the late Rev. Legh Richmond, he asked him to accompany him to his *study* for an hour. Instead of entering his library, as was expected, he put on his hat and proceeded with my friend to visit the cottages of a number of his parishioners,—and after brief conversation with each, in which he gained information as to the state of their minds, and bestowed sundry words of advice and counsel, he retraced his steps homeward, telling my friend that that was his study, and that after such a visit to it he was more fit to sit down and write a sermon such as should really prove food to his hearers on the Sabbath. So, to the teacher a similar field for study is constantly open. The *reflex influence* on the teacher of the faithful performance of the "work out of the school," such as has been described, must, of necessity, be beneficial. It not only enables him to adapt his teaching to the capacities of his class, but his own mind is benefitted and his heart often cheered. We are apt to think that our labour on the Sabbath is in vain, and say, Who hath believed our report ? But these visitations will occasionally prove to us that some seed has fallen on good ground, and sprung up in places where we little expected to find it. In my own personal experience I have found that, after visiting among the parents of the poorer scholars of the school, I have been enabled to appreciate to a fuller extent the many temporal blessings I enjoyed, and have been forced to exclaim from a thankful heart, in the words of good Dr. Watts, "Not more than others I deserve, yet God hath given me more." Just two remarks more, and I have done. 1st. A teacher should think for, pray for, and take friendly and brotherly counsel with his superintendent, respecting the interests of the school at large, as well as of his own class, and by so doing strengthen his hands. When unable from sickness or absence from home, he should give as early notice as possible to the Superintendent, or else provide an efficient substitute. This is a duty very often neglected, and I would be willing to hope that the cause of such neglect is oftener forgetfulness, rather than an unwillingness to perform. There are, however, many honorable exceptions, and I hold in my hand a telegram received last year from a teacher, when called away sud-





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denly to a distance from home, apprising me of the fact of his absence. This document I prize as a trophy of thoughtfulness, and shall file away amongst my Sunday-school records. 2nd. There are ten minutes of a teachers' time *out* of the school which could, with much advantage, be spent *in* the school. I refer to the ten minutes immediately preceding the opening exercises. The scholars, on their arrival, finding their teacher constantly in his place, would see in it another proof of his regard for them, and the disorder and confusion arising from a contrary habit on the part of the teacher would be prevented.

MEMBERS OF THE INSTITUTE ON THE SAME SUBJECT.

Mr. CRAIG urged that the teacher should feel that the class he was teaching was *his* class; that the class particularly belonged to him. There were many teachers who imagined that their class belonged to the Superintendent; that the Superintendent had a sort of proprietorship in all the classes; and that if at any time it was not very convenient for him to be present, why it would be all right, as the Superintendent would be able to find another to take his place. The greatest power the teacher could wield was *love*; it was in this way that they could best control their children. It was the teacher's duty to visit each member of his class; know as much as he could about them; go and see them at their homes; take an interest in all they did; in a word, feel that the class belonged to him, and that he belonged to the class; that he had the first right to them, and they the first right to him. If teachers felt more in this way, a very great deal more good could be done.

Mr. NIXON concurred in what had just been urged in the essay just read, that the teachers ought to be in the Sabbath-school, say ten minutes before the opening exercises. It was too often the case that children were allowed to run about in the school previous to its actual opening, just because there was no responsible person to look after them. In the Sunday-school of which he was the acting superintendent, they had adopted a rule which he would respectively suggest to all the teachers present: During the time occupied in the opening exercises of singing and prayer, the doors were all closed, and no one permitted to enter; in fact, persons were stationed at the doors to prevent any intrusion of this kind during the exercises referred to.

Mr. C. A. MORSE was acquainted with a teacher in the city (Toronto), one of whose boys had been sick for six or eight weeks with typhoid fever; he was a poor boy, the son of a poor widowed mother. That boy had been absent from the school but a very short time when his teacher discovered the fact; and upon enquiry, found that he was sick, nigh unto death with that terrible disease, the typhoid fever, and that the mother could scarcely procure the necessaries of life, and none of

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the luxuries which were so desirable under such circumstances. He found she had no money to pay the physician, and that the latter had discontinued his visits in consequence. The teacher at once made it his business to call upon the physician, and to get him to resume his attendance upon the lad, and do the best he could to save his life, guaranteeing him at the same time all expenses out of his own pocket. He also made it a point to see that the boy was properly supplied with those little luxuries so needful at such a trying time. He took a deep interest in that boy, visiting him as often as twice a day; and the result was, that through the kind providence of God and the careful nursing of his mother, the lad recovered. And, oh! if they could see the gratitude that mother expresses in her countenance, and the interest that boy takes in his benefactor, as well as the fair promise he gives of a life of honourable Christian influences, he (Mr. Morse) was sure that they would cordially endorse the sentiment, that it was the duty of teachers to visit their scholars, especially when any of them were sick. It would not only do the child good, but in many cases, have the effect of inducing irreligious parents to attend the house of God.

Mr. HAMILTON wished to say just one word to infant-class teachers. In his school, instead of allowing the children to run about, as many did, he got them to sing together some of the beautiful Songs of Zion. He considered that was a fitting preparation for the lesson. In regard to visiting the scholars, he would remark that circumstances prevented many a teacher doing this: he found this the case at one time in his own experience. He would, of course, urge that teachers try to visit their scholars as far as they possibly could; but it was not practicable in all cases.

Mr. D. McLEAN, referring to the question of visiting, observed that it was only recently that he had taken hold of the work himself; but, God helping him, he was determined to systematically and regularly visit his scholars. He would remind those teachers who objected that they had no time, that it was not with them as it was with many, viz., having no time meant shirking this important part of the work. There were few teachers who really took a thorough and determined interest in this matter, but would in some way or other find time. For his own part, the influence of these meetings upon him was, to awaken a firm resolve in his heart, God helping him, to make it a point to visit every scholar in his class: his own experience had fully convinced him that nothing brought quicker returns with it as the regular practice of visiting his scholars: he would urge every teacher to do so, and in this way become more personally acquainted with each one of his scholars, and as opportunity offered press home upon them individually the great truths of the Gospel. There were few, if any, in that Institute who had not time to do a great many

things; the great point was, whether they, as teachers, were personally consecrated to God; if they were quite willing to devote their time, their talents, their means to His service. If any teachers were not fully clear upon that point, they should not rest satisfied until they were clear; not rest satisfied short of that saving knowledge which God, through and by the Holy Spirit, offered to the humble and prayerful seeker. "If any man lack wisdom, let him ask of God who giveth unto all men liberally and upbraideth not."

SUPT. RICHMOND ST. S. SCHOOL briefly referred to the case of a teacher in his own school, who, although his time was almost entirely taken up during the week, yet found time to visit his scholars. If he was not able to do so in the week, he would do it on the Sabbath day. One benefit in his (the speaker's) opinion attending this practice was that in many cases the teacher was able to secure the parent's co-operation. It happened very often that when a child did not or would not learn his lessons or pay attention to the instructions of his teacher, a hint to the parents would have a very good effect. He would also add, a great many scholars were lost to the school for want of visitation. Teachers should make it a point to look at their-class list, and ascertain which of their scholars was absent; the absentees would not, he thought, number more than two out of every ten; he would then urge the teachers to find time some way or other to visit such absentees; there was, perhaps, not one but had time to attend to a great many things that were not absolutely necessary, and it was certainly a pity if they could not find the time to visit at least one scholar every week.

QUESTION BOX.

According to the programme the questions upon this evening should have been answered by the Rev. W. Millard, but at his special request the Rev. Alfred Taylor became his substitute.

Question. Should not all teachers as well as church members be total abstainers?

Answer. Yes.

Q. Some Sabbath-school scholars are children of tavern-keepers and are taught by female teachers who often feel a hesitation to visit them at their homes in consequence. Should they do so?

A. It is very unpleasant to visit those places, especially if it be believed that you go there to get something strong, but surely no one would impugn your motives when you are going to visit school children.

Q. Can a Sunday-school teacher consistently indulge in tiptingling, or can such an one indulging in it expect God to bless his labours?

A. If your children catch you at it, the Lord won't bless your labours. Whenever you are doing or saying anything amiss remember

that somebody is looking at you, and if no one else the All-seeing eye sees you.

Q. What general rule would you lay down for practising singing?

A. I would sing with the Spirit, and the understanding also. Don't sing, for instance, if you have just been studying about David and Goliath, "I ought to love my brother."

Q. Is it best to dispense with library books entirely in Sunday-schools, and instead, supply every Sunday one of the many periodicals that are printed?

A. Some things are good, and some ridiculous in these periodicals. You run a great danger of meeting with weak, trashy reading there, as you do in library books. The periodical may be but the library book cut into small pieces.

Q. What is the best method of conducting a Sunday-school library?

A. There are four or five questions on this point. I used to conduct a Sunday-school library a good many years ago. We had a simple plan then; but since then, almost everybody that has ever conducted a library has invented a plan. So bewildered am I by the multitude of plans that others have invented, that I would recommend something simple, and recognised as being tolerably good. There are a great many copied from each other with slight variations. Get some good brother to do it who has not squeaky boots. Sometimes the squeaky boots of an injudicious librarian accomplishes a great deal of evil. Moreover, get some one who is not paying attention to every girl in the school—I have seen a good deal of mischief caused in that way—but get the work done by somebody who will go right about his work, and stick to it.

Q. Would you expect a class of young women, the teacher of whom is a young man, to be visited by their teacher if they are employed, for instance, in houses as servants or governesses?

A. If there is anything embarrassing about visiting, it must be that. It requires a good deal of grace to call upon your scholars, if they are in the kitchen or scrubbing the steps. It only requires judgment. But, I tell you, that if you value the souls of your scholars, you will find some way of getting a pleasant, quiet shake hands. If she is a servant or cook in a house, you won't go just at the time that dinner is announced, or when she is up to her arms in soap suds, or mopping the steps, &c. It wants only good judgment.

Q. Is it desirable that adult scholars should meet in the same room as the other classes, and should they be compelled to adopt the same lesson?

A. It is well to have them altogether. Some of these days there will be a teacher wanted in a hurry: where would you go but straight to the adult class? and then, if you have the same lesson, you are prepared to teach without confusion. I don't like the word *compelled* anywhere about a school.

Q. At what period of Christ's life did he walk on the sea of Galilee?

A. In the second year after the beheading of John the Baptist.

Q. Is it well to change the Superintendent annually?

A. Don't take a man away just the minute he gets used to the place, if he is a good Superintendent. Don't keep him just because he has been there twenty-five or fifty years; but have the sanctified back-bone to turn him out if he is not fit for the place. (Laughter.)

Q. How can the teacher of an infant-class visit his scholars efficiently if he has over one hundred in his class?

A. That is certainly a great number in one class—can't say how he is to do it unless he visits them in families—in bunches.

Q. Is it well for a Sabbath-school teacher to be lectured by the Superintendent on his shortcomings?

A. If I was the teacher I should either go away or try to get my shortcomings righted. I have seen some Superintendents scold and whine away, saying, "What an irregular set of teachers I have got," it is enough to take the spirit out of a man.

Q. Should a teacher commit to memory the verses and repeat them to the scholars?

A. Yes; if he has got a good memory. You cannot cultivate your memory too much. I would urge upon the boys and girls and larger scholars here to cultivate your memory, and ask God for grace to give you all the memory you can use.

Q. Can the sense of proprietorship be very strong when the classes are shifted two or three times a year?

A. There is no sense of propriety in shifting at all. I would not recommend such moves.

Q. Would you recommend all teachers to carry maps to school?

A. Yes; they should be there; if you have not large ones get these portable maps.

Q. As Sabbath-schools are now conducted—all the classes in the same room—would not the adoption of the plan of teaching such lessons as have been given this evening be the cause of much confusion, and be impracticable?

A. Not necessarily so unless you make too much noise. I do long for the time when they will build our school-rooms suitable for separate classes: for instance, have a central hall to bring most of the classes in, then have the rest partitioned off by light partitions, every room well ventilated and adapted to hold 20 or 30 each. Have the opening exercises altogether, then separate the classes into your partitioned rooms and give your whole time to the lesson.

Q. Would a regular attendant at the opera be objectionable at the Sunday-school?

A. I don't know whether regular attendance is beneficial or not. I never went regular, but I know that in New York the surroundings of the opera are pretty much the same as the theatre, and I never saw a theatre yet but had a rum-shop or worse surroundings connected with it. It is a very safe rule to stay away.

Q. Do you approve of a teacher hitting unruly scholars?

A. Ask the scholars what they think about it. I remember a case of a little boy in Milwaukee going to a barber, saying, "I want my hair cut; cut it right short, close to the head." "Why, did your mother tell you so?" asks the barber. "No, but school begins to-morrow, and our school marm pulls hair." (Laughter.) I don't think that boy had the same love for his school marm that he would have had if she had had a little more skill in exercising the rule of love.

Q. How long should an infant class remain in their own room, and should this class be dismissed before the close of the school or brought into the larger room?

A. If you bring them into the larger room, and nothing doing that they can understand, it would be a bore; they would only kick their feet against the benches. You would, if you were only a short girl or boy. If you bring the children in, do so when there is something of interest to them going on.

Q. Is it right for the pastor, when addressing the school, teaching them to obey their parents, and teachers, and do what is right, and then they will go to heaven; and then when speaking from the pulpit to tell them that they are wicked and sinful?

A. I answer yes. Tell them that if they do what is right they will go to heaven. To do what is right they must believe in the Lord Jesus Christ. That is the Bible command—that is the way to get to heaven.

Q. What is the best method to teach a Sabbath-school to sing?

A. Cannot answer that. All I can say is, *go right in*.

Mr. TAYLOR here, at the urgent request of the Institute, sung the following verses of an old plantation melody:

"Nobody knows the trouble I hab,
Nobody knows but Jesus;
Nobody knows the trouble I hab,
Singing glory, Hallelujah!

Sometimes I'm up, and sometimes I'm down,
Sometimes I'm lebel wid de ground;
Sometimes de glory shines around,
Singing glory, Hallelujah!

Nobody knows de joys I hab,
 Nobody knows but Jesus ;
 Nobody knows de joys I hab,
 Singing glory, Hallelujah !

And when this vale of life is passed,
 I'll ride above de stormy blast ;
 Hosanna ! I will sing at last,
 Glory, Hallelujah !"

Question. Will Mr. Taylor tell us his opinion of lady teachers of Sabbath-schools wearing necklaces, or any other showy article which attracts the attention of children.

Answer. Will some sister have the kindness to answer that. I never wore a necklace in my life. (Laughter.) I will tell you : The Queen of Sheba came to Solomon ; she had on the very best she could get ; she was a rich woman, and she came into Jerusalem, with a retinue of servants on camels, attired with camels' hair shawls, Indian robes, and everything magnificent. What was she doing ? She was coming to the King of Jerusalem. What does Jesus say, Matthew 10th chapter, 47th verse, "The Queen of Sheba came to see the wisdom of Solomon ; but, behold a greater than Solomon is here." It is not, therefore, unbecoming in us to bring the best we have when we come to the house of God, into the very presence of the King of kings. Let us come decorously dressed ; not as though we were saying, "Look ! here are my clothes, and I am in them." There was a poor little child once,—(mission children are pretty much the same as what are termed ragged children in England)—the little girl came home from the school one day. "Mamma," said she, "there was a missionary child sat next to me to-day at school ; she kept stroking my muff, and I told her not to." That was rather rough on the missionary child. "How did you know she was a missionary child ?" asked her mother. "Because she wore a calico dress." So we see, fine clothing and a linsey-woolsey sometimes make a great deal of difference. There was once a poor mission-school scholar sitting down in her class where there was a lady that was beautifully habited. She was not a pompous person,—not anxious to show off her clothes ; amongst others she had on one of these soft, smooth, fleecy kind of articles, which, the child observing, began to stroke. "Oh, teacher," said she, "you so good to let me stroke you." I believe the pleasant look and the tasteful dress of that lady did much towards securing the child's respect and love, and that is always a great point earned.

Singing,— "Oh ! tell me if I shall be there."

WHAT HAVE WE LEARNED FROM THIS INSTITUTE ?

PROPOSED BY REV. A. TAYLOR AND ANSWERED BY MEMBERS OF THE INSTITUTE.

Mr. ——— could say that he had learned something during these meetings, but he was not able to define what that something was ; it was,

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to use the words of the Great Teacher, "like the wind which bloweth where it listeth and you hear the sound thereof, but thou canst not tell whence it cometh or whither it goeth." He felt that he had drunk into the very spirit of those meetings. He could not help expressing the pleasure he realized in consequence of the Institute having secured the valuable services of Mr. A. Taylor. The success of the Institute was in a great measure due to his very efficient management. He hoped that he would always remember the important lessons which he had learned.

Mr. ——— observed that he had learned that there was a far deeper interest in the Sabbath-school work than he had any idea of. Much as he had expected from these meetings, and he did anticipate they would be a success, the result had proved that these expectations of his fell far short of the reality. He was particularly delighted with the exercises of Wednesday evening; and it occurred to him how pleasant it would be if sometimes on the Sabbath morning, instead of having the ordinary discourse from the pulpit, the minister were to catechise his congregation upon some Bible subject similar to the one that was under consideration on that Wednesday evening. If some such thing as that could be inaugurated he had no doubt it would accomplish a great deal of good.

Mr. D. McLEAN stated that he had learned how little he knew before; he had learned to love and esteem the workers in the Sabbath-school cause whom he had never known before; he had learned that belonging, though they were to different sections of the church, they were, nevertheless, one in heart, one in desire, one in aim in respect to the school work; he had learned that although they might enter upon that work in different ways, yet the one leading thought was common to all, viz., to lead the children to Jesus. This Institute had the influence of enlarging their hearts and conceptions; people were apt to get too much wrapt up in their own churches, and imagine that they were *the people* who were doing the work; but the present Institute had the tendency to do away with all such narrow views, and to prove to every teacher that there were those in all the evangelical churches who were labouring for the one common end, that children might be led to the Lord Jesus Christ. He had learned, too, to esteem the Conductor as he did not before; he liked him, when in Galt, very much, but now he liked him a great deal better, and he was sure he was only expressing what every teacher in the Institute felt when he said that he felt confident they would remember him (the Conductor) for a long time to come. (Cheers.) Mr. Taylor would soon go away from them to his own field of labour, but he would go with many a prayer offered up by members of that Institute that God would pour out His Spirit upon him and make him abundantly useful. He had only one fault to find with him, and that was that he was bashful—(laughter)

at all events too bashful to speak to them about the very valuable paper of which he (Mr. T.) was the editor. He would just remark that they had copies of that paper distributed among them, and that if they wished to meet the editor every week, the best thing they could do was to subscribe for his paper, entitled, "*The Sunday School Workman*."

Mr. MORSE said that there had been times in his experience when he felt like giving up, but now he felt like going ahead; he felt he had learned very much in that Institute that would help him in his Sabbath-school labors. He remembered, when a boy, his mother telling him that if he wanted to shoot high he should aim at the moon; so in relation to the Sabbath-school work it was well that they should have a lofty standard, otherwise they would accomplish very little; that if they could not attain to that standard they should try to become as near to it as they possibly could.

Rev. Mr. MARLING said that he had learned that there was a very happy state of Christian union in the city of Toronto: he had seen a good deal of it negatively for some years past. He had known Toronto for 28 years, and well remembered the time when there were strong feuds and antipathies between church and church, minister and minister, in certain directions; but at the present time there appeared to be not only the absence of that spirit of contention, but, as exhibited in their meetings, there had been a very *positive* and cordial manifestation of brotherly love. It had often been said in the Provincial Conventions that it was not known to what denomination the speaker belonged from what he said, if they had not already known something of his church connection; and he doubted if they could tell what denomination any one of the speakers who had addressed them during these meetings belonged to, except from actual previous knowledge: that had been a very gratifying result. Another had been, that there was a great deal of intelligence and Christian devotedness engaged in the Sabbath-school work in this city, and until it was massed together in the way it was then, they would not be able to appreciate that it was only an omen of unspeakable good for their young Dominion, that there was so much earnest thought and devotion given to the great work of training the young in Scriptural knowledge. Another lesson that I have learned, (Mr. Marling continued) is, that while I am very thankful for this, we need ten-fold more of it than we have; and I would emphasise what has been said by more than one speaker, that it is a great sin and shame that this work should be left so largely in the hands of the younger persons of the Church. Thank God! for every young man and woman who put their hands to the work; but we want the fathers, aye, and the grandfathers; we want men of business, we want professional men, men, too, of the highest academical education, to be engaged in this work. I would not so dictate to my brethren as to say to every man and woman that his or her place is in the Sabbath-

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school: there are other calls elsewhere; there are domestic calls, calls of Christian labour; but I think that those who are not profitably engaged otherwise should take the question to heart, "Have I not some gift, if I would develop and improve it, that might be made useful in this service?" Not one of those who have engaged in this work, but when he began, did not feel a considerable degree of diffidence about putting his own hand to it; and has not fought his way up to his present position by dint of sheer persistence and determination not to be beat. You may depend upon it you may think you have no gift for teaching. If you enter upon the work in the proper spirit and with an average share of common sense you will make something of it, and if you stick to it you will really make a great deal of it. Another thing I think we have all learned is, that if we do go into this work at all, we must work before we come into the class and work in the class. It is not a pleasant occupation for an idle hour; it is a serious, earnest mind and heart work, and unless we are prepared to *work* we have no business laying our hand to it at all. I like the title of Mr. Taylor's paper, *The Sunday-school Workman*. It is a good idea to keep this constantly before us, if we wish to effect anything at all we must be workmen. Let me say one other word. I have learned that it is a very great privilege for a pastor of a church to receive and entertain a Sabbath-school Institute. It is during my own pastorate that this building has been erected, and in laying our plans we determined that we would have accommodation for these subsidiary meetings of the church; and it has been a great satisfaction to find that our arrangements have been found so commodious, and so suitable to the purposes of such meetings as these. This open floor, this pleasant light that furnished so beautiful an illustration last night, and our other accommodations at the rear of the building have made this place just about, I think, the right thing for a meeting of this kind. The only fault has been, and one that we could not have prevented, that it has not been large enough for the great crowd that have gathered together. But, perhaps, you think I wish some one to propose a vote of thanks for the use of the church: there is no occasion for that. If, however, you feel under any particular obligations in this matter, I will take this opportunity of showing you how you can prove your gratitude. Next Sabbath we are going to have another of these *live Yankees*, morning and evening, and on Tuesday following we are to have a public meeting, at which we expect to have Dr. Shaw, and also one whose voice is always welcome, and which would have been heard to-night had it not been that after just returning from a week's hard work he did not feel sufficiently able to attend; I refer, of course, to the Rev. Morley Punshon. Your presence and contributions on these occasions will be acceptable.

Rev. W. MILLARD, on being called upon, observed that he thought this was in keeping with the manner in which his name had been set down on the programme, and that in thus being called upon so unex-

pectedly, he was taken at a disadvantage. I really, he continued, have nothing to say, except to endorse much that has been said by Mr. Marling. I think the amount of interest in the Sunday-school work which has been shown by this Institute is remarkable. It has been noticed that while some of our earnest Sunday-school workers have been travelling over the Province, assisting in county conventions, they have had nothing of this sort in Toronto, and it was high time they had. Mr. Millard congratulated the people of Toronto upon the success of the present Institute.

Rev. A. TAYLOR said,—A few weeks ago I visited your Provincial Convention in Galt, and a little knot of brethren came and asked me, "Will you come and be with us at Toronto?" I don't want you to consider me a general "gad about," but after a little consideration I decided to come. Had I known exactly what warm hearts, what cheerful houses, what Christian homes, what earnest congregations, what a general enthusiastic interest, and what a warm welcome I should find in Toronto, I should not have stopped to think about it twenty seconds. There was a man lost one night in Rome; it was late at night; he was roaming around the walls and dark places of the city, when the police got hold of him; it was about as late as it is now, 10.25 p.m. The police asked him what was the matter with him; what he wanted to do; where he wanted to go. "*Go home,*" said the man. I leave for home myself to-morrow morning, but I feel that if I had a second home it would be in Toronto; you people have such a warm heart and genial way of making a man feel at home. There is no pomp, and fuss, and ceremony, but "Just walk in, brother, and be one of us." Why, I assure you, I feel just as much at home as if I owned this place. (Laughter.) If you ask me what I have learned from this Institute, I answer that I have learned that there is a strong body of warm hearts, and earnest hands, and thoughtful brains that are at work in this great business of teaching the children of Toronto the Gospel of Jesus Christ. I have learned that it is possible, aye, that it is easy, when you get a thing rightly inaugurated to carry through that which at first looks perhaps like a difficult undertaking. I learn that denominationally and nationally we are *one*; that the boundary line between our denominations instead of being the great high chilling stone walls that were impossible to scale and a trouble to build, are now crumbling down: they are still there, always will be there; but somehow we are getting into the way of travelling over them or passing through many an open door, and even though we have to clamber up some of the stones which have fallen down from the upper coping, and though we cannot get all the way over them, yet we can reach up and shake hands with a dear brother on the other side. Nationally, I say, Hurrah! God save the Queen—(Cheers)—and long live the President! —(Cheers.) If you won't let me hurrah for our national bird, at this season of the year there is a bird common to both nations; for a merry

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Christmas, what is it without our mutual friend, the Turkey ?—and even though under the present treaty arrangements we may not all fish together in Canadian waters, yet we will not be disturbed about the wriggle of the tails of a few, more or less, codfish ; but still, (thank God), Jesus says to every one of us, "Come with Me, and I will make you fishers of men." Oh! there is a fishery above all codfish interests, there is a work above all reciprocity treaties, there is an interest that is beyond that of the nations of the earth ; for the King of all nations, the Ruler of the Universe reaches down His omnipotent hand of love and power to the humblest, to the faintest hearted, saying, "Follow me." Do you know what is involved by following Jesus ? It involves a great deal of self-denial, it involves a great deal of labour, and sometimes it involves the complete overturning of all our cherished hopes. We must follow Jesus even though it be through suffering, even though it be through shame ; but blessed be His name, they who bear the *cross* shall wear the *crown* ; they who suffer with Him shall also reign with Him. Denominations, party walls, party strife, where are they ? A woman once went to the cot-side of a suffering soldier, when he was nearly dead, she went there with the very best intention to do what she was able to do for him ; but the first question she asked him was "What persuasion are you ?" he replied, "I am *persuaded* that neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord." What is your persuasion, brother ? Oh ! may that be our glorious persuasion. May God give us grace in the work of teaching. Let us go to our children in the spirit of kindness and love ; don't let us snarl and bark at them, or act in a manner that will make them afraid of us ; do not go like a good man I have heard about who, travelling in his buggy one dark night along a lonely road, overtook a person trudging along by himself ; he offered the man a seat in his buggy, which was cheerfully accepted ; but after he had been seated a minute or two in the back seat the other opened the conversation by asking his companion, "Are you prepared to die ?" Why, the man jumped out of the buggy, he thought the next question would probably be, "Your money or your life." (Laughter.) The man had asked this question with the very best intentions, but he was a little unfortunate in his manner of speaking it. Let us so adapt our plan of teaching children that we will do them some real good. There was a good man (a stupid fellow though) who came to address an infant-school two blocks from where I lived not very long ago, and the subject of the lesson was that beautiful passage in Peter, where he speaks of "lively stones built up into God's spiritual temple." Then the good man talked to the children about the process of building, and about dressing and polishing stones. A little child who had heard him came home weeping, and she went right to her mother, who, observing her tears, asked her what was

the matter. "Ma!" said the little girl, "I don't want to be hit with a hammer; a man in our school told us that God was going to knock us all with a hammer in a stone yard, and dress and polish us off." Do you call such a man a useful teacher? No, certainly not; he was making a botch of it. Let us take care that we do not teach our children with such a result. Children sometimes startle us with curious answers, and we should be always ready for them. For instance: a teacher was once speaking to a class of boys about the precious stones of the Bible, and asked could they mention any of these stones. "*Brimstone*" was the ready reply of one of the boys. I remember a little boy of mine once got me into a tight place. I went up and laid myself down alongside of the little fellow, and said, "It is good to be here; it is worth five dollars to be here." "Well, give me the five dollars he said." Children are always ready to catch us, and we must therefore be ready for them with our apt questions and replies, and in our teaching try as far as we can so to instruct them that we shall reach their understandings and touch their hearts. I have heard of a poor ignorant fellow who had been brought to the witness box; he was troubled with an infirmity in his speech on account of having lost some of his front teeth; the lawyer was bothering him a good deal, and at length thought he would completely use him up by launching a great big word at him. Says he, "Sir, you prevaricate." "Well, so would you prevaricate," was the retort "if you had lost four of your front teeth." We must be ready with the right kind of questions, and not bother our children with what is above their comprehension. I have heard of a man who, at the close of an address to a number of boys, made use of the following language: "It is by this time self-apparent to you that the truth which I have endeavoured to explain in your hearing has impinged itself upon your minds. I have endeavoured to elucidate it to your satisfaction." What did they understand about it? Not much; not much more than the people understood a clergyman at a Sabbath-school Institute, near Philadelphia who, in his prayer, expressed himself as follows: "Lord we thank Thee that we recognize in the young and rising generation infinite potentiality; we thank Thee that unto us is committed the responsibility of teaching the young idea how to shoot." I merely mention these instances, not to afford material for mirthfulness, but to impress upon your minds these maxims: *let us be plain, let us be forcible, let us be direct in our dealings with children.* Are we ignorant? Let us go to God and ask for wisdom, for he giveth to all men liberally and upbraideth not. Is it a cold, cheerless, and barren world that we live in? Let us build up the fires of Christian love and hearty, earnest sympathy all over it, and warm the coldness away. Is it cut up and divided into denominations, and cursed with error? Oh, let us instead of fighting each other; instead of spending our whole time and energy in finding fault with mere errorists, show that the religion of Jesus Christ is the most glorious thing

on this side eternity. Is the world a wilderness ; it is not a wilderness of woe, as the hymn has it : I won't let my children sing such a dyspeptic kind of hymns. If the world is a wilderness of woe, let us drive all the woe out of it : the Lord Jesus came into the world for that express purpose. Are we discouraged and downcast ? it is our privilege to look to Him who hath promised, "As thy days, so shall thy strength be." I had a letter from a teacher once, in which she expressed herself as very discouraged in regard to her class : not long after I received another from her, saying, she had made a mistake in writing her former letter, and that she wished she had not written it, as everything was brighter now, and she had every reason to take courage. You remember when the children of Israel were discomfited by the Midianites, and Gideon, poor fellow, was threshing wheat by the wine-press to hide it from the enemy, the angel of the Lord appeared to him and said, "The Lord is with thee, Oh, thou mighty man of valour !" So the Lord is with thee, brother, in thy work of faith and labour of love ; be not discouraged. You are weak in yourself ; so Paul felt, but, says he, "I can do all things through Christ which strengthens me." And so, Sabbath-school teacher, you can do all things with your class if you ask the Lord Jesus Christ to strengthen you for the work. The day will soon come when the discouragements will pass away ; when we will come out of the mire ; when the darkness will change into glory ; when the Lord will reach out His hand of love and welcome us into His eternal presence. And oh ! when the great coronation comes, when we shall no longer sing upon earth, "Crown him Lord of all," but when with white robes and psalms in our hands and crowns of righteousness upon our heads we shall encircle that great white throne around Him, upon whose head are many crowns ; oh ! then the teacher will be there ; the pastor will be there ; the children will be there ; the parent will be there ; and all who have washed their robes and made them white in the blood of Jesus, and will join the everlasting song,—
 "Crown Him Lord of all." (Cheers.)

Singing,—*"We shall gather at the river."*

Mr. C. A. MORSE announced that the meetings of the S. S. Institute were to be continued one evening in each month during the winter. The next would be on the 2nd Tuesday of January, in Gould Street Church.

Moved by Mr. C. A. Morse, seconded by Mr. Thos. Nixon, that a vote of thanks be respectfully tendered to the trustees of Bond Street Congregational Church for the use of the Church.—Carried unanimously.

Singing,—*"Coronation."*

After this the Rev. A. Sutherland closed this very successful series of meetings by pronouncing the Benediction.

OFFICERS AND VISITORS

WHO ATTENDED THE

TORONTO SABBATH SCHOOL INSTITUTE,

December 5th, 6th, 7th, 8th, 9th, 1870.

BAPTIST.

Name.	Office.	Church.	Address.
Emma E. Bell	Teacher	Bond street	Toronto.
J. A. Boyd.....	Superintendent	"	"
Mrs. G. Brown.....	Teacher	"	87 Centre street.
George Brown	Visitor	"	"
E. A. Brabant	Teacher	"	157 Victoria street.
H. E. Buchan, M.D.....	"	"	Toronto.
David Buchan	Superintendent	"	"
J. Buchan	Teacher	"	"
Maria Buchan	"	"	"
John Craig.....	"	"	"
T. Dixon Craig.....	Superintendent	"	"
Miss Carfrae	Teacher	"	"
Jennie Campbell	"	"	"
John Craig.....	"	"	"
Robert George	" & Officer	"	217 Bond street.
William R. Henderson.	"	"	Toronto.
John Jones	"	"	"
George Lugsdin	"	"	"
Mrs. L. W. Lugsdin ...	Visitor	"	19 Gould street.
Miss Carrie Lugsdin ...	Scholar	"	Toronto.
Joseph Lugsdin.....	Secretary	"	"
Mary McCord	Teacher	"	60 Gloucester street.
Belle McCord	"	"	"
Wm. Martin.....	Asst. Librarian	"	Toronto.
Mrs. Robert Norman ...	Visitor	"	76 Terauley street.
Bessie Ryrie	Teacher	"	Toronto.
Jennie Ryrie	"	"	8 Sydenham street.
Jennie Shewan	"	"	Toronto.
Mrs. Lanson	Visitor	"	"
Harriet Speller	"	"	181 York street.
N. W. Speller	Teacher	"	"
Mary Ann Speller	"	"	"
M. Upton	"	"	Toronto.
Mr. & Mrs. J. Watson..	Visitors	"	"
Arthur T. Gregory	Teacher	"	"
Louisa L. Colby	"	"	75 Terauley street.
William Craig, jun	"	Baptist	Port Hope.
Erskine Buchan	"	"	Toronto.
Miss Backus	"	"	"
Rev. William Stewart...	Minister	Bond street	Toronto.

Name.	Office.	Church.	Address.
Thomas Bone.....	Minister	Baptist	St. Catharines.
Rev. Charles Campbell ..	Teacher	"	Owen Sound.
Rev. J. Reddick	Minister	"	Boston, Ont.
Joseph A. Craig	Teacher	"	Brantford.
J. Richardson Hewitt.....	Secretary	"	Yonge st., Toronto.
Miss S. A. Blashford	Visitor	Alexander street.	61 Edward street.
John H. Cox.....	Teacher	"	89 Ann street.
John Collins	Visitor	"	78 Magill street.
Mrs. Dexter	"	"	Toronto.
Thomas Dexter.....	"	"	Box 741, Toronto.
Mrs. Dexter	"	"	Toronto.
Harriet Dexter	"	"	Box 741, Toronto.
Mary Dexter.....	Teacher	"	Toronto.
Esther Dexter	Visitor	"	"
John Evans, jun	Teacher	"	Box 1179, Toronto.
T. Freeman	"	"	Toronto.
Mrs. T. Freeman.....	Visitor	"	"
Miss Hodgson	"	"	"
William Hamilton	Teacher	"	120 Agnes street.
Hattie Lailey.....	Visitor	"	Box 312, Toronto.
John S. Lawson	Teacher	"	11 St. Vincent st.
Rev. H. Lloyd	Minister	"	Toronto.
Mrs. Lane	Teacher	"	"
Wm. Lane.....	Secretary	"	"
George R. Morse	Teacher	"	"
Clara H. Morse	"	"	"
Rev. A. H. Munro	Minister	"	32 Adelaide street.
C. A. Morse	Superintendent	"	Toronto.
Mrs. H. E. Parson	Teacher	"	"
John Patterson	"	"	"
Mrs. John Patterson	Visitor	"	"
H. E. Parson	Teacher	"	"
Miss Richards	Visitor	"	"
Mrs. Alfred Reeve	Teacher	"	"
Alfred Reeve.....	"	"	Box 312, Toronto.
John Stark.....	Visitor	"	Box 80, Toronto.
Miss S. A. Sachs	Teacher	"	277 Yonge street.
Mrs. John Stark	Visitor	"	Box 80, Toronto.
Miss S. A. Sachs	Teacher	"	277 Yonge street.
Sarah Tapscott.....	"	"	Box 80, Toronto.
S. A. West	Visitor	"	Box 1458, Toronto.
James Whitham	"	"	Toronto.
William West, jun	Teacher	"	"
J. C. Yule	Superintendent	"	"

CONGREGATIONAL.

Mary Baldwin	Teacher	Bond street	30 Walton street.
S. McBride.....	"	"	Toronto.
Mary Baker	"	Church street.....	22 Gloucester st.
Jonathan Bolt	Visitor	Bond street	125 King st. East.

<i>Name.</i>	<i>Office.</i>	<i>Church.</i>	<i>Address.</i>
William Bull.....	Teacher	Church street.....	Toronto.
Jane Cradock.....	"	"	404 Yonge street.
Agnes Cradock.....	"	"	"
Jessie Campbell.....	"	"	74 Wood street.
Mary Campbell.....	"	"	"
Miss A. G. Caston	"	"	Toronto.
Miss Emilie Caston.....	"	"	"
Harry E. F. Caston.....	Librarian	"	"
James McDunnough.....	Teacher	"	31 King st. East.
Ewart Farquhar	Librarian	"	Toronto.
George Farquhar	Visitor	"	Box 528, Toronto.
Miss Annie Foggin	Teacher	"	Carlton street.
Mrs. Gray	"	"	163 Chesnut street.
J. D. Gray	"	Church street.....	Toronto.
William Hawthorn	Scholar	Bond street	16 Richmond st. E.
Henry Hewlett.....	Visitor	"	Drawer 808, Toronto
Mrs. George Hunter.....	Teacher	"	19 Gerrard st. West
R. E. Haward	Visitor	"	Toronto.
William Treson	Teacher	"	"
Miss E. J. Lockington...	"	Church street.....	"
John Laird	"	"	"
Isaac T. Lewis	"	Bond street	"
S. McBride	"	"	"
Maggie McEachren	"	"	"
Miss E. D. Moore.....	Scholar	"	"
George Massey	Visitor	"	"
Jeanette Owen	Teacher	"	Box 1263, Toronto.
Wm. I. Owen	"	"	Toronto.
Wilma Pullar.....	"	"	"
Francis Robinson.....	"	"	114 Yonge street.
Joseph Robinson	Superintendent	"	15 King st. West.
F. S. Roberts.....	Teacher	"	Toronto.
Mrs. Joseph Robinson...	Visitor	"	"
W. S. Stamp.....	"	"	10 Bond street.
George Scott	Teacher, &c.....	"	Yorkville.
Mrs. Frank Thomas.....	Visitor	"	21 Alice street.
Annie Verrall	Teacher	"	Box 909, Toronto.
Louisa Verrall	Visitor	"	163 Sayer street.
F. B. Whittlemore.....	Teacher	"	Toronto.
Joseph Woodhouse	Superintendent	"	"
Thos. J. Wilkie	Visitor	"	"
E. Ware	"	"	55 Alexander street.
Elizabeth Ware.....	Scholar	"	"
Miss Emily Wilson	Teacher	"	Toronto.
John Bais.....	" & Officer	Northern	Toronto.
Edward Bach.....	"	"	"
A. M. Clark	"	"	"
William Walter Copp	"	"	"
S. Downing	"	"	63 Gerrard st. East.
Thomas Elgar	Superintendent	"	Bank of Toronto.
George Goulding	Teacher	"	Box 1038, Toronto.
Rev. F. H. Marling.....	Minister	Bond street	Toronto.

Mrs. H.
 Charles
 Edwin
 Miss H.
 G. H.
 Miss
 Thomas
 Mrs. I.
 Mrs. I.
 Miss I.
 Charles
 Mrs. C.
 Miss S.
 C. E.
 H. L.
 James
 W. C.
 Esther
 Thomas
 Alexan
 Sarah
 Robert
 Richard
 J. Gre
 Charles
 David
 George
 M. A.
 W. J.
 James
 M. Up
 John
 Mrs.
 William
 Miss J.
 Gerard
 Freder
 Thom
 Wm. I.
 Maria
 Mrs. I.
 Rev. S.
 Mrs. J.
 Rose
 Dr. J.
 Emma
 Mary
 George

<i>Address.</i>	<i>Name.</i>	<i>Office.</i>	<i>Church.</i>	<i>Address.</i>
	Mrs. E. J. Joselin.....	Teacher	Northern	Charles street.
	Charles Joselin.....	"	"	Toronto.
	Edwin J Joselin	"	"	"
	Miss HESSIE How	"	"	"
	G. Hague	"	"	"
	Mias Sarah How	Visitor	"	73 Wood street.
	Thomas Hodgetts	Teacher	"	Toronto.
	Mrs. Hartill	Visitor	"	Yonge street.
	Mrs. Hewlett.....	"	"	Toronto.
	Mias Hewlett.....	Teacher	"	Drawer 808, Toronto
	Charles S. Millard	Visitor	"	Wood st. Toronto.
	Mrs. George Scott.....	"	"	Yorkville.
	Miss Sarah Sims	Teacher	"	28 Trinity Square.
	C. E. Thompson	"	"	63 Gerrard st. East.
	H. L. Thompson	"	"	Toronto.
	James Young.....	Visitor	"	46 Wood street.
	W. C. Ashdown	Superintendent	Zion Church	Toronto.
	Esther A. Ashdown.....	Teacher	"	"
	Thomas Bengough	Visitor	"	"
	Alexander Christie	Teacher	"	Box 468, Toronto.
	Sarah R. Manly	"	"	Toronto.
	Robert Dunlop	Visitor	"	"
	Richard H. Flint	Teacher	"	"
	J. Greenfield.....	"	"	Box 574, Toronto.
	Charles Green	"	"	Toronto.
	David Higgins	"	"	"
	George Pim	"	"	Box 10, Toronto.
	M. A. Parker	"	"	Toronto.
	W. J. Stibbs	"	"	20 Adelaide st. W.
	James Smith	Officer	"	Toronto.
	M. Upton	Teacher	Bond street	"
	John Wightman	Visitor	"	Box 224, Toronto.
	Mrs. Wightman	"	"	"
	William Williams	Teacher	"	Box 1062, Toronto.

EPISCOPALIAN.

	Miss J. G. Burrger.....	Visitor	St. James	Box 696, Toronto.
	Gerard V. Cope.....	Teacher	St. Peters	Toronto.
	Frederick Cole	"	St. James	29 Queen St. East.
	Thomas Davison	Visitor	Episcopal	Toronto.
	Wm. H. Eakins.....	Teacher	"	Ingersoll.
	Maria Anne Forbes.....	Visitor	"	146 Victoria street.
	Mrs. Henry Gooderham.....	Teacher	Trinity	Toronto.
	Rev. Septimus Jones	Minister	Episcopal	Yorkville.
	Mrs. J. R. James	Visitor	"	31 King street.
	Rose Homan	Teacher	"	299 Church street.
	Dr. J. Hodgins.....	Superintendent	"	Toronto.
	Emma Harcourt	Visitor	"	"
	Mary Higgins	Teacher	"	"
	George Harcourt	"	"	"

<i>Name.</i>	<i>Office.</i>	<i>Church.</i>	<i>Address.</i>
Miss Lee.....	Teacher	East Trinity	213 Parliament st.
John F. Laab.....	"	St. James	Box 84 Toronto.
J. C. Moulton	"	Methodist	Box 126 Toronto.
G. H. Moxon.....	"	St. Pauls	No. 1 Wood street,
Maggie Orr.....	Scholar	Episcopal	Toronto.
John H. Pritchard	Visitor	St. James	"
Berkeley Smith.....	Superintendent	St. Peters	"
T. S. Wilson.....	Teacher	St. James	Box 786 Toronto.
Samuel Whipp	"	"	Box 186 Toronto.

PRESBYTERIAN.

Robert Anderson	Teacher	Knox	Rear 42 Carleton.
John Abraham	Visitor	Presbyterian	Jarvis street.
John L. Blaikie.....	Superintendent	"	Toronto.
George F. Burns	Teacher	Knox	"
Mary Carlyle.....	Visitor	"	"
Mary Carlyle.....	Teacher	"	192 Queen street.
Maggie Clyne	"	"	112 Caroline street.
Robert Crean	"	"	12 Hayter street.
Alex. T. Crombie	"	"	Box 10, Toronto.
Mrs. A. T. Crombie	"	"	68 Alexander street.
Luke Day	Visitor	Presbyterian	11 Temperance st.
Wm. Davidson	Teacher	Knox	Toronto.
Ellen Douglas	"	"	111 Bond street.
Geo. Duthie	Visitor	Presbyterian	Toronto.
Mr. and Mrs. Duthie.....	"	Knox	"
Mrs. G. Duthie.....	"	"	Box 692, Toronto.
Robert R. McJannet	Teacher	"	Buchanan street.
Malcolm Gibbs	"	"	210 Yonge street.
John Hamilton	"	"	Toronto.
Miss S. M. Hamilton...	"	Presbyterian	23 Mutual street.
Miss S. M. Hamilton...	Visitor	Knox	Toronto.
Anne E. Jackson	"	"	"
Mrs. John Kerr	Teacher	"	Box 878.
James Knowles.....	"	"	51 Maitland street.
J. S. Livingston	"	"	Grand Trunk R.
Miss C. Leslie	"	"	Toronto.
James Mitchell.....	Visitor	"	"
Robert Miller	Teacher	Presbyterian	Box 680, Toronto.
James Mitchell	Officer	Knox	"
Mrs. McEwen	Visitor	"	Alexander street.
Elizabeth Niven	Scholar	"	Toronto.
Malcolm Niven.....	Visitor	"	"
Miss Peters	"	"	"
Margaret Ross	Teacher	"	"
Miss Robertson.....	"	"	Box 548.
Gideon Robertson.....	Visitor	"	Toronto.
Clara Rogers	"	Presbyterian	139 King street.
George Sutherland	Teacher	Knox	Toronto.

Mrs.
 Wm.
 Miss
 Rev.
 Annie
 David
 Elizabeth
 John
 Mary
 Miss
 C. Mi
 Joseph
 Jeann
 Isabe
 Maria
 Maria
 Josiah
 Magg
 Rev.
 Willia
 Thom
 Mrs.
 Georg
 Magg
 Robe
 Joseph
 Isabe
 Chris
 Wm.
 Wm.
 Annie
 Miss
 John
 Miss
 John
 Mrs.
 Robe
 Robe
 Alex
 Greet
 Mary
 C. W
 E. F
 Miss
 Beasi
 R. J.
 J. W
 John
 Alex
 T. J
 Sarah
 Mary

Address.	Name.	Office.	Church.	Address.
Parliament st. 84 Toronto.	Mrs. John Shaw	Teacher	Knox	Box 187.
126 Toronto.	Wm. Sturrock	"	"	27 Alice street.
1 Wood street, onto.	Miss J. Thompson	Visitor	"	164 Ontario.
"	Rev. A. Topp	Minister	"	Toronto.
"	Annie Wright	Teacher	"	80 Front street.
786 Toronto.	David Picken.....	Teacher	Presbyterian	Toronto.
186 Toronto.	Elizabeth Stewart.....	"	Gould street	"
	John H. Radcliff	"	"	Knox College.
	Mary Kay	"	"	Toronto.
	Miss E. Reid	"	"	"
	O. Miller.....	"	"	308 Church street.
	Joseph Henderson.....	"	"	Bank of Toronto.
	Jeannie Ewing	"	"	Toronto.
	Isabella Ewing	"	"	"
r 42 Carleton.	Marian Dalton	"	"	Box 210, Toronto.
is street.	Maria Ann Cridge.....	"	"	Toronto.
onto.	Josian Bruce	"	"	Box 422, Toronto.
"	Maggie Buik	"	"	Toronto.
"	Rev. John M. King.....	Minister	"	"
Queen street.	William Kerr.....	Superintendent	"	"
Coroline street.	Thomas Fotheringham ..	Assia. Supt.....	"	"
Hayter street.	Mrs. J. Bruce	Visitor	"	120 King street.
10, Toronto.	George Washburton	"	"	Toronto.
Alexander street.	Maggie Bryce	Teacher	Presbyterian	23 Maitland street.
temperance st.	Robert J. Wylie.....	"	"	Toronto.
onto.	Joseph Stephens	"	"	"
Bond street.	Isabella S. K. Hoggan.....	"	"	"
onto.	Christiana Ewing.....	"	"	182 Terauley street.
"	Wm. Munro	Visitor	"	St. Vincent street.
692, Toronto.	Wm. Adamson	Superintendent	"	186 Yonge street.
hanan street.	Annie G. Brown	Teacher	"	334 King street east
Yonge street.	Miss M. Bruce	"	"	192 Queen street.
onto.	John Bain	"	"	Box 369, Toronto.
Mutual street.	Miss C. E. Barge	"	"	Box 696, Toronto.
onto.	John W. Campbell	"	"	196 King street.
"	Mrs. J. Cameron	"	"	Pine street.
878.	Robert Mills	"	"	Toronto.
Maitland street.	Robert Pettigrew.....	"	"	Knox College.
nd Trunk R.	Alexander Shaw.....	Visitor	"	148 Mill street.
onto.	Greenhow Banks	Superintendent	"	Jarvis street.
"	Mary E. Cadow.....	Teacher	"	G. W. Gates & Co.
680, Toronto.	C. W. Davis	"	"	Toronto.
"	E. Fauck	"	"	108 Terauley street.
xander street.	Miss M. Greenlees	"	"	Care Rev. Mr. Gregg
onto.	Bessie Gregg	"	"	Box 591.
"	R. J. Hunter.....	"	"	Box 939, Toronto.
"	J. W. Lang	"	"	Toronto.
"	John Laughland	"	"	249 King street.
548.	Alex. McClelland.....	"	"	249 King street.
onto.	T. James McClelland....	"	"	Toronto.
King street.	Sarah Patterson	"	"	16 Bond street.
onto.	Mary A. Whitesides.....	"	"	Carlton street.

<i>Name.</i>	<i>Office.</i>	<i>Church.</i>	<i>Address.</i>
Alice Wightman	Teacher	Presbyterian	249 King street.
Lizzie McClelland.....	Visitor.	"	14 Terauley street.
Anne Moodie.....	"	"	Care R. Dunbar.
Thomas Kinnear	"	"	Toronto.
R. Jarden	"	"	44 Gerrard street.
George Duthie	"	"	Toronto.
D. W. Beadle	Superintendent	"	St. Catharines.
B. R. Corwin.....	"	"	Brooklyn.
Rev. R. M. Thornton ..	Minister	"	Oshawa, Ont.
Maggie Cooper	Teacher	"	Welland, Ont.
S. E. Nicholson.....	"	"	Carleton street.
W. I. Reid.....	"	"	Yorkville.
Robert Smith.....	"	"	Brampton.
Jennie Whealy.....	"	"	Shakespeare.
Alexander MacLaren ...	Visitor	"	Wakefield, Quebec.
David Cooper.....	"	"	Toronto.
J. M. Tupper.....	"	"	Torin, Mich.
James Brown.....	Superintendent	"	48 Gloucester street.
John K. Macdonald	"	"	Toronto.
Hon. J. McMurrich	"	"	Box 36, Toronto.
Mary Carruthers	Teacher	"	Toronto.
Miss E. G. Henderson...	"	"	139 King street.
Mary J. Kinnear	"	"	Toronto.
Isabel Reid.....	"	"	Box 924, Toronto.
W. M. Smith.....	"	"	Box 36.

PRIMITIVE METHODIST.

J. W. Atkinson	Teacher	Parliament street.	Toronto.
Thomas Bell	"	Alice street	"
Hugh Brimstin	"	"	288 Yonge street.
Mrs. Samuel Briggs.....	Visitor	"	Toronto.
S. R. Briggs	Teacher	"	"
George Cox	" & Officer	"	Box 880, Toronto.
Kate L. Gamble	"	"	72 Ann street.
Ambrose Kent	"	"	Box 397, Toronto.
Daniel McLean.....	Teacher	"	Toronto.
Isabella Murray	Teacher	"	22 Alice street.
John Petch.....	"	"	Toronto.
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