



THE PETITION OF THE SPARROWS.

The Petition of the Sparrows.

Now girls and boys of Clarence Square,
Pray give us of your meals a share.
Just have the kindness to remember
That this is chilly, bleak December;
That snow has covered long the ground
Till really nothing's to be found:
So throw us out a crumb or two,
And, as you would be done by, do.

In those snug little cottages
That you have placed among the trees,
We all were hatched, and so, you see,
Are members of the family.
Hunger and frost are hard to bear:
So, girls and boys of Clarence Square,
Just throw us out a crumb or two,
And, as you would be done by, do.

We're not as bad as some declare,
O girls and boys of Clarence Square!
Be sure some little good we do,
Even though we pilfer buds a few. [clear
Don't grudge them, since your trees we
Of vermin that would cost you dear:
So throw us out a crumb or two,
And, as you would be done by, do.

Dear girls and boys of Clarence Square,
We, too, partake the Father's care;
And to your kindly hearts He sends
The impulse that our race befriends:
We know that you, while Winter reigns,
For our relief will take some pains;
Will throw us out a crumb or two,
And, as you would be done by, do.

—Emily Carter.

Lessons of the Provincial S. S. Convention, held at Cobourg, Oct. 22-25, 1883.

I.—WHAT SABBATH-SCHOOL OFFICERS AND TEACHERS SHOULD BE.

1. Men of character—such as will bear the light. Character that will preach louder than any words to the pupils of every age.
2. Zeal and spirit.
3. Self-denying patience.
4. Studious habits.
5. Baptized with the Spirit, and always ready for the call of the Master.

II.—A LESSON ON PREPARATION FOR TEACHING.

1. Man's best work results from thorough preparation. What costs little, is worth little. What physician do we employ in a critical case? What barrister in a difficult suit? What professor is entrusted with our young men? Those who have prepared themselves for their callings. I remember the late Rev. L. Taylor saying that a single sentence in an address delivered in Washington, on the occasion of a Bible anniversary, cost him three days of hard study. And it was worth it, too.

2. No man can teach what he does not know, and he must study to know. Neither will past study be sufficient. It must be a present, fresh effort, in order to succeed.

3. A man before his class is really what he is in his study, nothing better.

4. Aim in preparation to give the pupil the truth which the Spirit meant to convey. To do this, take the lesson, look at it, and turn it over, and ask what is there here for my boys, my boys? Keep them near by, all the while, near the heart; for my boys?

5. All this means a thorough knowledge and grasp of the book and of the lesson in hand. This may be measurably reached by most teachers. One of our delegates cut out the lesson, pasted it on a card, keeps it in his vest pocket and while at his work often looks at it. In this manner he finds no difficulty in the matter of preparation for teaching.

III.—METHODS OF TEACHING.

1. We must study the class we are to teach, and suit our teachings accordingly.

2. Must be punctual, always there and always in time.

3. In every lesson we must not fail to present Christ as the central object of our teaching.

4. We should aim at giving our pupils power of concentrating their thoughts on a given subject. Should encourage and help the formation in them of good habits, punctuality, order, reverence and study; and also seek to develop a correct taste in every one, and impart at least a little knowledge to each scholar.

5. The spirit of Christ in teaching must be sought; He kept near the people and taught them in a natural manner, using such illustrations as were thoroughly known and understood by the people.

6. We should be judicious and timely in dealing with scholars in the matter of personal salvation.

7. Teaching is the focal point of all our Sunday-school work. Failure here is a failure altogether. Let us, then, work and pray, that we may teach our best.

IV.—RELIGIOUS CULTURE OF THE YOUNG.

The pressing and overwhelming importance of the religious instruction of the young was enforced in a masterly

manner by Prof. Nelles and S. H. Blake, Q.C.

Home is the first place, yet the Sunday-school should be as earnest and thorough as if there were no home teaching—as, indeed, in many homes there is none. And in many public schools there certainly should be more definite religious instruction than there is now. The Bible is taught in Girard College, in Philadelphia, although no clergyman, nor minister, is allowed on any consideration to enter there, because they could find no other textbook on moral culture like it.

V.—WE SHOULD BE MUTUALLY HELPFUL TO EACH OTHER.

People in other lines of work have their conventions, and we must continue and increase the number and efficiency of our institutes and conventions, both union and denominational; plenty of room for all in this great field of Christian enterprise.

VI.—THIS WORK NEEDS MONEY.

The Association requires \$2,000 this year to pay the secretary and meet other expenditure.

Our schools in most places need more money for requisites, such as libraries, lesson-helpers and periodicals; and much more money to provide in many places better accommodation than now exists for the school itself.

VII.—THE SUBJECT OF TEMPERANCE

was forcibly presented and discussed, and manifestly we must bestir ourselves, if the hope of our future is not to be blighted. Let us have pledges earnestly presented and prominently kept in every school.

The delegates returned to their homes with sunny memories of their visit to Cobourg. No town has received the Association more cordially. The flowers so tastefully arranged around the platform of the church was matter of remark by one of the speakers. But, he added, however beautiful they are, the kindness of the Cobourg people had placed a tiny blue forget-me-not on the breast of each delegate that will not be forgotten for many a day to come.

Ways of Working.

THE Metropolitan Sunday-school of this city which dates from 1818, issues a beautiful circular announcing the services of the School and of the Church, and enclosing a card that any stranger may send his name to the Superintendent and be visited by the pastor or some member of the Church. Accompanying this is the following invitation.

"We feel convinced that there are a large number of the members of the congregation who would be greatly benefited by attending these services, especially young men and young women who are comparatively strangers in the city. We would especially call their attention to the Bible Classes, held on Sunday afternoon. Special privileges are here offered to all who desire to acquaint themselves with the Word of God. And we extend to them a very hearty invitation to attend our School, and assure them of a cordial reception."

The following practical creed of the School is also given:

WE BELIEVE

- I. That EVERY ONE should help others to the Gospel.
- II. That EVERY ONE should help as much as possible.

III. That EVERY ONE would find this work of helping others blessed and helpful to himself.

Therefore let us adopt the following RULES that we will

- I. GIVE SYSTEMATICALLY, something every Sunday.
- II. GIVE THOUGHTFULLY, according to our ability.
- III. GIVE CHEERFULLY, because "God loveth a cheerful giver."

Let us then come up, on the first day of the week, with an offering to the LORD, and may there ascend from the heart of each giver a THANKSGIVING for His protecting care, His gracious bounty, and His redeeming love.

All the givings of this School are in aid of the Missions of the Methodist Church of Canada.

This we judge to be a capital plan of increasing the numbers and influence of the School.

Brevities.

WHILE visiting the White Mountains recently Mr. P. T. Barnum went to the top of Mount Washington. It was a fine day and the scene was unusually impressive and the famous showman gazed about long in silent admiration. Then he drew out a telegraph blank from his pocket and penciled this message to a friend: "I am at the top of Mount Washington. It is the second greatest show on earth."

SOME time since a letter was received in New Orleans directed, "To the Biggest Fool in New Orleans." The postmaster was absent, and on his return one of the youngest clerks in the office informed him of the letter. "And what became of it?" inquired the postmaster. "Why," replied the clerk, "I did not know who the biggest fool in New Orleans was, and so I opened the letter myself." "And what did you find in it?" inquired the postmaster. "O," responded the clerk, "Nothing but the words, 'You are the man!'"

BARON PLATT once visited a penal institution, inspecting the treadmill with the rest, and being practically disposed, the learned judge trusted himself on the treadmill, desiring the warder to set it in motion. The machine was adjusted, and his lordship began to lift his feet. In a few minutes he had quite enough of it, and called to be released; but this was not so easy. "Please, my lord," said the man, "you can't get off. It's set for twenty minutes, and that's the shortest time we can make it go." So the judge was in duress until his "term" expired.

A GENTLEMAN has just died in Paris who owed most of his celebrity to the quaint manner in which he managed to disembarass himself of his creditors. No sooner did a dun present himself than he was ushered into a room hung round with a variety of mirrors, some convex, others concave, etc. In one the unfortunate creditor beheld himself with a head as flat as a flounder, in another his features were nearly as sharp as a knife, in a third he had several heads, in a fourth he was upside down. Here he had the broad grin of a clown, there the long-drawn visage of an undertaker. On one side of the room he saw himself all head and no body, on the other side it seemed as if a dwarf had put on the boots of a giant. No applicant, however pressing, was known to resist this chamber of horrors for more than a quarter of an hour.