

care one of another. All this is surely something, and something good, and something *done*. It is something good simply to meet, and something better to speak to each other, words of truth and grace,—“to comfort yourselves together and to edify one another, even as also ye do.” Shall we whose work is so largely wrought by means of *words*, underrate christian utterance? May not many good works spring from thoughts suggested by words spoken in this assembly, as a forest of oaks may rise from a handful of acorns? But if it be good to meet, and if it be better to speak to each other, it is better still to meet to *pray*. The effectual fervent prayers of righteous men avail much; and when we agree as touching the good things which we shall ask—and when we ask these good things of God, with one heart and with one soul,—we are employing the most mighty force within our reach. Something will indeed be done by our assembling together, if we ask in faith that *fresh power* may be given to us by the Holy Ghost.”

Have we not ourselves experienced the truth of these eloquent words, and felt, as we have journeyed homeward from our Conventions, that all the cost and trouble of attendance have been amply repaid by the spiritual enjoyment of the occasion and the impetus given to us in our work? “As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.” It may not be easy to say just how this impetus is communicated. The numbers whom we see engaged in the same good work as ourselves, may have something to do with it; their zeal and earnestness still more, probably; but chief of all, doubtless, there is the presence of the Head of the Church, and that unseen but Almighty influence of His Spirit, which, in answer to prayer, distills “like the dew of Hermon, and as the dew that descended upon the mountains of Zion,” and that alone shall bring a blessing with it, “even life for evermore.”

3. A third, and equally important object, promoted by Sabbath-School Conventions is, the increasing of the Churches’ interest in this work. It is not necessary to say anything by way of attempting to show the value of the Sabbath-School as an auxillary to the parents, and the pastor, in the training of the young. With all its imperfections, there is no agency, outside of a christian home, that does so much to form their religious opinions, or lead them in the way of life. The connection, therefore, between the Church, and its Sabbath-School, ought to be very intimate, and its care over it very earnest and practical. It is a matter of deep regret, however, that there is often but little connection between them, beyond the fact that the School assembles in the Lecture Room of the Church, and is called by its name.

Anything, therefore, that tends to increase the interest of the Church in the Sabbath-School work is eminently desirable, and we know of no means better adapted to achieve this result than a Sabbath-School Convention. The influence we have been describing, as exerted by it upon its members, cannot stop there; it will be felt far beyond the immediate circle of those who were present at it. The delegates report, in many cases, to the Schools and Congregations that send them, and relate in private the various opinions and remarks that most impressed them; and what memory fails to carry away with it, the press supplies in its daily record of the proceedings. And thus the subject of Sabbath-School instruction becomes, for a time, the chief topic of discussion, and is invested with a new interest.

These remarks apply with equal force to County Conventions, which, in our judgment, are of quite as much importance, within their more limited sphere, as the Provincial. In some respects they may appear to be less attractive, but there are points of view in which they possess some advantages over the larger gatherings. Being nearer home, many persons will avail themselves of them, who have neither the time nor the means at their disposal, to enable them to go to those at a great distance;—they reach a class of teachers who possess the

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