

social enterprise has its annual, or occasional Convention.. Men are learning the value of combination, as compared with isolated individual effort. "In the multitude of Counsellors there is safety." Constitutional and Parliamentary Reform are sought by means of leagues and mass meetings of the classes interested. Working men strengthen each other's hands by Trades-Unions. *Savans* have their Scientific Associations, and Philanthropists their Social Science Congress, by which to promote the respective objects they have in view. The several Temperance organizations, and Young Men's Christian Associations, have their Annual Conventions, and Christian Churches of all denominations, recognizing the importance of enlisting the sympathy and co-operation, as far as possible, of their entire membership, on behalf of their various Missionary Schemes, hold their anniversaries in all the great centres of population throughout the land. The facilities of travel and of communication now afforded us, render such gatherings comparatively easy and inexpensive, and the fact that the children of this world, who are often "wiser in their generation than the children of light," are employing them so extensively in the furtherance of their ends, ought to convince us of the value to us of similar means in the pursuit of the objects we have in view.

"Union is strength," and the adage is not less true of moral than of material forces. Missions to the heathen could never have been carried on, with their present degree of efficiency, by unorganized effort. The translation, printing, and circulation of the Holy Scriptures, in the many foreign tongues to which they have been given by our great National Bible Societies, would have been a work altogether too difficult and costly for private enterprise. And so, the planting of the Sabbath-School all over this young and rising country, can never be fully accomplished without calling out the combined energies and zeal of all the churches towards that specific object.

This, then, we take to be the great end of a Sabbath-school Convention,—the bringing together of the most experienced and most earnest friends and helpers of the cause, for mutual conference and instruction in regard to the details of their work; for their spiritual quickening and encouragement in relation to it; the enlisting of a livelier and more general interest in the Churches in its behalf; and the extension of the enterprise all over the land.

To show how such a Convention tends to promote these objects, will, without doubt, be its highest recommendation. We shall therefore examine these points in order.

1. The mutual improvement of the Teachers and Managers of our Sabbath-Schools. Many of those who are engaged in this work have never seen any other School than the one to which they belong,—have had no instruction in regard to teaching,—and receive no help in the preparation of the lessons; and while doing the best that can be expected of them, under the circumstances, are labouring under the greatest disadvantage. They do as others have done before them, and fall into a dull routine of exercises, hardly conceiving that there can be any other or better way of conducting them. Everything is stereotyped. The singing belongs to the last century, and is altogether unsuited in style to the taste and capacities of children. The prayer is a weekly repetition of the same set phrases. The lesson is gone through as a task, of which both teachers and scholars are tired before it is completed. The library is neglected and mismanaged. And thus the school goes on, year in and year out, in one unvarying round, the question apparently never arising, whether some improvement could not be made in its management.

Now, one of the direct advantages of a Sabbath School Convention is, that we have there brought together, and gathered as it were into a *focus*, the wisdom and experience of many earnest thinkers and workers, from different parts of our own country, and often from other lands, thus enabling each one to com-