

be ascertained, to those who have left the town and country, as well as to those who remain in it; only a small number are required to leave their homes for employment elsewhere.

"The unmarried are, with but one exception, all respectable and respected.

"Of the thirteen not invited, four did not remain long enough in the class to be entitled to the privilege; the other nine, from impropriety of conduct, lost the respect of their teachers, though most of them are far removed from poverty.

"Of those who are members of the church, it will be seen that sixteen entered into Christian fellowship while unconnected with the Bible Class. In reference to those who have joined while under their care, in many cases their teachers gratefully acknowledge that "others have labored, and they have entered into their labors;" and, while they mourn over the loss of spiritual life in some who "did run well," they are thankful for the number whose Christian consistency "adorns the doctrine of God their Saviour."

STATISTICAL REPORT OF THE CARR'S LANE BIBLE CLASS, PRESENTED JANUARY 16, 1855.
Established Jan. 10, 1836.

Total number admitted,	211
Of these married,	116
Unmarried,	95
OF THE MARRIED,	
Dead,	7
Emigrated,	12
Left Birmingham,	12
Not traced,	1
Not invited,	9
Invited,	75

Total as above,	116
Six have been widowed, three of whom are re-married.	95
UNMARRIED,	
Dead,	5
Emigrated,	2
Deranged,	1
Left Birmingham,	10
Not traced,	4
Not invited,	4
Invited,	69

As above,	95
OF THE INVITED,	
In domestic service,	9
Employed at home,	18
In warehouses,	14
In retail shops,	17
Dress and bonnet-makers,	10
Infant-school teacher,	1

As above, 69
Seventy have joined the church, and of those sixteen while unconnected with the Bible Class.

GENERAL SUMMARY.

Admitted,	211
Died,	12
Deranged,	1
Emigrated,	14
Left Birmingham,	22
Not traced,	5
Not invited,	13
Invited,	144

Twenty-six now in the class.
SUSANNA MARTIN.
MARY MARTIN.

January 15, 1855.

"Upon that report I will now make a few remarks.

"1. What an incalculable and inconceivable amount of usefulness must have been effected of a personal and domestic kind, apart from religion, by the instruction of these 211 young women. Here they were, not all truly pious, but all truly respectable. What might they have been, and what probably some of them would have been, but for the care exercised over them in this class! It should not fail to strike the reader as proof of the moraliz-

ing tendency of such means, that out of the whole 211, only 13 were not thought worthy to be invited, nor was this want of invitation to be traced in most of the cases to actual sin. This, when it is considered in what rank and employment these young women are placed, will surely be deemed a very small number.

"2. The next thing that strikes us is, the diligence, devotedness, vigilance, and ability of the teachers, who, through a period of nineteen years, could, at the expiration of that term, send in such a report as that just presented. How they must have cared for each as well as for all; how they must have followed them, and with what anxiety and inquisitiveness, after they had left the school, to be able to give in detail such a history of each one of them! Ah! these are the teachers we want for our schools, and for the young women of our congregations. And there are some such in most of our schools. I have at this time, at the head of one or two of our ordinary classes, teachers who have furnished me with the history of their class for twenty-five years, and who have as minutely and accurately traced the career of those pupils as the ladies who have sent in the above report. If all our teachers acted thus, we should no longer hear the question asked, 'What have Sunday schools done?'

"3. What helps such classes are to ministers, and what a blessing to the churches. Of those who have been in this class, seventy have joined the church; sixteen of this number being now in the class. This speaks for itself; no comment is necessary. I have heard of a case in which a pastor became jealous of his Sunday-school teachers because more were converted by their instrumentality than his own. I am of opinion that if all our teachers were such as I have described in this paper, the school would in many, if not in most cases, send a greater supply into the church than the pulpit. Surely every right-minded, right-hearted minister, when reflecting on his own want of usefulness, will rejoice to find his deficient service thus, in some measure, supplied by his judicious and zealous, 'helps' in the Sunday school.

"4. Do we not see in this instance, as well as in all similar ones, an answer to the question, "How can the church and its ministers lay hold of the masses of the laboring classes?" How? By Bible Classes, sustained by the intelligent members of our churches, of both sexes. How many persons are there in most of our congregations who, if they would give their Sunday afternoon to a class at their own houses, if not at the school and class-rooms connected with their place of worship, might render incalculable benefits to the community. One of my deacons frequently did this; and there are many now in respectable circumstances who date their start in life from his instructions.

"As I have made five years the interval of these gatherings, it is very probable I shall be alive only at the next convocation, if it be postponed so long; and I shall, therefore, shorten the term, being deeply convinced of the benefit likely to result in the way of encouragement to the teachers, who deserve such token of approval, as well as in the way of real spiritual good to be taught."

NOT ASHAMED OF RIDICULE.

I shall never forget a lesson which I received when quite a young lad at an academy in B—. Among my school-fellows were Hartly and Jemson. They were somewhat older than myself, and the latter I looked up to as a sort of leader in matters of opinion.