

places at once, and spiritual refreshing may come on many desert spots. The light bearers come together to have their own souls brightened, and then return to cause their light to shine in many dark places for many days to come.

Another benefit arising from a Sabbath-School Convention is to be found in its *drawing christians of different names nearer together*. Under the warmth of the spirit of love the affections are drawn forth to others, who, however differing in external things, are felt to be one in Christ. Sectarian prejudices are softened down or removed to such an extent that the question is forgotten as to what section of the Christian Church one or another may belong. If in any age intense earnestness is peculiarly necessary for doing the work of Christ, and reality is needed instead of sham and pretence, the present is that age. The blessed influences of closet communion with God are augmented and extended by the devotions and other exercises of the Convention, and we return to our individual fields of labour, loving one another more deeply as we have learned to see the likeness of Christ in each other, and feeling that we have received a fresh baptism of the Holy Spirit to prepare us for renewed work for Christ, as fellow-workers with Him.

An important benefit of these Conventions is in the *large amount of practical knowledge which is acquired in a comparatively short time*. The meetings usually have the presence of Sabbath-School men of great experience in the peculiarities of the work, and who are capable of conveying much of that knowledge to others in the exercises of the Convention; while the experience of even the humblest workers is valuable as a means of mutual help and encouragement, and much information in the best methods of instruction is eventually given and received. As many are teachers in the Sabbath-School who are very destitute of a theoretic knowledge of the science of education and a practical knowledge of the art of teaching, the use of the Convention we are now considering becomes a very important one. It is not assumed that a Convention or a number of Conventions will make a person a good teacher who has never been regularly trained as a teacher. But in the great and pressing necessity of the case, in the number of *untrained teachers who must be employed* the results of the Convention are highly to be prized, and thankfully to be used for even partially supplying a great want.

The Sabbath-School Convention has been the means of developing correct ideas of the *immense importance of Sabbath-School labour*. So quiet and unobtrusive is the humble and self-denying work of many workers in this field, that the Church of Christ is slow to learn its real value. The value of the Sabbath-School as a link of connection between the children of Church members and the Church has been often overlooked. Its power as an evangelistic agency both in Church and Mission efforts has not been fully appreciated. One hour in a week for religious instruction appears very little for those neglected children whose days are spent in vice; yet, let it be observed that in many cases it is their only source of religious instruction, and it is cause of thankfulness that, feeble as it is, it has been the means of bringing many precious souls to Jesus. Apart from Sabbath-School Conventions few are fully aware of the wonderfully rapid development of Sabbath-School labour, or of the value of that labour as an evangelistic agency. Conventions are well fitted to impress these truths on the minds of those who attend, and as these are likely to be earnest Christians, much is done to bring out the proper relation between the Church and School, and to bring the working piety of the former to bear on the improvement and advancement of the latter. Christians will do well to consider the following indisputable truths; first, every kind of effort for the moral and religious improvement of the world is suffering from a deficiency of the means, moral and material, which are necessary for the highest success, and particularly, *the deficiency of personal effort*. This want is severely felt in the Sabbath-School enterprise. Secondly, the health of the soul requires the use of the above named