

Joseph Thompson's book

PROCEEDINGS

OF THE

TENTH ANNUAL CONVENTION

OF THE

RUTGERS UNIVERSITY

APR 23 1941

NEW JERSEY LIBRARY

SUNDAY-SCHOOL ASSOCIATION,

HELD AT

CAMDEN,

NOVEMBER 12TH, 13TH, AND 14TH,

1867.

PUBLISHED FOR THE ASSOCIATION,

BY SAMUEL W. CLARK, STATE SECRETARY, NEWARK, N. J.

1867.

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PROCEEDINGS
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CONSTITUTION.

I. This Association shall be called the "NEW JERSEY SUNDAY-SCHOOL ASSOCIATION," and shall be composed of delegates from County and Township Associations, and of all the Sunday-schools in the State co-operating with this organization.

II. The objects of this Association shall be to secure the attendance of every child in the State upon a Sunday-school; through its auxiliaries to organize such Sunday-schools as may be necessary; and to co-operate with all fellow-laborers in increasing an interest in the Sunday-school cause generally.

III. The officers of this Association shall be a President, one Vice-President from each co-operating denomination, a Treasurer, a Corresponding Secretary, a Recording Secretary, and a Secretary in each County, to be elected annually. In case of the failure of any of the County Secretaries to accept the appointments thus made at the annual meeting, the Corresponding Secretary shall have power to fill the vacancy.

The duties of the former officers shall be those usually discharged by them. The duties of the County Secretary shall be to call a County Convention of the teachers and friends of Sunday-schools at as early a day as practicable after the adjournment of the State Association; to visit as many Churches and Sunday-schools in the County as possible, co-operating with the Town Committee in awakening and sustaining an interest in the Sunday-school cause; to collect facts and statistics for the annual meeting of the State Association, and at some time prior to said meeting to make a report to the Corresponding Secretary.

IV. The County Conventions are expected to form permanent County organizations, and at their first meeting, and annually thereafter, to appoint a Committee of one or more in each Township, to whom shall be committed the general interests of the Sunday-school cause as connected with the State Association.

V. The funds needed to carry forward the operations of the State Association shall be raised in such a manner as the officers may direct.

VI. The Annual meeting shall occur on the second Tuesday after the first Monday in November, at such place and hour as the Association may direct.

VII. This Constitution may be changed at any annual meeting of the Association, by a majority of the members present.

OFFICERS

FOR THE YEAR 1867-8,

OF THE

New Jersey Sunday-School Association.

PRESIDENT.

HON. CHARLES C. LATHROP, Burlington.

VICE-PRESIDENTS.

1st Vice-Pres.,	PETER A. VOORHEES	(Dutch Reformed),	Six-mile Run.
2d	“	WILLIAM R. MAPS	(Meth. Episcopal), Long Branch.
3d	“	REV. M. SHEELEIGH	(Lutheran), Stewartsville.
4th	“	REV. J. R. MURPHY, D.D.	(Baptist), Salem.
5th	“	JAMES S. MACKIE	(Prot. Episcopal), Newark.
6th	“	WILLIAM M. SAYRE	(N. S. Presbyt'n), “
7th	“	REV. A. STOUTENBOROUGH	(Congreg'l), Sch. Mount'n.
8th	“	REV. A. PROUDFIT	(O. S. Presbyt'n), Clayton.
9th	“	I. W. STENGER	(Meth. Protestant), Williamst'n.

CORRESPONDING SECRETARY.

SAMUEL W. CLARK, Newark.

RECORDING SECRETARY.

REV. B. C. LIPPINCOTT, Glassboro.

TREASURER.

J. V. D. HOAGLAND, Millstone.

EXECUTIVE COMMITTEE.

SAMUEL W. CLARK,	. . . . .	Newark (Chairman).
J. V. D. HOAGLAND,	. . . . .	Millstone.
W. H. WOODRUFF,	. . . . .	Newark.
C. H. LANGDON,	. . . . .	Elizabeth.
J. S. HOWELL,	. . . . .	Jersey City.
C. B. STOUT,	. . . . .	New Brunswick.

COUNTY SECRETARIES.

Atlantic,	REV. S. W. PRATT,	Hammonton.
Bergen,	PROF. WM. WILLIAMS,	Hackensack.
Burlington,	REV. W. H. LITTELL,	Fruitland.
Camden,	ELISHA SWINNEY,	Camden.
Cape May,	J. F. LEAMING,	Cape Island.
Cumberland,	J. C. BOWEN,	Shiloh.
Essex,	W. H. WOODRUFF,	Newark.
Gloucester,	JACOB ISZARD,	Glassboro.
Hudson,	D. M. STIGER,	Jersey City.
Hunterdon,	REV. C. S. CONKLING,	Mt. Pleasant.
Mercer,	JOHN COX,	Princeton.
Middlesex,	C. B. STOUT,	N. Brunswick.
Monmouth,	H. H. SEABROOK,	Keyport.
Morris,	HON. JOHN HILL,	Boonton.
Ocean,	WARREN C. ABBE,	Tom's River.
Passaic,	A. STOUTENBOROUGH,	Paterson.
Salem,	BENJ. F. BURT,	Pittsgrove.
Somerset,	REV. JAMES LE FEVRE,	Raritan.
Sussex,	REV. A. A. HAINES,	Hamburgh.
Union,	GEORGE R. JAQUES,	Rahway.
Warren,	NAHUM STIGER,	Hackettstown.

 PLAINFIELD

Was fixed upon as the seat of the next session of the Association.

THE
Tenth Annual Convention
OF THE
NEW JERSEY
Sunday-School Association.

First Day.

FIRST SESSION.

TUESDAY AFTERNOON.

THE Tenth Annual Convention of the Sunday-School Association of New Jersey was held at Camden city, beginning its sessions on Tuesday afternoon, the 12th of November, in the First Presbyterian Church. A small delegation was present at the opening, 2½ o'clock, which increased, however, during the session, until quite a respectable number was in attendance.

The first half-hour from 2½ to 3 o'clock, was profitably spent in devotional exercises, chiefly prayer and praise, led by the State Secretary, SAMUEL W. CLARK, Esq. A spirit of humble earnestness characterized this opening prayer-meeting.

At 3 o'clock Vice-President VOORHEES, in the absence of the retiring President, called the Convention to order, and in-

troduced the President, JAMES S. MACKIE, of Newark, who made the following

OPENING SPEECH.

IF that grand old Apostle and Missionary to the Gentiles, Saint Paul, had reason to "thank God and take courage" because a handful of faithful, loving friends, met him at Appii Forum, on his way to Rome, where a long imprisonment and final martyrdom awaited him, how should our hearts, Christian friends and brethren, burn within us in fervent gratitude and humble faith as we look upon this assemblage of New Jersey Sunday-school teachers in their tenth annual Convention! Through pains and perils, through sufferings and fastings, through stripes and stonings, he went on in his holy mission, the love of Christ constraining him, looking unto Jesus as the Author, and therefore as the Finisher, of his faith; trusting to the Master's promise to be with him and with all who, like him, should preach the Gospel, even to the end of the world.

At the end of eighteen centuries we too recall that pledge, and meet to-day to bear testimony that the word of God standeth sure. Not in the face of persecution and trial, but in the glorious liberty of a free Church and a free State, we have met to hear how goes the good fight all along the lines. We will have to tell of doubts and discouragements, of open enemies and lukewarm friends; we will have to confess that cowards have skulked to the rear; and that others, more shameless, have gone over openly to the enemy, taking with them the gifts and opportunities with which God had endowed them, that they might do battle for Him and for his Truth. But we have a brighter record to unfold, from whose cheering page is reflected a light so brilliant that the spots of doubt and disappointment and the incidents of discouragement and defection will almost be forgotten. We will hear of hosts of recruits marshalled under the banner of the cross; of faithful struggles and glorious conquests; of patient endurance, and,

too, of triumphant deaths of those who, having fought the good fight of faith, have fallen in the strife and have received their crown of life; and, as we hear these things, we too will "thank God and take courage."

In these days, when all the energies of man's nature are quickened into almost superhuman activity and effort in all the pursuits of life, the Gospel of Christ must point the way, leading and controlling the surging column, or be trampled under the feet of the pressing multitude. Not to all of Christ's followers—to few indeed—is vouchsafed the holy distinction of standing in front of the ranks as His standard-bearers and the leaders of His people; but there are none so humble who may not stand, as did Aaron and Hur by the side of Moses, and hold up the hands of those who invoke the blessing of God upon the battling host of Israel, and thereby promote the victory. There are none so weak, none so poor, that they cannot extend a cup of cold water from the fountain of life to the sorrowing, thirsty soul, and so earn the blessing, "Inasmuch as ye did it unto one of the least of these little ones, ye did it unto me."

Shame and confusion then—shame and confusion to that professed soldier who, in this day, when there is no neutral ground, when we be either for Christ or against Him, shall stand by idle or indifferent while the battle goes on, and shall deserve the woe pronounced against Meroz, "Curse ye *bitterly* the inhabitants thereof, saith the Lord." Oh, what mighty sin had Meroz committed—what opposition to God—what apostasy to His enemies? None of these; they only sat still when the fight was going on between Israel and the foe; "they came not up to the help of the Lord, to the help of the Lord against the mighty."

Shall any excuse himself by saying, "I have not strength for the armor, or wealth to contribute for the cause, or opportunity to wield the weapons?" Let him then look back to the sixteenth century and see the young monk of Erfurth exhuming the truths of a buried Gospel from the chained Bible, and tell us what strength, or gifts, or opportunities Martin Luther had which are not multiplied a thousand fold to every earnest disciple of Christ in our day. Lifting that two-edged sword of the Spirit all alone he smote such blows upon the shackles of

superstition and priestcraft that almost at a single bound the nations of the earth lifted up their free hands and disenthralled hearts in a song of grateful praise, whose echoes for three hundred and fifty years have inspired the souls of men, and which will roll on in their glorious reverberations until the human soul everywhere asserts the liberty with which the Gospel makes men free.

And then, if further illustration were needed to inspire the faint-hearted, and to strengthen the weak and wavering, let us drop our eyes from the figure of Luther, enshrined in the loftiest niche of the temple of truth, and rest them upon the lowlier form of the old, lonely, unknown daughter of Africa, who, in the days that some of you with the snows of age upon your heads have seen, started the first Sunday-school class in these United States in the city of New York. And from that seed planted by poor old Katie Ferguson, we have to-day a tree of life overshadowing the mightiest nation of the earth, whose fruit, already ripened and gathered, and now hanging in glorious beauty upon its living branches, no man can number. "This is the Lord's doing, and marvellous in our eyes;" and shall we not "thank God and take courage?"

Christian friends and brethren! In the discharge of the duties of the post to which you have called me, occupied as it has been by the great and good of the Church and the State, I can hope to achieve any measure of success only by the aid of your sympathies, your indulgence, and your prayers. Make up, I pray you, my lack of your abundance. And in all that we do and say, remembering "how good and how pleasant a thing it is for brethren to dwell together in unity," let us "have faith in God;" and with that charity for each other and for all men "which vaunteth not itself, and is not puffed up, but which believeth all things, hopeth all things, endureth all things," let us go forward with the work which He has given us to do, being sure that in the end we shall reap if we faint not.—

For right is right, as God is God,
 And right the day shall win;
 To doubt would be disloyalty,
 To falter would be sin.

The Convention was now declared duly opened, and ready to proceed to business.

A hymn entitled "Lead me, ever blessed Jesus," was sung from the "Fresh Laurels," Prof. P. P. VAN ARSDALE, of Jersey City, leading. This gentleman was the elected Chorister of the Convention, and conducted the service of song throughout the sessions with much acceptance.

THE BUSINESS COMMITTEE.

On motion, the names of Rev. JAMES LE FEVRE and WILLIAM H. SUTTON were added to the Business Committee, which stood during the Convention as follows: SAMUEL W. CLARK, J. V. D. HOAGLAND, WILLIAM H. WOODRUFF, G. W. N. CUSTIS, J. S. HOWELL, Rev. JAMES LE FEVRE, WILLIAM H. SUTTON.

On motion, it was resolved, that the subsequent sessions of the Convention be held in the First Baptist Church.

On motion, the following named gentlemen were appointed an Enrolling Committee, viz.: WILLIAM R. SAYRE, JOSEPH C. BOWEN, and BALTES PICKEL.

Rev. HENRY C. WESTWOOD, D.D., of Princeton, was nominated and elected Recording Secretary *pro tempore*.

On motion, it was resolved that all resolutions be referred to the Business Committee without debate.

COUNTY REPORTS.

The next order of proceeding was the hearing of reports from the Counties, which, in most instances, were presented by the Secretaries of the Counties themselves. They were not all offered during the first session, some three or four having been sent in before the close of the Convention, but they are printed together here, so as to give a complete view of the whole State, in their natural connection and order as follows:

ATLANTIC COUNTY.

Rev. S. W. PRATT, of Hammonton, reported favorably. Although a new-comer in the county, he had yet seen signs of progress in the good work. Their County Convention, recently held, was one of great practical interest. It was turned into a Sunday-school Institute, with its Teachers' Meeting, Blackboard Lessons, Exercises in Map Drawing, &c. In a few years,—and it takes time and patience to succeed in this, as in every good work,—he believed that Atlantic County would be up to high-water mark, and be amongst the foremost in activity, zeal and success. The Institute movement was, he confidently believed, destined to hasten the work of progress. Instead of meeting together and merely having “a good time,” they felt that instruction and improvement were the great things needed. Until these were secured, little permanent progress could be expected. So far as he had observed the schools, in their spirit and operations, he felt encouraged for the cause. In his own school he had been cheered at the unwonted success that had followed their efforts in retaining the young men and young women in the classes. Next year, he trusted that still further and more marked progress would be reported from the county.

BERGEN COUNTY.

In presenting this, the second annual report of Bergen County, we do it with gratitude and hope.

In the last annual report it was stated that exertions would be made to bring every township in this county into active co-operation with the State Association. Earnest Sunday-school men have been at work, and now, with pleasure and gratitude, we state that eight out of the nine townships are with us in a county organization.

The inauguration of this association took place in the village of Hackensack, on the 30th of October, and was a most glorious success, making the hearts of the friends of the cause vibrate with joy and happiness.

The convention was most ably addressed by Rev. Dr. Berry, Mr. Van Arsdale, and Mr. Sutton, of Jersey City, and Rev. Mr. Meynardie, of South Carolina. All seemed delighted and edified, and went to their homes impressed with the idea that this good beginning was a harbinger of more thorough activeness in the Sunday-school work.

A most judicious selection of officers for this organization has been effected, and there is now a most delightful hope that Bergen will come up to that standard of Sunday-school reputation that many of her sister counties so richly enjoy.

Surely it is fitting that every Christian should enlist his energies in this great work, which is worthy of all the attention that a Christian nation can bestow upon it. Let us then go forward in this important enterprise with all our mind and heart and strength, ever offering our prayer to the great Ruler of the universe that he will bless our example, reward our exertions, and fulfil His gracious promise by turning the heart of the fathers to the children and the heart of the children to their fathers, thus averting the fearful denunciation of smiting the earth with a curse.—

“So do we gather strength and hope anew ;
For well we know Thy patient love perceives
Not what we do, but what we strive to do ;
And though the full, ripe ears be sadly few,
Thou wilt accept our sheaves.”

W. M. WILLIAMS,
County Secretary.

BURLINGTON COUNTY.

At last we have a Sabbath-school Association in Burlington County. After several futile attempts an organization was effected at Columbus on the 8th and 9th of this month. Quite a number of schools were represented, either by delegation or letter, while a spirit of harmonious zeal pervaded all who were present. The Baptist, Methodist and Presbyterian churches opened their houses of worship to the Convention, and the community generally extended their hospitalities with a cordiality which manifested an active interest in the cause and occasion.

Owing to the lateness of the organization, our Tabular Report for this year will be imperfect; but as there is now a corps of township secretaries to co-operate with me—some already at work—I fully expect that Burlington County will next year fall into the Sunday-school line, recruited up nearly to the maximum.

In reviewing our work, while humbly acknowledging great deficiencies, we heartily rejoice that the Master has enabled us to accomplish so much for the cause of Sabbath-schools in this county. Trusting in His help and favor for the future, we consecrate ourselves anew to His service.

RICHARD S. JAMES,
County Secretary.

MARLTON, October 21, 1867.

CAMDEN COUNTY.

In looking over the reports of the township secretaries, there is found to be an increase of ten schools during the past year. One school disbanded, and one, a mission school, merged in with another already established and in connection with a church, making an actual increase of eight schools.

The number of children attending Sunday-school instruction has also increased, thus showing an increased interest in the good work of Sunday-schools, while the number of children does not appear to have increased. Thirteen schools are closed during the winter, in consequence of the difficulties attendant upon their continuance. In some there are two sessions, while in others only one. It is very much to be regretted that in more than half of the schools there are no meetings for prayer among the teachers, those meetings not being appreciated as they should be; the natural result is, very few conversions have taken place—only one hundred and forty-seven. For where there is no prayer, there is as a natural result less effort made. He that *labors zealously will pray*; and he that *prays will labor: true prayer and labor are invariably united*. If teachers and parents would observe these meetings for prayer in behalf of their children, there certainly would be more favorable reports in connection with their schools than now, and much greater success would attend their efforts in the way of conversions. Just think of it as a fact, that of eighty-two schools reported, forty-nine have no meetings for prayer; and in forty-nine schools not a single conversion during the year. What a sad condition to be in. If there were prayer meetings in connection with these schools, would it be so? I think not. Does this not show as clearly as anything can, that, where there is no prayer, there are no conversions? Although God is abundantly able, and willing to do *all* He has promised, yet He has made it conditional, that if we want the Holy Spirit to accompany our efforts, we must ask, and the promise is, "Ask and ye shall receive, seek and ye shall find." "He that goeth forth and *weepeth*, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The great difficulty is we do not take God at His word; our unbelief is the great hindrance with us, as it was with the people of Nazareth, when Jesus went there; even in His own city, "He could not do many mighty works there because of their unbelief."

I know it is difficult, in some places, to get active Christian men and women to engage in this work; this is sad, but it is so. In our country schools there are many engaged who are

not professors of religion. Mention is made of some schools where very few are Christians.

One of 17 teachers,	4	only are Christians.
"	14	" 2 " "
"	14	" 5 " "
"	16	" 2 " "
"	12	" 5 " "
"	20	" 12 " "
	—	—
	93	30 (not one-third) Christians.

Is it then any matter of wonder that so few of the children are converted? It is also a matter of regret that in this age, there is to be found a neighborhood where children cannot attend Sunday-school, from the fact of there not being any convenient. O that the hearts of Christian people might be influenced to go to work in this good cause, and train the dear children in the way to heaven!

It is a matter of great satisfaction to us in Camden that the Convention meets here, as we are hoping for good results from it, to our schools and people, as we very much need something to stir us up in this good work. The subject of Sunday-school teacher's institutes, has not, as yet, been discussed among us, but perhaps the discussions here at the Convention may produce this result; we hope it may, as there is no doubt of the great amount of good coming from such meetings and discussions.

The foregoing may appear as though there was not much good doing in our county, and yet it is better than formerly. On the whole the work in our county is encouraging; let us go on in our work, hope on, until all the children are brought into the Sunday-schools, and not rest until they are brought into the Kingdom.

ELISHA SWINNEY,
Cor. Sec., Camden County.

CAMDEN, N. J., November 12th, 1867.

CUMBERLAND COUNTY.

We meet our Sabbath-school friends here to-day with glad hearts, happy to greet each other and exchange words of cheer. It has now been nine years since the Sabbath-school Association was organized in Cumberland County, and from year to year there has been a growing interest in it. Five years ago we numbered 63 schools in the county, four years ago 66, three years ago 71, two years ago 74, one year ago 81,

and now, with the addition of Pittsgrove Township from Salem County, containing five schools, we number 90; and I am happy to say that I have a report from every one.

There is a school in nearly every neighborhood, and they are generally pretty well conducted. We are making efforts to get all the children under Sabbath-school instruction, and then to make our schools as good as possible.

Our last county convention was held at Roadstown, on the 18th of September. The day was fine and the attendance unusually large, from almost all parts of the county. In the afternoon we had a gathering of Sabbath-school children, when that large church was filled to its utmost capacity. The addresses to the children were highly interesting, and were listened to with earnest attention and with profit to all in attendance. The interest in the evening was not at all abated, but the remark was made that the best of the wine had been kept to the last. This was probably the most interesting convention we ever had.

The following officers were appointed for the ensuing year: President, Rev. A. E. Ballard, P. E., of Bridgeton district. Vice-Presidents; Rev. C. R. Gregory, Bridgeton; Rev. F. E. R. Chubbuck, Vineland; Rev. H. M. Stuart, Bridgeton; Rev. T. G. Wright, Roadstown; Rev. S. O. Manchester, Roadstown; Rev. R. F. Andrews, Vineland, and O. W. Whitford, Shiloh. Recording Secretary, A. R. Jones. Corresponding County Secretary, J. C. Bowen, with good Township Secretaries.

I have personally visited and addressed nearly every school in the county, and some of them two or three times, and in many of my visits I have been greatly encouraged by seeing a growing interest in the cause, with a desire to increase the efficiency of Sabbath-school labors. In some places they adhere to the same old style very strictly, and use the old hymn-books and old tunes; consequently the children do very little singing. These hymns and tunes are very good in their place, but it seems to us we want something cheerful and animating—something that will interest the children, while it instructs them. Do not understand me that we want those senseless or foolish works sometimes found, but we want those that will interest and benefit. But most of our schools use some kind of Sabbath-school note-books, and most of the children sing with animation. At our last convention a committee was appointed, to report at the next convention, upon the subject of music in our Sabbath-schools.

The past year has been one full of interest to us. We of Cumberland County have great cause to thank God for the success which has attended our labors in the Sabbath-school. While we have been earnestly laboring, we have not forgotten

to pray for the blessing of God upon our labors. And we to-day can rejoice in the conversion of many children during the year. At Newark, a year ago, we reported 288 conversions. That was more than the previous year. Returning from Newark, we consecrated ourselves anew to the work, praying that the coming year might be productive of even greater results. And to-day we thank God, that instead of 288 conversions, we report 461. In view of what the Lord has done for us in answer to labor and prayer, we feel greatly encouraged, and can say, that the cause was never in as good condition as at present.

I have been appointed by the Cumberland County Bible Society as agent to canvass the county with Bibles, calling upon every family, for the purpose of supplying wherever needed. I am at present engaged in that work, and feel that it is a sphere of great usefulness, for I have an opportunity of conversing with every family a few moments upon Sabbath-school interests. In this way I am becoming well acquainted with the county, and am better prepared to labor in the Sabbath-school. Great improvement has been made in our county within the past ten years in our Sabbath-schools, and with the spirit of our people the work will go on.

J. C. BOWEN,
County Secretary.

ESSEX COUNTY.

We are able in this our eighth annual report to present a complete summary of all the schools in the county, the result of much patient and persevering labor on the part of our town secretaries, whose efficient services your secretary desires publicly to acknowledge. I will not occupy time to present the figures in detail, but will briefly refer to some of the items of interest.

We have in the county 148 schools, an increase of 5 over last year.

	Inc. over last year.
3348 officers and teachers,	153
23,711 scholars,	1495
419 hopeful conversions, 670 less than last year.	
\$29,620 contributions,	\$6183
53,812 volumes in libraries,	6084
Only 4 schools closed in winter.	

The report of hopeful conversions is one in which we all feel a deep interest. 419 gathered into the fold, trophies of redeeming grace, and "stars in our crown of rejoicing."

Behold what God has wrought! Is any discouraged in the

work? here is encouragement to continue to labor and to pray; the reward is before us. Let us all expect even greater blessings during the year upon which we enter. The trophies of grace won through Sabbath-school labor are many, for which we have reason to thank God and take courage; yet, compared with the vast multitudes uninfluenced by the love of Jesus, it seems but a tithe. We have in the county 23,711 pupils gathered in our schools, and only 2188 reported as hopefully converted. May we not, as Christian men and women, who have been called to this blessed work, do well seriously to inquire, "Is it I?" The Master will surely reward us if we are faithful. Let us gird ourselves anew to the work and we shall be permitted to report conversions by thousands, rather than by scores or hundreds.

The work assigned to Sunday-school teachers is a work that cannot be done from the pulpit,—adapting instruction personally to each scholar, and bringing the truth to bear upon the mind and heart. How important, then, that we have earnest *Christian* teachers, with minds and hearts fully consecrated to the service of Christ; and yet we report in the county 489 teachers who have never been taught of the Spirit. When the Church becomes fully awake to her duty no teacher will be called to this high and holy office of pointing little ones to Jesus without having Christ in the heart and a desire to promote His glory.

I am happy to report that the objects of the Association (both state and county) are being better understood, and as a result earnest Christian workers who have hitherto kept aloof are now co-operating cordially and heartily with us. We who are present here to-day can bear testimony to the good influence exerted in rendering our schools more efficient and in increasing their numbers. We report five new schools organized during the year. This item indicates progress and should afford encouragement; but still there are in the county, between the ages of five or eighteen, about 5000 who are not in any evangelical Sabbath-school.

Your secretary, in the report of last year, referred to this same item of destitution, and the question was asked, How can we gather into our Sabbath-schools those we have thus far failed to reach? More accommodations are needed here in the city of Newark. More mission schools ought to be established. We need, in addition, more workers, regularly organized, who are willing to seek out those neglected ones and bring them in.

In the adjoining county of Hudson a visitor has been employed to do this very work under the direction of the County Society, whose duty it is (I quote from the minutes of their annual meeting for 1866) to "call upon every family in the county,

and, where needful, to solicit the attendance of the children upon the evangelical school nearest to their residence (where no other is preferred), and giving cards of introduction to the superintendents." May this not be one of the best agencies we can employ in our county? We may in this way be permitted to reach the parents as well as the children, and thus bring whole families under the saving influence of the Gospel.

We need auxiliary organizations in every township, meeting monthly or quarterly, for mutual improvement. The demand for Sunday-school teachers better qualified for their work is coming not only from superintendents, but from parents, and even from the pupils themselves. If our teachers knew better how to teach, we might easier retain a much larger proportion of the older ones in our schools. I do not wish to be misunderstood as undervaluing the talent already engaged in the service. Our teachers many of them do not lack either interest or zeal, neither do they lack material. Most of our teachers possess knowledge enough. What is needed is to know how better to communicate this knowledge to others. This want can best be supplied by organizing in each township Union Teachers' Associations, where model lessons and other institute exercises can be presented, practically illustrating the best methods of instruction. If we were better workmen, the Lord of the harvest would sooner permit us to return "rejoicing, bringing our sheaves with us."

The closing year is one of encouragement, full of those elements that must stimulate us to continued effort and labor. In view of what has been accomplished we may look forward with bright hopes for the future. Praying that the Lord of the harvest may send us more efficient laborers to assist in the work before us, and that we may have the spirit of the Master ever with us in its prosecution, this report is respectfully submitted.

W. H. WOODRUFF,
County Secretary.

NEWARK, N. J.

GLOUCESTER COUNTY.

SAMUEL W. CLARK, Esq.,
State Secretary.

DEAR BROTHER: Until now I had cherished the hope of being present at the annual meeting of the Sabbath-school Association, but circumstances beyond my control have arisen, which render it imperatively necessary for me to deny myself the pleasure I had anticipated. I regret this for several rea-

sons, but chiefly because I have not the opportunity of meeting with those whose experience in the practical workings of the Sabbath-school is worthy the attention of every Christian. Then, too, I shall not be permitted to meet those with whom I have been acquainted in other days, whose friendship I highly esteem.

In reference to the operations of the Sabbath-school in Gloucester County, permit me to say that in some respects we have advanced. The subject of the Sunday-school Association is much better understood than formerly, especially where there is an active secretary, who has the means and will to visit the schools in his respective township.

Our annual meeting was held October 17th, in the Presbyterian church at Woodbury, and was a grand success. Interesting and stirring addresses were delivered by eminent speakers, and the Sunday-school children enlivened the occasion with their delightful music.

We hope next year to be able to furnish a complete report from this county.

I send you, in connection with this, the tabular statements, so far as I have been able to obtain them. The funds have been exhausted in getting the constitution and by-laws of the Sunday-school Association for this county printed. Some of the townships did not respond to the money question, but I think they will another year.

Though absent in person, my heart and prayers will be with you. May the smiles of Jesus, who said, "Feed my lambs," rest upon you in all your devotions and deliberations.

Yours, very truly,

J. ISZARD,

County Secretary.

GLASSBORO, November 11th, 1867.

HUDSON COUNTY.

Your Secretary presents this his Fifth Annual Report with no little pleasure, coming with thanksgiving and humility, finding much cause for both in recording the history of Sabbath-school work in Hudson the past year.

Many of the laborers in this cause in our county returned from the last annual meeting of the State Association, at Newark, with increased zeal and new devotion to the Master, having been blessed and instructed in that "unequalled anniversary." These have been increasingly faithful, their zeal has provoked others to good works and has not abated one jot, but rather increased the more from month to month.

The Association of Hudson has resolved to visit, by paid agency, every family in the county, to ascertain the attendance at Sabbath-schools of children between the ages of 5 and 15 years, and particularly inducing those to attend who do not. In this they are encouraged and assisted by our County Bible Society, which readily unites with us and liberally pays not only one-half the expenses, but furnishes Bibles to supply every destitute family in the county. Our Societies have heartily entered into this union effort, and from it we hope great good. A Joint Committee, appointed by the Societies, is charged with the work and assured of all needed aid.

We have now in our county seventy-six schools (all except one continued during the winter), which is an increase of three over last year; our statistical report shows a large increase of attendance in the entire county. We now number 1648 Superintendents, Officers, and Teachers; 12,987 Bible Students, of young ladies, young men, youth and children, which is an increase over any former year, and gladly add that earnest, devoted, and intelligent teaching of the Scriptures, with a prevailing desire to be more and more useful, characterizes all our schools.

In all our schools your Secretary witnesses with great pleasure increased attention to the mission work—at home and abroad—larger contributions, improvement in the modes of teaching—in the management of the schools—in the distribution of the libraries—and in the increased attention to the schools on the part of parents and friends, and a more lively interest on the part of pastors,—all giving promise of increased prosperity and fruitfulness. Though we have not enjoyed any remarkable outpouring of the Spirit, yet we rejoice that some two hundred and eight have accepted the great salvation, believed in Jesus, and rejoice in hope of eternal life.

Two mission schools, recently opened at West End, one under the care of Rev. Dr. Taylor's Church, of Bergen, and one under the care of the Simpson M. E. Church, H. C., already number over 100 each, and under the direction of well-tried and devoted superintendents, give good promise for the future.

The several mission schools in the county are exceedingly prosperous. The Weehawken Mission, of which special mention was made in my last report, has grown into an organized church with settled pastor, enjoying regular services and ordinances. Under the superintendence of its founder, Mr. M. T. Bennett and his faithful band of teachers, it has become one of the most promising missions of our county, and has greatly increased the number of its friends by the zeal and faithfulness of its pastor, superintendent, teachers, and scholars.

The rapid increase of our population furnishes an important field of mission work for our churches; several of them have entered upon the work and established a mission each. There remains abundant room for many of our churches to imitate their example and secure for themselves a blessing in blessing others.

There are some thousands of children and youth in our county not in our Sabbath-schools, a large proportion of them from 14 to 18 years of age.

The high appreciation of the value of State, County and local Associations has in no degree abated in Hudson, but increased the more, as we witness from month to month the growth and development of those who participate in them most frequently, and the influence through them on the schools they represent.

These local associations of teachers embrace now almost our entire county, and are exerting a most happy influence. They have the cordial approval of all our pastors, and their presence and counsel are frequently enjoyed.

The county and the several local associations have united in holding a Teacher's Institute in Jersey City, occupying our various churches, and have issued their programme of subjects for elucidation for the next six meetings, one on the first Tuesday evening of each month. Already have these meetings awakened a new interest in our good cause. The two meetings of the course which have been held, were the largest Sabbath-school teachers' gatherings ever held in our county, and permanent good will most assuredly follow. The unity and harmony prevailing in these are most beneficial and exceedingly pleasant.

On these Teachers' Associations your secretary mainly relies for counsel and assistance, and in them he always finds ready support and a welcome to warm and earnest hearts. The members of these associations are the devoted and constant friends of the State and County Associations, and give time and talent to further all the interests of our State organization as readily as that of our county, knowing that in advancing the interests of one they advance the interest of both. For them and for our Sabbath-school friends, pastors, teachers, and scholars, I assure you ready and prompt aid in all the measures you may adopt for the furtherance of the REDEEMER'S KINGDOM through the Sabbath-school agency, and bear from them greetings of good cheer and God-speed.

All of which is respectfully submitted.

D. M. STIGER,
Secretary for Hudson County.

JERSEY CITY, November 10, 1867.

HUNTERDON COUNTY.

Your Corresponding Secretary, for the County of Hunterdon, in preparing this report, has endeavored faithfully to avail himself of all the means within his reach, for the obtainment of a correct view of the present condition of the work within his own bounds.

The past year has been one of much toil on the part of the Sunday-school men of our county. Probably in no previous year of our history have labors so abundant and manifest been bestowed upon this work.

Impressed deeply with the importance of doing something to aid the better qualification of our superintendents and teachers for their important work, it was early resolved to hold a series of conventions for this specific object.

Accordingly, during the year we have held four of these meetings, in different parts of the county. We have gone to the places to which we were cordially invited, and in every instance have we experienced a kindness and hospitality that have well deserved our heartfelt praise; and we trust that in every place has a blessing, rich and abiding, been left behind; of this have we received a full assurance.

It was determined at the outset of this enterprise, that in conducting the various exercises, we would employ the men of *our own* borders, and not rely upon our brethren from abroad, although we were well persuaded of their greater ability and large experience. We thought we saw good reasons for this decision, nor do we yet regret it.

The exercises of these several Institutes have been much the same as those held in many other places, consisting of brief, well-prepared essays, practical addresses, full and free discussions on a wide range of topics relating to the Sunday-school work; a great variety of blackboard exercises, illustrating and making manifest its proper use and benefit; a large amount of concert and responsive reading; whilst the question-drawer has been constantly employed for the solving, in brief words, of some proposed difficulty or doubt.

At our first assembling as an Institute we were greatly disheartened by the smallness of our numbers. At the first session we trembled lest we were doomed to failure, but the sequel well proved how groundless were our fears.

At these conventions, twenty-six of the clergymen of our own borders, representing the various evangelical churches of the county, and being a large majority of the whole, have come up to the work. These brethren have cheerfully aided us according to their diversified talents and acquirements. Most of these ministers of the gospel have spoken on topics previously

assigned them, and in many instances have the addresses been of a high order of performance, thereby indicating that no small amount of labor had been bestowed on their preparation. We are already well assured that these labors have not been in vain.

The Institute in our county has not been under obligation to our clergymen alone, perhaps not chiefly so. Several of our laymen have wrought nobly and perseveringly. These men of business have cheerfully left their places, their offices and their stores, for noble toil; at the blackboard often and long; acting as good scribes well instructed; leading successfully in the concert and responsive readings; having the question-drawer in proper charge; or showing practically how to open and how to close the school; otherwise as good fuglemen in many matters, they have accomplished much, thereby aiding many superintendents better to superintend, and showing many of our teachers how better to teach.

Surely those teachers who have been permitted to enjoy the course of normal instruction, must have been slow to learn who have not derived much of profit from their attendance.

We have walked at length about our Sunday-school Zion, to tell her towers, mark her bulwarks, and consider her palaces, and resultant upon these extended walks, as well as our repeated inquiries, we have arrived at certain conclusions, some of which we now state.

1. That while some of our superintendents are yet to plod along in the same old way, many there are who have already greatly improved in their work, and are even now conducting their schools much more to edification and profiting than in times past.

We also discover that many of these very brethren are striving vigorously after still higher qualifications for their responsible position, using faithfully all the means within their reach for the attainment of the end proposed.

2. We have also observed that whilst some of those who occupy the high places of instruction of the young in the things of the kingdom, need themselves to be taught in many things, yet do we find many teachers within our bounds who have already greatly improved in the art of teaching. These show manifestly that they have not worked in vain to qualify themselves to become workmen. And we also meet teachers not a few who are studying faithfully to fit themselves yet the better for their noble vocation, using for this end all aid of books and Institutes.

3. We have reached another conclusion, that the very best means of awakening and of sustaining an interest in the good work, is by the formation of township Sunday-school associa-

tions; thereby developing many who might otherwise have remained unemployed.

And besides, we have, in our walks about Zion, discovered the relationship of a good Sunday-school to the pastor, making manifest this truth, that just in proportion to the pastor's interest in his Sunday-school does the school become an interesting and a successful one.

We have marked, moreover, with rejoicing, a wonderful development of mind and heart in this great and good cause. The instruments seem to have been whetted for the work. Iron hath sharpened iron, and heart hath flowed to heart. Our brethren all—pastors, secretaries, superintendents, and teachers—are better learning to know each other, and these delightful comminglings are rapidly resulting in a oneness which must precede the final triumph.

The reports of our township secretaries bring us glorious results. Our numbers show an increase of 101 teachers and of 446 scholars over the last year. The present number of schools in our county is 98; teachers, 1352; scholars, 7023. And better than all, we are permitted to rejoice in the hopeful conversion of 333 of our beloved scholars during the past year.

Our last annual convention was held in the borough of Clinton, on Wednesday, September 18th. Five years have glided by since the Association convened in that place—then celebrating its second anniversary. The number in attendance then was small, and the interest and sympathy manifested in the organization was not large. We went thither entertaining at the time many doubts for the success of the enterprise; nor were our fears diminished during the progress or at the close of its sessions. The wheels seemed not well adjusted; the machinery played imperfectly; a friction, ungracious to the ear, was quite audible; a lack of motive power was characteristic, and the whole movement was feeble and a continuance of action doubtful. With others present five years ago, we were sorely tempted to propose and to aid in an utter abandonment. Nevertheless, some were resolute and stood undaunted at their posts, firmly resolved that by the blessing of God the work should go on. And the good work has gone on steadily until this day. The wheels are not now clogged; no friction is now apparent and oppressive; resistance has been joyfully overcome; success, and not failure, is made manifest. Up a severely rising grade, with greatly accelerated speed, the Association has made its glorious way still onward in its beneficent career. Doubts and fears have been put to shame, and confidence in the blessed enterprise has been begotten, established, and is still increasing.

Nor could we refrain, at the seventh annual convention of

the Hunterdon County Sabbath-school Association, from the exclamation, "Hitherto hath the Lord helped us;" and the multitude of our fellow-laborers convened with us joined with one heart in erecting a stone of remembrance on which to inscribe deeply our just acknowledgment of the Divine Sovereignty, whilst with sweet accord we sang of His mercy, which endureth forever. Surely the Lord hath greatly blessed the labors of our hands.

All of which is respectfully submitted.

CORNELIUS S. CONKLING,
Corresponding Secretary.

MT. PLEASANT, HUNTERDON COUNTY, N. J.,
November 12, 1867.

MIDDLESEX COUNTY.

It is gratifying to the Secretary to be enabled to report this year that a County Association has been formed in Middlesex. After full consultation with the Sunday-school workers of the county, a call was issued for a convention, to be held at New Brunswick, on the 25th of September. It was largely attended, and the greatest harmony and good feeling pervaded the assembly. In the afternoon session an organization was perfected, and in the evening admirable addresses were made by Andrew A. Smith, Esq., of Brooklyn, N. Y.; Rev. A. Taylor, of Philadelphia; Rev. C. S. Conkling, of Mount Pleasant, N. J., and others. The officers of the County Association are efficient men, and I have no doubt if *sufficient efforts* are put forth, an increased interest will be awakened in the Sunday-school cause throughout the county.

What is especially needed is a personal visitation of all the schools in the county by the Secretary.

The influence of the State Association will thus be brought to bear directly upon each school superintendent, and teachers will gain more definite information in regard to the work in which it is engaged, fuller reports will be called out, and a new impetus given to Christian nurture. Teachers want encouragement, and to have set before them, in an earnest and loving manner, the many advantages they will derive from a more general attendance at the annual conventions of the State Association. This can only be done effectually by the county Secretary visiting the different schools on the Sabbath, addressing them, stirring them up to renewed energy, and awakening in their minds a deeper sense of the responsibility connected with educating souls for eternity. It has been im-

possible for the retiring Secretary to make these visitations and fill his own pulpit. He gave this reason for not accepting the office when urged by the former incumbent to undertake the work, and he consented to serve only till some layman in the county could be secured, who was competent and willing to do it. No one rejoices more than himself, that in his successor the county will have a Secretary with the necessary qualifications and leisure to fully develop the Sunday-school element, and carry forward the work, now well organized, to the highest degree of perfection. In order to do this it is highly important that "Sunday-school Institutes," be held in different parts of the county, and that the latent abilities of our own superintendents and teachers be in this way developed. This will give them efficiency and confidence in their work. The great want of our schools is more competent and thoroughly trained instructors, with a higher appreciation of the magnitude of their work, and a deeper love for souls. An invigorated spiritual element is needed in the Sunday-school. It should ever be remembered that what it assembles for on the holy day of God, is not entertainment, but for the fixing in the minds of children *religious truth*, with reference to their immediate conversion. Anything in the books read, the addresses made, or the instructions given that does not tend to promote this end is out of place in the Sunday-school.

We have two township associations in the county, one in Woodbridge, and the other in Monroe. The latter was formed during the past summer. A public gathering was held in a grove under the superintendency of their efficient secretary, Hon. John D. Buckelew. Fourteen schools were upon the ground, averaging about one hundred each, and other friends of the cause swelled the numbers present to about three thousand. Addresses were made by the county secretary, and by quite a number of other clergymen and laymen. The Sunday-school work was brought prominently before the inhabitants of the township, and all were incited to greater efforts in the religious culture of the young.

The statistics we have furnished will be found in their proper place. There is little change from last year; about the same number of schools report. While we have not quite as many conversions, we have a more liberal contribution to the funds of the State Association, showing an increased interest in the work in which it is engaged. There has been no increase in the number of the schools, and so far as we are informed there seems no especial need of this, and yet there are doubtless more than three thousand children, of proper

age, in the county, that have not been brought into the Sunday-school.

While, with this report, my official connection with the State Association will cease, my love for the cause, and the interest I have in the elevation and salvation of the young, which I believe it is striving to promote, deepens every day. I have a general acquaintance with the working Sunday-school men in the county, and any aid I can afford the present incumbent in his difficult, yet important, work, I shall gladly render.

It is my firm belief that the home and the church are the *Divine Institutions* for training and perpetuating a godly race, that the Sunday-school is an outgrowth of the church, and promises the best results, when under the direction of its officers and members, its true end being the extension of the Redeemer's kingdom by the conversion of precious souls.

May the Great Head of the Church prosper every effort made by the Association to gather the dear children into the Sunday-school, and to lead them to "the Lamb of God, which taketh away the sin of the world."

GEO. C. LUCAS,
County Secretary for Middlesex.

MERCER COUNTY.

At the suggestion of the State Secretary, REV. DR. WESTWOOD reported briefly for Mercer County, in the absence of the regularly appointed Secretary. He had not heard of abounding Sunday-school labors, and yet he knew that a good deal of faithful work had been, and was being, quietly accomplished in different localities. There was, however, a great lack of concerted effort. The County Association—if, indeed, there be such a thing in the county—is not a live organization, and has not extended its influence to the townships and the schools. So far as the five schools of Princeton were concerned, they were flourishing—his own school certainly so; and so far as he had mingled with superintendents and pastors, he had gathered that the condition of the cause was generally encouraging rather than otherwise. There was yet much to be done in the way of organization, and Mercer could not hold a very high rank among the counties, as to her co-operation with the State movement. He was sorry that, as a single witness, he could not report a better experience for the capital of the State, and hoped that the facts

might be better than he had observed them, and better another year than now.

MONMOUTH COUNTY.

During the nine years that we have been permitted to labor with the Sunday-school Association, we have had the privilege of meeting in every Convention, and have realized the advantage of so meeting in our home labors; but we have never felt so much encouraged with our prospects, and the state of feeling manifested towards the Sunday-school in our own county (Monmouth), as we do this year.

There has been more interest exhibited—more effort put forth towards exciting such interest—during the past year. Our county organization works better; our County Convention in Middletown was well attended, although the day was excessively stormy; and the attention paid to the addresses by our President, Dr. Worrall, and by Dr. Westwood, of Princeton, was very gratifying. Before the Convention adjourned, arrangements were made with Dr. Westwood to address a mass meeting of Sunday-schools at New Monmouth, which meeting (a few weeks subsequently), was large and enthusiastic. The Doctor also delivered a blackboard address to the Sunday-school at Keyport, on the evening of the same day.

Our township Secretaries are generally working well—holding monthly concerts, and in other ways endeavoring to keep up an interest in the work.

Through their efforts our statistical reports (now in the hands of your Corresponding Secretary), are more nearly complete than heretofore.

Our next county meeting will be held in the Reformed Dutch Church, in Marlboro', on the fourth Thursday in August.

We do not infer from these encouraging prospects, that our labors are to be remitted,—we do not think we have “done what we could.” We “thank the Lord” for His mercies towards us, and “take courage” to labor more and more in this nursery of His Vineyard; hoping soon to see these “branches of the True Vine” transplanted to the Church of Christ, and eventually to be greeted on the other side, by many of these,—saved, through the instrumentality of the New Jersey Sunday-schools.

H. H. SEABROOK,
Cor. Sec. Monmouth County.

MORRIS COUNTY.

Your Secretary in presenting his annual report of the Sabbath-schools of Morris County, would acknowledge the blessing and favor of our heavenly Father that has attended us the past year. It has been one of more than usual interest in the Sabbath-school cause in our county. New schools have been established, old ones enlarged, many have been blessed with a gracious outpouring of the Holy Spirit, and a large number we trust, hopefully converted. The Holy Bible is being more and more prized in our schools, and the young minds of some seven thousand five hundred and ninety-five children and youth are being stored and filled with its precious truths. Large gatherings of Sabbath-school scholars have been held all over the county; and the interest manifested by pastors, superintendents, teachers, scholars, and friends of the Sabbath-school, greater than we have ever witnessed before, since the organization of this Association. We have spent much time during the year in visiting the Sabbath-schools of the county, on the mountain-tops, in the valleys, on the hillside, and on the plains, far and near throughout the county, now numbering one hundred and two, and those we have visited we have found in a very flourishing condition, in many of them delightful works of grace have been in progress, and in some whole classes have been converted, and are rejoicing in the preciousness of a Saviour found; numbering 418 conversions.

We are glad to say that this noble work is taking strong hold on the hearts of God's people, and the interest in Sabbath-school instruction is increasing. The numerous conversions, the great attention, good order, and large amount of Scripture committed to memory, all indicate the happy and hallowed influence the Sabbath-school is exerting on the minds of the young. We have found many facts to illustrate the power and worth of the Sabbath-school. Together with its happy influence on the hearts of the scholars, it is helping to fill up and create more interest in our churches, the spirit of benevolence is increasing, and the large contributions made by the Sabbath-schools of the county for benevolent purposes are doing great good. Contributions amounting to \$11,200.

One school that gave last year \$900 gives this \$3581; another supports a home missionary in Missouri, a colporteur in Kansas, and a mission school in India, and sent two libraries of \$60 each to their missionaries, and have a balance of \$300 in bank to be applied for mission purposes.

We find great want of good teachers; we hope this may be remedied. The faithful Sabbath-school teacher occupies a proud position; his work is both honorable and noble.

We have found in some of our schools young people's prayer-meetings are held, which are well attended and are exerting a happy influence on those who attend.

The fifth annual convention of the Morris County Association was held at Madison on Tuesday, 27th of August. The business meeting was held in the morning, and the largest church in the place was filled with the friends of the cause from all parts of the county. In the afternoon a children's meeting was held in the grove, and it was estimated that from four to five thousand children and adults assembled,—the largest gathering ever convened in the county in behalf of the Sabbath-school cause. The meeting was full of interest, made a good impression, and we feel has been fruitful of good results. At that convention a resolution was passed for the holding of a Teachers' Institute in our county, and a committee appointed to make the necessary arrangements, which they faithfully attended to, and the Institute was held at Morristown, on Wednesday and Thursday of last week; superintendents, teachers, and pastors from all parts of the county assembled for instruction, and one of the largest churches filled to its utmost capacity at every meeting, and an interest manifested that has never been witnessed before in our county. It was a grand success, and no doubt will be followed with great good to all who attended it.

With proper labor and co-operation of God's people this Association is destined to become a great power for good in our county, exerting a great moral and religious influence, that will help stem the tide of intemperance, Sabbath desecration, and other evils that prevail.

We have great reason to be grateful to our Heavenly Father for the blessings of the past year. May we witness still greater mercies from Him for the year to come, our hearts be tuned to serve Him better, and be more useful and faithful in the work of the religious education of the young.

JOHN HILL,
Secretary Morris County.

OCEAN COUNTY.

In presenting our county Sunday-school report to the State Association, we have but one fact of general interest to the State, and that is, a marked and very gratifying improvement and increase in almost every department of our Sabbath-school efforts. If our county meeting could have been well attended by representatives from the districts, no doubt we

might have been able to report many interesting particulars. We are especially happy to perceive a large increase in the number of teachers and scholars, and in the amount raised for Sunday-school purposes. Yet we see manifest and manifold grounds for greater and much needed improvement, for more earnest and faithful effort. Many more of our church members ought to give their help to this blessed work. And many of our excellent teachers and officers ought at once to give their own hearts to the Lord, and set the example of that obedience to Christ which they teach. We are pained to report a falling off in the number of conversions in the schools. We are afraid that we have not been faithful enough with our scholars, many of whom are old enough to confess Christ before men.

The schools of Tom's River were greatly interested and revived by the visits of our dear State Secretary and his excellent brother, and a warm-hearted, efficient superintendent from Jersey City. They suggested and illustrated beautifully a method of instruction, which has been adopted with great success, as we see in the greatly increased interest of teachers and scholars. May we have grace to carry on this, and whatever methods are in use, thoroughly, prayerfully, faithfully, to the salvation of a multitude of our dear children.

WARREN C. ABBE,
County Secretary.

PASSAIC COUNTY.

The table of statistics will show, as far as the returns have been received, the condition of the Sunday-schools in Passaic County. Two township secretaries failing to make any returns, causes my report to be very incomplete. These townships contain eight or ten schools. On the third day of June last, a county convention met in the First Presbyterian Church (Dr. W. H. Hornblower), to consider the propriety of organizing a county association. At this meeting some stirring addresses were made, in which the Corresponding Secretary, Samuel W. Clark, and other Sunday-school laborers of Newark, participated in our deliberations.

After a free interchange of views and feeling, the following resolution was passed:

Resolved, That we do now proceed to form a county association, for the purpose of advancing the Sunday-school cause in Passaic County.

A constitution was adopted; the Hon. Henry A. Williams was unanimously chosen President of the association, with

nine Vice-Presidents, a Secretary, and a Corresponding Secretary. These officers were constituted a Board of Directors.

The Sunday-school interest, which grows in importance as we become more thoroughly acquainted with the holy influence that Sunday-school instructions exert upon the minds of children, calls loudly to every church-member to work, for "the harvest truly is plenteous, but the laborers are few." The most pleasing part of my report shows that two hundred and three (203) scholars have been brought, by God's grace, from nature's darkness into the light of the Gospel of peace. This is the purpose for which we work, and we rejoice when we see the blessing of God resting upon our labors.

A. STOUTENBOROUGH,
County Secretary.

SALEM COUNTY.

From Salem County your secretary is permitted to report progress. From year to year, since a county association was organized, we have had continually increasing and cheering evidences of a growing interest in, and devotion to the Sunday-school work. Our last county convention, held in Woodstown, on the 18th of September, was one of much interest; in attendance, and in all respects, it was a decided improvement over any previous meeting. Addresses were delivered before the convention by the President, Rev. J. R. Murphy, D.D., and by Rev. Messrs. Fleming, Curtis, and W. D. Hires. The following questions were discussed and answered:

First. "Would it not conduce to the interest and usefulness of the schools, if the earnest Sunday-school workers in Salem County would organize an association in each township, in which to compare views, pray together, and stir one another up to love and to good works?"

Second. "Is our present Sunday-school literature such as the wants and ends of the schools demand?"

Third. "Do not Sunday-school picnics tend to evil, and cannot something better be introduced in place of them?"

Fourth. "What are the qualities of a *good* superintendent?"

Fifth. "What are the qualities of a *first-class* teacher?"

The town secretaries, in the main, attended to their duties during the last year, with commendable devotion. The same were re-elected, with the exception of E. P. Wallen and M. D. Dickinson, who are succeeded by Job Dixon and W. B. Kirby. The Rev. Samuel Curtis was elected President.

The Sixth Annual Meeting will be held in the Broadway Methodist Episcopal Church, Salem, on Wednesday, Septem-

ber 23d, 1868. Since your last meeting, one township, Lower Pittsgrove, has been taken from Salem and added to Cumberland County, by the action of the State legislature. Hence, that township is not included in our present report. I am happy to say, that in each of the two townships in which we reported no school last year, a school has been organized and sustained, soon, we hope, to be followed by others. With this statement, we send to the excellent State Secretary, S. W. Clark, a statistical table, showing the number and condition of the schools in the county, so far as reported. We also send thirty dollars for the use of the Association.

A. J. HIRES,
County Secretary.

WOODSTOWN, Nov. 7th, 1867.

SOMERSET COUNTY.

With two or three exceptions, all the Sabbath-schools of Somerset County have reported to this Association, and we find in almost every item of the accompanying statistics, healthy and encouraging progress. The county is thoroughly organized, and well supplied with schools. We do not learn from any of our efficient township secretaries that another school is needed.

The schools of the county are generally well conducted, and those who teach in them are the best men and women that can be found in the respective evangelical churches. And yet all of our schools are far below what they should be in point of efficiency. The instruction imparted, in many cases, is very general, very meagre, and without spirit or point. Too many of our teachers have little heart in their work, and pass over the lesson of the day in a most formal and hurried manner. These teachers,—and I wish I could feel that there were only a few of them,—merely occupy the time of their scholars, and manifest very little interest both in the lesson and their classes.

In view of this fact, the correctness of which very few will question, it seems that the great need in the schools of Somerset County is *more effective teaching*. And the great practical question is: How shall this defect be remedied, how this need be supplied? As already stated, we have the best materials for teachers that the county offers. We cannot dismiss to any considerable number the incompetent, and supply their places with those who are as yet unenlisted in the service; for the very supposition that more competent teachers in mental endowments, are outside of our Sabbath-schools, brings

up another supposition, that they have not the *heart qualifications*, or they would not be found "standing all the day idle." Hence, whatever improvement is made or attempted, must be upon the present enlisted army of over thirteen hundred teachers, now reported in the eighty-eight schools of the county.

The Sabbath-school Institutes proposed to be held in different parts of the county, we expect, will do much in improving the ability of our teachers. But this will only partially meet the necessity of the case, if these Institutes are as successful as we wish them to be. The vital question still presses upon us: How shall the piety, the efficient piety and *heart interest* of all the teachers be increased?

We respectfully suggest that pastors and superintendents confer with each other on this most important question. Let special sermons, on *the piety of Sabbath-school teachers*, be preached in every church, and similar addresses be delivered in every school-house throughout the county. To the same end, let every Sabbath-school establish a prayer-meeting, in which teachers can mingle their prayers and counsels on this subject. Let us lay hold upon the divine Arm to do this great work for us. O for the baptism of the Holy Ghost!

J. LE FEVRE,
County Secretary.

SUSSEX COUNTY.

The cause of Sunday-schools we are encouraged to believe is making decided progress through the county of Sussex. More interest is shown and more is doing than ever before.

The number of new schools organized is not great, but those previously in existence are able to report a greater number of teachers and scholars. Commendable zeal is shown in the effort to bring all of suitable age and capacity into connection with the Sunday-school. There has been considerable success in retaining the older scholars and in bringing back numbers who have ceased attendance because they were almost grown, by forming Bible classes and showing that the Sunday-school was not alone for the small children. By means of infant classes many, who before were left out, are brought earlier under religious training. Still more might be done in instructing those of tender age, suiting the lessons to their capacity, and placing them somewhat apart.

The efficiency of the schools is increasing. With greater experience and better facilities their power for good is more widely felt and more highly appreciated. It is now generally

felt that no church can prosper without its Sunday-school, and the prosperity of its Sunday-school is regarded as a proper indication of the flourishing condition of the church. In many congregations the pastors hold monthly services designed especially for the scholars, which are popular and advantageous. The increasing interest on the part of churches and ministers promises large results for the future.

Almost every school has now its yearly meeting, its anniversary or picnic excursion, or several schools unite for a celebration; toward which the children look with eagerness and which affords happy seasons of gathering for old and young who love the cause. Such meetings, when conducted with seriousness and not overlooking the great purpose toward which all our efforts should tend, have a very pleasant influence.

It is gratifying to find teachers themselves becoming better students of the Bible. Many feel the importance of their work and need of thorough preparation for it. Yet everywhere is felt the want of trained teachers, who are not only earnest but can understandingly speak of the things of Christ and are wise to win souls.

The spirit of prayer among teachers and scholars pervades some of our schools. Greater care is taken to render prayer more impressive and adapted to the understanding of children, and to make them sensible that they are actually addressing One who is truly present, does hear, and is able to give whatever they ask. It is to be regretted that so few schools report teachers' prayer-meetings. We might hope for greater evidence of God's favor could these be in every school.

In surveying our entire field, while there is room in many ways for improvement, there is much to cheer the hearts of God's people and awaken gratitude and praise. This glorious cause, intimately connected with the precious interests of Christ's kingdom, still prospers and has become a mighty power in the land. Its influence for good is more universally felt, and the returns from it wax greater and greater. There is no room for discouragement, every reason for faith and confidence. God is blessing us, and our tongue should show forth his praise. Looking to the future we may rightly anticipate the fullest measure of success. With persevering energy, with union and organized effort among all who love the saving of souls, we hope, as respects the county of Sussex, to approach the aim which this Association adopted in its organization, to bring into the Sunday-school every child and youth, and to bring them also if possible into the kingdom of our Lord and Saviour Jesus Christ.

The annual Convention of the County Association was held at Branchville in September, and was largely attended. The

earnestness manifested in the cause, the exhibition of fraternal feeling, and the desire for greater advance, promises large results for the future, and we trust that with every year we may report results more and more gratifying from our county.

A. A. HAINES,

Corresponding Secretary for Sussex County.

UNION COUNTY.

Not receiving my appointment as Secretary for Union County until October 25th, the time being so short, I hardly knew how or where to begin to accomplish the work expected from my hands; but when our good brother Clark wrote that he would be able to report from every county in the State except Union, I felt it my duty to do what I could in the work. Out of over fifty schools to whom blanks were sent, accompanied with an earnest appeal that each superintendent, even at this eleventh hour, would act at once, only twenty-one of the number have made any returns. I am unable to conceive the cause of this seeming supineness and indifference on the part of so many whose hearts are known to be in the work. Could more time have been allotted us, I have no doubt but the report from Union County would have been more full and complete; from the returns already received, our county shows a marked improvement over any previous year. The returns are very flattering and full of encouragement, especially in the increased number of conversions. If each superintendent had given us the item of conversions alone, what a thrill of joy it would have sent to every Christian heart. From the twenty-one schools reporting, we have two hundred and seventy-nine conversions. Should the balance of schools report in the same ratio, our conversions would reach six hundred, against one hundred and fifty of last year, thus showing that God has been in our work of love, and has blessed us abundantly, not only spiritually, but he has imbued our hearts with benevolence, as our contributions have more than doubled those of the year 1866.

Although the organization in Union County is by no means what it should be, yet, dear friends, we have nothing to discourage us in pushing toward the mark of our high calling in this glorious Sunday-school work. In union there is strength. By the help of the Almighty, may we not expect to rally around our Association, and in 1868 be able to render a report from every school in the county?

There are several schools in the county that should be favor-

ably noticed. At Summit, through the untiring energy and effort of Brother Powell, a commodious chapel has been erected, at a cost of over twenty-five hundred dollars. He and his associates are to be commended for the good work they are doing. May God's blessing rest upon them.

The colored school at Rahway, under the care of Miss Boyer (colored), though small, for good order and strict attention to their studies, would be a model for many of our larger schools to follow.

A Sunday-school Union Association has been formed in Rahway; meetings are held monthly, subjects are discussed in the interest of the Sunday-school cause. These meetings are well attended and are full of interest.

Before closing, I would commend to the teachers the importance of punctual attendance at their classes, thus showing to the scholars under their charge, that they have an interest in their well-being.

Herewith, find the statistics of Union County as far as I have been able to get the returns.

GEORGE R. JAQUES,
County Secretary.

WARREN COUNTY.

Your Secretary desires to acknowledge, with profound gratitude and thanksgiving, the goodness and kindness of God our heavenly Father, for his divine providence and protecting care over us another year; in sparing our lives and permitting us to operate with the friends of Christ and of Sabbath-schools in their effort to advance the Sabbath-school work in our county and State; and now to greet this Association on its returning anniversary. And in presenting myself before you to-day to make this my third annual report, I rejoice with you all that we have been permitted to do something in this great and good cause which we represent here to-day. And that, while we feel humbled on account of inability and great neglect of duty, we feel rejoiced that God has been pleased to attend our labors with some success, and that we are permitted to report some increase and a general growing and lively interest in the Sabbath-school cause throughout our county. Dear friends, let our motto then be, Onward, onward, and still onward!

We have regular county and township organizations. Our last annual county meeting was held in the Presbyterian Church in Washington, on the 28th day of August last. The house was filled with a large and attentive audience. The usual opening exercises of reading the Scriptures and devo-

tion, reading of the minutes and reports of secretaries. Most interesting speeches were listened to from delegates from our own and adjoining counties and State. Interspersed with good music from the choir, kept up a lively interest during the whole day.

Our county organization is in good working order and some township organizations; we have 17 townships, and in each township a secretary. We have in our county 77 Sabbath-schools, 4 new ones; 975 officers and teachers, 850 average; 5000 scholars, 4200 average; 650 teachers church members; 480 scholars church members; 90 conversions; 14 deaths; 950 infant class; 300 over eighteen years of age; 19,500 volumes in library; \$2500 for sustaining Sabbath-schools; \$876 for benevolent purposes; 6 schools hold teachers' prayer-meetings; 8 have missionary organizations; 20 have no schools during the winter. Most of our Sabbath-schools, if not all, are favored with superintendents who are men of piety, and are laboring devotedly for success. We have some 975 officers and teachers, together with some 480 scholars who are church members, and we would fondly hope Christians. Who can estimate the good influence of so large a number who are praying and laboring for those under their care; and are each week leaving an impress upon the youthful mind?

One very encouraging feature is that we have some 300 among our scholars who are over eighteen years of age, showing that there are some who do not think themselves too old to be learners in the school of Christ. As another cause of rejoicing in God's goodness to us, we have to record the fact that we have 5000 children in our Sunday-schools and only 14 deaths, showing only one death to 350 children; also that where we have one death we have six conversions to God in our Sabbath-schools. The Church should indeed be proud of such an institution as the Sabbath-school, and should unitedly and cheerfully take these little ones by the hand and lead them to Jesus. Dear friends, I look forward and see a great work yet to be done in our county before we can say that we have complied with one of the State resolutions, which was, to bring every child in the State under the influence of Sabbath-school instruction. This, my friends, could soon be accomplished if every member of our different churches throughout our county were to step forward to his or her duty.

In our county organizations I do not think we have a class of persons, from the president down, that is capable of doing more good and advancing our great and glorious cause more than our township secretaries. And it is to that class of men we are depending very largely for our success in our State and county organizations, and greatly to increase and enlarge our

Sabbath-schools, from the fact that they are at home where the work is required to be done.

The great object and aim, dear friends, of the Sabbath-school, is the conversion of the youth and children of our land; then let us with this end in view labor on. And although our additions this year are not so large as we would gladly have hoped, yet God in his kindness and love has not left us without a witness of his Spirit. Let us be encouraged, and consecrate ourselves anew to the work of our divine Redeemer, relying on his precious promises that we shall reap in due time if we faint not.

All of which is most respectfully submitted.

NAHUM STIGER,
Corresponding Secretary of Warren County.

The hearing of county reports was relieved at intervals by the singing of hymns.

NEW JERSEY AND MARYLAND.

The Rev. H. C. WESTWOOD, D.D., announced himself as both a member of the New Jersey Convention and a delegate from the Maryland Convention, and presented the greetings of that body. They had heard good news from their sister State, and it had stimulated them. They were energetically at work, were holding their conventions, and having a good time in them. These annual occasions with them were certainly very spirited, and marked by a most harmonious and brotherly feeling. He should be very glad if the Convention would appoint delegates to the Maryland meeting to be held at Washington City on the first Tuesday in December. As the State Secretary, retained in that office, although no longer resident in Maryland, he expected to be present, and would take pleasure in introducing his brethren from this State of his adoption.

The President responded to the greeting. As a Marylander himself, and as one of the young men who, years before, had labored earnestly in the formation of Sabbath-schools in Wash-

ington, and as one of the original founders of the Young Men's Christian Association of that city, he took special pleasure in receiving the warm and hearty greetings of his dear brethren of the Maryland Association.

A resolution was subsequently passed, instructing the Business Committee to name a delegation to convey the salutations of the Association to the Maryland Convention.

The Business Committee reported the programme for the evening, and the first session adjourned on the benediction by Rev. JAMES LE FEVRE.

SECOND SESSION.

TUESDAY EVENING.

The Convention met in the First Baptist Church, at 7½ o'clock. The President occupied the chair. A large audience was in attendance. A prayer-meeting of fifteen minutes was held, after which the minutes were read and adopted. The Convention was then greeted with the following

ADDRESS OF WELCOME.

BY REV. CHARLES H. WHITECAR.

After referring to the fact that in the city of Camden, ten years ago, the thought of this State movement originated, and that after a pilgrimage of ten years (in one of which, when still in its youth, the body had met in Camden), the Convention had again come to the place of its birth with all its ripened experience and rich fruits of blessing, the speaker, in behalf of the Camden County Association, tendered a warm welcome to the Convention, and its friends, the patrons and supporters of the Sunday-school.

We have looked forward to this occasion, he said, with no ordinary interest, combining, as it does in its representative persons, so much of the wisdom and worth of the Church of New Jersey, and in its object, so much of the manner and

means of enlarging her success, and of perpetuating her glory. God, in the unity of persons, first created, then redeemed, and now governs the world. By unity the solar system conserves its uses and its splendor. The stars are apart in the sky, but in accomplishing their mission—to give light—their rays mingle, as they descend earthward, and in the unity of their princedom “rule the night.”

We welcome you, therefore, in the correspondence of your organization to the divine operations and to the order of nature. Differing in persons, yet *one* in spiritual nature, and glorious work; apart in the permissions and allotments of divine providence, yet harmonious in aim, and accordant in purpose. The glory of God being the aim, and the salvation of youth and childhood the object.

Each year brings its necessities and its relief. Passing life is exhaustive of mere human measures. Some it entirely ignores, as impractical or useless, some it rejects as imperfect or insufficient, and then suggests new ones as imperiously needed, and urges united wisdom and goodness to the work of preparation for the future. We then welcome you to your *annual* meeting, and to our midst, where you will review the past and provide for the future of our great Sunday-school work, and where we may early profit from your deliberations and decrees.

What is useful in nature is always operative and continuous of results. Her elements are always busy and hard working. Rivulets rush on to rivers, and aid in bearing forward our home commerce; while the seas float the marine of all nations, and together they irrigate all habitable land. The *Air* supplies our breathing, and motive power for mills and sailing barks. *Fire* is busy in stove, and range, and furnace, and sits master of the whirling wheel of travel and industry. While patient *Earth* bears all the strokes that mercenaries ply upon her form, and all the burdens that industry piles upon her bosom, and yet faithfully yields her treasures of harvest for subsistence.

We welcome you as thus operative. Time nor separation has weakened your love, nor diminished, as we hope, your fraternal interest in the future of the Sunday-school work;

More, we hail you here, of firmer purpose, and of stronger will to forward the work God has given you to do.

We welcome you as *co-laborers* in the great Sunday-school work as individually employed in instructing the youth of the State in religious knowledge, and in the work of bringing them to Christ. What a glorious mission has been yours in the year just closed. To educate, convert, and elevate childhood by Christian means. Giving to the Church her redeemed children, to the State devoted sons, and to the Republic worthy patriotic supporters.

We feel that we are "one" in spirit, "one" in work, "one" in purpose, "one" in faith, "one" in the blessed hope of "the great salvation." We believe that out of the mouth of babes and sucklings the praise of angels and of men shall be "perfected." For high up amid angel, prophetic, kingly, priestly, apostolic, martyr, Christian song, shall rise the hosanna of redeemed childhood, "To him that hath redeemed us be glory and praise forever and ever. Amen and amen!"

Friends of childhood, friends of Jesus, thrice welcome! Your presence assures the future. We shall have no less number of Sabbath-schools, nor scholars, nor teachers. The Bible, the Church, and the Sabbath will "abide." And heaven will be populated with the rich fruits of your unwearying toil.

RESPONSE.

To the above welcome, President Mackie uttered a brief reply. He acknowledged, on behalf of the Convention, the cordiality, the heartiness and the Christian love with which the citizens of Camden had received them, and prayed that some seeds of blessing would be dropped among them that would grow into a glorious fruitage for the glory of God in the salvation of souls.

After singing "Beautiful Mansions," the President introduced Prof. Hart, of Trenton, principal of the New Jersey State Normal School, senior editor also of *The Sunday-School Times*, of Philadelphia, who made the following address:

DUTIES AND QUALIFICATIONS OF TEACHERS.

BY JOHN S. HART, LL.D.

I.—LOVE FOR THE WORK.

In cities, it is not uncommon to see shop-signs made with a sort of fine lattice-work, so arranged and painted as to read differently according to the point from which they are viewed. Approach the shop from the east and you read "HARDWARE." Approach it from the west and you read "DRY GOODS." Stand directly opposite, and the same sign gives only the letters, "CALEB JONES."

Shop signs are not the only things which may have a different reading according to the point from which they are viewed. A man, for instance, has been accustomed to have a quiet Sabbath. He occupies his seat morning and afternoon in the sanctuary, and during the remainder of the sacred day he enjoys a season of calm repose, which he divides between reading and contemplation, with (perhaps?) some little allotment for sleep. But teachers are sadly needed for the Sabbath-school, and some importunate superintendent makes a piteous appeal for help. The call is so loud and long-continued that conscience at length is disturbed. The man begins to have a dreamy sort of conviction that possibly this world was not intended for his resting-place; that possibly, in a most important sense, he is his brother's keeper; that perhaps this entire quietude of his Sabbath is not the most effectual mode of discharging his share of the great commission to preach the gospel to every creature. So he begins to look the question seriously in the face, whether indeed he ought not to take a class in the Sabbath-school. But the more he thinks of it, the more onerous does the duty appear. The school which he is invited to join has a reputation of being a very disorderly school. The scholars are rude and unmannerly. Some of the teachers do not belong to his circle, and he is not sure that he will not be in danger of compromising himself in many ways. The school, moreover, has two sessions on the Sabbath, besides a Teachers' Meeting during the week. In addition to this, he understands that the teachers are expected to look after their class out of school, to visit them at their homes, and have a general superintendence over their interests. Altogether, his peace is terribly disturbed by the prospect. He is looking down the east end of the street, and the sign reads nothing but "HARDWARE," in big, staring capitals.

How different often is the feeling of the same man when he is once fairly enlisted in the work. The work indeed was not unduly magnified. He finds it in this respect all that it was represented to be. There is much to do. Many an hour of toil must be encountered. The labor of teaching is not in itself soothing to the nerves. He has to give many a denial to the calls of ease. Yet he finds himself happy; happier, by far, than in his former days of Sabbath composure. The reason is obvious. His heart is in the work. He has become interested in these little ones committed to his care. He goes to meet them at the appointed hour, not like a convict under penalty of the lash, not because he feels that he has to go, or incur somebody's censure, but because it is a pleasure and a privilege to go. It would be a real self-denial to him to stay away. He has learned the benign mystery of Christ's kingdom, that love sweetens every kind of toil. Like his Master, he has now meat to eat that the idler and the worldling know not of. He has learned that active beneficence towards others is often the very best way of kindling the fires of his own devotion. He met Jesus in the way, as he went up that dark alley in search of a poor lame boy. The Holy Ghost was poured out on his own heart as he kneeled by the bed of the sick child in yonder garret. His own conscience was pricked as he hunted for passages by which to awaken the conscience of that careless one. How much more liberal he is than formerly in his donations to benevolent objects! How much more readily his hand finds its way to his purse, and how much wider he opens it! In prayer, too, whether in his private devotions, or in the social meeting, how his heart is opened, how his tongue is unloosed! So far from retrograding in the graces of the Spirit, since the quiet of his Sabbaths was disturbed, he never before made such progress. So far from the Sabbath-school being a burden to him, and a grievance, his Sabbaths were never such seasons of high and precious enjoyment. In fact, to recur once more to our figure, he looks at the shop from a different end of the street. He does not forget, indeed, that there is "hardware" within, but the sign, from the point where he now views it, is all radiant with beauty, while he reads, in letters of living light, "LOVE, PEACE, JOY IN THE HOLY GHOST."

Most sincerely do I pity the teacher who goes to his task from no other motive than a sense of duty. Not only is he thereby a great loser himself, but he lacks one essential qualification for the work which he undertakes. Love not only sweetens toil, but makes it efficacious. *If the teacher would succeed in his work, he must love it.*

II.—PREPARATION.

Nothing is plainer than that a man cannot teach what he does not know. He must know a thing himself before he can teach it to others. This is so nearly a truism that it seems trifling to insist upon it. Yet one cannot have much to do with the management of Sabbath-schools without being forced to the conclusion that this is not an accepted truth in the practical beliefs of a great many teachers. I feel, therefore, that it will not be entirely beating the air, if I occupy a few paragraphs in urging upon teachers the duty of study.

Those who neglect weekly preparation for the duties of the Sabbath-school may be divided into several kinds. The first kind consists of those who teach very young children, or very ignorant persons, or who have a miscellaneous class of pupils, with no common lesson. The teacher in such circumstances is apt to suppose that any regular plan of study on his part, in order to prepare himself for the lessons of his class, is not only unnecessary, but impracticable. He has perhaps to hear another learn a verse of a hymn or of the Bible, to explain to a third, who is just learning to read, the difference between *b* and *d*, and crooked *s* and round *o*; to hear a fourth recite a page in the catechism; to tell a fifth, who has never before even heard of God, something about the creation, or the fall, or the flood; and he thinks that for such a class all he needs is to be present on the Sabbath, and to go through with a certain amount of hearing lessons, scolding, and telling things that everybody knows. It is a woful mistake. Such a class, beyond all others, requires stated, special preparation on the part of the teacher. The more feeble and ignorant the mind of the learner, the more the teacher must study to find out just what knowledge and ideas are capable of being received by the pupil, and of interesting him. The teacher may have a good deal of knowledge, of one kind and another, without having just what is wanted for his class. He should make it his business on the Sabbath to gauge the minds of his scholars, and during the week to select and prepare for use just those items of knowledge which their case requires and admits. Some persons, who have been engaged for several years in this kind of teaching, have accumulated thereby quite a fund of materials, from which they feel as if they could draw without notice to suit almost any and everybody. But even these persons would do well not to give up the habit of specific preparation for each particular occasion. Without this, instruction is apt to lose its freshness, and to degenerate into mere routine. If a man would understand how much study

is necessary in the way of special weekly preparation for a class of mere beginners, let him visit one of the schools for the feeble-minded, and see how ingenuity is racked to devise the means of awakening and fixing the attention.

Another teacher is favored with a more advanced class. His scholars have a regular Bible lesson, with a Question Book from which to learn it. But he has been a great reader all his life, he is familiar with the Bible, has studied and read it a great deal, he is fluent in discourse, often addresses the people in the prayer-meeting, and on other occasions, and never seems at a loss for thoughts or for words with which to express them. He is tempted, therefore, to rely upon his general knowledge and fluency, instead of preparing himself specifically upon the lesson of the week. He thinks, if the scholars will study the lesson, he can safely draw enough from his fund of general knowledge to make the subject interesting. So he contents himself with asking the questions that are in the book, and branching off here and there in unpremeditated talk upon something incidentally brought up in the course of the lesson. Such instruction is not entirely lost. But it is far from coming up to that measure of usefulness which every teacher should seek. To a studious child there is no stimulus to study so strong, and at the same time so healthful, as the discovery that his teacher is perfectly at home in every minute point of the lesson. The child feels that his own acquisitions or failures will come under the review of one who can measure them with minute and unerring certainty; and the recollection of this fact operates most powerfully and most beneficially upon the mind of the learner. If the scholar's mind is at all given to inquiry, and there are few minds which have not some tendency in this direction, the thirst for knowledge is stimulated by the certainty that it will be gratified. The more complete and exhaustive is the teacher's knowledge of that particular lesson, the more will the child's natural love for knowledge take root and grow under its influence.

No matter how advanced the teacher may be in knowledge, or how extensive his general acquisitions, he should always aim to bring to each lesson something fresh. This will keep his own mind from stagnation, and it will secure for him a kind of influence over his scholars, which is to be gained in no other way. A sort of preparation which might be good enough for a scholar, will be far from sufficient for the teacher. Nor let the teacher limit his study to books and commentaries. Let him imitate the great Teacher, who drew his instructions from the occurrences of every day. The Sabbath-school teacher would do well to make his book preparation on Sabbath evening. Let him on that evening go through the

ordinary routine of exploring the commentaries and books of reference, and hunting up the parallel passages, so as to have the subject fairly in his mind. Having done this, let him then keep the subject in mind during the week, and be ready to add to his book-knowledge illustrations drawn from life. Let him not study less, but try to think more. If a teacher is really prepared on a Bible-lesson, say on one of the parables, he can go over the whole thing in his mind, from beginning to end, without once referring either to his Question Book or his Bible. He knows just how and where each turn in the thought comes in, what illustrations he has to give to each; he knows how and where each difficulty arises, and how it is to be met; the whole thing before Saturday night stands out in as full relief before his mind as his scholars do before his eyes on Sabbath morning. This is the kind of preparation needed for successful teaching in the Sabbath-school.

Let it not be forgotten that the man most advanced in knowledge needs to make specific preparation for each lesson, in order rightly to instruct even the most humble and ignorant. The teacher loses the greater part of the benefit to himself and of his power over his class, who relies upon his general knowledge, or his previous acquisitions, instead of preparing himself anew for each particular lesson. The mental food which he offers to his class should be like the manna which the Lord gave to the Israelites, every day fresh from his hands.

The Sabbath-school teacher's preparatory study of his weekly lesson is demanded both by his own wants and those of his class; since without such preparation he can rarely, if ever, rise to the proper fitness for teaching, or secure the respect, attention, and profitable instruction of those whom he teaches.

III.—PUNCTUALITY.

It seems as if some people come into the world a little behind time, and they never catch up. They are always and everywhere a little late. The habit is a grievous misfortune to any one. In a teacher, it is mischievous in the extreme. It betrays, too, a lack in the character, which it is difficult to describe by its true name without giving offence. If a teacher is not in his seat at the proper time, he thereby throws the care of his class upon some one else. Either some other teacher, or the superintendent, must do what properly belongs to the one absenting himself. But the superintendent and the other teachers have duties of their own to attend to. Is it right for one person thus, without leave or warning, to throw his own responsibilities upon the shoulders of another? Is there

uprightness, or honesty, or any proper or conscientious sense of one's responsibility to the class, to the school, to the superintendent, thus to leave the matter at sixes and sevens, just at the most critical moment in the whole session, namely, at the time of opening?

With what face can a teacher who is late himself admonish his pupils for lateness? Is not such a habit a sin? Does not the teacher who takes a class enter into a virtual engagement to be present, and to be present in time? Because the engagement is voluntary, or informal, is it any less binding on the conscience? Is it not rather, like vows to the Lord, of which no human tribunal can take cognizance, for that very reason all the more sacred? In a worldly point of view, what conduces more to the pleasantness and the success of every kind of enterprise, than punctuality on the part of all engaged? What, on the other hand, is more damaging both to character and prospects, than the want of punctuality? With what unflinching exactness does our heavenly Father observe all his engagements, even with sinners? How, without the failure of a second, he brings forth the sun, and the stars, and the seasons at their appointed time! Shall we not in this as in other things, aim to be perfect, as our Father which is in heaven is perfect?

There is, in the minds of Sabbath-school teachers, not only a woful apathy on this subject, but a singular misapprehension as to what constitutes punctuality. Many teachers seem to suppose that they are in time, if they are present just at the moment when the school begins. It is a great mistake. If the school begins at nine, and the teacher enters exactly at nine, *he is late!* He is at least ten or fifteen minutes late. That a teacher should be in his place some considerable time before the opening of school, is a truth so obvious that it seems hardly worth while to argue it. In many of the public schools, where the theory of what is right and needful takes the form of legal enactment, teachers are required to be in their school-rooms half an hour before the time of beginning school. The superintendent is not able, and does not wish to play the school Director. But surely we all serve a Master who will take cognizance of shortcomings in duty, and who has a right to something more than a half-way, grudging, scanty service.

There is no time, in the session of a large school, when it is so difficult to maintain order, as in the few moments just before the bell gives the signal for school to begin. Pupils will begin to assemble half an hour before the time. They become more and more numerous as the time advances, and for the last few minutes before school-time, the main body of the

scholars will be present. Yet many teachers seem to think that they are fully up to time, if they are present at the moment for opening school. Suppose every teacher should take this ground, what would be the state of the school for the fifteen minutes previous to opening? I recollect once visiting a large city school, about fifteen minutes before the time for its opening. There were at least two hundred scholars present, and not one teacher on the premises. The scene may be easily imagined. It was a perfect bear-garden. It took half the session of that day to correct the disorder engendered in that fifteen minutes of riot.

It is in vain to say that the children should not be allowed to come until the actual time. This is a thing beyond the power of rules to rectify. Many of the children have no accurate time-piece at home. Some come from a distance and cannot time their arrival to a minute. The parents of others want them out of the way, and so send them off to school as soon as breakfast or dinner is over. There will be, therefore, more or less straggling in the arrival of the children at school. Some will come too late, and some will come too early. In a school of any size, there will always be a considerable body of children assembled at least fifteen or twenty minutes before the time for opening, and the teachers must be present to take charge of them and keep them in order. It is on the whole rather desirable that the arrival of the scholars should be thus gradual. Were they all to arrive upon the premises at the same moment, it would lead to great confusion. When they come dropping in, one or two at a time, each scholar can be attended to individually, as he arrives, and all the little adjustments of dress, of overcoats, umbrellas, books, and so forth, can be made by the teacher, so that by the time all are in their seats, all will be thoroughly prepared, and ready for the common duties of the class.

I have seen schools, in which the whole burden of this preliminary preparation was thrown upon the superintendent. *He* was expected to be in his place half an hour, or a quarter of an hour, before the time, while all the other teachers seemed to be quite satisfied with themselves if they entered the door as the bell rang. It would be well if such teachers could change places for a while with the superintendent, and find by experience what it is to stand alone and keep two or three hundred wild children at bay.

The ten or fifteen minutes before school are so exceedingly useful to the teacher, that it is difficult to understand how one whose heart is in the work can stay away. There are so many things needed to be done, which can be better done then than at any other time, that it is indeed surprising how

slow teachers are to avail themselves of the privilege. Every teacher has things to say to one scholar or to another, which he does not wish the other members of the class to hear. There is no time so favorable as this for having these little, incidental private talks with individual scholars. Then, too, nearly all the troublesome and time-killing business of library-books and papers can be discharged. Then most of the entries of attendance may be made. Then is the time for entering miscellaneous memoranda in the class-book, and for making general inquiries, and establishing a confidential footing with the different members of the class. In short, a teacher who is in his seat fifteen minutes before school, adds that much to his solid teaching-time after school begins, for the things which he does in those fifteen minutes before school would have otherwise to be done in school, and so his time for teaching would be just thus much abridged.

The Sabbath-school teacher's rigid punctuality in his attendance is essential to the good order of the school, and to the formation of the same habit in his scholars; while the want of it is an example of truancy to them, a disturbance of the arrangements of the school, and a vexation of spirit to those who are appointed to rule over it.

IV.—IRREGULAR ATTENDANCE.

The trials of a Sabbath-school superintendent are many and various. Among these there is none more disheartening than that which arises from the irregular attendance of teachers. If there were not in the Sabbath-school some extraordinary and inherent vitality, it would die out in nine cases out of ten for this single cause. No other business with which we are acquainted could survive the incessant shocks to which this is subjected.

Look at a case. Here is a class of eight or ten boys. Their Sabbath lesson comes only once a week. With all the faithfulness and vigilance that the teacher may give, the chances are that the lesson will be but indifferently learned, even if it has not been forgotten entirely. One boy was absent the last Sabbath and depended upon a classmate to tell him where the lesson would be. That classmate was not attending when the lesson was given out, and so two of the class are entirely unprepared. Thus, for one reason and another, no matter how faithful the teacher may be, the actual progress of the class in Scriptural knowledge is subject to continual drawbacks and interruptions. But let the teacher be absent, and these evils are multiplied indefinitely. In the first place, on the given Sabbath when the teacher is absent,

the whole lesson is lost to the whole class. Here is one entire week of religious instruction gone. On the following Sabbath, should the teacher be present, the result will be about the same. The scholars will not know whether to learn a new lesson or the old one, and in the doubt will learn none at all. One day's absence of the teacher does in fact cause the loss of two weeks' instruction. Where there is occasional irregularity of the scholar also, the scholar absent one Sabbath and the teacher the next, all instruction comes to an end. A large experience in this matter has led to the conviction that it takes at least three weeks of diligent attendance on the part of a teacher to repair the injury to his class of one day's absence, and that a teacher who is absent from his post on the average as often as once in four weeks cannot possibly be making any headway. The class will not make any substantial advance in Scriptural knowledge. It is like going up a slippery ascent. It takes three or four strides upward to overcome the loss of a single slip or fall. The man who misses his footing every third or fourth step will never reach the summit. Irregularity in lessons is mischievous enough in the week-day school, where the same subject is pursued from day to day. But where the interval from one lesson to another is an entire week, any considerable interruption or irregularity is fatal.

Irregular attendance of the teacher is a source of multiplied evils in the school, besides those produced in his own class. Eight or ten scholars left to themselves, without any one to engage their attention or keep them in order, are a source of annoyance to all the classes in the neighborhood. If they remain together, they talk, laugh, play, make a noise, practise mischievous pranks upon the children all around them, and so distract the attention and interrupt the lessons of half a dozen classes. If the superintendent distributes them, they still constitute a discordant and disturbing element in every class to which any portion of them is assigned. The superintendent is generally obliged to dispose of vacant classes in this way, in order to prevent disquiet. But it puts a heavy drag upon some three or four other classes. Let every teacher, then, who is absent, remember, first, that all benefit to his own class for that week, and almost all for the week to come, is lost; secondly, that his class will receive a positive injury; thirdly, that he puts a heavy weight and hindrance upon at least three or four of his fellow-teachers; fourthly, that he adds grievously to the cares and perplexities of the superintendent; fifthly, that he contributes more directly and efficiently than any other cause to the promotion of disorder and disquiet in the school; and finally, that it will take him

at least three Sabbaths of faithful and diligent attendance to repair the evils of one day's absence.

What would be thought of a preacher who should fail to meet his congregation at the appointed hour?—of a physician who should neglect to visit his patient?—of a clerk who did not attend at the appointed hours of business?—of a lawyer who was not in court when his case was called up?—of a servant who should neglect to prepare the family dinner?—of a man or woman in any relation of life, who should fail to meet a stated engagement, and not only make no provision for the contingency, but neglect even to apprise the parties concerned of the failure, until it was too late to make other arrangements? There is not a business in life that would not be utterly disarranged and brought to a stand-still, if the parties engaged in it were to pursue the course adopted without apparent compunction by some teachers of Sabbath-schools. Such a course adopted by an employé in a bank, a counting-house, a day-school, or in any other public or private business, would insure immediate dismissal from service. It would ruin any man in any of the public professions. It would imply a breach of contract, and entail inevitable loss of character.

Is the obligation of a teacher to meet his class any less binding because it has been voluntarily assumed, and because the labor is not performed for a pecuniary equivalent? Is a service in which one engages for the sake of Christ any less obligatory than one entered upon for a worldly advantage? May a teacher with good conscience be absent from his class for any cause that would not justify him in failing to meet a business engagement? In case of such necessary absence, is he not bound to give timely notice to the superintendent and to procure a substitute, just as a lawyer, a physician, or a minister would do, in a similar case? If at half-past ten on Sabbath morning, when the people were all assembled for public worship, the elders or the sexton were to receive a message that the minister did not feel very well and would not be there that morning, or that he had been called out of town the day before, and they must get somebody else to preach for them, would the congregation be well satisfied with such a course? The unfaithfulness of a teacher to his class may not be as grave an offence as the one supposed. But is it any less truly a sin in the sight of God? Is there any difference in kind, except as there is a difference between a fraud of a thousand dollars and a fraud of a hundred?

I urge these questions with earnestness. No one can visit a large school and see—as he will see—class after class vacant, sometimes half a dozen at once, without feeling that the at-

tention of those who undertake to teach in Sabbath-schools needs to be directed seriously to this point. Every superintendent who hears these remarks knows, from painful experience, that I have not beaten the air.

V.—THE DUTY OF THE TEACHER IN REGARD TO
CLASS ORDER.

What the superintendent owes to the school, the teacher owes to his class. The superintendent is responsible for the general order of the school, the teacher for the order of the class. This is so plain that it seems hardly to admit of argument. Yet very many teachers practically ignore this duty altogether. They either cannot keep their classes in order, or they look upon it as something not within the range of their duties. It is not at all uncommon to see a class in Sabbath-school acting in a rude and disorderly manner, in the immediate presence of their teacher, yet with no more recognition of the teacher's presence than if they were out in the open fields, and the teacher sitting composedly by, with no attempt even to interfere, and feeling apparently as if an attempt to interfere on his part would be as much out of place as it would be for him to go up to the superintendent's desk and ring the bell for the purpose of closing school, or of giving out some general order.

Is there not on this subject some great hallucination in the minds of such teachers?

If the disorder in any class becomes so rampant that it can be borne no longer, the superintendent is obliged of course to interfere, not only for the good of that class, but for the good of the school. Or the teacher may find some particular scholar so incorrigible as to oblige him to call in the superior authority of the superintendent. But every such interference, whether voluntarily invoked, or exercised by the superintendent on his own motion, necessarily weakens the authority of the teacher. Every such interference is a censure of the teacher. If the teacher finds himself unable to carry any necessary point of discipline in his class, he must of course get the aid of the superintendent. But let him always remember that this call for help is an admission of weakness, and that none know so well the full force of the admission as his own scholars. Whenever the superintendent is obliged from his desk to admonish any pupil, it is an admonition to the teacher in whose class the pupil is sitting.

So well are these things understood, that when a class is in disorder, unless there is some flagrant outburst requiring to be instantly arrested, a judicious superintendent will aim to

check the disorder, in the first place, not by speaking to the class, but by speaking to the teacher. A superintendent, not being occupied specially with any one class, but sending his eye equally over every part of the room, is in a position to know if the discipline is becoming relaxed in any particular quarter; and, as he passes round the room, he can quietly say to one teacher, "Your scholars are reciting more loudly than you are aware;" to another teacher, "I observe that while you are busy registering your library-books, those children at the left end of your class are annoying the scholars on the next bench;" to a third, "When I give out the hymn, or the lesson, I notice that your scholars rarely open their books to find the place;" to a fourth, "Your scholars disturbed the singing a good deal this morning by laughing and playing during that service;" to a fifth, "Your scholars are usually inattentive to the bell, and I have sometimes to wait some time after ringing it, before they come to entire silence;" to a sixth, "When your class is dismissed, I observe that they are quite irregular in their mode of going out, some loitering behind, others rushing down-stairs and making a great noise."

These remarks, however gently and kindly put, are an admonition to the teacher. But they cannot be avoided. If the teacher will not of his own accord notice and correct such things in his class, the superintendent has no choice in the matter. The delinquent must be reminded of his failure in duty. At the same time, such admonitions have a very different effect from that produced by the superintendent's interfering directly to correct the disorder in question. This latter mode paralyzes the arm of the teacher. It says to the class and to the school, that in the opinion of the superintendent the teacher is not able to control his scholars. The other mode, on the contrary, strengthens the teacher, while admonishing him. It says to the scholars, if indeed they happen to hear the remarks at all, that in the opinion of the superintendent, the teacher has in himself all the authority and all the skill needed to maintain order, but he has been a little oblivious.

Every teacher, then, is responsible for the order of his own class. All teachers are not agreed as to what constitutes good order in school. Some are much more exacting than others. But there are a few things to which I suppose there would be no dissenting voice. There should, for instance, be no loud talking, and talking in any class is too loud when it can be distinctly overheard by any other class. A transgression of this rule soon makes a school a Babel. Not more than one in a class should speak at the same time. If, when a question is asked, all answer at once, instead of answering in turn as each

is called upon, there will of course be great confusion and noise. It is not perhaps possible, in the Sabbath-school, to prevent entirely conversation among the scholars. But the chief talking should be, not between scholars, among themselves, but in a dialogue between scholar and teacher. Again, each scholar should have a particular seat. Without this, there will always be scrambling and pushing, if not worse. No scholar should leave his seat, for any purpose, without the teacher's permission. While one scholar is reciting, or receiving an explanation from the teacher, every other scholar should be required to give attention to it, as much as though it were his own particular exercise.

These things may seem very simple. The general observance of them, however, would work a wonderful change in our schools. But the teacher who would thoroughly enforce these few simple rules, will need to be wide awake. He will have to make himself felt by all the class all the time. Let him remember that reserve is not one of the special qualifications of the teacher. He must learn to *project* himself outward upon his class. He must have the power and the habit of self-assertion. He need not be arrogant and he will not be rude. But he must speak out, and speak as one having authority.

Without order in a class there cannot be much instruction, and it is very doubtful whether the advantage of the little instruction that is given, is not counterbalanced by the mischiefs growing out of the disorder. Disorder in one class is almost sure to breed disorder in others, and there are few schools in which two or three disorderly classes would not seriously damage the whole school.

Disorder not only disturbs the school generally, and is especially unseemly as occurring on the holy Sabbath, and while engaged in the study of religious truth, but it has a most marked effect upon the mind of the teacher. There are few minds so thoroughly disciplined as not to be more or less thrown out of their balance by this kind of annoyance. While interrupted by these rude noises and trifling behavior, the teacher loses not only his time, but his patience. His ideas become confused. He forgets what it was he was going to say. All intelligent and thoughtful instruction is at an end.

There is therefore a continual obligation resting on every teacher, to preserve order in his own class; as a matter needful to the quiet of the whole school, and for the best action of his own mind on the lesson during teaching, and especially for the reception of instruction on the part of his scholars; the want of which is demoralizing to the class, destructive to the influence of teaching, and detrimental to the order of the school.

VI.—FILLING UP THE TIME.

In some parts of the country, the chief cry of the Sabbath-school is for time. Old-fashioned country congregations, after the morning service, have a sort of nooning, varying in length from half an hour to an hour, during which intervals those living near by go home to their dinner, and those from a distance retire to their wagons, or to the sheds, for a similar purpose, and then come together again for the afternoon sermon, which ends the public services for the day. The only time for the Sabbath-school is in the brief interval between the two sermons. A considerable part even of this little space must be taken up by the superintendent and the librarian, besides what is frittered away by the delay of the congregation in leaving the house. That under these circumstances there should be a scramble for what little time is left, is not surprising. It is rather surprising that any time should be found for the direct business of teaching, and it shows a singular tenacity of life in the Sabbath-school as an institution, that it should survive at all under such circumstances. From all such schools, from superintendent, librarian, and teacher alike, comes the cry for time. No part of the work of the school can be done as it ought to be, because there is not the necessary time for doing it.

There are others, too, in more favorable circumstances, in schools which have a full session of an hour and a half, who seem never to have time enough for all that they have to say to their class. There are teachers who are full of their work, and full of their subject, who never let a moment escape, after the school is opened and the exercises of the class begin, but go straight on through the hour or hour and a half, turning neither to the right hand nor to the left, and whom the bell for closing always finds in the very midst of active, animated work. I have seen many such teachers. Whatever real good is done in the cause, is done mainly by these. There is no difficulty in securing punctual attendance, or preparation of lessons, in the classes of such teachers. Their classes are always full, and generally all are in attendance. The work thrives under their hands. Knowledge among their pupils grows apace.

But such teachers have their counterparts. In the very same school, with the same lesson, it is not uncommon to see teachers who will take their class through the lesson in about ten or fifteen minutes, and then sit for the rest of the hour with not a word to say. The scholars, having no regular occupation, of course become uneasy and restless; they talk and play and make a noise; one discovers that he is thirsty and

must go out; another finds that he needs to go across the room to speak to one of the scholars or teachers about something which has just come into his mind; a third recollects something very funny which happened to him on Saturday, and he has to tell it to the scholar sitting next to him; even the teacher having nothing to do, and tired of sitting still, seeks relief from the awkward position by talking to some neighboring teacher who has been equally expeditious in dispatching the lesson.

This is unfortunately no fancy sketch. Not a superintendent who hears these remarks, but can verify them from his own experience. I do not recollect ever to have visited a school, in which I did not see *some* of these fast teachers,—men and women who could dispatch the longest lesson in fifteen minutes, and then, for the rest of the hour, “have nothing to do.” Surely, this is a great evil. There is hardly a greater evil connected with a Sabbath-school. Children had better by far be at home, than be in school unoccupied. Thus congregated, and not suitably employed, they almost inevitably are in mischief. When a teacher assumes the charge of a class, one of the implied engagements into which he enters, is that he will occupy the attention of the class during the whole time of the school, except when their attention is required by the superintendent. If any Sabbath-school teacher who hears me, is conscious of not having come up to the requirements of such a rule, let him seriously consider the matter.

There are various ways by which teachers fill up the time allotted to instruction. Some, after finishing the lesson, let the scholars read out of the Bible, taking verse about, with an occasional word of explanation by the teacher. This is certainly better than sitting still and doing nothing. Any little fragment of time, not otherwise occupied, may thus be used, and sometimes to great advantage. It can never do harm, and it is an effectual stopper to the dreadful evil of doing nothing. Other teachers fill up the time by telling the children stories. If the teacher has a special gift for this, it may do well enough as an occasional thing. But few persons have the faculty of telling Bible stories, or any other stories, well. Besides, when this kind of matter is relied upon as the main staple for filling up time, it begets an unhealthy feeling among the children, and it is a great temptation to the teacher to fall into loose habits concerning truth. Still, there are many worse things in Sabbath-school than telling the children good stories, and I would not entirely discourage the practice, especially among small children. Others, when at a loss for something to do, read to their class out of a book, or out of a

religious paper. Even this, though betokening great poverty of invention on the part of the teacher, is better than nothing.

The proper plan, undoubtedly, for filling up time, is for the teacher to come to his class so furnished with knowledge in regard to the lesson, that the lesson alone will fill up every moment at his disposal. If the teacher will use due diligence during the week in studying the lesson, and in collecting facts and thoughts in regard to it, he can hardly fail to have matter enough to fill up the whole time of even the longest session. Nor is it necessary for the attainment of this end that the teacher should be a person of great learning, or a very superior scholar. Persons of quite moderate abilities, and of very limited education, often make most instructive teachers. But it is because their heart is in the work. Their mind is occupied through the week with the lesson which they are to give to their class on the Sabbath, and they go about gleaning little by little, in their daily walks, picking up it may be but a straw at a time; but by the time the Sabbath comes, their hands are full; they have quite a sheaf.

One thing every teacher should settle in his mind. He is derelict in his duty, if he does not occupy the attention of his class with *something* the whole of the time allotted to him. The very least he can do is to keep them busy. The teacher who cannot, or who will not, do this, should resign.

Every teacher should feel under strong obligations *fully to occupy the time* of every session that is devoted to instruction; employing it, if possible, in the topics of the lesson under examination, or in such ways as will interest fully, and instruct wisely, those committed to his charge—remembering that the waste minutes of Sabbath-school hours are the seeds of time which Satan sows for a speedy harvest of mischief and sin.

VII.—VISITING THE SCHOLARS.

Few, even of teachers, appreciate fully the influence of the heart upon the head. How slow the mind is to receive or understand that to which the heart is averse. On the contrary, how readily we take in knowledge which is pleasing. Aversion to a subject, or to the person who presents it, has a sort of blinding influence upon the mental vision. A wise ancient has told us, indeed, that it is right even to learn from an enemy. But it is the very difficulty of so doing which has given to this saying its chief celebrity. Much of the up-hill work in the training of the young has been because the young have regarded, and often with good reason, the race of teachers as their natural foes. This unhappy idea, when it once takes

possession of a child, has the effect of placing him in an attitude of resistance against instruction.

Religious teaching, beyond every other kind of teaching, depends for its success upon the good-will and affection of the pupil. There are many reasons for this. In the first place, attendance upon religious instruction is voluntary to a much greater extent than attendance upon other studies. Then, it is one of the direct effects of sin to make the mind averse to religious knowledge. Sin moreover has vitiated the taste and corrupted the judgments, so that there are no topics on which even children have so much to unlearn, as they have on those connected with religion. The subject, therefore, more than most subjects, needs to be made attractive. Now nothing so gilds any theme, as love for the one who propounds it. Love is indeed a great beautifier. It makes the plainest pictures comely, the dullest subject entertaining. The teacher who has the love of his scholars, may lead them through almost any path, however hard or strait. Wherever he goes, they will follow.

The connection of these remarks with the subject proposed, is sufficiently obvious. There is no more certain way of gaining the confidence and affections of a Sabbath-school scholar, than by visiting him at his own home. The scholar is pleased with such a visit as a mere attention from one who is his senior and superior. It shows by a significant fact that the scholar is really on his teacher's mind. Such a visit gives an opportunity for getting acquainted with the child, and finding out his peculiarities, and also for learning better his advantages and disadvantages. It brings about also a better understanding between the teacher and the parents, thereby securing active home co-operation. When a teacher thus pays an occasional kindly visit to the members of his class, the scholars and the parents come to regard him as a personal friend. In the case of poor families particularly, these visits are greatly prized. Such families often make the teacher a sort of general counsellor and adviser, even in worldly affairs. The kind and pleasant relations thus established between the teacher and the homes of his scholars, give him a wonderfully increased power over them in the class. Instruction and advice from his lips are quite a different thing from what the same words would be coming from a stranger. Besides, the teacher who knows all the circumstances of the child's home, knows better how to adapt his instructions to each particular case. He himself too becomes more interested in each. His own sympathies are awakened, as well as those of his scholars. The work of the class, from being a drudgery and a dull routine, becomes a living, animating process. He teaches with

half the toil, because with twice the interest, that he formerly taught.

Not the least among the benefits of this visitation of scholars, is that it breaks up almost entirely that irregularity of attendance, which is the greatest weakness of the Sabbath-school system. If it gets to be understood that a teacher will visit all his scholars regularly at certain intervals, and that he will invariably visit in the case of every absence, absenteeism, except for satisfactory causes, will soon cease. A scholar, whose absence is thus immediately followed up by a visit from the teacher, will either be shamed out of it, if the absence were unnecessary, and he will cease to be delinquent, or else he will leave school entirely, which is certainly a better result than the fitful, irregular, profitless attendance given by many scholars. A school with one hundred scholars, all of whom attend regularly, does more good by far than a school of one hundred and fifty scholars, which maintains an average attendance of only one hundred. Visiting has an effect upon the preparation of lessons almost equal to that upon the attendance. It gives the teacher a chance of seeing exactly what opportunities for study the children have, and of explaining to the parents exactly what kind of preparation is needed. There are few parents who are not pleased with this kindly interest in their own children, and who will not gladly co-operate with the teacher in securing the beneficent ends for which he is laboring. The reason that many parents do so little of this much-needed co-operation is that they really do not know how. A little pleasant intercourse with the teacher sets the whole thing right. The teacher, if a judicious person, can do in this way an important service to parents, giving them most valuable hints and suggestions in regard to the religious training of their children.

It is not necessary that the visits of a Sabbath-school teacher to his scholars at their homes should be always what is called a religious visit. Of course it should not be characterized by anything frivolous. But it is not necessary, at such a visit, always to introduce the subject of religion. Many young teachers are deterred from discharging this duty by an incorrect impression on this point. The visit being on a week-day, any subject of conversation will be proper, which is proper between two Christians meeting on a week-day. The primary object of the visit is not to impart religious instruction, but to establish and strengthen kind and friendly relations, to acquire information in regard to the domestic influences which surround the child, and to gain his confidence. At the same time, if the teacher is drawn to open his mouth to a scholar

on the subject of personal religion, he will often find precious opportunities in the course of these visits.

The question, how often a teacher should visit the members of his class, does not admit of any absolute rule. There are some points in regard to it, however, which every teacher ought to regard as fixed. First, the general duty should be admitted. Each scholar should be visited stately by his teacher. Whether the teacher should visit his scholars once a week, once a month, once a year, or once in any given time, are questions of degree. The first postulate is the duty of visiting at all. To that demand there should be no denial. From a pretty extended experience and observation in regard to the question of frequency, I am inclined to think that the stated visitations of the class ought to range between one month and three months. Classes require more or less visitation according to circumstances and age. The teacher is not in danger of erring on the side of frequency. Another point of vital importance, even more important than the first, is the duty of visiting immediately every absentee. This visit should be made if possible on the very day, before the Sabbath is over, and should never be postponed longer than Monday or Tuesday, if it can be avoided. If the child is sick, the visit will be most welcome, and all the more so for being prompt. If the absence is through indifference or neglect, the promptness of the teacher's call will be more efficient as a reproof and correction than any amount of words could be. If it once gets to be known that in case of absence the teacher will invariably call before the next Sabbath, there will be very few such calls to be made. The teacher's class will be always full.

The success of every teacher will depend much on his frequent friendly and Christian visitation of his scholars; thus availing himself of the sympathy of parents and children, begetting a reciprocal kindness, exciting his own interest in duty, and preparing the soil of the heart for the proper culture of Sabbath-school instruction.

VIII.—THE TEACHER'S DAILY WALK.

Example is the most powerful of all teachers. This is true in every relation, but is felt in no subject more than in religion; and no religious persons, as a class, are more looked to than Sabbath-school teachers. They are, whether rightly or wrongly, considered as being more decidedly religious than ordinary members of the church. The young especially look to them as examples. The power of this feeling in a child's

mind is very great. No presentation of truth in maturer years ever brings it with such power upon the heart and conscience, as this living example of the teacher of his childhood. So also nothing sooner shakes the faith of childhood than any dereliction of duty on the part of a religious teacher. I knew some years since a most painful instance of this. The teacher of a class of boys in Sabbath-school, was detected in a gross crime and had to flee from the country. He had been very active in his religious duties, and his scholars were completely wrapped up in him. They thought him almost perfection. He was to them a living gospel. The father of one of the boys, having heard of the crime, and fearing the effect the knowledge of it might produce upon his child, took pains to break the discovery to him gradually and cautiously. The little fellow was on the floor at the time, amusing himself with some childish game. When the announcement was made, the moment the real truth flashed upon his mind, he started as if struck with sudden pain, his playthings dropped instantly from his hands, a cry of distress rose from his lips, he turned pale as if about to faint. It was weeks and months before his moral nature recovered from the shock. The whole church with which this teacher was connected, was in mourning over his fall. But I doubt whether any one, outside of his own family, felt it so deeply as this young, wounded heart.

The example cited is an extreme case. Yet more young hearts are wounded by the unchristian conduct of their teachers than many suppose. Childhood is confiding. It takes its teachers upon trust. It believes all they say, and looks with reverence upon all they do, until taught otherwise by bitter experience. Not merely on the Sabbath, and in the class, but during the week, and in all his daily business and intercourse, the teacher is observed by his pupils. When they do not see him, they hear of him from others. Whatever is said of him, their greedy ears drink in. His dress, his gait, his manners, his style of living, his style of conversation, his choice of company, whatever he says or does, or leaves undone, in the presence of others, throughout the entire week, constitutes a part of his course of instruction to his class. They may not know it all, as indeed they do not hear all he tells them with his own mouth on the Sabbath. But much of it they do know. There is a common fame, that goes out in regard to every man, and none so soon and so surely gather it up as a man's scholars, and whatever they thus know about a man is a part of his lesson to them. It may perhaps be thought a hard condition of the office of teacher, but it cannot be helped. It is a part of the constitution of things, as much as the law

of gravitation. This indirect, unconscious tuition is going on all the while.

It follows from these considerations, that of all men the teacher needs to be circumspect and watchful. It will be in vain for him to urge upon his children on the Sabbath the duty of a religious life, and then spend the remaining days of the week as a worldling. Whatever duty, whatever standard of piety, he sets before them, in his regular lessons, he must exemplify in his own daily walk and conversation. Just so far as he fails, as a living exemplar and pattern of what he teaches, does he make those teachings nugatory. Just so far as he lives up to them, in his daily walks and business, does he give them emphasis and force.

The Sabbath-school teacher's example in all the walks of life, is an influence for good or evil which should admonish him to continual well-doing, that his light may so shine before men, that they seeing his good works may glorify our Father which is in heaven.

IX.—THE AIM OF THE SABBATH-SCHOOL TEACHER.

When Robert Raikes opened his Sabbath-school in Gloucester, his aim was benevolent and good, but it was not that to which teachers mainly look now. The teachers were paid, and the studies were mainly of a secular kind. The primary intention was not that which fills the mind and guides the energies of the Sabbath-school teacher of the present day.

In this country, with rare exceptions, the Sabbath-school is not needed for teaching reading, or for teaching any of the branches of mere secular knowledge. All the branches of a good English education are provided for at the public expense, in the common schools, and may there be learned to better advantage than in the Sabbath-school. There may be particular neighborhoods where this is not the case, and there may be in every neighborhood particular individuals, who, for special reasons, cannot have the benefit of the common week-day school. In such cases, rather than that a child should grow up unable to read God's word, the Sabbath-school teacher would think it no desecration of the holy day to teach a child or a man to read.

The teacher's labors, however, are not inspired by the view of these incidental worldly advantages resulting from them. His soul is stirred within him because the souls of these children are going down to eternal death. He wishes to save them from ruin in the world to come. The child of the rich equally with the child of the poor is exposed to this ruin. The motive, therefore, presses upon every teacher. Teachers in the

church-school, no less than teachers in the mission-school, have the burden of souls laid upon them. The first and main inquiry of every teacher, on taking a child into his Sabbath-school class should be, how shall I compass the *conversion* and everlasting salvation of this child?

I do not say that the teacher should do nothing else but harangue and exhort his scholars on the subject of personal religion. There must be discretion on this as on other subjects,—perhaps we should say, on this more than any other subject. There is a mode of urging children to become Christians that is repulsive and hardening. But on the other hand, there is another and a worse extreme, that of never approaching the subject. Some persons teach in Sabbath-schools as if their only object was to amuse the children, or to give them curious and entertaining biblical knowledge. The habit is entirely too rare of making direct, personal appeals to scholars on the subject of their salvation. I fear that teachers are greatly remiss in this very thing. They do not press home the inquiry, as they should, pointedly, tenderly, perseveringly, to each scholar, Are you a Christian? Do you mean to become one? Are you striving to become one? Are you prepared to die?

If this thing is done as a matter of form, or with any show of self-consequence, or obtrusively or indelicately, it will of course be pernicious. But when the question comes as if the teacher could not restrain it, as if his heart was burdened with it, it can hardly fail of a good effect. I do not say that the teacher should press this question directly every Sabbath. But it is my conviction, that he should let no Sabbath pass without making his scholars feel, and if possible *every* scholar feel, that the salvation of their souls is that which brings him to the Sabbath-school. If this great errand is truly in the teacher's heart, the scholar will read it in the tone of his voice, the look of his eye, the quiver of his lip, in his whole carriage and demeanor. If this great errand is truly the very burden of the teacher's soul, he will frequently give it opportune, direct expression. Out of the abundance of the heart the mouth *must* speak.

The great aim of the Sabbath-school teacher should be to bring children to the saving knowledge of Christ. He should not merely recognize this aim in the general, but should keep it constantly before him. He should let no Sabbath pass, as the pastor should let no sermon pass, without making those under his care feel that he is aiming at their conversion.

Teachers will be faithful to every other duty of their position, who are recreant to this. There are teachers whom no stress of business or of weather, and only serious illness, ever

keeps from their posts. The lesson is always thoroughly prepared. There is no lack of diligence in hunting up books of reference, tables, maps, charts, pictures and curiosities of various kinds, in order to make the lesson easy and interesting. Absentees are faithfully and promptly visited. The teacher spends much time in making himself familiar with the books in the library, so as to secure for his scholars a judicious selection of books. The class seems always full and always orderly. The scholars are attentive, and are steadily growing in Scriptural knowledge. There is no class in the room on which the eye of the superintendent rests with greater satisfaction. The teacher is apparently a model teacher. Yet from the beginning of the year to the end, he never urges upon his scholars, either individually or collectively, either in the class or out of the class, the direct question, Are you seeking to become a Christian?

An example of fidelity in this duty fell under my own observation early in life. About forty years ago, two ladies, Philadelphians, went to Wilkesbarre, Pennsylvania, to spend the summer. Having some leisure on their hands, and having their hearts full of their Master's work, they, with another lady, a resident of Wilkesbarre, still living, established a Sabbath-school in an uncultivated neighborhood, not far from the village. Miss Gardiner, one of the city teachers referred to, was a lady of more than common culture and refinement, and one in whose heart zeal for Christ's cause seemed an ever-burning flame. The class assigned to her was a company of country boys, not very inviting in any respect. This was before the days of "Question Books." The lessons consisted mainly in committing to memory portions of the Scriptures. The portions thus recited were explained, and various devices were resorted to, for the purpose of making the exercises attractive and interesting. But one feature of the service was never wanting. No Sabbath ever passed without the question coming home to the class, "Boys, are you Christians? Do you mean to become Christians? Are you doing anything to this end? Can you ever do it better than now?" I speak the testimony at least of one of those boys. Not one Sabbath did he ever go home from that school without his conscience being pricked on the duty of giving instant, personal attention to the great business of making his peace with God. Not one Sabbath ever passed on which that faithful teacher failed to seek, by most direct means, *his* conversion. Though the school was held in a barn, and its appointments were all of the rudest kind, it became a heaven on earth to that boy. If he was ever converted at all; if he has ever done any service to the Sabbath-school cause, or to any department of his Mas-

ter's work, he is most happy, even at this late day, thus publicly, thankfully to trace it to the fidelity of that Christian woman, MARY R. GARDINER, long since gone to her reward. But her memory is still fragrant in at least one grateful heart.

The path which I have thus marked out for the Sabbath-school teacher may seem perhaps laborious and difficult. I have taken you designedly to that end of the street, from which our sign reads unmistakably, "HARDWARE." I do not think we render true service to the cause by representing it only as a path strewn with flowers. The great Teacher did not beguile his disciples with false pictures of comfort and ease. He tells us very plainly that before we undertake anything important for him, we must first sit down and count the cost. There is indeed a glorious *per contra* in this reckoning. But let us not flinch from looking the debit side fairly in the face. That has been the one duty of the present hour.

"A charge to keep I have,"

was sung, when the Chairman introduced the Rev. J. H. ECCESTON, rector of St. Matthew's Episcopal Church, Philadelphia, who made an address on

THE RELATION OF THE SUNDAY-SCHOOL TO THE CHURCH.

The speaker regarded the Sunday-school, not as a new power in the Church of Christ, but only as a new application of power in a part of the Church's work. The same power has been in her of old, the power of the Truth and the Spirit of God. The Church presents three prominent aspects: First, the communion of her members in a united body. Second, her great work of building up, by the power of the truth, the cause and kingdom of Christ. Third, the means which God's Spirit uses to build up the Church. The sanction of the Sabbath-school comes under the means and instrumentalities employed in the Church for doing Christ's work. The ministry, indeed, must ever stand pre-eminent among these means, but the changing phases and features of society, require an adaptation of the Church's work to them. The Sabbath-school is a

new application of the power that has ever been vested in the Church, and comes to the younger portions of the flock of God, to feed them with the bread of life. Some have complained that the tendency of this new agency is to take the place of instruction at home. But it may be asked, do parents uniformly, or to any considerable degree throughout the Church, take the morning hour now devoted to Sabbath-school instruction, in teaching their children out of the Word of God? Would they do it if there were no Sabbath-school? No! The Sunday-school is then a legitimate and useful agency in doing a part of the Church's work, and as such, Sunday-school teachers are carrying the word of God to the minds and hearts of the young, and building up the Church in accordance with the design of her divine Head.

The speaker next referred to the responsibility resting upon those who use this power. It may be misapplied, and instead of working out results to the glory of God, and praise of angels and men, unsightly, broken fragments remain to show the want of skill in the workmanship, and the utter ruin of the precious material supplied. On the other hand, the beauty and glory of the faithful teacher's work, whose labor is applied through prayer, and tears, and faith, were urged as a stimulus to labor as those who "need not be ashamed, rightly dividing the word of truth." The speaker earnestly asserted that there is no field of Christian labor so hopeful as the Sunday-school, and especially, that there is no school of experience equal to it in building up strong, active, and useful Christians; and closed by eloquent reference to the reward that comes back to one's own soul who is engaged faithfully in teaching the truths of God to children.

THE QUESTION-BOX

Was opened for the first time, and a few of its questions answered by WM. H. SUTTON, Esq., of Jersey City, as follows:

"How often should a Sunday-school concert, or meeting for children, be held, and what is the best manner of conducting it?" *Answer.*—Once a month. Let the exercises be varied,

and of such a nature as to review the lessons of the past month. Select the central thought of the month's lessons, and have your speakers and other exercises all bear upon that thought. This advice implies the fact that there is one lesson for the whole school. Where this is not the case, choose a single theme, and have all the exercises tend toward impressing that one great truth on the minds of the scholars. Use the blackboard freely to this end.

"What is the best plan for teaching an infant-class?" *Ans.* Use illustrations freely. Have a blackboard. Have plenty of pictures. Plenty of singing, too. Have the children respond. Let them pray with you in concert. Review them always on what you have previously told them. Encourage them to ask questions. Never laugh at their mistakes. Love them, and they will love you. Never tax their patience; as soon as they show signs of weariness, change the exercises. Do not talk "baby-talk," yet simplify the truth. Use no words that they do not understand without explaining them.

The Business Committee now reported the order for the morrow's sessions. They also presented the resolution referred to them, appointing a delegation to the Maryland Convention, and on motion, President MACKIE, Rev. H. C. WESTWOOD, D.D., and Rev. R. A. CHALKER were unanimously chosen as such delegation. The Chairman subsequently resigned in favor of the Hon. CHARLES C. LATHROP.

At the earnest request of Dr. Westwood, that gentleman was relieved from the duty of temporary secretary, with the thanks of the Convention.

"Never grow weary,"

was sung from the "Fresh Laurels," and the Convention adjourned with the benediction from Rev. Mr. ECCLESTON.

Second Day.

THIRD SESSION.

WEDNESDAY MORNING.

THE second day, morning session, was ushered in by a prayer-meeting of half an hour, led by AARON COE, of Newark. At 9 o'clock the President called the Convention to order. Rev. S. H. SMITH, of Mendham, led in prayer.

Dr. WESTWOOD having retired from his *pro tempore* position as recording scribe, the Rev. BENJAMIN C. LIPPINCOTT, of Glassboro, was unanimously elected. A few further reports were read from remaining counties, as already given in their alphabetical order, when the Treasurer presented his account as follows:

TREASURER'S REPORT

OF THE NEW JERSEY STATE SABBATH-SCHOOL ASSOCIATION,

FOR THE YEAR 1866-7.

RECEIPTS.

Atlantic County,	\$7 28	Middlesex County,	\$45 00
Bergen "		Monmouth "	24 00
Burlington "		Morris "	30 00
Camden, "	30 00	Ocean "	11 85
Cape May, "		Passaic "	30 00
Cumberland County,	30 00	Somerset "	40 00
Essex "	60 00	Salem "	20 00
Gloucester "	5 00	Sussex "	20 00
Hunterdon "	30 00	Union "	41 78
Hudson "	40 00	Warren "	25 00
Mercer "	18 65		
Total from Counties,			\$508 56
Collections at Newark,			204 00
Copies of Annual Report sold,			105 00
Total receipts,			\$817 56

its connections I understand it to refer mainly to books—what *books* are most suitable for Sunday-school libraries?

This, it appears to me, is one of the gravest questions connected with our Sunday-school work. The impression made by the books we read in childhood yet lingers, while most that we merely heard, has passed from memory. Our youth are in the Sabbath-school but an hour or two each week, but they are often in communion with the printed pages drawn from the Sunday-school library six days in the week. The ideas brought into contact with the mind during a school session, would not ordinarily cover more than four 18mo. pages, if all printed; while our youth read, on an average, probably twenty times that amount every week from the pages of books drawn from our Sunday-school libraries. These books read at home, where there is little comparatively to divert the mind, and where the attention can be fixed and uninterrupted, can but leave a well-defined and lasting impression.

In view of all these facts, and without in the least disparaging the influence of oral instruction, or the exercises of the Sunday-school sessions, it is not unlikely that the reading of the books of our Sunday-school libraries, from week to week, is exerting more influence in shaping the intellectual and moral character of our youth, and in determining their future character and destiny, than all the other exercises and agencies put together. This opinion may appear extravagant, but it is believed that reflection upon all the facts will justify the conclusion.

How momentous, then, the question, What books shall compose our Sunday-school libraries?

In considering this question we should remember that we have all ages among the readers, from ten to thirty, and must adapt the library to these different stages of intellectual maturity. There are also different tastes to be taken into the account. Some are fond of biography, others of books of travels, others of religious experience, and others still of natural history, or doctrinal discussions. Some are truly pious, and love spiritual and devotional books; while others, though valuable helpers in our work, are not renewed in spirit, cannot well discern spiritual things, and are not interested in strictly religious literature. Besides, as the resolution of last year shows, we are not to minister to the spiritual interests of our youth alone, but to their intellectual as well; and to seek to reach and cultivate the heart through the intellectual power. All these circumstances are to be taken into the account in the selection of Sunday-school libraries, and taken together constitute our only safe guide in this most important and difficult work.

These things being premised, I will now indicate, and as briefly as possible, a few general principles that it seems to me ought to be recognized, and to bear sway in the selection of Sunday-school literature.

First. The books need not all be religious. By religious I mean upon the *subject* of religion, either its doctrines or experience. Even devout Christians need to read books upon other subjects; much more the unconverted scholars and teachers of our schools. This desire is natural and innocent, and ought to be gratified. And it may be gratified, not only without danger to the readers, morally, but to their great intellectual profit. It follows, therefore, that no Sunday-school library should be composed exclusively of books positively or affirmatively religious.

Second. No *irreligious* book should ever be allowed in a Sunday-school library. By *irreligious* I mean one that inculcates false doctrines, or loose morality, or excites or inflames the carnal propensities of the soul, or pollutes the imagination, or in any way disparages the great evangelical truths of the Gospel; or in its general influence upon the mind and heart leads away from God, and tends to confirm the soul in its habits of neglecting the great salvation. All such books should be kept out of every Sunday-school library. They are the dead flies in many a pot of otherwise precious ointment, whose odor, as they pass from reader to reader, is tainting the whole school.

Third. While no library should be composed wholly of books of a strictly religious character, every library should contain a good supply of strictly religious literature.

1. Seldom as they are to be met with in our schools, the Sunday-school library should contain books upon the great *doctrines* of Christianity. Every school has in it more or less of young Christians, who need and desire to read upon such subjects, but who have not the necessary books at command. And it is a grave mistake to suppose that instruction in the great *doctrines* of Christianity is less important now than it was fifty years ago. On the contrary, if there ever was a time when it became us to take heed to the doctrine, it is now. If the Bible is "profitable for doctrine," why should the Sunday-school library ignore it? The young men in our Sabbath-schools who love Christ, and from whom are to be drawn the future ministry of the Church, and but few of whom will ever graduate from a theological school, need to read works now, drawn from the Sunday-school libraries, upon the subjects of the Trinity, the Fall and consequent Depravity of Mankind, the Incarnation and proper Divinity of Christ, Salvation through Faith in his blood, Immortality of the soul, the Resurrection of

the body, a final and general Judgment, eternal rewards and punishments, &c. The safety and usefulness of the future Church of this land require that our youth understand these great doctrines better than they do. And to this end suitable books upon these momentous themes should be accessible to them in all our Sunday-school libraries.

I am aware that such treatises, brief, clear, and comprehensive, upon the above and kindred doctrines are not easily found. Few doctrinal works have been written for the young, and for the reason, perhaps, that there has been little or no demand for them. An opinion has seemed to prevail that Christian doctrines should have little or no place in our Sunday-school literature! And yet, if search were made in the right quarter, each denomination would be able to find something to fill the chasm; and with the demand there would in time come the requisite supply. A connected series of 18mo. volumes, of from one to two hundred pages each, upon the great cardinal doctrines of the Gospel, and adapted to the capacity of youth—a sort of Sunday-school course of reading in theology—is to-day a desideratum in all our Sunday-school libraries. True, no one denomination could provide what would be satisfactory to all; but let the Baptists have their series, the Presbyterians theirs, the Methodists theirs, but let all in this way teach the *doctrines* of Christianity as they understand and believe them. We need and *must have* more Christian doctrine in our Sabbath-schools, or our religion will become unintelligent, unstable and effeminate, and ignorance and infidelity will triumph in the land.

2. The library should have books upon *Christian experience*, adapted to nurture the young in the ways of holy living. Of this class may be reckoned the lives of holy men and women, whose memoirs have been written for our learning.

3. The Sunday-school library should include a species of religious fiction, if you please to call it such—a class of narratives, not strictly biographies, or histories of facts, but portraiture of character and exhibitions of principles, and doctrines, and experiences, and moral instructions, under the form of a narrative. I am aware that this is a mooted question—whether *any* such books should be admitted to our libraries; and yet, without pausing to discuss the issue, I could not recommend their universal exclusion.

These general principles being kept in mind, how shall a Sunday-school secure or replenish a library?

The usual course, I believe, is to appoint a committee to purchase the books. Whenever this is done, three things should always be borne in mind: (1) That the committee consist of Christian men, known to be true to Christ and to the

faith of Christ as held by the Church to which they belong. (2) They should be *intelligent*, that is, men of some degree of culture, and who can discern between truth and error, wheat and tares. (3) They should be men who can give *time*, if necessary, to the important work assigned them. Just here is one of the great errors of most of our schools. They appoint committees to select books, without reference to their qualifications for the work assigned them, and who can give little or no time to it; and the result is that books are bought at random, and we have thousands of volumes in our libraries that ought to be winnowed out and burned, or sold for old paper, between this and next Sabbath.

Do you ask how this can be arrived at? I answer:

1. Put the work into the hands of a competent committee, pious, devoted to the Church, intelligent in her doctrines, and who have *time* or will *take* time, to do their work well, and in the fear of God.

2. As far as possible, let such committees *examine* every book they buy. Divide the work, and take time, even if it be a week or fortnight, if necessary. Better spend a month in such an examination, and let the school wait for you, than to fill a library with books that will be poisoning the minds of our youth for years to come.

3. Next to a personal examination, we may rely upon those who, in our respective denominations, have published lists of books for Sunday-school libraries. These editors have generally been competent, and have done their work well; so that committees are usually safe in purchasing books issued at their respective publishing houses, expressly for Sunday-school libraries. The chief danger in this direction is, that while the books may all be bound in beautiful and uniform style, too many of them may be printed from old plates, be heavy and antiquated in their style, and without the life-like aspect of our modern pages, or the charm of pictorial illustration. We have too many such books in our libraries, put in and numbered to swell the catalogues, and which we cannot well throw out because thus numbered in the list, that are obsolete and worthless, and ought to be displaced by other and better publications. But so long as committees buy them, so long our publishing houses will continue to print and sell them, and our shelves will be lumbered with so much Sunday-school literature that no child will ever select or read.

4. But these official catalogues are often exhausted, and still the cry is heard—"More books! We have read all we have, and must have fresh volumes or stop reading." Then comes a new danger, when we pass outside the catalogues of our respective denominations to buy Sunday-school books in the

general market. Here, especially, committees should be careful how they buy books which they have not examined. And next to a personal examination of the books, the character of the House by whom they are issued may give some assurance of their orthodoxy, and adaptation to the purposes for which they are published. And yet, few publishers themselves read the books they publish. Large publishing houses have their critics to examine manuscripts, but the fact that these critics have approved a manuscript, is no proof after all, that every such book is suitable for a Sunday-school library.

5. There is special danger in purchasing the little "libraries," as they are called, put up in boxes, and bearing some fancy name. I speak here of those publishers outside of our regular denominational catalogues. Some of these are designed to steal their way into our schools, and strike a blow there at all evangelical religion. Many of them are written by Swedenborgians, Unitarians, and Universalists, and insidiously inculcate their peculiar heresies; and though written in a style as fascinating as that of the "Ruins of Empires," and embellished by the most spirited engravings, and sold at moderate prices, they are nevertheless, with all their charm and beauty, as veritable "serpents in doves' nests" as can be found in the whole range of modern literature. Of these boxes, or nests of beautiful books, therefore, put up in sets, published by unknown or unevangelical parties, and thrown upon the common market, let all committees beware. There are good books put up in this way, but many of those thus issued, outside of our denominational catalogues, are of doubtful orthodoxy and morality; and, if noticed at all, need to be carefully scrutinized. If modern infidelity, or liberal Christianity, so called, does subsidize the secular press and poison the magazine literature of the times, let us post our shrewdest detectives at the doors of our Sunday-school libraries, and see to it that none of these poisoned productions, in any form, ever find their way through these channels to the minds of our children and youth.

Such, Mr. Chairman, are the suggestions I would submit for the consideration of the Convention upon the subject of the literature needed in our Sunday-schools, and the best method for securing it.

DISCUSSION OF THE ESSAY.

A very interesting and spirited discussion followed upon the reading of the essay. Five minutes were allowed to each speaker. Among those who took part were Rev. JAMES LE

FEVRE, of Raritan, Rev. Mr. HARRIS, of Woodbury, Rev. Mr. LITTLE, of Amboy, Rev. Mr. PROUDFIT, of Clayton, Dr. RYERSON, of Sussex, Rev. Mr. PRATT, of Hamilton, Dr. LUCAS, of Woodbridge, Dr. MURPHY, of Salem, Rev. Mr. WHITECAR, of Camden, J. S. HOWELL, of Jersey City, Dr. MATTISON, and one or two others.

Want of space forbids reproducing at length the arguments of each. The essay elicited an interesting difference of view. In general it was warmly commended, but exception was taken to the single point as to whether our Sunday-school libraries should contain anything beside "strictly religious literature." On this question the weight of the discussion hinged. The essayist held, of course, that no irreligious books should be admitted, but that besides those positively and strictly religious, there should also be a carefully selected assortment, treating of history, travel, natural history, biography, &c.,—books improving to the mind, which Christians need to read as well as they do devotional and spiritual works. The aim of the library, he held, is to minister not only to the spiritual interest of the youth, but also, in some part, to their intellectual. Several of the speakers took this view, with the essayist. Others felt that since the Sunday-school was so decidedly a religious institution, and the one grand aim of all its exercises and agencies was to bring the scholars to Jesus—to affect the heart, and not to train the intellect, specifically, the books ought to be exclusively religious. By "religious" they meant those which treated on the great questions of the soul, and which concerned the "life that now is" chiefly in its relations to "the life which is to come." Our scholars get the impression very naturally that *all* that they find in the Sunday-school library is religious. If challenged by teachers or parents against reading works of general history or travel on the Sabbath day, their instant and surprised reply is, "Why, I got the book from the Sunday-school library!" So that, seeing there are other channels for informing and training the mind in things secular, it is not best nor proper that the Sabbath-school should go into this department of education by providing general literature. Our secular libraries, in the family and school, ought to con-

tain a great variety of books—historical, scientific, philosophic books of travel and of *moralized fiction*; but let the Sabbath-school be restricted to those which teach the religion of Christ, beautifully, practically, winningly, and that are positively, definitely, religious in aim and character.

Some of the speakers pleaded for the admission of general secular literature, because the vast majority of scholars and their parents have no access to these books, save through the Sabbath-school library. It was replied to this that the Church can barely afford to supply the religious books needed, without attempting to provide general literature. All agreed as to the necessity of keeping stricter watch upon the library. Infidelity is busy. It is aiming to poison the minds of the young especially. By cheapness of price, beautiful exterior and fascinating contents, these books are nevertheless insidiously inserting a leaven of moral death into the very heart of the Sabbath-school library, which ought to be kept pure and holy as a fountain of supply. No book should be admitted within its sacred inclosure that has not first been read by the pastor, the superintendent, a committee appointed for the duty, or some competent person or persons. Only the greatest vigilance will secure the vital care which is needed in this matter. Concerning the present condition and character of many Sunday-school libraries, it was suggested that a winnowing process be at once begun with them, that the good be sifted from the bad, and the bad be burned. One speaker remarked that our libraries needed reconstruction as truly as our country, and that it was scarcely a less difficult problem. The rule of this sifting process as laid down by one speaker was "that every book which sends us to the Bible with more love and relish for it than we had before," was a good book, and ought to be retained. This test would admit narratives, illustrations, parables, and all that form of teaching from natural objects and events, which our Saviour so loved to employ. It seemed to another that the test should be this, "What books will the child read?" for whatever may be the purity and value of the collection, if the children will not read the books, they will fail to do them good. The problem lies in finding out how to adapt religious truth to the minds of the young so as to

make them love it, and be fascinated into receiving it. This can be done, and has been done in the case of many of our best Sunday-school library books.

It was felt that the result of the discussion will be to arouse to greater vigilance in the selection of books, and to a scrutiny of those already in circulation in many schools; and while no action was taken on the suggestion of several delegates that a committee of the Convention, composed of one or more members of each denomination represented, be appointed to prepare a catalogue of suitable books to recommend as an aid to a safe and proper selection, many delegates present determined to go home and revise their own libraries and appoint committees from their schools to attend to this duty with a zeal somewhat befitting its momentous importance.

THE BLACKBOARD.

WILLIAM H. SUTTON of Jersey City, spoke next of the utility of the blackboard in teaching and impressing religious truth. In our secular schools its usefulness was everywhere admitted. In some of them it was chalk and talk all the day long. Shall we set aside the experience of teachers of the young in secular things and refuse to adapt to the teaching of divine truth a plan which has been so productive of practical good in other spheres? Before proceeding to show the use of the board in the Sabbath-school, the speaker referred to five points of advantage which its introduction secures: 1. It aids in centralizing the thoughts of the entire school, upon the main doctrine, duty, or fact of the lesson. 2. It aids in maintaining order. 3. It aids in the devotional exercises of the school. 4. It aids in reviewing the lesson of the day. 5. It is a great help in making a general application of the lesson. No one can doubt that where the blackboard is rightly used any scholar will be able to say when he leaves the school that he does not know where the lesson of the day has been.

The speaker then illustrated by a lesson on the board. Suppose the passage to be on the ascension of Christ, where the disciples stood gazing heavenward and angels said to them

“Why stand ye here?” “He shall so come in like manner as ye have seen him go,” &c. The central thought here is, “He shall come again.” This is written upon the board, and greets the scholar on entering the room. It preaches a silent sermon to him. He goes quietly to his seat. It has already done much to secure order. The opening exercises are then begun. *Who shall come again, scholars? Jesus.* The mind is carried at once to the 14th of John, where Jesus says, “I go to prepare a place for you.” Write that on the board also. Sing

“In the Christian’s home in glory.”

Then say, For whom has Jesus gone to prepare a place? For those who are not expecting his coming? No. For those who are not prepared for it? No. For whom, then? For those who are ready. Are *you* ready? Oh! be ready when Jesus calls you, dear scholars. Write, *Be ready* on the board. But how are we to be ready? “Watch and pray.” Let *us* pray. The superintendent then leads in a brief simple petition, in broken sentences, which the school repeats after him, to this effect, “That as Jesus is coming again, he is coming for those that are ready, *we* must be ready. O Jesus, help me to be ready.” Thus the whole school is placed in the attitude of prayer. They have an errand at the throne of grace. The teachers are then ready to occupy their thirty to forty minutes with their classes on their lesson. The board stands in the meanwhile before them, with the simple words written upon it, thus:

SHALL COME AGAIN.

I go to prepare a place for you.

Watch, Pray, Be ready.

The speaker then illustrated one manner of developing the lesson still further at the close of the class instruction, in making the general application before closing the school. How shall we be ready to meet Jesus when he comes? One

scholar replies, perhaps, "Get a new heart," another, "Keep the Commandments," "Love Jesus," "Pray," "Watch," &c. Write these on the board as the scholars give them. Then ask how must we act to be not ready when Jesus comes? They reply, "Say bad words," "Break the Commandments," "Love sin," &c. Write these on the board, on the other side of a line drawn down the middle thus:

READY.	
How.	How NOT.
<i>Get a new heart.</i>	<i>Say bad words.</i>
<i>Keep the Commandments.</i>	<i>Break the Commandments.</i>
<i>Love Jesus.</i>	<i>Love Sin.</i>
&c. &c. &c.	&c. &c. &c.
IF	IF NOT
READY.	

Then show the consequences of being ready—if ready Jesus will take us home to his glory, &c.; if not ready he will say to us, "Depart!" Bring in the parable of the ten virgins, and in general follow out the line of your own thoughts, and illustrate in your own way, and you will, by the blessing of God, impress the truth as no ordinary statement of it will. The speaker had seen the good effects of such teaching over and over again in his own school.

In answer to a question how the teacher could make this plan of teaching available in his class, Mr. Sutton replied, get a pocket slate, or take a pencil and slip of paper. If the lesson is on Jesus healing the man sick of the palsy, and his friends letting him down through the roof into the court, draw a rough outline of an Eastern house with its court. Thus the attention will be fixed upon the circumstances of the event, and its lessons can be more pointedly and satisfactorily taught.

C. B. STOUT of New Brunswick continued the subject of

blackboard teaching; and amongst other illustrations exhibited several interesting parallels between the Ten Commandments and the Lord's Prayer. Thus:

THE TEN COMMANDMENTS.	THE LORD'S PRAYER.
—	—
<i>Heaven first, Earth afterwards.</i>	<i>Heaven first, Earth afterwards.</i>
1. GOD.	1. GOD (<i>Our Father</i>).
2. <i>His name.</i>	2. <i>His name.</i>
3. <i>His day.</i>	3. <i>His kingdom — His will.</i>
—	—
4. <i>Our parents.</i>	4. <i>Our bread.</i>
&c. &c. &c.	&c. &c. &c.

They remind us first of our duties and obligations to God, heaven first, earth afterwards. They both begin with a recognition of God. The next commandment has reference to his name, so the next petition in our Lord's prayer; the next commandment concerns his day, the next petition is in behalf of his kingdom and will, which the observance of his day so directly tends to promote; these first tables of the law refer to our duties to God, then follow our duties to men, honoring of parents, &c.; and so in the prayer, the name and will and kingdom of God are first in the heart of the supplicant; after that, come the petitions for daily bread, &c. Thus we are reminded that heaven should first claim our thoughts, earth afterwards; duties to God first, to ourselves next. Other parallels were also drawn, and an attempt was made to illustrate the idea of the Trinity in Unity by analogies in nature, such as ice, snow, hail, as being but different forms of water; thought, word, action, as resolvable into one and the same germinal essence.

Some objected to carrying the uses of the blackboard into these ingenious parallelisms; and it was replied that if they could by any means help to solve a difficulty or fix a truth, the end would fully justify such means of illustration. It

seemed to be the opinion, however, that the legitimate use of the board was of a simpler and plainer sort.

THE QUESTION-BOX.

The "Sunday-school Volunteer Song" was sung and the question-box was again opened. One asked what the superintendent should do with the class of an absent teacher? Mr. Sutton replied: Appoint a substitute, if possible, but if not, divide the class up, and place the scholars, for the time being, in other classes; on no account suffer them to remain long without a teacher.

Is it best to sing infant hymns and tunes in a Sunday-school composed of more advanced pupils? (Answered by Mr. Vandersdale, the leader of the Convention's singing): If the great majority were advanced pupils, a wise discrimination ought to be exercised in the hymns and tunes not only, but in the prayers and remarks. But where the school or audience is a promiscuous one, as to age, it is safer to simplify the singing, and suit it to the capacity of the little ones.

What is the best method to get the scholars to study? (Answered by the Convention): Study yourself! Teach faithfully. Get them converted! Prepare your lessons on your knees.

What is the best method of distributing the library books? That which does not disturb the teachers in their solemn work.

When a school is made up of those who have had few early religious advantages, what part of the Bible is it best to begin with? *Ans.* (By the audience): The historical parts. Begin at the beginning. Begin with the life of Christ. The New Testament. The Gospel. Take the life of Christ, his parables, miracles, &c.

COMMITTEE ON NOMINATIONS.

The Business Committee now reported the following named gentlemen (one from each county) as a Nominating Committee for permanent officers of the Convention, viz.:

P. H. BROWN, *Atlantic*; WM. WILLIAMS, *Bergen*; Hon. C. C. LATHROP, *Burlington*; J. D. REINBOTH, *Camden*; O. U. WHITFORD, *Cumberland*; B. WOOD, *Essex*; Rev. B. C. LIPPINCOTT, *Gloucester*; J. S. HOWELL, *Hudson*; J. A. ANDERSON, *Hunterdon*; Rev. H. C. WESTWOOD, D.D., *Mercer*; C. B. STOUT, *Middlesex*; H. H. SEABROOK, *Monmouth*; Rev. S. H. SMITH, *Morris*; Rev. J. T. H. WAITE, *Ocean*; —————
Passaic; J. K. LOUDERBECK, *Salem*; P. A. VOORHEES, *Somerset*; Rev. A. A. HAINES, *Sussex*; E. H. LANGDON, *Union*; N. STIGER, *Warren*.

Adjourned on the benediction by the Rev. A. J. HIRES.

FOURTH SESSION.

WEDNESDAY AFTERNOON.

At 2 o'clock a preliminary prayer-meeting was held for fifteen minutes, the Hon. JOHN HILL, of Boonton, leading. At 2.15 President MACKIE took the chair and called on the Rev. Dr. MURPHY, of Salem, to offer prayer. The minutes of the last session were read and approved, and the Rev. Mr. CONKLING, County Secretary for Hunterdon, was introduced and delivered the following address on

SUNDAY-SCHOOL INSTITUTES.

BY REV. C. S. CONKLING.

The annual numbering of the Sunday-school host of New Jersey has at length been completed, and our indomitable brother has brought us the grand result as follows, viz.:

Number of Schools,	1,483
Number of Officers and Teachers,	20,917
Number of Scholars,	129,633

Surely we have a noble army, and Mr. President, you may well be proud to command it. Our numbers are glorious to our vision, and to-day we greatly joy in the blessed enumeration. But our present mission lies quite beyond these figures.

In time past we were content to count up our men, and were wont to rest complacently in an enlarged tabular summary from year to year. Now, Sir, we have something else to do. We are soberly to contemplate, not only the extent of our ranks, but the fitness of the men therein for active service. Questions, that were questions a while ago, are questions no longer. The former questions have been satisfactorily solved, and the answers given have been generally accepted. Other questions, and questions of the gravest import, now press upon us, claiming our serious attention.

Are all of these twenty thousand nine hundred and seventeen officers and teachers in our schools, abundantly qualified for their high vocation? Are there any means by which these thousands of our officers and teachers can be educated to a better fitness for their important work?

What are these means, and to what extent can they be rendered available in accomplishing the grand design? It is now a generally admitted fact, that all these thousands, are not altogether qualified to teach well. Indeed many wise and good men soberly doubt if any great loss would ensue to the cause, should many of these officers and teachers wholly vacate their present places; whilst the conviction is constantly growing that there is ample room for the very best qualified to become greatly improved in the preparation for their work. Many teachers have been permitted quite long enough to repair to their classes, there to learn their lessons. A schoolmaster once applied for a situation in which English grammar was one of the studies in the prescribed course. When the grave committee inquired of the applicant as to his knowledge of the study in question, the schoolmaster very honestly replied, "I do not myself know grammar, but then I think I can soon learn, by hearing the boys."

I do this day, and in this presence, most solemnly protest against allowing either the common-school teachers, or the Sunday-school teachers of New Jersey, to depend any longer upon the scholars for the learning of their lessons. Assuming that in reference to many of our Sunday-school teachers, there is a pressing need and ample room for all to be greatly improved, and in items not a few, then two questions are now properly before this Convention.

1st. *What should be done?*

2d. *What can be done?*

To these questions I now address myself. And first: *What should be done?*

To this I answer, a vast deal needs to be done—everything appertaining to the Sunday-school work from first to last—every part and parcel of it—every phase and feature of it—

all about it needs to be brought up, and all should be essayed, addressed, lectured on, preached about, and fully illustrated by blackboard and otherwise.

Everything belonging to the Sunday-school, its mission, its men, and its work, needs to be discussed fully, freely, thoroughly, and by many, in brief and at length, gravely and sprightly, calmly and passionately, and all this work should be done in every county of our State, and in places so many in each county, that all these twenty thousand nine hundred teachers and superintendents can gain a ready access thereunto. But let us contemplate this matter more in the detail. Look at *the topics* to be brought forward and discussed. And there is a host of them. There is the *Sunday-school room*, with all its appurtenances, its architectural arrangement, and adaptation to a specified object, its proper furniture, and its amiable adornments. There is the *Superintendent*—such a man, so peculiar, of constellated virtues—his simplicity and dignity—his kindness and firmness—his tact and talent—having the ability to do much and the capacity to talk but little, knowing well how to open, how to conduct, and how to close the school, and also understanding how to keep order, how to make teachers think, how to ask questions, how to sing, how to read, and how to pray.

Also as a topic comes the *Sunday-school Teacher*—his qualifications—aptness to teach—fondness for his work—love for the children—proclivities for study—his regularity, punctuality, and practical godliness—competent to dig out the lesson, and knowing well how to communicate—regarding soberly his demeanor in the presence of his class, and his walk and conversation outside of the school.

As *topics*, we need a wide range, all aiming at the higher intellectual and higher spiritual attainments of these officers and teachers, and moreover, many things need be uttered on the mutual relations of the church and the school—of pastor, superintendent, and teacher. All these subjects, and many beside, should be thoroughly handled, by workmen, in well-written essays, well-spoken addresses and lectures, in many sermons delivered in demonstration, elegantly and eloquently chalked and talked and objectively illustrated. In brief, we greatly need, and ought to have, all that is properly comprised in the idea of the Institute, with many harmoniously-performed concert and responsive readings, many Christian conferences and fraternal salutations, together with that "box" in which woman too, with equal rights, may freely deposit her wise questions, briefly asked and briefly answered; all these themes and exercises should be speedily discussed and held in every corner of our State, for the abundant edifying

of the thousands of our Sunday-school army in their honored profession.

Then peradventure shall they know, that they know what they know, and that they do not know what they do not know; thus shall be successfully achieved the grand idea of our faithful Secretary, by "supplementing and utilizing these Conventions," and in the sequel, efficiently aid our well-beloved superintendents and teachers, to prove themselves workmen who need not to be ashamed.

We are now come to our second question, What *can* be done? Can all that has been specified as needful work be accomplished? Can these various topics be well discussed and clearly illustrated in every part of our State? To these, our answer without hesitancy is, Yes! We do believe this work can be done, and we firmly believe all this and much more will speedily be effected.

And now arises the question, By whom shall these emergent labors be performed? and where are the men? We answer: By the very men within our own borders and at our doors. Most assuredly, New Jersey is not yet so devoid of men. She has not yet been so utterly drained of her Sunday-school workers by this great City of Brotherly Love on our west, nor by the vast commercial emporium on our east. Not so many can have escaped at our north, nor left us at the south, that we are even now without all the men needful and competent to the great work to be achieved.

Each of these counties herein represented, has without doubt, right at home, in her own bosom, brain enough, and discipline, experience, knowledge, and heart, sufficient to meet all the emergencies of the case. Where are all the ministers of the Gospel, who have spent long years in specially preparing themselves to teach well the things of the kingdom? Where are all our pious physicians and our godly lawyers? Where are our intelligent Christian merchants, and railroad men, and learned professors? And moreover, where the host of our well-instructed Sunday-school secretaries of the townships and counties, as also our accomplished and untiring superintendents? I know full well a disposition, too often manifested by Jerseymen whenever any great thing is to be done among us, to send directly off for foreign aid. And we come to-day to protest against this wonted importation. We are confident, that if half the time often vainly spent by committees in correspondence and in travel, for the obtainment of help, had been faithfully bestowed in seeking out the needed aid within our own borders, the work could have been well performed. I am not unaware, that there are some stars of the first magnitude in the Sunday-school firmament. With

you, and many others, we have often gazed amazingly upon these brighter lights. Nor is our admiration diminished. We still love to gaze at their peculiar brilliancy, and point them out to many. But these brighter lights cannot possibly be so positioned and distributed in the heavens as to shine upon all the regions that need the light, at one and the same time. Hence be it ours the rather to take our stand on some high dome of observation, and seek to discover other stars, whose shining, if not equal to those so well known, may yet be of very essential service. Dropping the figure, take the fact. Pardee, Vincent, Wells, and others of greater, lesser, or equal magnitude and importance, however accomplished and efficient, cannot possibly be so distributed or concentrated as to perform the grand mission whereunto they have been manifestly ordained, to the extent of meeting the wants of all our Sunday-school territory. Hence be it ours to seek out faithfully and develop other Pardees, and Wellses, and Vincents.

The doctrine we inculcate this day is, *Discover our own stars; develop our own men.*

Moreover, we have all heard a good deal about some prospective Sunday-school Colleges or Universities, national or State, where shall be trained the future superintendents and teachers of our schools. We greatly rejoice in the prospect of any means by which our pressing wants may be supplied. Our gladness will be exceeding great when many Jersey men shall have been duly matriculated into these Sunday-school seminaries; nay, when they shall have graduated with highest honors. But New Jersey cannot wait until all these projected plans shall have been put in motion. We want the men even now in the field.

We do believe we have the very men, and in abundance too, who are competent to the work of duly training our Sunday-school teachers. Possibly some of these may need a little practice ere they can well perform. On inquiring the other day of a venerable Doctor of Divinity, whether he could "*chalk and talk*," he promptly replied, "I am agoing to, Sir; I am agoing to, Sir; I have been doing something in that line." The very idea, that we have not men enough and competent enough to do the work before us is monstrously strange. When just now our Board of Education wanted one man in each county to supervise properly the interests of the common schools of the State, the men sprang up all armed and equipped for the sober work, like the very frogs in olden time.

Two theories have long been familiar to us. The one that the men beget the circumstances, the other, that the circumstances produce the men. We pause not here to examine these theories, but of this thing we are well assured, that in this

land, and especially in our own goodly State, the men have ever been found equal to the emergency, and as it has been in the past, so we confidently believe it will ever be in the future. Assuming then, nor do we count it a bold assumption, but rather the full assurance of our faith, in the fact that New Jersey has, within her own boundaries, men sufficient in number, and sufficiently qualified for the execution of the plans proposed, then arises another question, who shall hunt up these workers, bring them forward and introduce them to their important posts? It is clear that there is one man in each county on whom rests pre-eminently this very sober duty. I mean none other than the *County Secretaries*.

I beg leave to dedicate respectfully to my twenty colleagues a few plain and earnest words. And, dear brethren, I trust that not a single man of all the twenty is any advocate for the eight-hour system. Surely we have too much hard work on hand to admit of short days; it were far better to make the five quarters. I regard the corresponding secretaries for the several counties, as *Clark's Drum Corps*. Indeed I think that each secretary is worthy to be accounted a Drum Major. Of this we are thoroughly persuaded, that each county secretary will find an abundance of drumming to do. And I would respectfully suggest to our Chief Drummer that he gather his adjutants together soon, and by some well-timed lessons, teach them how to drum well. The secretaries, with proper efforts, will surely succeed in drumming up all the men wanted in the several counties. It is to be supposed that each county officer, through the agency of the township secretaries, has at hand a complete directory of the names and residences of the chief Sunday-school workers in his bounds, the lay brethren as well as the ministers of the Gospel. So soon as the county secretary has fixed upon the place and well marked out his programme of an Institute, let him go forth in quest of the men to fill it, and doubtless he will have all the parts of his order soon taken up. Very possibly our brother secretary will meet in the course of his round some exceedingly dignified rebuffs; he may encounter some men who walk on stilts, and find some professed Sunday-school workers who will very coolly reply to his urgent invitation, "Well, Sir, I want some time to think about this matter." Nevertheless, let him persevere, and he will find men enough and well adapted to each department of the programme. If one can't stain the blue, yet can he the beautiful ruby, and another who is not able to produce the ruby, can stain the green, and thus by various hands shall be brought out all the colors demanded.

The greatest difficulty perhaps will be experienced in obtaining the Blackboard men—those who can well both "chalk

and talk." Even these will doubtless spring up in the pathway of our secretary, on a sudden, and all ready for efficient performance in illustrative and object teaching.

We firmly believe the needed work can be done, and will speedily and successfully be thus accomplished. In one of our counties we have seen the experiment tried, and the efforts proved a success. God grant that we may all as Sunday-school workers, manifest what Chesterfield once sneeringly called "an heroic passion for saving souls."

DISCUSSION ON TEACHERS' INSTITUTES.

An interesting conversation ensued on the general subject of need of Institutes, and of the practicability of holding them in almost any locality, since each county and district has within itself the requisite talent to do all that the work within its borders demands. Several of the gentlemen who seconded the address were themselves living exemplifications of its truthfulness and point. Three of them at least, it may be said, were a few months back faithful privates in the ranks merely, and would have been frightened at the suggestion of their being able to teach their fellow-teachers in any public exercises of an Institute. They have now come to handle the chalk with the skill of proficients, and in the matter of blackboard illustration and other improved methods of Sabbath-school conduct have become honored and successful leaders. "What man has done, man may do."

Messrs. C. B. STOUT, H. E. WARFORD, J. A. ANDERSON, J. S. HOWELL, D. M. STIGER, and Rev. S. H. SMITH, of Mendham, took part in this Institute conversation. Mr. SMITH spoke enthusiastically of the late splendid Institute conducted at Morristown, and said that its beneficial effects had already been sensibly felt in many of their Sabbath-schools. Mr. STIGER made a very interesting statement of the Institute movement in his field. They have regular local associations in different parts of the county, covering almost the whole of their territory. As county secretary he meets with these associations from month to month. The exercises are of the Institute kind and full of instruction and impulse in the good work. In

the Jersey City Association, which is a delightfully prosperous organization, they have laid out a regular course of topics for months to come, for special consideration at their monthly meetings. They have recently begun the work of family visitation and Bible distribution through the whole county, their canvassing on Sunday-school errands giving them such favored opportunities of doing this work also. The County Bible Society cordially co-operates by supplying the Bibles, &c.

The discussion on Sunday-school Institutes was closed by a resolution offered by Dr. WESTWOOD, "That the Convention hereby heartily commend to the several counties to hold, if possible, *four* Institutes during the Sunday-school year, in different localities in the county."

"Joy to the world,"

was sung, and the Rev. Mr. PELTZ, pastor of the Tabernacle Baptist Church of Philadelphia, was introduced, and spoke on the subject of adult classes.

ADULT CLASSES.

BY REV. G. A. PELTZ.

The speaker was fresh from an experiment in his own church, where a successful Sunday-school movement with the adults has been conducted. The whole theme was brief in its statement but very broad and deep in its bearings. Too long the idea has prevailed that the Sunday-school was meant for children exclusively. It has indeed reached myriads of children, thank God! and in so far as it has taken them in its arms and blessed them it has been Christ-like; but unlike Christ it has not been adequately prepared to instruct those who like Nicodemus have come later in life, with minds uninformed, to learn about Jesus.

The speaker did not refer to the occasional form of adult instruction in a Bible class, here and there to be found in most of our Sabbath-schools. He meant such an enlargement of the plans and efforts of the school as will bring every man, woman, and child in our churches, congregations, and neighborhoods, under the teachings of the Sunday-school week after week. The adage, "Take care of the children, and the men

will take care of themselves," was true in a limited sense, for the Word of God assures us, that if we "train up a child in the way he should go, when he is old he will not depart from it;" but the adage is untrue if applied as it has been to the Sunday-school. The little time that is given to the children in the Sunday-school, amounting to an hour or two only in the week, will not guarantee that the men thus partially instructed "will take care of themselves," and there are multitudes of men and women, we all know, who are as little informed about the great truths of God and religion, as children in our infant classes ought to be. Such adults need more teaching, and of a different kind, than that which the pulpit furnishes.

In the adult classes thus proposed, the teaching should be laid out in a definite course, say in the two lines, doctrine and practice. The course should be well defined, and so brief that the young convert might go into the practical class, and run through in about a year all the topics there taught, and then pass into the doctrinal class and through that. The Evidences of Christianity ought to form a part of such course, and a competent teacher could impart much important truth in a way that would take hold upon any ordinary adult class. A successful teacher of this kind was mentioned as connected with the speaker's own school.

As to the organization of such a class, the speaker believed it could not well be done in one corner of the school, but should have a separate room, say the main audience-room of the church. One general superintendent should be over the whole school, with three assistants, one for each department, adult, middle, and infant.

In his own case, his superintendent and others were interested with him in the project. They requested him to meet them. They then got out the roll of church members, ran their eye down the list, and came to a name—he will do for superintendent! He is not a talking man, and none the worse for that! but he has executive, managing talent. So he is waited upon and accepts the post. But now the question comes, Are there any teachers here? Run your eye down, and here in B., there in D., there in F., you will find this young man and that young lady who in your judgment will answer to your call. Go to each of them, talk and pray over the subject with them, till their hearts are enlisted. Then when you have gained their assent, go over your list again, and assign to each the post for which he seems to be best qualified: here is one for the young men's Bible-class, there one for the young ladies', and here one for the fathers' and mothers' class. Every pastor and superintendent will be as-

tonished to find, if this work is faithfully done, how much good material they have which had before been hidden away in obscurity. In going over his own congregation he had found a young man who had never been in the Sabbath-school. They fixed upon him as a suitable teacher for a young men's class. On going to him to secure his assent, he gave it promptly, saying that it was what he desired. Two or three young men were found and introduced to him, and the class now numbers thirty to thirty-five pupils, young men who had before been hanging on the outskirts of the congregation, on whom none seemed to have any hold. These were thus brought in. Some may object to this, that "they have none in their church who can or will act as teachers; all are now engaged in the Sabbath-school who have any heart in the work, or any qualifications for it." It is really doubtful whether any church is thus exhausted. If the matter is fully canvassed, teachers will be found where it was little dreamed there were any. In his own church, a worthy widow, of peculiar characteristics, was called upon for this work, and on being asked what kind of class she felt she could undertake, replied that if there were any who wanted counsel or advice, any who were in sorrow and needed a friend, she would like to become acquainted with them. And there are many mothers in Israel who are eminently fitted for this kind of work, and their talents should be employed for the Master in this way. Seek out these cases. Work all your material. And if it really be the case that you have not enough teachers, then the blessedness of this plan suggested is, that you can get along without a full corps of teachers. Let two or three earnest men and women take hold of the matter, and begin, select a portion of Scripture which they shall think, and study, and pray over during the week, and expound and explain it as they may be able on the Sabbath. With the help of the pastor and these earnest spirits, the plan can be adopted in almost any and every place, and the idea of teaching the Scriptures be carried out.

Some of the benefits to be derived from these plans of adult classes are, first, a vast amount of instruction is given; then there is work—work for the teachers and for the pupils; then it gives the pastor an important means of supervising his flock, since by looking over the secretary's list, he can tell who is faithful in attendance and who not (for the adult school contemplates the attendance, and connection in some way of the entire church membership). Then the plan relieves several chronic difficulties in Sunday-school management, as how to retain the older scholars, how to interest the church members, how to secure the study of the lesson by the scholar at home,

&c. It seemed to the speaker that every school, every church, every locality should have its adult class, whether constituting a separate department, or a part of the existing school. Thus the whole people will be taught that which they cannot learn from the pulpit, for they want to ask questions, they want to state their difficulties, and they want to have their questions specially met and answered; and in such a class they can compass this end. The speaker was fully persuaded that every church and school could carry on its work of teaching Christ with greatly increased efficiency and power, by forming, enlarging, and strengthening adult classes in connection with its Sunday-school work.

SUNDAY-SCHOOL MUSIC.

Prof. P. P. VANARSDALE, of Jersey City, next made remarks upon the subject of Sunday-school music, giving his experience of many years as to its mighty power for good, and showing how it may be more and more blessed of God to the furthering of Sabbath-school and religious work. His general points were: Adapt the music, both tune and sentiment, to the lesson, the feeling, the circumstances of the occasion. Teach the scholars the sacred character of the exercise, that it is always worship, often the most solemn prayer. Associate with the hymn some fact or illustration that will fix it upon the mind. See that the words and the sentiment are fully understood before singing. Sing with feeling and spirit and vivacity. Enter yourselves into the meaning of the hymn. If the scholars would sing the teachers must set the example.

THE QUESTION BOX.

The last privilege of the session was the answering of questions that had been deposited in the box. W. H. SUTTON, of Jersey City, opened the exercise, the Convention answering:

Should novels find a place in the Sunday-school library?
Ans. "No!" "No!" "No place!"

Ought a superintendent to retain careless and indifferent

teachers who have long been connected with the school? *Ans.* "No."

Should a pastor take charge of the school connected with his own church? *Ans.* "No." "Yes." "No." "The right man in the right place."

The Rev. G. A. PELTZ read and answered the following: What is the proper average number of scholars for each teacher? *Ans.* "Six or seven; some can manage many more."

"I have found, as a teacher," says one, "that I can command the attention so as successfully to teach three or four scholars, but that it is impossible for me to teach seven or eight; what would you advise me to do?" *Ans.* "A teacher may safely have one or two more scholars than he can easily manage; and then let him stir himself up to the conquering of the one or two more."

Are the qualifications for great efficiency as a Sunday-school teacher natural or acquired? *Ans.* "Natural abilities must exist. You may rub a brick away without getting a polish. The diamond takes the polish. Still, culture can do a great deal with minds of only ordinary calibre."

Is it right for a teacher to tell a story at the end of his lesson? *Ans.* "If by the story he can illustrate or apply the truth; not otherwise."

What is the best way of establishing a school? *Ans.* "That depends upon the field and the men who are in it." The case of two men with hearts in the work, who gave of their means liberally, and called and supported a missionary pastor, until a school and a church were the fruit of the effort, was stated by the speaker. *A heart truly in the work* will provide and direct to the proper means and agencies.

The Rev. ALFRED TAYLOR answered the following:

What is the best way of keeping the more advanced scholars in the Sabbath-school? *Ans.* "A lawyer in Philadelphia, fifteen years ago, took a class of boys who very suddenly became young men, and refused to attend the school. They formed themselves into a curb-stone, or lamp-post class, and this good man saw that if they should pass finally beyond the restraints of the sanctuary, they would go fast to destruction. He did not go to them and say, 'Boys! you are disturbing the

congregation, you are a great nuisance!" and pass them sternly and piously by. No! He said to them, 'Young gentlemen, would you not like to meet me this afternoon, and spend a pleasant hour or so together?' 'Yes, sir; where shall we go?' They found a room up in the belfry of the church. There they met him all summer long. Often the speaker had seen them, teacher and all, with their coats off, and joined them in their lusty choruses of praise, when the swift perspiration would course its way down from their brows, in their earnest interest and effort in singing the songs of Zion. Only two of those more than dozen boys turned out badly. The secret of that good teacher's success was in his understanding boy-nature, and in his making himself one with them and of them."

How shall we get our children to ask questions? *Ans.* "By getting them interested. For instance, if you tell them how many cubits high the giant Goliath was, they will not be long in asking you how many feet and inches that is. Excite their curiosity to know a thing, and they will ask you all about it."

To a question concerning music in the Sunday-school Mr. TAYLOR replied that a great deal of the singing in our schools was not worship at all. We might as well sing the multiplication table, or "thirty days hath September," and call it worship. Is it right to sing hymns that are simply in praise of the Sunday-school? No! no! We are sick of such ditties as

"We love to go to Sunday-school,
Johnny and I, Johnny and I;
In weather fair, or weather foul,
Johnny and I, Johnny and I!"

Nor should the sentiment be merely moral, as:

"Sweet daffy-down-dilly
Came up in the cold!"

Or nonsensical error, as:

"Then gladly we'll open the door of our hearts,"

and let Jesus come in? Oh no! but

"Let the *good angels* come in!"

Oh, let us have sweet, pure, and true religious sentiment in our songs, that we may lead our children, through them, to worship and praise God with cheerful, holy gladness!

In what way may a Sunday-school teacher best gain the attention of his class? *Ans.* "By careful, prayerful study before attempting to teach. Give the scholars something that they can feed on. Get your own head and heart full of it. Have a definite plan of teaching. Be not a rambler like the preacher of whom it is said that he came to his pulpit and announced, 'Brethren, we will take our text in the hind end of Job, and range through!'"

Ought not every male teacher to be free from the vice of using tobacco? *Ans.* "I am not a judge of the article at all, having never used it. I do say this, however, that instead of making a general spittoon of the church floor, every man addicted to the habit should provide himself with a private spittoon. And further, it is evident that the good preacher's deduction was a fair one when he said: 'Brethren, Jonah was a clean man, he did not use tobacco, for otherwise the whale could not have held him three days!'"

What is the best way of conducting a mission-school? W. H. SUTTON replied: "By earnest love; make the exercises attractive; visit at the homes; use printer's ink freely; don't be afraid of a little noise; do not be discouraged at opposition, for opposition is often a wholesome thing. A pious old colored woman had once been threatened her life by a wicked neighbor, who flourished a knife over her; she fell on her knees and prayed, 'Tank de good Lord, de devil am getting mad; now I knows dat de Lord am coming, sure.'" That homely expression, heard by the speaker, had, from that day to this, been a powerful stimulus to him in meeting every form of opposition in carrying on the Lord's work.

An invitation from the Board of Censors of the Philotechnic University of Camden, to visit their rooms, was here presented through R. Bingham, secretary. A vote of thanks was tendered, and a number of delegates availed themselves of the privileges afforded.

The Convention was then adjourned by the benediction from Rev. S. H. SMITH, of Mendham.

FIFTH SESSION.

WEDNESDAY EVENING.

A full house was in attendance. The preliminary devotions, lasting fifteen minutes, were solemn and impressive. Hon. CHARLES C. LATHROP led in them. President MACKIE then called the Convention to order, and Rev. A. A. HAINES, of Ham-
burgh, offered prayer.

After the approval of the minutes, the Rev. Dr. CRANE, of Hackettstown, was introduced, and read the following essay:

OUR CONVERTED SCHOLARS.

BY REV. J. T. CRANE, D.D.

The request of the Committee of this Association has made it my duty to prepare an essay in regard to our converted children. In compliance with this request, permit me to offer the following suggestions relative to the whole subject.

1. *Let it be impressed upon the children, in every suitable way, that God claims the love, accepts the worship, and is pleased with the obedience of a little child.*

Until this point is well settled, the teacher will have little confidence to encourage children to serve God; and children will feel little obligation. Either in early years or later, it is not always an easy thing to obey. There is a conflict between good and evil, the right impulse and the wrong. The youngest will not find the path free from the snares which the tempter sets for souls. When duty seems hard, there will be no lack of plausible reasons for its omission. If in the hour of trial, the wrong is reinforced by even the suspicion that a child's religion is of little value in the sight of either God or men, it will be a marvel indeed if the wrong does not prevail. Doubts in regard to the possibility of acceptable service are naturally fatal, not only to effort, but to the very sense of obligation. A child that cannot put the thought into words, will feel that no one can be bound to do an impossibility.

But doubts on this vital point will not only relieve of its

burden the conscience of those who are tempted to resist the divine claims, but will fill with discouragement and dismay the hearts of those who would fain obey the Spirit's call. The same uncertainty which prompts ruder natures to resist, will sink into despondency the yielding and the tender-hearted. Thus, in whatever stage of spiritual life the child may be, whether careless, or beginning to soften, or trying to do the divine will with an apparently fixed purpose, it is clear that all our dealings with him, both in word and deed, should aim to fasten the strong persuasion that to serve God is a duty which cannot be deferred one day without guilt and peril. This truth will be a thorn in the bosoms of the more perverse and at the same time, a blessed assurance to the timid and the tender-hearted.

2. *Let religion be set before the mind of the child in its true point of view, as cheerful, beautiful, and attractive.*

Childhood has affinity for the sunbeams, rather than for the shadows. The dread of the dark which some children manifest, even where no tales of terror have been told them, is but an indication of their whole instinctive impulse. Smiles draw them, sternness and gloom repel. I would not, indeed, withhold any truth, no matter how fearful that truth may be. Still it is not wise to seek to move the child by appealing only or chiefly to his fears. If he finds that to converse about duty and God is always made painful to him, he will be strongly tempted to shut it out of his very thoughts. If the child is rebellious, tell him of the fearful consequences of transgression; but let every denunciation of sin be accompanied by God's generous offer of pardon, and let the first indications of genuine penitence be met with encouraging assurances and loving words. And let it be inculcated, constantly and emphatically, that the ways of wisdom are "ways of pleasantness, and all her paths are peace." Let them know that the word of God not only shows us how to be happy after death, but that they who would be happy in this world must obey it; that they who walk in its light alone are safe, while sorrow, danger and death follow the footsteps of every transgressor. And not least of all, let them see about them examples of earnest and yet cheerful piety, and know that their parents and their teachers seek their present happiness in the service of God, and find it daily. Let them see that our religious duties are not as our medicine, possibly necessary, but bitter, but on the contrary, our pleasant nourishment, like the fruit of the trees of Paradise, "pleasant to the sight, and good for food." Let them know that life has no better joys than those which are found in the service of God; and that all the pleasures of sin

are unsatisfactory while they last, and end in disappointment, pain, and remorse.

3. *In teaching children the way of life, make no needless use of abstractions and technicalities.*

Far be it from me to intimate that doctrinal correctness is of little importance. It has been said, by a popular pulpit orator, that doctrine is but the skin of religion stuffed and set up. This figure of speech probably misled no one at the time it was uttered; but taken alone it is inappropriate and false. As every effect must have an adequate cause, so every affection and impulse, and emotion, which belongs to the inner experience of the Christian, and every virtue and grace which adorns his outer life, must have its strong foundation in some "sure word of prophecy," understood, accepted, believed. The doctrines of the Bible are not the mere skin of religion, but rather the bones of its living frame, upon which the muscles are fastened, and by means of which they act. Break the bone, and the muscle has neither fulcrum nor lever; the whole limb is paralyzed and powerless. So under every part of practical Christianity, every really pious word and deed, all faith and joy, all love and hope, there must lie a solid truth of God, the strong foundation of eternal verity. In teaching the smallest child, this fact must not be forgotten.

Still, nothing is gained, and much may be lost, by beginning with elaborate definitions, and urging them upon the child as preliminary to practical obedience. Children must eat, before they learn the current theory of the digestive process; they must learn to walk, before they can be taught the laws of mechanical forces. So they may be encouraged to trust in a loving Saviour, resist temptation, and yield to the power of divine grace, long before they can even dimly comprehend the doctrine of the Trinity, the atonement, and the new birth. As a fire, just kindling into brightness, may be smothered by piling too much fuel upon it, so the rising flame of good desire in a child's heart may be quenched by heaping upon it words which can only "darken counsel," because they convey no knowledge.

Especially is mischief done, when a child who is really trying to serve God, is taken in hand by some grave church officer, and solemnly questioned, in the set terms of the books, in regard to his experience. Struck with awe by the unbending faces around him, and wholly at a loss in regard to the meaning of the terms addressed to him, either he is dumb, or answers at random, and is very glad when the painful process comes to an end. Babes must be fed with milk, not tough flesh, much less dry bones. To surround the subject with shadows and gloom, and make the child feel confused and ashamed, when he tries to talk with you about loving Jesus,

is to do much to cause him to lose confidence in his budding religious life, and become fatally discouraged. To worship, trust, love and obey God, is true religion. How to do this a very little child, through grace, may learn. The things which are "hard to be understood," will come gradually as years advance and the intellect ripens. "First the blade, then the ear, after that the full corn in the ear," is the divine order.

4. *The religious experience of a truly converted child cannot be expected to be as strongly marked as that of an adult.*

Even intelligent men and women sometimes become despondent, and lose hope and joy, not because of a want of faith in Christ, but because they lack confidence in their own experience. They forget that there may be infinite variety where all is equally real and genuine. Nor is the cause of these differences always hidden. One man is arrested by the Spirit of God, and he struggles like a lion caught in a net. After a period of intense mental anguish, he yields, repents, believes, and finds peace in believing, a peace, the sweetness of which is augmented by the preceding agony, as the sudden cessation of acute pain creates of itself one of the highest forms of pleasure. The Spirit of God appeals to another, and at once he yields, and feels the holy calm within. The one, like the Philippian, feels the terrors of the trembling earth, and the clang of opening doors, and on the verge of a suicidal grave, finds eternal life. The other, like Peter, when the first glance of his Master's reproving eye falls upon him, goes out, weeping bitterly, and is forgiven. If they compare their past experiences, the latter will seem poor and meaningless beside the other. Yet the fierce mental conflict of the one really grew out of his stout resistance, and the path of the other was comparatively smooth because of his prompt response to the divine call. And if a ready submission to God is better than resistance and delay, then is the calmer experience no less desirable, to say the least, than the other.

If these things are so, it is evident that the religious experience of children will be of a milder, gentler type than that of adults, in regard to the beginnings of the new life. Evil habits have not so bound them in chains; evil shame does not so hinder their obeying their convictions. Therefore, they yield more readily, and feel little of the burning which mental friction engenders. Moreover, they are not accustomed to watch their own feelings, and are but scantily supplied with words to express their new thoughts, emotions, and purposes. And so a little child, truly drawn toward the cross, and not disobedient to the heavenly call, will be able to relate little of what has passed, or is passing in his heart. If, therefore, children are to be rejected till they are able to rehearse a

regular experience, in the terms found in the books, many of those of whom is the kingdom of heaven, will find the gates of the Church fast closed against them, and perhaps turn away in the direction of the "synagogue of Satan," who keeps his doors open day and night for the youngest and the smallest.

5. *Where children give evidence of religious principle, their pious desires and purposes should be duly recognized.*

No iron rule can define the age at which it is proper to receive children into church membership. One child of six years may understand the matter as well as another of twelve. But whether older or younger, let the child that gives, according to his age and circumstances, reasonable proof of a fixed desire to serve God, feel that the Church is not disposed either to question the reality, or underestimate the value, of the beginning which he has made. It seems to me that the Church should cheer and strengthen the hearts of such children, by giving them some formal token that it respects their sincerity, and hopes much from their fidelity. The manner in which this is best done, it does not become me to attempt to define. Some pastors, some churches, will adopt one method, others another.

In my own congregations, I have found that a class formed for the special instruction of the children in personal religion, is, with the divine blessing, attended with valuable results. The meetings of the class are held Sabbath afternoon, at the close of the regular exercises of the Sunday-school. The attendance of each child is wholly voluntary. To come willingly to such a class, is, on the part of the child, a confession of Christ, and the avowal of a desire to follow him. Membership in the class has much the effect upon a conscientious child that membership in the church has upon a conscientious adult. The child feels that the step taken has the force of a covenant with God, and recognizes more fully than before, his obligation to love and worship God, and be obedient in all things to the divine will.

Judging by my own experience, here and there one will grow weary, and cease to attend the weekly meeting, but the great majority will come week after week, and month after month, to learn how they may serve God, and will ripen gradually into a reliable experience suitable to their years, and a steadiness of Christian living which justifies their reception into the Church of God. But leaving the question of time and method for those to determine upon whom devolve the right and the duty of doing it in each individual case, I insist upon it, that every child whose heart the Lord has touched, shall see and know that the Church, as well as the great Head of the Church, opens its arms, and says: "Suffer the little children to come

unto me, and forbid them not, for of such is the kingdom of God."

6. *In judging the outward indications of piety among children, make due allowance for their inexperience and lack of knowledge.*

No wrong conduct is indeed to be tolerated under the specious plea that it is nothing but the act of a child. Let sin be abhorred, always and everywhere. At the same time, let us not forget that an equal degree of religious principle will not ordinarily secure in the child as correct an outward life as in the adult. Children are impulsive and incautious. Everything comes at once to the surface. The man who is tempted, tried, provoked, has learned to be silent, and preserve an outward calmness of demeanor. In the secrecy of his own heart, he contends with his spiritual enemy, and those around him may neither suspect his danger, nor know of his victory. The child, on the other hand, is prone to reveal everything. Thus he often makes a poor show where the All-seeing eye may see little difference between him and the man whose outward life is blameless.

And even when the child falls into error, and needs warning, let not undue severity of language or of manner drive him to despair. Especially should we be on our guard, when the offence is of such a nature as not only to displease God, as we fear, but as to offend us, as we certainly feel. In such cases, it may moderate the sternness of our rebuke, to pause a moment, and inquire of our own hearts, how far our displeasure is due to personal annoyance, and how far to our regard for the divine honor and the welfare of souls. Describing his own method of dealing with the converts at Thessalonica, St. Paul says: "We were gentle among you, even as a nurse cherisheth her children." If this considerate gentleness was wise and needful among adult converts, how much the more necessary among children, so sensitive to commendation and to censure, lifted up by a smile, and withered by a frown from those whom they love?

7. *Let children who avow a desire to serve God be trained in all practical Christian living.*

Care must indeed be taken that they are not brought into bondage to a formal programme of duties and observances, framed without Scripture warrant. If you tell a little boy that if he would be a Christian, he must pray three times a day, as did David and Daniel, and read a chapter of the Bible every time, he may undertake it, but will not be likely to persevere; and when he begins to find it a burden, he will feel wholly defeated. The Scriptures enjoin prayer, and the study of the divine word, and teach that we should daily worship the Lord our God; but they lay down no rigid rules

in regard to the frequency or the length of our devotions. To define these with formal exactness, would have prepared the way for a sort of legal righteousness, a species of machine religion, on the part of those who found it possible to obey the rule; and for despair, or perhaps, an open denial of obligation to serve God, on the part of those who were not masters of their own time. Let us be careful not to overdo in a direction where God has been silent; that we do not lead the young into an error against which the Bible so carefully guards.

At the same time, let the child who has been called of God, be taught to delight in the holy word, and be encouraged, both by precept and example, to form fixed habits of devotion. Point out to them those parts of the Scripture which will be best calculated to interest and instruct them. Teach them to come before God in prayer reverentially, and yet with the simplicity and confidence which befit their tender years. And morning, noon, and night, in season and out of season, "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," instruct them in the strict morals of the Gospel of Christ. Genuine personal religion, fully developed, combines every virtue, every grace, every element of pure, elevated, beautiful character. To gain it, none can begin too soon, or train too carefully. And yet again let the universal caution be repeated; avoid that coldness and harshness which tend to repel and discourage, and bring into bondage. Train to the loving obedience of sons, not the extorted service of the slave. Let the whole spirit of our advice and our example be that which led the Psalmist to say: "O how love I thy law; it is my meditation all the day."

Let the Christian child be taught the active virtues of the Christian life. There is a spiritual and benevolent activity which greatly promotes religious health, growth, and enjoyment. Even little children may be religiously useful, and it is not difficult to find a place for them to work. They may be encouraged to earn something by their own labor, to give in charity, or to good causes. They may be made the bearers of tokens of kindness to the poor and the suffering. They may seek out new scholars for the Sabbath-school. Yet all must be done cheerfully and pleasantly, and be the voluntary act of the child.

In regard to the place which Christian children ought to occupy in the Sunday-school, and what should there be done for their especial benefit, permit me to make one or two brief remarks.

Nothing in the manner or the action of the superintendent and the teachers, ought to be of such a character as to bear

the construction of favoritism ; yet children who are avowedly and honestly trying to serve God, are entitled to peculiar kindness and attention. Where it can be done without causing unkind remark, they should be put in classes by themselves, that the instruction given may be directly adapted to their case. Their teachers should be specially qualified for the work, not only by genuine and deep personal piety, and a good degree of intelligence, but by a happy personal experience, and a genial, social nature, that they may be able to speak well of the good way, and be profitable guides therein, able to advise wisely, reprove gently and yet effectually, and lead upward to the high places of Christian living and enjoyment. A stern censor will drive them from the way. A half-hearted member of the Church will train them only to copy his own dwarfish standard. A mere man of books, who has little knowledge of children, and no sympathy with the child nature, may mean well, and yet fail of accomplishing the good at which he aims.

I need not add that the pastor of the Church should know them all by face and name, and meet them everywhere with a smile of recognition, and an encouraging word ; and in his sermons and his public prayers, give proof that he remembers that there are lambs in the flock of which God has made him the shepherd. I shall never forget the remark which a little girl of eight years made in regard to a certain minister. Said she : " He may be a good enough preacher, but he can't see us little folks at all." A minister who " cannot see the little folks," is unfitted for an important part of his duty ; nay, is unfitted for labor in the most beautiful and promising part of the field.

The sweet song " Outside the Gate " was sung from the " Song Roll," also the hymn " Coronation." The Rev. ALFRED TAYLOR, of Philadelphia, was then introduced, and gave an address on

THE BLACKBOARD.

BY REV. ALFRED TAYLOR.

No two persons make the same use of it. There is a great deal of ridiculous using of it. Its design is to do by the help of the eye what can only be imperfectly done by the ear alone. It recognizes that the children are not all born blind. But care must always be taken that it really helps to illustrate and enforce the truth. Not as one did lately, who in striving to

teach the lesson of the house on a rock drew an outline of a house, and left it purposely without foundation, thinking to get his scholars to supply the lack; but on being asked what was wanted one little fellow said, "A door knob," another "A chimbley!" Nor should such fanciful use be made of the board, as he had seen recently, where a pink rooster with a green tail, was sketched to illustrate, he supposed, Peter's denial of Christ.

Mr. Taylor then proceeded to give a lesson on the parable of the lost sheep, as recorded in Luke 15:3-7. The subject and the chapter were placed upon the board, after the lesson was read, and a running commentary was made upon it. The leading points were then jotted down one by one, as they were made by the speaker, and the suggestion thrown out that even ministers of the Gospel might avail themselves of the blackboard by writing their text and leading thoughts of the sermon upon it, that the congregation might the better impress the discourse upon their minds. A friend of his had objected, however, that his pastor "had no leading thoughts!" in which cases of course the board would be of no service.

The points of the lesson were then brought out by Mr. Taylor by apt questioning and answers. The first was *gladness*. When the man found the sheep he laid it on his shoulders rejoicing. Different examples of holy joy as given in the Scripture, were referred to. Thus the Psalmist, "I will be glad in the Lord," and the Prophet Habbakuk, even in terrible times says, "Although the fig tree should not blossom," &c., yet "will I rejoice in the Lord." The duty of cultivating a joyous, glad spirit, as the very basis of our religion, was thus enforced. The arithmetic of the lesson was then put upon the board. The figures "100," "99," and "1," in the shape of an example in subtraction, were set down, and the fact impressed that *one* sheep was *lost*. The terrible nature and consequences of being lost were portrayed, and the work of the Shepherd in going after the one lost sheep. Christ is then brought out as the Shepherd, and his willingness and ability illustrated. The 23d Psalm is repeated by the audience, and several passages alluding to the work of Christ as the Good Shepherd. His love for his sheep, his finding the lost one, his saving the sheep and completing the work by keeping them, and the joy in heaven and on earth at the sinner's salvation, are all graphically taught. The board has in the meantime displayed simply the marks as below:

LUKE 15 : 7.		LOST SHEEP.
<i>Glad</i>	100	<i>Christ, our Shepherd.</i>
<i>Lost</i>	99	<i>Loves.</i>
<i>Found</i>	1	
	<i>Joy</i>	<i>Heaven.</i>
		<i>Earth.</i>

Believing also in the use of the voice as well as of the eye and ear in instruction, the points of the lesson were embodied in the following original lines, meant to be sung by a school, and which were placed on the back of the board until the close of the lesson:

*Gladly tell the tidings round,
How in Christ the Lost are Found;
Joy in Heaven, and joy on Earth,
At the sinner's second birth.
Christ the Shepherd loves his Sheep,
He his flock will safely Keep.*

The exercise was closed by a brief, simple prayer, in a child's language, and bearing exclusively upon the lesson.

"Beautiful river" was sung from the "Roll," when

THE QUESTION-BOX

was again opened, Mr. SUTTON first answering. On the question how far doctrinal points should be introduced, he replied, Only so far as to give a clear view of the doctrine of the Church to which the school belongs, and as secondary to the

vital elements of salvation. . . . As essentials of a good superintendent, he named love for the children, earnestness, devoted piety, a deep sense of his responsibility, and of the value of souls, and a proper pride to have his school a model. . . . The concert and alternate mode of reading the Scriptures were good; an excellent way, also, was to have the school read in response up to the last word or two in the sentence, and then supply the rest, thus: the superintendent reads, "The Lord is my shepherd, I shall not" [the school supply] "want." . . . On the question, what should be done with a goodish superintendent, who yet rejects all improvements, and is not at all up to the times, Mr. Sutton advised, Get him to take *The Sunday-School Times*, and that will be pretty sure to lead him to an Institute or Convention, and if after mingling with his fellow-teachers in such occasions he is not cured, he is truly a confirmed case.

Mr. TAYLOR continued the exercise. To the question whether Sunday-school teachers should drink beer, ale, or cider as a beverage, he replied that he did not know to what extent such things could help him in his work. If, however, the teacher knows that ale and beer are composed of seven per cent. of alcohol, and ninety-three per cent. of swill, and thinks them beneficial to his work, let him use them! . . . Mr. Taylor thought that the Church should be a great temperance society; he believed in "Bands of Hope," and pledges, and in circulating temperance papers among the young, and strongly recommended Sunday-schools to take the *Youth's Temperance Banner*, published by the National Temperance Society at New York. . . . On the mode of reading the Bible in our schools, he favored the responsive style, and believed also in a Bible for every church pew, and minister and people either reading aloud in concert or in response, or at least silently following. . . . In answer to the inquiry as to what should be done with tardy teachers, Mr. Taylor replied, Lock your habitually unpunctual teacher out; do it in the spirit of kindness, yet with firmness, feeling that the best interests of the school demand it. The opening exercises of a school should never be disturbed by late teachers coming to their seats. It is a severe remedy to apply, but a very effectual one. Once

get punctual teachers, and you will be pretty sure to have punctual scholars.

The State Secretary now presented his annual report as follows:

THE STATE SECRETARY'S REPORT.

BY SAMUEL W. CLARK.

Gratitude to our heavenly Father should inspire our hearts as we gather again for a grand review of our Sunday-school army and assemble in council to plan for another campaign. Nearer and dearer to the heart of the Christian Church than ever before, the Sunday-school to-day stands forth as a great auxiliary in the work of evangelizing the nation. The ten years that have elapsed since this Association was organized, have witnessed a rapid growth of interest in the cause, and a marked improvement in the manner of carrying on this blessed work. We believe the blessing of our divine Master has attended the associated efforts of his servants, and that the Sabbath-schools of our State have been largely benefited by these yearly gatherings of its teachers and friends. Let us look to him prayerfully for his blessing upon our present Convention, that its influence for good may be seen in all our schools, in higher aims, clearer views, better methods, and, above all, in a large increase of the number of the "little ones" who have given their hearts to the blessed Saviour.

One aim of this Association has been to thoroughly organize the State in combined, associated effort, to bring together in county associations the friends of Sabbath-schools, and thus, through these county links, unite all the Sabbath-schools of the State in one fraternal bond. The efforts of the Executive Committee have been directed towards the accomplishment of this object during the past year, and at their suggestion, your Secretary has visited most of the counties of the State, and endeavored to awaken the interest of the Sunday-school army in this direction. As the result of this effort, aided by the unwearied exertions of County Secretaries, county associations have been formed in Ocean, Passaic, Bergen, Middlesex, and Burlington counties, leaving but one county in the State (Mercer) without a county association. Nineteen county conventions have been held during the present year, most of them largely attended, and accomplishing much good.

The question of improvement in Sabbath-school instruction, which necessarily grew out of increased interest in the work, has largely absorbed the attention of these conventions, and

in some of them, county Institutes, held for this specific purpose, have been eminently successful. There would seem to be a necessity for some systematic course of instruction that should be accessible to *all* the teachers of our Sabbath-schools, which our annual gatherings cannot afford, and this the county Institute will, to a great degree, supply. May we not hope that, through the proper discussion of this subject at this Convention, such measures may be devised as shall secure in the coming year a county Teachers' Institute in every county of the State?

We give a summary of the county Reports for the current year. They approach nearer to a full and perfect tabular view of our strength than ever before, embracing nearly every school of any size in the State. In some of the counties they are complete, and in all nearly so, the exceptions being those schools in remote sections of the counties, which the County Secretaries, with all their zeal and labor, have not been able to reach.

The grand result for the year is as follows :

Number of schools in the State,	1,483
“ Reporting,	1,297
“ Officers and teachers,	20,917
“ Average attendance,	16,588
“ Scholars,	129,633
“ Average attendance,	91,920
“ Teachers church members,	15,039
“ Scholars “ “	9,716
“ Conversions,	3,699
“ Deaths,	489
“ Scholars in Infant-class,	23,062
“ “ over eighteen years of age,	8,680
“ Volumes in library,	372,860
Amount contributed to the State Association,	\$620 16
“ expended in sustaining the schools,	\$69,797 88
“ contributed to benevolent objects,	\$54,842 50
Number of schools holding teachers' prayer-meetings,	247
“ “ having missionary organizations,	327
“ “ discontinued in winter,	396

We believe we may justly claim attention to these statistics as presenting an accurate view of the Sabbath-school work in this State. They have been gathered at great expense of time, labor, and patience, by men who believe that statistics, to be valuable, should be thorough and complete. We may, therefore, safely draw some deductions from them, which will more nearly approximate the truth than such figures will sometimes allow.

We notice that 20 per cent. of the teachers enrolled are absent, on an average, on each Sabbath of the year, and see in this a partial solution of the cause of many of the difficulties in the way of efficient and successful teaching. No other busi-

ness, no other undertaking could be expected to prosper with such an absenteeism.

We observe with pain that there is no improvement in the defect so often noticed in former reports, that 25 per cent. of the enrolled teachers of the State are not members of Christian churches. While we cannot and would not exclude such from laboring with us, can we, ought we, as disciples of the great Master, to lay off from our shoulders the blessed burden he has placed there, and let the stranger without the gates be our children's guide to glory and to God?

Of the children of our Sunday-schools 10,000, or nearly — per cent., are returned to us as gathered into the visible church of God, and nearly 4000, or .03 per cent., have found a friend and Saviour in our blessed Lord during the past year. Our hearts are full of thanksgiving, and we turn to our field again with renewed hope, as we contemplate this blessed answer to our prayers, tears, and labors. But while we rejoice, we are humbled, for what are these truly among so many? With 20,000 laborers, working as we might and ought, in the name of Christ, we cannot be satisfied until we are able to write on our class-books, "*All my class for Jesus.*"

Over fifty thousand dollars has been contributed in our Sunday-schools in Christian charity and benevolence. This is a large and glorious increase, and gives hope and encouragement to our labors, as furnishing a token that the first maxim of our faith, "do unto others," is finding a lodgement in the youthful heart.

As has been observed already on the floor of this Convention, we think we see a key to the comparatively small number of conversions in the item of our report, that not one-fifth of our Sabbath-schools have any organized, systematic union of their teachers in prayer. Brethren, Christian friends, our strength lies in our nearness to God—our success will be just in proportion as our labors are baptized with prayer. Perfection of system, the highest art of impartation, and the greatest zeal in the Sunday-school work, are all powerless for good, unless we have the abundant blessing of the Hearer of prayer.

There are other and important lessons, both of warning and encouragement, which we trust a careful study of these statistics during the year will bring to our hearts, and that through them we may come together in our next annual Convention, bringing with us good tidings of God's work among our little ones.

SAMUEL W. CLARK,
Cor. Secretary.

The report was unanimously adopted, and the Convention dismissed with the benediction by Rev. J. M. FREEMAN.

Third Day.

SIXTH SESSION.

THURSDAY MORNING.

A SOLEMN prayer-meeting, led by J. H. BENTLY, of Newark, ushered in the third and last day of the Convention. The special burden was "Our Unconverted Teachers." The Rev. GEORGE E. SICKELS, of Newark, was deputed to carry a request for prayer in behalf of these teachers and of the Sabbath-schools of New Jersey, to the Fulton Street Prayer-meeting, New York.

At 9 o'clock President MACKIE took the chair, and called upon Dr. RODGERS, of Bound Brook, to lead in prayer, after which, at the suggestion of the Hon. C. C. LATHROP, and by general concurrence, an interesting and solemn conversation ensued on the topic—

OUR UNCONVERTED TEACHERS.

The usual views were held on this subject, but the earnestness of the appeals and arguments, the fervency of the prayers in the preliminary devotional service, and the nature of the facts presented, all aided in creating a deeply solemn impression; and it was felt that the discussion will lead to special effort and prayer in many schools in behalf of this class. The following persons took part in the conversation: Hon. C. C. LATHROP, Rev. B. C. LIPPINCOTT, Rev. GEORGE E. SICKELS, Rev. R. HAMMILL DAVIS, Rev. C. S. CONKLING, ELIAS B. HALL, M.D., and Rev. GEORGE C. LUCAS.

The Rev. Mr. FREEMAN, of Newark, was next introduced and addressed the Convention on the topic of

ILLUSTRATIVE TEACHING.

BY REV. J. M. FREEMAN.

The subject is one that demands more attention than it has yet received by Sunday-school instructors. A teacher's work is not done when he has simply uttered the truth. The Greek Testament is pure Gospel truth, but reading it to the child will do him no good. It must be made perfectly clear and plain to him. And do this by the aid of language as simply as the best of us may, there will yet be need of something more. An illiterate community makes use of but 400 to 500 of the 100,000 words in the English language, while not over 3000 to 4000 words are in common use in any community; the child then can not be expected to have at command more than 300 to 400 words with which to express his ideas. Because of the paucity of his vocabulary, therefore, ideas must be conveyed to him by other means than words,—we must use appropriate illustrations. Then, too, notice how the dramatic element abounds in child expression. To them a simple motion is often full of meaning. A boy's wooden horse stands with him for father's prancing steed, and a doll for a live baby, with a little girl. Only lately in the cars the speaker had seen a child take its mother's veil, and with all the gravity of an old grandmother approach its doll and cover it up to keep off the dust! Actions, motions, with them are real. Teachers of the little ones should use this element in imparting instruction.

The two great modes of illustration are by means of the ear and the eye. Through the ear we may convey truth by graphic stories from the Bible chiefly; this is the narrative form; or by figures, similes, and comparisons, the figurative form; or historical facts, events of Bible history, and manners and customs of Bible nations. All these forms of verbal illustration should be so employed that the child shall get clear and correct ideas of the facts and events taught.

But chiefly through the eye, by visible illustration, may instruction be imparted. Every child's mind is a *picture factory*. If he cannot form a mental picture of what is verbally taught him, he cannot grasp it clearly. Visible pictures aid the mind wonderfully in gaining accurate perceptions. Maps therefore, of localities described, or referred to, vividly illustrate historical facts; objects, too, greatly aid in illustration. *Object teaching* and *object illustration* are different things. In

the former, the lesson is obtained directly from the object itself; in the other, the lesson is drawn first and the object exhibited in order to illustrate it. The blackboard is of great service in illustration. Diagrams of places, outlines of objects and persons, can be sketched on it to great advantage. Teachers in the class may use a small slate and pencil with profit.

With regard to the choice of illustrations and their application in teaching, great care should be taken, first that they should come within the range of juvenile thought and knowledge. A poor illustration obscures instead of reveals truth. Suppose you wish to teach the duty of obedience. Ask the child, "John, have you got a dog?" "Yes, sir." "What's his name?" "Fido." And every boy in the class is at once thinking of his dog. Each one tells the name of his, what kind he is, what he can do, &c. "Well, John, if you throw a stick into the water, Fido will bounce in after it and bring it back to you won't he?" "Yes, sir." "And if father takes him to market, and puts the basket of meat in his mouth to carry home, he will not set it down and begin to eat the meat, will he?" "Oh, no sir!" "Suppose somebody should try to take the basket from him, could they do it?" "I should like to see any one try it!" one boy says. "Well, then, your dog is faithful, and he will do whatever you tell him, will he not?" "Yes, sir," several will reply. Now for the application. "Well, boys, are you always faithful to your parents? Do you always do what they tell you?" Silence answers. Now is the teacher's moment. "Well, John, don't you think that you, and that we all, ought to be as good as a *dog*?" The illustration has fixed the lesson. The object is gained.

Again, the language used should always be simple and intelligible. Adaptation, also, of the illustration, should be kept in mind. Illustrate only the point you are considering. Keep side issues out of sight. Then, too, no trifling or ridiculous illustrations, used simply to create a smile, should be allowed. The teacher's heart and face should be joyful and cheerful and smiling, but he need not act the clown to help along his Sunday's lesson. Further, illustrations should be brief, and not stretched so long as to cause the child to forget the thing to be illustrated. Lastly, the teacher should carefully prepare his illustrations beforehand, and fit them to the subject in hand. He should be on the look-out for illustrations in his daily walks, and jot them down in his memorandum-book, which will soon become a precious store-house for use in his labors in imparting truth to his scholars.

ORDER OF EXERCISES IN THE SCHOOL.

After a hymn, opportunity was given to three or four superintendents to show their methods of conducting their schools. Ten minutes was allotted to each speaker.

J. A. ANDERSON, of Lambertville, first spoke. Their church bell rings at ten minutes before two, by the sexton's watch. At two o'clock, precisely, the school is opened by the tap of the superintendent's bell. The opening hymn is sung. None are locked out if they come late, but are seated by the door, that they may not disturb the opening exercises. The Bible-lesson is then read and briefly commented on. The need of much study is felt here, in order to condense the thought and aim of the lesson into the smallest compass. Say the lesson is on Ananias and Sapphira. We would bring out the point "kept back part," and place these three words on the black-board, as the central thought. Then comes the opening prayer, which we aim to have bear directly and chiefly on the lesson. The lesson is then taught till quarter past three. At ten minutes past, a warning bell is tapped, as a signal to prepare to stop, at a quarter past, to stop. Notices are then given, the closing hymn is sung, the library books are distributed, and each rank in the school is dismissed by the tap of the bell. We have responsive reading of the lesson. We vary the monotony occasionally by a special lesson of Bible history or the parables, the superintendent preparing a synopsis, with questions for each lesson, covering say five or six lessons. The lesson on the prodigal son was illustrated on the board by three D's and three R's, the prodigal's debasement, departure, distress, his repentance, return, and restoration, these remaining on the board during all the time of teaching the six lessons.

BALTES PICKEL, of Hunterdon County, spoke of the punctuality of his teachers, their average during the summer being fourteen out of fifteen teachers. Their school opens promptly at 3 o'clock, and the teachers are expected to be in their places fifteen minutes before the opening. The reading is done in concert. In prayer the position is sitting with arms folded and eyes open (a manner which excited surprise at its strangeness, but the speaker remarked that solemnity and order were always secured in this exercise). After prayer the library books are distributed, a boxful to each class, which is kept in that class until the books are read, when it is exchanged for another box. The teachers then have half an hour with their classes. They *stand* while teaching. At

its close, the bell is tapped, they sit down, and the school is examined by the superintendent. In closing, the scholars and teachers rise at the tap of the bell, "front face," file in line by classes, and march around the room to the front of the superintendent's desk. The school is then closed with a short prayer, standing.

JOHN H. BENTLEY, of Newark, next detailed his plan. They open at 2½ o'clock, precisely, and command perfect silence before proceeding. The roll of teachers is then called; library books are collected; alternate reading of Scriptures; singing, prayer, and the teachers proceed to the lesson. The opening exercises generally occupy fifteen minutes; three-quarters of an hour is then given to the teachers, the warning bell being tapped five minutes before their time is up. After the lesson, twenty minutes is spent, sometimes in singing, or in hearing a short address. Notices are then given, library books distributed, and the school closed by classes, as their numbers are called out.

N. B. LANE, of Bergen, said that his school opened at 9 o'clock, and the singing, reading alternately, and prayer occupied ten minutes; forty minutes is then given to the study of the lesson, five minutes to the recitation of texts of Scripture, and ten minutes to notices, singing and prayer—the closing exercises. The school is then dismissed by classes.

D. M. STIGER, of Jersey City, now made a few stirring remarks upon the general work, and urged the importance of each county secretary knowing his field thoroughly, and of circulating reports of local and other conventions and Institutes, and especially of the State Convention, among the different schools. The need of money to carry on the good work was forcibly stated, and the brethren exhorted to devise liberal things for the cause.

The report of the Nominating Committee was presented and accepted,—see list of officers at the beginning.

The question-box was again opened, the Convention and Mr. Sutton answering. In answer to a question on teachers' helps, the following were recommended: "Mimpriss's Gospel Treasury," "The Path of Jesus"—a small map and tabular view of the life of Christ, a Bible atlas, and for a course of lessons, "The Sunday-School Teacher," a monthly periodical published in Chicago. One lesson for the entire school was decidedly recommended. As to who should make the opening prayer, some thought the superintendent always, others, the teachers in their turn. A good plan in preparing the lesson was stated to be that of the P's and D's—finding the

Parallel-passages, Persons, and Places, then the Dates, Doings, Doctrines, and Duties.

The session was now closed, a short prayer-meeting led by Hon. ALEX. WENTZ, of Gloucester, following.

SEVENTH SESSION.

THURSDAY AFTERNOON.

The last session was now reached. It was brief but full of interest. President MACKIE was in the chair. At his suggestion the newly elected President, Hon. C. C. LATHROP, was added to the Maryland delegation.

"The Question Box" was for the last time emptied of its contents. The Rev. Mr. SICKELS answered in the affirmative a question as to the need of teaching the doctrine of temperance and total abstinence in the Sabbath-school. Mr. Sutton gave somewhat in detail the method of preparing a Bible lesson on the P's and D's plan before mentioned.

The Rev. FRANK B. ROSE, pastor of the church, then delivered an impressive address, full of earnest thought and expression, designed mainly to teach the need of present, positive, absolute faith in God's word and promises concerning the children who are intrusted by God to the Sunday-school teachers of New Jersey to train in the knowledge of him, and to lead to Jesus. A remarkable narrative of army experience gave peculiar point to the address, and deeply impressed the exhortation *Have faith in God*.

The Rev. R. K. RODGERS, D.D., of Bound Brook, followed in a feeling address, in which he expressed his delight at the instructive and impressive character of all the exercises, and summed up the good thoughts and inspirations he had enjoyed during all the sessions. He closed with a solemn and stirring appeal for future entire engagedness in the good work, and earnestly invoked the richest benediction upon all the workers in it.

RESOLUTIONS OF THANKS.

Votes of thanks were formally and enthusiastically passed to the President, to the State Secretary, to the pastors and officers of the churches that opened their doors for the Convention, to the local committee, and to Messrs. Van Arsdale and Pell, for conducting the music of the sessions.

Mr. LATHROP, the President elect, made a brief speech, expressive of his sense of the responsibility that lay upon him and upon all the other workers in this time-honored State in entering afresh upon the labors of another year.

THE CLOSING SPEECH

Was then briefly made by President MACKIE. He exhorted the brethren to faithfulness, and cited the touching example of the French soldier Latour D'Auvergne, who died upon the field of honor, but whose name was never afterwards omitted at roll-call, a comrade always responding "*Mort sur champs d'honneur!*" The President ended his beautiful and fitting closing speech by the following original lines :

Then think not that there's glory won
 But on the field of bloody strife,
 Where flashing blade, and crashing gun
 Cut loose the silver cords of life ;
 Carve deep their names on brass and stone
 Who for their homes and country bled—
 Who lie, uncoffined and unknown,
 " Upon the field of *honor*, dead."

But carve there too the names of those
 Who fought the fight of Faith and Truth,
 Bending beneath life's wintry snows,
 Or battling in the pride of youth ;
 The brave, the pure, the true, the good,
 Falling at duty's post, still shed
 A radiant light o'er field and flood,
 Tho' " on the field of *honor*, dead."

And those who sink on desert sand,
 Or calmly rest 'neath ocean's wave,
 Dropping the cross from weary hand—
 Telling no more its power to save,—
 Whoe'er have kindled one bright ray
 In hearts whence joy and peace had fled,
 Have not lived vainly—such as they
 Are " on the field of *honor*, dead."

Thus may we live—thus may we die,
 In earnest, valiant, faithful fight ;
 True to man's loftiest destiny—
 True to our GOD, OURSELVES, and RIGHT.
 Then when we sleep, as sleep we must
 Within the cells of earth's dark prison,
 Be this memorial o'er our dust,—
 " Behold, he is not *here*—but RISEN."

The doxology was sung, and the Convention adjourned *sine die* upon the benediction by Rev. FRANK B. ROSE.

COUNTY AND TOWNSHIP SECRETARIES,

1867-8.

ATLANTIC COUNTY.

REV. S. W. PRATT, *Hammonton*, County Secretary.

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
Atlantic City,	R. B. LEEDS,	<i>Atlantic City.</i>
Egg Harbor City,	REV. EUGENE GREIDER,	<i>Egg Harbor City.</i>
Egg Harbor,	D. H. PITMAN,	<i>Somers's Point.</i>
Galloway,	T. W. CLEMENT,	<i>Leeds's Point.</i>
Hammonton,	P. H. BROWN,	<i>Hammonton.</i>
Hamilton,	C. E. P. MAYHEW,	<i>May's Landing.</i>
Mullica,	DR. H. W. SMITH,	<i>Ellwood.</i>
Weymouth,	JOHN GODFREY,	<i>Tuckahoe.</i>

BERGEN COUNTY.

PROF. WILLIAM WILLIAMS, *Hackensack*, County Secretary.

New Barbadoes,	ANDREW DEVOE,	<i>Hackensack.</i>
Lodi,	ANDREW MORRISON,	<i>Lodi.</i>
Washington,	SAMUEL D. YATES,	<i>Pleasantville.</i>
Hackensack,	JASPER WESTERVELT,	<i>Hackensack.</i>
Union,	REV. GEORGE L. SMITH,	<i>Carlstadt.</i>
Harrington,	PAUL POWLES,	<i>Upper Closter.</i>
Franklin,	ISAAC WORTENDYKE,	<i>Franklin.</i>

BURLINGTON COUNTY.

REV. WILLIAM H. LITTLE, *Fruitland*, County Secretary.

Burlington,	CHARLES J. MILNOR,	<i>Burlington.</i>
Beverly,	JACOB WILSON,	<i>Beverly.</i>
Cinnaminson,	REV. J. FORT,	<i>Cinnaminson.</i>
Chesterfield,	REV. E. WATERS,	<i>Groverville.</i>
Egg Harbor,	DR. T. PRICE,	<i>Tuckerton.</i>
Mansfield,	DAVID STYER,	<i>Columbus.</i>
New Hanover,	DR. J. WEBB,	<i>Pointsville.</i>
Southampton,	REV. J. THORN,	<i>Vincenttown.</i>
Pemberton,	DR. GRIGGS,	<i>Pemberton.</i>
Woodland,	N. P. TODD,	<i>Shamong.</i>
West Hampton,	CHARLES FORT,	<i>Mount Holly.</i>
Bordentown,	URIAH BENNETT,	<i>Bordentown.</i>
Bass River,	MR. MATTHIAS,	<i>Bass River.</i>
Chester,	A. H. BURR,	<i>Moorestown.</i>
Evesham,	C. HENRY KAIN,	<i>Marlton.</i>
Lumberton,	NATHAN BOWNE,	<i>Lumberton.</i>
Medford,	SAMUEL STACKHOUSE,	<i>Medford.</i>

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
Northampton,	MR. ARMS,	Mount Holly.
Shamong,	REV. W. H. LITTLE,	Fruitland.
Willenboro,	J. L. KEMBLE,	Delanco.
Washington,	WILLIAM LOOY,	Lower Bank.
Springfield,	JOHN F. GAUNTT,	Jobstown.

CAMDEN COUNTY.

ELISHA SWINNEY, *Camden*, County Secretary.

North Ward,	JOHN S. CHAMBERS,	Camden.
Middle Ward,	JOS. GARTEN,	"
South Ward,	S. C. NEWTON,	"
Newton,	J. EARL ATKINSON,	"
Haddon,	J. P. FOWLER,	Haddonfield.
Centre,	GEORGE W. HAYES,	"
Union,	HENRY VAN FORSEN,	Gloucester.
Stockton,	D. S. STETSON,	Philadelphia.
Gloucester,	ROBERT HENDERSON,	Blackwoodtown.
Delaware,	R. ELMER CLEMENT,	Haddonfield
Waterford,		
Winslow,	THOMAS YOUNG,	Williamstown.
Monroe,	RANDALL E. MORGAN,	Blackwoodtown.
Washington,	C. MAYHEW,	Winslow.

CUMBERLAND COUNTY.

JOSEPH C. BOWEN, *Shiloh*, County Secretary.

Bridgeton,	JAMES J. REEVE, ESQ.,	Bridgeton.
Cohansey,	JOHN WESTCOTT,	"
Deerfield,	AARON PADGETT,	Deerfield.
Down,	B. E. WOOD,	Dividing Creek.
Fairfield,	GEORGE CANBY,	Cedarville.
Greenwich,		
Hopewell,	A. W. WHITFORD,	Shiloh.
Landis,	J. E. TYLER,	Vineland.
Maurice River,	WILLIAM CHAMPION,	Dorchester.
Millville,	JOHN A. WRIGHT,	Millville.
Pittsgrove,	JACOB WICK,	Palatine.
Stoe Creek,	JOHN B. HOFFMAN,	Shiloh.

CAPE MAY COUNTY.

DR. J. F. LEAMING, *Cape May C. H.*, County Secretary.

Cape Island,	GEORGE W. SMITH,	Cape Island.
Dennis,	WILLIAM FIDDLER,	Dennisville.
Middle,	ALEXANDER SPRINGER,	Dyer's Creek.
Lower,	ABRAHAM REEVES,	Cold Spring.
Upper,	JOSEPH C. SHEPPARD,	Tuckahoe.

ESSEX COUNTY.

WILLIAM H. WOODRUFF, *Newark*, County Secretary.

Newark,	ISAIAH PECKHAM,	Newark.
"	JOSEPH D. DOTY,	"
"	HENRY WILDE,	"
"	LOUIS HELLER,	"
Orange,	RICHARD TERHUNE,	Orange.
Caldwell,	ARTHUR B. NOLL,	Caldwell.
Bloomfield,	U. D. WARD,	Bloomfield.

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
Belleville,	SAMUEL H. TERRY,	<i>Belleville.</i>
South Orange,	E. L. B. MAYHEW,	<i>South Orange.</i>
Livingston,	E. M. CONDIT,	<i>Livingston.</i>
Millburn,	AM. FRENCH,	<i>Millburn.</i>
Clinton,	HENRY MEEKER,	<i>Newark.</i>

GLOUCESTER COUNTY.

JACOB ISZARD, *Glassboro*, County Secretary.

Franklin,	JOHN Z. NUTER,	<i>Franklinville.</i>
Mantua,	WILLIAM H. TURNER,	<i>Mantua.</i>
Clayton,	B. F. HARDING,	<i>Clayton.</i>
Greenwich,	JOSEPH WOLF,	<i>Clarksboro.</i>
Woolwich,	EDWIN S. LACY,	<i>Swedesboro.</i>

HUDSON COUNTY.

D. M. STIGER, *Jersey City*, County Secretary.

Bayonne,	H. C. SELVAGE,	<i>Bergen Point.</i>
Greenville,	ADAM RAPP,	<i>Greenville.</i>
Bergen,	CHARLES B. STIGER,	<i>Bergen.</i>
Hudson City,	JAMES T. KITCHELL,	<i>Hudson City.</i>
Hoboken,	JAMES H. LONG,	<i>Hoboken.</i>
Weehawken,	THOMAS C. DUNN,	<i>Weehawken.</i>
West Hoboken,	B. KEOGH,	<i>West Hoboken.</i>
Jersey City,	DAVID W. HARKNESS,	<i>Jersey City.</i>
"	THEODORE VAN CLEEF,	"

HUNTERDON COUNTY.

REV. C. S. CONKLING, *Mount Pleasant*, County Secretary.

Alexandria,	H. E. WARFORD,	<i>Milford.</i>
East Amwell,	DR. GEORGE ROWLAND,	<i>Kingoes.</i>
West Amwell,	RICHARD H. WILSON,	<i>Lambertville.</i>
Bethlehem,	SILVESTER H. SMITH,	<i>Bethlehem.</i>
Clinton,	J. R. FISHER,	<i>Clinton.</i>
Clinton Borough,	M. S. STIGER,	"
Delaware,	GEORGE W. RUNK,	<i>Stockton.</i>
Franklin,	HENRY S. TRIMMER,	<i>Quakertown.</i>
Kingwood,	GEORGE E. DALRYMPLE,	<i>Baptistown.</i>
Lebanon,	ELEAZER SMITH,	<i>Clarksville.</i>
Lambertville,	JOHN A. ANDERSON,	<i>Lambertville.</i>
Raritan,	JOHN T. BIRD,	<i>Flemington.</i>
Readington,	HENRY B. KINNEY,	<i>Readington.</i>
Tewksbury,	J. C. FARLEY,	<i>Mountainville.</i>
Union,	WILLIAM EGBERT,	<i>Taltonburgh.</i>

MERCER COUNTY.

JOHN COX, *Princeton*, County Secretary.

MIDDLESEX COUNTY.

C. B. STOUT, *New Brunswick*, County Secretary.

East Brunswick,	DANIEL McLAURY,	<i>New Brunswick.</i>
Monroe,	HON. JOHN D. BUCKALEW,	<i>Jamesburg.</i>
New Brunswick,	A. W. MAYO,	<i>New Brunswick.</i>
North Brunswick,	C. B. STOUT,	"
Perth Amboy,	REV. JAMES A. LITTLE,	<i>Perth Amboy.</i>
Piscataway,	GEORGE W. STELLE,	<i>New Brunswick.</i>
South Amboy,	REV. W. E. WESTERVELT,	<i>South Amboy.</i>
South Brunswick,	J. GORDON VAN DYKE,	<i>Jamesburg.</i>
Woodbridge,	REV. GEORGE C. LUCAS,	<i>Woodbridge.</i>

MONMOUTH COUNTY.

H. H. SEABROOK, *Keyport*, County Secretary.

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
Atlantic,	WILLIAM TAYLOR,	<i>Holmdel.</i>
Freehold,	WILLIAM SLATESIR,	<i>Freehold.</i>
Holmdel,	C. D. WARNER,	<i>Holmdel.</i>
Howell,	REV. D. B. JUTTEN,	<i>Farmingdale.</i>
Manalapan,	JOSEPH H. VAN MATER,	<i>Englishtown.</i>
Marlborough,	L. G. SCHENCK,	<i>Marlborough.</i>
Matawan,	D. B. STRONG,	<i>Matawan.</i>
Middletown,	HARVEY JENKINS,	<i>New Monmouth.</i>
Millstone,	REV. J. L. KEHO,	<i>Manalapan.</i>
Ocean,	D. J. GREEN,	<i>Long Branch.</i>
Raritan,	H. E. BISHOP,	<i>Keyport.</i>
Shrewsbury,	H. JOHNSON,	<i>Red Bank.</i>
Upper Freehold,	REV. K. P. KETCHUM,	<i>Allentown.</i>
Wall,	REV. S. A. FREEMAN,	<i>Squan Village.</i>

MORRIS COUNTY.

HON. JOHN HILL, *Boonton*, County Secretary.

Chester,	REV. J. F. BREWSTER,	<i>Chester.</i>
Chatham,	REV. A. MANDELL,	<i>Madison.</i>
Hanover,	REV. J. M. JOHNSON,	<i>Hanover.</i>
Jefferson,	WILLIAM LE FEVRE,	<i>Hurdstown.</i>
Mendham,	REV. R. S. HEAGLES,	<i>Mendham.</i>
Morris,	JOHN R. RUNNION,	<i>Morristown.</i>
Passaic,	LEVI DRINKWATER,	<i>New Vernon.</i>
Pequanock,	F. STONE,	<i>Boonton.</i>
Randolph,	J. L. ALLEN,	<i>Dover.</i>
Rockaway,	EDWARD D. HALSEY,	<i>Rockaway.</i>
Roxbury,	REV. D. M. JAMES,	<i>Budd's Lake.</i>
Washington,	W. M. MARSH,	<i>Sch. Mountain.</i>

OCEAN COUNTY.

WARREN C. ABBE, *Tom's River*, County Secretary.

Brick,	A. C. HAVENS,	<i>Matedeconk.</i>
Dover,	C. L. DAVIS,	<i>Tom's River.</i>
Jackson,	REV. ISAAC TODD,	<i>Bricksburg.</i>
Manchester,	GEN. JOHN S. SCHULTZ,	<i>Manchester.</i>
Plumsted,	HON. GEORGE D. HORNER,	<i>New Egypt.</i>
Stafford,	J. F. ALLEN,	<i>Mannahawkin.</i>
Union,	E. A. HYDE,	<i>Barnegat.</i>

PASSAIC COUNTY.

A. STOUTENBOROUGH, *Paterson*, County Secretary.

Aquackanonek,	JOHN B. PUDNEY,	<i>Passaic.</i>
Manchester,	RICHARD VAN HOUTEN,	<i>Paterson.</i>
Paterson City,	A. STOUTENBOROUGH,	"
Pompton,	REV. E. BERNART,	<i>Pompton.</i>
Wayne,	ROBERT TORBET,	<i>Paterson.</i>
West Milford,	BENJAMIN COOLEY,	<i>West Milford.</i>

SALEM COUNTY.

WILLIAM F. BURT, *Salem*, County Secretary.

Elsinborough,	E. P. WALLEN,	<i>Salem.</i>
Lower Alloway's Creek,	SAMUEL PATRICK,	<i>Canton.</i>

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
Lower Penn's Neck,	MARTIN PATERSON,	<i>Salem.</i>
Mannington,	GEORGE MULFORD,	"
Pilesgrove,	M. D. DICKINSON,	<i>Woodstown.</i>
Salem City,	J. R. LIPPINCOTT,	<i>Salem.</i>
Upper Alloway's Creek,	LEWIS HITCHENER,	<i>Daretown.</i>
Upper Penn's Neck,	J. K. LOUDERBECK,	<i>Pennsgrove.</i>
Upper Pittsgrove,	B. F. BURT,	<i>Pittsgrove.</i>

SOMERSET COUNTY.

REV. JAMES LE FEVRE, *Raritan*, County Secretary.

Bedminster,	G. C. APGAR,	<i>Peapack.</i>
Branchburg,	DANIEL H. AMMERMAN,	<i>West Br. Depot.</i>
Bernard's,	REV. W. H. DYKEMAN,	<i>Basking Ridge.</i>
Bridgewater,	JAMES DAVIS,	<i>Raritan.</i>
Franklin,	PETER A. VOORHEES,	<i>Six-mile Run.</i>
Hillsborough,	JOHN H. WILSON,	<i>Millstone.</i>
Montgomery,	JOS. W. VOORHEES,	<i>Rocky Hill.</i>
Warren,	W. H. CURTIS,	<i>Warrenville.</i>

SUSSEX COUNTY.

REV. A. A. HAINES, *Hamburg*, County Secretary.

Andover,	ALBERT PUDER,	<i>Andover.</i>
Byram,	ABRAM CLARK,	<i>Byram.</i>
Frankford,	JOHN L. EVERITT,	<i>Branchville.</i>
Greene,	SAMUEL L. HUNT,	<i>Newton.</i>
Hardystown,	JOHN L. BROWN,	<i>Frank'n Furnace.</i>
Hampton,	B. B. CURRY,	<i>Newton.</i>
Lafayette,	W. M. POLLISON,	<i>Lafayette.</i>
Montague,	ABRAM PREDMORE,	<i>Montague.</i>
Newton,	DR. THOMAS RYERSON,	<i>Newton.</i>
Sandyston,	HIRAM C. CLARK,	<i>Hainesville.</i>
Sparta,	JOB COREY,	<i>Sparta.</i>
Stillwater,	MARTIN C. HOUGH,	<i>Swartzwood.</i>
Vernon,	GEORGE W. RHODES,	<i>Amity, N. Y.</i>
Walpack,	B. D. FULLER,	<i>Hainesville.</i>
Wantage,	MORDECAI WILSON, JR.,	<i>Deckertown.</i>

UNION COUNTY.

GEORGE R. JAQUES, *Rahway*, County Secretary.

WARREN COUNTY.

NAHUM STIGER, *Hackettstown*, County Secretary.

Belvidere,	A. N. EASTON,	<i>Belvidere.</i>
Blairstown,	CHARLES E. VAIL,	<i>Blairstown.</i>
Franklin,	W. R. DALRYMPLE,	<i>Broadway.</i>
Frelinghuysen,	W. P. VAIL, M.D.,	<i>Johnsonburg.</i>
Greenwich,	JOHN SMITH,	<i>Stewartville.</i>
Hackettstown,	JOHN S. LABAR,	<i>Hackettstown.</i>
Hardwick,	C. E. VAIL,	<i>Blairstown.</i>
Harmony,	REV. D. K. FREEMAN,	<i>Harmony.</i>
Hope,	JOHN A. STINSON,	<i>Hope.</i>
Independence,	ALEXANDER HOWELL,	<i>Vienna.</i>
Knowlton,	DAVID B. LOW,	<i>Polkville.</i>
Lopatcong,	WILLIAM B. SHIMER,	<i>Phillipsburg.</i>
Mansfield,	REV. J. MANNING,	<i>Anderson.</i>
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Washington,	OSCAR JEFFREY,	<i>Washington.</i>
Phillipsburg,	LOUIS M. TEEL,	<i>Phillipsburg.</i>
Pahaquarry,	JESSE T. WELTER,	<i>Millbrook.</i>

LIST OF DELEGATES

PRESENT AT THE TENTH ANNUAL CONVENTION OF THE NEW
JERSEY SUNDAY-SCHOOL ASSOCIATION AT CAMDEN,
NOVEMBER 12TH, 13TH, AND 14TH, 1867.

Atlantic County.—P. H. Brown, Rev. S. W. Pratt.

Bergen County.—William Williams, Frank Lamb.

Burlington County.—Rev. W. D. Siegfried, Hon. Charles C. Lathrop, M. P. Todd, Miss R. Rowand, Charles A. Newton, B. O. Titus, Rev. W. H. Little, Rev. Thomas Davis, Sallie Jones.

Camden County.—Jacob Danenhower, J. N. Garton, Rev. P. L. Davies, P. L. Voorhees, E. R. Giles, J. D. Reinboth, J. S. Chambers, B. F. Jagers, Rev. Milton Relyea, James L. Hines, Mrs. D. H. Condit, Mrs. H. B. Hale, Miss S. E. Burlin, Miss A. T. Browning, Hon. G. W. N. Custis and wife, Mr. and Mrs. J. K. F. Stites, Mr. H. Pierson, Rev. S. C. Dare, Mrs. A. P. Herbert and two daughters, Mrs. R. Stratton, Rev. L. C. Baker, C. Uster, Rev. F. R. Brace, Addie Laughlin, Mrs. S. P. Davies, Eleanor Sailer, Mrs. Mary A. Groves, Helen A. Hurley, Sarah N. Janvier, Jane T. Petherbridge, A. V. Horn, James D. Lorton, Rev. P. S. Davies, Mrs. S. L. Davies, Rev. C. M. Deitz, Dr. E. B. Hall, Mrs. C. G. Van Dusen, Mrs. A. M. Burnham, Miss A. Cann, Mrs. M. Potter, W. B. Reed, E. Galbraith, Mrs. J. Thompson, A. P. Wilcox, M. Lamberson, Mrs. C. H. Parker, Rev. T. D. Sleeper, E. A. Corsen, Rev. W. W. Christine, Rev. Charles W. Shelts, D. H. Shoch, W. P. Eastlack, L. Brink, T. Young, Rev. H. Baker, Rev. Frank B. Rose, A. J. Nichols, Thomas W. Wilkinson, Jacob S. Collins, William Baracliff, William Few Smith, Elisha Swinney, Secretary, Rev. Charles H. Whitecar, Rev. R. A. Chalker, Joseph Elverson, Giovanni Patroui, George W. Hays, Abbie Cheesman, Mary L. Hugg, Morris R. Giles, Van Buren Giffin, Miss Annie Jenkins, Miss Libbie Jenkins, B. N. Braker, Charles Cox, Mayor of Camden City, F. B. Fletcher, Rev. J. C. Dingmyer, Rev. J. W. Hickman, Hannah H. Browning, Clara Larew, Mark Ayers, Rachel C. Goldsmith.

Cumberland County.—James Campbell, J. H. Flanigan and wife, S. Phœnix, Rev. J. E. Tyler, Rev. J. E. Scott, O. N. Whitford, W. A. Hummel and wife, J. G. Hummel and wife, J. C. Bowen, Secretary, J. Westcott, Jr., George Gandy, Rev. A. R. Street, J. A. Wright, J. W. Newlin, Rev. R. Hamill Davis, J. H. Flanagan and wife, Anna M. Davis, B. E. Wood, Mrs. Lydia B. Sheppard.

Essex County.—Horace Alling, E. F. Dorrance, William H. Woodruff, Secretary, Rev. W. W. Halloway, Jr., J. H. Bentley, George E. Sickels, Aaron Coe, Miss Lizzie Sayre, Miss Emma Few Smith, Samuel W. Clark, James S. Mackie, Theodore R. Beardsley, B. F. Wood, William R. Sayre, Rev. J. M. Freeman, E. W. Page.

Gloucester County.—Rev. Mr. Harris, Alexander Wentz, C. P. Vandevere, Mrs. Fithian, Mrs. Barton, Miss Anna B. Smallwood, Miss Du Bois, Miss Clarke, Miss Annie Harding, Miss Lydia Harding, Miss Annie Westcott, Miss

Sallie Moore, Rev. Alexander Proudfit, Rev. N. McConaughy, Mrs. J. E. McConaughy, B. Harding, Rev. B. C. Lippincott, Rev. N. Edwards, P. A. Edwards, Henry Bray

Hudson County.—W. H. Sutton, Mrs. W. H. Sutton, Walter F. Pell, Mrs. Walter F. Pell, P. P. Van Arsdale, J. S. Howell, Rev. Hiram Mattison, D.D., Henry C. Selvage, J. L. Odell, N. B. Lane and wife, William Wallace, D. M. Stiger, Secretary.

Hunterdon County.—J. H. Kuhl, Miss Ella Kuhl, Joshua Hilton, Rev. C. S. Conkling, Secretary, William S. Wyckoff, John A. Anderson, Hon. B. Pickel, W. V. Case and wife, F. S. Holcombe and daughters, H. E. Warbury, Miss Johnson, Emma Strykers, Ella Strykers, H. S. Kenney, E. P. Potter, wife, and sisters, H. W. Case, G. W. Runk, Miss Maggie Voorhees, Miss Lizzie Voorhees, R. N. L. Upham, J. F. Hudnet, Amelia Ann Shafer, David W. Stiger, Dr. G. Roland, Dora Roland, Rev. John Burrows and wife, A. C. Barber and wife, L. J. Titus, J. Stockton, L. R. Strouse, S. E. Strouse, B. Robbins, Rev. Mr. Humpstone.

Mercer County.—Rev. Henry C. Westwood, D.D., John Cox, Ella Updyke, Mary B. Cone, Professor John S. Hart, LL.D.

Middlesex County.—Judge Elihu Cook, President Middlesex County Association, C. B. Stout, Secretary Middlesex County Association, Rev. L. O. Grenell, A. L. Runyon, Frederick Terhune, Miss C. Voorhees, Miss E. Voorhees, Hon. John D. Buckalew, Rev. James A. Little, Rev. J. P. Dailey, Rev. George C. Lucas, Secretary, Rev. O. H. Hazard.

Monmouth County.—William R. Maps, Rev. T. Taylor Heiss, Joseph W. Vanderveer, H. H. Seabrook, Secretary, Mrs. H. H. Seabrook, Miss Kate Walling, Rev. I. L. Kehoe, Henry Johnson, Rev. S. A. Freeman and wife.

Morris County.—Rev. Sanford H. Smith, Hon. John Hill, Secretary, Archie Munn, John Brown, John Carson, W. S. Babbit, W. H. Kitchell.

Ocean County.—William B. Cary, Rev. J. Petrie, C. Carson, J. F. Allen, Rev. Mr. Wait.

Passaic County.—Mrs. C. A. Perkins, A. Deeths.

Salem County.—Rev. Samuel Curtis, Rev. J. R. Murphy, D.D., President County Association, Rev. A. J. Hires, Secretary, B. F. Burt, Mr. Kidd, Miss M. F. Janvier, Benjamin R. Kelly, Rev. J. S. Hiesler and wife, William D. Torton, James D. Torton, James A. Gordon, Charles Vanderslice, John B. Daniels, William B. Robertson, Miss Agnes B. Robertson, George W. Robinson, Hannah Moore Wood, David Dean, George S. Whitaker, J. K. Louderback.

Somerset County.—P. N. Beekman, Jacob Janeway Garretson, Alfred T. Voorhees, Peter A. Nevius, John H. Brokaw, John S. Hoagland, Abraham C. Hoagland, J. V. D. Hoagland, B. S. Brokaw and wife, J. Van Zandt, G. S. Voorhees, S. Voorhees, J. Opie, Rev. R. K. Rodgers, D.D., Miss Carrie Rodgers, Hon. R. A. Staats, Jacob Flomerfelt, E. W. Rarick, Miss S. Provost, Miss Jennie W. Dayton, Peter A. Voorhees, Rev. James Le Fevre, Secretary.

Sussex County.—Rev. A. A. Haines, Secretary, Thomas Ryerson, M.D.

Union County.—George R. Jaques, Secretary, A. Limes Van Blarcom, C. H. Langdon, Mrs. Mary B. Langdon, A. B. Rynett, Albert Gehring, Alonzo Pettit, M.D., B. J. Spalding, Miss E. A. Dimick, Miss M. A. Kiersted, C. H. Horton, D. Henry Miller, J. Pettit, M.D.

Warren County.—G. G. Roney, Nahum Stiger, Secretary, D. J. M. Pall, Rev. J. T. Crane, D.D., Charles Hendrickson, Thomas Hinton, R. Byington, Jr., M.D.

Philadelphia, Pa.—Rev. G. A. Peltz, Rev. Alfred Taylor, Rev. L. H. Eccleston, Rev. D. Davis, A. J. Dumont, F. A. Casney, I. Newton Baker.

TABULAR SUMMARY, OR RECAPITULATION OF COUNTY REPORTS OF SABBATH-SCHOOLS IN NEW JERSEY,
FOR THE YEAR ENDING AUGUST 1ST, 1867.

COUNTIES.	Number of Schools.	No. of Schools reporting.	Number of Officers and Teachers.	Average attendance.	Number of Scholars, including Infant Class.	Average attendance.	Number of Teachers.	Church Members.	Number of Scholars.	Church Members.	Number of Conversions.	Number of Deaths.	Number of Scholars in Infant Class.	Number of Scholars over 18 years of age.	Volumes in Library.	Amount contributed for funds of State and County Association.	Amount expended in sustaining the School.	What amount paid in the School for other benevolent purposes.	Hold Teachers' Prayer Meeting?	Have Missionary Organization?	Have no school in winter.
Atlantic,	43																\$693.88	\$132.23	3	11	8
Bergen,	40	28	327	266	1,867	1,196	246	169	32	10	32	10	258	145	5,716	\$11.00	\$693.88	\$132.23	3	11	8
Burlington,	70	61	870	639	2,002	1,354	148	47	19	19	47	19	310	77	5,620	\$7.00	1,145.00	640.16	4	6	17
Camden,	86	86	1,229	865	8,412	5,356	700	121	70	3	447	42	447	113	19,891	..	371.71	474.52	3	6	1
Cape May,	34	23	273	209	1,181	993	214	262	87	4	234	179	234	179	7,162	30.00	3,876.66	1,013.03	24	27	13
Cumberland,	90	90	1,463	1,181	7,947	5,763	1,052	1,027	461	31	940	31	940	172	23,406	35.00	712.84	334.28	3	10	17
Essex,	148	148	3,348	2,713	23,711	17,175	2,859	2,188	419	91	5,746	1,573	5,746	1,573	63,812	65.00	14,286.13	15,354.01	24	21	28
Gloucester,	43	27	413	306	2,235	1,543	209	172	67	12	671	90	671	90	7,962	..	1,257.25	320.37	4	7	10
Hudson,	76	71	1,645	1,290	12,932	8,870	1,122	424	208	40	2,897	355	2,897	355	26,495	45.00	9,120.00	6,372.00	26	28	1
Hunterdon,	98	86	1,352	1,075	7,023	5,151	902	645	333	38	995	374	995	374	28,523	50.00	2,319.18	723.56	16	12	57
Mercer,	70	27	621	518	4,528	3,539	443	264	131	9	658	189	658	189	12,041	..	1,766.60	1,300.57	9	13	5
Middlesex,	91	72	1,116	898	5,641	4,260	745	406	145	21	921	843	921	843	18,314	45.00	2,319.18	723.56	16	18	11
Monmouth,	84	72	1,131	807	6,658	4,440	745	371	104	21	839	848	839	848	19,277	30.10	5,154.74	2,002.32	16	18	11
Morris,	102	98	1,245	1,012	7,595	5,318	909	685	418	25	1,223	725	1,223	725	22,576	60.00	5,406.21	5,843.50	9	17	26
Ocean,	27	27	337	261	1,767	1,294	186	111	61	9	219	164	219	164	4,217	16.16	438.81	316.50	1	2	6
Passaic,	47	39	769	632	5,592	3,994	564	356	203	30	1,253	336	1,253	336	12,535	30.00	3,184.67	1,161.11	12	12	7
Salem,	47	41	624	451	3,545	2,433	454	251	138	20	487	286	487	286	11,255	30.00	1,860.77	588.40	11	9	10
Somerset,	88	85	1,319	1,093	5,378	4,503	935	486	164	27	889	764	889	764	24,165	60.00	2,052.61	1,031.24	11	10	49
Sussex,	72	66	721	690	4,069	2,868	437	310	122	12	518	256	518	256	14,584	40.00	1,423.85	444.55	4	10	57
Union,	50	43	781	715	5,881	3,538	617	505	279	23	1,045	436	1,045	436	13,667	16.00	4,539.03	6,133.20	12	17	2
Warren,	77	73	850	715	5,000	4,200	650	480	90	14	300	14	300	14	19,500	25.00	2,900.00	876.00	6	8	20
Total,	1,483	1,297	20,917	16,588	129,633	91,920	15,039	9,716	3,699	489	23,062	8,680	23,062	8,680	372,860	\$620.16	\$69,797.88	\$54,842.50	247	327	396

* From last Report.

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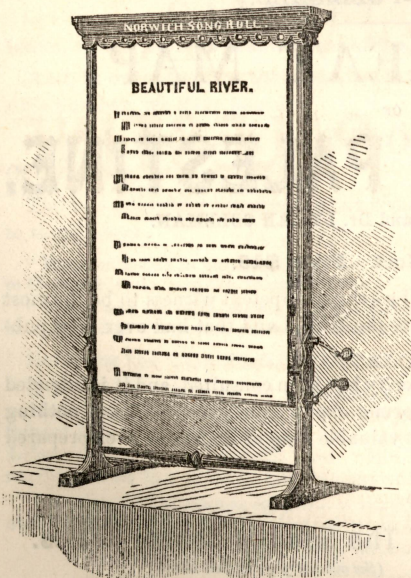
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