

PROCEEDINGS

OF THE

NINTH ANNUAL CONVENTION

OF THE

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NEW JERSEY

Sunday School Association,

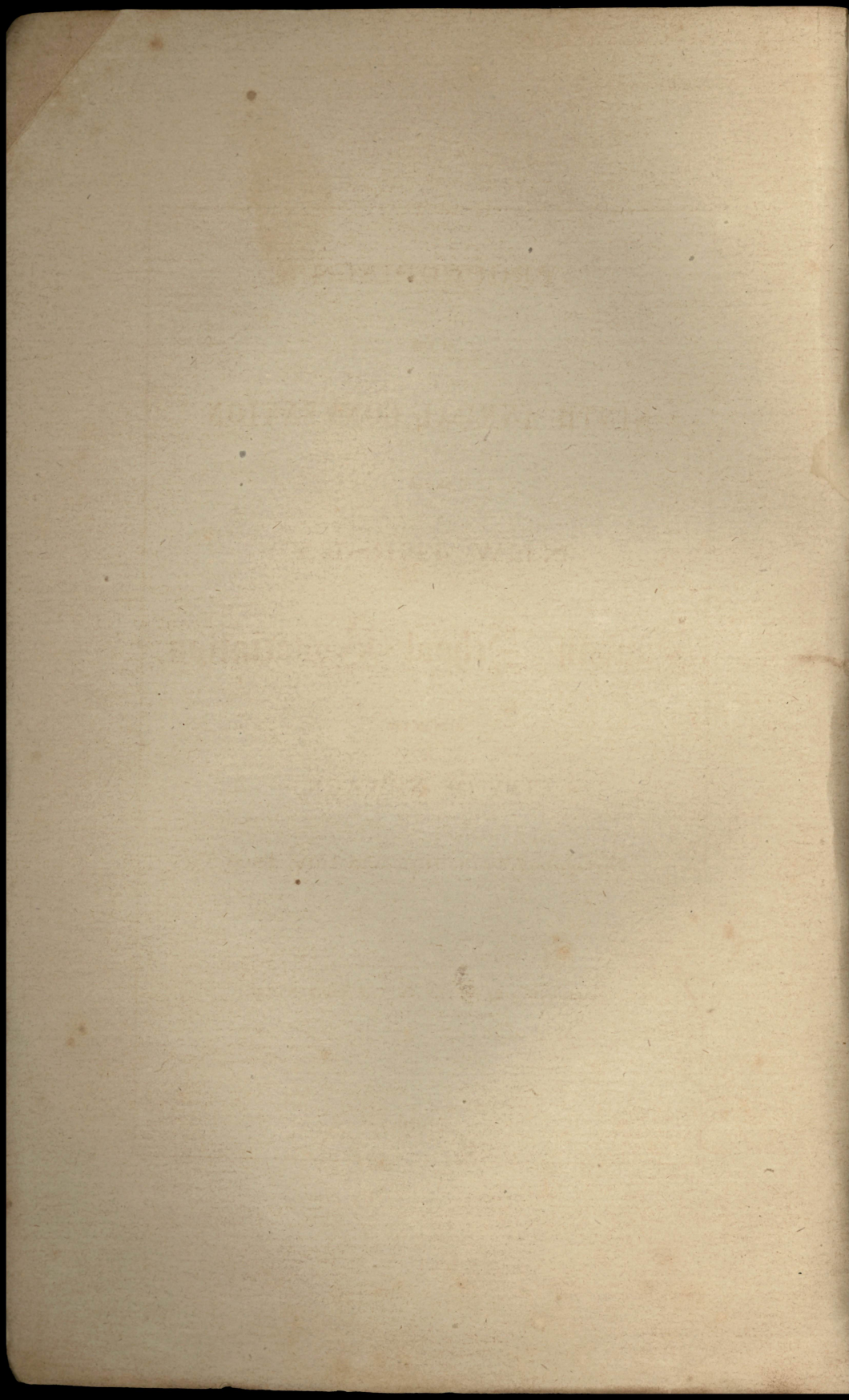
HELD IN THE

CITY OF NEWARK,

November 14th, 15th and 16th, 1866.

PUBLISHED BY ORDER OF THE CONVENTION.

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## CONSTITUTION.

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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 coöperating 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 coöperate 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 coöperating 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 appointment 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, coöperating 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.

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**OFFICERS FOR 1866-67**  
OF THE  
**NEW JERSEY SUNDAY-SCHOOL ASSOCIATION.**

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**PRESIDENT,**  
JAMES S. MACKIE, M. D.

**VICE-PRESIDENTS.**

PETER A. VOORHEES,	<i>Six-mile-run.</i>	(Dutch Reformed.)
GEORGE T. COBB,	<i>Morristown.</i>	(Methodist Episcopal.)
REV. M. SHEELEIGH,	<i>Stewartsville.</i>	(Lutheran.)
WM. M. SAYRE,	<i>Newark.</i>	(N. S. Presbyterian.)
JOHN T. NIXON,	<i>Bridgeton.</i>	(O. S. Presbyterian.)
REV. M. B. SMITH,	<i>Paterson.</i>	(Protestant Episcopal.)
REV. T. S. GRIFFITHS,	<i>Mercer.</i>	(Baptist.)
WM. D. RUSSELL,	<i>Newark.</i>	(Congregational.)
I. W. STENGER,	<i>Williamstown.</i>	(Methodist Protestant.)

**CORRESPONDING SECRETARY,**  
SAMUEL W. CLARK, *Newark.*

**RECORDING SECRETARY,**  
J. C. WOODRUFF, *Newark.*

**TREASURER,**  
J. V. D. HOAGLAND, *Millstone.*

**BUSINESS COMMITTEE.**

SAMUEL W. CLARK,	<i>Newark,</i>	(Chairman.)
J. V. D. HOAGLAND,	<i>Millstone.</i>	
W. H. WOODRUFF,	<i>Newark.</i>	
G. W. N. CUSTIS,	<i>Camden.</i>	
J. S. HOWELL,	<i>Jersey City.</i>	

COUNTY SECRETARIES.

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Atlantic County,	L. M. MEAD,	<i>Hammonton.</i>
Bergen "	PROF. W. WILLIAMS,	<i>Hackensack.</i>
Burlington "	REV. DR. JAMES,	<i>Marlton.</i>
Camden "	ELIJAH SWINNEY,	<i>Camden.</i>
Cape May "	L. C. EDMUNDS,	<i>Cape Island.</i>
Cumberland "	J. C. BOWEN,	<i>Shiloh.</i>
Essex "	W. H. WOODRUFF,	<i>Newark.</i>
Gloucester "	CHAS. IZZARD,	<i>Glassborough.</i>
Hudson "	D. M. STIGER,	<i>Jersey City.</i>
Hunterdon "	REV. C. S. CONKLING,	<i>Mt. Pleasant.</i>
Mercer "	D. P. FORST,	<i>Trenton.</i>
Middlesex "	REV. GEORGE C. LUCAS,	<i>Woodbridge.</i>
Monmouth "	H. H. SEABROOK,	<i>Keyport.</i>
Morris "	HON. JOHN HILL,	<i>Boonton.</i>
Ocean "	WARREN C. ABBE,	<i>Tom's River.</i>
Passaic "	A. STOUTENBOROUGH,	<i>Paterson.</i>
Salem "	REV. A. J. HIRES,	<i>Woodstown.</i>
Somerset "	REV. JAMES LE FEVRE,	<i>Raritan.</i>
Sussex "	REV. MR. HAINES,	<i>Hamburgh.</i>
Union "	H. SEYMOUR,	<i>Elizabeth.</i>
Warren "	NAHUM STIGER,	<i>Hackettstown.</i>

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*Place and Time of Next Convention.*

CAMDEN, November 12th, 13th and 14th, 1867.

PROCEEDINGS  
OF THE  
NINTH ANNUAL CONVENTION  
OF THE  
NEW JERSEY S. S. ASSOCIATION.

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*FIRST DAY.*

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First Session—Wednesday Afternoon.

In pursuance of the published call, a large number of delegates and friends of the Sabbath-school cause assembled in the city of Newark on the afternoon of November 14th, 1866, to engage in the deliberations of the Ninth Annual Convention of the State Sunday-School Association. The sessions were held in the First Presbyterian Church, REV. DR. STEARNS, pastor.

A prayer-meeting of one hour, led by the REV. PROFESSOR DAVID COLE, D.D., was felt to be a fitting and profitable preliminary to the important occasion that had brought the brethren together.

At 3 o'clock the President, ROBERT JOHNSTON, of Newark, called the Convention to order. PROF. PHILIP PHILLIPS, *par excellence* the sweetest of Sunday-school singers, opened with a song entitled

"I will sing for Jesus."

Prayer was then offered by the REV. GEORGE C. LUCAS, and the Chairman proceeded to deliver

## THE OPENING ADDRESS.

When he was first apprised of his appointment as President, he said in his heart and with his lips, that it could not be, and must not be; but looking into the good Book he read that "according to what a man hath, and not to that which he hath not" would he be judged, and that a willing mind was acceptable to God, and this closed the controversy. With all his heart and soul, and mind, and strength, he would try to serve his brethren in his present capacity. And although he shrank back when he remembered that a THEODORE FRELINGHUYSEN once occupied the same chair, and while he was conscious that he could not bring to its duties the talent and the power that some of his eminent predecessors had brought—he yet felt that he could bring a heart thoroughly interested in the great cause which they had assembled to promote. He was out and out a Sunday-school man, and gloried in it. The time was when it was not esteemed to be a great thing to be connected with the Sabbath-school work. It was but a feeble work at best. A fox could have broken down the walls of it. But faith, and prayer, and labor had been blessed, until God had made it one of the great instrumentalities for carrying out his purposes of mercy toward men. Even now we are called upon to give Him thanks for the displays of his grace in the conversion of *over four thousand* of the children and youth of the State during the year just closed; and the past is only a feeble earnest of what is in store for the faithful laborers in the good cause. The work was indeed God's work, godlike. He would encourage his brethren in it. He would call upon them to unite in the prayer that now, as they were assembled to consult over it, the Master would be present with them, and grant to them to sit in heavenly places with Him during all the sessions of the Convention.

"Saviour, like a Shepherd lead us"

was sung, and on motion the names of REV. JAMES LE FEVRE and D. M. STIGER were added to the Business Committee.

On motion of J. V. D. HOAGLAND, the Convention chose the REV. B. C. MAGEE, of Dover, Recording Secretary, *pro tempore*, in the absence of the REV. E. W. APPLETON.

On motion the time of holding the future annual meetings was changed from Wednesday, Thursday and Friday, to Tuesday, Wednesday and Thursday of the Convention week.

On motion the names of delegates were directed to be printed by counties, in the published proceedings of the Convention. They will be found at the close of this report. A Committee on Enrollment, to further this purpose, was appointed as follows: S. H. WHEELER, SILAS WIER, JOHN VAN DOREN, W. H. THOMAS, JOHN H. WILSON.

#### COUNTY REPORTS.

The Convention now listened to the reading of reports from the County Secretaries. They were not all presented at the first session, but it has been thought best to throw them together in place here, that a continuous and complete view of the work in the counties may thereby the better be obtained.

#### ATLANTIC COUNTY.

The year which has just closed, has been one in which the labors of the teachers in our Sunday-schools have been greatly blessed. Last year we reported sixty scholars hopefully converted to Christ, which was double the number of the preceding year. This year we report *one hundred and twelve*, nearly double the number last year. We thus see that the work for which the Sunday-school is instituted, the bringing of the children and youth to the Saviour, is being carried on earnestly and successfully. We have not as many efficient workers in our schools yet as we should like to have, but every year there is an improvement. Christians, and especially Christian teachers, are beginning to ponder more deeply the question, How shall I present the blessed truths of the Bible to the young, that they may awaken their attention, and reach their hearts? This state of things is producing its legitimate results in greater personal exertions for the salvation of the young. Our Township Secretaries, except one, have done their work well, and deserve great praise. It is entirely owing to them that the work is carried on with such satisfactory results.

F. R. BRACE, *County Secretary*.

## BERGEN COUNTY.

Having been appointed Secretary of the County of Bergen some time during the month of October, it was impossible for me to attempt to render a full report of the Sabbath-schools of the county to the Association now convening, on the 14th of November. But I take great pleasure in stating what I have done, in the short space of time allotted me, and trust most sincerely that another year, with the assistance and guidance of our Heavenly Father, will bring every township in this county into active co-operation with the Association. At the time of my appointment, I immediately endeavored to procure the services of persons in the different townships to act as Town Secretaries. There are nine townships in this county, and I have thus far succeeded in obtaining competent persons to act in five of them, and, in addition to this, the township of New Barbadoes, that I attended to myself. By reference to the statistical record an idea may be obtained of the condition of these schools. I most sincerely trust that such an organization may be established in this county as will be the means of raising the standard of religious training in our Sunday-schools, and developing the right principles in the discharge of our obligations to God, and our duty to ourselves and our fellow-men. Happy that teacher upon whom God's blessing rests, and who can communicate religious truth with that experimental knowledge that emanates from the heart of a true Christian, deeply impressed with the great mission of his high calling.

WM. WILLIAMS, *County Secretary.*

## CAMDEN COUNTY.

It is with no little interest we contemplate the Ninth Annual assembling in Convention of the State Sunday-School Association. Appreciating the great influence it has exerted in multiplying Sabbath-schools, and rendering them efficient in the attainment of the great end sought, we recognize in its continued activity the harbinger of greater results in the future, and look forward with confidence to the day when it will be fully accomplished in the bringing of every child and youth in our State under efficient Scripture instruction.

We present a complete summary of the usual statistics of Sabbath-schools in the County, and for details make reference thereto. In addition we present the following table, embodying the most important items of that Summary, with others necessary for a perfect comprehension of the work done, and that which remains to be done among us, and which also presents, by comparison with the results of last year's canvass, a view of the progress of the work in the various subdivisions of the County.

SUB-DIVISIONS.	Number of Schools.	Number of Teachers enrolled.	Average attendance of Teachers.	Number of Scholars enrolled.	Average attendance of Scholars.	Number of Scholars over 15 years of age.	Number of Teachers Church members.	Number of Scholars Church members.	Number of Conversions.	Whole number of Children in Sub-division, bet. 5 and 18 yrs old.	Number not enrolled in Sabbath-Schools.	Per centage of all between 5 and 18 yrs old that are enrolled.	Per centage of Do. in 1865.
Camden, North Ward.....	8	173	142	1592	1024	102	161	163	97	1517	27	98.20	86.35
Camden, Middle Ward.....	6	149	102	1382	843	88	133	79	14	1565	271	82.68	68.48
Camden, South Ward.....	7	121	98	860	680	1	112	13	8	1953	1094	44.00	41.22
Centre Town'p.	4	43	32	249	145	10	22	12	3	396	154	61.10	58.21
Delaware	2	20	16	65	55	5	10	6	3	403	286	29.03	11.85
Gloucester	8	110	88	804	460	34	74	18	9	864	119	89.12	65.51
Haddon	4	54	40	277	196	10	46	36	23	440	221	49.80	
Monroe	5	85	73	375	298	3	62	18	18	650	123	57.23	54.60
Newton	9	85	63	704	461	56	66	52	16	1325	677	49.00	67.00
Stockton,	3	40	29	226	176	15	24	16	3	549	349	36.43	47.61
Union	4	83	66	531	388	32	62	26	32	879	280	56.77	48.07
Washington	3	48	24	210	160	19	21	25	21	425	210	45.00	53.33
Waterford,	6	79	59	485	305	11	44	5	5	694	302	56.48	44.00
Winslow	4	45	38	245	220	29	25	8	1	606	390	35.64	42.03
Totals in 1866.	73	1138	770	8006	5411	415	862	477	268	12,267	4505	61.88	56.93
" " 1865.	73	895	681	6576	4470	298	708	221	111	11,026	4748	56.93	
Inc'se in 1866.		243	189	1430	941	117	154	256	157	1241	243	4.95	
Dec'se in 1865.													

—In some cases scholars residing in one sub-division attend schools situated in another, and in other cases scholars are enrolled in two schools, holding their sessions at different hours. The corrections due to these circumstances, as far as ascertained, are made in the column giving "the number not enrolled in Sabbath-schools," and in the columns of per centage.

It will be observed that, whilst there has been no increase in the number of schools, there has been an increase in every other item. It is clearly indicative, not of greater zeal only, but of increased efficiency also, in all that pertains to success in the work. As shown last year, but very few, if any more schools are needed, but a higher aim, greater skill in teaching, and better management in the schools that exist, are needed. That these have been measurably attained, is made apparent by a careful examination of the figures.

The ratio existing between the number of children enrolled in the schools of the various sub-divisions, and the whole number of children in such sub-divisions, as well as the comparison between the ratio of 1866 and 1865, is worthy of notice. There has been a gain in ten of the districts—in some of them a very large gain—whilst there has been a loss in four. A contemplation of these results in the light of observation in the field during the year, suggests these reflections, viz.: The general progress in the work has resulted from the general quickening of the Church, and the great-

est gains are in the localities of the churches that were most thoroughly revived during the last winter and spring. It is natural that it should be so, for the Sabbath-school is the great field of labor for the Church in our day, and the quickening of the Church, inevitably and at once, manifests itself in an increased number of laborers in the Sabbath-schools, in increased numbers of children gathered into them, and in increased numbers gathered from them into the churches.

Another fact revealed by the statistics, should not be passed by without notice, viz.: The North Ward of Camden has attained to the gathering practically of all the children within her limits into Sabbath-schools; and if we should count the children attending the Catholic School, the Middle Ward has attained to nearly the same result; but in the South Ward there is still only 44 per cent. of the children connected with the schools; and in Newton and Stockton Townships, which bound the city on the East, there is, in the former, but 49 per cent., and in the latter but 37 per cent. of the children connected with the schools. The North and Middle Wards, especially the North Ward of Camden, is the locality of the strongest churches in the County, in numbers, wealth, and talent, whilst they are behind none in Christian zeal; and, as we have seen, they are bringing under their influence all within their immediate sphere. But, in view of the universality of the great commission, it is a serious question whether they are discharging their whole duty whilst these districts, within half an hour, or at most one hour's walk, are so neglected. Some have recently built new, pleasant, and commodious church edifices, and others are contemplating it in the near future. They add immeasurably to home comfort, and to the possibilities of greater influence for good; but do they not at the same time reveal the fact that we *are able* to occupy these neglected fields without detracting from the work done at our very doors? And being able to do it, are we not condemned by the proof that we do it not? And does it not seem as though we study our own comfort, as those who love the privileges of the sanctuary, so exclusively that we are rendered deaf to the calls of the needy about us? If to "visit the widow and the fatherless in their affliction" be a demand of religion, "pure and undefiled," does not our religion seem to lack at least comprehensiveness, when we fail to be moved by the statement that within one hour's walk of us there are more than twelve hundred children lacking the bread of life which we have to give? And do we not forget that there is that "which scattereth and yet increaseth?" Many more reflections are suggested by these statistics, and by observation in the field, but lack of space forbids our indulging in them, and we give them forth, praying that the church may study and develop them.

G. W. N. CUSTIS, *Acting Cor. Sec'y.*

## CAPE MAY COUNTY.

The cause of Sabbath-schools in Cape May County has excited the liveliest interest in the hearts of our Christian women and men the past year. The churches have received a large baptism of God's love, in the happy conversion of many souls. This good work entered largely into many of our Sabbath-schools, so that we are enabled to report for the past year two hundred and seven (207) received into the churches from these nurseries of God's vineyard. Our annual meeting, which took place at Dennisville on October the 9th, was largely attended. Nearly all of the clergymen of the county, with a large number of Sabbath-school children and friends were present; and the good spirit and love for this blessed work was manifested in the good speaking and singing. The Township Secretaries were all present, and by their reports showed (though the work was new to them) much love and zeal in promoting it. I think we have been very fortunate in the selection of Town Secretaries. They are all live Sunday-school men. The interest of Sunday-schools is constantly gaining ground with us; the church is greatly blessed by having for her pastors good Sabbath-school men, who are doing much, by their faithful teaching and earnest pleadings, in advancing the interest and love of the membership, for a cause that has done and is still doing so much to enlarge the churches. The Sunday-school is truly filling the church with good and pious women and men, who seem ready to take their places as teachers. There are very few children in our county who have not the privilege of attending some one of the Sabbath-schools scattered all over our county. Still, we must confess that much more could be done in this way to advance the cause of Christ, if all of our Christian professors felt and realized that command of the Lord and Saviour, "Go, work in my vineyard." The irregular attendance of teachers too plainly teaches that there is a far greater love yet to be experienced and felt in this part of the Master's vineyard. The closing of so many schools during the winter months is another sad feature. Some, probably, may have good reason for this vacation, but to our own mind it has not yet been made clear. On the same principle why not close our day-schools or our houses of worship during the frost of winter? It gives us pleasure to report that some Sabbath-schools that reported "closed for winter" in our last returns, now report "open for the winter." The day is not far distant, I trust, when the door shall stand open for every Sabbath-school in the winter's cold or summer's heat. Most of our Townships are regularly organized, and have their regular quarterly meetings, attended with much interest; topics are discussed in them and lectures are given. These meetings are doing much good, by creating and keeping alive the interest in the minds of the teachers.

L. C. EDMUNDS, *County Secretary.*

## CUMBERLAND COUNTY.

Your Secretary acknowledges with gratitude the goodness of God to us during another year. While we have been laboring in the vineyard, we feel that success has attended our labors, and we have the satisfaction that we have been doing our duty, and the Master has smiled upon us and has been pleased with our work. Last year we reported a lively and growing interest in the Sabbath-school cause, and there is no less interest now we are sure, than there was then. In fact, our motto is, "Onward! Onward!"

Our last County Convention was held at Vineland, in Landis township, on the 3d of October. It was a meeting full of interest, and one to be remembered with profit by all who attended it. One thing worthy of note I will just mention here. One of our worthy Township Secretaries, Rev. J. C. Chew, was taken with the cholera on his way to the convention and died that night. Vineland is a newly settled place, and two years ago there were but four schools in Landis township, last year six, and this year ten. Our next County Convention is appointed at Millville. These Conventions are generally well attended, and much good results from them. Last year there were seventy-four schools in the county, but as a few new ones have been organized, we now number eighty-one; thus giving, in almost every neighborhood, a chance for all the children to attend a Sabbath-school of some denomination. Last year there were registered in the different schools, 6,275 children; this year, 7,012, showing a gain of 737. A good work for one year. Last year we reported 259 conversions, this year 288. Last year \$1,050 was reported for benevolent purposes; this year, including amount for sustaining the schools, \$5,258.26. Who can estimate the good influence of twelve hundred officers and teachers in the Sabbath-school upon seven thousand children? There are children yet in the county not in the Sabbath-school, but we are steadily at work trying to bring them all in. Oh, that there was more earnest, heart-felt prayer for God's blessing upon our labors in the Sabbath-school! Our Saviour said, "Look upon the fields: behold they are white already to harvest." Is it not true at the present day? Much has been done by us in the past, and there is great encouragement for future labor. The Sabbath-school is a powerful interest, and the church may well be proud of it, and her best men and best women should be its most earnest supporters.

For three years I have filled the office of County Secretary, and have become pretty well acquainted with the different schools, having visited nearly all of them, and know the condition they are in and what they need. Twenty-three of the eighty-one are closed during the winter, but the idea of continuing them is gaining ground. Twenty-four schools hold a teachers' prayer meeting, and nineteen have missionary organizations. On taking a careful view of the whole county, I am happy to say that the cause is steadily on the

advance. Ministers see the importance of it, and feel its influence in the churches, for the Sabbath-school children are trained up for the church. Superintendents and teachers are studying to make the schools as interesting and as profitable as possible, and by what means they can bring *all* the children in. In a few schools Bible classes are formed of adult persons, who meet together for the purpose of studying God's word, and find it very profitable to themselves and encouraging to the schools. Cumberland County is well supplied with schools, and never before were they, I think, in as good condition as at present. We have done what we could in the past, and our labors have been crowned with success; but how much more we can do for time to come, by the assistance of God, the future will show. Much depends upon us—our zeal, our earnestness, our perseverance. More love for the cause, and more prayer, and more faith, will bring a richer reward.

J. C. BOWEN, *County Secretary.*

### ESSEX COUNTY.

Your Secretary rejoices that by the blessing of our Heavenly Father, he is enabled to report so much to encourage us in the cause which has convened us to-day. It is encouraging for us to know that the zeal in the Sunday-school cause, is not only unabated, but that increased interest is apparent; that large numbers of children and youth have been gathered in our schools by earnest, Christian teachers; but above all, we may rejoice that during the year, so many have been led to give their hearts to Jesus. For this especially, let us together thank God and be encouraged.

We have in the county one hundred and forty-three schools, with 3195 officers and teachers, and 22,216 children.

That we may be able better to judge what has been done during the year, we will present in brief, a comparative view of the condition of the Sunday-schools this year with last.

	1866	1865	Increase.
Officers and Teachers.....	3195	2757	438
Scholars enrolled.....	22216	21070	1146
Teachers Church members.....	2644	2289	355
Scholars.....	2186	1325	861
Hopeful conversions.....	989	533	456
Amount contributed for benevolent purposes.	\$12,626 }	\$9,313	\$14,195
Amount contributed for support of schools...	\$10,882 }		

Some items in this report are worthy of special notice. 438 more teachers and officers have given themselves to the work during the year, and we are happy in believing that the friends of Christ are being aroused from an apparent indifference, and that so many new recruits are working faithfully and earnestly for the Master. In this increase, we can trace the influence of our Association stimulating

the different churches and their pastors, in the blessed work of instructing the children.

In the town of Belleville, a Teachers' Association has been organized during the year. Reference was made in our last report to a similar Association in Newark. At the meetings, which are held monthly, topics of interest, and practical subjects are presented for discussion; not only superintendents and teachers, but the pastors of our churches are present to take a part and help to make them useful.

A resolution was adopted at our last annual meeting, recommending the organization of similar Associations in every township, and I am glad to report, that some of the other townships have the matter under consideration. They are valuable agencies. We need a more thorough organization all over the county.

These Associations, if properly conducted, might serve the purpose of training schools for superintendents and teachers.

There is a pressing need for a higher standard of Sunday-school teaching. Trained teachers are needed almost as much as trained ministers; they labor side by side, pastor and teacher, and I think we may look forward hopefully to the time when teachers' institutes, accessible by superintendent and teachers, may be found in every State.

The large amount of \$12,626, contributed by our schools for Christian benevolence is a cause for gratitude and encouragement. The habit of systematic Christian benevolence cannot be too early impressed upon the youthful heart. Your secretary would recommend missionary organizations in all our schools. We are far behind our duty in giving as well as in working, and may we not look forward hopefully to the time when the amount now recorded will be but a tithe of what the children will do toward the spread of the Gospel? "Bring ye all the tithes into the store house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." We report 22,216 children in our schools, with 3,195 teachers. What a glorious harvest we may expect from this Sunday-school sowing, if we are earnest and faithful. The promise is sure, the reward certain. "Ye shall reap if ye faint not." The number of conversions during the year is 989. The conversion of the children, above every other consideration, should be uppermost in our minds and hearts. For this we labor, for this we should pray. Are we doing all we can? Are we as earnest as we should be? Let us magnify our office, and feel that there is no greater privilege than to be permitted to point the children to Jesus. The history of the past year should furnish strong motives to put forth new efforts to accomplish still greater things for the Master. In his service no sacrifice can be too great, no labor too arduous; under his guidance, protection and blessing we can do all things. But there rests a burden upon the heart of every faithful Sunday-

school worker, when he remembers that so much yet remains to be accomplished, so many who are openly profane and licentious, of whom it may be said, "Without God and without hope in the world." What is our hope for them, but to teach them the blessed Gospel of Jesus Christ? It is the power of God unto salvation to every one that believeth.

The great problem to be solved by this Association, in entering upon the new year, is how to reach the perishing multitudes of our little ones, which our churches, with all their wealth and resources, and our missionary organizations, with all their machinery, have failed to reach. The children of Christian parents are, for the most part, gathered into our schools already, but very large numbers of the children of godless parents are still unreached. Much has already been accomplished in Newark, where, more than in any other part of the county, this destitution exists. Mission schools have been opened, where faithful, earnest Christians have gathered these neglected ones, and told them, perhaps for the first time, of Jesus. We need everywhere in our county very much more of this self-denying labor. We need more mission schools established. May God give us hearts to furnish the means, and laborers who are fitted and willing to accomplish the work. There is no other field so encouraging to labor in, and no place where reward is more sure. But in order to success we need the love of Jesus in our hearts, we want him in our thoughts, we want him speaking through us in our words and conduct; we want often to seek his aid that we may so present Jesus that souls may be won to him. In this way we shall find access to the hearts of these neglected and unfortunate ones, and be able to bring them to Jesus. I trust we shall catch some of that spirit of love here to-day, and bear it away with us to our several schools.

My friends, will each of you do your part? will each of you take your share of the burden and the responsibility? Whosoever shall give even a cup of cold water to one of these little ones, shall in nowise lose his reward.

W. H. WOODRUFF, *County Secretary.*

## GLOUCESTER COUNTY.

I send the reports of our Sabbath-schools in Gloucester County as fully as I have received them. I regret that one township has sent no report, the failure being owing to the want of interest in the superintendents. In another township three Sabbath-schools have declined making any report. In spite of such difficulties, however, we report 27 schools, with 2,259 scholars; 3 schools and 75 scholars more than were reported last year. Besides the schools reported there are some 16 others. If we take the reports of some of these, which were given a year ago, and make a moderate estimate for those we have not heard from, we shall be near

the mark in considering that there are 1,040 scholars unreported. We shall thus have a total number of children in the Sabbath-schools amounting to 3,299, out of the whole number of children in the county, about 6,000. Certainly there is need, even here at home, for loving hearts and prayerful, devoted lives, that many more of these little ones may be brought unto Jesus.

REV. C. W. DUANE, *County Secretary.*

### HUDSON COUNTY.

The Secretary has issued his report in neat pamphlet style, as usual. Want of space compels us to omit the long and carefully-prepared table of statistics, giving the items of each school, with name, church connection, and superintendent's name and post-office address. The totals will be found in the State Secretary's Tabular Summary.

The Fourth Annual Meeting of the Hudson County Sabbath-School Association was held at the 2d Presbyterian Church, Jersey City, (Rev. J. M. Stevenson,) Oct. 7, 1866. President P. P. VAN ARSDALE in the Chair. Interesting reports of the condition, growth and prospects of the Sabbath-schools in various parts of the county were made by N. B. Lane, of Bergen Point, J. T. Atwood, of Lafayette, Rev. Dr. Taylor, of Bergen, W. H. Thomas, Rev. Mr. Clark, Rev. Mr. Doeppschmidt and Wm. Hay, of Hudson City, Rev. S. Thomas, of Harrison, J. S. Howell, and others, of Jersey City, Ernest Steinle, Hoboken, Charles Seidler, Hoboken, and others. These were very encouraging indeed. Many valuable suggestions were also made by these gentlemen. A discussion was then had on the inquiry, "How shall we more effectually enlist parents in the Sabbath-school work?" Rev. Dr. Taylor, Rev. Dr. Vancleef, Rev. Mr. Clark, P. P. Van Arsdale, and others, interested the Convention with remarks thereupon until time for recess. On motion of Rev. Wm. Verrinder, a Committee was appointed to nominate officers for the ensuing year, and on the report of the Committee the following were elected:

*President*, William H. Thomas, Hudson City; *Vice Presidents*, N. B. Lane, Bergen Point; J. L. Odell, Hoboken; William Plumer, Hoboken; J. T. Seymour, Jr., Hoboken; Henry Lindsley, Bergen; A. D. Gale, Bergen; A. S. Jewell, Jersey City; John Burst, Jersey City; James T. Broadwell, Jersey City; William H. Sutton, Jersey City; *Secretary and Treasurer*, David M. Stiger, Jersey City; *District Secretaries*, Dr. Tolson, West Hoboken; Mr. James T. Kitchell, Hudson City; Mr. Charles Wood, Hoboken; Mr. Charles B. Stiger, Bergen; Mr. Henry Holt, Jersey City; Mr. A. G. Van Horn, Greenville.

Your Secretary was requested to suggest to this Convention the propriety of Superintendents issuing suggestive cards for distribu-

tion, requesting parents especially to assist their children in the study of their lessons, and in preparation for the school. Upon the re-assembling of the Convention at 7½ o'clock, evening, the audience was addressed by A. A. Smith, Esq., President of the Brooklyn Sunday-School Union. The address was timely, instructive, impressive, exceedingly interesting, and highly appreciated by a large audience. A gentleman, now of New York, then engaged the attention of the Convention with some impressive statements of the Sabbath-school cause in South America, and their veneration and expectations of the people of the United States—claiming to be our neighbors, and saying that "God protects the United States, and that we were his people," &c.

Four Teachers' Associations of the County, now holding regular monthly meetings, are exerting a healthful influence over the entire County, as they discuss topics of importance to all engaged in the work—learn from fellow delegates the wants of the County, and provoke one another to renewed zeal and hope. These Associations engage and develop our superintendents, encourage our teachers, and infuse new life into our schools. Through the blessing of the Master, your Secretary finds in these his very best helps. We now have in our County seventy-three (73) schools, none discontinued in winter; in fact we look upon the winter as the very best time of the year for our work. It may be said truly that our schools are improving yearly in all the objects for which they are organized—Scripture study, singing, religious reading, benevolence, a missionary spirit and work. The monthly meetings of our schools as missionary associations are of special interest, and a little of the good they are doing is manifest by the large and increasing collections for missions, as reported in the statistical table herewith. Our superintendents and teachers give much time and effort to make these mission meetings interesting to scholars and parents, and the attendance of parents upon them is increasing; some of them have been the most profitable meetings I have ever attended in the county. The growth of our schools, and the large number in them who have chosen the Lord, and we trust consecrated themselves to him this year has greatly encouraged us. In the blessed refreshings from on high which some of our schools have enjoyed, the promise has been fulfilled that "they that water shall be watered also themselves." The friends of the cause in Hudson are encouraged in their work in seeing our schools attended more than formerly by adults—by young ladies and by young men in Bible classes. With the rapid increase of our population we are compelled to lament the increase of evil example, Sabbath breaking, profane swearing, use of intoxicating drinks, neglect of God's house and worship, with many other evils. These teach us the great importance of our work, in the morning to sow the seed, and in the evening to withhold not our hands. We now contemplate employing a county visitor to call upon every family

in the county, and where needful to solicit the attendance of the children upon the evangelical school nearest their residence (where no other is preferred), and of the parents to the churches, giving them cards of introduction to pastors and superintendents. (What a blessed investment it would be for some wealthy disciple to give us \$500 for this purpose.) In thus following the example of our Divine Lord in going about doing good, we will be assured of his blessing.

We make special mention of the Weehawken Mission School, commenced about two years since on a canal-boat, with three to five scholars—now having a room, neatly painted and furnished, with library (at a cost of \$600) and instructing weekly one hundred and fifty scholars—all the result of the zeal, love and prayers of a Christian young man in New York city, and of those he has interested with him. Another remarkable instance of prosperity in our mission work is the case of the Baptist Mission at Union Hill, commencing some two years since with twenty scholars, in a dwelling, now having almost one hundred and fifty scholars, an organized church and comfortable church building.

In reviewing our work for the past year we would be humbled for unfaithfulness, and yet rejoice greatly in that the Master has enabled his disciples to do something for the advancement of his kingdom, and assured of his help and blessing, we consecrate ourselves anew to his service.

D. M. STIGER, *County Secretary.*

## HUNTERDON COUNTY.

Your Corresponding Secretary for the county of Hunterdon, in preparing his report for this Annual Convention of the New Jersey Sabbath-School Association, understands himself to be charged by your Constitution, specifically, with the collecting of facts and statistics within the bounds of his own county. And moreover, your Secretary is fully aware that both he and his colleagues are clearly instructed by a vote of your last Convention so faithfully to collate and condense all "the facts and statistics" collected, that the reporting of the same to this body shall occupy a space of time not exceeding *five minutes*. Hence, we come directly to our own allotted work. From the extended statistical tables of our efficient Township Secretaries we have obtained the following brief summary, viz:

[The totals for the county will be found in the Tabular view of the State, at the close of this Report.] The *gains* of 1866 over 1865 are given as follows:—Of schools estimated, 11; teachers, 288; (average attendance,) 256; scholars enrolled, 6,563; a gain of 673; (average attendance,) 619½; teachers, church members, 113; scholars, do, 170; hopeful conversions, 245; a gain of 120;

children in infant classes, 26; scholars over eighteen years of age, 116; volumes in library, 2721.]

These statistics are by no means to be accounted as a dry subject-matter of consideration by the friends of the Sabbath-school cause. They are the result of much patient toil and labor, having been gathered up and properly assorted by those worthy supervisors who are specially charged with this department of the work in the several townships. For whilst it is evidently true that the difficulty in the obtainment of these much-desired statistics, gathered for your consideration and use, is increasingly less from year to year, yet do our Township Secretaries experience no small hindrance in accomplishing thoroughly their appointed work. Now, if the mere scheming politician will gladly scour his whole district over and over by day and by night, in diligent search of *figures*, deeming them of much practical value and comprehending well their import and utility, surely the chosen of that noble band of men whose hearts God hath touched, should not henceforth be impeded, but the rather cheerfully aided in their more blessed computation. The condensed tables of our County have presented to us most cheering numbers. Assuredly our eyes behold a goodly vision within our own limits. We discover ninety-three well established *Theological Seminaries* supplied voluntarily with a Faculty of one thousand two hundred and fifty-two respectably qualified Professors, having under their fostering care and instruction six thousand five hundred and sixty-three regularly matriculated and wakeful students, and these having free access to a library of twenty-six thousand six hundred and fifty-two well-selected volumes of Christian literature. And along with these figures comes to our knowledge the fact that the hearts of the people as well as their pockets are opening more readily to our Sunday-school calls. And further, our hearts have all been made glad at beholding the grace of God as manifested in the hopeful introduction into the blessed kingdom of Christ, during the current year, of the large number of two hundred and forty-five of our beloved pupils. Nor is our rejoicing only in these statistics, which are the sure exponent of greatly increased numbers of schools and teachers and pupils and hopeful conversions. We have marked without doubting a great increase of interest, of acquirement, of various qualifications, of progress, of order and of efficiency. We have become confident of this very thing as a glorious fact worthy of being made known to this Association, viz: That our schools are fast becoming *better schools*, supplied with better superintendents, better teachers, better scholars, and we will also add, our respected Township Secretaries are becoming better Secretaries. And furthermore, along with the knowledge of the more easy collection of the figures we are permitted to collect another fact, historical, comforting to both us and the brethren who constitute this Convention—which fact is plainly this—that

*just in proportion as the objects of this noble Association are clearly comprehended does hearty and efficient co-operation follow.* The excellent Address of your Business Committee, issued two years ago, has evidently accomplished a great good in this direction. And we do sincerely wish that we might have a reprint of the same article, or else a better one from the same source, widely circulated, so that all who run may read, and doubters be well convinced of the true objects proposed to be achieved by this organization, until all be brought into hearty co-operation, and become one in the great and good cause.

The Sixth Annual Convention of the Hunterdon County Sabbath-School Association was held at Flemington on Wednesday, the 21st of September. The meeting was largely attended, and its proceedings, utterances and resolutions were unanimous, decided and progressive. In addition to the happy address of welcome by the pastor, the Rev. J. L. Janeway, D.D., and the appropriate reply of the President, Rev. H. Doolittle, we were favored with excellent and characteristic addresses by Rev. James Le Fevre, your efficient Secretary of Somerset, and Rev. D. Henry Miller, D.D., of Trenton. Our committees charged with the several topics assigned them, all made able reports, especially the committee to whom had been entrusted the whole subject of "*the Institute*," whose report is about to eventuate more speedily than we had hoped in carrying out the views of the brethren. The committee on the death of the Rev. Jacob Kirkpatrick, D.D., and Rev. T. O. Studdeford, D.D., furnished a report, paying high and deserved tribute to those venerable men and faithful laborers in every department of Christian benevolence. Our County Association is gaining favor with the people, and the conclusion is clear that we have not a few live Sunday-school men in the county of Hunterdon.

CORNELIUS S. CONKLING, *County Secretary.*

### MIDDLESEX COUNTY.

In presenting the Annual Report of the Sunday-schools in Middlesex, it is gratifying to be able to state, that the religious training of the young is receiving an increased attention throughout the country. My predecessor, the Rev. David Cole, D.D., whose efficiency in this department of Christian labor, is known throughout the State, accomplished an admirable work in the county last year in gathering a correct list of the Sunday-schools, and superintendents, with their address, and in arranging, with much care and labor, statistical tables and publishing them for future use.

Nearly half of the year had expired before I received my appointment as the County Secretary, and was enabled to enter upon my duties. On this account, the number of schools unreported is greater

that it otherwise would have been. In the matter of obtaining these reports, almost every thing depends upon the thoroughness and efficiency of the Township Secretaries. I found *some* of the efficient corps secured by my predecessor, still on the ground, and I endeavored to obtain their valuable services, and in this I was successful; others had left the State, and their places had to be filled with new men. The delay thus occasioned, and it being late in the season before some of the Secretaries received their blanks, interfered somewhat with the thoroughness of the work. This, I hope, will be remedied next year. While our report is not quite so full as last year, I believe that there has been an equal, if not a greater amount of Sabbath-school work done in the county, and generally, the schools are in an increasingly prosperous condition.

In Woodbridge Township, I have myself acted as the Secretary, and here we have formed a Township Association, auxiliary to the State. A visiting committee has been appointed, and they have visited every school in the Township, and their visitations have produced a happy impression upon both teachers and scholars. The work we are aiming to accomplish, can only be thoroughly done, and the statistics be fully and correctly gathered, by the aid of both *County and Township Associations*; these we shall endeavor to secure as soon as it is practicable.

Two public meetings have been held during the year, one of these being composed of the schools and friends of the cause in Piscataway Township, and the other of Woodbridge Township. The Piscataway gathering, was chiefly the result of the indefatigable efforts of George W. Stelle, Esq., the efficient Township Secretary. It was an occasion of great interest, and gave a fresh impulse to the cause.

At these two Townships gatherings, nearly every school was present in full numbers; about four thousand friends of the cause joined in the interesting exercises. An excellent opportunity was thus afforded for the laborers in this good work to become better acquainted with each other. Christian unity was promoted, all were encouraged, and strengthened for more efficient service in the future.

I have received from the Township Secretaries, the sum of \$89.68, from Rev. David Cole, D.D., former County Secretary, \$1.84, making the whole amount of receipts \$91.52. I have paid to the State Sunday-school Association, 46.00. Incidental expenses, for expressage and postage, 2.50, leaving a balance in hand of 43.02.

The nature of the work which the State Sunday-School Association is endeavoring to perform, is being better understood, and a stronger desire is felt throughout the county, to bring all the children and youth under the saving influence of the Sunday-school. This, together with their actual conversion to God, is the grand work at which we aim, and for its prosecution, we have the promise of God, not to "Be weary in well doing, for in due season, we shall reap if we faint not."

GEORGE C. LUCAS, *County Secretary.*

### MERCER COUNTY.

I am compelled to send a very incomplete report from Mercer county, in consequence of the difficulty in obtaining the statistical returns from several districts which I had reason to expect would have been sent to me in time. This is, in a measure, owing to the lack of an organization of our County, which I have not found it practicable to effect during the past year, as I feared might be the case at the time of my appointment as secretary. I think it is shown, even by the partial returns submitted, that there is an increasing interest and progress in the Sunday-school work in our County, and have hope that the day is not far distant when all the children will be enrolled members of a Sunday-school. In order to secure this very desirable end, I am impressed with the great importance of more earnest effort and devotedness in gathering souls for Christ from among those already enrolled, vast numbers of whom are constantly passing out from our influence, while yet unconverted. Let us pray especially for salvation to be visited upon our Sunday-schools, that the children may not only be gathered into them, but also into the fold of the precious Saviour, who has said; "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

D. P. FORST, *County Secretary.*

### MONMOUTH COUNTY.

We come with thanks to the divine Providence for sparing us to greet your association this eighth time, to rejoice with you over what we have achieved, and to pray with you for a better preparation for future labors. Our County Association held its annual meeting on the fourth Thursday in August, at Manalapan. Notwithstanding the day was stormy, the meeting was well attended. Our next annual meeting will be held in the Baptist Church at Middletown, on the fourth Thursday in August, 1867. We have received almost complete reports from ten townships, where we have efficient secretaries; and we have reports from seven schools in the four remaining townships. [The statistics given will be found in the Tabular View of the State.] Compared with our former state, we think we have cause for feeling encouraged. But we would not compare ourselves among ourselves, nor remit our efforts to improve our Sabbath-school organization, as we consider the Sabbath-school the most hopeful means towards the evangelization of our people. We have the promise that the Word shall not return unto Him void, but it shall prosper in the thing wherunto the Lord hath sent it. That we may see the fulfillment of this promise is the constant prayer of

H. H. SEABROOK, *County Secretary.*

## OCEAN COUNTY.

In sending this first official report upon Sabbath-school matters in this distant section of our State, my explanation for any blanks in it must be based upon the peculiar character of our large but thinly settled County. Though efforts were made at an early day to canvass the whole County, all its parts are not represented herein, and our organization is yet incomplete. There is in this, however, no cause for discouragement. Ocean County, while it is one of the youngest in New Jersey, is also, in many respects, one of the most interesting. Much of it is recently developed by railroad facilities. New settlements are springing up in various portions, wherein, as yet, the moral instruction is principally through the agency of the Sabbath-school. In brief, we have here a wide field for labor, in the gathering in of children who now attend no school, and for the establishment of those nurseries of Christ, which best train the young for efficiency in the world and the church. Very much of this good work, however, has been inaugurated. Some of our Sabbath-schools are of many years' growth. Some report conversions in answer to prayer during the past year. Many acknowledge the refreshing evidences of God's favor upon teachers and scholars. The condition of the libraries is represented as favorable. Too many schools suspend during the winter, and there are too few teachers' prayer meetings. When will those who *control* learn the great advantage of uninterrupted efforts upon both scholars and school; and those who *teach*, the efficacy of prayer, that as they strive to impress others with divine truths, their own souls may be enriched!

Your Secretary firmly trusts that another year may witness great advancement in Sabbath-school interests in Ocean County. There is room for new schools, while the present organizations will easily bear more vigilance on the part of teachers, and more sympathy and attention from parents and friends of the youth. That Christians may learn the value of the moral force now lying latent, and improve even the "one talent" with which their Master has entrusted them, is my earnest prayer.

WARREN C. ABBE, *County Secretary.*

## PASSAIC COUNTY.

The returning Anniversary of the New Jersey Sunday-School Association brings together those whose hearts are warm in this great cause, which is doing so much to prepare the youth of our land for lives of virtue and happiness. And we trust also, that by the grace of God they may be prepared for a blessed immortality hereafter; that they, as Timothy, from a child, may know the Holy Scriptures, which are able to make them wise unto salvation. For Solomon says, "Train up a child in the way he should

go, and when he is old he will not depart from it." In the thirty-two schools that have sent in their returns, we have to rejoice over seventy (70) scholars hopefully converted. These, by our prayers, we commit to the care of him who is able to keep them against that day. The county of Passaic contains forty-two schools. Thirty-two have forwarded their reports, and ten have neglected their duties. [The statistics are given in the Tabular View.]

A. STOUTENBOROUGH, *County Secretary.*

### SALEM COUNTY.

The near approach of your Ninth Anniversary Meeting reminds us that another year, with its seed-time and harvest, is closing up and bearing away from us forever its opportunities of doing good and of getting good. In summing up its results it is befitting to ask, Have we done what we could? If we have, bring we many or few sheaves with us, we have done well. If not, in the exercise of repentance, may we learn diligence for the coming year, if it please God that we continue yet another. Meeting in our Fourth County Association Anniversary, on the 19th of September, 1866, a feeling of sadness and sorrow came over us as we saw the presidential chair vacant, and remembered that it could never again be occupied by the beloved brother who had presided over each of our former meetings. We met in the same house of God—the Presbyterian Church in Salem—where for many years he had preached the glorious Gospel; now with its solemn drapery and its unoccupied pulpit, making more impressive the loss which all present felt our Association and the cause of Christ had sustained in the death of that good man, Rev. DANIEL STRATTON. The meeting was one of interest and profit, and gave some evidence of an improvement in the Sunday-school work. The Town Secretaries, as a body, had been more faithful and efficient than in any former year, and several made their reports with much completeness. All our proceedings were characterized by a kind, fraternal and Christian spirit. Rev. J. R. Murphy was elected *President*, and Messrs. J. R. Lippincott, George Mulford, E. P. Wallen, M. D. Dickinson, J. K. Louderback, Martin Patterson, Lewis Hitchner, Samuel Patrick, B. F. Burt and J. Wick, *Township Secretaries*. Rev. Messrs. Murphy, Fleming, Curtis, Boyle and Hires, with Messrs. H. B. Ware and J. P. Moore, were delegated to represent us in your meeting. Our Fifth Annual Meeting will be held in Woodstown on Wednesday, September 18th, 1867.

[For statistics, see Tabular View.]

Two townships, one on either side of the city of Salem, have no Sunday-school within their bounds. It may be a sufficient explanation of this deplorable fact to say, that Quaker influence predominates. Efforts have been made to establish schools in both

of them, but with very feeble and discouraging results. Another sad fact, brought to light in the above statement, is that twenty-three of the thirty-six schools reporting, are discontinued in winter, leaving but thirteen in the county which remain open all the year round. And yet another, is the fact that but eight teachers' prayer-meetings are sustained among the thirty-six schools. Much remains to be done in Salem county, for "there is much land yet to be possessed." In view of what has been done we thank God and take courage. We send \$20,00 for the purposes of your Association. And now may the Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you and crown your Ninth Anniversary with abundant blessings.

A. J. HRES, *County Secretary.*

### SOMERSET COUNTY.

The accompanying statistics [given in the Tabular View] show that the Sabbath-school work is steadily advancing in Somerset County. The character of the churches, and the deep interest taken for many generations in the religious education of the young in this County, would prevent any marked increase of figures, as might appear on a more missionary field. Just as the church, of which most of its attendants are communicating members, will exhibit its growth more in the activity and sanctification of its members than in the number of its accessions, so the advance of our Sabbath-schools is more in the direction of thorough and efficient teaching, than in the increased number of new schools and of children enrolled. The increase of the average attendance of teachers over that of last year is *one hundred and eighty-three*. This indicates growth of religious activity among Christians; for it is a well-established fact, that whenever a Christian is revived, and his heart is expanding with love for Jesus, he will immediately seek the Sabbath-school to engage in its labors. To say in this day that a man is an *intelligent and earnest Christian*, is only using a synonym for a *zealous Sabbath-school worker*. If we will call to mind all the warm-hearted Christians of our acquaintance, both of the ministry and laity, the above statement will be abundantly confirmed. When the roots of a tree are enriched and watered, the effect is seen in the foliage and fruit of its branches. Just so the Sabbath-school, being a branch of the church, an out-growth of true religion, it follows that a blessing upon the church is a blessing upon the Sabbath-school. The number of conversions reported for the past year is *one hundred and twenty-four*, which is *thirty-two* over the previous year. While this is encouraging, the encouragement does not exclusively belong to the labors of the year just closed, but to previous years of religious instruction. Much of the seed the farmer has sown the present season will not

be harvested until another summer returns; and then, whatever abundance characterizes his ingathering, much of it will belong, not only to his fall seeding, but to the fertilizing labors of previous years. While the definite object of the Sabbath-school is the conversion of the scholars, this result cannot be reached but by a careful instruction in the Scriptures. The Gospel is the only instrument in the world for the new-creating of the soul; it is the chariot of God, in which the Holy Spirit enters the heart and occupies its strongholds against its usurper. Following a religious instruction, in answer to constant prayer, God renews the soul and converts the life in his own time and in his own way. But we may say, that when the religious instruction begins in the latter part of the period of youth, or in the early stage of adult age, conversions are more or less sudden and violent. But when children have been dedicated to God in infancy, by pious parents, and from the first moment of conscious intelligence they are taught the Scriptures, we are not to look for *instantaneous* changes in the feelings and life. In most of such cases the change is wrought gradually, it may be unconsciously, but no less effectively. Such has been the religious education, to a greater or less degree, of most of the children reported in the Sabbath-schools of Somerset County; and hence we have no means of accurately estimating what blessings follow, from year to year, this instrumentality of saving souls.

Or Sabbath-school libraries are being replenished from year to year; and the books are eagerly read by the children. But the character of many of the books has awakened grave questions in the minds of those who are jealous of the reading tastes of the young. The strain with many of our *bookmakers* is to produce a *popular book*—one of sensational character, with a spice of fiction to suit the growing demand. They are not immoral books, neither are they without moral and gospel lessons; but the wheat is scattered through so much chaff; the gold is mingled with so much worthless tinsel; the gospel so much *diluted* and fictionized, that much of our Sabbath-school literature is deservedly called "trashy." We do not advocate dry, dull books for children, but, on the contrary, we have a great many *attractive books* for children that are worth their weight in gold. Our principal objection is, that the commendable improvement in the style of Sabbath-school books is being carried to the opposite extreme, by the questionable motive of making books that will have spell-bound readers and a ready sale. And the fact is, our libraries are replenished with whatever books are in the market having the stamp of a religious or Sabbath-school book; and many parents and children are being deceived by the impression that whatever books are in the Sabbath-school library, *are strictly religious, and not to be questioned*. Is it not to be regretted, that the simple and honest faith of many must be disturbed, by such facts as we are now reluctantly stating? The

result is being noticed by many intelligent and judicious parents, in the vitiated reading taste of their older children. It is a common remark, made even by the most intelligent and promising scholars: "O, I don't want that book; but let me have one that has a nice story in it." And there are parents in our own State, who are zealous Christians and intelligent friends of the young, who have gone so far as to prohibit their children drawing books from the Sabbath-school library. *My brethren, these things ought not so to be.* And we respectfully ask this Convention to examine into the matter, and devise some plan by which the evil may be checked, and Sabbath-school officers be furnished with some reliable guide when purchasing new books for their libraries.

We are happy to report that this Association is being better understood in Somersset County. You will rightly infer from this last remark, that there is still room for greater confidence and more hearty co-operation in the good work this Association proposes to accomplish. While there are a great many earnest Sabbath-school workers in our County, yet I find a considerable number of these standing quite aloof from our County and State organizations. Others co-operate with us, but not with that zeal we would like to see manifested. Witness how few, comparatively, of the ministers and church officers are present at our conventions; and when we ask their presence and influence, the reply of some is: "Well, we cannot see what use your Association can be to us;" and intimate that it might, directly or indirectly, interfere with their Sunday-schools in their close connection with their peculiar church and denomination. Sometimes we receive the following reply: "Some of you Sunday-school men are very zealous and *very great talkers*, and in your reports, addresses and discussions you seem to place the Sunday-school before the church and the ordained ministry; and when you number converts, you take all the credit of being the instrument, seeming to overlook the continuous and judicious training of pious households, and the faithful instructions of the ministry in the sanctuary and in catechetical classes." This we always declare to be a misrepresentation of the object of this Association. We believe there can be no instrumentality above the church, the evangelical ministry and faithful parental instruction. The responsibility of teaching and training children first remains with their parents; next, the church, by her ministry and officers, and by her ordinances and means of grace, instructs both parents and children; and out of the church has grown the institution of the Sabbath-school, to aid parents and pastors and churches in the religious instruction of children. And all can easily see how admirably fitted the Sabbath-school is to do the missionary work of the church toward those children whose parents are not willing to instruct them, or lead them under the droppings of the sanctuary. At our last Convention, held at Branchville, which was a very large and spirited assemblage, the following resolution was

unanimously adopted: "*Resolved*, That this Association deem it desirable, as far as practicable, that pastors and churches devote the whole of the last half of the Lord's day to the instruction of children and youth in connection with Sabbath-schools and congregational Bible classes." We think this action will place our claims clearly before the public, by the close relation in which we desire the Sabbath-school to be brought to its peculiar church and its pastor; and, if the above resolution be carried out, it will result in great practical good to the youth of our country.

We report seven more schools continued during the winter than last year; and we recommend that, until the day comes when all our schools shall be reported "continued the whole year," parents will see to it that the *Sabbath-school in the home* is by no means neglected.

JAMES LEFEVRE, *County Secretary*.

### SUSSEX COUNTY.

It is impossible for me to furnish a complete statistical report, for want of returns from the township secretaries. It is due, however, to say, that from some of the townships we have most commendable and complete returns, showing that an exalted estimate is placed upon the Sabbath-school institution. There are one or two items worthy of notice. 1. Less than two-thirds of the teachers enrolled are reported as church members. This is both commendable and lamentable: commendable from the fact that there are found so many who are willing to enlist their services in this good work; and lamentable, when it is considered that the grand object contemplated in Sabbath-school instruction, is the teaching of religion, both in its theory and experience; and here are a large number thus employed who know nothing of the very best part of religion, and consequently, thus far and in this particular respect, are utterly unfitted for such a heaven-commissioned work. What a burning shame it is that so great a degree of apathy does exist in the church, and on the part of the professed disciples of Christ, in reference to this nursery of the church, in which are to be trained the future men and women of the church. 2. Another item is, that of the large number of scholars enrolled, so few are church members. Some might urge as an argument, that the major part are so young that we could not expect many to be Christians. That is precisely where lies the difficulty. We think children cannot understand what religion is until they have learned so much of sinful ways that they don't care anything about it; the wonder is then that they care for it at all.

I am happy to say, however, that during the last three months God has graciously visited many of the churches in the county with a wonderful spirit of revival, and the larger portion of con-

versions are among the young people and from the Sabbath-school. I cannot at present state the number of conversions in the Sabbath-schools. But what a feature of encouragement is this, when we take into consideration the worth of one soul, how much more when so many are turned from the destructive pathway of sin, and introduced to an experimental acquaintance with that Saviour who said: "Suffer the little children to come unto me."

Our Annual County Meeting was held on the 17th October, in the M. E. Church, Lafayette, and was addressed by Rev. W. E. Blakeslee, Rev. R. B. Yard, Rev. John Faull, of the M. E. Church, Rev. S. S. Hughson, of the Congregational Church, and Rev. A. A. Haines, of the Presbyterian Church. It was a very interesting occasion.

S. W. NELSON, *County Secretary.*

## WARREN COUNTY.

In making this, my second annual report, as Secretary for the County of Warren, I desire to unite with you all in returning thanks to Almighty God for the tender mercy He has shown toward us in preserving us for another year, and enabling us to devote some of its precious hours to the advancement of our Master's kingdom, as well as for the encouraging results that, through His blessing, have crowned our humble efforts. Throughout the whole County an increased interest in the blessed work of Sabbath-school instruction is manifested. The aim of all engaged seems to be nothing less than that of bringing every young immortal within our County under the influence of Christian instruction; and the one great inquiry seems to be: "How can we make our Sabbath-schools most efficient for this great end?" One of the means to this end, is, unquestionably, a thorough organization of our County Associations, and I feel happily warranted in stating, that so far as Warren County is concerned, we have much to rejoice over in the healthful and steadily increasing influence of our County Association; and our prayer and trust is, that it will increase until the arms of Sabbath-school love encircle every child in our County.

Our last annual meeting was held in the Baptist church at Port Murray on the 29th of August last. During both sessions, the house was filled with an attentive audience. The order of business consisted of opening devotional exercises, the reading of the minutes of the last meeting, report of the County Secretary, reports from Townships, &c. These exercises occupied the morning session, and being interspersed by some good music from a volunteer choir, the attention of a full audience was secured during the whole session. At the close of the morning session, the delegates from the different Sabbath-schools were invited to partake of the hospitalities of the citizens of Port Murray and vicinity, and the excel-

lent fare set before them added no small part to the pleasant experiences of the day; and surely, if the liberal supplies for bodily comfort are in keeping with their interest in the good cause of Sabbath-schools, as I suspect they were, we may fairly credit the good people of Fort Murray with standing among the first in this respect. Having passed the pleasant noon-time, all again repaired to the place of meeting, and while waiting for the appointed time of meeting, and enjoying the fine hill scenery which surrounds the spot, the ears of all were greeted by the sound of distant music, and turning in the direction from which the sound proceeded, they beheld what seemed to be a small army coming with banners and flags and streaming garlands. It was a beautiful sight, this joyous and exultant company, winding among the hills and singing their songs of holy cheer. It proved to be an assemblage of the neighboring Sabbath-schools, brought together to participate in the exercises of the Convention. Nothing surely could have been more fitting, and as the event proved, these little ones, by their cheery music, added much to the interest of the afternoon session. The meeting was again opened by an appropriate appeal to the Throne of Grace for guidance, through the exercises before us, and for the Divine blessing upon the cause we had come to further. This was followed by some music, in which the children joined with interest; after which, the various subjects proposed by the Business Committee were duly discussed, and a great deal of interest elicited. This was succeeded by remarks from various prominent delegates to the Convention, upon any topic connected with the cause which suggested itself as worthy of notice or consideration; and so the day wore pleasantly away, and it was not until the shades of evening had fallen upon the earth, that many of the delegates arrived at their homes. All seemed delighted and edified, and I cannot but feel that the Warren County Sabbath-school Association is a harbinger of better things. [The statistics we have given, will be found in the Tabular View.]

According to the census taken last year, there were in our county 7,800 children between the ages of five and sixteen, and we have, according to our estimates 4,930 in our Sabbath-schools; thus leaving the large margin of 2,870 children not under religious instruction. Should this number, still unbenefitted by Sabbath instruction in Warren County, be too large for the average estimates of the counties of the State, still the fact that there are so many children not enjoying these benefits is surely a subject of serious consideration and prayer for every Christian heart. Truly, God hath given to us much to rejoice over; but in our rejoicing, we should by no means lessen our solicitude for those still out of the fold. For these our Lord has commanded us to labor, and hath given us His Divine example; so let us press on by prayer and toil until all who need it are by God's blessing brought within the pale of Sabbath-school instruction. One subject of regret, which I feel

bound to mention, is this: that nearly one-third of those engaged as teachers in our Sabbath-schools have, as yet, made no public profession of having found an interest in the Saviour. This surely is a subject of prayerful interest to every child of God. Let us earnestly entreat of Divine Mercy that while these so earnestly devote themselves to the work of religious instruction, the Spirit may perform the good work in their hearts, and that teacher and pupil may soon together be brought to a saving knowledge of Him whom to know is life eternal.

The great object of the Sabbath-school is the saving of souls, and that our children and youth may be fitted, by God's blessing, for His praise, and join the society of the redeemed in glory. The number of conversions is not as large as we would gladly have hoped; but we find that God has not left us without a witness of the influences of His Spirit. Let us in the spirit, and with the zeal of the great apostle, who counted not his life dear, if he might save some, go forward in this our Master's cause, and may our heavenly Father enable us to be more engaged, make us faithful, and crown the labors of this Association with His blessing.

NAHUM STIGER, *County Secretary.*

After the reading of the county reports, SAMUEL W. CLARK, in behalf of the Business Committee, submitted the hours of meeting as follows: Morning prayer-meeting from 8 to 9 o'clock; Convention session at 9, closing at 12; afternoon session at 2½, closing at 5½; evening session at 7½, closing at 9½.

Prayer by REV. MR. ATKINSON.

Doxology, "Praise God, from whom all blessings flow."

Benediction by REV. GEORGE C. LUCAS.

#### Second Session—Wednesday Evening.

A large audience greeted the Convention in the evening. The chair was taken at 7½ o'clock by President JOHNSTON, who called upon PHILIP PHILLIPS for an opening song. Prayer was then offered by the Rev. Dr. GORDON of Scrawlenburg, and Mr. PHILLIPS sang with his wonted effect,

"If I were a voice."

The President then introduced JAMES S. MACKIE, M.D., Chairman of the Committee on Reception and Superintendent of Trinity Episcopal Sunday-school, Newark, who delivered

## THE ADDRESS OF WELCOME,

as follows :

In listening to the inspiring song which we have just heard—telling us to teach the children to “Be true”—and in looking over this concourse of Sabbath-school men and women, gathered at the Ninth Annual Convention of the State Association, to whom I am to speak a few words of welcome in the name of their co-laborers of Newark, three incidents have occurred to me.

The first is a tradition of a Queen of Spain who, two or three centuries ago, was gazing wistfully and anxiously from her palace window towards the setting sun. On being asked what occupied her Majesty’s attention, her reply was, “I was thinking that by this time I should be able to discern, even across the ocean, the walls of our new city of Panama, upon which such vast sums of treasure have been expended. I wonder if they are making them of silver!”

The second incident is one in my own experience. On a bright Sabbath morning, three years ago, I was in that city of Panama, walking down to the wharf where I was to embark for the South Pacific. I had just crossed a small arch spanning a gutter—an arch which any Newark bricklayer would gladly and profitably build for five hundred dollars, although I was told it had been charged at millions against the Royal exchequer—and I was thinking of the deluded Queen and her wasted wealth, when my ears caught a sound, familiar here, but oh, how strange in a country which travellers almost unanimously designate as “God-forsaken.” I listened and heard these words—

“Because the Saviour shed his blood  
To wash away their sin.  
Bathed in that pure and precious flood,  
Behold them white and clean.”

Turning from the street I ascended a staircase, at the head of which was a room occupied as a Sunday-school. There were

twenty or thirty persons of all ages, and many tongues and nationalities—Jamaica negroes, Chiriqui Indians, Chinese coolies and Spanish half-breeds—seated around a young Christian man—all singing “in one tongue the wonderful works of God.” This was not the first time, nor has it been the last, that I have seen a countryman of my own standing up for Jesus in foreign lands, in the midst of a godless and wicked population. After exchanging congratulations and God-speed, I resumed my walk, and crossing the street I was passing a woman seated in front of the ruins of what was once a vast and wealthy convent church. Crouching upon the ground, with two naked boys at her side, she said—“Sir, will you take one of my children with you?” “Why should I?” I replied; “you need them—besides, I have children of my own at home.” “Sir!” said the woman, “for the love of God take my children! If I keep them, they will die.”

Paint the two pictures for yourselves, my friends. Before me, the ruins of a temple once grand and gorgeous in its untold wealth of gold and silver altars and shrines—a temple ostensibly consecrated to the service of Christ’s pure and gentle gospel, and sustained by all the power of a great empire, but actually the abode of cruelty, oppression, idolatry and lust,—and in front of it the fitting evidences of the moral blight and death which false religions everywhere, and in all ages, bring upon humanity. Behind me, a young Christian man—2,000 miles from home, friends and sympathy, gathering in the halt and the blind, the poor and the friendless, the needy and hungry, and breaking to them that bread of which if a man eat he shall never die.

My third incident, Mr. President, is the fact which I saw announced in the report of your last year’s Convention, that Frederick Hicks had addressed you at Trenton. This was the true-hearted, faithful Christian man whom I saw in the midst of his mongrel Sunday-school at Panama. This was the man who had heard the cry, “Sir, for the love of God take my

children or they will die." He had heard, and how he answered will be best known when the "Well done" is spoken to the "good and faithful."

Men and brethren! In our Christian land the cry has come to our hearts, if it has not always reached our ears—"Sirs! for the love of God, take our children, or they will die;" and I am to welcome you because you too have answered, and for the love of God have gone forth into the green lanes of the country and the stony streets of the towns, and have gathered in the children and have saved them from death.

I am to welcome you, because in our State there are tens of thousands of children who, from Sabbath to Sabbath, and from year to year, have no word of God or of good, of Christ or of truth, but from you and such as you; and who, God help them! have but one or two hours in a whole week in which, at your side, they may breathe the pure air of the gospel, while all the rest of their waking hours are spent in an atmosphere of ignorance and sin! and I welcome you, because, leaving your scattered camps and your regimental flags behind, you have come up hither to hold a council of war with us around our common standard, the cross of Christ, to which is nailed the grand tricolor of the Christian army—"ONE GOD, ONE FAITH, ONE BAPTISM."

And under that flag let us rally our forces, and after this council return to the conflict with renewed hope, with increased energy, with quickened faith, with warmer sympathy, with larger charity. In this conflict every one of us *must* fall, but let it not be our fault if brave sons, true daughters, and faithful scholars do not spring forward to take our places with God's advancing hosts. Let us fall, saying, as a friend of mine said on one of our battle-fields, when, hurled from his horse by a shot that tore through his thighs, and his men ran to him, "Boys, don't stop for me, I've done my duty, go to the front and do yours; *there's work for every man to do.*" Yes, my friends, work for every Christian man, and woman, and child, so long as there are half a million of souls in the city of New

York alone, who could not to-day find even standing room in churches if they were disposed to go; so long as there is a moan from the widowed hearts that fill our blood-stained land from Lake Ontario to the Gulf of Mexico, appealing to us "for the love of God to save the children," there is work for heart and lip; for person, and purse, and prayer.

To that work I again welcome you. May we so do it, earnestly striving, patiently waiting, humbly trusting, that at last we may all be welcomed by the Great Captain, and, being uniformed in the white robe of his righteousness, may be received into that eternal camp where there is no distinction of "Greek or Jew, circumcision or uncircumcision, Barbarian, Scythian, bond or free, but Christ is all, and in all."

#### THE RESPONSE.

The REV. MR. HARKER, of Camden, replied to the address of welcome. He knew not why the honor had fallen to him. There were those around him to whom the one and two and five talents had been given, and he doubted if he could lay claim even to one in comparison of his fitness for responding to the eloquent words of his brother. They had been stirring words, well calculated to arouse and encourage the hosts of the Sabbath-school. Reference had been made to the different battle-flags of the one great army. He liked the figure. He remembered that when ancient Israel went up against a common foe, they went up by tribes, each having its place and its duty and its history, but all part of God's great host, battling in his name against his enemies. So may we as brethren join hand in hand, and in a common cause, urged on by the cry of parents, "For God's sake take our children!" go forward in the work of rescuing them from the power of the adversary. The victory is sure. The Captain of our salvation himself hath gotten it. Already foretastes of it have been given to his faithful soldiers, in the snatching of hundreds of precious youth in our Sabbath schools from the ranks of Satan during the year

just past. Let us thank God, who ever giveth us the victory through our Lord Jesus Christ. The speaker closed with a bright picture of the waiting reward, descriptive of the battle fought, the victory won, and the weary but conquering bands on their way home to share in the joy of their Lord, and to wear the palm and the crown of the hosts triumphant in glory.

“Shining Shore”

was sung, and the Chairman introduced FRANK B. HINE, Esq., of Albany, delegate from the New York State Sunday-School Teachers' Association, who addressed the Convention.

#### MR. HINE'S REMARKS.

He brought the greetings of the Empire State to his brethren engaged in the same self-imposed but glorious work. If Albany itself could speak, it would utter words of good cheer and courage. They had been diligently working in the mission field there, and had placed a cordon of schools around the city, more powerful as a means of defence, and more enduring, than the famed walls of the ancients. They had some twenty mission-schools encircling the city, and by their influences Christianizing and elevating the children and parents within their reach. Warming in the contemplation of the field opening up for effort, of the broad moral acres already whitening for the harvest, the speaker urged all to hasten to the toil, and to reap souls for Jesus. As an incentive, he drew a picture of the rewards which were sometimes permitted to the humblest of workers. At the late New York State Convention, held at Utica, he was deeply impressed with an incident of missionary labors related by one of the County Secretaries. Years ago a home missionary, laboring in Ontario county, established a Sabbath-school, and gathered the children of the neighborhood into it. He called upon a poor, wretched family, to get permission for their boy to attend. After various objections, the parents decided to leave the matter with the boy. “I've got no Bible,” said he.

“We will give you a Bible,” said the missionary. “But I’ve got no coat.” “We will give you a coat,” the good man replied. “But I’ve got no shoes.” “Well, you can go bare-foot, can you not?” “I will, if *you* will,” quickly replied the shrewd boy. “Done; it’s a bargain,” the missionary said. The next Sunday, as the man was walking to the school, boots on, as usual, the sharp youngster, on the look out, spied him and called out, “I know’d you’d back down, mister!” Quick as thought the missionary withdrew his boots from his feet, and tucking the stockings into them, led the boy, fairly won, into the school. Twenty-five years rolled away, and the faithful missionary was surprised one day to receive a letter from the Sandwich Islands. In wonder he opened the seal, and read, with tears of grateful joy, a letter from this early mission scholar, now a man of God, preaching the gospel to the natives of those far-off islands. To add to the interest of the fact, that same missionary, now an old man, hoary-headed and bent with years, was present at the Convention, and at the close of the session received the warm congratulations of many of his brethren, who gathered around him. Singularly enough, there was in that same meeting, attending the Convention, a young Christian, son and brother of the Gullick missionary family, who was born and reared in the Sandwich Islands. Many of the hearers supposed that he was the young missionary rescued by the faithful old man, and the story has so gone abroad. But the climax is not needed to give force to this striking example of the divine blessing attending wise and faithful mission labors.

Fitting and eloquent instruction was urged from this incident by the speaker. The importance of *small* things was eminently taught by it. Let no one think he is doing a *small* work in educating a child for eternity.

A few years ago a steamer was coming from California. The cry of fire! fire! suddenly thrilled every heart. Every effort was made to stay the fiery flames; but in vain. It soon became evident the ship must be lost. The only thought now was of self-preservation. The burning mass was headed for the

shore, which was not far off. A passenger was seen buckling his belt of gold around his waist, ready to plunge into the wave. Just then a pleading voice arrested him: "Please, sir, can you swim?" A child's blue eyes were piercing into his deepest soul, as he looked down upon her. "Yes, child, I can swim." "Well, sir, won't you please to save me?" "I cannot do both," he thought. "I must save the child or lose the gold. But a moment ago I was anxious for all this ship's company. Now I am doubting whether I shall exchange a human life for paltry gold." Unbuckling the belt, he cast it from him, and said, "Yes, little girl, I will try to save you." Stooping down, he bade her clasp her arms around his neck. "Thus, child, not so tight as to choke me. There, hang on now, and I will try to make the land." The child bowed herself on his broad shoulders, and clung to her deliverer. With a heart thrice strengthened, and an arm thrice nerved, he struck out for the shore. Wave after wave washed over them, but still the brave man held out, and the dear child held on, until a mighty mountain billow swept the sweet treasure from his embrace, and cast him senseless on the bleak rocks. Kind hands ministered to him. Recovering his consciousness, the form of the dear child met his earliest gaze, bending over him with more than angel ministrations, and blessing him with mute but eloquent benedictions.

So, dear fellow teachers and lovers of the little ones, let us bend our hearts to the burden of the precious souls of the children. Let us take them in the strong arms of our faith and our prayers, and bear them up through the storms of life, and though the rude waves of sin may tear them from our grasp, yet who knows but by-and-bye, when we get on the other shore, we may be welcomed by the little ones we have tried to save!

With solemn effect Mr. Phillips here sang the following stanza accompanying the song "Your Mission.:"

"If among the older people  
You may not be apt to teach,

'Feed my Lambs,' said Christ our Shepherd,  
 Place the food within their reach;  
 And it may be that the children  
 You have led with trembling hand,  
 May be found among your jewels  
 When you reach the better land."

#### ADDRESS OF REV. JAMES LE FEVRE.

The Rev. JAMES LE FEVRE, of Raritan, next spoke. A subject of a very practical character had been given to him: "How shall the influence of this Convention, and of this Association, reach every part of the State of New Jersey?" By *Organization*, is the answer. Let the counties organize. Combine for missionary labor in every township and every corner of the county. Do not wait till everybody is interested, for then there will be no need for it, but go to work at once. If there are only one or two earnest, zealous Christians in a locality get them together, form an organization, set the machine in motion, and labor to have its effects seen and felt in every part of the community. The indifference of pastors and church officers could be changed into warm co-operation, upon a clear understanding of the plans and objects of the Association. I teach, said the speaker, and I believe this Association teaches, that there are no instrumentalities above the Church, above the ordained ministry, above parental instruction. This Association places the obligation of the training of the children upon their parents, and the Church, through her ordained ministry and her officers, in her ordinances and means of grace, educates the parents and the children. Out of the Church has grown the Sabbath-school, and it proposes to assist pious parents, to assist the Church, to assist the pastor in instructing the children. Then, everybody knows how admirably designed the Sabbath-school is as a missionary agency of the Church in bringing parents and children under the sound of the gospel; and that we are here to-night, Sunday-school men

and women, as missionaries of the Church, as helpers of the ministry, as co-laborers with Christian parents in training the children for usefulness, happiness and heaven.

Now, it is the duty of every pastor, every county Secretary, every town Secretary, every teacher, every Sunday-school man and woman here to-night, to go home, and take with them an intelligent understanding of the aims of this Association, of the spirit of this Convention, and to enlighten the minds and warm the hearts of the many good Christian people who, through lack of information, have not been hearty helpers in this great Sunday-school work.

To get the aims of this body before the people, we must disseminate intelligence respecting it. We must send our reports to them, accounts of our doings, our Constitution, and our tables of statistics gathered, showing the condition of the work, what we have done, and what we have yet to do. Going to our friends and neighbors with these, we may well urge them to come with us, work with us, and share in the glorious rewards that are promised to us.

The speaker then appealed for funds to carry out the good purpose he had named—the printing and wide circulation of the report of the Convention. A collection was lifted to the amount of \$133.

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An invitation was here extended from the Young Men's Christian Association of Newark, to the delegates to visit their rooms, and avail themselves of the accommodations of reading, writing and conference they might afford. On motion the thanks of the Convention were unanimously tendered for the kind invita-

#### LETTER FROM IOWA.

The State Secretary here presented the following letter of greeting from the corresponding delegate of the Iowa State Sabbath-School Convention:

BURLINGTON, IOWA, Nov. 8, 1866.

*Mr. S. W. Clark, Sec. N. J. S. S. Association :*

DEAR SIR:—Not being able to attend your anniversary, I beg leave to extend to you the congratulations of the Iowa State Sunday-School Association in the good work of helping the Christian education of our American youth. Our own field is large and rapidly increasing. Our State is filling up with an enterprising population, and our prairies are being covered over with cultivated fields and homes. More than four thousand of the sons of New Jersey (by the census of 1860) are numbered among our inhabitants. Our extent of territory, as large as England, and the difficulties of travel and want of railroads in many parts, has hindered the combination and union of all the laborers of the Sunday-school work throughout the State; but a beginning has been made, and in a few years, with the extension of railroads, the friends of the cause, from the Missouri and Mississippi rivers, and from the Minnesota to the Missouri line, will be able to meet together. Our first meeting was held in June, under encouraging auspices. We rejoice in the good report that comes to us of your prosperity and usefulness. May your zeal and devotion be kindled afresh at your meeting, and all the children of New Jersey and of Iowa be taught of the Lord!

In behalf of the Iowa State S. S. Association,

Yours in Christian love,

WM. SALTER, *Delegate.*

The Rev. Dr. FISH, of Newark, moved "That a letter of congratulation and cheer be directed to our young and beautiful sister, IOWA, in response to the words of cheer which have reached us from that far-off State."

"There'll be no sorrow there,"

was sung, and, by invitation, Prof. PHILIP PHILLIPS presented the following thoughts and suggestions on the subject of

### SUNDAY-SCHOOL MUSIC.

It is one of the glories of the Sunday-school work that it is not only one of great magnitude, but also one of great variety. Each one has something that he can do in it, whether it be thinking, or writing, or speaking, or giving, or praying, or singing. He had felt that his part was the singing; and for some ten or fifteen years he had been trying to serve the Mas-

ter in elevating the character and aims, and increasing the power, of the music as a channel of praise and worship of God. He was a great lover of congregational singing; believed it was God's kind of singing. All should unite in this, as in any other part of divine worship. He would not do away with choirs, but would have *all* to sing. If some voices were not so rich or tuneful as others, they were yet needed; they would not disturb the grand volume of harmony, but rather add to its richness and power; just as in the organ, the Wolff stop, which played by itself is almost intolerable, yet has such a uniting, harmonizing effect in a full chorus as to make it one of the most essential stops in the whole organ. The poor singers he would call *Wolff stops!* and they should *read the words*, if they could do no more.

The speaker then referred the audience to a few rules on the use of music in our Sunday-schools, to be found in the "Singing Pilgrim."—the congregation repeating the answers in concert. They are as follows:

*Question.* What is the chief object of Sabbath-school music?

*Answer.* To aid in worship and to make more impressive and enduring the lessons which are taught in the school.

*Q.* What kind of songs or hymns should be used?

*A.* Such as will be profitable, interesting, and attractive to children, and which will at the same time instruct, elevate, and make better.

*Q.* Should we ever in our Sabbath-schools use music that serves only for pastime, recreation or amusement?

*A.* Never. The Sabbath-school is no place for music of a mere pleasure-inspiring nature; and we should have a higher and holier mission for our music—"All must be earnest in a world like ours."

*Q.* How can we best interest our Sabbath-schools in our hymns and tunes?

*A.* By giving them *first* a clear understanding of what they are about to sing.

*Q.* How can we best do this, so as to "sing with the spirit and with the understanding also?"

*A.* By a practical and spiritual exposition of the hymn, either verbal or written.

*Q.* How can we make our singing profitable as well as interesting?

A. By making it a regular part of the exercises, and during the time allotted to this, laying everything else aside, and every soul in the house heartily engaging in singing the hymns, or in reading them, if they cannot sing.

Q. How much time should be devoted to singing in the Sabbath-school?

A. That must depend on circumstances and the wise judgment of the officers of the school. *It should not take the place of the lessons, nor should it ever become a Sabbath-school hobby.*

Q. How shall we from time to time select the proper music for the occasion?

A. By considering carefully the circumstances of the occasion, and the spiritual condition of the school, as far as possible. A happy adaptation of the right song in the right place often proves a great blessing to the school.

Q. How can we make our Sabbath-school music a power for good?

A. By observing carefully the above suggestions, and holding a meeting every week for the purpose of learning new pieces and for improvement generally in music. It is at these meetings (rather than in the Sabbath-school) that new pieces and new music ought to be learned.

In explanation of the above rules, Mr. PHILLIPS said: If the lesson of the day is about faith, sing a hymn of faith; if about Jesus, sing of Jesus. If the school is a little restless, or noisy, and if nothing is going on, it is well sometimes for the Superintendent to give out a hymn. In no way can order sooner be secured. To interest scholars in the hymn, see that they all, and always, engage in it. Give them before they commence a clear idea of what they are about to sing. Let the Superintendent, in a word or two, refer to the sentiment of the hymn. Thus we may hope sooner to have in our Sabbath-schools that singing "with the spirit and the understanding also," which is the Scripture requirement of acceptable praise.

These practical suggestions were well received by an appreciative assemblage, and the exercises were closed with the song,

"I'm trying to climb up Zion's Hill."

The REV. DR. FISH, of Newark, in a few words heartily endorsed the sentiments and views of his brother Phillips, on

Sunday-school music. The point he so well makes of "adaptation,"—selecting the right tune and hymn to the right time and place and circumstances,—was all important, and would develop manifold the power and usefulness of song in our Sunday-schools. He was glad, also, to see that the tunes loved and honored through the ages,—the good old stand-byes—were retained in Mr. Phillips's collection, and were not sacrificed to the merry jingling melodies that too often have banished all true devotion, and all idea of worship from the Sabbath-school. The need of seeing, also, that sound doctrine was imparted, that the songs teach the truths and sentiments of Scripture, and not infidelity, or heresy was earnestly urged.

At the request of the audience, "Your Mission" was again sung by Mr. Phillips. The following added stanza, so timely and appropriate, eliciting the tearful assent of many, and the evident ardent sympathy of all. Hearty applause greeted it:

"Though no longer called to mingle  
 In the struggle for the right,  
 You can go among the Freedmen,  
 With the Bible as your light;  
 You can lead them out of darkness,  
 With a brother's helping hand;  
 You can preach the blessed gospel  
 To the poorest in the land,"

Benediction by DR. POOR, of Newark.

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**SECOND DAY.**

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**THURSDAY MORNING—THIRD SESSION.**

A prayer-meeting, from 8 to 9 o'clock, well begun the day's duties and privileges. It was led by REV. C. S. CONKLING. The subjects of remark and prayer, as previously fixed by the

Business Committee, and printed in the programme, were; "Teachers who lack earnest piety," and "Our Unconverted Scholars."

At 9 o'clock, PRESIDENT JOHNSTON resumed the chair, and Philip Phillips joined the congregation in the song:

"Awake my soul, in joyful lays."

Prayer was then offered by the REV. JOEL PARKER, D. D., of Newark, and reports were read from several County Secretaries, which will be found printed in connection with the other County Reports, presented under the first session.

#### *Committee on Nominations.*

On motion, a nominating committee, consisting of one from each county represented, was appointed by the chair, as follows; Rev. F. R. Brace, *Atlantic*; Prof. Williams, *Bergen*; J. D. Reinboth, *Camden*; J. C. Bowen, *Cumberland*; Samuel W. Clark, *Essex*; Cornelius P. Vanderveer, *Gloucester*; J. S. Howell, *Hudson*, (CHAIRMAN); B. Pickel, *Hunterdon*; D. B. Forst, *Mercer*; Silas Weir, *Middlesex*; John Van Doren, *Monmouth*; Hon. John. Hill, *Morris*; Warren C. Abbe, *Ocean*; A. Stoutenborough, *Passaic*; Rev. A. J. Hires, *Salem*; J. V. D. Hoagland, *Somerset*; Rev. A. A. Haines, *Sussex*; George Royal, *Union*; Nahum Stiger, *Warren*.

#### *Treasurer's Report.*

The following sums have been received by the Treasurer, from the Counties named, for the expenses of the Association for the year 1865-66.

Atlantic County,	.....	—
Bergen	.....	—
Burlington	.....	—
Camden	.....	30 00
Cape May	.....	15 00
Cumberland	.....	30 00
Essex	.....	60 00
Gloucester	.....	—
Hunterdon	.....	40 00

Hudson County,.....	30 00
Mercer ".....	—
Middlesex ".....	45 00
Monmouth ".....	25 00
Morris ".....	25 00
Ocean ".....	—
Passaic ".....	30 00
Somerset ".....	35 00
Salem ".....	17 68
Sussex ".....	20 00
Union ".....	40 00
Warren ".....	25 00
Allentown Congregation .....	1 00
Collections at Trenton .....	56 03
	<hr/>
	\$ 524 71

*Contra.*

Nov. 15th 1865. Balance due Treasurer per last report,	\$ 72 07
" Rev. H. C. Fish,	} Invited Speakers of the Association. 15 85
" Rev. Augustus Seward,	
" R. G. Pardee,	
" J. C. Garrigues's bill,.....	12 90
" Francis Starbuck,.....	51 25
" Publishers of <i>The Methodist</i> ,.....	9 12
" Hand and Ellsworth, paper,.....	29 50
" Jessup and Moore, ".....	168 30
" J. C. Garrigues's, " <i>The Sunday-School Times</i> .	129 60
" S. W. Clark,.....	10 00
" Printing Report,.....	229 75
" S. W. Clark,.....	10 00
	<hr/>
	738 34
	524 71
	<hr/>
Balance due Treasurer,	213 63

*Auditing Committee's Report.*

The undersigned, Auditing Committee, having examined the foregoing accounts of the Treasurer, with the accompanying vouchers, find them in all respects correct.

Newark, N. J., }  
Nov. 15, 1866. }

ISAIAH PECKHAM,  
JOHN C. LABAW,  
*Auditing Committee.*

## STATE SECRETARY'S REPORT.

The next order of business was hearing the State Secretary's Report, which was read as follows:

It is with no ordinary feelings of thankfulness and holy rejoicing, that we render to the Association our Ninth Annual Report; thankfulness to our blessed Master for the ever increasing favor the Sabbath-school work is receiving from the whole Christian community, and rejoicing in the unparalleled success he has bestowed upon the labors of his servants among his little ones. If there is rejoicing in heaven over one estrayed one brought back to the fold, what anthems of holy praise must welcome the blessed tidings that in this State alone, during the present year, over *four thousand* children have consecrated themselves to the service of Immanuel, and have been brought, through this precious instrumentality, to a knowledge of Jesus as their Saviour and Friend! The "thousand snares" that surround their youthful feet, the thousand temptations that beguile our children on their way to manhood and womanhood, lose their power over these young hearts when the Lord plants in these hearts the light of his love,—when he takes them in his arms and blesses them. What motive is given us to-day, my brethren, to labor on in this ever-whitening field! Shall we not expect even greater blessings to flow from our earnest efforts and living faith? Let us not look behind us at the past, but before us to the hundred thousand unconverted ones in our schools, and toil on until the Master shall have given us the complete harvest.

Six years ago this Association held its Third Annual Session in this city, and made its first attempt to gather into tabular form statistical information in regard to the numbers and condition of the Sabbath-schools of the State. A comparison of the results of the effort then and now will show what has been effected by the untiring zeal of our County Secretaries and their assistants. We then had *complete* reports from three counties, and *partial* from eleven—reporting 660 schools, and 58,000 scholars, while to-day we are enabled, through God's blessing on the labors of the Association, to give a tabular view of every county in the State, with complete reports from fifteen coun-

ties, and nearly complete returns from the remainder, showing 1,371 schools, with a return of 120,692 scholars.

Fifteen counties are in complete working organization, with active, energetic County Associations, and in four other counties the county organization is in process of completion. But one county in the State is unrepresented by a County Secretary, and from that county, Burlington, we have delegates present who promise that ere another Convention it will wheel into line.

Prof. Wm. Williams, of Bergen County, and Warren C. Abbe, of Ocean, have done the Association good service in their respective fields of labor, and have succeeded in awakening a deep interest in their counties in its work.

One aim of our Association has now been reached,—a knowledge of the number and condition of our schools, and gives us the result, 1,500 schools and 123,000 scholars, in the State of New Jersey—an army of 140,000 scholars and teachers enrolled in the great work of stemming the tide of sin and iniquity in our State. And now another and higher duty remains to us. With the field marked out, and the labors assigned, there stands before us, in characters we cannot mistake, the great question,—How can we best do this work? To this point we must address ourselves. Before us are weekly brought a hundred thousand minds, fresh and pliant, which we are to attempt, in one short hour's labor, to train upward to heaven, and we would be false to the great trust committed to us by the Master of the vineyard, if we did not earnestly inquire after the best means of accomplishing the work. We should be master workmen, and our teachers' meetings, our County and State Conventions, should have this great central thought,—What is the best method of teaching, guiding and controlling this plastic material? Hence the earnest cry from our teachers,—Give us something instructive, some practical thought or suggestion, that may improve the manner and matter of our teaching.

And we judge it high time this inquiry were made. In our

secular instruction we demand that our children should have *trained* teachers, those who have not only the requisite knowledge, but the tact and ability to impart that knowledge aright—and our standard here is none too high. But our scholars come to us on the Sabbath fresh from this disciplined instruction, and too often find a lamentable difference in the matter and manner of instruction—not the result of want of interest or zeal—but simply the result of a want of knowing “how to teach.”

We are glad to see a growing interest in this question in our State; and the establishment of County and Town Institutes of Sabbath-school instruction, and the use of “model lessons” and normal instruction in our Conventions, all mark the line of our coming duty. The great focus of all our Sunday-school labor is *salvation*. To this point should everything concentrate,—our music, our books, our songs, our prayers, our instruction,—all should teach, and teach only, Jesus, the children’s Friend.

And so, my Christian brethren, as we open the gate to-day that leads us to our new field of labor for another year, let us take with us the high resolve to make the coming twelve-month a season of renewed devotion to the cause of our Master, and of increased labor for the salvation of the dear children.

SAMUEL W. CLARK,

*Corresponding Secretary.*

On motion, the State Secretary’s Report was unanimously adopted.

On motion of the Secretary, friends of the Sabbath-school from other States, present, were invited to sit as Corresponding Members, and to take part in the proceedings of the body. Their names will be found at the end of this report.

After singing by Mr. Phillips,

#### THE QUESTION DRAWER

was opened; that is, a number of questions which had been handed in to the Business Committee from the Convention, as

they had been written upon slips of paper, circulated in the seats, were now read by the Chairman, and brief, laconic replies were made, by any one in the audience, as follows:

*Is the Sabbath-school a part of God's plan for the accomplishment of his purposes on earth?* "Yes!" "yes!" with evident sensation—broadening into smiles and laughter.

*Is it safe, if so, how far may we introduce the subject of intemperance as a distinctive subject into our Sunday-schools?* "It is safe!" "How far? As far as you can!" "In all our classes."

*Should the "application" be made at the close, or during the progress, of the lesson?* "Depends upon circumstances." "At the close." "Leave it to the judgment of the teacher."

*What is the best means by which to secure faithful and efficient teachers?* "Pray the Lord of the harvest to send forth laborers into his harvest." "The love of Christ." "The gift of the Holy Ghost." "Use of means." "By prayer and effort." "By the introduction of adult classes into the Sabbath-school, as preparatory training classes."

*How can the habit of inattention during devotional exercises be corrected?* "By teachers setting the example." "Make such exercises short." "Make them interesting." "By giving the children something to do in them." "It depends more on the persons who lead, and in their adaptation to the children, than in anything else." "Convince the children that you are in earnest."

*What method is best with vicious boys, who come to Sunday-school to make mischief?* "Win them by love." "Treat them kindly." "Give them lady teachers." "Yes; lady teachers, thoroughly imbued with the spirit of the Master."

*What is the best method of bringing children into mission-schools?* "Go after them." "Go with them."

*How can our scholars be made to ask and answer questions?* "By putting them intelligently." "By tact on the part of the

teacher." "By a proper respect to the answer." "By getting them interested thoroughly in the lesson." "By putting the questions from the stand-point of the child." "By teachers learning the lessons themselves." "By persevering until the habit is formed."

*How can we secure more teachers for our missions-schools?* "Agitate in the pulpit." "Stir up the churches." "By the churches getting more religion."

*What is the best method of conducting a Sunday-school concert?* "Have Philip Phillips!" "Singing God's praises with the heart and understanding." "Have short speeches, short prayers, and a good deal of singing." "Give the children a part in it."

*Should children be allowed to beg for the Sunday-school?* "No." "No."

*Should the Sunday-school be placed directly under the care of the church officers?* "Yes." "No. They would starve in some cases under such an arrangement!" "A man is not qualified to be a church officer, unless he is a thorough Sunday-school man." "Make your Sunday-school men officers of the church."

*What shall we do with a teacher who is regular and punctual and sincerely intends to be faithful, but who, for want of fitness, can not keep the class together, or interest them?* "Recommend him to become a member of the Bible class."

*What is the remedy for a school that has grown cold and formal and lifeless?* "Have Christians in the church revived."

*How may we keep up teachers' meetings?* "By attending them." "Giving the teachers something worth coming for." "Make them feel that they gain something by coming."

*Is it best to give the whole school one lesson?* Almost unani-  
mously, "Yes!"

*How can punctuality be secured?* "By beginning the school on time, exactly." "Shut out for a time, the late ones."

*What is now most imperatively demanded in our Sunday-*

*school work?* "More consecration to God." "Greater sacrifices of the flesh." "More study." "Better preparation." "More enterprise." "More religion."

*How shall the Sunday-school secure the services of every member of the church?* "The pastor has much to do with it." "There is not room for all the church to come in as teachers; but parents can come in and form adult Bible-classes." "On the reception of members, remind them of the Sabbath-school as a waiting field for their labors."

*Can we give any good reasons why children should not be instructed in the nature of civil government and their duty as citizens, as these are taught in the Scriptures?* "No." "They should be taught as much as any other truth of God's Word." "Do not leave them to politicians to instruct them on these points."

A song,

"There is sweet rest in heaven,"

was sung, and the Rev. JAMES S. OSTRANDER, of Albany, New York, on invitation, gave a very interesting

#### BLACKBOARD EXERCISE.

He had for several years been using the black-board as an aid in preaching to the children, and had found these "chalk sermons," as he called them, to be of intense interest to the young, and to impress divine truth most vividly upon their minds. The sermon on the cross, which he would now present, had already been before the public, as published in the *Sunday-School Times*, in its report of the late New York State Convention held at Utica. The speaker then illustrated his mode of using the black-board in preaching to children. The cross was constructed during the progress of the sermon, as point after point was made. We give the diagram as completed, below:

THOU  
 shalt  
 call  
 His  
 name

BELIEVE ON  
 The Lord



Christ and thou  
 shalt be SAVED.

for He  
 shall  
 save  
 His  
 people  
 from  
 their  
 SINS.

CHILDREN: We are going to speak to you about a single word, the name of JESUS, (*which we write on the black-board.*) We want you to remember this name, and you *will* remember it, if you love it. — Do we love with our heads, or with our hearts? (Response, "*with our hearts.*") Then we will put this name in a heart, for if we have Jesus in our hearts, we will always think of him, and remember this blessed name. (*We then draw an outline of a heart around the name, as above.*) This name was given to a babe in Bethlehem a great many hundred years ago. All of you were named by some one,—by your parents, or your grandparent, or some one who loved you. They said, "We will call his name Charley, or James, or we'll call her name Mary, or Anna," perhaps. How pleased we would be if we had been named by some great person, by General Grant, or queen Victoria, or by some nobleman, or prince, or a king. Well,

Jesus was named by a greater person than either of these; He was named by an angel, who said: "Thou shalt call his name Jesus;" and so, when Jesus was born and cradled in the manger, His name was called "Jesus," "which was so named of the angel." In ancient times every name had some meaning, and many of your names have a meaning. Would you like to know what some of your names mean? Well I will tell you. Charles means noble, manly; Daniel, a divine judge,— Emma, industrious,— Hannah, merciful,— John, the grace or gift of the Lord.— Stephen, a crown; — Mary a star of the sea; — Virginia, pure, and so on. So the name of Jesus was given by the angel, because it had in it a great meaning. The angel said: "Thou shalt call his name Jesus," because "He shall Save his people from their Sins" (*which we place on the black-board.*) His name then means a SAVIOUR. He came to save sinners; He came to save you and me; He wants to save us, and to save us now. Jesus desires to save us from our sins, that we may be happy, that we may make others happy, and that we may please Him and glorify our Heavenly Father. He wants to save us that we may finally see Jesus, and live with Him forever, (*illustrate by the history of little Moses saved in the ark, &c.*) So the Saviour would save you, not perhaps to lead a great nation out of bondage, but that you might as his humble child lead a single child, one sinner, to the cross, and from the bondage of sin. Well, perhaps, you have many times asked the question: How can I be saved? "What must I do to be saved?" You are not the first one that has asked that question. That question was asked a great many years ago, and it has been answered a great many times, (*illustrate by the story of the Philippian Jailor.*) Paul said: "Believe on the Lord Jesus Christ, and thou shalt be saved." (*having written this scripture upon the black-board, the children see the form of a cross, and are now all interest.*) We must believe on the Lord Jesus Christ in order to be saved. What is it to believe and be saved? (*we illustrate by story of the little boy who hung from the window of a*

*burning house and was told by his father to let go and he would catch him and save him.*) So we are to hear Jesus calling to us to let go of the world, its sinful practices, and sinful pleasures, which will consume us finally, and destroy us. We must let go all, and trustingly place ourselves in the arms and care of Jesus. Then we are saved from our sins, then Jesus will bless us with His peace, and favor, and we shall be happy in His love, for "being justified by faith we have peace with God through our Lord Jesus Christ." You now see upon the black-board a cross. What is the last word at the foot of the cross? (response, "*Sins.*") Yes, Sins. If there had been no sins Jesus would never have died upon the cross. Our sins have caused all His trials, all His sufferings, and His death. Sin causes all the pain we feel, all the sorrow we have known, all the misery about us. Again, we must bring our sins to the foot of the cross. If we come feeling our sins, and bow at the foot of the cross in penitence and humility, Jesus will take all our sins away, and make us His children. What is the word at the top of the cross? (response "*Thou.*") Yes, thou, you, and you and me. The highest desire of Jesus is to lift us up from our sins at the foot of the cross to himself, to a Christian life and finally to live with Him in heaven forever. What are the first and last words in the arms of the cross? ("*believe,*" "*saved.*") Yes, the cross seems to hold out with one hand the condition of salvation, and with the other hand it seems to hold forth the blessing, "*saved.*" And now, shall we remember Jesus? Shall we invite him into our hearts? Shall he be the central object of the cross to us? Will we bring our sins to the foot of the cross? Will we let Jesus take our load of guilt away, and lift us up to himself and everlasting life? Will you believe on His dear name and rejoice in him as the Rock of your Salvation?

The speaker then gave the outline of the "Anchor Sermon," another that had deeply interested and impressed the children. Its form is as follows:

FAITH

is

The substance of things hoped for,  
the evidence of things not seen.

Which

Hope

we have

as an

ANCHOR

to the

Soul

both

sure

and

stead-

fast.

Therefore be ye steadfast, unmovable, al-  
ways abounding in the work of the

LORD.

The text of the sermon is Faith. What is Faith? It is "The substance of things *hoped for*"—"which *hope* we have as an anchor to the soul. Faith then, in its definition of Hope, is as an anchor to the soul. What is the object of Faith? Jesus Christ. What its result? "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Thus we have the definition of faith, object of faith, and result of faith. Of what use is the anchor? To hold the ship fast in the storm. This faith then in Christ, is as the anchor to hold our souls to him. But how shall we be united to Christ? How is the ship fastened to the anchor? By ropes, or chains with great

links. So our souls must be united to Christ first by the great link Faith; some of the other links are given to us in the Scriptures; as, "add to your faith *virtue*; and to virtue *knowledge*; and to knowledge, *temperance*; and to temperance, *patience*; and to patience, *godliness*; and to godliness, *brotherly kindness*; and to brotherly kindness, *charity*." Links can be drawn on the board, attaching them first to the head of the anchor, and the names of each of the Christian graces can be written in a separate link, making the chain to wind around the anchor. This "anchor sermon" can be used in connection with the "cross," since we have a cross already drawn, forming the arms and stem of the anchor. The large letter C encircling the word Faith in the diagram, may be used to include the four points of the discourse, to impress them distinctly upon the mind. Each of the points used in the present sermon began with C, thus: The faith that saves us is *Consecrating* faith, *Confiding* faith, *Courageous* faith, and *Conquering* faith.

There was time only for the speaker to give the merest outline of this plan of illustration by the black-board. He had used in like manner a yoke, and the different parts of an ancient warrior's armor, and all to the great satisfaction and interest of the young hearers. He believed firmly in this method of exciting the interest and gaining the earnest attention of children. In this way the truth could be most powerfully and lastingly impressed. Our Sunday-schools want to use the black-board more freely. There is a wonderful help in it. "There are mountains of chalk, and forests of boards—all we need is the application of a little brain and tact to them to avail ourselves of a most powerful and interesting way of presenting divine truth."

"Rally 'round the cross"

was sung by Mr. Phillips, and ROBERT PINN, (colored) of Burlington, was introduced and made an appropriate and acceptable address. He had been a slave in Fredericksburg, Virginia, and since his conversion has been laboring, as an Evangelist,

among the people of his color. He has lately been appointed a general missionary for the State of New Jersey, "to gather the colored children and adults and organize them into Sunday-schools." He had already established one school in Burlington, which gave every promise of a living, prosperous one.

THE REV. DR. FISH, of Newark, introduced also the REV. MR. TWINE, of Atchison, Kansas, a colored preacher of some prominence in the Baptist Church, who was laboring in a Union Sabbath-school and mission movement in his town. He came well accredited and had already collected a considerable sum in New York. Their Sunday-school was in need of a place, and they were needing also a chapel. He was authorized to speak in behalf of all the worshippers of his color, of every denomination, in the town of Atchison. The citizens had given them two lots upon which to build, and had promised them some money, but they were compelled to rely on the aid of friends in the East.

A collection was subsequently taken, amounting to over \$75, one-third of which was, on motion, appropriated to Mr. Pinn, for his work, and two-thirds to the Rev. Mr. Twine for the Union colored Sunday-school mission of Atchison, Kansas.

#### GREETING FROM MARYLAND.

THE REV. HENRY C. WESTWOOD, late of Maryland, now of Princeton, in the New Jersey Methodist Episcopal Conference, presented the following letter from the Maryland State Sunday School Convention, of which, before leaving, he was the permanent secretary, and now represented that body as its delegate.

BALTIMORE, MD., December 20th, 1865.

*To the New Jersey S. S. Convention:*

DEAR BRETHREN: We have gratefully received your delegates, who have done us good service in our harmonious and pleasant session. We have heard with joy of your success in the great Sunday-school movement, and trust that what you have done may be only as the beginning of a mighty work.

In this State we have not done as much, probably, as you have done, but, cheered by your sympathy and by that of brethren beloved in other States, and depending on the help of Him who loves little children, we hope to accomplish much more.

We send a delegation to your Convention bearing our assurances of respect for you and our prayers for your most abundant success.

HENRY C. WESTWOOD,  
Permanent Secretary.

Mr. Westwood had just received a note from the Maryland State Sunday-school Agent, requesting the New Jersey Association to send a delegation to the next Maryland State Convention to be held on the first Tuesday in December, 1866, in the city of Frederick. On motion, the corresponding secretary Mr. S. W. Clark, was requested to reply to the letter from Maryland, and the Rev. H. C. WESTWOOD was appointed as delegate to represent the New Jersey Association at the meeting in Frederick.

After singing one stanza of

“Shall we gather at the river?”

The benediction was pronounced by the Rev. R. L. DUNN, of Newark.

#### THURSDAY AFTERNOON—FOURTH SESSION.

By previous arrangement the afternoon was given up to the Rev. J. H. VINCENT, of New York, an eminent leader in the “Sunday-school Institute” movement. After two songs, “Rock of Ages,” and “Blest be the tie that binds,” to the tune “Dennis,” prayer by the Rev. JAMES LE FEVRE, and the chanting of the Lord’s prayer, Mr. Vincent began the conduct of a

#### SUNDAY-SCHOOL TEACHERS’ INSTITUTE.

His only hope in the brief space of a single session would be to give an idea of the manner in which such an Institute was conducted, and of its value as a course for the development of teachers in the art of instructing their classes. In all parts of the field, he said, there is a demand for trained Sunday-

school teachers. The importance of the subjects which the Sunday-school deals with demands that the teachers be trained for their work. The high class of teaching to which our children are accustomed during five whole days of the week demands a higher class of teaching on the seventh day. From the public school where every teacher is thoroughly trained for his work, and without a text book comes before the class with his brain full of the subject, and his eye flashing with the teacher's genius which he possesses, and by which he holds these young people spell-bound for an hour or more with the subjects which pertain to secular science, your young girl of thirteen and your boy of sixteen come from this five days' experience, into our Sunday-schools and sit for half an hour in the presence of a teacher who commences perhaps by asking where the lesson is for the day!! Then follow superficial questions and evasive answers, until you cease to wonder or to blame the young people for going away from the Sunday-school with a sort of ill-disguised contempt for it. While Conventions discuss How can we retain the young people? we hear from every quarter this answer, and I believe the Church is beginning to heed it—"Have not, only *pious*, but *cultivated*, Sunday-school teachers." We must keep the methods of religious training as high as secular teachers and educators keep their schools and colleges.

The relation of the Sabbath-school to the Church shows the indispensableness of preparation on the part of teachers. God has three methods of cultivating the world: 1. The *altar* method, by its object teaching for instructing the man; 2. The *pulpit* method, for "disciplining" the man; and 3. The *school* method, for developing the man into full Christian, intellectual growth. We have the altar method in our homes. Every true home is a constant object lesson to its children; the father and mother standing as in the place of God, for they gather their true ideas of His authority, and of the divine administration from the principles that have governed the father and mother in their family training; and just what the old tabernacle

method did in a way for the Jews, the Christian home does now. The pulpit then comes in to "disciple" the man, and then the school to educate him in Christ. And the relation of the Sunday-school to the Church to-day, is simply this: it is an institution by which the Church fulfills the command of Christ to teach those who believe in Him. When Christ left this world, he left two commands—Go preach; Go teach. This teaching is rendered in one case, following the strict Greek expression:—"Go *disciple*." In the early Church we had preachers, then teachers: first, apostles, to do the work of government and administration; secondly, prophets to do the preaching; thirdly, teachers. The speaker believed that the Sunday-school of to-day was not only a Providential institution grown up in these latter years, but that it was a legitimate out-growth of the principles and methods of Christianity, and one of its fundamental elements, old as the Church, even in its Jewish form in the world. If this be the correct view, the Sunday-school assists the pastor and the preacher—supplements the teachings of the pulpit, and aids the pastor in his work during the week. The mission-school does, in part, the work of the neglected home, in teaching the little ones to read and to write, perhaps, and serves as a substitute for the pulpit to the thousands who would never otherwise hear the gospel preached. We are living under a mission-school dispensation in this respect! But there is a difference between the mission and the church school. The church Sunday-school is not designed as a substitute at all for parental and pulpit instruction. Some erroneously say, when asked on the Lord's day, "Where are your children, that I see them not in God's house?" "O, they go to Sunday-school!" as if the Sunday-school *could* be a substitute for the sanctuary. Never! God ordained the pulpit, and commanded the preacher to preach; and the holy hours of His day spent in his sanctuary, should be spent there by the children as well as the adults. The Sunday-school is not a substitute for the sanctuary.

Neither is it for the parent. Suppose a parent says: "We'll not have family prayer this morning—the children all go to the Sabbath-school!" Suppose on this account he neglects other acts of religious worship and duty. How inexcusable! How sinful! The Sunday-school has its place in doing an organic part of the teaching. The pulpit discusses religion, the principles of Christianity, disciples men, while the Sunday-school trains them. It is the collegiate department of the church—the great institution by which to make scholars practical theologians under the ministration of God's word; to make the whole community Bible reading, Bible studying. With a Bible studying community, you strengthen everything in society, its institutions, civil and social—its customs and manners, and have your houses of worship filled with appreciative hearers as you preach on the Lord's day. Having, then, a class of teachers divinely appointed and consecrated, they are to be thoroughly trained for their work. This is the nurturing they are to receive. It is important that Sunday-school teachers should understand the Bible. We cannot give them a thorough theological training; but they need a knowledge of a few principles, and they need a few practical illustrations of the methods by which the work they are to accomplish may be most successfully accomplished. To supply these needs is the work of the Sunday-school Institute.

Two things are involved in all professional teaching: a knowledge of what is to be taught, and a knowledge of the method of teaching. Our normal schools are not designed to supply the materials teachers are to use, but to show them how to use the material they have acquired. So the object of the Sunday-school Institute is not so much to give teachers the knowledge they are to communicate, as to show them the way in which they can most successfully communicate it. This knowledge they have already acquired from the four sources—the home, the Sunday-school, the pulpit, and thorough personal study. Show me a teacher, continued the speaker, who has been trained in a good home, under the teachings of a good

pulpit, in a good Sunday-school, and who has studied personally and thoroughly the Word of God, and I will show you a teacher who has enough of the "wherewith." The Institute is designed to come to such a one and show him how he can become an efficient, successful teacher.

Now, in the speaker's view, the Sunday-school teacher needs first of all, *personal piety*. He was shocked at hearing, in the morning, the fact, that there are in New Jersey *six thousand* Sunday-school teachers who have not made a profession of religion. He believes fully, that in twenty-five years from now we would not hear such a statement in any Sunday-School Convention in the United States; he had that much faith in the triumph of this essential view of the cause. There was just as much propriety, in his view, of that many ministers occupying that many pulpits without having Christ in their hearts. Secondly, the teacher needs to have a knowledge of the Book he uses; of its different parts, as well as of it as a whole; and of the principles of interpretation, by which, for instance, when he takes up a passage from Jeremiah he may know how to interpret it, and may be able to distinguish it from a passage in Ezekiel. Thirdly; a knowledge of the contents of the Bible generally; of Bible history in outline, and Bible archæology, including sacred geography. They need a knowledge of its doctrines and precepts. And fourthly, they need some knowledge of the principles and method of teaching.

Mr. Vincent now proceeded, briefly, to give a black-board exercise, showing one method of teaching sacred topography. The convention, resolved into a school of learners, answered in concert the questions put by the Conductor, just as a school of juveniles would be expected to do. An outline of the Holy Land was drawn upon the board. The dimensions of the Land were stated to be, "about 180 miles in length, about 90 miles in width at the south, and about 40 at the north. Four lines were then drawn from north to south, representing the prominent topographical features, viz: 1. The coast line, passing

through the land of Phœnicia, into the Plains of Sharon, through Cæsarea and Joppa; 2. The mountain line, drawn through the heart of Palestine—through its mountain regions; 3. The Jordan line, further east, drawn through the sea of Galilee, along the crooked Jordan to the Dead Sea; 4. The mountain line east, passing through the table land or mountain region east of the Jordan. The coast line is broken by Mount Carmel; the mountain line by the Plain of Esdrælon, the most beautiful in the world; the Jordan line passes through the sea of Galilee, which is 14 miles in length, and 6 in width; and the Dead Sea, 47 miles long, and 8 or 9 wide. The river Jordan is only 60 miles long between the two seas, in a straight line—as the crow flies—but so tortuous in its windings as to be nearly 200 miles long, from sea to sea. In the mountain line are most of the principal cities of Palestine.

These, and other interesting facts, were drawn out by the Conductor in this exercise. The order of exercises in a Sabbath-school was next illustrated. In a regular Institute the audience is formed into classes, and teachers appointed over them. In one case mentioned, a bonafide school was brought in to the Institute, and regularly, solemnly taught—the children having been given to understand that they were not “playing school.” The method of signals was then shown. A bell-signal was generally best. It was infinitely better than a loud-talking superintendent. Such a one, who is continually calling out at the top of his voice for order, never has order; but the superintendent who stands calm as a statue, and looks quietly at the school, taps the bell and gives them to understand that that means “silence,”—can secure silence. The signals found to be best were one tap, *silence—perfect silence*; two taps, *let the school rise*; three taps, *let the teachers rise*; four taps, *we are now ready to dismiss*.

Your lesson for the day has this central thought in it, “Jesus only.” Do not forget to write that central thought, or “key-note” of the day—as Ralph Wells calls it—upon your black-

board. Your hymns should be selected to illustrate or enforce that; your prayers should be filled with that; your preliminary remarks before commencing study should point to that; your general review should keep that before the school—thus you will send your scholars away with this one thought fixed in their minds, for every exercise has seemed to crystallize around that one essential thought. The Conductor believed in preliminary remarks of three or four minutes by the superintendent, and a preliminary prayer of *one* minute. He had been struck, in reference to the latter, with an impressive prayer before sermon he once heard in a Scotch kirk, where the good minister asked the Lord for *one thing*—His blessing “on this people, on this speaker, on this truth.” If superintendents would but say to the school, slowly, solemnly, “we are now about to engage in studying God’s Word; let us pray that we may know how to do it,” and then offer up that simple, but full petition: “Open thou mine eyes, that I may behold wondrous things out of Thy law,” how thoughtful and earnest would be the mood in which all minds and hearts would approach their sacred task. And the task is holy. The Sunday-school is in itself, as it were, the outer court of the temple; the general exercises, the holy place; but the thirty minutes spent over the lesson might well be called the holy of holies. From thence the power of the Sunday-school comes. That is the Shekinah of its glory.

After a song, by Mr. Phillips, ten minutes was allowed to the Rev. JAMES S. OSTRANDER, of Albany, who had consented to give a black-board object lesson. His subject was the Christian’s armor, as described by Paul. The children are urged from the Scriptures to take unto them the whole armor of God. A shield is drawn upon the board. Its uses are described. It is a weapon of defence. A breast-plate, sword, helmet, sandals, etc., are drawn, with descriptions of each. Then write upon the shield the word “Faith,” upon the helmet the words “Hope of Salvation,” on the breast-plate, “Righteousness,” on the sword, “Spirit,” and on the sandals the word

“Peace.” The need of these means of defence and of aggressive warfare in the battles of life is then plainly described, and with the different pieces of armor before the children, impressed distinctly and intelligently upon their minds.

Bits of blank paper were now circulated through the seats, with the request that delegates would answer in writing, “How do you prepare a Bible lesson?” The Conductor remarked that he had received a significant answer to the same question from a young lady in Washington, who wrote, “To tell you the truth, I don’t make *any* preparation!” A committee was appointed to collect the slips, and to select from them some fifteen or twenty of the answers. These were subsequently read as follows :

#### “HOW DO YOU PREPARE A BIBLE LESSON?”

1. Commit the lesson to memory. 2. Pray for light. 3. Note your own thoughts upon the same. 4. Collect and arrange your best thoughts. 5. Consult authorities. 6. Arrange as follows :  
PERSON, PLACES, DATES, DOINGS, DOCTRINES, DUTIES.

1. Read the lesson several times, and read such commentaries as you may have at hand. 2. Pray over it for *light* and heavenly *teaching*. 3. Do this every day of the week, that you may have before you the great truth which you hope to teach your class from, and thus gather up all the incidents of the week which you think will aid you in simplifying and impressing it on the minds of the class.

1. Realize that all true spiritual light comes from God, and pray for the Spirit’s help. 2. Read *carefully* the passage itself, without helps, to get out of it what *you* can. What is *thus* gotten is your own, awakens you, and will awaken others. 3. Then consult commentaries—a good, *brief*, suggestive one, if possible; and thus get the light of other minds to aid your own. 4. Spend what time is possible in searching for and laying up illustrations and apt anecdotes to illuminate and fix the truth in the mind.

Acquaint myself as thoroughly as possible with the lesson, its meaning, and consider how it may be applied practically to the state of mind and conduct of the scholars; then depend upon their questions or remarks for the manner of application.

Study every word, slowly and carefully, endeavoring to grasp the idea of the passage. If anything is likely to be beyond the reach of the scholars, consider carefully how to make it clear to them by illustration, etc. Use commentaries, if anything seems obscure.

After prayer, read the Scripture, then study it with the help of commentaries; and then *talk it over alone in your room, just as though you had your class before you.* *Drill yourself first.*

1. Ascertain what the passage is designed to teach. 2. Arrange the thoughts according to their importance. 3. Seek for illustrations of the various points. 4. Obtain what other light I can from commentators and others. 5. Pray that my own mind may be properly impressed with it, that I may speak with the spirit and the understanding.

1. Get a thorough knowledge of the scope of the whole lesson and context. 2. Compare all parallel passages. 3. Study all allusions to places, people, and manners or customs. 4. After thorough hinking of the whole subject alone, ascertain what commentators say about it.

Study and think and pray over the portion of Scripture until it has made its impress on the teacher's own heart.

Study the lesson every day in the week. Pray for the light of the Spirit. Study parallel passages, and the history and geography of the country. Draw inferences from occurrences of the present time. Apply the lesson to the class.

1. Give myself anew to God, and ask divine illumination. 2. Seek the mind of God on the passage. 3. Study the lesson with all the help I can command from human sources. 4. Remember the peculiar mental habits and modes of my class, that I may fol-

low the law of adaptation. 5. Get full of the subject—brimful, running over.

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Study the lesson faithfully from my Bible, and then apply to commentators after I have exhausted my own powers. This gives me fresh biblical thoughts for the scholars.

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I take my Bible and other books, go by myself, look to God for help, and for his blessing upon it, that it may be instrumental in leading my scholars to Christ.

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I prepare it with direct reference to one scholar in the class, to whom I can apply it personally.

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Mr. VINCENT now introduced R. G. PARDEE, of New York, as "one of the ablest Sunday-school teachers in the world," and Mr. P. gave the following practical suggestions on

#### SABBATH-SCHOOL OFFICERS.

As a general thing, he said, the very best men of the churches ought to be the officers of the Sabbath-school—especially the superintendent and his assistant, and the secretary and librarian. A school cannot rise higher than its superintendent. His spirit and his manner both affect the character and standing of the school. The same routine of opening and closing and conducting the exercises may be observed, and yet in one instance it shall enliven and inspirit the school, encourage every teacher, interest every scholar, and produce the best of influences, while in another the same thing may be done, and yet, from its manner, the teachers may be paralyzed and the whole atmosphere of the school chilled. The bearing of the superintendent, his manner, tone of voice, his very look, are of the utmost importance in determining the character of a school. Often had he been impressed with this. On coming before the school, a look of interest and sympathy, or a vacant, indifferent look, or a cold, dignified and assumed look, or a fretful, wearied,

worried, impatient or nervous look, will all leave their plain impress upon the school. No superintendent, especially, has a right to come before his school without a preparation of spirit and of manner, as well as of matter, for the conduct of the school. If his tone of voice is harsh, rough, unrefined, or artificial, it will be detected by the teachers and scholars, and affect the character of the instructions and the general impression of the whole exercises. Again, the superintendent must respect *all* his teachers. How few are bound up in *each and every* teacher in their schools? How many scholars are led truthfully to feel, if they do not say, "Our superintendent don't care a snap for my teacher." Such a remark ought never to be possible. The man who cannot, from his heart, *respect* the very youngest and humblest teacher who has taken the Bible in hand and manifested a desire to teach children the way of life, is lacking just that far the qualities of a good superintendent. If you have such a teacher, young, inexperienced, little capable, he or she is the very one to whom all your interest and sympathy should flow out. We often hear the query, How shall we get rid of inefficient teachers? Mr. Pardee believed that it was a great deal cheaper way to make them good teachers than to discharge them and get better in their places. Let the superintendent visit such teachers, sit down by them, talk kindly to them. Say to such a one, "I will come to see you, William, during the week, to talk with you about the lesson for next Sabbath. I would like to have you tell me how you intend to teach it." Then call upon him. Make him *feel* that you sympathize with him and his class. Inquire, "Well, William, what is the first question you will ask in this lesson, and of whom will you ask it?" "So and so; and I think I will ask it of little Charley Jones." "Can Charley answer it, do you think?" "I hardly think he can." "Then you should not ask it of Charley. Is there none other who can probably answer it?" "Yes, I think Willie Wilson could." "Then Willie is the one you should put it to. Don't you see you make a mis-

take in questioning one who cannot answer you? You discourage him and seal his mouth for the rest of the hour. Charley Jones sits in the first seat, I believe. Then have you not a question that he can answer?" "Yes." "Well, you have the idea now. It is adaptation. Don't you see how much more interesting to the scholars and satisfactory to yourself your teaching will become, when you adapt it to the capacity, dispositions, etc., of your class?" Thus kindly, and in a Christian spirit, you may suggest, correct and aid your feeble teachers, and win them over to the same interest in their work, and in all that pertains to the school, that you have yourself. You have helped them to gain teaching power, and they will call you blessed as long as you live, for your patient efforts for their improvement.

Mr. Pardee referred to another point in which some superintendents are apt to be thoughtlessly at fault—namely, in taking the lesson out of the lips of the teachers. In opening the school they forestall the teachers, by bringing out the very points of the lesson which are the capital stock of the teachers' preparation. If superintendents are in the habit of making preliminary remarks on the lesson, let them take such thoughts as the teachers will not in any probability be likely to get hold of. *To help the teachers* is the superintendent's main duty. Everything should be directed to this. He should never *show off!* It is an impossible thought that the office should be degraded to such a use! The teachers' meeting is the most efficient means by which the officers of a school may increase their power.

As for the librarian, he should never interrupt the teachers. Nor should the secretary or treasurer, in taking the attendance or collecting the missionary money. For months a faithful teacher may have been pressing the word of God closer and closer upon the scholars' heart and conscience, and now all that remains is for the Holy Ghost to come down and seal the word, and lead the heart captive to Jesus. We may not know

when this critical moment by God's given grace and Spirit has arrived. To interrupt a teacher at such a time is to do one of the most cruel things in God's moral universe!

#### METHODS OF CONDUCTING AN INSTITUTE.

After a song by Mr. PHILLIPS, the Conductor, Mr. VINCENT, resumed the Institute, stating how, in a regular session, he illustrates one method of Bible study. The Institute is divided into six or eight classes, and as many persons are selected from the congregation as teachers for these classes. Thirty minutes are then given to Bible study, as in a Sabbath-school, by the entire Institute. At the close, opportunity is given to each teacher to report what he taught and how he taught it; and after this the members of the class are permitted either orally or on slips of paper, to offer their criticism upon the methods of teaching employed. It is wonderful what wealth of useful suggestion is derived from this course. Another course pursued is to place the Institute in the charge of one man, and resolve the whole into a preparation class after the English method, then proceed to prepare the lesson, bringing in a model class, now an infant class, now an elementary class a grade higher, now an adult class, normal class, teachers' meeting, etc., one teacher conducting them all before the whole assembly. There is no end to the practical hints gathered by an observant teacher from such an exercise.

Mr. VINCENT then gave an illustration of the use of the blackboard in a Scripture historical and geographical exercise, which we will not attempt to follow, but which made evident to every mind the power that lay even in the seemingly dry facts of historical record, to interest the scholar and illustrate the doctrines and duties of holy writ.

The speaker next indicated a course for a training class or Institute during winter, say embracing twenty sessions. 1. The first session might be a lecture on the Sunday-school teachers' work. 2. His text book. 3. His hand-books. (a) A Bible,

*my Bible.* (b) A blank book for taking notes. (c) A scrap book for stories, facts, illustrations, etc. (d) A Concordance. Sessions 4, 5, 6, 7 and 8 might be spent in lessons in Bible history and geography. 9 and 10. In the study of the domestic customs of the Jews. 11 and 12. The civil and religious institutions of the Jews. 13. An essay, lecture, or free conversation on the art of holding the attention of scholars. 14. The same on the art of questioning. 15. Illustrations of simultaneous teaching. 16. A lecture or conversation on the use of illustration in teaching. 17. On the use of pictures, maps, and the blackboard, or *slate*—for a teacher of a class of five can as readily and profitably use the slate as the superintendent the board. 18, 19 and 20, evenings, to *method*—how to conduct schools, teach classes of different grades, etc. Model lessons can be given with classes in such a course as this, and a very complete and thorough training could be had from the competent conduct of such a series of exercises.

The speaker recommended a simpler form of Institute in a church normal class, that might with great profit be connected with each church, and be in the care of one or more of its most competent members. It should not take the place of the other church meetings, but could be connected with one of the evening prayer meetings. In the normal class a model lesson might be given once a month, essays from members of the class, poems illustrative of Scripture, incidents, etc. The speaker once had such a class in Joliet, Ill. They took up at one time James Inglis on Sabbath-school teaching. At another time the life and labors of Paul, following Conybeare and Howson. The young ladies of other churches asked permission to attend, so interesting and popular did the class become.

Another plan of Institute is that recently adopted in one or two of our regular seminaries, in which a Sunday-school normal department forms one of the established features. The North-western Female College, at Evanston, Ill., President Bugbee, was named in this connection. In conclusion, the

speaker bespoke the warm and increasing sympathy and co-operation of pastors and ministers in the good work of training a band of assistants in every church, who will be able, intelligently, successfully, to teach the Word of God, and aid in winning souls to Jesus.

The speaker incidentally referred to the infant class and its importance, and spoke very highly of the late Miss Gill's Lessons for every Sunday in the Year, or "Hours with the Youngest." Miss Gill was a resident of Newark, and it was stated that her class-room, in the rear of South Park Church, would be opened on the morrow for the inspection of members of the Convention. Its adornments of pictures and other objects for the illustration of her lessons were still to be seen on the walls of the room.

Mr. PARDEE referred to valuable English text books, such as Blackett's "Young Men's Class," Charles Reid's "Infant Class," Wm. H. Groser on "Illustrative Teaching," Fitch on "Memory," and on "The Art of Teaching," Hartley and Dr. Dowling, of New York, on "Illustrative Teaching," and stated that a class that should take up these books and thoroughly master them, would have an amount of drilling in Sunday-school homiletics of immense practical value, enough to make of them perfect and accomplished teachers of the young.

#### PROFESSOR MATTISON'S RESOLUTIONS.

The following resolutions were offered by the Rev. Professor Mattison, of Jersey City, to be acted upon at a subsequent meeting.

*Whereas*, We have reason to believe that many Christian parents almost wholly neglect the religious instruction of their children, under the impression that the Sabbath-school has assumed and will effectually perform this duty; and,

*Whereas*, It is doubtful whether under the present modes of instruction the children in our schools are acquiring a sufficient and permanent knowledge of the doctrines and duties of the Gospel: Therefore—

*Resolved, 1,* That invaluable as Sabbath-schools are for the instruction of the children of irreligious parents, and an *aid* to parental teaching, they were never designed to supersede the divinely appointed duty of parents to teach their children in the family, and to bring them up there in the nurture and admonition of the Lord; and that to abandon parental instruction in the things of Christ, in view of what may be done in the Sabbath-school, must be fraught with the most disastrous consequences.

*Resolved, 2,* That convened, as we are, to promote the religious instruction of the young, especially within the bounds of this State, and fully appreciating the inestimable value of Sabbath-schools, we affectionately urge upon all Christian parents within our bounds, as they love the children whom God has given them, and would save them from ignorance, false doctrines, irreligion, and the second death, to instruct their own children, personally and at home, in the doctrines and duties of the Gospel of Christ.

*Resolved, 3,* That in order that the instruction of our children may be orthodox, systematic, uniform and abiding, we advise all parents and Sunday-schools to "hold fast the form of sound doctrine" to be treasured in the memory; such as the Lord's Prayer, the Ten Commandments, the Apostles' Creed, Confession of Faith or Catechisms of the Churches, and select portions of Scripture. We believe that no better service can be performed for the young, than to fix such symbols of evangelical truth early and permanently in the memory, as the best possible safe-guard, next to the grace of God, against irreligion and infidelity in subsequent life.

*Resolved, 4,* That in the judgment of this Convention, the regular attendance of the members of our Sabbath-schools upon the public services of the sanctuary is so vital to the welfare of our children and the interests of Protestant Christianity in this land, that we cannot too strongly urge the subject upon the attention of all ministers and Sabbath-school superintendents throughout the State.

The Rev. JAMES LE FEVRE made brief remarks concerning the importance of care in the selection of Sunday-school literature, a doxology was sung, and the benediction was pronounced by Rev. R. B. CAMPFIELD.

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## THURSDAY EVENING—FIFTH SESSION.

The evening was an inclement one, and yet a full and crowded audience testified to the interest felt in the cause. An original hymn, prepared for the children's meetings to be held on the morrow, was sung by Mr. Phillips, prayer was offered by the Rev. Shepard Wells of St. Louis, Mo., and a discussion on the

RELATION OF THE SABBATH-SCHOOL TO THE  
SANCTUARY AND HOME.

was opened by the Rev. George C. Lucas, in a carefully prepared paper. A more important theme, in his estimation, could scarcely have been selected. The relation should always be one of harmony and mutual co-operation. The Sabbath-school, sanctuary and home are the three grand agencies for the religious culture of mankind; and while sustaining the most intimate relations to each other, they each have a special work to do, no one of which can be dispensed with, and neither of which can be substituted for the other. The Sabbath-school is the nursery of the church, and it will thrive the most and achieve the grandest results when under her watch and care. It is impossible to exaggerate its importance. It is an effort to save the masses of our youthful population from ignorance of God's Word, the vices of an untoward generation, and the power and contamination of corrupt example. Its concentrated design is to bring the little ones to Christ. This paramount object of the Sabbath-school is to be accomplished by the self-sacrificing labor of devoted piety.

The Sabbath-school should supply the place of home instruction, so far as it can be done, to those children and youth who are without it. To savingly reach and benefit this class, no effort or expense should be spared. While it does this, it should also earnestly co-operate with Christian parents in the religious culture of their offspring; but it would be a great evil

if these parents were to depend upon the Sabbath-school teachers to do their work. It is to be feared that, to some extent, this is virtually done; and it appears to have a tendency to lessen, in the minds of some parents, a sense of their personal responsibility. When this is the case it is to be regarded as an abuse and not legitimate use of the Sabbath-school. None can instruct a child religiously like a faithful father; none can lead it to a loving Jesus like a devoted mother. It is in the lamentable neglect of parental duty that we find the necessity of the Sabbath-school; and while it justly claims the attention of philanthropists, philosophers and statesmen, it should not be forgotten that it is not the original instrumentality of heaven for perpetuating a godly race. By the divine law it is not more certain that parents are the natural and instinctive guardians of their offspring, than that to them is committed the care of their souls. Moses, speaking for Jehovah, thus addresses parents in view of their obligations in this regard: "Therefore shall ye lay up these my words in your hearts and in your souls, and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." To be able thus to teach and train their children, parents must themselves be taught of God, his words must be inwrought into the texture of their thoughts and being; they must, in short, be Christians. The sorrowful truth is, that the vast majority of the parents of Sabbath-school children are not Christians, and the religious training of these young immortals, if secured at all, must be secured at other hands. The church and the Sunday-school must come in to supply the deficiency. The latter not independent, but co-operative with the former; for if any regard the Sabbath-school as a distinct agency, better calculated to secure the conversion of the young than the sanctuary, with all their purity of motive, the speaker must set them down as in error. He believed that the greatest promise of rich and enduring results for every Sabbath-school was to be found when that school was under the care of some Christian

church. In the case of union and mission schools, where this could not be secured, the next best thing was to have the officers and teachers impress upon their pupils the importance of their seeking some Christian home, and of connecting themselves with some congregation, where they will be brought under the watch and care of the pastor and officers of the church, and listen stately to the preaching of God's Word. The Sabbath-school is the offspring of the church, and has in return added not a few to her spiritual children. No greater calamity could overtake it than isolation from the sanctuary—its severance from the instruction and sympathy of Christian people, and its gradual withdrawal from the gaze and inspection of the Christian congregation. The speaker expressed himself decidedly on this point, since his several years' observation had taught him that the conversion of Sabbath-school children had been more frequent under the preaching of the Word than in the classes. As a preparation for the ministrations of the Christian pulpit, the Sabbath-school is an institution full of hope and promise; as a substitute for it, it is a palpable infringement of a divine ordinance, which can only lead to disaster and ruin.

Some of the defects, or, rather possible improvements, in the development of the Sabbath-school system were next touched upon. Among the prominent of these was the committing of the solemn work into the hands of the young and inexperienced. The advanced in years, ripe in experience, and well educated members of the congregation, who are also pious men and women, should be actively at work in the Sabbath-school. It should command the best talent in the church. Then, too, we need more and better preparation of teachers. Much of the teaching now done is only mediocre, if not below it. It is a mistake to think that we can teach without proper and adequate preparation. It is not an easy thing. We have many teachers, but few instructors, it will be admitted, in the Sabbath-schools of the land. The speaker looked either for great progress or a

rapid decline in the cause. He would not be regarded as an alarmist. The present Convention did not look much like decline. But his idea was this: The humbler classes have hitherto been depending on the Sabbath-school largely for nearly all the education their children have received; and they have chiefly valued it for the reason that it has fitted them for useful or lucrative occupations in life. They are now ceasing from the Sabbath-school, as a dependence in this respect, since the public day-schools have been increasingly multiplied, and been increasingly well conducted. The children themselves, accustomed to thorough instruction in the day-schools, will require an improved style of teaching in the Sabbath-school, if they are to be retained in it. Unless there is progress here, there can be nothing but decline in the cause at large. The friends of the Sabbath-school must bestir themselves, if they would avert this inevitable issue. A thorough, systematic, diligent discipline of mind, by study, thought, and pains-taking labor, will be required in order to ward off the crisis alluded to. To be sure, a chief agent in conserving the institution will ever be a burning zeal for souls. The absence of this could never be compensated for by the most thorough intellectual training for the work. The two must be combined in the progress of the cause. If teachers will understand and feel the pressure that is come upon them; if they will, with earnest purpose, strive to meet, and if possible to surpass, the educational demand of the age; if they shall rise in qualification in proportion to the progress made in secular education, then the speaker could see nothing in the future of the cause but wide-spread and far-reaching prosperity. In addition to this enterprise, meeting the demands of education, on the part of teachers and conductors of the Sabbath-school there is needed a deeper and more earnest love for souls, more consecration to Christ, piety of a seraphic order, much prayer, burning zeal, much compassion for souls, much patience, forbearance and humility in all their intercourse with their fellow-teachers. The trophies of

grace won through Sabbath-school labor are many, and yet, compared with the vast multitudes not affected, they are few enough to cause great searching of heart on points like these : Are teachers sufficiently earnest, direct, practical? Is there enough adaptation to particular cases, and striving to become acquainted with the dispositions, wants and natures of their scholars? Is there enough burdening of soul? Enough prayer for the outpouring of the Spirit? If these and like questions were faithfully pondered, there would be more successful teaching, more permanent and blessed results to the saving of souls and the glory of God. Teachers and friends of the Sabbath-school have great reason to be encouraged. Their work is enduring, glorious. The rewards are sure. "There shall be a handful of corn in the earth on the top of the mountain: the fruit thereof shall shake like Lebanon." "They that be wise [teachers] shall shine as the stars forever and ever."

#### REMARKS BY MR. PARDEE.

"What is now most imperatively demanded in the Sunday-school work?" This question was given to MR. PARDEE to answer. He had written under it, "Well trained minds and hearts fully consecrated to the service of Christ," as his answer, as briefly put as he could state it in a single sentence. There is great meaning in the word "trained." No man can teach without learning the art of teaching, any more than a painter can paint a landscape or a portrait without learning the art. Said a distinguished and aged Scotchman who had spent his whole life in Education, "Education is the highest of all the sciences and the most important of all the arts." We would not put a boy to making a pair of boots until he had first served an apprenticeship at the trade, and yet we are all the while inviting young men and old men and young ladies and elderly ladies to come and teach from the most important of all text books, the Word of God, without endeavoring to give

them a single hour's training or preparation for this work, and they get only that which they can pick up incidentally, to fit them for it. And the great mass of persons in our Churches have never heard a single good lesson given on any system of teaching. Indeed there is very little system of teaching in most of our schools. Too many teachers go to their work as to a duty, and as patient sufferers wade through their lesson, which is just as fatiguing to the scholars. A little knowledge of the art of teaching would make it an easy, calm, pleasure-giving process, alike delightful to teachers and scholars. Dr. Sprague once said, "the business of the religious teacher is always to present the redeeming truth of God in its most attractive and most effective forms;" and Maria Edgeworth said, years ago, that we could do "no greater injury to the mind of a child, nor throw a greater reproach upon the Word of God itself, than to present the life-giving truths of the gospel to that mind so as not to excite its interest." The Infinite Jehovah made no mistake in this matter. All the books in the world do not comprise one-millionth part of the power and adaptation to reach the mind of the child as the Bible itself. The Bible histories, Bible narratives, Bible illustrations are infinitely better than all the world of them beside. And just as soon as teachers understand this, and rightly use their advantage, will their power be increased. "No teacher should ever presume to teach an hour, or even half an hour, without lodging in some scholar's mind, and heart too, by the grace of God, a clear, distinct view of some Scripture truth;" and yet there are multitudes who do not accomplish this. "Methinks, that sitting down and reading the Bible and hearing the lesson, asking and answering the questions in the question-book is not teaching. It may be talking about the lesson, but it is not teaching. There is a great deal too much mere talk, talk, talk." From such "teachers" the child is no wiser, gains no better knowledge of Scripture truth at the end than at the beginning of such a lesson. Mr. Pardee concluded by giving an instance of

the enthusiasm aroused in a certain school by establishing a teachers' meeting and entering upon a systematic course of study of the lesson with reference to imparting it to the scholars. Such would be the experience of all schools that should earnestly enter upon the training of their teachers.

#### MR. WOODRUFF'S REMARKS.

ALBERT WOODRUFF, Esq., of Brooklyn, next spoke from a rich experience in planting Sunday-schools on the continent of Europe. The ulterior aim of those who were interested in this work, was to use the Sabbath-school as a grand missionary Protestant agency in that country. No more effective power could be employed for introducing and spreading a pure, practical, vital Christianity in priest-ridden, superstitious lands. The Sabbath-school, through its pure gospel inculcation, was a mighty agency in opposing all forms of error. Not only in foreign lands, but on our own shores, there was work for it to do in confronting and keeping back the tide of Roman Catholicism, which was swelling broader and higher, and threatening to overwhelm our free religious and political institutions. The speaker closed by an allusion to the blessed results of Sabbath-school instruction, and an expression of the brightest hope for the future, through its instrumentality.

#### REMARKS BY MR. ROONEY.

The REV. S. B. ROONEY, of Newark, remarked that it was well to study text books and commentaries, and especially the Bible itself, but there was another book which he felt too many teachers overlooked, and that was, the child himself. Failing in this point there was necessarily a lack of *adaptation* in our instructions. In order effectually to apply the truth, we need to know the nature of the scholar, and adapt our modes of reaching him to his peculiar characteristics. This is a law we follow in all other pursuits. We study hard to secure it. Why

should we not secure it in the interests of the child's soul, and the advancement of Christ's cause? A little knowledge rightly adapted, was better than a great deal unskillfully employed. Teachers need to aim at and secure greater *adaptation* in their instructions.

MR. PHILLIPS here sung a thrilling descriptive piece entitled "The Leap for Life." Rarely, if ever, was a song more effectively rendered. It held the vast audience in truly breathless attention and swayed all hearts with the varied emotions the piece is so well calculated to stir.

#### DISCUSSION OF DR. MATTISON'S RESOLUTIONS.

DR. MATTISON's resolutions, offered at a previous session, were now briefly discussed by H. H. SEABROOK of Keyport, REV. N. BARRINGER of Troy, N. Y., DR. FISH of Newark, DR. CRANE of Morristown, REV. MR. RANKIN, REV. JAMES LE FEVRE and HON. JOHN HILL of Boonton. The latter spoke forcibly of the need of parental and pastoral co-operation with individual Sabbath-schools. There never should be a vacancy in the teacher's form while there were church members enough to fill them. The unemployed talent of the church can here find a grand scope for its exercise to the benefit of the church and Sabbath-school, and to the salvation of the children.

DR. CRANE, speaking to the point of not allowing children to get the idea that the Sabbath-school was "their church," well said: "I believe that as a minister of the gospel I am as truly sent to the children as to the adults; and I have more hope of bringing the children into the fold of Christ than I have of those that have lived 40 or 50 or 60 years of their lives away from God. I believe that I am sent to the children, for I remember the words of Christ to Peter, 'Feed my lambs: feed my sheep.' We may interpret these words as we will, it is pretty evident that if we get the lambs and the sheep we get the whole flock. When I began my ministry I used to

look down at the wise heads and gray heads of my congregation and wonder if I could interest them; now I look up to the galleries, at the young people, and say to myself, 'Here is this good father and that good mother in Israel: if I please them, well; if I do not, well, for they will still go on serving God: but here are the boys and girls growing up around me—if I fail to interest them, they will go on in the ways of sin and death. So I am looking after the young people, the children, and I pray God to give me the gift of reaching them!'

After the song, "Your Mission," was sung by Mr. Phillips, and the doxology in a grand congregational chorus, the audience was dismissed with the benediction by REV. J. M. FREEMAN.

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### THIRD DAY.

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#### FRIDAY MORNING.—CLOSING SESSION.

The hour from 8 to 9 o'clock was spent in prayer and religious services, under the direction of DR. CRANE. The special topics before the meeting were, "Homes without Prayer," and "Revivals of Religion in our Sunday-schools." At 9 o'clock PRESIDENT JOHNSON took the chair, and prayer was offered by the REV. JOHN O. WELLS, of Vineland.

"When I can read my title clear,"

was sung, an earnest word invoking the Holy Spirit's presence and aid at this closing session, was spoken by the Chair.

"I'm but a pilgrim here,  
Heaven is my home,"

was sung, and the following letter was received from REV. MR. SHEELEIGH, which was ordered to be put upon record:

### THE LUTHERAN DELEGATION.

I hereby state that I have been here in a double capacity—both as a voluntary member, and as a representative of an ecclesiastical organization. At the late annual meeting of the Evangelical Lutheran Synod of New Jersey, held at Stewartville, I was made the chairman of a delegation of several members, both clerical and lay, residing in different parts of the State, appointed by said body to attend this Ninth Annual Convention of the New Jersey Sunday-School Association.

Allow me, on behalf of said delegation, to extend to you the cordial fraternal greetings of the Synod named. We are one with you in the great work of Sunday-school labor. In common with the Lutheran Church throughout our country and the world, we are thoroughly the advocates of the religious instruction and training of the young, including even the little children. With most others in our country who bear the name of our dear Lord who bought us with his own blood, we have heartily adopted the Sabbath-school, which the Great Head of the Church has, in these last days, raised up to give greater speed and effectiveness to the operations of the Gospel among men.

We join you in your Christian deliberations, and bid you "God speed" in all proper efforts to render the blessed Sabbath-school cause still more thorough and extended throughout our whole State; and we hereby renewedly pledge to you both hand and heart in more prayerful and zealous exertions for God's glory in the work of human salvation. With you we will heed our Divine Master's solemn words: "FEED MY SHEEP, FEED MY LAMBS!"

Yours in the bonds of the Gospel, on behalf of the delegation,  
M. SHEELIGH.

### RESOLUTIONS.

P. P. VAN ARSDALE, of Jersey City, offered the following resolution, seconding it with an earnest suggestion, that more care and attention be bestowed upon the music in our Sunday-schools, that it be employed as a power to win souls to Jesus:

*Whereas*, Singing, which has now become a very popular part of the exercises of the Sabbath-school, is not an entertainment, but an act of religious worship, Therefore,

*Resolved*, That this Convention deems it important that the children be made to understand that singing will not be truly pleasing to God, nor of spiritual profit to themselves, unless their minds and affections are thereby directed to God. So that, while their voices are melodious, they at the same time can make melody in their hearts to the Lord.

The Nominating Committee reported the names of officers for the ensuing year, as printed on the first pages of this pamphlet.

REV. DR. MATTISON'S resolutions were again brought up and discussed with spirit. REV. DR. CRANE, MORRISTOWN, REV. R. L. DUNN, Newark, REV. HENRY C. WESTWOOD, Princeton, DR. GORDON, DR. CONDIT, REV. MR. BUTTS, Paterson, REV. MR. AIKMAN, Elizabeth, J. D. REINBOTH, Camden, and others spoke to the question. A substitute was offered by REV. R. L. DUNN for the first three resolutions, as follows :

*Resolved*, That it is the sense of this Convention, that the instructions of the Sabbath-school are in no way designed to *supersede* the religious training of the children by Christian parents, but merely to *aid* them in their important work, and to give to those children who are not favored with pious parents, such religious teaching as they do not receive at home.

Our space forbids us entering into the arguments set forth in the discussion. We give simply the results. The preamble in DR. MATTISON'S resolutions was laid on the table; the substitute of MR. DUNN for the first three resolutions was passed by a vote of 66 to 41; and the fourth resolution was passed unanimously.

“All must be earnest in a world like ours,”

was sung, and the following resolution, offered by REV. JAMES LE FEVRE, was passed:

*Resolved*, That this Convention recommend to Sabbath-school officers, that great care be taken by them in replenishing their libraries, and while we do not direct them to any publishing house or houses, we yet earnestly suggest that no book be selected that does not cultivate a correct taste, and tend to lead the reader to Christ and to a higher sanctification.

A resolution, by C. B. STOUT, was passed, as follows:

*Resolved*, That the Secretaries be requested to recognize and report the various schools, hereafter, in the county or township in which the *place of meeting* is located.

REV. R. L. DUNN presented the following, which was passed :

*Resolved*, That the Rev. Dr. Mattison be requested to prepare an essay on the character of the Sunday-school literature best calculated to promote the intellectual and spiritual interests of the children and youth in our Sunday-schools.

Resolutions of thanks were then presented and unanimously passed as follows :

In view of the delightful experiences of the members of this Association during this Convention, and while we render most hearty thanks to God, the source of all these blessings, we yet feel that some grateful mention be made of those instrumentalities by which our high enjoyments have been effected: Therefore,

*Resolved*, That our hearty thanks be rendered to our worthy President for his promptness and Christian urbanity in conducting the deliberations of this Convention; and to Messrs. Phillips, Vincent, Ostrander and Pardee, who have contributed so much interest to the Convention by their presence and their valuable instruction.

*Resolved*, That the thanks of this Association are eminently due and are hereby heartily given to our brother, Samuel W. Clark, our Corresponding Secretary, for the manifest zeal, efficiency, and courtesy with which he has continued to discharge his arduous duties.

*Resolved*, That this Convention express its high appreciation of the kindness of the officers of this church; of the diligent and effective services of all the local committees; and of the delightful hospitalities of the citizens of Newark, who have entertained the members of the convention.

### THE CLOSING HOUR.

By previous arrangement the remaining hour, from 11 to 12 o'clock, was sacredly observed in religious exercises, in a sort of Sunday-school experience meeting. At the bidding of the Chairman, "Brethren, just let your hearts speak," brief addresses came right from the heart—warm, inspiring, and strengthening to all the hearers. The aim of most of the speakers seemed to be to *encourage* their fellow-teachers and laborers. Some hints of discouragement had been discovered during the discussions, and a shade of despondency in the tone of some of

the delegates in reference to their individual and official labors. To this feeling the speakers in the closing hour addressed themselves with peculiar success, and the happily-selected songs of our good brother PHILLIPS coming in, had the effect of chasing away all clouds, and sending the brethren home with hearts full of cheerful, thankful joy.

The REV. DR. STEARNS, pastor of the church, opened the good season by a word of necessary explanation as to his absence on their first assembling. His delight, as well as duty, would have been to welcome the Convention personally to his church. But he was providentially hindered. He had taken the opportunity the Sabbath before, however, to preach a special sermon to his congregation on the claims of the Sabbath-school, and urge upon them to attend their Convention. He looked upon the Sabbath-schools as doing a great work for the church, a work which even the pulpit could not do—adapting the instruction specifically, personally, to each scholar, and bringing it to bear upon his mind and heart by simplification, repetition and close application—line upon line, and precept upon precept.

DR. CONDIT spoke of the immense power in teachers' hands, and implored them to use it faithfully for God's glory.

The HON. JAMES BISHOP, ex-President of the Convention, had been encouraged in the Lord during the year. His poor, weak labors in the Sunday-school had been owned of God. The secret of supporting strength in the work was to go to *Jesus* at once, with every difficulty, doubt, and discouragement that may meet us. Prove the power of prayer.

“O do not be discouraged,  
For Jesus is your friend,”

was sung by Mr. Phillips.

The REV. MR. HARKER, of Camden, prayed that the presence and power of the Spirit might be enjoyed in every teacher's heart. Then the work would go on gloriously. The constant

presence of this thought: "My heart's desire is to lead all my children to the Saviour," had strengthened and carried him forward.

W. H. SUTTON would go home encouraged, with new strength and fresh determination. His motto for the year to come should be, "All my class for Jesus."

MR. OSTRANDER said that the object of the Sabbath-school was to show the scholars the way to Jesus—to answer three questions: "What is it to come to Jesus?" "How shall we come to Jesus?" and "When shall we come to Jesus?" He had seen a revival growing out of the faithful pressing home of these questions, in a certain school.

HON. RALPH VOORHEES, of Somerset, urged teachers to be strong in the Lord, to be of good heart, courageous and fearless in the faithful discharge of duty, turning neither to the right hand nor the left. Speak boldly for Christ; stand up for Jesus; fear not the face of man. Many teachers lack moral courage. They withhold a word in season. Through timidity they fail to speak plainly, to bring the truth home to the individual heart, as Nathan did to David. "The fear of man bringeth a snare." Let us seek this holy boldness. The speaker had been long in the service, and he had found this one of the greatest difficulties he had had to struggle with.

P. P. VAN ARSDALE, of Jersey City, related a striking fact concerning a poor, friendless, colored boy, who came to his store begging food. Some rude boys gathered about him to have sport. They wanted him to dance, and tempted him with money. He did not think it would be right to dance, yet he yielded finally. Then they urged him to sing. He did not sing much, he said, and perhaps not the kind of tunes they liked. They insisted on his singing. He began in a clear, sweet voice:

"A beautiful land by faith I see,  
A land of rest, from sorrow free."

The boys were silent. At last one asked him where he got that from. "From Morgan Street Mission School." They left him slowly, one by one, and will not, we dare say, ask a poor colored boy to sing for them again to make sport of him. Here is encouragement from the songs of the Sabbath-school.

The REV. CHARLES E. KNOX, of Bloomfield, in view of the results of the year, the four thousand souls hopefully converted, thought that the expectations of teachers should be enlarged, and that their labors the coming year should be put forth in this spirit of faith that the Holy Ghost would come upon them.

The HON. MR. BISHOP led in special prayer, for the Spirit's descent and blessing upon the schools of the State. After a hymn, special prayer was offered by REV. R. L. DUNN for the six thousand *unconverted teachers* of the State.

Additional remarks were made by MR. SUTPHEN, of Somerville, MR. BALDWIN, R. G. PARDEE, ISAIAH PECKHAM, JESSE BOYDEN, PETER A. VOORHEES, and REV. MR. LOWRY of Bellville, when the President made a brief

#### CLOSING SPEECH.

If there was a field of Christian duty and labor that he loved above another, it was the blessed Sabbath-school work. Forty-eight years ago a pious mother sent a bare-footed boy in Scotland to the Sabbath-school. Ever since, the Sabbath-school had been his home, whether in the city of London, or in the Western prairies, in the sunny South, or in the large cities of this New World. He had never felt as a stranger in the Sabbath-school. And now he felt he was among brethren and kindred in the Sabbath-school household. He had enjoyed their annual re-union, and prayed that the smile of God might rest upon them all in the year that was before them. The need of a strong faith and a holy example were affectionately presented. Especially did the teacher need to be a holy man, not only on the Sabbath-day, but every day of their spared lives. O the privilege of living for Christ! Who would not

be in earnest in serving such a Master? As for "discouragements," the Master is with us. Let that thought rebuke our wavering faith and make us strong. He who is for us is more than all they who can be against us. Let us think of the "joy set before us," of the blessed reward, and labor and wait with faith and prayer, and God, even our own God, will grant us his blessing.

A sweet song of heaven, entitled "The Home of the Soul," was now sung by MR. PHILLIPS, the REV. DR. STEARNS led in prayer, the doxology

"Praise God, from whom all blessings flow,"

was sung, and the benediction was pronounced by DR. STEARNS. The Convention stood adjourned to November 12, 13 and 14, 1867, in the city of Camden.

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#### THE CHILDREN'S MEETINGS.

Arrangements had been made, on a large scale, for children's meetings, on the afternoon of Friday. *Twelve* churches in the city had opened their doors for the occasion. The whole juvenile Sabbath-school force of Newark turned out delighted, marching in procession to the various places assigned them. Some seventy-six schools were represented. Speakers were provided by the Convention. The churches were all filled, most of them crowded, and an afternoon of rare pleasure (may we not hope, also, of saving profit?) was enjoyed.

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# COUNTY AND TOWNSHIP SECRETARIES.

1866-67.

## ATLANTIC COUNTY.

REV. F. R. BRACE, *Hammonton*, County Secretary.

Atlantic City,	R. B. LEEDS,	<i>Atlantic City.</i>
Egg Harbor City,	REV. I. C. ISRAEL,	<i>Egg Harbor City.</i>
Egg Harbor Township,	D. H. PITMAN,	<i>Somer's Point.</i>
Galloway,	T. W. CLEMENT,	<i>Leeds Point.</i>
Hamilton,	C. E. P. MAYHEW,	<i>May's Landing.</i>
Mullica,	REV. E. WHITTLESEY,	<i>Tuckahoe.</i>
Waymouth,	D. B. SNOW,	<i>Hammonton.</i>

## BERGEN COUNTY.

WM. WILLIAMS, *Hackensack*, County Secretary.

New Barbadoes,	WM. WILLIAMS,	<i>Hackensack.</i>
Hackensack,	JASPER WESTERVELT,	<i>do.</i>
Lodi,	R. W. FARR,	<i>Lodi.</i>
Union,	REV. GEO. L. SMITH,	<i>Carlstadt.</i>
Washington,	SAMUEL D. YATES,	<i>Pleasantville.</i>
Harrington,	PAUL POWLESS,	<i>Upper Closter.</i>

## CAMDEN COUNTY.

G. W. N. CUSTIS, *Camden*, County Secretary.

North Ward, Camden,	JNO. S. CHAMBERS,	<i>Camden.</i>
Middle Ward, "	ELWOOD K. FORTIMER,	"
South Ward, "	CHAS. PORTER,	"
Newton,	J. EARL ATKINSON,	"
Haddon,	J. P. FOWLER,	<i>Haddonfield.</i>
Centre,	DOMINIC CONNELLY,	<i>Blackwoodstown.</i>
Union,	HENRY VAN FORSEN,	<i>Gloucester.</i>
Stockton,	D. S. STETSON,	<i>Philadelphia.</i>
Gloucester,	ROBERT HENDERSON,	<i>Blackwoodstown.</i>
Delaware,	R. ELMER CLEMENT,	<i>Haddonfield.</i>
Waterford,	JAS. L. THACKARA,	<i>Longacoming.</i>
Winslow,	C. P. MAYHEW,	<i>Winslow.</i>
Monroe,	THOMAS YOUNG,	<i>Williamstown.</i>
Washington,	R. E. MORGAN,	<i>Blackwoodtown.</i>

## CUMBERLAND COUNTY.

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

Bridgeton,	JAMES J. REEVE,	<i>Bridgeton.</i>
Maurice River,	WM. CHAMPION,	<i>Dorchester.</i>
Hopewell,	ALBERT R. JONES,	<i>Shiloh.</i>
Stoe Creek,	JOHN B. HOFFMAN,	"
Greenwich,	SEELEY SHUTE,	<i>Bridgeton.</i>
Fairfield,	GEORGE GANDY,	<i>Cedarville.</i>
Cohansey,	JOHN WESTCOTT,	<i>Bridgeton.</i>
Deerfield,	ENOCH H. RILEY,	<i>Deerfield.</i>
Down,	JONAS C. CHEW,	<i>Dividing Creek.</i>
Sandis,	ISAAC P. FISHER,	<i>Vineland.</i>
Millville,	THOMAS CORSON,	<i>Millville.</i>

## CAPE MAY COUNTY.

L. C. EDMUNDS, *Fishing Creek*, County Secretary.

City of Cape Island,	GEO. W. SMITH,	<i>Cape Island.</i>
Lower Township,	ABRAHAM REEVES,	<i>Cold Spring.</i>
Middle "	ALEXANDER SPRINGER,	<i>Dyer's Creek.</i>
Dennis "	JOSEPH R. WILSON,	<i>Dennisville.</i>
Lower "	DR. J. F. LARNING,	<i>Seaville.</i>

## ESSEX COUNTY.

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

Newark,	AARON COE,	<i>Newark.</i>
Orange,	F. H. ABBOTT,	<i>Orange.</i>
Bloomfield,	UZAL WARD,	<i>Bloomfield.</i>
Caldwell,	L. C. GROVER, JR.,	<i>Caldwell.</i>
Belleville,	S. H. TERRY,	<i>Belleville.</i>
So. Orange,	J. H. DENNISON,	<i>So. Orange.</i>
Livingston,	E. M. CONDIT,	<i>Livingston.</i>
Millburn,	W. CAMPBELL,	<i>Millburn.</i>
Clinton,	HENRY MEEKER,	<i>Newark.</i>

## GLOUCESTER COUNTY.

REV. CHAS. DUANE, *Sweedsboro, Fisherville*, County Secretary.

Clayton,	BENJAMIN HARDING,	<i>Fisherville.</i>
Franklin,	GABRIEL ABBOTT,	<i>Franklinville.</i>
Mantua,	WM. TURNER,	<i>Carpenter's Landing.</i>
Greenwich,	JOSEPH WOLF,	<i>Clarksboro.</i>
Harrison,	WM. WATSON,	<i>Harrisonville.</i>
Woolwich,	JOHN S. GASKILL,	<i>Bridgeport.</i>

## HUDSON COUNTY.

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

West Hoboken,	DR. GEO. TOLSON,	<i>West Hoboken.</i>
Hudson City,	JAMES T. KITCHELL,	<i>137 Duane St., N. Y.</i>
Hoboken,	J. T. SEYMOUR,	<i>Hoboken.</i>
Bergen,	CHARLES B. STIGER,	<i>Bergen.</i>
Jersey City,	HENRY HOLT,	<i>Jersey City.</i>
Bayonne,	A. G. VAN HORNE,	<i>Bayonne.</i>

## HUNTERDON COUNTY.

REV. C. S. CONKLING, County Secretary.

Alexandria,	H. E. WARFORD,	<i>Frenchtown.</i>
East Amwell,	C. B. STOUT,	<i>Westville.</i>
West Amwell,	R. H. WILSON,	<i>Lambertville.</i>
Bethlehem,	S. H. SMITH,	<i>Bethlehem.</i>
Clinton,	M. S. STIGERS,	<i>Clinton.</i>
Delaware,	G. W. RUNK,	<i>Stockton.</i>
Franklin,	H. S. TRIMMER,	<i>Quakertown.</i>
Kingwood,	G. E. DALRYMPLE,	<i>Baptisttown.</i>
Lambertville,	J. A. ANDERSON,	<i>Lambertville.</i>
Lebanon,	ELEAZER SMITH,	<i>Clarksville.</i>
Raritan,	J. F. BIRD,	<i>Flemington.</i>
Readington,	H. HAGEMAN,	<i>Readington.</i>
Tewksbury,	B. VAN DOREN,	<i>New Germantown.</i>
Union,	JOSEPH KING,	<i>Sydney.</i>

## MERCER COUNTY.

D. B. FORST, *Trenton*, County Secretary.

## MIDDLESEX COUNTY.

REV. GEO. C. LUCAS, *Woodbridge*, County Secretary.

New Brunswick,	J. C. ENGLISH,	<i>New Brunswick.</i>
South Brunswick,	J. GORDON VAN DYKE,	
Woodbridge,	REV. GEO. C. LUCAS,	<i>Woodbridge.</i>
Piscataway,	GEO. U. STELLE,	
Monroe,	JOHN D. BUCKALEW,	
East Brunswick,	DANIEL McLAURY,	
South Amboy,	GEO. B. HAND,	
Perth Amboy,	JAMES A. LITTLE,	
North Brunswick,	J. C. EDMONDS,	

## MONMOUTH COUNTY.

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

Atlantic,	REV. J. C. BOLTON,	<i>Colt's Neck.</i>
Freehold,	H. B. CLARK,	<i>Freehold.</i>
Howell,	REV. D. B. JETMAN,	<i>Farmingdale.</i>
Holmdel,	C. D. WARNER,	<i>Holmdel.</i>
Millstone,	REV. C. F. WORRELL,	<i>Perrineville.</i>
Manalapan,	JOS. H. VAN MATER,	<i>Englishtown.</i>
Marlton,	L. G. SCHENCK,	<i>Marlton.</i>
Matawan,	C. W. FOUNTAIN,	<i>Matawan.</i>
Middletown,	HARVEY JENKINS,	<i>New Monmouth.</i>
Ocean,	WM. R. MAPS,	<i>Long Branch.</i>
Shrewsbury,	HARVEY B. CRANE,	<i>Red Bank.</i>
Raritan,	RUFUS OGDEN,	<i>Keyport.</i>
Upper Freehold,	REV. K. P. KETCHUM,	<i>Allentown.</i>
Wall,	REV. S. A. FREEMAN,	<i>Square Village.</i>

## MORRIS COUNTY.

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

## OCEAN COUNTY.

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

Brick,	A. C. B. HAVENS,	<i>Metedeconck.</i>
Dover,	C. L. DAVIS,	<i>Tom's River.</i>
Jackson,	REV. ISAAC TODD,	<i>Bricksburg.</i>
Manchester,	FRANK PROBASCO,	<i>Manchester.</i>
Plumsted,	HON. GEO. D. HORNER,	<i>New Egypt.</i>
Stafford,	J. F. ALLEN,	<i>Mannahawkin.</i>
Union,	E. J. HYDE,	<i>Barnegat.</i>

## PASSAIC COUNTY.

A. STOUTENBOROUGH, *Paterson*, County Secretary.

## SALEM COUNTY.

REV. A. J. HIRE, *Woodstown*, County Secretary.

Salem City,	J. R. LIPPINCOTT,	<i>Salem.</i>
Penn's Grove,	M. D. DICKINSON,	<i>Woodstown.</i>
Upper Penn's Neck,	J. K. LOUDERBECK,	<i>Pennsgrove.</i>
Lower " "	MARTIN PATERSON,	<i>Salem.</i>
Upper Alloway's Creek,	LEWIS KITCHENER,	<i>Daretown.</i>
Lower " "	SAMUEL PATRICK,	<i>Canton.</i>

Upper Pittsgrove,	B. F. BURT,	<i>Pittsgrove.</i>
Lower " "	GEO. M. ELWELL,	" "
Elsensboro,	E. P. WALLEN,	<i>Salem.</i>
Mannington,	GEO. MULFORD,	" "

## SOMERSET COUNTY.

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

Bridgewater,	JAMES DAVIS,	<i>Raritan.</i>
Branchburg,	DANIEL H. AMMERMAN,	<i>No. Branch Depot.</i>
Montgomery,	JOSEPH H. VOORHEES,	<i>Rocky Hill.</i>
Bedminster,	DANIEL K. HOFFMAN,	<i>Pluckamin.</i>
Bernards,	REV. W. H. DYKEMAN,	<i>Baskingridge.</i>
Franklin,	PETER A. VOORHEES,	<i>Six Mile Run.</i>
Warren,	W. H. CURTIS,	<i>Warrenville.</i>
Hillsborough,	JOHN H. WILSON,	<i>Millstone.</i>

## SUSSEX COUNTY.

REV. WM. C. NELSON, *La Fayette*, County Secretary.

Andover,	ALBERT PUDEB,	<i>Andover.</i>
Hardyston,	JOHN L. BROWN,	<i>Franklin Furnace.</i>
Sandyston,	HIRAM C. CLARK,	<i>Hainsville.</i>
Wallpack,	B. D. FULLER,	<i>Flatbrookville.</i>
Stillwater,	MARTIN HOUGH,	<i>Swartzwood.</i>
Vernon,	GEO. H. RHODES,	<i>Amity, N. Y.</i>
Sparta,	JOB COREY,	<i>Sparta.</i>
Frankfort,	MORRIS WADE,	<i>Augusta.</i>
Newton,	REV. D. W. MOORE,	<i>Newton.</i>
La Fayette,	W. M. ROLLISON,	<i>La Fayette.</i>

## UNION COUNTY.

B. J. SPALDING, *Elizabeth*, County Secretary.

Elizabeth,	HENRY SEYMOUR,	<i>Elizabeth.</i>
Linden,	HENRY CLAY, JR.,	<i>Linden.</i>
Springfield,	REV. W. H. SEARLES,	<i>Springfield.</i>
Plainfield,	O. B. LEONARD,	<i>Plainfield.</i>
Westfield,	C. A. LEVERIDGE,	<i>Westfield.</i>

## WARREN COUNTY.

NAHUM STIGER, *Hackettstown*, County Secretary.

Washington,	OSCAR JEFFERY,	<i>Washington.</i>
Pahaguany,	JESSE T. WELTER,	<i>Millbrook.</i>
Blairstown,	CHAS. E. VAIL,	<i>Blairstown.</i>

Knowlton,	DAVID B. LOW,	<i>Polkville.</i>
Frelinghuysen,	DR. VAIL,	<i>Johnsonburg.</i>
Franklin,	NATHAN DALRIMPLE,	<i>Broadway.</i>
Phillipsburg,	LEWIS M. TEAL,	<i>Phillipsburg.</i>
Mansfield,	REV. J. K. MANNING,	<i>Kanville.</i>
Hackettstown,	JOHN S. LABOR,	<i>Hackettstown.</i>
Independence,	A. C. HOWELL,	<i>Vienna.</i>
Hope,	J. A. STINSON,	<i>Hope.</i>
Oxford,	HON. CHAS. SCRANTON,	<i>Oxford.</i>
Lapatcery,	WM. B. SCHUNER,	<i>Phillipsburg.</i>
Belvidere,	A. N. EASTON,	<i>Belvidere.</i>
Greenwich,	JOHN SMITH,	<i>Bloomsburg.</i>
Harmony,	REV. D. K. FREEMAN,	<i>Harmony.</i>
Hardwick,	REV. JOHN A. REILEY,	<i>Blairstown.</i>

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LIST OF DELEGATES  
IN ATTENDANCE UPON THE  
NINTH ANNUAL CONVENTION  
OF THE  
NEW JERSEY SUNDAY-SCHOOL ASSOCIATION.

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The following list has been prepared from the slips sent to the Enrolling Committee, in accordance with the request made at the Convention. Some of the names were indistinctly written, many lacked the post-office address, and we are persuaded that many names of delegates were not handed in at all. The list is given by Counties, from the impossibility of making out a complete or accurate one by towns. We hope that delegates will, in the future, give their name and post-office address in full, clear, plain writing, that they may be published in connection with the annual reports.

*Atlantic Co.*—L. M. Meade, F. R. Brace. 2.

*Bergen Co.*—B. W. Williams, Rev. H. M. Herr, George W. Lamb, Rev. A. C. Fussell, Dr. William R. Gordon, James B. Faulks, Rev. Mr. Romaine. 7.

*Burlington Co.*—Robert Pinn, Hon. C. C. Lathrop. 2.

*Camden Co.*—J. H. Stevens, Jacob Dammham, J. D. Reinboth, Hon. G. W. N. Custis, J. P. Hecker. 5.

*Cumberland Co.*—Rev. J. O. Wells, J. C. Bowman, Isaac White, A. S. Woodruff. 5.

**Essex Co.**—S. H. Condit, Rev. Dr. Poor, Rev. D. T. Morrill, T. R. Bradley, Charles Callender, B. J. Wood, Joseph Cleaveland, Rev. A. M. Palmer, Samuel H. Terry, M. W. Davis, S. H. Wheeler, John P. Doremus, J. H. Kirkpatrick, Edgar Farmer, Samuel O. Crane, Orson Wilson, Rev. Thomas H. Smith, Charles L. Haley, G. H. Winans, Rev. J. L. Hurlburt, J. D. Harrison, Rev. A. Wilmer, W. F. Van Wagoner, Charles Millburn, Rev. D. R. Lowrie, H. Holmes, C. J. Reynolds, Rev. James White, John Q. Merrill, Edgar P. Starr, Andrew Mason, John H. Binson, Jacob S. Dodd, Moses W. Dodd, Rev. D. H. Temple, James P. Jones, Miss Mary Davis, Miss Williamson, Miss S. Wheeler, W. H. Woodruff, Rev. Joel Parker, D. D., Rev. Dr. Shields, Rev. C. E. Knox, S. H. Pennington, Moses A. Peck, James M. Freeman, Rev. James Hoyt, Rev. E. M. Labaw, Rev. R. L. Dunn, D. J. M. Warner, Rev. W. H. Burghfest, G. J. Ferry, Rev. W. C. Scofield, Isaac D. Phillhour, R. Van Horne, M. L. Van Horne, Rev. William D. Hedden, Mrs. W. D. Hedden, Wm. Reimer, Rev. J. D. Merrill, O. H. Thompson, W. J. Smith, Oba Woodruff, Lyons Forms, Joseph Clark, Edgar M. Levy, D. D., C. Edgar Sutphen, Seely Edsall, Thaddeus C. Smith, E. Pierson Moore, Wm. Jackson, H. G. Coeyman. 72.

**Gloucester Co.**—Cornelius P. Vanderveer, Rev. J. N. Halsted. 2.

**Hudson Co.**—D. M. Stiger, J. S. Howell, N. B. Lane and wife, W. H. Sutton and wife, S. R. Halsey, Rev. W. Parmley, W. H. Thomas and wife, J. G. Broadwell, W. H. Haynes, A. McPherson, Wm. H. Jones, J. L. Odell, Miss Mary Smith, B. D. Clark, Alfred Higgins, Mrs. Alfred Higgins, A. B. Lane, S. Forman, Charles E. Peck, Thomas McLaughlin, Rev. J. R. Berry, Rev. J. W. Custus, H. C. Selvage, J. B. Edwards, Rev. J. C. Egbert, Geo. Miller, C. H. Haynes, L. S. Willing, E. H. Brownson, C. H. Sanderson, Mr. Richards, Mr. and Mrs. Dodge, Dr. Mattison, Mr. Hay, Thomas K. Dodge, Oliver Clapple, Amos M. Kellogg, Mrs. M. L. Totten, Rev. E. K. Fuller, J. W.

Atwood, Charles M. Suydam, Miss Jennie Lewis, W. Edwin Stiger, P. P. Van Arsdale and wife, S. A. Allen, Rev. Wm. Verrender, W. Hasbrouck, W. K. Moore, Rev. Elderson. 54.

**Hunterdon Co.**—Richard Vroom, Herman Hageman, H. W. Case, Hon. Bates Picken, Capt. Onderdonk, Rev. Cornelius S. Conkling, Jacob Terberry, Elias Terberry, Morris F. Fritts Jacob Klines, Rev. J. H. Sloat, Rev. Thos. Swain, D. D., William C. Veighte, J. A. Anderson, James De H. Bruen, Miller Kline and wife, Captain Edward Hunt. 18.

**Mercer Co.**—D. P. Forst, Rev. Dr. N. Sheldon, A. Jameson, Rev. H. C. Westwood, Mr. Sutphen. 5.

**Middlesex Co.**—H. V. Tyrell, Rev. James H. Little, Augustus Stille, Wm. Hart, S. E. Weir, Rev. Geo. C. Lucas, G. H. Sawner, Rev. William T. Beatty, Rev. R. H. Steele, Rev. M. S. Riddell, Geo. W. Stille, Peter R. Stille, C. Voorhees, H. Redfield, E. Cook, R. B. Lawrence, David G. Thomas, Peter Cortleyon, Theodore Ashmore, Rev. J. H. Vincent, C. R. Martin, S. Van Nickel, A. L. Runyon, Abraham Voorhees, Henry N. Demarest, Miss E. Voorhees, David S. Sutphen, Rev. L. O. Grinnell, Miss Nettie Grinnell. 29.

**Monmouth Co.**—S. V. Arrowsmith, Rev. J. L. Kehoo, Rev. Frank Chandler, G. H. Van Mater, H. H. Seabrook, H. W. Johnson, H. P. Crane and lady, Henry Johnson and lady, Mrs. Mary Chadwick, John Morford, William Griggs, John Van Doren, R. A. Leonard, James R. Perrine. 16.

**Morris Co.**—Rev. D. M. James, Hon. John Hill, Rev. J. M. Tuttle, Wm. Tuttle, John Seely, James C. Potts, Rev. A. Penney, J. W. Morris, Vernon Baker, D. A. Nicholas, M. Stone, P. H. Hoffman, — Bassett, Miss Johnson, D. A. Nicholas, D. M. James, J. Babbage, Rev. A. Mandell, Rev. J. T. Crane, D. D., Rev. O. P. H. Dyr, Miss Mary Voorhees. 21.

**Ocean Co.**—Warren C. Abbe. 1.

**Passaic Co.**—A. Croysdale, W. A. Denholm, Mrs. Perkins, A. Stoutenborough, Abraham Gould, Mrs. Abraham Gould,

Rev. H. A. Butts, Samuel Gegor, Miss Joey Parker, John H. Zabriskie, Benjamin Crane, Rev. Charles D. Shaw. 12.

*Salem Co.*—A. J. Hires. 1.

*Somerset Co.*—W. N. Adair, A. Wood, J. J. Garrison, Rev. James Le Fevre, Mrs. Cromwell, J. V. D. Hoagland, Mrs. J. V. D. Hoagland, J. C. Labaw, P. S. Brokaw, John H. Wilson, Henry H. Garretson, P. Mason, Elias Van Vliet, Mrs. Van Vliet, James Van Nuys, Mrs. Van Nuys, Henry P. Thompson, Miss K. Frelinghuysen, Jacob L. Sutphen, Charles W. Fritts, P. N. Beekman, J. R. Williamson, John B. Williamson, Peter Hoagland, Henry Hoagland, Abraham Hoagland, R. A. Stout, John S. Hoagland, Peter A. Voorhees, Mrs. P. A. Voorhees, James H. Stryker, Miss E. Quick, James Nevius, John Van Zandt, Rulif Ditmars, J. V. Perlee, H. P. Cortleyon, J. S. Voorhees, W. H. Vreeland, R. Garretson, C. Brokaw, Thomas Hobert, Peter J. Staats, F. Frelinghuysen, Rev. Wm. Phraner, John H. Vandervoort, Mrs. John H. Vandervoort. 47.

*Sussex Co.*—Rev. H. Haines, Job Corey, H. B. Strait, Rev. T. B. Coudit, L. B. Ward. 5.

*Union Co.*—Silas Davenport, Rev. J. R. Keyser, G. M. Fisher, S. E. Ames, George F. Mufforths, Mrs. Mufforths, H. Seamour, Mrs. Seamour, Miss Mary McGee, Wm. F. Day, W. B. Thompson, Geo. Rayall, Mary E. Weston, Jacob J. Coyne, Mary J. Coyne, J. J. Van Houten, C. H. Langdon, J. G. Broadwell, George Miller, W. H. Haynes, L. S. Welling, E. H. Bronson, C. H. Sanderson, — Richards, A. H. McPherson, Mrs. R. Stansbury, Mrs. J. Cairnes, Mrs. L. Leeds, Mrs. H. Post, Mrs. J. Knickerbocker, Mrs. L. M. Savage, Mrs. Dunham, Mrs. Bronson, Miss M. M. Still, Miss A. Clough, Miss Hollingworth, Miss Sarah Smith, Frank Bronson, Miss M. W. Magie, Rev. S. W. Hilliard, O. M. Putnam, Jay S. Treat, Rev. Robert Aitman, Wm. H. Magie. 44.

*Warren Co.*—Nahum Stiger, Rev. M. Sheeleigh, Miss Kate Ayres, Miss Lizzie Johnson, J. G. Shipman. 5.

## CORRESPONDING MEMBERS.

John H. Demarest, New York City; James Seward, do.; Henry Snelling, do.; J. N. Stearns, do.; R. G. Pardee, do.; Rev. J. H. Vincent, do.; Philip Phillips, do.; Rev. J. P. Nutting, do.; Dr. R. P. Perry, do.; E. W. Page, do.; Theodore J. Denton, do.; Rev. J. W. Johnson, do.; Mrs. J. W. Johnson, do.; Albert Woodruff, Brooklyn, L. I.; H. B. Griffing, do.; Rev. O. M. Johnson, New Hampton, N. Y.; Rev. N. Baringer, Troy, N. Y.; Rev. Timothy Stillman, Dunkirk, N. Y.; Rev. James S. Ostrander, Albany, N. Y.; Frank B. Hine, do.; Rev. P. Q. Wilson, Schenectady, N. Y.; Rev. Shepard Wells, St. Louis, Mo.; D. W. Ingersol, St. Paul, Minn.; Rev. W. M. Twine, Atchison, Kansas.

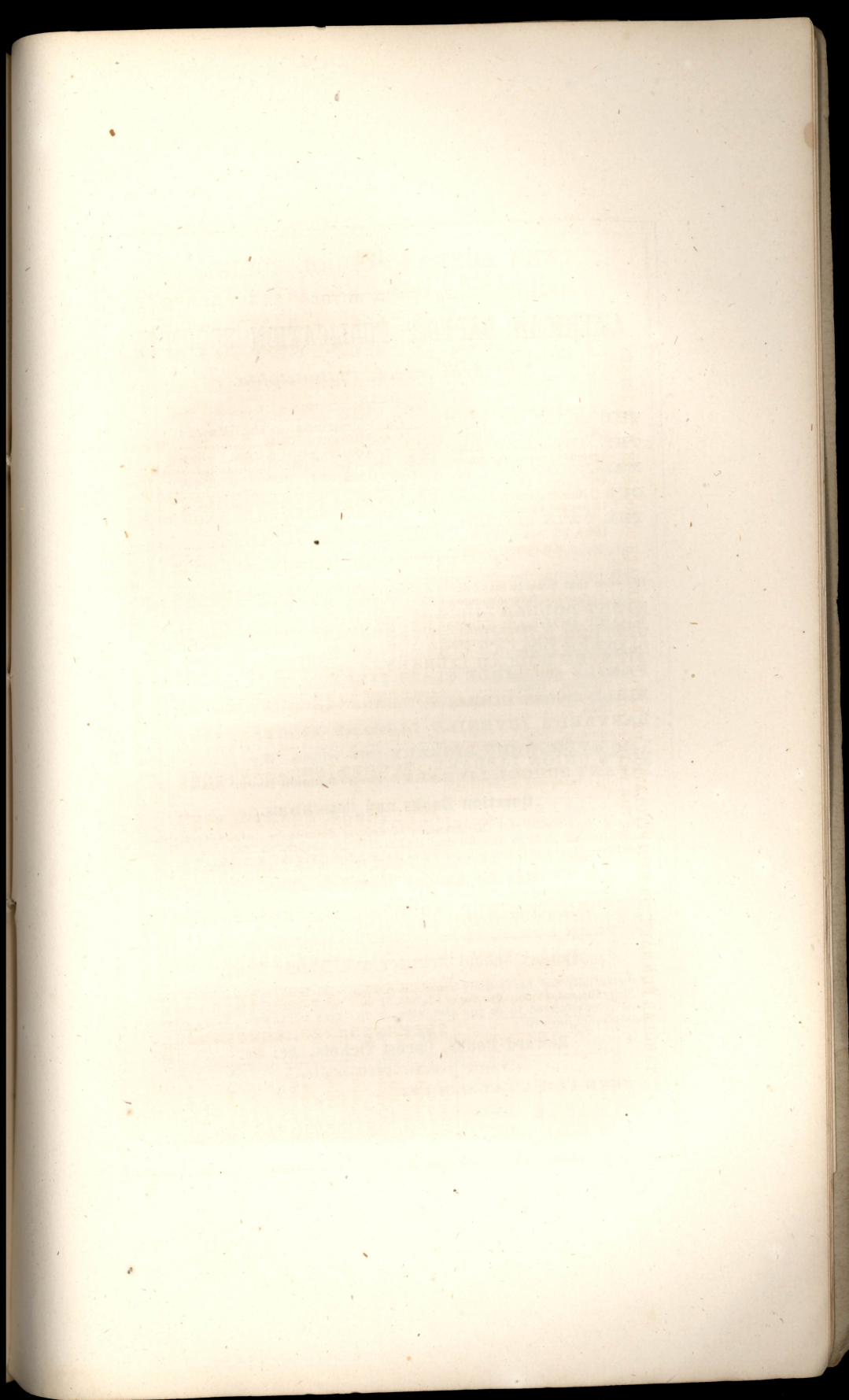
TABULAR SUMMARY, OR RECAPITULATION OF REPORTS OF SABBATH-SCHOOLS IN NEW JERSEY,  
FOR THE YEAR ENDING AUGUST 1st, 1863.

COUNTY.	No. 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.	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 Assoc'n.	Amount expended in sustaining the School.	What amount paid in the School for other benevolent purposes.	Held Teachers' Prayer Meeting?	Have Missionary Organization?	Have no school in winter.
Atlantic,	40	36	397	273	2,165	1,340	220	272	112	13	13	353	192	7,160	7.25	908.24	404.85	11	6	9
Bergen,	40	23	306	220	1,858	1,232	181	181	35	27	10	309	73	5,111	7.25	536.27	536.27	11	6	10
Burlington,	70	59	767	552	5,950	3,990	690	113	16	16	10	520	93	21,782	30.00	2,892.83	865.99	31	6	12
Camden,	73	73	1,138	870	8,006	5,411	863	477	268	35	16	1,292	415	21,342	30.00	1,591.60	417.19	13	18	2
Cape May,	31	33	446	325	2,027	1,513	313	200	207	11	27	170	978	20,807	15.00	1,886.13	1,072.13	26	18	2
Cumberland,	81	80	1,257	989	7,110	5,134	921	1,002	288	39	39	967	988	20,807	60.00	10,882.69	12,626.81	41	18	23
Essex,	143	143	3,195	2,617	22,216	16,667	2,634	2,186	969	139	139	5,320	1,451	47,728	30.00	1,062.28	159.48	6	8	7
Gloucester,	43	27	411	293	2,259	1,356	260	169	97	16	16	410	83	5,698	6.00	1,062.28	159.48	6	8	7
Hudson,	71	71	1,636	1,242	12,868	8,141	912	497	245	36	24	247	352	26,005	40.00	8,615.51	6,281.32	10	28	0
Hunterdon,	93	93	1,252	1,016	6,563	4,720	835	497	245	36	24	793	481	26,052	30.00	2,901.69	514.14	12	13	0
Mercer,	70	27	621	518	4,528	3,539	443	264	131	9	658	189	12,041	18.65	1,756.60	1,300.57	0	13	2	
Middlesex,	90	78	1,066	851	6,268	4,424	777	317	165	20	827	238	21,790	45.00	3,978.27	1,949.24	10	14	18	
Monmouth,	77	70	1,024	780	5,833	4,150	617	317	224	19	672	273	20,622	30.00	2,298.51	1,771.93	9	15	48	
Morris,	80	80	862	686	5,822	4,068	506	303	112	21	21	873	408	19,448	30.00	1,316.82	1,316.82	6	2	44
Ocean,	21	16	221	168	1,126	865	120	74	17	4	139	84	2,231	18.85	616.34	182.73	6	4	7	
Passaic,	42	33	568	459	4,411	2,992	442	293	70	1,019	102	8,966	30.00	7,258.85	30.00	725.85	5	10	7	
Salem,	46	36	594	448	3,332	2,220	367	265	110	42	42	189	11,430	20.00	530.00	530.00	8	13	13	
Somerset,	91	91	1,278	1,078	5,380	4,151	830	124	28	804	781	22,885	40.00	1,431.21	1,431.21	1,210.85	11	20	13	
Sussex,	45	40	444	356	2,252	1,649	227	104	17	216	130	7,839	20.00	967.78	967.78	99.80	2	28	2	
Union,	47	42	697	578	3,467	2,556	508	445	150	23	905	382	43,485	41.78	4,285.78	5,102.61	12	17	5	
Warren,	74	64	955	818	4,930	3,619	628	410	245	15	897	235	18,275	25.00	2,248.72	861.95	5	8	20	
	1,371	1,215	19,096	15,256	120,692	89,851	13,702	8,721	4,075	18,030	7,296	350,946	536.53	52,667.93	38,143.34	233	287	316		

\* From last Report.

† Two Towns from last Report.

‡ Three Towns from last Report.



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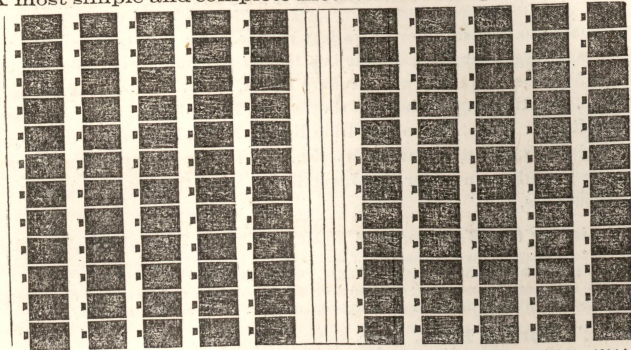
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