

PROCEEDINGS

OF THE

ELEVENTH ANNUAL CONVENTION

OF THE

NEW JERSEY

SUNDAY-SCHOOL ASSOCIATION,

HELD AT

PLAINFIELD,

NOVEMBER 10TH, 11TH, AND 12TH,

1868.

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PUBLISHED FOR THE ASSOCIATION,

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

1868.



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ESTABLISHED JANUARY 1, 1859.

THE  
SUNDAY-SCHOOL TIMES.

PUBLISHED EVERY WEEK.

JOHN S. HART, LL.D., } EDITORS.  
I. NEWTON BAKER, A.M., }

During the past ten years this journal has constantly aided in the work and taken note of the progress of the Sabbath-school in all its varied departments. Its information and encouragement have been drawn from the earnest active superintendents, teachers and other friends of the cause of all denominations, in our own as well as other lands. With the first of January it enters upon a new career of usefulness by the publication of a weekly lesson for teachers, fresh from the pen of a deep thinker, a vigorous writer and a practical worker. These lessons for 1869 will be upon the general theme of

"THE LAST YEAR OF OUR LORD'S MINISTRY."

They will be eminently practical, and possess especial interest for all who are engaged in the Sunday-school work.

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SCHOLARS,	CHILDREN.

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J. C. GARRIGUES & CO., PUBLISHERS,

608 ARCH STREET,

PHILADELPHIA, PENN'A.

THE SUNDAY-SCHOOL TIMES  
LESSON LIST FOR 1869.\*

"THE LAST YEAR OF OUR LORD'S MINISTRY."

ARRANGED ACCORDING TO THE HARMONY.

LESSON			
No. 1,	Jan.	3.—	<i>The Word of God and the Commandments of Men.</i> . . . . . Mark 7: 1-13.
" 2,	"	10.—	(WORLD'S WEEK OF PRAYER)— <i>The Children's Crumbs; Greek Mother's Prayer.</i> . . . . . Matt. 15: 24-31.
" 3,	"	17.—	" <i>Ephphatha!</i> " <i>The Stammering Tongue Loosed.</i> . . . . . Mark 7: 31-37.
" 4,	"	24.—	<i>Christ the Creator; Four Thousand Fed.</i> . . . . . Matt. 15: 32-39.
" 5,	"	31.—	<i>Seeking Signs; The Sign of Jonas.</i> . . . . . Matt. 16: 1-12.
" 6,	Feb.	7.—	<i>The True Confession.</i> . . . . . Matt. 16: 13-20.
" 7,	"	14.—	<i>The Friendly Tempter; Profit and Loss.</i> . . . . . Matt. 16: 21-28.
" 8,	"	21.—	<i>The Transfiguration.</i> . . . . . Matt. 17: 1-13.
" 9,	"	28.—	<i>Handling Hard Cases; Removing Mountains.</i> . . . . . Matt. 17: 14-21.
" 10,	March	7.—	" <i>Jehovah Fireh.</i> " <i>The Fish and Coin.</i> . . . . . Matt. 17: 22-27.
" 11,	"	14.—	<i>The Greatest in the Kingdom.</i> . . . . . Mark 9: 33-50.
" 12,	"	21.—	<i>The Two Debtors.</i> . . . . . Matt. 18: 21-35.
" 13,	"	28.—	<i>Working for Jesus; The Seventy.</i> . . . . . Luke 10: 1-12.
" 14,	April	4.—	<i>The Ten Lepers.</i> . . . . . Luke 17: 11-19.
" 15,	"	11.—	<i>The Saviour's Joy; the Reaper's Joy.</i> . . . . . Luke 10: 17-24.
" 16,	"	18.—	<i>The Good Samaritan.</i> . . . . . Luke 10: 25-37.
" 17,	"	25.—	<i>The One Thing Needful; Mary and Martha.</i> . . . . . Luke 10: 38-42.
" 18,	May	2.—	<i>The Lord's Prayer.</i> . . . . . Matt. 6: 5-15.
" 19,	"	9.—	I. <i>The Blind Beggar at Siloam; Cured.</i> "THE LIGHT" . . . . . John 9: 1-12.
" 20,	"	16.—	II. <i>Standing up for Jesus; Cast Out.</i> . . . . . John 9: 13-34.
" 21,	"	23.—	III. <i>Reward of Christian Courage; Comforted.</i> . . . . . John 9: 35-41.
" 22,	"	30.—	<i>The Good Shepherd; the Door.</i> . . . . . John 10: 1-18.
" 23,	June	6.—	(OPENING OF SUMMER)— <i>The Resurrection of Lazarus.</i> I. <i>Christ the Resurrection and the Life.</i> . . . . . John 11: 17-27.
" 24,	"	13.—	II. <i>Christ the Consoler.</i> . . . . . John 11: 28-34.
" 25,	"	20.—	<i>Christ the God-man; the Divine Sympathizer.</i> . . . . . John 11: 35-46.
" 26,	"	27.—	<i>The Strait Gate.</i> . . . . . Luke 13: 23-30.
" 27,	July	4.—	(INDEPENDENCE DAY)— <i>True National Exaltation.</i> — <i>Modesty and Charity.</i> . . . . . Luke 14: 1-14.
" 28,	"	11.—	<i>The Marriage Feast; No Wedding Garment.</i> . . . . . Matt. 22: 1-14.
" 29,	"	18.—	<i>Counting the Cost; Conditions of Peace.</i> . . . . . Luke 14: 25-35.
" 30,	"	25.—	<i>The Lost Sheep Sought; Joy in Heaven.</i> . . . . . Luke 15: 1-10.
" 31,	Aug.	1.—	<i>The Prodigal Son.</i> . . . . . Luke 15: 11-23.
" 32,	"	8.—	<i>The Selfish, Self-righteous Son.</i> . . . . . Luke 15: 24-32.
" 33,	"	15.—	<i>Dives and Lazarus.</i> . . . . . Luke 16: 19-29.
" 34,	"	22.—	<i>Three Prayers—Importunate, Proud, Penitent.</i> . . . . . Luke 18: 1-14.
" 35,	"	29.—	<i>The Rich Young Ruler.</i> . . . . . Mark 10: 17-31.
" 36,	Sept.	5.—	<i>The Hired Laborers; The Eleventh Hour.</i> . . . . . Matt. 20: 1-16.
" 37,	"	12.—	<i>The Ambitious Mother.</i> . . . . . Matt. 20: 20-28.
" 38,	"	19.—	<i>Blind Bartimeus.</i> . . . . . Mark 10: 46-52.
" 39,	"	26.—	<i>Zaccheus Called.</i> . . . . . Luke 19: 1-10.
" 40,	Oct.	3.—	<i>Improving Opportunities; The Ten Pounds.</i> . . . . . Luke 19: 11-27.
" 41,	"	10.—	<i>Communing with Jesus; Christ Anointed at Bethany.</i> . . . . . John 12: 1-11.
" 42,	"	17.—	<i>Christ Enters Jerusalem as King.</i> . . . . . Matt. 21: 1-11.
" 43,	"	24.—	<i>Lament Over the City; Rejected Visitation.</i> . . . . . Luke 19: 41-44.
" 44,	"	31.—	<i>Children's Hosannas in the Cleansed Temple.</i> . . . . . Matt. 21: 12-16.
" 45,	Nov.	7.—	<i>The Barren Fig Tree Cursed. "Leaves Only"</i> . . . . . Matt. 21: 17-22.
" 46,	"	14.—	<i>The Householder and Wicked Husbandmen.</i> . . . . . Matt. 21: 33-41.
" 47,	"	21.—	<i>The Corner Stone and Stone of Stumbling.</i> . . . . . Matt. 21: 42-46.
" 48,	"	28.—	(SUNDAY AFTER NATIONAL THANKSGIVING.)— <i>God and Cesar; Christ Confounds Politicians.</i> . . . . . Matt. 22: 15-22.
" 49,	Dec.	5.—	<i>The Lord's Summary; Christ Confounds Legalists.</i> . . . . . Matt. 22: 34-46.
" 50,	"	12.—	<i>Shutting up the Kingdom; Blind Guides.</i> . . . . . Matt. 23: 13-24.
" 51,	"	19.—	<i>Outwardly Righteous.</i> . . . . . Matt. 23: 25-28.
" 52,	"	26.—	(SUNDAY AFTER CHRISTMAS)— <i>Despising God's Best Gifts.</i> — <i>Stoning the Prophets.</i> . . . . . Matt. 23: 29-39.

\* Entered, according to Act of Congress, in the year 1868, by J. C. GARRIGUES & Co., in the Clerk's Office of the District Court of the United States for the Eastern District of Pennsylvania.

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## CONSTITUTION.

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

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

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

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

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

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

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

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

# OFFICERS

FOR THE YEAR 1868-9,

OF THE

## New Jersey Sunday-School Association.

---

### *PRESIDENT.*

PETER A. VOORHEES, Six-mile Run.

### *VICE-PRESIDENTS.*

1st Vice-President,	REV. J. R. MURPHY, D.D.
2d	“ WILLIAM R. MAPS.
3d	“ REV. M. SHEELEIGH.
4th	“ JAMES S. MACKIE.
5th	“ WILLIAM M. SAYRE.
6th	“ REV. A. STOUTENBOROUGH.
7th	“ REV. D. V. McLEAN, D.D.
8th	“ REV. T. B. APPEGET, Glassboro.
9th	“ REV. T. B. ROMEYN, D.D.

### *CORRESPONDING SECRETARY.*

SAMUEL W. CLARK.

### *RECORDING SECRETARY.*

REV. B. C. LIPPINCOTT.

### *TREASURER.*

J. V. D. HOAGLAND.

### *EXECUTIVE COMMITTEE.*

SAMUEL W. CLARK,	W. H. WOODRUFF,
J. V. D. HOAGLAND,	C. H. LANGDON,
J. S. HOWELL,	C. B. STOUT,
REV. MASON GALLAGHER.	

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Bergen, . . . . .	PROF. WM. WILLIAMS.
Burlington, . . . . .	S. D. HENDRICKSON.
Camden, . . . . .	ELISHA SWINNEY.
Cape May, . . . . .	J. F. LEAMING.
Cumberland, . . . . .	J. C. BOWEN.
Essex, . . . . .	W. H. WOODRUFF.
Gloucester, . . . . .	REV. A. PROUDFIT.
Hudson, . . . . .	D. M. STIGER.
Hunterdon, . . . . .	REV. C. S. CONKLING.
Mercer, . . . . .	JOHN COX.
Middlesex, . . . . .	C. B. STOUT.
Monmouth, . . . . .	H. H. SEABROOK.
Morris, . . . . .	HON. JOHN HILL.
Ocean, . . . . .	ALBERT C. MARTIN.
Passaic, . . . . .	A. STOUTENBOROUGH.
Salem, . . . . .	B. F. BURT.
Somerset, . . . . .	REV. JAMES LE FEVRE.
Sussex, . . . . .	REV. A. A. HAINES.
Union, . . . . .	GEORGE R. JAKES.
Warren, . . . . .	NAHUM STIGER.

**SALEM**

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

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

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First Day.

FIRST SESSION.

TUESDAY AFTERNOON.

THE Eleventh Annual Convention of the New Jersey State Sabbath-School Association assembled in the Methodist Episcopal Church of Plainfield, on the afternoon of Tuesday, November 10th, 1868, at 2 o'clock.

A good delegation was present. The Local Committee—WILLIAM WHITE, Chairman, and JAMES W. JACKSON, Secretary—had made ample preparations for a warm welcome, and the usual abounding hospitality was extended by the citizens.

Evidence of an intelligent Sunday-school taste, and expectation of practical work, greeted the eye on entering the Church. At one side of the pulpit was the magnificent Map of Palestine, by Osborn and Coleman; on the wall, back of

the pulpit, was stretched a fine panoramic view of Jerusalem ; hung around the galleries were two sets of Scripture prints, illustrating Bible manners and customs, while blackboards and cabinet organ, and tables for secretaries and reporters, stood invitingly for their occupants to enter upon the duties and privileges of the occasion.

The Rev. B. C. LIPPINCOTT, of Glassboro, Recording Secretary, assumed his post, and Professor THEODORE E. PERKINS, of New York, to whom the Convention had intrusted the service of song, presided at the organ. His "Sabbath Carols" was distributed in the seats for the use of the Convention. A plentiful supply of memorandum books for taking notes, and programmes of the order of exercises, was also distributed. The programme was very tastefully got up, and was enriched with short Scripture texts and mottoes, printed around the margins of the pages.

In the absence of the retiring President, Vice-President PETER A. VOORHEES called the meeting to order, and conducted the preliminary devotions, after which he presented the Hon. C. C. LATHROP, President of the Convention, who proceeded to deliver the following

### OPENING ADDRESS.

By HON. C. C. LATHROP.

DEAR FELLOW-LABORERS IN SABBATH-SCHOOLS: Through the goodness of God our Heavenly Father, we are permitted to assemble once more, in this, the Eleventh Annual Convention of the New Jersey Sunday-School Association.

We meet to congratulate each other on the success attendant upon our labors for Christ, in this field, to mutually sympathize with one another in our toils, to cheer each other's hearts, to gain fresh courage, greater power and zeal by the draughts we shall here imbibe from the fountains of knowledge that may be opened to us, and to have greater love excited for our Master's and *our* work.

Time, and the proprieties of the occasion, will permit me to offer only a few thoughts as to the cause we so much love,

the great object of which is the *salvation of the souls of those we teach*. For this we come, willing to lose sight of all personal ends, ready to do *anything* and occupy *any* position which will promote this. In this spirit, a good brother, one of our executive committee, on being asked what part he would take in this Convention, aptly replied, "Anything; carry sandwiches to the President, if desired!"

We come to *hold up our work, and Christ magnified in it*, in such a way, as "not so much as a little finger of ours may be seen." All for Jesus, nothing for personal gratification or self-glory.

We want to gain inspiration, and learn to exercise greater influence over our Sabbath-school children, and to be stimulated to a greater desire after their conversion. It is a sad fact that large numbers of members of Sabbath-schools are sliding away from us. Of four hundred girls rescued in the city of London, by the "mission of mercy," it is said that nearly every one had been a teacher or scholar in the Sabbath-school; perhaps it was owing to this fact they were rescued at all, out of, alas! the greater number unrescued.

In the city of Chicago, the last winter, at the matinees of those shamelessly licentious exhibitions of *Undine* and the *Black Crook*, the opera house was crowded with youth, nine-tenths of whom, it was believed by competent judges, were scholars in Protestant Sunday-schools. Oh, for greater earnestness for souls on the part of Sabbath-school teachers!

A poor Italian school teacher, in Prussia, becoming impressed with the importance of the poor being educated, besieged the authorities to establish free schools. Lying very ill, at a time when the King was to pass through the town where he was, he insisted on being carried into the street to see him. His attendants remonstrated. "*Carry me, I say, to the King of Prussia!*" Fainting several times on the way, they insisted on returning with him, but at each attempt he cried the more earnestly, "*Carry me to the King!*" Struck by the appearance and zeal of the man, as he was brought before him on his cot, the King granted his petition, and Pestalozzi died rejoicing in being the author of the splendid system of instruction now in vogue in Prussia. Shall we not come with

equal earnestness to the King of kings, that He would grant our petitions to make His Word in our hands effectual to salvation?

*It is true we have adverse influences to contend with, even within the sacred precincts of the Sabbath-school and the Church.* Our libraries are invaded by sensation works of fiction of very doubtful morality, and *more* doubtful theology, stimulating the minds of our youth to seek the excitements of the play-house and the impure atmosphere of pleasure haunts. We have in our churches communing parents, who not only permit their children, members of our Sabbath-schools, to visit such places, but boldly vindicate them as desirable.

In our day parental training is slack, and indulgent of sinful practices. This is a fast age of folly, extravagance, and loose reins of discipline, not only in the family, but in the church. Authority lies dishonored in the prevalence of worldly-mindedness and sloth. Old age and pious example are treated with irreverence, and often with contempt; vital religion is blasted by the breath of mammon and pleasure. But this is so much the more reason for the faith and zeal, the prayers and teachings of the godly Sabbath-school teacher, in order that these barriers of Satan may be overcome.

It was not Grouchy's defection, but the energy of Blucher, that made French valor fruitless at Waterloo. It was his inspiring command—the only one he could utter in broken English—*Forwich, Forwich*, that animated his troops to conquer the enemy.

*We must remember that the Sabbath-school is to a great degree the only direct means of counteracting Infidelity, Romanism, and immorality, and of saving the masses by getting hold of their children.* A large proportion of our foreign population, as well as our own vicious classes, are incapable, by their previous teachings and ignorance, of receiving or understanding the truths preached to them in the streets, or as they may hear them casually otherwise. They are but heathen and idolaters in our midst.

*Knowledge is in order to piety.* Not literary, but religious, knowledge; an education—*instruction* in the doctrines and precepts of God's Word—which giveth life. The old of these

classes are seldom reached. Though they may hear the sounds of words of truth, they know not the meaning thereof. We hope, however, to see the day when congregational schools for both young and old, will be established by every church, occupying at least a half day of every Sunday, securing more *teaching*, even if less preaching, though it may be requisite to *pay* the teachers to secure punctual, capable instructors to educate *all* in the gospel that maketh wise unto salvation; schools, where the old ways of *committing Scripture* and *learning the Catechism* will be practised, as well as following the new modes of illustrating and impressing the lessons taught.

No pastor should neglect catechizing his whole congregation regularly in the doctrines and formulas of his church. Sectarian views of truth are better than ignorance of the Bible and infidelity.

But, as things are, we must look to the Sabbath-school teacher to secure these things, and upon them the country and the church must rely mainly for citizens and members fitted for the exercise of Freedom and Piety.

*The Sabbath-school, too, is an authorized system of lay instruction, benefiting alike the teacher and the taught.* Wayland says, "A parent who assiduously follows his children throughout the various steps of their education, will find his own knowledge increasing, and his own education carried forward vastly beyond what he would have conceived possible. There are very few things which a child ought to learn, from the study of which an adult will not derive great advantage." This is especially true of Sabbath-school teaching. A vast amount of piety and intelligence is now lost to the possessor and to the church and the world, by its lying dormant, which, if employed in the Sabbath-school, would be brought into efficient action, performing a very large part of the work of an educated ministry, and making their labors go much farther and produce more effect. Preaching would not only be better understood, but be more highly prized, and all other studies made more interesting, by the light thrown upon them in studying the geography, history, customs and manners de-

lineated in the Bible, and excite to other valuable investigations.

*We should properly value the power and influence of our teachings on such vast numbers as compose the Sabbath-school host of our land.* Chaplain McCabe (who so comforted our soldiers in Libby prison during the war—being himself a prisoner) told me last summer, when I met him at the Railroad Mission School, in Chicago, that he had made a calculation, that, at the rate of fifty per minute, for ten hours, it would take the Sunday-school children of the United States four months and twenty days to march by a given point (being 4,500,000).

Says one, "It is a startling fact, that if the earth were dependent alone upon the sun for heat, it would not furnish existence to the animal and vegetable life upon its surface. It results from the researches of Pouillet that the stars furnish heat enough in the course of the year to melt a crust of ice seventy feet thick—almost as much as is supplied by the sun. This may appear strange, when we consider how immeasurably small must be the amount of heat received from any of those distant bodies. But the surprise vanishes when we remember that the whole firmament is thickly gemmed with stars."

Are not our Sunday-school children the stars in the firmament of the church, to lighten and give life to the world?

*Let us also ever duly consider the nature of the element with which we have to deal.* No period of life is so rich in fruits as childhood. Great clusters of glories hang all around its temples, and the bow of promise spans it ceaselessly. All its hours are sun-tipped, and its days are as a stream, broad-breasted and strong, bursting its way with a soft, tinkling sound, through pleasant gardens out into the rugged waste and beyond.

Childhood! It is a poem, a song, a babe's prayer, pure as the wings that bear it to the ear of God. It is a city lying like Jerusalem, under the shadow of olive trees and the palm. A city in whose streets it is always carnival time, from whose towers the bells are always ringing out their silvery chimes. A city filled with gardens, wherein children are forever playing, and listening to the songs of the winged singers. A city

of beautiful palaces, of grand old temples, of solemn pillars, lifting themselves proudly and holily to the upper blue. Softer than the notes of doves singing under the windows of heaven, are the voices that come to us in life's great conflicts from the realm of youth. Grander than old chronicles, sublimer than old prophecies, are its memories. Seen and remembered in the middle watches of life, the days of childhood, as Hyperion says of the old scholars, "walk majestically, some like the sun with all his travelling glories round him, others wrapped in gloom, yet glorious as a night with stars! Through the else silent darkness of the Past, the spirit hears their slow and solemn footsteps, as onward they pass like those hoary Elders seen in the sublime visions of an earthly paradise, attendant angels bearing golden lights before them, and above and behind the whole air tinted with seven listed colors, as from the trail of pencils."

May God give us grace to mould this plastic period into His image and glorious likeness, by the power of His word and Spirit, applied through us!

The Convention is now open for business.

On motion, the names of Rev. CORNELIUS S. CONKLING and WILLIAM WHITE were added to the Executive Committee.

On motion, the following named gentlemen were appointed an Enrolling Committee, viz., OLIVER GARDNER, HENRY HAGEL, J. H. WILSON, B. F. HARDING, and JOSEPH JOHNSON.

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## REPORTS OF COUNTY SECRETARIES.

The order of business for the remainder of the session was the hearing of reports from the Counties. Most of these were presented by the Secretaries in person, a few by letters read by the State Secretary. All were not offered at the first session, but they are thrown together here as the most convenient arrangement for showing up the entire work of the State. A majority of the reports were read, others were handed in and verbal statements merely made, while the secretary for Hudson, D. M. STIGER, as usual presented a neatly

printed report, which he is in the habit of preparing annually and circulating in large numbers throughout his county.

### BERGEN COUNTY.

Your Secretary presents this the third annual report for the County of Bergen with profound gratitude to God as the Great Giver of all good, that he has permitted another Sabbath-school year to pass around with such favorable results. We do most heartily thank our Heavenly Father that he has given us health and strength and a willingness to labor personally in the cause of our Great Master, for we believe that the religion of Jesus Christ consists in a complete consecration of hearts, and a working body of charity, summed up in the two great commands, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and thy neighbor as thyself." These two must never be separated.

Hence, with God's grace endeavoring to carry out this principle, we are visiting the children of our county, telling them of the preciousness of a Saviour's love and encouraging them to attend the Sabbath-school; and we do this in connection with our excellent county organization, which has again made a most judicious selection of officers, who are nobly coming up to the great work for which this organization was designed.

The annual convention of the County Association was held in the village of Hackensack on the second Tuesday in September, and was well attended.

The Convention was most ably addressed by earnest Sunday-school men, who were successful in impressing all with the importance of the work, and stimulating them to greater exertions.

In the afternoon we had a large gathering of Sabbath-school scholars, who marched through the village with banners flying, presenting a most beautiful appearance; then assembling in the largest church in the village, which they filled to its utmost capacity, they listened with profit and interest to the appropriate speeches that were there delivered.

In the evening the interest was not at all abated, and the friends of the cause rejoiced at the success of this their second Convention, held for the purpose of promoting that highest of all work, the bringing in of the young to the Sabbath-school, and training them in the way from which they will not depart when old.

We are pleased to report that the objects and aims of the State and County organizations are much better understood this year than last, and many earnest Christians are now in hearty sympathy with us, doing efficient service in the good cause.

Yet we think much more might and ought to be accomplished,—and for this purpose we would suggest that visitors be appointed to seek out and bring in from every part of the County, those children who do not attend the Sabbath-school; thus increasing the means, with God's blessing, of bringing many parents and children under the saving influences of the Gospel of Christ.

We would also suggest that a system of training teachers in the art of communicating instruction, be adopted, so that our Sabbath-schools may become more successful and interesting, adding largely to their numbers and going a great way towards retaining the older scholars in the School.

In looking back over the operations of the past year, we have much to cheer the heart, calling forth aspirations of gratitude and praise, and exclaiming with reverence, "Hitherto hath the Lord helped us;" and we look forward to this unknown year on which we are now entering, with unshaken faith that the Lord will still help us, for we know that "all things work together for good to those who love God." Let us then go forth in this labor of love, with higher Christian desires, more noble efforts, and a fuller determination of prosecuting this grandest of all works, the bringing of the lambs of the flock from the "home to the Sabbath-school, the Sabbath-school to the Church, and from the Church to Heaven."

May God grant us this our hearts' desire, and unto his great Name shall be all the praise!

WILLIAM WILLIAMS,  
County Secretary.

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### BURLINGTON COUNTY.

As a county we were among the last to wheel into the line of organized Sabbath-school effort; but this hesitancy was not occasioned by indifference to the Sunday-school enterprise, but rather by the great extent of territory we embrace, and the consequent difficulty of effecting an efficient organization. It is almost impossible to get our "workers" to act conjointly when their fields of labor are so far removed from each other. This difficulty we have constantly met during the year. In

addition to this, our county Secretary left the State, and his place was unsupplied until our anniversary, recently held. This increased our embarrassment.

Yet we have not been idle, or been left entirely without encouragement. We held an Institute in Mount Holly, during February last, which was well attended and a complete success. Some of the first speakers of this State were with us, and rendered valuable aid. Most of the schools have either been visited or had circulars addressed to them from the County organization. Our anniversary was not well attended by delegates from the schools, and hence the reports were not presented; but new officers were elected, and each township secretary immediately addressed, from whom we have received reports in part, and complete our statistics from last year's report. There is hard work to be done in this county if we make our organization as efficient as we desire, but the officers elected at our annual meeting have already determined to leave no means untried to secure this most desirable end.

S. D. HENDRICKSON,  
County Secretary.

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#### CAMDEN COUNTY.

It is very much to be regretted that we have not reports from all our schools. There has been shown not only indifference, but in some cases actual refusal to give the statistical information asked for; and the reason given is, that they report to their own denominational Association, and they, therefore, show very little interest in the State Association; this, of course, arises from ignorance of the object of the State Association. In one township where there are ten schools, only three reported; and in four other townships, in which there are twenty-one schools, the township secretaries failed to report. (The failure was in the secretaries, and not in the schools.) After having written to them several times, I failed to get any response.

It is gratifying to know that, in some parts of our county, there is evidently an increased interest in their schools. This I have witnessed as far as I have been able to visit. The number of conversions is smaller than last year; there may be some in those not reported, as they are known to be connected with active churches; so that the report herewith is not a fair representation, only so far as heard from, and is the best I could get. In connection with our annual meeting of the County Convention, some exercises of the nature of an

Institute were had, which were found to be interesting and profitable to those who attended, and it is hoped will continue to increase in interest from time to time, and draw out the talent that now lies hidden, that might be made useful in the great work of training the young.

I hope at our next meeting to be able to present a more favorable report.

ELISHA SWINNEY,  
County Secretary.

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### CUMBERLAND COUNTY.

Our hearts are cheered at the thought of once more leaving our respective fields of labor for a short time, and coming to this annual feast. Sweet is the work in which we have been engaged, yet there has been toil and anxious care, but, having felt that Christ was with us to direct and help, and to smile upon us in our labors, we have gone forth with willing hearts, in the full assurance of faith.

Leaving the Convention at Camden last year, we again entered upon our duties with fresh zeal. Since the organization of our County Association, which was ten years ago, we have held two Conventions each year, which have added greatly to the advancement of the Sabbath-school cause in the county. On the 28th of last May we held our Semi-Annual County Convention, at Port Elizabeth, in the eastern section of the county, where it had not before been held. It was somewhat similar to those we had before held, yet more upon the Institute character, having, besides addresses, subjects of a practical character discussed, and blackboard exercises presented. The attendance from all parts of the county was very good, and the people of the place seemed to appreciate the gathering, and, we trust, that lasting good was left with them. It is our object to hold these meetings in different parts of the county, that the greatest number of persons may be benefited. In arranging for our annual meeting it was resolved that it be an Institute, to be held at Cedarville (in a beautiful and thriving part of the county), and to continue two days, and that a person of well-known ability as a Sabbath-school man be selected as Conductor. Rev. George A. Peltz, of Philadelphia, was engaged, and, as afterwards proved, was a wise selection by the committee. By his pleasing manner, extensive knowledge, and fitness for the work, he won the esteem of us all.

While he added very much to the interest and profit of

the Institute, home talent was brought out to a considerable degree, by which we received many valuable suggestions. The children's meeting, on the afternoon of the second day, was one of the largest which has been held in the county. Last year we numbered eighty-five schools, this year ninety, being an increase of five.

The good work has been going on; the good seed has still been sown, and, I trust, in faith. Though there has not been such an ingathering of souls, yet, I trust, just as much good has been done. A few of our Sabbath-schools adhere to the old customs rather strongly, but most of them are up to the times. In some of our schools we want more system and better qualified teachers, but with Sabbath-school Institutes and Conventions, and with live township secretaries, the work will go on. I have still been permitted personally to visit very many of the schools during the year, proposing such plans and making such suggestions as have seemed to me to be proper. Still being agent of our County Bible Society, I have visited several hundred families, influencing those to attend who do not, and encouraging those who already attend. There is still a growing interest in the Sabbath-school and a desire for greater improvement. Our motto is *onward*, never satisfied unless we are progressing. The reports from all the township secretaries are encouraging, and the inquiry is, How can we bring all the children under Sabbath-school instruction? Then, How can we bring them to Christ?

J. C. BOWEN,  
County Secretary.

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### ESSEX COUNTY.

We have met to-day to sum up the work of another year. We have come from our different fields of labor to learn what progress we have made, and what has been accomplished. Every earnest laborer and friend of Sunday-schools desires to know how many schools we have, their condition, and where the destitution, if any, exists. To enable us the better to judge of the progress, as well as the wants, of different localities, we have prepared our annual statistical table, which accompanies our report, in which, through the efficient and faithful town secretaries, whose labors are worthy of more than a simple reference, your secretary is enabled to give the statistics of every evangelical Sunday-school in the county. As this table will appear in the printed minutes of

the Convention, we will only take time to present a brief review.

We have in the county—

153 schools (6 new schools over last year).  
 3665 teachers and officers (317 more than last year).  
 23,862 scholars.  
 350 hopeful conversions.  
 \$30,949.30 contributions (\$1329.16 more than last year).  
 53,739 volumes in library.  
 53 hold teachers' meetings.  
 (All but 6 have schools all the year.)

Let us as teachers not forget that the great object and aim of all our teaching is to bring the little ones to Jesus. You may not rise and shine in the sight of men, you may not be great, as the world estimates greatness, your usefulness and success do not depend on this; but if you go with loving hearts, watching and praying, instead of our reporting only 350 hopeful conversions, a larger increase of conversions will be reported in the year upon which we enter than ever before. We have put into our hands, at a time when we most desire it, souls which must live forever. Let us be faithful, and never forget that the one great object of all Sunday-school labor is the conversion of the children. Who knows but there may be among the most neglected and abandoned in our classes those who shall be the reapers of the harvest that we may be sowing, who shall be ready to carry forward the ark of the Lord when we shall be called to a higher service.

It is to be regretted that only 53 schools, less than one-third, report teachers' prayer-meetings. May we not see in this one cause of the comparatively small number of conversions? If meetings for prayer were held in connection with all our schools, where parents and teachers might unite in prayer for a blessing, not only on the teacher and his work, but also upon the children, that they may be brought into the fold, we might look for greater success in the future. Brethren, our success lies in prayer. Without it all our efforts are powerless.

Let us next look at the mission feature of our report. We have 50 mission schools, with 750 officers and teachers, and over 5000 pupils. Six new mission Sunday-schools have been opened, with over 400 members. Five churches have been organized, where only mission schools existed before, plainly showing the importance of establishing more schools of the kind in every favorable locality.

But still the work of rescuing the neglected ones is but just begun. Over 5000 children in our county are yet un-

reached, belonging to no Sunday-school, and new recruits are coming daily to swell the number. Many of the churches have assumed the responsibility, and are actively engaged; much has already been accomplished; and while we may rejoice together over the work, and admire the completeness of our organization, let us, in view of the facts presented, feel the individual responsibility the Master places on every one of His disciples. It is a work which no other can do. Christ says to each one of his followers, "Go work to-day in my vineyard." Let us then enter with courage and hopefulness, in the name of the Lord of hosts, and victory will sooner or later crown our efforts.

We have added during the year 317 to our already large and efficient corps of officers and teachers, which indicates a growing interest in the work. Our machinery for doing the work is very complete. What we want is still more earnest, prayerful and efficient laborers to enter the inviting field.

It is much to be regretted that so large a number of teachers are irregular in attendance. We cannot overestimate the importance of punctuality and regularity. Those teachers are always most successful who observe these important requisites of success. Regularity on the part of the teacher will have a corresponding influence over the scholars. They will not only be regular in attendance, but they will be interested and profited. I trust the attention of Sunday-school teachers will be seriously directed to this subject, and that a marked improvement will appear in our next report.

In some of our schools teachers are pledged to visit their classes at their homes. The importance of this subject was presented at our last county Convention, and the following resolution unanimously adopted:

*"Resolved,* That in the opinion of this association more visitation is necessary, and we therefore recommend superintendents to urge upon their teachers the importance of visiting the children connected with their classes."

How far this resolution has been carried out I am unable to report, but the subject is of too much importance to be overlooked.

There is no more certain way of gaining the confidence and affection of a scholar than by visiting him at his home. It brings about also a better understanding between the teacher and the parents. Such visits often secure active home co-operation, and the kind and pleasant relation thus established gives the teacher a wonderful power over his class.

Your secretary witnesses with pleasure the growing mission-

ary spirit, manifested in the very large amount of over \$14,000 contributed wholly for missionary purposes.

Reference was also made in our last report to the importance of training teachers more thoroughly for their work. To this end Sunday-school teachers' Institutes have been held in different counties in the State, very largely attended by superintendents and teachers, earnestly desiring to avail themselves of the instruction thus afforded.

In Newark the Association of Sunday-school teachers is holding monthly Institute meetings, where practical subjects are discussed by practical workers, giving to others young in the service the experience of years of study and of labor. Such meetings have also been held in the adjoining county of Hudson, where representative Sunday-school men have been invited to deliver instructive addresses on important topics connected with the work. I can recommend no better method of elevating the standard of our teaching, or of improving both the character and management of our scholars, than the opportunity thus afforded.

Teachers' associations should be organized in every township in the county, and similar monthly or quarterly Institute meetings held. In this way, better than any other, we may develop more fully the talent already employed, and secure additional workers from those who might otherwise remain unemployed.

It is with feelings of gratitude to our heavenly Father that we are able to present so favorable a report. And may the time soon come, when the whole church, with the children, shall be found in the Sunday-school, studying His own Word, which is alone able to make wise unto salvation. God has promised, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Let us take this promise with us as we return to our several fields of labor, and may it inspire us with renewed zeal and energy in the work we have so well begun.

All of which is respectfully submitted.

WILLIAM H. WOODRUFF,  
County Secretary.

NEWARK.

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#### GLOUCESTER COUNTY.

S. W. CLARK. \*

DEAR BROTHER: I was elected county secretary only last week, and the papers were not turned over to me till the close of the week. The pressure of my work as a pastor, in

connection with the Sabbath and building of a new church, has prevented me from making out the report in time for the Convention at Plainfield. I regret this, but do not see how I could have avoided it. I think our county is waking up on the Sunday-school question. We have had two Institutes during the year, which have been attended with much interest, and, we trust, profit. We hope soon to hold another. Next year, by the blessing of God, we will hope to be able to report good progress.

Yours in the good work,

ALEXANDER PROUDFIT.

CLAYTON, GLOUCESTER Co., N. J.,  
November 11th, 1868.

#### HUDSON COUNTY.

Your Secretary, in offering his Sixth Annual Report, feels burdened with the task of presenting in the short compass of this report, anything like a description of the state of the Sabbath-school work in Hudson County.

The year past has been one of deep and growing interest in our county. *Thoroughness and progress, looking unto Jesus*, has been our watchword. In most of our schools there has witnessed constant improvement. Teachers have been more studious, faithful and devoted; consequently the scholars have been more interested, better taught, and more constant in their attendance and progress. Old friends have grown more friendly, and new ones have been secured. There has been an increasing demand for Teachers' Institutes, teachers' helps, and teachers' meetings. Parents have shown greater interest, and pastors have given more of their time and attention to their schools; some of them commencing adult Bible classes, and meeting with the school; and, more than all, God has sent His Spirit upon and blessed us.

In many of our schools, if not in all, the one lesson system prevails, and is highly valued. The blackboard and song roll have been introduced and used in some schools with good effect. The song roll is decidedly a good thing, and also the blackboard when properly used. The missionary concert, monthly or quarterly, and the mission work generally, have a prominent place in the love and attention of parents, congregations, and schools. Recitations of select portions of Scripture and of proof-texts by the school have added very much to their usefulness. Many libraries have been enlarged and improved, some entirely new purchased, and unusual care and labor have been given to their selection.

The visiting of every family in the county, conducted under the supervision of the Joint Committee of the Bible and Sabbath-school Associations, has been successfully prosecuted. About two-thirds of the county has been visited, hundreds have been added to our schools, nearly two hundred families, destitute of the Bible, have been supplied, and a number induced to attend the preaching of the Gospel. The sick and the poor have been visited. The Master has blessed us, as, following His example, we have gone about doing good. An accurate report of this work will be published by the Committee as soon as completed.

The schools have been ready and liberal in their contributions to aid the work of visitation, which is gratifying proof of the union in sympathy, action, and interest with the county societies, and especially satisfactory to your Secretary.

Our schools are true and constant friends of missions, and feel quite as much interest in the destitute of our county as in those of counties a thousand miles away; and while they thus approve the saying, "Charity begins at home," they say—by their large contributions to the Mission Sunday-school work, South, West, and beyond the sea—that it shall not all be expended there. Some of the schools contribute to sustain schools in the West; some in the South; some to sustain children in China and elsewhere; one school sustains, in part, a colored minister in Virginia.

Some young teachers from one of our schools visit the persons on the boats of the Morris Canal, for religious conversation and prayer. Some from another church have added seventy-seven scholars to their school by visitation. To another school were added in one month fifty scholars by visitation.

The branch schools or mission schools connected with the Rev. Mr. French's church, the Rev. J. C. Egbert's church, the Palisade M. E. Church of Hudson City, the Baptist Church of Hudson City, the United Presbyterian Church of Hoboken, the mission school of the Emory M. E. Church at Saltersville, and the new church school of the Lafayette M. E. Church, are all doing exceedingly well. The mission schools at West End, connected with the Rev. Dr. Taylor's church and the Simpson M. E. Church, have each erected a neat chapel, adapted to school and preaching purposes, and are enjoying a rapid growth. The other mission schools are doing a good work. The two in Jersey City are very efficient.

The Weehawken mission is the only school in the county owning a printing-press and a tent for outdoor preaching in summer. Zealously and faithfully they pursue their work,

and the Lord is prospering them. Soon they will have a church for their settled pastor and earnest little congregation.

The four local Teachers' Associations have been very useful and successful, all their meetings taking the Institute form. The attendance has been larger and the discussions more practical and profitable than in former years. The Hoboken and Weehawken Association, formed during the year, has sprung at once into usefulness and influence. They have adopted our motto, "Thoroughness and progress!" Their schools are already enjoying the benefits of more zealous superintendents and teachers. Your Secretary would urge all parents, friends and teachers who do not attend these meetings, to identify themselves at once with some one of these Associations, and attend their meetings regularly. They will find them of great value, if they have any desire to be useful in any field of Christian labor. These Associations enjoy the approval of our pastors, and are frequently attended by them.

We regret exceedingly that it yet remains true that a very large proportion of our young men, from 15 to 21 years of age, are not in our schools or Bible classes. We are laboring to secure their attendance, and we trust that the introduction of adult classes and the presence of our pastors will induce many of them to attend.

We have now 66 Church schools and 15 Mission schools—5 more than last year—numbering 1420 scholars more than any former year. Our schools have raised for their own use \$11,132, and for other benevolent purposes \$6018; and far better than all this, 217 from our schools have professed their faith in the Saviour within the year, for which we rejoice and bless Him who has called them into His kingdom.

We gladly enter upon another year of labor and privilege, and adopt for our motto: "*Greater thoroughness and zeal—looking unto Jesus.*"

All of which is respectfully submitted.

D. M. STIGER,  
Secretary.

JERSEY CITY, November 10th, 1868.

#### HUNTERDON COUNTY.

The experience of the individual often becomes true of the Association. When a current year of history has glided by, both the man and the Convention pause for solemn review, anxiously marking alike their achievements and their failures.

Expending little of precious time, either in songs of triumph over success, or of murmurings over defeat, both the individual and the Association address themselves directly, with enlarged plans and renewed vigor, to the toils of another year.

The Hunterdon County Sunday-School Association has just celebrated its eighth anniversary. A faithful review of the year was duly made, resulting much in gratification, and not a little in regret. Yet, from our annual Convention, did the delegates from the several townships depart to their respective fields of labor with high resolves for nobler action.

As in duty bound, your Corresponding Secretary for Hunterdon respectfully submits to this Convention a report of the present condition and prospects of the work within our borders.

To the intent that the knowledge of *facts* as well as of *figures* might be the more definite, the issuing of the blanks to the superintendents was accompanied by two printed questions, to which brief answers were directly sought, viz.:

1st. What are the peculiar sources of encouragement in your school?

2d. What especial obstacle do you meet in your work?

To these questions some of the superintendents have refrained from replying, whilst many have promptly and clearly furnished the answers. A close inspection of these replies has enabled your Secretary to obtain a clearer and more satisfactory view of the condition and progress of the good work in his county, than he has possessed hitherto at any time during his tenure in office. A careful perusal of these replies brought forcibly to mind the language of the prophet: "And it shall come to pass in that day, that the light shall not be clear nor dark. But it shall be one day, which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light." (Zech. 14: 6, 7.)

The bright side brought into view, by the answers in question, as well as the light elicited by the ordinary means of inspection, prepare us to reassert, with more confident emphasis, some convictions uttered in this presence a year ago, viz.:

1st. That many superintendents have *already* greatly improved in their work, and are even now striving manfully after still higher qualifications for their responsible positions.

2d. That many teachers within our bounds have *already* made manifest proficiency in the art of communicating, and are even now studying faithfully to fit themselves yet better for their noble vocation.

3d. That the relationship of an efficient Sunday-school to the pastor is easily discovered, making manifest the truth, that in just and due proportion to the pastor's interest in his

Sunday-school does the school become interesting and successful.

To-day, with the experiences and observations of another year, we reiterate these conclusions with increased assurance.

Moreover, the bright side of the work is constantly growing brighter. Progress is manifest. Addresses, essays, and exercises, adapted to the condition of the work a single year ago, are by no means in place and timely at the present hour.

Superintendents and teachers need not much longer be regaled with antiquated and convenient speeches on the long catalogue of qualifications for office, the high virtues of *order*, *regularity*, and *punctuality*, the vast importance of possessing certain *knowledge*, etc.

Our Sunday-school workers, having been long and faithfully apprised of *the nature of their work, the needful qualifications, and the knowledge demanded*, are now very generally and importunately asking us *how*, and by *what appointed means* of books and study, they may become abundantly and speedily fitted for the successful performance of their duties.

This honest and earnest cry, of "*How?* and by *what means?*" constantly saluting our ears, is the harbinger of still increasing light, and of better days in our Sunday-school Zion, and has followed closely in the train of every Institute holden in the county.

The light which shines upon our way, is also discovered in the increased number of schools, teachers, and scholars.

The present summing up of the statistical tables of our county shows a *gain* of five schools, two hundred and thirteen officers and teachers, and four hundred and seven scholars.

The *increase* in the amount raised during the year, for the proper sustaining of the schools, and for benevolent purposes, is greatly encouraging.

The number of the scholars hopefully converted is two hundred and five.

But, notwithstanding a manifest increase of light, it is not yet day, nor is the light yet clear. There still remains a dark side. Much work needs to be done in our county in chasing away the darkness.

The very best of our schools needs to be greatly improved. Our best officers and teachers do not count themselves already to have apprehended, but are only going on unto perfection.

Indeed many schools in our borders should be immediately and radically renovated. Some superintendents need to be long and severely drilled, and not a few of our teachers would doubtless be greatly profited by being taught awhile longer themselves.

Outside the Sabbath-schools of our county, according to

the closest computation, there remains an alarmingly large number of children and youth, between the ages of five and eighteen years.

The Sunday-school rooms of our county, in many instances, are utterly unfit and inadequate to the comfortable and successful accommodation of the schools. The whole subject of Sunday-school edifices should be thoroughly discussed by persons competent to the duty. Nor should the subject be abandoned until the wealth of our citizens is reached, and applied for the adequate erection, and the tasteful furnishing, of buildings sufficient in number for the ample accommodation of all the children of the county.

In the inferior quality of many schools, and the unhappy arrangement of the rooms in which others are taught, is furnished an explanation in some measure for the large number of the children which are yet outside the gates.

Better schools and better buildings are imperatively demanded in order to induce the desired attendance. Both the school and the building must be rendered inviting, if we would win and sustain the presence of the little wanderers.

Having soberly considered the great work to be accomplished in Hunterdon County, even the dissipating of much darkness, by the rapid and wide diffusion of light, the question has often and forcibly presented itself for our consideration, viz.: *By what means?* To this inquiry, the reply is:

1st. *The pulpit must speak—oftener, louder, and more earnestly.*

Every pastor should know how extensively the whole movement and success of the schools connected with his church rest upon himself. The pastor can do far more than any other single individual to elevate and improve these schools in all their arrangements and workings. To the severe toil of thorough exploration and ingathering, the pastor's voice should be heard calling loudly for the appointment of efficient committees to go forth into every district of all his parish, bringing into the fold the wanderers and the outcasts.

2d. *The local press should be used, and far more extensively than hitherto.*

In our own county we have six weekly periodicals, or county papers; and from the editorial courtesy manifested in the past, we have reason to apprehend that our editors will cheerfully give space to any wisely-selected or well-written articles which shall contribute to place the Sunday-school work in our county clearly before the people.

By the instrumentality of the *local press* we may hope to reach the eye and heart of many parents and others, who

might otherwise fail to become acquainted with the facts and the figures. We trust there are to be found, in the ranks of the Sunday-school men of the county, the pens of ready writers sufficient to supply the columns of the periodicals in question, from time to time, with valuable matter.

3d. *The Institute.* There is a voice which every man may hear from behind him, and by the which he may be continually instructed, viz., the voice of his own experience.

The Sunday-school Institute, with us, is no longer a new thing. Its workings have been thoroughly tested. The more we have seen of its operations, the stronger has our confidence become in its vast utility.

Some there were who feared, lest when the novelty of the thing should cease, the interest therein would pass away. But, instead of any apparent diminution of interest, the desire for attendance has continued to increase.

Institute No. 6, in Hunterdon, was pronounced Institute No. 1. And the seventh, and last Institute held in our county, was accounted in several respects superior to any of its predecessors.

Our reliance, for awakening an interest in the public mind, as well as the efficient aiding of the teachers to solve *the how*, and *by what means*, is essentially in the successful working of the Institute in the future.

We do not regard the Institute as having fully accomplished its mission. Indeed, by measuring ourselves with ourselves, and sometimes, perhaps, by our adjacent sister counties, we may have been led to compliment ourselves too highly on our past successes.

Our sober convictions are, that however finished may have been the various exercises already performed, and whatever of profiting may have been secured, true wisdom will regard all past performances of the Institute as only the remotest approximations to that which is to be demanded of us in time to come.

A better thing, with a better name, must ere long take the place of the present Institute.

At our last County Convention, the reports of Special Committees on the Destitution of the County, on Sunday-school Buildings, on the Institute, as also of the Committee on Resolutions, were able and timely productions. These reports very clearly demonstrated that there are in our borders some Sunday-school workers up to the spirit of the age.

The whole doings and utterances of the meeting were such as indicated great progress.

The whole programme of exercises was more speedily and harmoniously disposed of than at any previous anniversary.

Though now the light be not clear nor dark, not day nor night, yet our rejoicing is in the blessed assurance that by and by it shall be light.

All of which is respectfully submitted.

CORNELIUS S. CONKLING,  
Corresponding Secretary.

MOUNT PLEASANT, HUNTERDON Co., N. J.,  
November 9th, 1868.

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#### MERCER COUNTY.

DEAR BROTHER CLARK: The report from Mercer County is very unsatisfactory to myself. Although no one could have put forth greater efforts, nor have had better associate secretaries, for the most part, than myself, I must say I feel discouraged.

We have held two Conventions during the year, one at Princeton and one at Pennington; and I should have acknowledged the kind help of yourself, with Brothers Stout, of New Brunswick, E. D. Jones, of St. Louis, and Brother Sutton, of Jersey City. The Conventions were certainly of benefit for the time, but do not seem to take a practical hold of the people. If any one else can do the work better, after all the efforts put forth during the year past, for the sake of the great Sabbath-school cause, do give the appointment to some other. The amount reported to me as being received for State and county purposes, is \$10.32; but the amount forwarded to me is only \$6.47; and the amount of my expense account for stationery, stamps, expenses, etc., is \$8; leaving, as you will notice, nothing in my hands for the State Association.

Respectfully submitted.

JOHN COX,  
Secretary.

PRINCETON, N. J., November 5, 1868.

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#### MIDDLESEX COUNTY.

Some disturbing circumstances attended the commencement of the year's labors, and the unfavorable influence has been felt throughout. But the cause has advanced, weak schools have been strengthened, new ones established, and many precious souls hopefully converted to Christ.

In April we held a Teachers' Institute in New Brunswick, which was well attended, and the good effects of it are still visible. We expect to hold another at an early day. In

September we had a celebration in a beautiful piece of woods at Jamesburg, under the direction of Hon. John D. Buckelew, the president of our County Association. Between twenty and thirty schools were present, and about six thousand persons. It was a spirited meeting, and had a stimulating influence.

We held our annual meeting with the Presbyterian Church at Metuchen, whose school has increased threefold within a year. Blackboard and other practical exercises were given, and we had earnest and eloquent addresses from Hon. C. C. Lathrop, the venerable S. W. Seton, of New York, and others. The Secretary has devoted his entire time to the work, and though the progress is not what could be wished, he feels called upon to thank God and take courage.

ONWARD AND UPWARD!

C. B. STOUT,  
County Secretary.

NEW BRUNSWICK, N. J.

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#### MONMOUTH COUNTY.

Your Secretary, in presenting his annual report, would acknowledge the blessing of God on the efforts (feeble and inefficient as we must still feel they are) put forth in our county for the advancement of the Sunday-school cause.

Our County Convention, held with the Reformed Church at Marlborough, was large, interesting, and made a decided impression for good, as was manifested in appointing a committee to make arrangements to hold an Institute in the county.

The want of efficient teachers has been felt to be the great want of the Sunday-school. Teachers are generally willing, but are ignorant of the way. The committee have made arrangements to hold an Institute at Red Bank, commencing on the first Wednesday of December.

Our next County Convention will be held on the fourth Thursday in August, with the Presbyterian Church at Matawan.

We regret to report but 93 conversions during the year, in 88 schools, containing 7459 scholars and 962 teachers; but we hope the seeds of truth sown will spring up into everlasting life.

The statistical reports are in the hands of the Corresponding Secretary.

H. H. SEABROOK,  
County Secretary.

KEYPORT, N. J.

## MORRIS COUNTY.

In looking over the past year, it is gratifying to be able to report that as far as we have been able to obtain information from the schools of the county, the Sabbath-school cause is making steady progress, and more interest than ever before known in the county is now taken in the cause.

We have not been able to visit as many of the schools as we should have been disposed to do, but as far as visited, find them in a very flourishing condition.

Perhaps the greatest and most important facts denoting the progress of our cause, and the deep interest in Sabbath-schools, and the good they are accomplishing in our county, are the following:

The First Presbyterian Church of Morristown, from the increased attendance at the school, and want of convenient room, are now building a large and commodious Sabbath-school chapel.

The M. E. Church at Morristown, for the same reason, and to accommodate the increased attendance at church, are building what will be, when finished, the finest church in the county, and are building a large convenient Sabbath-school room, called for by the increased attendance and interest in the Sabbath-school.

The South Street Presbyterian Church a short time since enlarged their church and school-room for the same reason.

The Presbyterian Church at Rockaway, we learn, are talking of building a Sabbath-school room, that their scholars may be better accommodated, called forth by the increased attendance; and the M. E. Church at Rockaway have recently built a new church, called for in part by the same reason. The Presbyterian Church at Boonton have just finished an addition one-half larger to their new church edifice, principally because their audience room, and Sabbath-school room, were not large enough to seat and accommodate all who wish to attend church and Sabbath-school; and the M. E. Church society of Boonton have just commenced to build a new large church, mostly for the reason mentioned above, their present room not being large enough to hold their Sabbath-school scholars. We have heard that in Dover, both Methodist and Presbyterian societies are contemplating the building of large churches, to accommodate those who wish to attend, brought there directly and indirectly through the agency of the Sabbath-school. There has been built the last year at Mount Hope Iron Mines, a very neat chapel, and some few months since a Sabbath-school of over one hundred scholars was established in the chapel, which is carried forward with interest, and is having its influence for good at the mines; and

during the summer a fine flourishing school has been established at Port Owen, the centre of the iron mines, and now a neat, beautiful church is being built. There may be others of which we have not heard, but these facts are of great interest, and ought to cheer on the friends of the Sabbath-school cause in our county to still greater diligence in our Master's work.

The events of the last few years go to show that the Sabbath-school and Church go hand in hand, and that it is from our Sabbath-schools the Church must receive her warm, active and earnest members and supporters.

The Teachers' Institute held in Morristown, in November last, was a great success. The great benefits and good results of the meeting are such as to justify the holding of another.

There is room for much more labor and effort. We hope to go forth with new zeal and devotedness in the cause, praying the Lord of the harvest to multiply laborers and crown their labors with success.

JOHN HILL,  
Secretary for Morris County.

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#### OCEAN COUNTY.

The County Secretary begs leave to report that he has not been able to hear definitely from all the schools, nor all the townships. But from what he has heard incidentally, he sees no reason to feel discouraged with the state of the Sabbath-school cause in this county, but rather to feel hopeful that there has been some increase in almost every department of the good work. New schools have been organized, more teachers enlisted, more children gathered in, more volumes added, and more earnest and determined effort bestowed, during the year. There is undoubtedly a growing feeling among the Christians of the county that this is as important a work of the Church as any in which she is engaged.

Nevertheless some things are much to be regretted among us. One is, our inability to get the officers and teachers of the county together in a county meeting. Another is, the fewness of conversions in the schools. And still another, that many of the teachers are not faithful to some of the duties most necessary to their classes. And lastly, that so many children of the county are not yet brought into Sabbath-schools. But we hope and pray that progress may be made in these things from year to year, until a very flourishing state of the cause can be reported.

WARREN C. ABBE,  
Corresponding Secretary, Ocean County.

## PASSAIC COUNTY.

DEAR BROTHER CLARK: The statistical table that is forwarded with this report, will show the condition of the Sunday-schools in the County of Passaic. The few that have neglected to send in their returns, have not only shown a degree of carelessness which ought not to be named among Sunday-school men, but they have, by neglecting their duty, placed it beyond the power of the Secretary to render a complete report of all the schools in the county. It can be said that during the past year some progress has been made in our county, in the good cause in which we are engaged. At the beginning of the year a Sunday-school Union was formed in the city of Paterson, composed of different denominations, for the purpose of strengthening one another's hands in our work. Quarterly meetings have been held, subjects discussed, and spirited addresses made, that have created an interest in the several schools that no other plan could have effected. The question-box also has been opened, and the blackboard exercise to some extent has been used. These movements, which have stirred up the pastors, the superintendents, and the teachers to activity and diligence, have also encouraged the scholars to be punctual and attentive; for we find earnestness on the part of the workers to produce earnestness on the part of the scholars.

On the 7th of May, an anniversary was held of all the schools in the city, and never in the history of Sunday-schools in this county was so much interest manifested as was exhibited on this joyful occasion. After the schools had assembled in four different churches, and had listened to warm addresses by the pastors of our city, the several divisions filed out and took the position assigned them in the line of march. The procession, which was about a mile long, contained nearly 4000 children, attended by officers and teachers. On the line of march the streets were filled with spectators, variously estimated from 5000 to 7000. Each school carried a banner, on which was inscribed some appropriate motto or passage of Scripture. The banners, and a thousand flags waving in the breeze, were truly inspiring.

The marching and counter-marching filled every heart with joy, and we could say in the language of Scripture, "Rejoice in the Lord alway, and again I say, rejoice." When the procession passed a certain point, an elderly lady, sitting at a window, viewed the children with great satisfaction as they waved their handkerchiefs, flags and banners to her in token of respect. About sixty years ago, this lady, though a mere child herself, organized the first Sabbath-school in this city,

and it is believed to be the first Sunday-school taught in New Jersey, on the voluntary principle of giving religious instruction to children on the Sabbath. This is still a vigorous and flourishing school, attached to the first Presbyterian Church of this place (Dr. Hornblower).

On the 18th of October (Sabbath), a profitable meeting was held in the township of Pompton, at which a large gathering of children and friends, from a number of schools, united in exercises of a pleasing character. Our County Association, formed last year, is not complete, nor is it in good working order; but we trust, during the present year, its usefulness will be seen upon our schools. At the annual meeting, October 19th, officers were elected for the ensuing year, and arrangements made to hold the next quarterly meeting at the Reformed Church at Passaic. Two brethren have been appointed to address that meeting.

Since our last annual report, six new mission schools have been organized within the city limits of Paterson,—two Baptist, two Congregationalist, one Methodist, and one Presbyterian, and yet there is room for more. Though some of these schools labor under disadvantages for want of suitable rooms in which to meet, yet, being in the hands of men of the right stamp, they indicate life, energy, and rapid progress.

Our statistical table will show that God's presence and his converting power has to some extent rested upon our Sunday-school labors. Throughout the county ninety scholars have, by the power of the Holy Spirit, had their hearts opened to receive the truth, and have been brought from darkness unto the glorious light and liberty of the Gospel. Let us, therefore, brethren, "thank God and take courage," adopting the Christian motto, "Upward, onward, homeward, heavenward, looking unto Jesus, the Author and Finisher of our faith."

A. STOUTENBOROUGH,  
County Secretary.

PATERSON, November, 1868.

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### SALEM COUNTY.

In presenting this, the sixth annual report, your secretary would do it with gratitude and hope. The Sixth Annual Convention of the Salem County Sunday-school Association was held in the Broadway M. E. Church in the city of Salem, on the 23d of September. Rev. E. P. Shields, of Pittsgrove, was appointed President, and B. F. Burt, Secretary and Treasurer,

with a vice-president and secretary from each township in the county. Lower Pittsgrove Township being set back from Cumberland to Salem, by the last State Legislature, making ten townships in the county. We report, from 9 townships, 51 Sunday-schools. 47 of these schools report 3976 scholars. Supposing the 4 schools not reporting to number 262 scholars, would make 4238 attending the Sunday-schools. We have in the county 7538 children between the ages of 5 and 18 years, which would leave 3300 children in Salem County not reported in the Sunday-school. 25 of these schools are reported closed during the winter. 14 report as holding teachers' prayer-meetings, and 116 conversions are reported from the different schools during the past year. We have in Salem County many warm-hearted Christian workers in the Sunday-school cause, and we are becoming better organized every year, but there remains much yet to be done. Very much depends upon our township secretaries, and it is to that class of men we are depending very largely for our success in our county organizations, from the fact that they are on the field where the work should be done. It is gratifying to find many teachers becoming better students of the Bible. Many feel the importance of their work, and the need of more thorough preparation for it. The spirit of prayer among teachers pervades some of our schools. Greater care is taken to render prayer more impressive, and adapted to the understanding of children, and to make them feel that they are addressing One who is present, does hear, and is able to give His Holy Spirit to all who ask. The great aim of the Sunday-school is the conversion of the youth of our land. Then let us labor on. And, although our additions are not so large as we would gladly have hoped, yet God in his kindness has not left us without some tokens of his favor. Let us be encouraged to labor on with greater diligence, praying that God will do still greater things for us.

B. F. BURT,  
County Secretary.

#### SOMERSET COUNTY.

In a county like Somerset, where the institutions of religion have been long established and beloved, we are not to look for any great revolution in religious sentiment, or for any marked change in the mode or spirit of Christian efforts.

To a superficial observer our Sabbath-schools, while large and well supplied with teachers, may seem to be wanting in life and impressiveness. But, as there is great power in

*noiseless* machinery, and as the deepest rivers show least current upon the surface, so the most effective labor in the Sabbath-school is that which is quiet, earnest, and persevering. In every department of labor the steady workers accomplish most. Novices, like some other new things, are likely to *effervesce*. Firm, disciplined veterans are the soldiers in whom the country places her confidence in time of war. Many veteran workers we have in the Sabbath-schools of Somerset County. And, while I report this with pleasure, I most heartily wish that our *old soldiers* would adopt some of the *new tactics*. I fear that some of us are a little too slow, or too cautious in adopting the most decided improvements in the management and modes of teaching Sabbath-schools. We are very partial to the "old paths" and the "good ways" in which our ancestors walked. This is quite peculiar to the Hollandish element which prevails in our part of New Jersey, which peculiarity is a virtue when not carried too far. But let it be said to the credit of our conservatism, that when we do make an advance in anything it is a very strong and a very persistent movement in the right direction.

From what I have observed in a number of our schools, I am convinced that the Scriptures are neither extensively nor accurately committed to memory by the scholars. It would be an excellence in all of our schools, if every teacher required, immediately after the opening exercises, that each scholar should recite, without the book, the Scripture lesson for the day. The benefits of such a practice are too obvious to require discussion.

The longer I am in the work the more I am persuaded that the general improvement of our schools depends mainly upon the Gospel ministry. The stream cannot rise higher than its fountain; and just so the Church and Sabbath-school does not get much above the pastor. When the ministry shall devote a full half of the Sabbath service to the children and youth, and when they shall conduct or assist in the teachers' meetings during the week, then, I am sure, our Sabbath-schools will rise in point of efficiency very much above their present standing.

The schools have generally reported to this Association, with the exception of Warren township, where the secretary, by other duties, has been prevented from visiting several of the schools.

JAMES LE FEVRE,  
County Secretary.

## SUSSEX COUNTY.

The friends of Sunday-schools have reason for gratitude and praise to Almighty God for many distinguishing marks of his approval and favor in this county the past year.

We are not compelled to report any falling off, but speak joyfully of the increasing interest, liberality and faithful labor on the part of all Christian people.

Most of our schools have had a larger membership, and the average attendance is greater, compared with the actual members enrolled, than in former years. We are able to speak favorably of the punctuality, studiousness and manifest interest among the scholars. With all the imperfections in the carrying on of our work, we can mark everywhere the blessed influence of the Sunday-school. There is nothing that could take its place, for it is promoting education, intelligence, and refinement, raising up good citizens for our country, and making disciples for Christ and his Church.

We are happy in being able to report that so many of the scholars have become subjects of converting grace, and in early life have given their hearts to the Saviour, and united with his people. The conversion of souls is the great object aimed at; and while we expect a full reaping in days to come, we are convinced it is possible, through the blessing of God and the influences of the Holy Spirit, to bring them while still in the Sunday-school to believe on and accept of Jesus Christ.

We have not as yet fully solved the question, "How shall we retain our older scholars?" It is much easier to increase the infant school than the Bible class. It is a discouraging feature to find such numbers thinking they are too large for the Sunday-school, and that it is beneath them to continue in it as scholars. They leave at the very age which is most hopeful for their conversion, and when happy results are to be expected from their long instruction. It is an omen of evil when youth forsake the Sunday-school; and in too many instances their withdrawal is followed by their going in the ways of folly and sin, and pressing on the downward road. Evil companions, vanity, worldliness, restlessness under restraint, and disrelish for religious things, combine to lead them away.

It is not general for the teachers to visit their scholars, or seek to do anything for them beyond the school. Some never meet their classes except during the brief hour of the school's session, for the entire week. Many do not at all comprehend the life and associations of their classes out of school. Often

they are surprised at the little control they have over them, and how much easier it is for sinful companions to lead them astray. The want of sympathy and manifest interest in the scholar's every-day life and employments may account for some of the difficulty in retaining the older scholars.

Adult Bible classes would not only benefit those who unite in them, but enable many professing Christians who are not teachers to throw the weight of their influence and example toward maintaining the principle that "Sunday-school scholars are enlisted for life."

Few schools report teachers' prayer-meetings. Teachers lose the great good to themselves and classes which they might secure by frequent coming together to talk over their common interests, report their failures or successes, strengthening one another, and uniting their prayers for the blessing of heaven.

Superintendents and teachers, awake to the greatness of their work, are needed on every hand. We do have pious, excellent workers in our schools, but we need to multiply their number. To enlarge our power for doing good, we require increase of piety, consecration, hard self-denying labor, continued study, and fervent prayers.

It is a matter worthy of careful consideration to swell the number of properly qualified teachers. With this in view our advanced scholars should be thoroughly instructed and trained. This furnishes also an additional motive for retaining the older scholars in Bible classes till those apt to teach may be appointed to classes of their own. A good teacher gained is a valuable addition to the laborers in the wide harvest-field that surrounds us.

Too many of our churches fail to provide sittings for the Sunday-school, and encourage their regular attendance on divine service. Ministers, from the fewness of the younger members of their congregation present, do not address them particularly and take pains to adapt their sermons to their comprehension.

In the methods employed, we are keeping on very much in the old way. We use blackboards and object teaching to some extent. There are variations and improvements in the style of instruction, yet we are satisfied that no new machinery can be substituted for earnest piety, consecration and prayer on the part of superintendents and teachers. Where these are found, even with the Bible only as their text-book, earnest Christians will find methods to insure success. Still, while slow to throw aside what the piety of past years has approved, we desire to search after and make use of such changes and inventions as are real improvements. With all

our short-coming we can mark the advance of the great work through our county, and may speak of the good hand of our God with us for good. We have reasons for confidence and hope for coming years. The process at work is bearing upon the future, and persistent efforts will reap a large reward. We are lengthening our cords, we are strengthening our stakes, and are doing an important work in claiming our territory for Christ.

This is our purpose, and we wish to keep the high design ever in sight, to do our utmost to make the inhabitants of this county humble subjects of the Lord of glory. To this end we begin with the young. We take the most hopeful class. The process is slow, but we believe, by the help of God, success is sure. With passing years will come increasing piety. Religion will be deepening in the hearts of the people. Generations to come will be benefited, and eternity unfold the blessed result.

A. A. HAINES,  
County Secretary.

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#### UNION COUNTY.

In presenting this my second annual report, I would congratulate the Sunday-school workers of Union County on the bright future that awaits us; the dark cloud that has been hanging over us is fast passing away, and already the glimmerings of the bright silver lining is perceptible. Our Sunday-school Association, which had become nearly extinct, has, through the means of the County Convention, held in the city of Rahway on October 1st, been brought, we trust, into life and activity again.

Our Convention was one of intense interest, full of power and spirit, leaving deep and lasting impressions for good on the minds of all present. The Rev. Dr. Miller, of the Broad Street Baptist Church, Elizabeth, presided over our deliberations. Delegates from every section of the county, as well as hosts of friends from abroad, were with us.

Our Association was thoroughly reorganized; John Davidson, of Elizabeth, was chosen President for the ensuing year; the Vice-President, Recording Secretary, and Township Secretaries who were elected, are all efficient working men. With officers of such known energy, and with the blessing of God, have we not every reason to believe that there is a bright future before us?

To insure grand results from our association, we need the prayers, encouragement and co-operation of each and every

pastor, superintendent, and Sunday-school worker in our county. In this connection, I regret to say that there are several of our earnest, active, warm-hearted superintendents, who still stand aloof from us—who honestly believe that there is little or no true Christian union spirit in our Association. In view of that fact, I am glad, heartily glad, that the State Association holds its Convention in Union County this year. I trust the union Christian spirit that will here pervade will permeate and spread, and bear its happy influence into every Sunday-school in Union County.

I would recommend and urge our pastors and superintendents to encourage, from time to time, union gatherings of their schools; such meetings inspire the scholars to good works, while it tends to cultivate a more liberal and friendly feeling between the teachers.

I would respectfully submit to our pastors, for their consideration, the propriety of taking the Sunday-school lesson as their subject at their weekly lectures. The teachers and scholars having thus heard their lesson explained by their pastor, would on the following Sunday be better qualified to teach, and to answer the questions more understandingly, and the impressions thus made on the minds of the young would never be effaced. This plan has been adopted by many pastors in other localities, and is meeting with great success; instead of empty seats, as heretofore, their lecture-rooms are now filled with those who are ere long to take our places and to adorn the Church of Christ.

It is at those meetings the pastor can bring himself on a level, and arrange his subject to meet the wants of the young. I trust the pastors of our churches will view this subject with sufficient importance to at least try the experiment.

I have had the pleasure of visiting a large number of schools in the county during the past year, and find them to be well conducted and with a good attendance.

I would state a few interesting facts in regard to the "Shiloh Colored School of Elizabeth," under the charge of John Davidson, Esq. Here may be found a young colored lady presiding at the melodeon, also a class of eight venerable old ladies, whose ages in the aggregate exceed 600 years. One little girl, formerly a slave, has committed to memory during the past year nearly 600 verses from the New Testament. This school has also sent 337 volumes to Kansas, to assist in starting a colored school. They have also forwarded to a colored settlement in Kansas, a mowing machine, at the cost of \$150, freight paid. This school has also taken up a large collection to aid some poor families in Liberia. To raise these funds, these colored children showed

great perseverance and determination: one little fellow ran a foot-race, for which he received a dollar; another white-washed a shed; another washed windows; one little girl, six years old, threaded needles for an old lady. Thus they all earned something, and with a cheerful heart gave their mites into the treasury of the Lord.

In my report of last year I returned twenty-one schools; this year I have the pleasure to give the statistics of thirty-eight schools. At our next Convention we trust, with the aid of our efficient officers, to render full returns from each school in the county.

GEO. R. JAQUES,  
County Secretary.

#### WARREN COUNTY.

Mr. President, and this Sabbath-school Association: As you assemble to day on this returning anniversary, we greet you with joy and gladness, and with thankfulness to our kind Heavenly Father, in sparing our lives and bringing together so many, whose hearts, we trust, are warm in the great and glorious cause which has brought us here to-day, and which is doing so much to prepare the youth of our land for lives of virtue and happiness. We have come to rejoice with you over what we have achieved by God's blessing, and to pray with you for a better preparation for future labor. Your Secretary from the County of Warren in presenting himself before you to-day, to make this his fourth annual report, would say, that while we feel humbled on account of omissions and inability, we are rejoiced to believe and think we are warranted in saying, that the love for the Sabbath-school cause is increasing, and that we have a more general, growing and lively interest manifested in it throughout our county.

On the 26th day of August last, our County Convention met at Hackettstown. It was by far the largest, and one of the most interesting Conventions, ever held in the county, and one that your Secretary thinks will tell effectively upon the Sabbath-school interest throughout the county. Our morning session was occupied in hearing reports, and transacting the business of the Convention. The very large audience, supposed to be some 1500, which assembled in the afternoon and evening, was addressed by very eminent, popular and attractive speakers, among whom were our honored and worthy President, C. C. Lathrop, Professor Hart, Rev. Mr. Hulbert, and others, whose addresses and discussions upon the practical questions relating to the progress of the Sabbath-school work, were listened to with much attention, and I trust will result in much profit.

In addition to our former organization, our County Convention appointed a committee of three in each township to assist the township secretary, and more thoroughly organize the township and look after the general welfare of the Sabbath-school interest. Among the friends of the Sabbath-school cause there seems to be a desire to bring all the youth and children in our county under Sabbath-school instruction. And there is a very earnest inquiry with many of our superintendents and teachers, How can we conduct our schools to better advantage, and what means can we adopt to make them more successful? During the year past, the Spirit of God has been poured out on several of our schools, and the hearts of superintendents and teachers have been made to rejoice in seeing many of the children and youth give their hearts to the Saviour.

Your Secretary can report this year a small increase in schools and also in attendance. We have in our county 17 townships, and in each township a secretary. We have 78 Sabbath-schools, 1000 officers and teachers, 5500 scholars, 712 teachers church members, 490 scholars church members, 126 conversions, 960 in the infant class, 19,500 volumes in the libraries, \$2500 for sustaining Sabbath-schools, \$880 for benevolent purposes; 10 schools hold teachers' prayer-meetings, 8 have missionary organizations.

We are especially happy in being able to report some increase, and happy in seeing so many pious and devoted superintendents, teachers and scholars laboring and praying devotedly for success in this glorious cause. But oh! do we not yet see manifold ground for greater and needed improvement, for more earnest and faithful effort? Dear friends, we have a great work to perform before every youth and child in our State shall be brought under Sabbath-school instruction. Still, great as the work is, it could soon be accomplished, by God's blessing, if every minister, officer and member of our different churches were to step forward to his or her duty, and obey our Saviour's command, "Go work in my vineyard."

Your Secretary has felt and still feels that the time has come when our Sabbath-schools, in order to greater usefulness and efficiency, must have more family aid, and the public influence of parents. By the most favorable report your Secretary is able to make, there are yet thousands of children and youth in our county, wandering ones, yet out of our Sabbath-schools, to be gathered in, many of them without any one to tell them of a loving Saviour, or point out to them the way of salvation.

The conversion of the youth and children of our land is, we trust, with all of us, the great aim and object of the Sab-

bath-school. Therefore, rejoicing in God's goodness in helping our labors in the past, in permitting us to report 126 conversions, let us covenant one with another to go forward with united effort, relying on God's grace to give increased efficiency to this glorious Sabbath-school cause, as one of the best agencies for attaining this blessed result.

All which is most respectfully submitted.

NAHUM STIGER,  
Corresponding Secretary of Warren County.

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First Day.

## SECOND SESSION.

TUESDAY EVENING.

A PRAYER-MEETING was held from seven o'clock to half-past seven, conducted by the Rev. J. S. HUDSON, of Stockton.

At 7½ the President took the chair, and gave out the hymn "Shining Shore," and called upon the Rev. D. J. YERKES of the Baptist Church in Plainfield, to offer prayer.

The first order assigned for the evening was then entered upon, namely,

### GREETINGS FROM OTHER ASSOCIATIONS.

#### PENNSYLVANIA.

The Rev. W. C. CATTELL, D.D., LL.D., President of Lafayette College, at Easton, Pennsylvania, was called upon to represent his State. He responded very briefly, bearing to the brethren the cordial salutations of workers in the Keystone State. He said that his heart was fully enlisted in the work of the Sabbath-school, and during the four years that he was a pastor he never missed a Sabbath that he was not in his school, unless he was away from home. Sometimes he

had not been well enough to preach and had to find a supply, but he always went to his Sabbath-school; and he had said in entering upon other and different labor from the pastoral, that he would never give up his interest in the good cause. In Lafayette College they have a Sabbath-school, in which the children of the neighborhood, not those of the Professors' families merely, are gathered week after week, and taught by the college Professors. He was proud to say, also, that the celebrated map of Palestine hanging before them, which was prepared with a special view to the wants of Bible class instruction, was the work of two Professors of Lafayette College (Osborn and Coleman). Therefore, in presenting the salutation from his State it was with no empty figure of speech, but from a heart enlisted in a common cause, that he would say to his fellow teachers, "God bless you in your noble work!"

#### NEW YORK.

"Battling for the Lord" was sung, and the Rev. D. S. SUTPHEN, of New York, spoke for his State. Although he was not one of the officially appointed delegates to represent his State, yet as he was a native of New Jersey, and had been long enough in New York to attend the last annual Convention at Elmira, he felt authorized in coming here and reporting what cheer he might concerning the good cause with them. It was nicely progressing. During the last year the representations made at Elmira, showed that they had not been asleep. They have worked hard. In almost every one of their sixty counties was a Sunday-school organization, and these held their annual or semi-annual Conventions, while Institutes had been held in many townships and districts in the State. The number of Sunday-school teachers and scholars had been increased, and 8261 conversions had been vouchsafed to their labors during the year. The speaker then glowingly represented the spirit and character of the late meeting at Elmira. He had been enthusiastically interested in it. The practical nature of the exercises and of most of the speaking was particularly noted by him. There were no

buncombe speeches. The discussions were well sustained. The blackboard exercises and model lessons were creditable to the givers and profitable to the hearers. Then there was open-air street preaching as an additional feature. He had attended these, and found the delegates, lay and ministerial, addressing solemn and attentive assemblages, and not without effect, for he had seen some moved to tears by the message of the Cross. The number of conversions during the year, though reaching perhaps nearly 9000, was yet small compared with other years, and with what they ought to expect from a prayer-hearing and promise-keeping Jehovah. A year or two before, the number of conversions in the Sabbath-schools of the State had reached nearly 20,000.

JAMES BOYD, of Staten Island, further represented New York, and particularly a class of its citizens, who were, perhaps, not often named in such connections, and who yet had a claim upon Christian sympathy and endeavor. He alluded to the Wall Street brokers, of New York city. People were accustomed to look upon them as forsaken of religion and religious influences. Yet as one of their number he could testify that there were noble men among them, who had not bowed the knee to Baal, and who were standing up for Jesus, even there. And of those who were not Christians were many noble-hearted men, who would richly repay a greater Christian attention in behalf of their souls than is bestowed upon them. As for himself,—he said it not boastingly, but to testify to the brethren how earnestly his heart was enlisted in the blessed Sabbath-school, work,—even in the terrible financial pressure of the few days just passed, he had left stocks and bonds behind him where they belonged, during the business hours of the day, and devoted his remaining evening hours to the beloved school which it was his honor to conduct.

The speaker also spoke a word for Staten Island, and urged the brethren to come over with their warm hearts, and earnest practical words of counsel, and help them to gather in the children and their parents and teach them of Jesus. He had gained fresh courage while listening to the reports given in at the afternoon session, and although he was but a beginner

in the good work, having only joined himself to the Lord's people little more than a year before, yet God helping him he would go home to make renewed exertions, and to labor with new zeal and new purpose. Hereafter his motto should be—

“*Staten Island for Jesus!*”

and he should do his part in inciting his fellow-laborers on the Island to accept the same rallying cry.

The speaker closed by relating a very touching fact. A little child belonging to his school was fatally burned by the explosion of a kerosene lamp. He was called to her bedside. That dear little smiling face, oh, how distorted and disfigured! and those bright eyes, now sightless, burned almost out of their sockets, how sad to behold! And the torturing pain, how hard to bear! He spoke to her, “Rosa, do you know me?” “Yes, I know you; it's Mr. Boyd.” “Rosa, do you love the Saviour?” “O, yes, *I love Jesus* ;” and thus she passed into eternity. Such testimony from a little, suffering body, O how precious to the superintendent's heart, and what a commentary it is on the blessedness of the reward that follows this labor with the lambs.

The Chair gave out the hymn on page 136 of the Sabbath Carols, with its appropriate refrain, “I love Jesus,” and introduced the Rev. EDWARD EGGLESTON, as “from the Prairie State.”

#### ILLINOIS.

Although unexpectedly called upon to represent his State, Mr. EGGLESTON could yet with pleasure say that Illinois greets New Jersey warmly and heartily in the common blessed work. He was glad to be able to give a good account of their Sunday-school labors. All of their 102 counties have been reached by the Convention effort, and they greet their fellow-workers now with the purpose of carrying the Convention into every township and precinct in the State, and toward that end they have been diligently at work the past year.

He said "we." He meant four or five men, to whom chiefly the work was under God largely indebted. These men were laymen. The speaker believed that until the laity everywhere, in every State, were thoroughly aroused to their duty, and took hold of this work with all their heart and soul and mind and strength, it would not succeed.

The speaker then mentioned by name some of the prominent laymen of Illinois, briefly relating how they were accustomed to leave their business and go into the counties as volunteers, spending two or three months holding outdoor services, collecting the Sunday-school spirits of a place together, and arousing whole communities to the need of carrying on the work of Sunday-schools with added efficiency. And these men pledge themselves to do this visiting, and they feel that they are held responsible for it and for the success of the work in the counties. Mainly as the result of this zeal, and the efforts of others which it enkindled, some 1500 Sunday-schools, as nearly as they could estimate, had been organized in Illinois the past year; and, in consequence of this voluntary effort, missionaries were being withdrawn from the State, since they were doing their own work on their own ground. This voluntary labor stimulated the whole field. They were fast putting their fingers upon every school district, and saying, "Why have you no Sunday-school here?" They organize, and then ask, "Who will take it and sustain it?" And the church or denomination that co-operates most heartily gets the largest share of new Sunday-schools; and those that hold back get none at all!

These earnest spirits among them had not only "Sunday-school on the brain," but their brains in the Sunday-school, and it has proved to be a blessed investment of brain power. A brilliant young minister of the Gospel had once said to him that it was a great pity for first-class men to be Sunday-school men. "I tell you," said the speaker, "it is a great shame for them to be anything else." As the responsibility for the training of the young rolls in upon the Christian heart, we may say rather that "it is a sin and a shame, and a crime, for a man to stand aloof from a work that purposes

to save for the Lord Jesus Christ the generation that is coming on in the world."

"Work, for the night is coming,"

was sung. A letter was presented from WILLIAM A. WISONG, of Baltimore, the last President of the

#### MARYLAND

and District of Columbia State Convention, extending the fraternal greetings of his State, and "wishing them God speed in the noble work they have in hand."

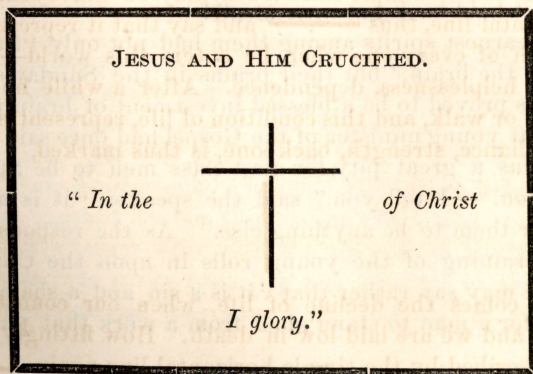
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### PROPER USE OF THE BLACKBOARD.

By C. B. STOUT.

The next order upon the programme was an address by CHARLES B. STOUT, of New Brunswick, on the blackboard and its proper use in the Sunday-school.

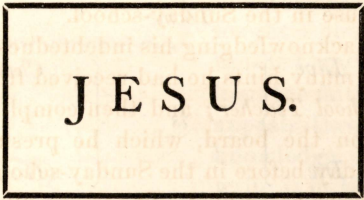
He began by acknowledging his indebtedness to his brother EGGLESTON for many hints he had received from his journal, *The Sunday-School Teacher*; and then complimented the lesson that was on the board, which he presumed had been taught the Sunday before in the Sunday-school of the church in which they were assembled. The lesson alluded to was the following:



This Scripture text, and the lessons drawn from it, could thus be impressed with great distinctness in any school.

The first hint on the use of the board that the speaker gave was, *bear on*. Do not be afraid of making a broad, bright mark. Remember that you are writing or drawing, not for your own eye, but for the eye of the whole school. A *back hand* is most distinct, usually broader and bolder. Do not put *too much* on the board. Children cannot receive a great deal at once and retain it.

*Be brief*. A good lesson in brevity was once given by a superintendent on the theme "Jesus only." He told his scholars that he wanted to impress the thought "Jesus only," and said that he would put it on the board for them. He began to write, but purposely made his letters so large that there was no room for anything else. "Only see, scholars, I have no more space. It fills the board. What shall I do?" "You don't want '*only*,'" a scholar replies, "'*Jesus*' is enough." And so it was. The simple word filled the



J E S U S.

board, and faced the school during all the session.

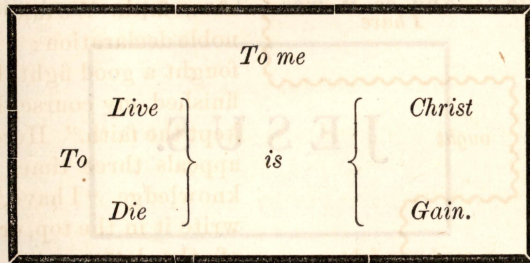
By the use of simple lines truth may be conveyed. Draw a horizontal line, thus ———, and say that it represents the condition of every one when he enters this world—that is, infancy, helplessness, dependence. After a while he is able to stand or walk, and this condition of life, representing manhood, reliance, strength, backbone, is thus marked,



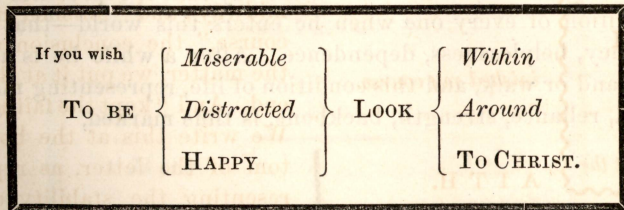
Then comes the decline of life, when our countenances change, and we are laid low in death. How fittingly is this state described by the simple horizontal line again ———!

Then, our lessons on the board must be *adapted*. In addition to the keynote and golden text for the special lesson, a line or word can often be written to impress any event or particular Providence. Thus the case of the little child's death, our brother alluded to this evening, might furnish the line, "*We must needs die.*" The state of feeling in the school must be carefully noted, and a suitable word or line written on the board to aid the impression. If the state of the school is cold, dead, put on the board the solemn inquiry made of our first parents, "*Where art thou?*" At another time, "*Where is my brother?*" The speaker thought it well sometimes to write mottoes gleaned from Christian work, as well as from the Bible. Thus, "Stand up for Jesus," "God bless our school," etc.

Much may be brought out in the mere arrangement of a text of Scripture on the board. Thus,

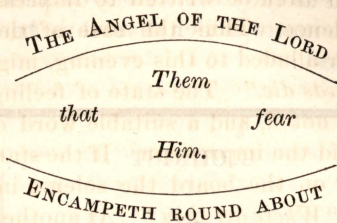


Or, again,

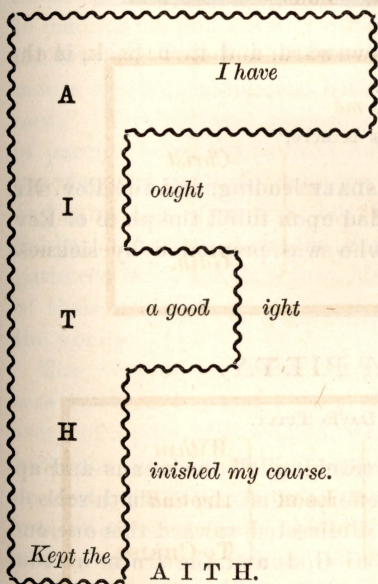


By a little ingenuity, the mere arrangement may be made quite effective. Thus, take the text concerning the angel of

the Lord encamping round about them that fear him. Arrange it thus:



Thus representing the Lord's children as in the centre of the inclosure, surrounded by a protecting power, represented in the text by the figure of a guard sitting down before a place, and warding off its enemies.

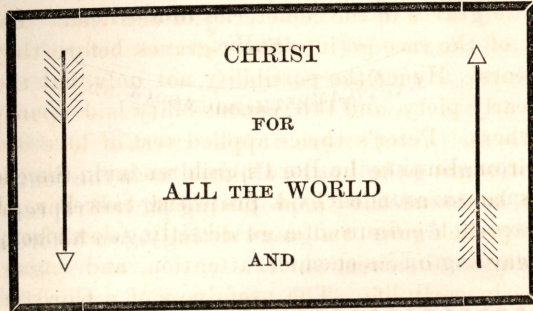


Suppose the lesson to be about faith. We take Paul's noble declaration: "I have fought a good fight, I have finished my course, I have kept the faith." Here Paul appeals three times to his knowledge. "I have,"—we write it in the top, or head, of the letter. "A good fight"—goodness belongs in the heart—we write it midway; and "finished my course," the conclusion of the matter, we put it at the end. And "kept the faith." We write this at the bottom of the letter, as representing the stability of

the foundation. While F A I T H runs through all as the very backbone of Paul's declaration, and of his confidence. The figure F, as drawn on the board by the speaker, was a very rough and irregular outline, intended to show that

teachers who were not skilled in making letters, need not on that account fail to avail themselves of the board, making just such use of it as they could; but by all means using it.

Or, the grand motto which has thus been arranged by writers in the West:



Which may be read first downward, and then back, in the direction of the arrow-heads.

“Jesus is here,”

was sung, Prof. P. P. VANARSDALE leading, and the Rev. Mr. TULLY, of Belvidere, was called upon to fill the place of Rev. Dr. CLARK, of Elizabeth, who was prevented by sickness from being present.

### EARLY PIETY.

BY REV. DAVID TULLY.

All the different modes of teaching, all the means and appliances of teaching, all the efforts of all the Sabbath-schools in all the Christian world—are directed toward this one end—early piety, or conversion to God, and the fruits of conversion in a pious life. The speaker then showed how the covenant of God with his ancient people looked toward the teaching of the children, in order to their youthful piety; and in later times the wise man records the words, “I love them that love me, and they that seek me early shall find

me;" and so in Ecclesiastes, "Remember now thy Creator in the days of thy youth;" and then the blessed Saviour himself gave emphasis to the beautiful fact of early conversions, by taking the children in his arms, and declaring that of such was his kingdom composed. Then the book of Providence speaks to us the same language unmistakably. There are many little graves in the cemeteries of the dead. The great majority of the race go into their graves before they reach *twenty* years. Hence the possibility not only, but the necessity, of early piety, and the responsibility laid upon parents and teachers. Peter's thrice-applied test of love is not applied as it ought to be by the Church to-day. She does not feed the lambs as the Good Shepherd bids her. Pastors ought to preach more, and more directly, to children, and in such a way as to arrest their attention, and engage their affections in early life. The usefulness of a Christian child in leading his parents and others to the cross of Christ, and the long career before a Christian child, were all loud arguments for beseeching the little ones to "come to Jesus just now." Two or three examples were quoted by the speaker, of parents being led to the Church and to conversion, by the prattle of their little ones, or their importunate questions and entreaties. One little boy, belonging to the Presbyterian Sabbath-school in Saratoga Springs, acting as a missionary, gathered *thirty* scholars into his school. In view, therefore, of their usefulness, we should encourage and foster piety in the young.

The "cry of the child," as touching Mr. Lincoln's heart, was referred to; and a very effective use was made of the story of a poor Irishwoman, whose husband, for some crime, had been sentenced to a long term in prison. The wife and mother repeatedly visited the governor to seek a pardon, but was as often denied. Finally, she resorted to a mother's stratagem. She gathered all her children to her, and went to the governor. She got down on her knees, and got them down on their knees; and with streaming eyes and imploring voice she said, "Governor, here they are! here they are! you *must* forgive him!" The governor could not resist such pleading, and the man was pardoned.

Well, brethren, shall we not go on our knees before God, and gather around the mercy-seat all our children with us, and looking up, in the name of the blessed Jesus, to our heavenly Father, shall we not say, "Here they are, O Father! here they are! O you *must*, for Jesus' sake, forgive us, and bless and save these little ones?" And shall we not feel concerning our little ones like Israel of old, if we are bereaved of our children, we are bereaved indeed?

"Go and Work,"

was sung from the 58th page of the "Carols," when

### THE QUESTION BOX

was opened, and Mr. EGGLESTON gave answers to a few of the questions as follows:

*Question.* Would you expel an unruly scholar? *Answer.* I would never expel a scholar in the world. Do your best to keep a bad boy, even if you have to put him by himself. Bear with him forever. Christ bore with you.

*Q.* What shall be done with teachers who will not attend teachers' meetings? *A.* Supply their places with those who will attend.

*Q.* Is the pastor *ex-officio* superintendent of his Sunday-school? *A.* I have found some pastors who were not fit to superintend either as *ex-officio* or in any other way. But the pastor of the Church is pastor of the Sabbath-school also.

*Q.* Is there any age to be excepted from Sunday-school labor? *A.* Yes; all persons who have reached the age of ninety-nine years and nine months may reasonably be excused.

*Q.* What is the chief qualification of a good teacher? *A.* A whole-hearted desire to bring souls to Christ.

*Q.* How can we get the parents interested in the Sunday-school? *A.* By making the Sunday-school interesting to parents.

*Q.* How can we interest the older scholars and retain those who are beginning to feel too old to stay, and that they are

not the persons for whom the Sunday-school was intended?  
*A.* The truth is, in far too many cases, that the instruction and exercises are really not such as these older scholars need. We cannot wonder that they tire of them, and wish to stay away. The only remedy is to hold them by the interest and adaptation of your instructions.

Mr. Eggleston spoke enthusiastically of the teacher of his main Bible class;—300 young people sit in rapt attention to his instructions. They are drawn and held by the character and manner of the teaching. Often he himself, after the labor of superintending the school, would sit down as eager as the other scholars in drinking in the truth. The class is held for a solid hour after the afternoon's school.

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The remainder of the questions were answered by WILLIAM H. SUTTON, of Jersey City, as follows:

*Question.* What would you do with the Secretary of a Sunday-school who *persists* in disturbing teachers, while engaged in their lesson, with performing *his* duties? *Answer.* I do not think that the Secretary has any such duties. If I had such a Secretary, I would inform him that he had made a mistake about his duties, and that no one could be permitted to interfere with the teacher in his great work—the work of the school—*teaching*.

*Q.* When shall the good accomplished by the Sunday-school be fully realized? *A.* By-and-by, when the books are opened.

*Q.* Do you approve of a uniform lesson for the whole school? *A.* I refer you to the *Chicago Teacher* for December. You will find my answer to that question there. (A voice: Does it say *yes* or *no*? Reply: *Yes*.)

*Q.* What Question-book is best where the blackboard is not used? *A.* The best I know of is the one that the teacher himself manufactures out of his own brain.

*Q.* Is God pleased with Sunday-school men who flatter their fellow-laborers? *A.* I like flattery better than I do a constant spirit of fault-finding. But I do believe that God is not pleased with Sunday-school committees who get up programmes of Institutes, and invite men because they want to please the

men, and not instruct the people. The question with such committees should be, Will the man speak for Christ? not, "Will he think hard of us if we do not invite him?" With such flattery God is not pleased.

*Q.* What are the specific duties of a superintendent of a Sabbath-school? *A.* One of his most important duties is to protect his teachers against such Secretaries as that just mentioned, and against any and every other one who would disturb the teacher in imparting the truth. He should help the teachers by thoroughly preparing himself with the lesson before he enters the room, and so to conduct the opening and closing exercises as to aid the general instruction given by all the teachers. He should also conduct the teachers' meeting, and endeavor to have a band of trained teachers around him.

*Q.* Ought impenitent persons to be employed as teachers in the Sabbath-school? *A.* That depends upon what you want to teach. If it is intellectual instruction—geography, the sciences, etc.—the most talented and best-educated teacher is the one you want; but if you want to lead the soul to Christ, only that teacher who has been there himself can lead it there. But do not turn unconverted teachers away. Get converted teachers if you can. The teacher should be a Christian, and the Christian should be a teacher. Even morality is better than nothing. It should be remembered, however, that it is not the word of the teacher, but the word of God that converts the soul, and it sometimes happens that God blesses his word in the hands of one that is not a Christian.

*Q.* What is the most effectual means for the Sunday-school teacher to use, to be successful in the conversion of his or her scholars? *A.* The teaching of God's own word.

*Q.* How shall I teach so as to bring my scholars to Jesus? *A.* With all your heart. Let the scholars see that you feel the truth of what you teach.

*Q.* After our children have been properly instructed, give us the best way to lead them to Jesus? *A.* Do not wait until you have properly instructed them, but the very first morning you meet them try to lead them to Jesus.

After singing "Beautiful River," the Convention was dismissed with the benediction by the Rev. WILLIAM DAY, of Plainfield.

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Second Day.

THIRD SESSION.

WEDNESDAY MORNING.

A prayer-meeting preceded the morning's session, held from 8½ to 9 o'clock. AARON COE, of Newark, presided. At 9 o'clock President LATHROP took the chair. "The Pilgrim's Journey" was sung, from page 27 of the "Sabbath Carols," and Rev. Dr. McLEAN, of Red Bank, offered prayer.

The minutes were then read and approved, and after hearing from three or four counties that had not yet reported, the State Secretary, SAMUEL W. CLARK, of Newark, presented his Annual Report, as follows:

ANNUAL REPORT

OF THE

CORRESPONDING SECRETARY.

CHRISTIAN FRIENDS AND FELLOW-LABORERS:

The blessed work in which we are engaged, engenders such a spirit of Christian love and fraternity, that we meet to-day, not as strangers, but as members of one family, in our annual *home-greeting*. In trying to "feed the lambs" during the past year, our hearts have not only warmed to *them*, but to the work, and all engaged in it, and we come here in Convention with the twofold object of glorifying Him for what has been done, and asking of Him that blessing which will make us wise to win souls.

I congratulate the Association on the increased interest in the work manifest throughout our State. Never has there been more work, harder work, or more intelligent labor put

forth in the Sabbath-school cause in our State than during the present year. We cannot, like our fellow-laborers in some of the *newer* States, count our successes by the hundreds of new schools established. Previous effort, in years just past, have, we may safely say, nearly covered the field and established Sabbath-schools in every corner of our State. Another and a harder field is to be won. The thousands of youth and children whom God has placed under our care, must be *wisely* and *properly* instructed. They must be *fed*, not starved nor pampered, but *fed*, with the "milk of the word," and the Bread of Life. To be thoroughly furnished for this work is the need—thank God, the *acknowledged* need—of our Sabbath-school workers; to this end has the labor of the past year been especially directed.

The recommendation of the last Convention, that four Institutes be held in each county during the current year, has been partially carried out in many of the counties, and fully put in practice in one. Thirty-five Institutes have been held in nine counties of the State, while many of the County Conventions have given a large share of their time to Institute instructions. These Institutes have been largely attended, and each one with increasing interest and profit. Indeed, so great is the thirst for instruction and improvement, that there is a positive demand for "practical work," in all our County and Township Conventions. Through the untiring efforts of our noble County Secretary for Hunterdon, *four* excellent Institutes have been held in that county, each one better than the last, and best of all, carried on very largely by the active Sunday-school men of his own county. In each of the cities of Newark and Jersey City, twelve monthly Institutes have been held, and the interest in these gatherings is increasing.

Brothers C. B. Stout and W. H. Sutton, have largely aided in this work, in many of the counties of the State, and to them and the County Secretaries, the thanks of the Association are especially due for the successes of the year in this direction.

But what has been done is but a beginning in the great labor of awakening *all* our teachers to the necessity of an intelligent and thorough preparation for their work. When

Sabbath-schools are actively in sympathy with this Association, and feel its influence, the leaven is working, and awakened effort and improved methods and appliances are the result. But in some schools,—yes, even in some entire counties, we have not been able to establish that hearty co-operation which will bring them under the quickening influences of our Conventions and Institutes. Reports, we fear, are often rendered only because they are urgently solicited, and in some instances refused, because of a misconception of our aim, or a fear of sectarian direction in our operations.

It is hard to convince some of our worthy Superintendents, and even Pastors, who have never attended our meetings or read our reports, that there is not some latent spring behind all this earnest labor. They have not yet come up to the broad platform of Christian love and catholic zeal, on which we have been able, by the blessing of God, to plant this Association; and they only need the light to be with us. It seems to me that this is a part of the work of our organization; and it is in this direction that our successes have been accomplished.

We believe that the entire Sunday-school of our State has been benefited by this Association, either by direct or reflex influence, and that much of the earnest, intelligent activity, so markedly manifest in our schools, has been brought into life through your labors in the past. Let us thank God and take courage.

The great tide of political excitement that has spread through our land during the past few months, whose ebbings and flowings have hardly as yet subsided, has been very unfavorable upon the labor of gathering statistics, and very materially increased the labor of our County Secretaries. Too much praise cannot be awarded them for their personal sacrifices in this direction. No one who has not tried it knows the embarrassments and hindrances met with in the prosecution of this work, until our Secretaries are sometimes almost discouraged. The apathy or neglect of some, and the want of sympathy with this onward movement in others, stand very seriously in the way of this work; yet, notwithstanding

this we are enabled to present a report that will compare favorably with those of former years.

There is no county from which we have not, either in this or the last year, received a report as full as can be expected, embracing every important school, and omitting only those feeble or widely scattered schools, in places inaccessible to the County Secretaries. In the two or three counties which fail fully to report this year, we had a full canvass last year, and are thus enabled to present to you a close and reliable estimate of the numerical power of our Sunday-schools.

We present the summary of the county reports presented this year:

Number of schools in the State, . . . . .	1,514
“ schools reporting, . . . . .	1,305
“ officers, . . . . .	3,986
“ teachers, . . . . .	18,247
Average attendance teachers, . . . . .	16,146
Teachers, church members, . . . . .	15,056
Number of scholars, . . . . .	131,519
Average attendance scholars, . . . . .	91,597
Number of scholars church members, . . . . .	9,835
“ conversions, . . . . .	3,164
“ scholars in infant-class, . . . . .	22,755
“ volumes in library, . . . . .	370,147
“ copies of children's paper, . . . . .	46,483
Amount expended in sustaining schools, . . . . .	\$74,299
“ paid for other benevolent purposes, . . . . .	\$47,303
Number of schools holding teachers' prayer-meetings, . . . . .	337
“ “ continuing in winter, . . . . .	873
The total number of schools in the State, is very nearly . . . . .	1,550
“ “ teachers . . . . .	22,000
“ “ scholars . . . . .	133,000

We believe an actual survey of the missing schools would not vary much from this estimate.

During the past summer action was taken in many of the State Conventions in the West, favoring the holding of a National Sunday-school Convention some time in December. As the subject was one which had not been agitated to any extent at our last Convention, I of course had no expression of your wishes, as an association, by which to be guided, but, counselled by such of our earnest friends as I could consult, I indorsed the movement, and gave the Committee a cordial invitation to New Jersey, which the teachers of the city of Newark have heartily seconded. Owing to the shortness of the

time between the formation of the Committee and the time designated, it was found impracticable to arrange for a full representation during the coming month, and so the matter is yet in abeyance, with the design of calling such a Convention in the early summer. To this important measure we trust you will give a hearty support. New Jersey will be honored by the presence and counsel of those devoted, noble-hearted, self-sacrificing men, who have by their indomitable energy wrought out such a glorious present for the Sunday-school cause. The holy zeal, the intelligent counsel, the enlightened teaching, the rich and varied experience of these Sunday-school apostles, brought to bear upon our hearts, must, and will, bring upon us, and upon the cause in the State, the Divine blessing, and stimulate us to a faith and labor of which as yet we have but faint shadowings.

The "Aim of the Sunday-school" has been the theme of many addresses in Sunday-school gatherings. We must not lose sight of this, while we are sharpening our weapons and brightening our armor. Our skill in Sunday-school tactics will be of little worth if we go not into the field nerved for victory, and full of the spirit of our battle-cry. There is danger lest we lose sight of the great aim of our work while busied perfecting its details. Our work is heart work; we need the sanctified heart that we may engage in it. Our first, our greatest need, is a spirit of consecration to the service of our Master—the mind that was in Christ. While we are looking for system and method, oh, let us not forget that the letter *alone* killeth, but it is the Spirit that giveth life.

Our aim is the conversion of the children to God—soul culture—heart training. All our furnishing then should be subservient to this Divine mission, and the lesson, like the sermon, should always have Christ in it. Let the great question of the Convention then be, "How can we best direct these young hearts to Christ, and bring them under the influences of the Holy Spirit?" Cultivated and sanctified instruction—may they go hand in hand until all the lambs are gathered into the folds of the "Good Shepherd."

SAMUEL W. CLARK,

Corresponding Secretary.



**AUDITING COMMITTEE'S REPORT.**

The undersigned, Auditing Committee of the above account, have examined the figures and find them correct, and to agree with the vouchers. The balance in the hands of the Treasurer in favor of the State Association is \$3.43.

NAHUM STIGER,  
W. H. WOODRUFF, } *Auditing Committee.*  
C. B. STOUT.

**GRADED SUNDAY-SCHOOLS.**

A discussion on this topic was introduced by the Rev. JAMES M. FREEMAN, of Newark. He felt sure that his position would be debated, for he knew that he spoke rather for the ideal than the real Sunday-school. He believed, however, that the standard would yet reach his position. Nearly all would agree with him that *capacity* should be the rule of gradation, and not mere age or numbers. In too many schools the problem of classification is made a simple one of long or short division—given, as a dividend 100 scholars, and as divisor 20 teachers, the quotient is five scholars to a class; and the classification is considered to be complete. Capacity and the fitness of things are not consulted. It will be difficult to apply the rule of capacity in all cases, but it may be done by patience, love, and *tact*, by almost any superintendent. The speaker suggested *four* grades into which most schools might profitably be divided, namely: 1. The infant class; to consist of those who cannot read, whether larger or smaller, older or younger, excepting, of course, adults who cannot read. 2. Beginners in reading, who can only spell out the big words. 3. A grade just beyond, called the Primary Bible-class; and 4. The Higher Bible-class. A simple gradation of this kind, requiring promotion from time to time, would do much toward settling that difficult problem, the retention of the older scholars; they would naturally fall into classes and companionship, of like attainments and study with themselves, and have no excuse that “babies” were in the same class with them, a pretext which growing young people too often use to cover their desire to be rid of religious and Sabbath-school restraint altogether.

For the carrying out of this system of gradation, Mr. FREE-

MAN advocated a change in the arrangement of our school-rooms. The four grades should not pursue their lessons in the same room. The infant-class should of course have a separate apartment; and each of the other grades should have a room by itself for recitation and instruction—all, however, being brought together in the general assembly room for the opening and closing exercises—just as in the day-school. Further than this, if the number of scholars in any grade above the infant-class should require more than one class, have as many rooms as there are classes—only, in case the number is large, to obviate a needless multiplication of rooms, have fewer classes. It is better to diminish the number of teachers, if you thereby get the best, and enlarge the number in each class, than to have many teachers and some of them incompetent. A good teacher can instruct 20 to 30, or even 40 scholars in a separate room, as well as 8 or 10 in a room with others. The speaker held his view with a full appreciation of the practical difficulties in the way; but with wise agitation of the subject, the time would be hastened when the committees who are charged with making all needed improvements in Sunday-school rooms and buildings, will conform them to the advancing demands of the day, and in such a way as to secure the greatest amount of instruction in Bible knowledge to those who are taught therein.

The Recording Secretary, Rev. B. C. LIPPINCOTT, of Glassboro, favored the grading system, but opposed the separate rooms.

Rev. DAVID WALTERS, of Flemington, favored separate rooms for teaching, but thought that this improvement, like many others that we could desire, must be waited for with patient, plodding perseverance, and the best made of present means.

Rev. H. P. THOMPSON, of Peapack, thought that *teachers* needed grading, that is, that more care should be exercised in the appointment of teachers to classes.

EDWARD EGGLESTON opposed the idea of graded schools. It was impossible, he said, in the single hour allotted to Sunday-school instruction, to attempt to introduce the day-school system. The day-school and the Sunday-school are not anal-

ogous to any degree that warrants an interchange of plans of conduct. A better classification in the Sunday-school is certainly needed, and greater adaptation of teachers to the taught. Some graded schools were successful, but they required constant, careful supervision, and rare qualifications in the superintendent, which few have, and he knew more than one school in which, if the present superintendent were removed, the graded plan would have to be abandoned, for the reason that its sole prop would be gone.

Prof. T. E. PERKINS made a few remarks on the music of our Sunday-schools, illustrating by an exercise with the Convention. The fault of "dragging" was particularly pointed out. The speaker's plan of teaching the children is, first to give them the example, by going over the first line once or twice, and getting them to repeat it after him. The first verse is thus gone over, and the tune is usually learned. Children learn even the most difficult pieces. He had taught his own little ones (he has charge of the singing in Howard Mission) to sing choruses like the Hallelujah Chorus in "The Messiah."

On motion, the following named gentlemen were appointed a Committee on Nomination of Officers for the ensuing year :

#### NOMINATING COMMITTEE.

S. W. PRATT, *Atlantic County*; THOMAS CUMMINGS, *Bergen*; J. H. SPARKS, *Burlington*; Rev. F. R. BRACE, *Camden*; J. C. BOWEN, *Cumberland*; J. K. MANNING, *Cape May*; BENJAMIN J. WOOD, *Essex*; B. F. HARDING, *Gloucester*; J. S. HOWELL (Chairman), *Hudson*; N. L. UPHAM, *Hunterdon*; HON. BALTES PICKLE, *Mercer*; Rev. Dr. McLEAN, *Monmouth*; ELIHU COOK, *Middlesex*; Rev. B. C. MAGIE, *Morris*; S. W. CLARK, *Ocean*; A. STOUTENBOROUGH, *Passaic*; B. F. BURT, *Salem*; P. N. BEEKMAN, *Somerset*; A. A. HAINES, *Sussex*; A. B. REYNOLDS, *Union*; JOSEPH JOHNSON, *Warren*.

The next order was an address by EDWARD EGGLESTON of Chicago, who was again pleasantly introduced by the Chair, whose administration of its duties was in no respect more ably marked than in his happy introduction of the various

speakers. Mr. Eggleston proposed to offer a few remarks to the point,

## HOW TO INTEREST CHILDREN.

BY REV. EDWARD EGGLESTON.

To begin with, he said, it is your *business* to interest the children. If God's truth in your hands is dull to a child, it is your own fault, and not the fault of the truth. Christ's methods of teaching were interesting. We must make everything about the school interesting. The idea that we are to come to the school just because it is Sunday, and in just as solemn and stiff an air as we can assume, is wrong and pernicious, and leads the children to the notion that religion is one of the dullest and stupidest things in the world. The teacher, then, must be interesting with his class.

To be interesting, you must prepare yourself. There is hardly that man living who can go before a class constantly, without special preparation, and hold their interest; and yet *nine-tenths* of our teachers come to their classes without any special preparation. And it takes *five times* as long to prepare to give a thought, or to give instruction, to children as to give it to grown people; for you have first to get it yourself, and then translate it out of your language into the child's, out of your way of thinking it, into the child's; and you must, above all, get yourself in sympathy with a child's spirit.

What then are the principles by which we interest children? As a preliminary thought, it may be said that you cannot really impart information to a child that it is not interested in receiving. You cannot hammer, or force, truth into an unwilling mind, with any success. And a very small modicum of information a child gets out of fear or terror. So that we may say that until a child becomes in some way, by some means or other, interested in a subject, he cannot learn it well. It is a curious fact, that many people who can interest children in the parlor, or the social circle, cannot do it in the Sunday-school. We must attribute it to what Mr. PAR-DEE calls the "pious tone" of voice.

If a man approaches a child, sits down by her side, and says, "Now, little girl, come talk to me," he will get little from her. But if he takes out his watch, and says, "See what I have here! What does it say?" Or puts his hand in his pocket, and rattles the loose coin, or pulls out his knife, and holds it up, asking, What is it?—the child is wide-awake with lively interest and attention. We have excited its *curiosity*.

1. *Curiosity*, then, is the first principle to be employed in interesting children. [Writes the word on the board.] It is the fundamental principle in the mind of the child, by which you may interest it. Just this principle was appealed to by Brother Stout in his blackboard exercises last evening. The audience did not know what he was going to do, but waited with eager interest until it was completed before their eyes. This principle of curiosity lies at the root of all scientific discovery. It is God's open door of entrance into the child's mind. You are not to break into its mind like a burglar, but to walk in the appointed avenues, which will open at your approach. Curiosity is to the child what the tentacles of the star-fish are to it—the long reaching arms by which it reaches forth and takes in the food which God meant it to feed on. It is the appetite, the hunger, of the soul. Now how shall we satisfy this hunger of the child's mind in relation to religious truth? One good way is by telling a story to the child. Everybody likes stories, because, as the little girl once aptly said, they "want to see how it's coming out." If we would interest our children in a Bible lesson, then let us tie it to a beautiful story, that they may want to see how it is going to come out, and then when it does "come out," it will burn itself into the child's mind by the heat you have awakened by the friction of curiosity. In giving your lesson, do not tell it all at once, but come at it by steps; get your scholars to guess at it; question it out of them. The very art of questioning itself is based on this curiosity. Such a question as this, for instance, excites no curiosity: "John, do you not think Abraham was a good man?" But ask, "John, what do you know about Abraham? What do you think about him? How many things can you tell me about his

character?" and you stimulate curiosity and awaken a desire to know.

2. A child hates monotony. You must give him something new now and then. You have noticed how a child loves to change his place at the table, for instance, or to change the pictures hanging on the wall. He likes to explore new places, climb a new apple tree, or a new hay mow. A book or toy is worth ten times as much to a child the first few days he has it, as all the time of his ownership thereafter. It is a good plan to bring out the old toys from the lumber garret every now and then, and they will often please just as much as a new toy. You will all recognize this principle as a love of *variety*. [Writes the word on the board.] *Novelty* might perhaps express the idea equally well. Introduce it, then, in your class instruction. Do not give your lesson in the same stereotyped way Sunday after Sunday, and do not stay in the same old ruts in which you have jogged along so patiently for years, until you have worn the ground threadbare. Vary your illustrations, your figures, your style, and mode. Do not let the scholars feel that they always know just how you will present the subject to them. Never encourage them in the belief that they may go to sleep under your teachings and yet answer your questions at the same time. Some superintendents who began the opening of their schools, twenty years ago, with singing, open in the same way now, and have done so ever since! They closed with singing then, and they close with singing now! Responsive reading is a good thing; but that, too, will not last always. No one plan ought to be pursued long at a time without varying; it will weary and lose its hold upon the interest.

3. Put your hand upon a child's pulse, and on your own, and you will find that the child's beats faster. Its little heart-pump sends the blood through its veins with quicker motion, its bright eyes twinkle oftener, its loose tongue rattles faster, and this rapidity is characteristic of child nature. If then you would interest a child you must *keep up with* the child. You must not lag behind. You must not drag. They cannot wait the slow motion. They are off. They are full of

animal spirit, and are irrepressible. For this reason a child naturally exaggerates, not from a love of falsehood, but simply from this overshooting, outstripping the facts, in the strong impulse of their nature. The error is to be corrected not by slow, dragging motion, but by recognizing and restraining. The moment a slow superintendent gives out, "We—will—begin—the exercises—of the school—to-day—by—singing the—well, the—24th—hymn," before he has reached the "24th hymn" his scholars have been round the world two or three times. The good impression of the exercises is lost. It was not quick enough, fast enough. The superintendent should not bluster, nor rattle off his words, but deliberately, yet sharply, keenly, distinctly, shortly utter them. This quality, then, we may call *animation*, or rather *vivacity*. [Writes on the board.] And in this is included a real sympathy with children, not forced or pretended. The vivacity must be felt and entered into with something of the zest of childhood. It must not come out from the teeth, but from the feet up!—be in every fibre of the man. The educating process that goes on in the simple fact of being with children—the magnetism, spontaneity of affection, will, intellect, etc., were admirably noted by the speaker, who then proceeded to make his fourth point.

4. Another principle of childhood will be universally recognized. They love to be employed. *Employment* is essential to their nature. Look at that curly-headed little fellow, mercurial, restless, now in mother's work-basket, upsetting this, ransacking that, pinching sister, breaking her doll, and making a general uproar until mother cries out in a nervous falsetto, "Johnny, *do* be quiet, and give me some peace!" But Johnny could not be quiet. He could die rather. It is not in him. There is not a quiet nerve in him. He is a veritable young galvanic battery. Now give him something to do and you quiet him. No matter what it is, employ him. So you must give your scholar something to do in your class. Do not do all the talking and hunting up of references, and collection of books yourself. Let the scholars do it. Have them, too, take notes of the lesson. It will please them.

And on no account teach only one scholar in your class at a time, while the rest are neglected. Do not do as the bird in the fable, who finding her nest too small for her four young ones, fed only one of them till he had grown large enough to leave her, while the rest were left nearly to perish. While you are attending to one scholar, the remaining five will not only get no benefit, but, acting out the law of their nature, will be slyly playing pranks on their neighbors, pinching, sticking, pulling hair, tickling the ear, or some other boyish and foolish trick. Keep the scholars employed. Answering in concert is an excellent thing for this.

5. *Eye-teaching* was the next point alluded to. Nine-tenths of what a child learns he learns through the eye. This fact must therefore be used in teaching. The blackboard is of great service in this eye-teaching. Objects are also of great service. The speaker had taught a lesson on the resurrection, so as to make an evident impression upon his school. He brought an acorn and held it up before the children, and pointed to the old oaks growing around the church to complete the illustration. At another time in illustrating the parable of seed-sowing, he brought a package of seeds, which had been purposely wrapped in several folds of paper that the children's curiosity might be excited in the process of unwrapping.

6. As a last principle, the speaker mentioned the *imagination*. In children it is very active and must be fed with proper food, and directed with wisdom. It is one of the grandest gifts of the soul. It is what might be called the faculty of mental object-teaching. By it pictures are reproduced and recalled, and made vivid and clear before the mind. Teachers gifted with this power have a priceless treasure from which to interest and impress the truth of God's word.

These six principles to be applied in interesting children, being spread upon the board, as in the diagram below, Mr. EGGLESTON gave an interesting memory drill upon them, by getting the Convention first to repeat them all in order; then, after rubbing out two, having them repeat the list, and fill in

the ellipse; then, taking out four, and finally rubbing out the whole, having them all repeated perfectly from memory.

1. *Curiosity.*
2. *Variety.*
3. *Vivacity.*
4. *Employment.*
5. *Eye-teaching.*
6. *Imagination.*

On motion of Mr. STOUT, of New Brunswick, the Rev. EDWARD EGGLESTON was chosen to be the first member for life of the New Jersey Sunday-school Association—the vote being taken rising.

The Hon. JOHN HILL, of Boonton, Secretary for Morris County, being called upon by the Chair, made the concluding speech of the session. He referred to the general progress of the work in his county, and to the interest taken by a little community in one of the iron mining districts. Other facts of the work are given in the official record, which will be found in its place among the County Reports.

The speaker (who is a member of Congress) then nobly testified to his love of the cause, saying that in the national Capitol, in the midst of the exciting questions of the hour and the affairs of state, his most precious and satisfying moments were those which he had been permitted to spend, on each returning Sabbath day, in the Sabbath-school, in the study of God's word with a class of little ones, and in singing their beautiful songs. From his stand-point he could see more and more the importance to the future, of this blessed Sunday-school work. It is training the rising race for Jesus; and in doing that is fitting them to be good citizens, not only of the heavenly, but also of the earthly Jerusalem.

One day last summer, he had met an officer in the army,

who knowing or hearing of the speaker's attachment to Sunday-schools, asked him of the matter. "Sir," was the reply, "I not only am glad to be in the Sunday-school to-day, but am proud to say that I have been in it for years, and that I have now a school of 300 scholars." Tears began to trickle down the officer's cheek as he confessed, "Sir, I am just beginning to live. I am over fifty years of age, and until of late I have not known what life really is. I have experienced religion, and am now also engaged in the Sunday-school, and my boys are with me there, and the moments I spend in teaching are the most precious of my life. I used to think that this teaching was small business, labor thrown away, and wonder when I saw men of standing give themselves up to it, but now I see it all, and I testify that there is no work on earth like it."

"If there is a man or woman present here," said the speaker, "who feels that it is a small work to teach the children, let them be undeceived. It is a noble work. No one should be ashamed to enter it. Think of the glorious reward, if we shall be permitted to lead but one soul of the very smallest and humblest child in our school to a living Saviour. Is it not honor and renown enough to satisfy a higher ambition than kings or potentates of earth ever attain?"

"Nearer my Home,"

was sung, and the following communication was submitted from Rev. HENRY C. WESTWOOD, D.D., late Recording Secretary of the New Jersey Association.

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### GREETINGS FROM NEBRASKA.

November 10th, 1868.

TO THE NEW JERSEY STATE SUNDAY-SCHOOL CONVENTION.

MY DEAR BRETHREN: I take great pleasure in conveying to you the inclosed action of the Nebraska State Sunday-school Convention.

I hoped until to-day, to be with you, but the business which

brought me to the East is too pressing to allow me that pleasure.

In my heart I am with you and extend you a cordial greeting.

Truly yours,

HENRY C. WESTWOOD.

OMAHA CITY, NEBRASKA, July 10th, 1868.

TO THE SUNDAY-SCHOOL ASSOCIATION OF NEW JERSEY.

DEAR FRIENDS IN CHRIST: The kind greetings of your Association were presented, by Dr. WESTWOOD, to the Sunday-school Association of the State of Nebraska, now in session at this place.

It was voted to-day to reciprocate these kind greetings; and that we do hereby extend to you the warm hand of earnest workers in the cause of the Master, in this part of his moral vineyard.

Robed in the swaddling-clothes of a new-born existence, convened for the first time, our Association asks a continuance of your Christian regard and an interest in your prayers. And as years roll into eternity, may our Associations still be found standing side by side in the great cause of Christ, and doing mighty service for his glory in the salvation of the rising generation.

Yours truly in Christ,

H. W. KUHNS,

E. B. HURLBURT,

J. A. WILSON,

Committee on Resolutions.

The Session was closed with the benediction, by the Rev. Mr. BAILEY.

## Second Day.

### FOURTH SESSION.

WEDNESDAY AFTERNOON.

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WEDNESDAY afternoon, second day, was begun by an extra service, apart from the Convention proper, and designed for the special benefit of Infant-class teachers. The meeting was held in the Sunday-school and lecture-room of the First Baptist Church, a new and costly building. It lasted for one hour, was quite fully attended, and was fruitful of practical lessons and suggestions.

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#### THE INFANT-CLASS.

The State Secretary, SAMUEL W. CLARK, conducted the meeting. WILLIAM H. SUTTON, of Jersey City, was the principal speaker. His points were:

1. The Infant-class is the *most important* department of the Sabbath-school; from it all the other departments are filled up. This importance is not enough realized and recognized.
2. *The Room.* It should be the children's own—cheerful, light, pleasant, well-furnished, its walls covered with beautiful pictures, having a cabinet filled with "objects," from which to teach the truth; and sets of pictures, in addition to those hanging on the walls, for the lesson should not be taught from the pictures that hang around the room.
3. *The Teacher.* She or he must be the *very best* that can be found in the Church; the most intelligent; pious—for while we may admit an unconverted person to teach in the other departments, in the Infant-class *never*; apt to teach; patient; regular and punctual, of all things; sympathetic; and, what

is perhaps too little considered, very careful in *dress*. If, in the present state of the public mind, the lady teacher should come before her little ones in the "Grecian Bend" attire, her influence would be greatly lessened. She would distract the attention of the class. Or, if a gentleman, he should have no flashy ornament, or other exquisite "point" in his dress or personal appearance. Public lecturers understand this, and Gough tells of a diamond ring he used to wear, but which he was obliged to put off while lecturing, its flashings distracting and disturbing the attention of his hearers. And lastly, the infant teacher should be a *trained* teacher. It is more difficult to secure this, since the number of such teachers is fewer.

4. The teacher must fully appreciate the characteristics of childhood—among others, its activity, restlessness, curiosity, imaginativeness, confidence, affectionateness, and love of approbation.

5. The *manner* of teaching. It should be earnest, warm, affectionate, spiritual, fresh, interrogative, varied, elliptical, systematic, simple, and simultaneous. *Do not try to prove a thing to children*. Simply state it; they will believe you; only be sure that the statement is the exact truth. Praise the children judiciously, but never flatter them. Never laugh at their mistakes. Have plenty of good singing. Have them pray *with* you.

6. What shall you teach? The Bible. There is no room for teaching A B C's. Familiarize them with the main Scripture incidents and characters.

7. *The aim* of the teacher of the infant department should be the same as that of any other department of the school—the conversion of the scholars. She should try to cultivate the heart and the manners, to inculcate habits of order, truthfulness, helpfulness, obedience, benevolence, generosity, and sympathy.

Mr. SUTTON's remarks were eagerly listened to, and were felt to be practically valuable. To the question, how long an Infant-class lesson should be, various replies were made by the lady teachers present—ranging in limit from twenty minutes to one hour; but the general opinion seemed to be,

not any longer than we can profitably interest without wearying the children.

The Rev. B. C. LIPPINCOTT gave an illustrative Infant-class lesson, which was quite simple and effective, using the black-board, and drawing a well-shaped and an ill-shaped figure of a heart, to illustrate a good and a bad character. EDWARD EGGLESTON also made a remark or two. He emphasized the statement that the Infant-class teacher, of all teachers in the world, should spend hours in thought, prayer and study, over each lesson.

Chaplain LITTLE, of Chicago, made an enthusiastic talk upon the need of reaching the simplest minds with Gospel truth. We cannot reach them with books and tracts. We must employ charts, and pictures, and objects, and convey truth in its most rudimental forms, by the most rudimental means. Singing is a grand vehicle by which to convey it. A brief sketch of the speaker's experience with the men whom he taught as chaplain in the army, filled out the few remaining moments of the "side meeting," which adjourned, after a pleasant and profitable hour, to the Session proper, in the Methodist Church.

Here the regular proceedings were resumed at 2½ o'clock. The first topic introduced was the

### PREPARATION OF THE LESSON,

opened by the Rev. J. B. HUTCHINSON, pastor of the Baptist Church of Princeton.

He regarded a lack of preparation, on the part of the teacher, for each lesson to be taught, as one of the leading defects in our Sunday-school system. In the first place, we must have a lesson to teach and to prepare. It may be ten verses or twelve verses, or a whole chapter; but the "lesson" is that which the portion of the Word of God selected *means*, is intended to convey. It is not merely the words. They are only the vehicle.

See, then, that you understand the lesson; not nearly or partly, but really—and seeing its point and meaning fully and clearly. Is it a fact?—be sure that you have it accurately;

a doctrine? be sure that you know just what it teaches; a principle laid down? a duty enforced? an obligation pressed? an exhortation urged? —whatever it may be, see that it stands forth clearly in your own mind, that you have laid firm hold of it and know what to do with it.

Again, duly estimate the truth; know its worth, its weight, its fulness, its power. Estimate, too, your scholar; know his worth, his wondrous capacities, that he is capable of knowing God, and eternity, that he is placed on earth to show forth the praises of Him who calls men out of darkness into light, and in heaven to serve Him with angels before the throne. Remember that the words you teach are divine words, that they carry with them the spirit and power of omnipotence. Remember that the lesson, thus rightly estimated and blessed of God, will be in your hands a power, to arouse the precious soul, to quicken that immortal spirit, to control the life, to sanctify the being, and fit it for heaven.

To communicate the lesson, you need thorough mechanical preparation. You must call in all the aid you can command—lay hold on everything. If you can get an illustration from any source, get it, and use it. But more, you must have the spiritual preparation. You must yourself be ardently interested in the lesson. You must feel it—must be in the frame of mind you would produce by it, and which it is intended to effect. Your own spiritual perception of the truth must be quickened into life and warmth.

We need, further, to interest our scholars. We must get them into the condition and state of receptivity, just as the farmer prepares the ground, before he attempts to sow the seed. To do this, it is needful that the scholars should know beforehand the lesson for the day; they should commit it to memory; and the teacher should aim to know what this receptive condition of his scholars is, and then press home the truth at the right time, and in the right way.

Lastly, be sure that you are able to tell the scholar what to do with that which he learns. See first that he has learned what you have endeavored to teach, and then show him that it is not to be stowed away in the memory garret, but that it is the very foundation of living, that the success of

his life, here and hereafter, rests upon the knowing and using of that which you are teaching him. Having thus imparted the lesson, and having faithfully exhorted your scholars as to their duty in understanding and applying it, then may you seek the blessing of God upon it, and the increase will come.

And oh! the increase! the increase! that shall grow up to the glory of God, and the benefit of man, and shall be gathered in rich, golden sheaves, when you shall be permitted to shout the harvest home in heaven.

Perhaps some will say, in such a view of the work, that it needs D.D.s to do it? It does! We do require Doctors of Divinity as Sabbath-school teachers—those who have a knowledge of the word, who give time and thought to preparation for each Sabbath's lesson. No; the best instruction in Bible truth is not too far advanced to meet the demands of the day for thorough, careful, and successful Sabbath-school teaching. Who would teach well, must be taught himself, and must prepare to teach for each occasion that he appears before those he would instruct out of God's word.

N. L. UPHAM, of Hunterdon County, indorsed with emphasis, all that had been uttered. He would have the preparation of the lesson in the book and in the heart, go together. To have the former, time and thought must be given—just as it takes time to make Doctors of Divinity (young men do not wear the title), and thought, in order to sustain the character. Sabbath-school teachers must give both these. It will not do for them to presume upon their general familiarity with the Scriptures. Special preparation for special use is demanded. Each individual lesson requires its own preparation. As a part of this preparation, also, must be included a study of the pupil—a knowledge of his character, attainments, etc., that we may adapt the lesson with skill to each case. Then, the preparation of the heart is of permanent importance. Without it, all other is vain. The teacher must get his soul in sympathy with Jesus, the Divine Teacher, who is our example and model. Being in sympathy with his great heart, we shall love the scholars, and so speak and teach, as to win them as trophies to His cross.

M. T. BENNETT, Jr., of the Weehawken Mission, felt that

as Superintendents, we needed more of the instruction, and the culture, and the drill, and the power of D.D.s. In the knowledge of Scripture, knowledge of human nature and life, and wisdom to win souls, we needed this increased power for good. The little ones ought to have the very best instruction man can give them. Whereas the lamentable fact is, that thousands of Sunday-school teachers do not know some of the simplest rudiments of Bible doctrine or teachings. We want pastors and people, the best and the highest, to come to the aid of the Sunday-school. The D.D.s and pastors may well and profitably instruct their superintendents and teachers. A faithful care of the Sunday-school department of their work, will yield them rich fruit to God's glory.

After singing, the Chair introduced Professor MURRAY, of Rutgers College, New Brunswick, who read the following Essay on the subject appointed him.

## RELIGIOUS ECONOMY.

BY PROF. DAVID MURRAY.

The greatest success in any human undertaking, results from the economical employment of all available means. This law is wider in its application than the human race, and nature regulates all its action in the material universe in accordance with its precepts. The instinct of its being teaches the leaves of the plant to turn themselves, so as to receive the greatest amount of sunshine, and its roots, the greatest amount of moisture. The stream seeks the line of swiftest descent from the mountain to the sea. The instinct of the beast leads it to seek with a minimum of effort the ends of its being. The honey bee and the carrier dove, shoot with an unerring line from any point to their home. Dr. Nott used to say, that his dog understood geometry, or at least had so far mastered the mysteries of Euclid, as to know that one side of a triangle was shorter than the other, because when he himself drove around the road, which composed the two sides of a triangle, the dog invariably made a swifter and easier passage across the hypotenuse.

In human transactions, reason teaches to man, what instinct teaches to the brutes. The great law of human action—to seek to accomplish the greatest results with least effort, commends itself to every mind. Not as the cynic might ill-naturedly charge, because man is essentially and instinc-

tively *lazy*, but because man in his best character, and with the best traits, conscientiously wishes with the limited means at his control to bring about the greatest results. He knows well he has no energies to waste, if he would succeed in overcoming the mountains of difficulty, and scale the fortresses of opposition which stand in his way. The merchant, to secure the greatest amount of profit from his trade, watches every expenditure, and endeavors to limit it at that point where it will be most effective. The manufacturer seeks with a minimum of labor, to turn out the greatest amount of manufactured material. He who can contrive to do with four men's work what hitherto had cost five, has a fortune secure. He who replaced the wearisome and life-destroying toil of the needle and the thread, by the easy and nimble play of the sewing machine, was a great public benefactor. A great piano manufacturing house gave \$200,000 to the inventor of a machine for slitting veneering with knives, instead of with saws, whereby the timber wasted in sawdust, was saved to the manufacturers. The sweepings of dust in such a jewelry establishment as Ball & Black's, or Tiffany's, are worth thousands of dollars. Even the water in which the jeweller washes, will pay handsomely the trouble of extracting the gold which he has washed from his hands and face. In 1830, a poor man thought of the idea of blowing iron-smelting furnaces with a blast of hot air instead of cold. The saving in fuel is so great, and the increased production in iron is so great, that at this day in Scotland alone it is annually worth to the iron founders \$1,625,000. Victor Hugo points out that the discovery of a more economical mode of making even the simplest staple article produces four distinct beneficial results. 1. The wages of the laborer can be raised. 2. The quality of the article may be made better. 3. They may be sold cheaper, while 4, the manufacturer realizes greater gains.

Everywhere in commerce, in manufacturing, and in producing, there is this struggle for economy. Farmers vie with each other in raising the greatest crops, from the least land. Engineers vie with each other in producing engines which will give the greatest power, with the least cost. Lines of railway and steamers build fortunes for their promoters by devising quicker modes of transit for men and merchandise. A great line of railway stretching across the Rocky Mountains, the most stupendous railway project which ever has been formed, depends for its future success, on no other foundation than that it will furnish the most economical mode of transit across the continent.

Now is there any reason that the principles of economy should be discarded in religious operations? God does not

mean that we should leave behind us the principles and promptings of common sense when we come to do his work. In the great commission which Christ gave his followers to evangelize the world, he did not forget to remind them to be wise as serpents, as well as harmless as doves. And it is in view of this tendency to neglect the teachings of wisdom and common sense in religious movements, that he commends the children of this world, as wiser in their day and generation than the children of light. It has often been observed, that men, who in their own business transactions are prudent, wise and successful, are often impracticable, obstinate and miserably narrow-minded and short-sighted when they come to deal with the affairs of their church, their clergymen, or their missionaries.

The work which God has given his church to do, is to Christianize the world. This task is to be done by the use of instrumentalities which God has promised to prosper and bless. So far as men are concerned, their duty is to employ those instrumentalities with a wise reference to economy of labor and time. To reach this great result in the shortest time, it is plainly necessary for every individual Christian to use all his opportunities and energies, and to use them wisely, shrewdly and economically. And no man can claim to have fulfilled his duty to his fellow-man or to God, who has failed to come up to this standard.

Let me state some of the principles which ought to guide us in selecting and directing our evangelical work.

1. Economy requires that we should begin our Christian work at home. A man's influence, like the force of gravitation, or like the forces of light and heat, decreases with the square of the distance. He can do work near by him well and thriftily, but that at a distance, under great disadvantages. A farmer who wishes the best returns from his farm, does not live in New Jersey and manage a farm in Minnesota; but deems it prudent to be right on the spot. A physician is not content to receive an account of the symptoms of a distant patient, and to prescribe for his disorder without seeing him; but depends much upon the result of his personal inspection and personal supervision of his treatment. A man's influence is first felt on those with whom he comes in contact, and it is in vain to think that a man who neglects these present duties, will accomplish much in a wider field. We are in the habit of looking contemptuously upon those who expend their tears and sorrow upon those misfortunes which they encounter in novels, but who have no sympathy with the hungry and unfortunate who come to their own doors. With a like reason, we are disposed to rate slightly that Christian

zeal which expends itself in efforts to accomplish some far off object, but neglects its home opportunities for usefulness. If it were true of any church or denomination, that it did neglect to gather in the impenitent in its own vicinity, and expended all its energy in some distant missionary field, it would justly be open to the strictures which the enemies of religion have applied to it.

2. It is a dictate of economy to direct our efforts to those classes of the community which can be most readily and rapidly won to Christ's cause. Humanly speaking, if a certain amount of available religious effort will bring the Gospel to a greater number of one class than another, we are bound to preach to the many, and, if need be, to neglect the few. If one class of society yields a ready ear to the Gospel, while another treats it with coldness and contempt, it is abusing our Lord's vineyard to neglect to cultivate the fertile ground, while we dig and delve hopelessly in some unproductive corner.

3. It will be wisdom in planning our evangelical work, to try to contrive work for everybody to do,—to make our system of operations such that the greatest possible number can take a hand in it.

4. And it will be prudent and wise to devise systems of operation which will aim first at the conversion of those who when enlisted in the cause will be able to do most to further and establish it. We cannot always judge rightly about the value of men's services to the cause of Christ. What men consider just, and what the world crowns and exalts as great, is too often only the froth on the top of the bitter draught beneath. But so far as we can judge, and so far as it is prudent and charitable to decide, it cannot be denied that our efforts should be first and chiefly directed to gathering in those who in the future can do most for the cause.

Now, the friends of the Sunday-school work claim that in all these particulars which I have named it is pre-eminently and notably a wise, foresighted and economical mode of employing the energies of the Church.

1. It is a home-work, and appeals to us as the most directly important, as well as remunerative. It is *our* work put right before our faces to be done. If we leave this undone, how can we clear ourselves from the guilt of faithlessness? How dare we pass by these little ones whom we see in our own cities, towns, and homes, and leave them without making an effort to save them and train them up for Christ? God makes us responsible to the extent of our opportunities for the right training and development of the young in our communities. On them the prosperity of the churches with which we are connected, and the morality and good order of society, are

immediately dependent. Every pastor, every parent, every Christian man, is appealed to by such a work; and the church, as an organized body, finds among the children in its membership and vicinity its first and most important care.

2. Experience has shown that a vast preponderance of those who are hopefully converted are in the period of childhood or youth. Church statistics, pastoral experience, the history of missions, all are unanimous in this testimony. God's hand is not shortened that it cannot save even the aged sinner, and the most hardened and open violators of his law; but the human agencies which he has employed, and owned by his blessing, are most successful among the young. It has come to be recognized that the main dependence for a permanent and assured success in missionary labor is upon training up the children in Christian schools. The habits and prejudices of the old are so strong—the influence of public opinion, and the apparent claims of self-interest, are so potent and tyrannical, that it is hard for them to follow the dictates of an awakened conscience. Habits of self-indulgence, the sinful customs which have been formed, the demands of the world, the flesh and the devil, have acquired a sway that it is not easy to break. But in the comparatively pure, unsullied, *unoccupied* nature of the child, the principles of the Gospel have a fairer field. Hence, it is already the accorded place of religious instruction among the young that it pays better than any other.

3. The Sunday-school work is one at which almost everybody can do something. It responds therefore to that principle of economy which gives everybody something to do. It is becoming more and more settled in the church that in the work to be done everybody must have a share. Clergymen no longer claim to themselves an exclusive right to preach the Gospel, but every man, according to his ability, and according to his opportunity, must do his share. He is counted a poor Christian who leaves all the preaching to be done by his pastor, and contents himself with paying his pew-rent and hiring somebody to preach to him and pray for him. Now, the Sunday-school is the field where the earnest man may find work to do. Work which will pay—good, wholesome, invigorating work, which brings its blessing with it. If you are in earnest, and want to do something for Christ, go round and pick up a half dozen of these poor, untrained, untaught ragamuffins of the street, and invite them to meet you at some Sunday-school room, and go to work patiently, tenderly, lovingly, to instruct them in the Gospel. In one year, if you have been faithful and wise, you will have expe-

rienced heights and depths of Christian enjoyment of which the comfortable occupant of yonder pew never dreamed.

4. If it is true economy to try to enlist in a cause those who can do most for it, then it is wise to aim at the conversion of the young. They have all their lives still before them, and can give, not its miserable remnant only, but the whole of it from youth to old age to the service of their Master. Under the dominant force of religious principle, all their talents and faculties will adjust themselves to the work to be done. The young heart, early awakened, beams with love and sympathy. The tongue is early trained to speak the language of Canaan, and becomes persuasive in winning souls to Christ. A life early brought into harmony with the spirit of the Gospel, becomes redolent with gentleness and charity, and preaches its daily lessons of faith and hope.

My friends, if the millennium is to come, if we are to see the earth redeemed and brought under the reign of Christ, it must begin by a more complete consecration and education of the children in the doctrines and spirit of the Gospel. If we cannot influence the aged, the active, those immersed in business, or enchained by vice and habit, to repent, let us see what we can do with the children. If we can succeed here, the cause will prosper. The children of now will be the men and women of the future. What they become now, by our influence and training, will determine the character of the next generation.

It is a beautiful sight when an aged man, who has experienced all that there is of earth, who has touched all the depths and shoals of honor, who has drunk of the world's enjoyments, and finds that they do not quench the thirst of the soul, when such a man turns his back on the world which has been his past and only portion, and sets his face towards the New Jerusalem, well may men and angels rejoice.

But, I tell you, my friends, when the child or the youth, buoyant with hope, rich in promise for the future, with life unspent and unspoiled, with energy, talent, hopes, comes and lays them all upon the altar as his freewill offering, the sight is still more grand and significant. To bring this about, to introduce into the church its element of youth, energy, activity, and promise, to set at work the potent agency of a young and devoted Christian, and thus to realize in the speediest time, and with most glorious surroundings, the promise of a regenerated world, that is the glorious appointed work of the Sunday-school.

## THE ANSWER BOX.

BY THE CONVENTION.

The question to which the following are answers was plainly written on the board, and displayed two or three sessions previous to the collection of the answers. The answers were read by Mr. SUTTON, and commanded the closest interest and attention.

The question was:

*What do YOU think is the  
thing MOST needed in the  
Sunday-School?*

Live men at the head!

A spirit of self-denial for Christ.

If no life is given, no life will be won.

Personal, interested attention on the part of the scholars.

Sufficient funds!—*The treasurer.*

A better library, founded on Scripture.

A sublime passion for Jesus actuating the hearts of superintendents and teachers and glowing in their words.

Faithful, efficient, *practical* teaching.

A consistent and hearty co-operation of each teacher in attending and maintaining the *teachers' weekly prayer-meeting*, and study of the lesson. This insures success, with God's blessing.

A superintendent filled with the love of Jesus, and having good illustrative powers.

More good singing.

An *intelligent* application of good judgment and common sense to all the exercises of the school.

A well-ventilated room.

Enthusiasm.

LIVE pastors.

First, earnest prayer. The prayer of faith in connection with earnest labor. Union and love for Jesus.

Holy zeal.

*Aptness to teach.*

A determination on the part of the teachers to prepare themselves to do their duty in being punctual and earnest.

A proper sense of the obligation resting upon the Sabbath-school teacher.

Good practical teachers, and faithful ones that will be at their post.

To make the Sabbath-school instrumental in the conversion of the world.

Faith and diligence, and the influence of the Holy Spirit.

Earnestness; always to teach, as though this was our last Sabbath.

A good live superintendent.

Of human instrumentalities, a qualified superintendent.

The appointment of visitors to bring in children not attending Sunday-school, and a proper method of training teachers in the art of communicating instruction.

A superintendent and teachers who are alive and earnest in securing the salvation of every scholar in the school, and who take as their motto, Not one alone, but all the children for Jesus.

Teachers qualified by experimental and practical piety.

A conviction in the mind of the scholar that an *interest is felt* in his or her welfare.

Heartfelt piety in all.

A trust in Christ and his promises.

**Love.**

**Faith.**

More intelligent, faithful, ear-

nest superintendents and teachers. Those who magnify their office, and desire not only the conversion of their scholars but also that they may be sanctified and qualified for great usefulness.

1. Prayer; 2. Preparation; 3. Perseverance; 4. Love for souls; 5. All for Jesus.

*Other things being equal (the right spirit, etc.) the need of our schools is, that teachers DRAW FROM their scholars the truth taught. Do not let one pupil go without answering your every question.*

Teachers fully qualified.

The thing most needed is to conform everything in the school to the Scriptures.

Consistency in all its operations, according to the best judgment of those in charge.

That the superintendent and each officer and teacher should attend these Conventions.

A teacher who prays for her pupils in secret.

Deeper interest on part of the pastors.

The Rev. J. H. VINCENT, General Sunday-school Secretary of the Methodist Episcopal Church, whose residence is in Plainfield, was called upon for the next speech. Some one had asked him, whether he, being a Methodist, and connected officially with his own Church Sunday-school Union, was really interested in the Union State Convention of New Jersey. *Of course he was interested in it, with all his body, heart, and brains, and if he had a dozen bodies and brains and hearts they should all be given to the work of the New Jersey Sunday-school Convention, so far as it had any claims upon him. He liked the Union Convention for one thing, because it was in New Jersey, the State in which he lived, and because he believed that New Jersey needed the work*

of these Conventions. So long as out of 1514 schools, 641 close their doors against the children for a part of the year, the State needed Conventions and religion and a good many other things!

A country pastor, in a parish where the school had been used to dissolving about the first of November, found this notice on going into his pulpit one Sabbath morning: "The Sabbath-school connected with this church will close for the winter this afternoon," and it said at the bottom, "the pastor will please give the above notice." He said to himself, "God helping me, I will never give such a notice as that in my church," and he was one of those pastors who believe that he is the head man in the church, and that the Sunday-school is a department of the church. When he rose in the pulpit, he said, "I find the following on my desk. I read it to you in order that I may say that I do not intend that this Sabbath-school shall suspend this winter at all. If the officers of the church think best to suspend it, I will be on hand myself next Sabbath to conduct it; and every Sabbath this winter, rain or shine, snow knee-deep or mud knee-deep, I will be here to conduct it myself." That school was not closed that winter!

Another pastor had a similar notice served on him, and he told his congregation as follows, "If you, brethren, will give me a written pledge, signed by the devil, and properly indorsed (for I don't accept *his* note) that he will close up all his schools this winter, in this community, *then* I will close up ours!" The devil would not give such a pledge, and if he did, could not find a good man or angel to indorse it. So that school also was kept up. The speaker hoped that this Convention would speak out with a voice loud enough to be heard throughout all New Jersey, from the mountains of the north to the sand plains of the south,—that it will speak in tones of thunder, against the abominable plan of closing the Sunday-school during one-half or two-thirds of the year. (*Amen!*)

Allusion had been made to the necessity of having D.D.s in the Sunday-school. The speaker believed that all teachers should be D.D.s—not exactly Doctors of Divinity, but two

other Ds,—*D-evoted, D-iligent*,—as important as any degrees that could be conferred upon them in all the range of qualifications for their high office. These, with comparatively little mental culture, or training of the schools, have made many teachers mighty expounders of the Word.

Four important hints were then given by Mr. Vincent as follows :

1. Teachers should not expect to give to the class all they get in their preparation. Not a tithe of it, perhaps, will be used. There are some teachers who spread out their notes on sheets of paper, and mean to use them, too, and *do* use them. They are mere lecturers, and terrible teachers they are.

2. Nor can teachers give the lesson *as* they get it. The process of preparation is but constructing the skeleton—the teaching is a living process, a filling in of the flesh and blood, a clothing of the dry bones with beauty, warmth, and power.

3. Adaptation is a primal law of preparation, and to be able to apply this, we must in our own experience touch the experience of others. Our own hearts must have grappled with the truths we would teach. Otherwise, we are at best but imperfect teachers.

The speaker had often said to bereaved parents who had come to him to attend the burial of their child, "Send for some other pastor—some one that has lost a child—I do not know what that grief is." And it seemed to him that if God should lay his darling in the grave, he should want somebody to stand at its open mouth that had been there before with an own dear one. So we want a minister of the Gospel to preach to us not cold abstractions, but a Gospel that he has felt in all its living, glowing power in his own soul.

4. It is a good thing for a teacher to *experiment* on others, on his own children, or his neighbor's children, during the week, before he teaches his class. And last and first, and through all, the great power in preparation, as in performance of any and of all the duties and offices of the teacher, is LOVE. In a French Roman Catholic work of prominence, written to answer the question "How shall the priests reach the masses of France with the Gospel?" the author says in his

opening sentence, "To be a power among men we must love men." So may we say of the Sunday-school teacher. The speaker had heard of a teacher in New York, who had been *five* times absent during one year. *Five* sabbaths out of fifty! How thoughtless, how cruelly indifferent to the welfare of the souls of the class!

The speaker closed with the use of a story of the mother whose love for her child made her rush boldly up to a lion who had seized her treasure, and was making for the forest with it. The apparition of the wildly excited mother, caused the lion to drop his prey and slowly move off, leaving the maternal love triumphant. So if we LOVE our scholars, there is no enemy we may not conquer; but in the strength of Jesus we may boldly grasp the child's soul from the mouth of the roaring lion, and bring it at last to our Father's house in heaven.

The speaker uttered a fervent benediction on the work and workers in the State, and prayed for the descent of the Holy Spirit in abundant measure upon all the schools represented.

After a short season of singing with Professor PERKINS and his "Sabbath Carols," in which two sweet tunes were well learned by the Convention—"Keep on Praying" and "The Angel Boatman,"

### THE QUESTION BOX

was again opened, Mr. EGGLESTON now briefly answering the following among other questions.

*Question.* Can a man of *sixty* years of age be excused from teaching, who is not apt to teach, and not apt in keeping order? *Answer.* If you have plenty of teachers you might excuse him. He might go in the Bible class.

*Q.* Is religious fiction proper for the Sunday-school or out of it? *A.* Religious fiction is proper in the Sunday-school library provided it is *true*—that is, true to human life and experience, and true to truth.

*Q.* What evidences of conversion ought we to apply to a child? *A.* The child should not be expected to show

the marked change that we see in an adult. His habits in sin have not been so dreadfully riveted upon him, his sorrow and his repentance are therefore not so marked. We should look for a change, to be sure, but we should have sympathy and encouragement for the child, and help him in increasing the evidences that we may think he ought to show.

Q. Will the Sabbath-school be a main instrumentality in the conversion of the world? A. I certainly believe that when the Church once awakes to the fact that a little child may be brought to a saving knowledge of Jesus, the millennial day will have dawned. It will not then take five teachers to accomplish the conversion of one scholar.

Q. What is the best hour for holding the school? A. Some time in the afternoon. The speaker favored one session a day only. He strongly deprecated the custom of holding Sunday-school immediately after the morning service, when teachers and scholars were hungry and everybody feels as if they would like to be home. In New England the question still mooted is whether they shall not give up the afternoon preaching and conduct the Sabbath-school in its place, inviting all, old and young, to be present.

The last question asked, was in reference to the relative manner and position of the teacher on the Sabbath and through the week, socially and otherwise; and it was answered that the Christian friend and teacher on the Sabbath, must also be the Christian friend and teacher during all the week.

The chairman called favorable attention to the great Map of Palestine (Osborn and Coleman's) hanging on the wall, and after singing, the Convention adjourned with the benediction by the Rev. NICHOLAS VAN SANDT, of Washington, Warren County.

## Second Day.

### FIFTH SESSION.

WEDNESDAY EVENING.

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A CROWDED audience was early in waiting upon the evening session. A prayer-meeting of half an hour preceded the regular exercises. It was led by Mr. W. R. SAYRE, and was a solemn and impressive season.

The chair was taken at 7½ o'clock, and

“Jesus will welcome me,”

and

“Looking unto Jesus,”

were sung, and prayer was offered by Mr. C. F. MORE, superintendent of the Methodist Episcopal Sunday-school in Lambertville.

The first address of the evening was then made by Rev. Mr. KUGLER, on

### RELIGIOUS ENTHUSIASM.

By Rev. J. B. KUGLER.

He felt that more apostolic zeal was wanted in the Sunday-school. Souls were dying all around us, and yet we look on calmly, unconcernedly, and put forth only half-hearted, and therefore feeble and inadequate, effort to rescue them. Apathy is the curse of all religious endeavor. It springs from unbelief. We must shake it off. Sunday-school teachers must rise out of it, and teach and pray and work with body, mind, and soul, time, wealth and health, until toil shall be greeted with the eternal rest and reward.

We act in temporal things very differently. If property

or life is at stake, there is no want of zeal in the attempts to rescue it. No one thinks that the utmost effort is fanaticism. But when one is in earnest about souls, about the souls of children especially, he is apt to be chilled by cautions, and his ardor to be repressed. Let us learn wisdom from the children of this world, who in many things are wiser in their generation than the children of light. The speaker called to mind the great political campaign through which the country had just passed, and pointed a question as to the duty of those who had infinitely greater interests at stake, but who were not as thoroughly aroused or as deeply moved and excited.

If we had this thorough-going intense zeal in the cause of Christ, as a body of Sunday-school workers, and Christian members of churches, what wonders would be wrought in our midst! How souls would be convicted and converted through the sealing approbations of the blessed Spirit! How teachers and pastors and people would speak to young and old about the interests of eternity, and how dying sinners would be warned and entreated and urged to come to Jesus! A present gospel would then be preached. "Now," "now" would be urged by every teacher upon every pupil. A touching case was related in point, here, of a pastor who had faithfully spoken to a young lady about her soul. She was about to leave her home for a summer vacation. Before going she sought an interview with him. He urged her at once to accept Christ. "You always insist upon one's coming at once to the Saviour. Why are you so earnest and urgent on that point?" she ventured to ask. "Because I have no authority to preach any other gospel," the faithful man replied. "O," said she, playfully, "I'll risk it till I return from my summer's jaunt!" A burning steamer on the Hudson ended her unhappy life.

The shortness and uncertainty of life, with other considerations, were urged briefly, as calling upon all Sunday-school workers to be aroused to earnestness if they would honor God and save the souls of the dying men and women and children around them.

"I love thy kingdom, Lord,"

was sung, when the subject was followed up by the Rev.

EDWARD EGGLESTON, of Chicago. He impressed the truth that all knowledge, skill, system, and helps, were of little avail to the teacher, unless back of them all was a resistless, impelling enthusiasm, urging and pushing forward in incessant labors for souls. Allusion was made by name to some of the Sunday-school and Christian workers West, and to the wonderful results which, under God, had come of their fiery zeal for Christ.

There was Mr. MOODY, of whom, doubtless, all had heard. Some dozen or more years ago he was one of five boys in a town in Massachusetts, of whom the good people said they were all candidates for the gallows. Four of them did, alas! fill drunkard's graves. The fifth was refused admission to membership in Dr. KIRK's Church, for the authorities said of him that he had not sense enough to make a Christian. Eight years after that Dr. KIRK was in Chicago, and preached in one of the best appointed mission schools of the city, with its commodious house of worship, built by the tireless earnestness of *that one young man!* He had gone to North Market Hall, gathered the dirty, ragged and neglected children there, and taught them of Jesus, until to-day he has 900 scholars and 100 teachers, three-fourths of whom (the teachers) have been converted in the mission, and drawn from the places of vice and wickedness around that neighborhood. The church has a membership of 300. Some of the most remarkable facts in the annals of Christian effort have been brought out in the history of this one earnest lay-worker. The daily prayer-meeting in London is now a monument of his zeal for his Master, as practically working itself out in his recent visit among his English brethren.

The case of WILLIAM REYNOLDS, of Peoria, was also alluded to, as pointing the lesson of what one earnest soul may do for Jesus. A few years ago, while a rather reckless, careless young man, he was converted, and since then had devoted his time and means and strength to winning souls. He has gathered 800 children into his mission, and right in the midst of the community where he is known as a leading business man, he stands upon the street corners and preaches Christ and him crucified, and with most encouraging success.

He has carried his zeal, especially, into the Sunday-school work. His own county, Peoria, is one of the best worked in all Illinois—the “Banner County” of the State. It has 167 Sunday-schools within its borders, and more children in these schools than in the day-schools of the county, a fact which the United States may be challenged to equal in any single county in any State. Mr. R. had been largely instrumental in the accomplishment of this thorough work. He has also infused great spirit into many other counties of the State which he has visited, and excited in them a live interest and zeal in the Sunday-school cause. And with him other like earnest spirits have gone forth on these evangelizing tours, and have labored in nearly all the counties of Illinois.

Many noble examples of female effort and success have been noted among them. A lady teacher had come to the speaker puzzled; on what grounds, think you? “Every one of my scholars,” said she, “have been brought to Christ, and now what shall I do next?” That heart had tasted the sweetness of the reward even here, and you may be sure it never will be satisfied, but will ever be inquiring, What shall I do next? An earnestness like this will not freeze up in winter. No more such sad reports will be given in, as have been recorded here of schools closed in the winter. If the soul is deeply enlisted, the body will brave the cold and the inconveniences of the inclement season. Why, remarked the speaker, I never knew a school that was superintended by a lady, to close in winter, while many a one conducted by a gentleman had closed. Why is it that the frail, delicate woman can stand the cold so much better than the stout, hearty man? Want of heart in the work is the secret. Out on the bleak prairies of Minnesota, where the thermometer has stood at 40° below zero, he had known a Sunday-school to be carried on successfully by a Christian lady. Another young lady in Minnesota had started a school in her father’s log cabin, which resulted in the conversion of nearly every child in the neighborhood, and many of the parents, too. The speaker once visited an old field of labor, where little life seemed to be exhibited for months and months. A Christian lady entered the field, and in a quiet, judicious way, by gathering the children together,

holding prayer-meetings with them, and by great love and discretion, and most judicious management, aided by the Holy Spirit, she reanimated the whole school, and was the means of doing a surprising work for Jesus in that whole field.

Dr. Chalmers, the great and good man, once walking in a part of Edinburgh called Cowgate, and looking down upon all its filth and nastiness, remarked to his companion, Thomas Guthrie—not, “How offensive! how loathsome to every refined sense and every cultivated taste!” but, “A beautiful field, sir, a very beautiful field!” And it seemed almost the finger of prophecy pointing to the future of that field, which afterwards, under the cultivating hand of Dr. Thomas Guthrie, became indeed a garden blossoming as the rose. Elizabeth Fry, at Newgate, visiting those abandoned wretches whom even the jailors feared, was quoted as another example of a Christian soul in earnest. And what has made these names so honorable in the Church’s record? Their souls were fired with zeal. They loved the dear Saviour who bought them with his blood! And loving him, they loved the souls for whom he died. See the secret of it in Elizabeth Fry’s case. Her last thought on retiring for the night, her first thought on rising in the morning, was, “What can I do for the Lord Jesus Christ who died for me?”

The speaker referred next to the need of self-denial, of rising out of self, and selfishness, if we would do the work the Master calls upon us to do in this glorious day of opportunities. He was by no means sparing in his righteous denunciations of those who dwell at ease in Zion, sitting in their comfortably cushioned pews, and absorbing an immense amount of good without a thought that God had called them into the vineyard to *work*, and had said to them, “freely ye have received, freely *give*”—not money only, but everything, *all*, even life itself, if need be, in doing the will of the Master.

The whole address was a clarion call to all who heard it, and will quicken many a teacher in his labors as he goes down to his field.

“Battling for the Lord,”

was sung, when the Rev. ALFRED TAYLOR, Secretary of the

Pennsylvania State Sunday-school Association, was introduced, and proceeded to give

## A BIBLE LESSON.

BY REV. ALFRED TAYLOR.

A class of young ladies was extemporized for the purposes of the lesson, and occupied two or three pews in front of the speaker. They were requested to open their Bibles at the first chapter of John's Gospel. No elaborate or model exercise was proposed by the speaker,—simply a plain lesson, which by the blessing of God might impress upon some minds some truths which they had heard over and over again, but which needed ever to be indelibly fixed.

The speaker or teacher then read the first verse, the class the next, and so on, to the fourteenth verse inclusive. The prominent thought in the first verse was then drawn from the class, and written upon the board in large characters—WORD. Who is this "Word?" *Jesus*. What is He? Look at the fourth verse. [A scholar reads.] Then He is the what? *The Life*. Yes, and the—*Light* of men. [Writes on the board.] The speaker explained here that he did not propose to bring out all of the grand and beautiful truths contained in this wonderful portion of God's word, but only a few of the more prominent ones, as they might take a cursory view of the lesson in the brief time allotted for it.

Who, then, was the word? *Jesus*. What else beside the word was He? *The Life*. And what else? *The Light*. Yes, and this Light does what? Fifth verse? *Shineth in darkness*. [Writes on the board.] That is, in this dark world. Let us see now how dark this world was. Turn to the 14th Psalm, 2d and 3d verses. A scholar reads the passage, "The Lord looked down from heaven," etc. This is a faithful picture, is it not, of man's wretched condition, brought about by sin? We say in speaking of it, that man has *fallen*, from his original state, of purity and holiness. [Writes *fallen* on the board.] But a glorious truth comes right in here, to lift up the fallen sinner. Look at 1 Tim. 1: 15. [A scholar reads,

“This is a faithful saying,” etc.] Jesus, then, *came to save* [writes it]. He did not come to save the whole, the well, the righteous, but sinners, those who were lost by the fall, the *fallen* race of man.

Since then Jesus Christ has come into the world to save sinners, and is the Word, and the Life, and the Light, he must hold all these relations and perform these offices for sinful men. He must be the Word to reveal to them their duty, the Life to give unto them eternal life, and the Light to shine into the darkness, and dispel it, that men may behold the way to glory. Let us for a moment look at Jesus as the Light. A light to be useful must be a bright light. A feeble, dull lantern will not point out a man’s way. Was Jesus a dull, feeble light in this dark world? *No, sir.* [A scholar reads the 14th verse, “And we beheld his glory.”] Men saw his glory. He was full of glory, and “of grace, and truth,” as the passage further says. In another place He says, “I am the way and the truth and the life;” and the 16th verse tells us that “of his fulness have all we received, and grace for grace.” We will then write on the board these attributes of Jesus, *Full of glory, truth, and grace.*

This Light differs from earthly lights, that burn dim, and finally go out, that it never goes out, never leaves us in the dark, but shines with brilliance and beauty and glory forever. It illumines the dying hour of the believer and shines before him down into the dark valley, lighting it up with the radiance of the heavenly glory, and dispelling even the gloom of the grave.

Let us look now for a moment at the 14th verse—“The Word was made flesh and dwelt among us”—this glorious statement of the incarnation of divinity. Isaiah in the 40th chapter of his prophecy, tell us that “the glory of the Lord shall be revealed and all flesh shall see it.” And other parts of Scripture show us conclusively that Jesus was revealed in the human likeness, took upon him our nature, that he was God manifest in the flesh—a doctrine as essential to our salvation as his divinity. And why did he thus veil his glory in a human body? Ah! we have the answer ready in John,

3d chapter, 16th verse. [A scholar reads—"For God so loved the world," etc.] It was what, then, that led God the Father to give the Son, and God the Son to come, into our dark world to be its Light and Life? *Love*. Yes; wonderful divine love. Jesus came to his own—that is, to his own race, the Jews, and they received him not, but to as many as received him, or—*believed on his name*—to them gave he power to—*become the sons of God*. [Writes.] Glorious truth! We could not receive it, if it were not so plainly and distinctly set forth before us. John tells us in one of his epistles, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." A high and wonderful exaltation, indeed, for such poor sinners as fallen man.

But now let us look at some of the results which follow receiving Christ, and believing on his name. When Philip found Jesus, and exclaimed, Behold the Lamb of God! you remember (see this same chapter of John, 45th verse) that he could not keep the good news to himself. He must spread it abroad. "He findeth Nathanael" [scholars read]. He began to preach the Gospel from that hour. So too, the poor, wretched man possessed with evil spirits. You remember (see Mark 5: 19, 20) [reads] that he wanted to be with Jesus, but Jesus said, No; go home to your friends and neighbors, and tell them of your cure. Thus the spirit of the Gospel is a missionary spirit. The light shines into our hearts, that we may dispense it to others scattered all around us. What two things may we suppose that the poor demoniac, after his cure, told about Jesus as he went all around Gadara and the sea of Galilee? What did we find in the 12th verse? [Scholars read,] "To as many as received him, to them gave he power to become the sons of God." He told them of Jesus' *power*. So we should sing of his power. And then too, his kindness, his pity, his graciousness, were no doubt the burden of the man's praise and gratitude, as he exalted Jesus among his kinsfolk and acquaintances. So we should sing of Jesus' grace and truth. Grace is the burden of the Christian's song. Paul says, "By the grace of God, I am what I am." What are the two things, then, that we are to tell about Christ? [Scholars

reply,] Of his power and of his grace. [Writes on the board, which now presents the following appearance:]

<i>WORD</i>	<i>life</i>	<i>light</i>
<i>Shineth</i>	<i>world</i>	<i>darkness</i>
<i>Came to save</i>	<i>fallen</i>	
<i>Full of glory</i>	<i>truth</i>	<i>grace</i>
<i>Word made flesh</i>	<i>love</i>	
<i>believe on his name</i>		
<i>become the sons of God</i>		
<i>Tell</i>	<i>power</i>	<i>grace</i>

The whole lesson was then gone over in a thorough drill, by questions from the class, on the points as written on the board. The answers were given clearly and promptly, and with evident interest. While the lesson is thus given back to the teacher, he is filling in the connecting links on the board, making each line read smoothly, and, as finally appears, as a beautiful stanza of poetry, which the class and the whole Convention, after reading it over once or twice, sing to the good old tune *Martyn*, with evident relish and sincere delight.

That the purpose of the teacher in the construction of the poetical verse, may not be apparent until the denouement of the plan in the finished stanza, two or three words are slightly changed for their equivalents; thus, in the second line, "shineth" for "shining," "darkness" for "night," and in the sixth line, "believe" for "believing." The stanza then stands complete, as follows:

*Jesus, WORD of life and light,  
 Shining in this world of night,  
 Came to save our fallen race,—  
 Full of glory, truth, and grace.  
 Word made flesh, in love he came,  
 That, believing on his name,  
 We become the sons of God,  
 Tell his power and grace abroad.*

The lesson was then closed with the following brief prayer, and the class was dismissed.

O Jesus! Thou Word made flesh, our Creator, our Life, our Light! Blessed be Thy Name that it hath pleased Thee to shine into our world of darkness; that Thou didst come to save the lost and the fallen; That Thou didst descend from Thy Throne on high, in compassion and in kindness, so that we, believing on Thy Name, might become the sons of our Father and our God, and of thy Father, God; and so with Thee, and through Thee, be heirs of everlasting life and glory. Jesus, help us! Help us that we may believe; that believing we may know what it is to become the sons of God. Help us, that being the sons of God, we may tell abroad the power and the grace that have saved us from ruin unto everlasting life, and Thine shall be the Glory. *Amen!*

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### OUR RESPONSIBILITIES.

BY REV. CORNELIUS S. CONKLING.

The closing address of the evening was made by the Rev. C. S. CONKLING, County Secretary for Hunterdon. He began by an effective allusion to Daniel Webster, who, on his way once from the National Capital to his home in Massachusetts,

was called upon by a friend at his hotel where he had stopped for the night, and was found pacing the floor in deep, anxious study. "What are you thinking so deeply about?" his friend asked. "*I am thinking of my responsibility!*" was the great statesman's reply, in a tone and manner which only he could command. Is not that just the personal individual thought we wish to be impressed upon all our hearts to-night? asked the speaker—*my responsibility*. What is it? There is a vastness about it that we cannot measure; a wonderful length, a surprising breadth, a profound depth, and a most sublime height.

The length of it! What have we in New Jersey attempted to do? To educate, not the mind, but the immortal soul. Does it not reach into the long ages of eternity? Then, the breadth of it! Our view has been broadened as we have looked at it to-day, and during these sessions. It spans the whole field of Christian effort. It is a missionary work. It is wide as the world in its scope and its aim. May we comprehend it, and with self-denying, enthusiastic zeal for souls, sweep the broad horizon of our duty and our privilege, and gather in the children and tell them of Jesus. Then, the depth of it! Who can fathom it, but the Infinite mind, who sees the destinies of men, and knows the powers and capacities for good or evil of every immortal spirit? On our bended knees may we find the depth into which our work should carry us, that we may realize the lost condition of our race, the downward tendencies of our fallen natures, that we may stoop to raise the degraded, and pluck them as brands from the everlasting burnings. And last, the height of *my responsibility*. Oh, if we might only catch a glimpse to-night of the brightness of the crown that awaits the faithful worker! We are working for stars—the souls of the children—that shall shine as bright gems in our crown of righteousness.

On one occasion a troop of little girls ascended the college steps in the city of Schenectady, bearing a beautiful wreath of flowers. They entered the study of the venerable Dr. Nott and placed the wreath upon his brow, each flower representing a child! That was a fair, bright crown, adorning the temples of a great and good man of God; but, oh, teachers, workers, by and by we shall wear a glorious crown made up

of—how many, how many shall it be?—stars of children whom we have led to Jesus, who shall shine in their beauty to everlasting ages.

In conclusion, the speaker exalted his position as County Secretary. He was proud of the office. It was a high one. He felt its responsibility before heaven and his fellow-workers, and he charged his brethren, he charged his own soul, to keep more constantly in view the vastness of this responsibility, and the source of strength and grace which must constantly be drawn upon to meet it.

“Keep on Praying,”

was sung. Prayer was offered by ROBERT JOHNSON, of Newark, former President of the State Association, and the benediction was pronounced by the Rev. W. D. SIEGFRIED.

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### Third Day.

## SIXTH SESSION.

THURSDAY MORNING.

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THE usual morning prayer-meeting, from 8½ to 9 o'clock, preceded the business session. The Rev. GEORGE S. MOTT, of Newton, led. It was a solemn and earnest service. Prayer was specially requested, and remembered, for a Sunday-school teacher in Plainfield, whose whole class was converted with the exception of *one* scholar.

The chair was taken by President LATHROP at 9 o'clock. Rev. WILLIAM DAY, of Plainfield, opened by reading in the Scriptures, giving out a hymn, and offering prayer. The minutes were then read, and the appointed topic,

## SUNDAY-SCHOOL BENEVOLENCE,

was introduced by the Rev. D. V. McLEAN, D.D., of Red Bank, Monmouth County. He viewed the subject as one of greatest importance. God has opened the world to the progress of the Gospel as never before. At home and abroad the field is open. The voice of God bids us enter and occupy. Our own country is progressing with a rapidity that is unparalleled. This progress is noted in every particular—in its material wealth, population, and resources. The nations of the world are looking to us. God calls upon his Church to enter in and possess the waste places in our own land, and to disseminate also the good seed of the Gospel in other lands. The Church has not come up to the measure of her duty in this respect. She has been slow. Her all has not been consecrated. Her wealth, especially, has been too largely kept back. The speaker could not speak for other branches of Christ's Church, but that to which he belonged, the Old School Presbyterian, had been, and now was, greatly cramped in its domestic mission operations for lack of means. Its foreign work was also suffering from the same cause. This ought not to be in the history of any Church of Christ. Money is lavishly spent in merely earthly interests. Look at the fortunes that have been expended in carrying on the late political campaign. Should not Christians be equally earnest and equally liberal in the support and spread of the Gospel?

In the sad state of the case, as thus represented, there is no gleam of hope so bright and promising as that which is presented as we turn our eyes upon the children of our Sabbath-schools. They must now be trained to the duty and privilege of giving. Only in this way will we raise up a Church in the future that shall be consecrated in its means and wealth to the cause of Christ. Last year we are told that \$47,000 was contributed by the children of New Jersey to benevolent objects. That is little less than half a cent apiece. It is well, but it may be vastly improved. In the good old State of New Jersey, that has enjoyed its Gospel light for more than 150 years, can we not train its little chil-

dren to give at least one penny a week to spread that light to other less-favored localities? The teachers in our Sunday-schools, and the pastors of our churches, may bring about a great improvement in this particular by expending a little thought and effort in this direction. It is their duty to do it. The speaker had an experience on the subject, which might be valuable to others. Ten or twelve years ago, when he took charge of the church to which he now ministered, it was small and weak. The Sabbath-school was dead almost literally. It had but three teachers, one superintendent, and the sexton. It never thought of such a thing as giving a penny to help forward the cause of religion. Last year it gave over \$200. The school is over 100 in membership, and the whole church and neighborhood are awake to the importance of religious work. The secret of the change is very simple. The duty of giving was thoughtfully and prayerfully presented, over and over again, interest was awakened on the objects and calls of benevolence, and the result followed. The community is not wealthy, but made up of the humbler classes, poor in this world's goods. The speaker closed by urging on teachers and parents the duty of training up a generation accustomed to give, to give for Jesus' sake, to give of their small means, to make a sacrifice in giving, and it will prove a means of great grace and blessing in the schools and churches over all the State.

"Give, give, cheerfully give!"

was sung from page 24 of the "Sabbath Carols."

The Rev. JAMES LE FEVRE, of Raritan, followed on the same topic. He would urge the importance of the subject, not only on the ground that the church needs it, but that the children themselves need it. They need to be educated to habits of benevolence, in order to the proper development of that religious character that should be formed in them. To exercise this grace of benevolence, they must have something to give. Every parent, therefore, should see that his child has a purse or savings' bank, money that it may call its own, that thus the virtue of self-denial may be practised in its gifts. The habit of that parent is wrong and hurtful to his

child, who simply answers every call of the child out of his own pocket, without teaching the true meaning and design of beneficence. The speaker also had an experience in point. They are teaching their scholars not only to be liberal, but to be thoughtful, intelligent, and above all systematic, in their contributions. They support a missionary in Japan. Every family of the congregation has been visited, and every man, woman and *child* has *promised* to do something for the support of that missionary and his wife. In the beginning of the speaker's ministry he had a class of boys whose teacher early inculcated right habits of giving. They were in the habit of gathering nuts, which they called "missionary nuts," and devoting the proceeds of their sale to the cause of Christ. Encouraging letters were written directly to them by the missionary boards to which they contributed. On the death of one of the leaders among those boys he bequeathed many of his little effects to the cause of missions, and soon after his death the young ladies of the neighborhood organized a missionary society, that is now composed of nine or ten active spirits, whose minds and hearts and hands are always busy in preparing aid and comfort for the Lord's missionaries, and the speaker had in his pocket a check for \$100, that had just been handed to him from that society to pay over to the Missionary Board of his church.

If we will train our children to habits of beneficence in their childhood, when they grow up to be men and women it will be a pleasure, a luxury, for them to give of their substance to promote the Lord's cause.

The second stanza of "Give, give," was sung, led by Prof. VANARSDALE.

J. S. HOWELL, of Jersey City, pursued the subject still further. He referred to the lamentable deficiency of funds in many of the missionary treasuries of the church. It could all be traced to a neglect of the right culture of children on the subject. They should never be taught to give their parents' money under the delusion that they were therein doing a commendable deed. That is not giving, the mere handing in of others' gifts. Some facts from the rich and touching experiences of the speaker, especially in connection

with domestic mission efforts, were given. They pointed the lesson that *all* in our schools should be taught to give to relieve the distress of the needy, and support the weak and feeble effort, and that it should be done *promptly*; that the calls of Providence should be heeded, and with earnest activity be met at once, so far as the ability to give extends; and, when the heart is enlisted, there is scarcely any bounds to the giving-power of a church, or a school, or an individual.

The Rev. ALFRED TAYLOR, of Pennsylvania, believed in giving when the heart was touched, and the feelings were moved toward an object. The spontaneous offerings of loving sympathy were incomparably rich and acceptable in the sight of heaven.

The Rev. W. W. HICKS, of Plainfield, was encouraged rather than discouraged, when the missionary societies called upon the children for help. Something was being done. Sunday-school gifts had sent missionaries to every part of the world, and the Sunday-school system itself was the last and best expression of missionary enterprise. To create and sustain a benevolent spirit in the young, we must convey to them facts of interest concerning the field in which their benefactions are used. We must identify the children with the mission work.

D. M. STIGER, County Secretary for Hudson, spoke of the ways in which the Master sometimes educated his people in every Christian grace—that of giving included. To some he comes in the visitation of his providence and takes away the sweet home treasures which he has given to lighten the household, and through these little lambs whom he folds to his bosom, he teaches wonderful lessons of grace to the stricken parents. The child in the heart is often living and working in the active sympathy and benevolence of many a fond father, long years after the child in the home has been taken to heaven. The speaker knew of such cases.

As to promoting the spirit of benevolence in our Sunday-schools, he believed that the great secret of it was to be found in one word—*information*. Diffuse information. Tell the people, tell the children, what you have done, what you are doing, and what you propose to do, and let them *know* what you expect them to do, and they will meet you. So far as the work in

New Jersey was concerned, the work of the State and County Association, the speaker's experience had been that wherever information had been spread and knowledge diffused, no difficulty had been met in raising all the funds needed. He firmly believed that if ten thousand copies of the proceedings of this Annual Convention could be circulated through the State, the benevolence of the schools would be increased many fold.

Pastors would do a great work for their own schools, if they would aid the County Secretaries in disseminating these documents and other Sunday-school information. In their own county, by means of their printed County Reports, they had wisely diffused a knowledge of their operations, and they had reaped a surprising harvest in one respect, to name no other,—that of the increase in benevolent and missionary contributions. This county probably stands beyond all the others in this one particular. Their school had contributed one-eighth of the \$47,000 reported. The missionary spirit was active among them. It has grown out of the increased light and knowledge that has been furnished to them. If you would have children and adults *give* to carry on the Lord's work, see that they have all the facts. Let them *know, know, know!*

The Rev. JOSEPH LITTLE, known as Chaplain Little, of Chicago, whose work among the illiterate in the South and West, and whose army experience especially, have been remarkable, next addressed the Convention. He exhibited an object singing-lesson chart, by means of which, adults who could not read, as well as children, could be taught some of the cardinal truths and facts of the Gospel. It is a combination of picture teaching, oral teaching, and singing—the eye and the ear being constantly addressed, and the attention aroused and held by the accompanying music. The Chaplain teaches his own tunes from a portable accordeon or concertina arrangement, which he plays with considerable skill, and with which he makes a good accompaniment. The drift of the good man's remarks was, that we need a shorter and more effective method to reach the ignorant adults in the neglected Southern and Western fields of missionary labor in our own country, than by the use of books and tracts, and that some-

thing like his method of illustration by pictures and poetry was needed. His chart had been found very valuable also in mission schools and in infant-class teaching.

## DELEGATES TO ECCLESIASTICAL BODIES.

The Committee appointed to name delegates from this Association to the different Ecclesiastical bodies of the State, made the following Report through their Chairman, Rev. C. S. CONKLING.

### PRESBYTERIAN.

*Newton Presbytery*—Rev. J. B. Kugler; *Raritan*—Rev. M. Tully; *Passaic*—Rev. N. L. Upham; *New Brunswick*—D. M. Stiger; *Monmouth*—C. H. Langdon; *West Jersey*—Rev. Dr. Rogers; *Elizabeth*—Rev. Dr. McLean; *Burlington*—H. E. Warford; *Rockaway*—Rev. C. S. Conkling.

### LUTHERAN.

Rev. M. Sheeleigh.

### METHODIST EPISCOPAL.

*Newark Conference*—Rev. James M. Freeman, Samuel W. Clark; *New Jersey Conference*—Rev. J. H. Vincent, Rev. B. C. Lippincott, Rev. A. E. Ballard.

### BAPTIST.

*Central Association*—Rev. D. Henry Miller, D.D.; *East Jersey*—Rev. A. Armstrong; *West Jersey*—C. B. Stout; *Trenton*—P. Mason; *Sussex*—William H. Sutton.

### REFORMED CHURCH.

*Classis of Bergen*—Peter A. Voorhees; *South Bergen*—Rev. H. P. Thompson; *Passaic*—Prof. W. Williams; *Raritan*—Rev. W. H. Phrainer; *New Brunswick*—Rev. W. B. Voorhees; *Monmouth*—Rev. Dr. McLean; *Philadelphia*—Rev. H. Doolittle; *Paranus*—Rev. P. M. Doolittle.

METHODIST PROTESTANT.

T. B. Appleget.

CONGREGATIONAL.

Rev. W. B. Brown, Rev. G. B. Bacon.

PROTESTANT EPISCOPAL.

Rev. Mason Gallagher.

## THE SUNDAY-SCHOOL FOR ALL AGES.

By REV. R. N. STRATTON.

This topic was next briefly considered, in an address by the Rev. Mr. STRATTON, of New Brunswick. He took the ground, of course, that young and old had their place and their duties in the Sunday-school, although it is too true that the opinion is held by many outside of the Sunday-school that it is a place for children only. It is a place for receiving doctrinal instruction, and the old need this as well as the young. It is a place for receiving divine impression, and this the old need as well as the young. If we do not need instruction, we can impart it; if we sincerely say that our children at home need religious instruction, then surely our hearts ought to be wide enough to feel for those who do not receive such home instruction, and we should endeavor to fill that deficiency. Old hearts are made young and warmed by contact with the warm hearts of children. The "all ages," of course, includes the ministry. They should be found in the Sabbath-school. It will be to them the best investment of labor they can make in all their pastoral duties.

The speaker related the incident of a father who was brought into a Sabbath-school through the death of his little daughter, and who contributed \$5 every month in her name, to be credited to her class for the missionary cause. Other incidents of the power of children in bringing in adults were related to point the speaker's remarks.

## HOW TO CONDUCT AN INSTITUTE.

By REV. J. H. VINCENT.

The distinction between Conventions and Institutes was first clearly defined by Mr. VINCENT. Conventions, in his view, were designed for the discussion of general principles. They are talking places, where everybody may have his say, if he can get it. Institutes are places for illustrating practical methods, and for putting all at work, so that they may go away better fitted for work than when they came. Of course there should be a certain amount of enthusiasm in every Institute, but its purpose is mainly for practical illustrations and actual training. Seven points of the Institute's work were then laid out, as follows:

1. *There should be little machinery* about an Institute. A President and Conductor are not needed. If you call the chief man President, dispense with a Conductor; if you call the chief man Conductor, dispense with a President. Let the Secretary, Conductor or President, and one other officer, be a business committee, and put everything into their hands for the time being.
2. *Don't depend on Sunday-school magnates* for the management of your Institute. The idea that you cannot have an Institute without calling for a Ralph Wells, or Pardee, or Eggleston, is simply a mistake. Use your home talent. As a rule, that Institute will do more good which is managed by home talent, for it will not be likely to send everybody away discouraged. (A slow and ponderous "Amen!" greeted this remark.)
3. *Give everybody something to do.* Have all the addresses short, and have very few of them. Have a question-box, into which everybody can drop a question, which will be sure to be answered. Have a circular prepared beforehand, to be distributed among the superintendents, teachers and pastors who will be at the Institute, reading something like this: "Dear worker for Christ in the Sunday-school, look over these questions, and on a sheet of paper answer them, as follows: 1. What are the principal difficulties you experience

in your work? 2. What suggestions have you to offer on the following subjects, viz., holding the attention of scholars, visiting during the week, etc.? naming five or six topics. 3. What questions have you to ask concerning Sunday-school work?"

Such a plan as this will make an Institute much more interesting and practical, and enable the teachers to get to work at once on assembling.

4. *Let the Institute illustrate method rather than anything else.* In a series of Institutes held by the speaker in Northern Illinois in 1860, three times every day, immediately after the opening exercises, all had their Bibles at hand, and a lesson was taken up, a brother having been appointed beforehand to conduct it, and they studied it together. Then another would conduct it, illustrating another method, so that they had the doctrinal, historical and practical methods all brought out. The smaller the Institute the better for such direct, close work. Then have a question on the board, or on your printed programme, "How do you prepare your Sunday-school lesson?" Give five minutes to each one who will take part, to describe his method. Some will mention the Commentary first. It is a good thing, when you have first studied your lesson without it. It should be the Omega, not the Alpha of preparation. Then, as to specimen lessons, the speaker thought that it was better to illustrate a principle than to carry through a model lesson. If you wish to show the elliptical mode of talking to children, have the children by your side, and turn to them and say to the Institute, "Now, what I mean by the elliptical method is this," and give an illustration with the children.

5. *Encourage free criticism.* Exercised in the right spirit criticism is a grand thing. In the Institute referred to in Northern Illinois, after a brother had taught his Bible lesson, Mr. VINCENT, as conductor, tapped the bell, and for thirty minutes the teacher's manner was kindly criticized. If the ladies present did not care to speak, bits of blank paper were around, and they would write their criticisms. Some of them would be of this sort. "I think he talked too much himself," or, "He did not draw the scholars out by question-

ing," etc. Thus the excellencies and defects of the teacher's method are brought out, and he is encouraged and stimulated to constant improvement.

6. *Have as many drills as possible.* Study as much Bible geography as you can; as much about manners and customs of the Bible as you can; history and doctrine and duties.

7. At every Institute exhibit and explain the best helps for Sunday-schools—maps, charts, blackboards, pictures, books, etc. Send to the publisher of these helps, and see that you have them on the ground.

The speaker recapitulated the above points, and then remarked that teachers' meetings were the highest form of Institutes possible. They are the normal classes, the training schools. No Sunday-school should dream of going on without one. It is hard to get teachers to take their part in it, but they ought to feel it to be a binding duty, and if they are too timid to teach a class, or to tell how they teach, before others, let them take up the cross for Christ and he will show them how, and give them the needed strength to bear it.

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### THE QUESTION BOX.

The Rev. Mr. VINCENT, answered a few questions that had been put in the box. One asking whether a man could be a proper superintendent who was not a professor of religion, was answered emphatically, "No! not unless he was a possessor of religion, any more than a pastor could preach who was not a possessor." . . . How can a teacher best do his work? was answered, "By study and prayer." . . . The opening exercises should be very brief, and should point to the main idea of the lesson for the day. They should be full of spirit, be often varied, and be always reverent. . . . A superintendent may wisely review each Sabbath's lesson if he is thoroughly prepared, and does not occupy more than ten minutes—five minutes all the better. . . . "A scholar inquired of his teacher if dancing was sinful: he answered 'No, if not carried to excess.' Was that teacher right?"

Mr. Vincent put the question to the Convention, "Was that teacher right?" Replies of "No! No!" were instantly made over the audience.

W. H. SURTON answered the few remaining questions. The catechetical method of teaching is best. . . . A question-book fetters the teacher, and interrupts that constant communication between scholar and teacher that should always be kept up in the class. The question-book is useful as a guide to the teacher in framing his own questions. . . . A superintendent ought to be pleasant and genial with both teachers and scholars, shaking hands with them and smiling his greetings on each returning Sabbath—but none of this hand-shaking should be done during the hour of class instruction. . . . Every Sabbath-school should by all means have a teachers' prayer-meeting. . . . A school cannot prosper with an "old foggy" superintendent, in the full sense of the term. You must modernize him. . . . As to helps in blackboard teaching, the *Sunday-School Teacher* and *Sunday-School Times* are both valuable. [Since the Convention, Messrs Siegfried and Clark, of Newark, have started a handsome little periodical on eye-teaching and blackboard illustration, called "The Teacher with his Class."] . . . The contributions of a school should not be required to be expended in the support of the school. The church ought to support its school well and handsomely. . . . Some of the defects of teachers were named alphabetically, as follows, in answer to one of the questions submitted: Absence, Abruptness, Babbling, Censoriousness, Conceit, Carelessness, Coldness of manner, Disorder, a Disobliging spirit, Dulness, Emptiness, Equivocation, Faithlessness, Flattery, Fickleness, Grumbling, Hastiness, Hobby-riding, Ignorance, Impertinence, Impatience, Imprudence, Irregularity, Jealousy, Knotty in grain, the Lecturing style, Levity, Melancholy, Moroseness, Mannerism, Niggardliness, Nonsensical, an Overbearing manner, Obstinacy, Partiality, Pedantry, Quibbling, Recklessness, Repulsiveness, Stereotyped modes, Staleness, Troublesomeness, Trashiness, Unstableness, Untidiness, Vagueness, Worldliness, Xhausting, Yawning, Zigzag, etc. Any teacher afflicted with all these diseases ought to be at once dismissed!

## DELEGATES TO OTHER STATES.

The committee appointed the following named gentlemen as delegates to other State Associations:

*Maryland*—Hon. John Hill, Hon. John Bird.

*Pennsylvania*—Hon. C. C. Lathrop, Hugh E. Warford, Hon. Baltes Pickle, Rev. A. E. Ballard.

*Illinois*—Rev. B. C. Lippincott, C. B. Stout.

*New York*—S. W. Clark, J. S. Howell, Prof. D. Murray, Rev. C. S. Conkling.

The committee on nomination of officers for the ensuing year reported through their chairman, J. S. Howell, the list as found on pages 3 and 4 at the beginning of the pamphlet. Salem was fixed upon as the place of next meeting, Paterson, Hackensack and Morristown being strongly urged in vain competition.

The session closed with a hymn, and the benediction pronounced by Rev. D. HENRY MILLER, D.D., of Elizabeth.

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Third Day.

## SEVENTH SESSION.

THURSDAY AFTERNOON.

THE closing session was now reached. It was preceded, as on the previous day, by a side meeting in the lecture and Sunday-school room of the First Baptist Church, where an hour was spent in practical illustrations of the use of

## THE BLACKBOARD.

WILLIAM H. SUTTON presided at the meeting. He made a very few remarks right to the point, on the use of this new

agency in Sunday-school instruction. There is danger, he said, of running the blackboard, like everything else in the Sunday-school, into the ruts. We need to consult variety here as in the other exercises. One merit of the board is, that its black face can be changed every week, and made to present a new truth in a new shape. Those who use the board should not strain after effect in drawing, in completing a pretty alliteration or acrostic, or figure; but should be perfectly natural, and have a plain purpose in view and aim at it. The board should be used every Sunday, in some way.

HENRY WHITEMORE, of Passaic, was called upon, and gave a plain exhibition of *his* way. He was, he said, but a plain superintendent of a little school in a rural district, yet he had found the board of great value in imparting and impressing Scripture truth. He uses it every Sabbath, say for seven minutes, and at the monthly review, when the parents and friends in the community are gathered into the church, enlarges to thirty-five minutes. Simple as the exercise is, the undivided attention of the whole audience is maintained during all that time.

Mr. W. gave the following exercise on the board:

***"Peace on Earth, Good will to men."***

WAR, <i>its Causes:</i>	Christ brings PEACE,
<i>Pride,</i>	<i>Humility,</i>
<i>Anger,</i>	<i>Meekness,</i>
<i>Hatred,</i>	<i>Love,</i>
<i>Revenge,</i>	<i>Forgiveness,</i>
DEATH, (the result)	LIFE.

The "war" column he wrote with *red* chalk, and the "peace" column with white chalk, as emblematic of their respective characters. The speaker made very briefly such explanation as is naturally suggested by the appearance of the board itself.

Mrs. SAMUEL W. CLARK, of Newark, a retiring but effective lady teacher of her own infant class at home, was prevailed upon to spend a few moments in illustrating her mode of teaching. She gathered an impromptu class of little ones around her, and in ten minutes gave a simple yet impressive lesson on "Jesus knocking at the door." She began pleasantly and familiarly by asking the children whether they had been at school, what they had been studying, etc., drawing them on to the confession that they sometimes made pictures on their slates. "And what do you draw?" *Houses*, one replies. "Oh! I want to tell you something about a house. I wonder if I could draw one on this board." The teacher then constructs a house by the suggestions and promptings of the children, who are wisely kept interested and employed all the while in telling where the door, window, roof and chimney must be put. A knocker is marked on the door, and a very primitive representation of a man (a simple upright line, with a hat on the top of it) standing at the knocker. By skilful questioning the application is now begun. The scholars begin to perceive the meaning. The house is their heart. The word HEART is written upon the roof. The man standing there knocking is Jesus knocking at the door of their heart. Why does he knock? To get in. Would you let a friend stand out of doors if he wants to get in your house? Would you lock him out? No. We would open the door. Well, Jesus stands at the door. He knocks. That means he wants to get in. He is your Friend. Will you keep him out? Hear what He says. [Writes on the board.]

"BEHOLD I STAND

AT THE

D O O R

AND

KNOCK."

This text is spelled out, letter by letter, and repeated and re-repeated, until the little ones know it thoroughly by heart. A few words of affectionate entreaty to let Jesus in, to give him their hearts, were then spoken, and the lesson was closed by singing "Come to Jesus," the whole occupying just ten minutes.

SAMUEL W. CLARK, State Secretary, followed with a few practical suggestions as to the use of the board. He illustrated it in a somewhat new line. He had found that one effective way of making the blackboard useful was by turning it into a bulletin board for the announcement of the lesson, the hymn, etc. Surely any one who can write at all can make such use of it. Thus,

*Hymn 307.*

*Matt. 5 : 16-35.*

*The Good Shepherd.*

Or, on special occasions, in the course of the instruction, as review day, or missionary Sunday, write it on the board:

*Missionary Sabbath.*

*Give unto the Lord.*

Such a simple use of the board will at least be a good introduction of it into favor in schools where there seems to be indifference, and perhaps opposition, to it. And few superintendents will begin to use the chalk even in such a simple way as merely to announce the lesson, who will stop there. They will be led further into it. The speaker, being a professional teacher, could not attempt instruction as an art without the aid of the board. Grammar, geography, arith-

metic, all the elements of secular knowledge must be illustrated and impressed by the help of the board. In teaching the science of eternal truth, out of God's own Word as the text-book, shall we be less faithful, less accurate?

A word of sound advice was given to users of the board, namely, that they make the lesson suggest and guide the chalking, and not first make their sketch, and then adapt the lesson to it; or force it to an unnatural, strained and impartial presentation of the truth. Better do without the board than contract the truth to the limits of some well-shaped strait-jacket.

P. P. VANARSDALE, of Jersey City, drew an ugly-shaped, deformed-looking heart on the board, and showed how an effective lesson could be taught from it. He once made a lesson on the ground, with a stick, before two boys, whom he met on a Sabbath morning. He drew the face of a clock, with its hands pointing to an early hour, and repeated to them the text, "Those that seek me early shall find me."

W. H. SUTTON, the leader of the meeting, gave a good lesson on the dwellers in the heart. He drew the outline of a heart, and divided it into seven compartments, representing rooms. In the square in the centre of the heart he wrote the word SATAN. He then drew from the scholars before him the names of different rooms in their houses, reaching the fact that the parlor is the best room, and that here, in wicked men and boys, Satan is a welcome guest. When Satan is in the parlor he must have his companions in the other rooms. These companions are evil habits, sinful practices, etc., which are drawn out, by suggestive questionings, from the little ones. H, S, L, S, D, are the initial letters, representing Hatred, Stealing, Lying, Selfishness, and Disobedience; these initial letters occupy each a room, and thus the heart is filled and occupied, so that there is no room in it for Jesus. "No room for Jesus," is written under the heart.

Another figure is now drawn, in which JESUS occupies the best room, and the initial letters of H-onesty, O-bedience, T-ruth, L-ove, and G-enerosity, the opposites of the occupants in the bad heart, are written each in its place. The words

"Best room for Jesus," are then written under the good heart, and the lesson is completed.

The Rev. W. D. SIEGFRIED, of Newark, gave a short Scriptural rebus, illustrating the text, "Keep thy heart with all diligence." He drew a large *key*, followed with a big letter *P*, the word *thy*, and the figure of a heart. In place of the Scripture words "with all diligence," he used their equivalents, "constantly," "carefully," writing them out clearly, and making a short sermon, and quite effective to the little listeners.

The hour passed all too soon, but the side-meeting, which was conceded to be one of real practical working value, was compelled to adjourn to the regular meeting in the Methodist Church.

Here, at 2½ o'clock, a crowded audience was gathered to engage in the exercises of the closing session. President LATHROP was in the Chair.

After the devotional exercises, Prof. PERKINS spent a few minutes in singing with the Convention. In the course of his suggestions on Sunday-school music, he stated that the piano was the best instrument for the school-room, because of the advantage of its percussion touch, which aids in giving precision and sharpness to the movement of the tune.

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### WANTS OF RURAL DISTRICTS.

The Rev. CHARLES E. KNOX, of Bloomfield, opened the conversation on this topic by an earnest speech. He did not conceive that there were any peculiar wants to rural schools. He would not use the designation, nor the classification, "town schools" and "country schools." There are large schools and successful schools in rural towns and rural districts. His own school was rural, and on that very account he claimed that they had superior advantages over schools in the cities. They had the quiet of a rural village, and they are near enough to the large centres to have all the facilities to be found in the whole country and in the world! A proper classification of schools, therefore, and the

only general ones necessary, would be into church schools and mission schools, not "city" and "rural."

The speaker then warmly pleaded for recognition of the grand possibilities and capacities that lay within the scope and power of every school and of every church, no matter how secluded, or how remote from the gaze of men. Many schools needed encouragement in this very particular. Small schools are apt to under-estimate their own importance, their essential relation to the whole work. They should have more confidence in their great mission. Every member of a church ought to feel that his church, no matter where it is located, has the opportunity and the call from God to make itself felt to the ends of the earth! No Christian father or mother with a household of children should ever feel that their influence is to be confined within the narrow walls of his home. They should rather feel that it may go out to the ends of the earth! The influence of this Convention will not end with New Jersey. We should look for it to reach around the globe. And it will! The increased efficiency it will give to schools represented in it, the increased missionary spirit, the increased contributions to the cause of Christ, all these things will be multiplied and transmitted and transfused in and upon all our churches and schools and throughout Christendom!

The speaker then referred to the work of a single minister in Hermannsburg in the Kingdom of Hanover, in a rural parish, remote, upon a barren heath, in the midst of an ignorant peasant people. There, from that unlikely field was raised up a missionary church which has sent its missionaries to Africa, establishing in the course of ten years some fourteen or sixteen mission stations, building its own ship, sending missionaries trained within the bounds of its own parish; and establishing missions also in Australia and in India. Now precisely that which pastor Harms did in that obscure out of the way place may be done by every rural church and rural Sunday-school in the land! It may be done by faith and toil, and zeal for Jesus.

The speaker still further encouraged his brethren from the rural districts to a higher and holier confidence in their mission. He ventured the remark that a majority of those who

had instructed them in the Convention, who were the leaders of their Institutes, and the movers in the general work, were trained in some humble rural school. Have confidence in God and in yourselves, brethren, and go forward!

J. R. WILLIAMSON, from near New Brunswick, read an earnest essay on "Fiction," portraying the evil of its prevalence in the literature of the day, and especially in the Sabbath-school libraries of the land. [Want of space forbids the reproduction of the essay entire.]

The Rev. MASON GALLAGHER, rector of St. Paul's Protestant Episcopal Church, Paterson, made an address which he prefaced with a remark on "Intermittent Sunday-schools," saying that he knew nothing about them, as he had never had them—the only disease of the kind he could speak of being intermittent fever! He then referred in appreciative terms to the value of object-teaching as a means of imparting divine truth to the young. He had lived in Oswego, New York, that centre of successful application and training under the system, and he had seen it accomplish great results in the education of the youth in the Sabbath-schools of that city. From his experience therefore he could warmly urge the introduction of more such teaching, especially into the infant classes of our Sunday-schools. Make the rooms in which the little ones gather very attractive. Hang the walls with beautiful pictures and texts and mottoes. Appeal to the eye, and you will make a short avenue to the mind and the heart.

The speaker then, using his privilege to speak on general topics, referred to the need of a burning enthusiasm and a consuming zeal in carrying on the Lord's work. We ought all to have it. Jesus Christ was zealous. St. Paul was in earnest. But the church of the present day, as a church, was not following as it should in the steps of its illustrious founders. It is no crime to be zealously affected always in a good thing. Nay, it is a duty rather, let who will frown and repress. [The chairman here reminded the audience of the church fellowship of the brother.] He quickly replied that he loved all the followers of his Lord and Master. While he was an Episcopalian, he was first a Christian. That was his name. He had a surname,—Episcopalian,—but he dropped

the surname in a Convention like this, and would be known only by his name.

The speaker continued with stirring utterances concerning the need of the churches—a more faithful ministry, more prominence to the work of Christian women, a heartier encouragement in the churches for the work of Christian laymen in the Young Men's Christian Associations, less worldliness and more piety in our entire church membership, more self-denial, more consecration, more making a business of winning souls, instead of self-seeking as the business, and the Lord's work as the intermission—in short, a baptism of the Holy Ghost upon pastors and people, and a return of the good old revival days of the past, when men's hearts burned within them as they talked of Jesus by the way.

Now to realize this happy state of things in the churches and in the Sunday-schools we must be united as Christians. We must not put sect first and the great cause of Christianity next, but Christ first and in all and over all! We must let the world see that we are brethren. We must prove to them that we can own our brother as a Christian, and shake hands and join heart with him, no matter to what branch of the true vine he may belong! (Amen! and applause.) We must love our brother in Christ with as much affection, and bid him God-speed in his mission with as much heart and soul as if he belonged to our own particular sect or party. (Clapping of hands and great enthusiasm.) O, let us all have this large liberal heart, that can reach out and beyond our own boundaries, and rejoice in each other's successes, and help to enlarge and multiply them, that Christ may have the greater glory! (Amen!)

Blessed be God for this Association! I love it. You do not feel here as if you belonged to any one denomination, but to Jesus only. It is a foretaste of heaven to see this union so truly manifested, and to feel it in all its fulness and sweetness, without taint of caution or suspicion. The speaker closed by invoking a fervent benediction upon the work, and calling down the baptism of the Spirit upon all the workers in it.

“Blest be the tie that binds”

was then sung with a refreshing enthusiasm, when the

Rev. D. HENRY MILLER, D.D., of the Baptist Church of Elizabeth, warmly responded to the brotherly sentiments just uttered. Surely, he thought, the millennium was coming, and was moving us all. We have supposed hitherto that the water divided us, but we find that we can reach over and clasp hands in fraternal joy. *We are one in Christ!* He believed in Christian union, and met his brother Gallagher, and all his brethren there on that platform, and was proud to claim their Christian fellowship. (Applause.) Every man should show his hand now. (Applause.) It was no time for holding back, and for his part here was his hand and heart—in the name of Jesus. (Great feeling.)

In conclusion, Dr. Miller paid a splendid tribute to the Sunday-school as tending to draw the hearts of Christians together. From this, if from no other consideration, he could not but regard it as the noblest work in all Christendom. May we ever see and enjoy, as we come up to these places of assembling year after year, a like feeling, and may we ever show such Christian harmony and unity in our work, that those who stand aloof from us may see that we are bound together by the ties of Christ's love, and that we are determined to carry on this work till His praise and glory shall be recognized in the oneness of the church on earth as it is one family in heaven. (Warm applause.)

Prof. P. P. VANARSDALE, of Jersey City, made a short and effective speech on the evil of closing schools either in summer or winter. He pointed his remarks by a good story of a reformed deacon who walked soberly for two or three years, and then fell; and gave to his pastor the excuse, that as he had now served the Lord faithfully for two or three years, he thought he would take a day or two to himself! But the evil of closing schools was not all to be laid to the charge of the country schools. Many of the city schools close in the summer! The trouble is a real one, in the winter, with many scholars, and some allowance must be made for them. The difficulty lies in the church service. The second service crowds out the Sunday-school. It must be given up to the Sunday-school.

On motion, the Rev. MASON GALLAGHER, was made a member of the Executive Committee of the State Association.

## RESOLUTIONS.

The following resolutions were then submitted, and unanimously passed:

*Resolved*, That our most earnest and persevering efforts should be directed towards securing the conversion of the children at the earliest age of personal responsibility.

*Resolved*, That earnestness lies at the root of all success in the Sunday-school, or any other work for Christ; that no gifts or graces, capacities or endowments are of any avail without it; and that we *earnestly* exhort our fellow teachers all over the State, to give themselves wholly up to their work; with all their heart, mind, soul, and strength, and, not consulting flesh and blood, to spend and be spent in the service of the dear Lord who bought us and has commanded us, "*Feed my Lambs.*"

*Resolved*, That we and our children can give much more money than we have been in the habit of giving; that, by example and precept, we can accomplish greater results than we have yet accomplished; that we need to encourage our children to systematic liberality; and that we will do well to apply a wholesome stimulus to their beneficence, by way of an abundance of well-conducted missionary meetings, correspondence with missionaries, both in home and foreign fields, and any other means of imparting information as to the need of money, and what is done with the money, as may from time to time be available.

*Resolved*, That the Sunday-school, so well adapted to all ages and talents, and so fertile in resources for doing and getting good, demands the presence and co-operation of all—either to impart or to receive instruction.

*Resolved*, That whatever the excellency of our teachings in subject, manner, or method, yet, we are wholly dependent for saving results upon the influences of the Holy Spirit, and that those influences are within the reach of *all* who *pray earnestly* while they *work faithfully*.

*Resolved*, That it is the solemn conviction of this body that all our Sunday-schools should be kept open during the entire year, and we earnestly urge upon all concerned to "*work, for the night is coming.*"

*Resolved*, That every member of every Sabbath-school throughout the State be *encouraged* and *expected* to contribute *at least something* for the Sunday-school work at home or elsewhere from *week to week*.

*Resolved*, That this Convention earnestly recommend to the managers of all our Sabbath-schools, the too much neglected practice of committing to memory the words of Scripture; in order that the members of our schools may be familiar with the word of truth, that they, by it, may be made wise unto salvation, and that amid the temptations of life the conscience may be quickened, and its voice enforced by the voice of God as spoken in his word.

*Resolved*, That we heartily rejoice at the multiplied helps and aids furnished for superintendents and teachers in the Sunday-school work, and *earnestly* recommend the employment and use of the same in the increase of interest and more complete development both of the intellect and the heart of all who may be brought within the benign influence of Sunday-school instruction.

*Resolved*, That one of the institutions which touches the very heart of our whole work is a wisely-conducted Sunday-school Institute, designed specifically to discuss and impress the duties of the teacher in the class, the Institute to be held in the single church, the single town, the county, or the ecclesiastical association.

General resolutions were passed, as follows:

*Resolved*, That this Association hereby renews the recommendation of last year, to hold in each county-town Institutes during the year.

*Resolved*, That this Sunday-school Convention sends its hearty congratulations to the meeting of the American Christian Commission, to be held next week in New York City, and trusts and prays that God may bless its deliberations and labors to the wider extension of the kingdom of God and the promotion of his glory in the conversion of the impenitent, and the revival of zeal, liberality, unity and holiness in the professing church. [Offered by Rev. Mr. Gallagher.]

*Resolved*, That feeling, as we do, the need of a combined effort of the Sunday-school laborers in the United States, we are heartily and unanimously in favor of a National Sunday-School Convention, and cordially invite their session within the borders of our State.

Resolutions of thanks were unanimously passed, as follows:

*Resolved*, That the thanks of this Association are eminently due, and are hereby tendered, to the permanent officers (the corresponding secretary, recording secretary, and treasurer) and Executive Committee of this Association, for their continued and untiring zeal for us in the Sunday-school work.

A hearty vote of thanks was tendered to Prof. PERKINS for his able conduct of the singing of the Convention.

*Resolved*, That our cordial thanks are hereby tendered to the good people of Plainfield for their abundant and kindly hospitality, and to the Local Committee for their constant and considerate attention to our care and comfort.

*Resolved*, That our hearty thanks are due to the editor and proprietor of the *Central New Jersey Times*, for his full and faithful report of our proceedings, and for furnishing the Convention with copies of his interesting journal.

OLIVER L. GARDINER put in a plea for order and unity of plans and management between the pastor, superintendent, and teachers. The correction of evils in a class should be done through the teacher. The superintendent should respect the teacher's position and authority, and accomplish his will through them, not by acting over their heads. And so with the pastor and the superintendent. Thus, no authority will be contravened and no collision will occur.

The Rev. Mr. VINCENT gave utterance to warm union sentiments. He loved his brethren of the different denominations; many of them with peculiar fondness. He had found that the more he knew of Christians of different names, the more like one another they were. Nearer to Christ, nearer to one another. He used with effect the figure of the different regiments composing the one grand army of our Lord Jesus Christ.

Rev. EDWARD EGGLESTON said that once attending a union gathering, he was importuned by the Enrolling Committee to give with his name and address, his denomination also; but he objected to saying or thinking anything about denomination in such a gathering; but being further urged, he told the Secretary to put him down as belonging to the Holy Catholic Church! He thanked God for the evidence that in this day the tide of Christian love was rising so high, and that nothing could prevent it from overflowing all the Lord's heritage. In conclusion, he complimented the Convention on its excellent practical and impressive character. It was one of the best he had ever attended.

The Chairman now introduced the President Elect, PETER A. VOORHEES, who made some feeling remarks. Turning to the Chairman, he congratulated him on the high honor he had held in presiding over such a body, one that in all future years he would look back upon with grateful pride. And now as the brethren were about going down to their homes, he trusted that the spirit and power of the Convention would continue with them, and that much fruit, in the conversion of many, many precious souls of the youth, might be the result of this gathering.

The Rev. Mr. DAY, of Plainfield, testified to the benefit he had derived, and assured the brethren that all their schools would be blessed by reason of the presence of the Convention among them.

C. B. STOUT gave utterance to earnest words in the same warm and enthusiastic spirit, breathing the same brotherly sentiments.

## THE CLOSING SPEECH

was now made by President LATHROP. He gave thanks for the feelings and impressions of the hour. He had been lifted by its holy influences almost to the very gates of heaven. He never felt before, as he had felt during the proceedings of this Convention, the mighty power that underlies the Sabbath-school movement. Never before had he felt so deeply the meaning of that declaration of Jesus, "I and my Father are One," and the consequent oneness of all the children of God. For his part, he could, with all his heart and soul, indorse and repeat, and if possible, give emphasis to, the utterances of Christian love and union, that had made all their hearts so glad, during all that happy meeting and greeting. And now that the hour of separation had come, what should he say? He would earnestly entreat of his fellow-helpers in the truth, as he asked it for his own heart, that they all might *be faithful*. Put forth the effort. Sow the seed. *Be faithful*. And look to Jesus for the rest. Our children must all be brought to Jesus. Look upon them as his lambs. Bring them into the fold. Let nothing on your part keep them back. Do not repulse them. The Good Shepherd is waiting to fold them to his bosom. And, Superintendents, are all your teachers faithful under-shepherds? are they leading the lambs into the green pasture? are they themselves consecrated to Jesus? If you are faithful to your duty, you will by prayer and personal conversation and effort, make them feel and know that you desire their conversion beyond anything else, and they will be drawn by your faithfulness, to sit at the feet of the great Teacher.

Once a man was noticed walking in a Sunday-school up and down the aisle, smiling as he walked. His peculiar manner attracted the attention of the superintendent, who approached him, and asked him why he acted so. The man replied that he was converted in the Sunday-school, that he could not read, and could not teach, and could not do much, but he wanted to *smile upon* the effort! So, dear friends, old and young, all, if you can do nothing else, you can *smile upon* Sabbath-school labor.

Little children can help our work forward. An officer of the Union army relates that as the Army of the Potomac was passing to the field of Gettysburg, weary, almost fainting by the way, a little child stood on his grandfather's shoulders as the columns moved by, and with a little flag, waved it over his head, shouting with all his little might, "Hoodah for the Union! Hoodah for the Union!" That officer says that it was the keynote of the Gettysburg victory. It nerved the weary men with new ardor; they marched to the field that their valor won, and thus turned the tide of war, and saved our country!

Do not be discouraged. Look to Jesus. Success is sure. And may God bless you!

"Work, for the night is coming!"

was sung, and the final benediction was pronounced by the Rev. G. A. PLUMLEY.



## COUNTY AND TOWNSHIP SECRETARIES,

### 1868-9.

#### ATLANTIC COUNTY.

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

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
Atlantic City, . . . .	R. B. LEEDS, . . . .	<i>Atlantic City.</i>
Egg Harbor City, . . .	REV. E. H. GREIDER, . . .	<i>Egg Harbor.</i>
Egg Harbor, . . . . .	D. H. PITMAN, . . . . .	<i>Somers' Point.</i>
Galloway, . . . . .	R. A. CAKE, . . . . .	<i>Leed's Point.</i>
Hamilton, . . . . .	E. P. MAYHEW, . . . . .	<i>May's Landing.</i>
Mullica, . . . . .	DR. H. W. SMITH, . . . . .	<i>Elwood.</i>
Hammonton, . . . . .	P. H. BROWN, . . . . .	<i>Hamilton.</i>
Weymouth, . . . . .	JOHN GODFREY, . . . . .	<i>Tuckahoe.</i>

#### BERGEN COUNTY.

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

New Barbadoes, . . . .	ANDREW DEVOE, . . . .	<i>Hackensack.</i>
Lodi, . . . . .	ANDREW MORRISON, . . .	<i>Lodi</i>
Washington, . . . . .	SAMUEL D. YATES, . . . .	<i>Pleasantville.</i>
Hackensack, . . . . .	JASPER WESTERVELT, . . .	<i>Hackensack.</i>
Union, . . . . .	J. RAYMOND COLLERD, . . .	<i>Rutherford Park.</i>
Harrington, . . . . .	PAUL POWLESS, . . . . .	<i>Norwood.</i>
Franklin, . . . . .	REV. W. VAN BENSCHOTEN, . . .	<i>Goodwinville.</i>
Hohokus, . . . . .	H. CLAIR, . . . . .	<i>Hohokus.</i>
Saddle River, . . . . .	(No Schools.)	

#### BURLINGTON COUNTY.

S. D. HENDRICKSON, *Pemberton*, County Secretary.

Beverly, . . . . .	JACOB WILSON, . . . . .	<i>Beverly.</i>
Burlington, . . . . .	CHARLES J. MILNOR, . . . .	<i>Burlington.</i>
Bordentown, . . . . .	URIAH BENNETT, . . . . .	<i>Bordentown.</i>
Bass River, . . . . .	MR. MATTHIAS, . . . . .	<i>Bass River.</i>
Cinnaminson, . . . . .	REV. J. FORT, . . . . .	<i>Cinnaminson.</i>
Chester, . . . . .	A. H. BURR, . . . . .	<i>Moorestown.</i>
Chesterfield, . . . . .	REV. E. WATERS, . . . . .	<i>Groveville.</i>
Evesham, . . . . .	C. HENRY KAIN, . . . . .	<i>Marlton.</i>
Egg Harbor, . . . . .	DR. T. PRICE, . . . . .	<i>Tuckerton.</i>
Lumberton, . . . . .	NATHAN BOWNE, . . . . .	<i>Lumberton.</i>
Mansfield, . . . . .	DAVID STYER, . . . . .	<i>Columbus.</i>
Medford, . . . . .	SAMUEL STACKHOUSE, . . . .	<i>Medford.</i>

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
New Hanover, . . . .	DR. J. WEBB, . . . .	Pointsville.
Northampton, . . . .	MR. AEMS, . . . .	Mt. Holly.
Pemberton, . . . .	DR. GRIGGS, . . . .	Pemberton.
Shamong, . . . .		
Springfield, . . . .	JOHN F. GAUNTT, . . . .	Jobstown.
Southampton, . . . .	REV. J. THORN, . . . .	Vincentown.
Washington, . . . .	WILLIAM LOOY, . . . .	Lower Bank.
West Hampton, . . . .	CHARLES FORT, . . . .	Mount Holly.
Willenboro, . . . .	J. L. KEMBLE, . . . .	Delanco.
Woodland, . . . .	N. P. TODD, . . . .	Shamong.

## CAMDEN COUNTY.

ELISHA SWINNEY, *Camden*, County Secretary.

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

## CUMBERLAND COUNTY.

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

Bridgeton, . . . .	JAMES J. REEVE, . . . .	Bridgeton.
Cohansey, . . . .	JOHN WESTCOTT, . . . .	"
Downe, . . . .	RICHARD ROBBINS, . . . .	Dividing Creek.
Deerfield, . . . .	DR. CHAS. PHILLIPS, . . . .	Deerfield.
Fairfield, . . . .	JOHN WHITAKER, . . . .	Cedarville.
Greenwich, . . . .	THOMAS SNYDER, . . . .	Greenwich.
Hopewell, . . . .	O. W. WHITFORD, . . . .	Shiloh.
Landis, . . . .	S. PHOENIX, . . . .	Vineland.
Maurice River, . . . .	WM. CHAMPION, . . . .	Dorchester.
Millville, . . . .	JOHN A. WRIGHT, . . . .	Millville.
Stoe Creek, . . . .	A. R. JONES, . . . .	Shiloh.

## CAPE MAY COUNTY.

DR. J. F. LEAMING, *Cape Island*, County Secretary.

Cape Island City, . . . .	GEO. W. SMITH, . . . .	Cape Island City.
Dennis, . . . .	JOSEPH WILSON, . . . .	Dennisville.
Middle, . . . .	CLINTON HEWITT, . . . .	Cape May C. H.
Lower, . . . .	ABRAHAM REEVES, . . . .	Cold Spring.
Upper, . . . .	THEOPHILUS CORSON, . . . .	Tuckahoe.

## ESSEX COUNTY.

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

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
Newark, . . . . .	ISAIAH PECKHAM, . . . . .	<i>Newark.</i>
" . . . . .	H. WILDE, . . . . .	"
" . . . . .	JOSEPH D. DOTY, . . . . .	"
" . . . . .	LEWIS HELLER, . . . . .	"
Orange, . . . . .	E. H. COOK, . . . . .	<i>Orange.</i>
Caldwell, . . . . .	CHARLES B. GOULD, . . . . .	<i>Caldwell.</i>
Bloomfield, . . . . .	U. D. WARD, . . . . .	<i>Bloomfield.</i>
Montclair, . . . . .	WM. B. HOLMES, . . . . .	<i>Montclair.</i>
Belleville, . . . . .	SAMUEL H. TERRY, . . . . .	<i>Belleville.</i>
South Orange, . . . . .	F. L. B. MAYHEW, . . . . .	<i>S. Orange.</i>
Millburn, . . . . .	A. M. FRENCH, . . . . .	<i>Millburn.</i>
Livingston, . . . . .	E. M. CONDIT, . . . . .	<i>Livingston.</i>
Clinton, . . . . .	HENRY MEEKER, . . . . .	<i>Clinton.</i>

## GLOUCESTER COUNTY.

REV. A. PROUDFIT, *Glassboro*, County Secretary.

Franklin, . . . . .	JOHN B. NUTT, . . . . .	<i>Franklinville.</i>
Harrison, . . . . .	THOMAS STRATTON, . . . . .	<i>Mullica Hill.</i>
Mantua, . . . . .	JOHN C. EASTLACK, . . . . .	<i>Mantua.</i>
Deptford, . . . . .	N. S. ABBOTT, . . . . .	<i>Woodbury.</i>
Clayton, . . . . .	B. F. HARDING, . . . . .	<i>Clayton.</i>
Greenwich, . . . . .	JOSEPH WOLF, . . . . .	<i>Clarksboro.</i>
Woolwich, . . . . .	WM. BLACK, . . . . .	<i>Swedesboro.</i>

## HUDSON COUNTY.

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

Bayonne, . . . . .	H. C. SELVAGE, . . . . .	<i>Bergen Point.</i>
Greenville, . . . . .	ADAM RAPP, . . . . .	<i>Greenville.</i>
Bergen, . . . . .	JAMES T. KITCHELL, . . . . .	<i>Bergen.</i>
Hoboken, . . . . .	JAMES H. LONG, . . . . .	<i>Hoboken.</i>
Weehawken, . . . . .	THEOPHILUS C. DUNN, . . . . .	<i>Weehawken.</i>
West Hoboken, . . . . .	JOHN VICKERMAN, . . . . .	<i>West Hoboken.</i>
Jersey City, . . . . .	THEODORE VAN CLEVE, . . . . .	<i>Jersey City.</i>
" . . . . .	WICKMAN WILLIAMS, . . . . .	"
Lafayette, . . . . .	A. W. WOODWARD, . . . . .	<i>Lafayette.</i>
New Durham, . . . . .	W. T. DAY, . . . . .	<i>New Durham.</i>

## HUNTERDON COUNTY.

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

Alexandria, . . . . .	H. E. WARFORD, . . . . .	<i>Frenchtown.</i>
East Amwell, . . . . .	DR. GEORGE ROWLAND, . . . . .	<i>Ringoes.</i>
West Amwell, . . . . .	RICHARD H. WILSON, . . . . .	<i>Lambertville.</i>
Bethlehem, . . . . .	SYLVESTER H. SMITH, . . . . .	<i>Bethlehem.</i>
Clinton, . . . . .	J. R. FISHER, . . . . .	<i>Clinton Station.</i>
Clinton Borough, . . . . .	N. M. VOORHEES, . . . . .	<i>Clinton.</i>
Delaware, . . . . .	GEORGE W. RUNK, . . . . .	<i>Stockton.</i>
Franklin, . . . . .	HENRY S. TRIMMER, . . . . .	<i>Quakertown.</i>

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
Kingwood, . . . . .	GEORGE E. DALRYMPLE, . . . . .	<i>Baptistown.</i>
Lebanon, . . . . .	ELEAZER SMITH, . . . . .	<i>Clarksville.</i>
Lambertville, . . . . .	JOHN A. ANDERSON, . . . . .	<i>Lambertville.</i>
Raritan, . . . . .	JOHN T. BIRD, . . . . .	<i>Flemington.</i>
Readington, . . . . .	HENRY S. KENNEY, . . . . .	<i>Readington.</i>
Tewksbury, . . . . .	J. C. FARLEY, . . . . .	<i>Mountainville.</i>
Union, . . . . .	WILLIAM EGBERT, . . . . .	<i>Pattenburgh.</i>

## MERCER COUNTY.

JOHN COX, *Princeton*, County Secretary.

Trenton, . . . . .	J. A. BEECHER, . . . . .	<i>Trenton.</i>
Princeton, . . . . .	S. M. HAGERMAN, . . . . .	<i>Princeton.</i>
Hamilton, . . . . .	REV. W. F. SILVERS, . . . . .	
Ewing, . . . . .	JOHN H. SCUDDER, . . . . .	<i>Trenton.</i>
West Windsor, . . . . .	THOMAS S. MERSHON, . . . . .	<i>Dutch Neck.</i>
Washington, . . . . .	ELIAS T. DAUSER, . . . . .	<i>Windsor.</i>
Hopewell, . . . . .	JOHN E. BURD, . . . . .	<i>Pennington.</i>
East Windsor, . . . . .	REV. J. ALEXANDER, . . . . .	<i>Hightstown.</i>
Lawrence, . . . . .		

## MIDDLESEX COUNTY.

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

East Brunswick, . . . . .	DANIEL McLAURY, . . . . .	<i>New Brunswick.</i>
Monroe, . . . . .	HON. JOHN D. BUCKALEW, . . . . .	<i>Jamesburg.</i>
New Brunswick, . . . . .	ALFRED W. MAYO, . . . . .	<i>New Brunswick.</i>
North Brunswick, . . . . .	JAMES C. EDMONDS, . . . . .	"
Perth Amboy, . . . . .	REV. GEO. W. NICHOLSON, . . . . .	<i>Perth Amboy.</i>
Piscataway, . . . . .	WILLIAM E. CROWELL, . . . . .	<i>New Brunswick.</i>
South Amboy, . . . . .	REV. W. E. WESTERVELT, . . . . .	<i>South Amboy.</i>
South Brunswick, . . . . .	J. GORDON VAN DYKE, . . . . .	<i>Kingston.</i>
Woodbridge, . . . . .	ARTHUR W. MARSHALL, . . . . .	<i>Metuchen.</i>

## MONMOUTH COUNTY.

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

Atlantic, . . . . .	W. J. C. TAYLOR, . . . . .	<i>Holmdil.</i>
Freehold, . . . . .	WILLIAM STATESIR, . . . . .	<i>Freehold.</i>
Holmdil, . . . . .	REV. C. D. WARNER, . . . . .	<i>Holmdil.</i>
Howell, . . . . .	LEVI G. IRWIN, . . . . .	<i>Turkey.</i>
Manalapan, . . . . .	JOSEPH H. VAN MATER, . . . . .	<i>Englishtown.</i>
Marlborough, . . . . .	L. G. SCHENCK, . . . . .	<i>Marlboro.</i>
Matawan, . . . . .	D. B. STRONG, . . . . .	<i>Matawan.</i>
Middletown, . . . . .	H. JENKINS, . . . . .	<i>New Monmouth.</i>
Millstone, . . . . .	REV. J. H. KEHOE, . . . . .	<i>Manalapan.</i>
Ocean, . . . . .	REV. J. B. WILSON, . . . . .	<i>Long Branch.</i>
Raritan, . . . . .	H. E. BISHOP, . . . . .	<i>Keyport.</i>
Shrewsbury, . . . . .	H. JOHNSON, . . . . .	<i>Red Bank.</i>
Upper Freehold, . . . . .	REV. K. P. KETCHUM, . . . . .	<i>Allentown.</i>
Wall, . . . . .	REV. S. A. FREEMAN, . . . . .	<i>Squan Village.</i>

## MORRIS COUNTY.

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

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
Boonton, . . . . .	FREDERICK STONE, . . . . .	<i>Boonton.</i>
Chester, . . . . .	REV. J. F. BREWSTER, . . . . .	<i>Chester.</i>
Chatham, . . . . .	JOSEPH C. POTTS, JR., . . . . .	<i>Madison.</i>
Hanover, . . . . .	JOSEPH H. BALL, . . . . .	<i>Hanover.</i>
Jefferson, . . . . .	W. D. LEFEVRE, . . . . .	<i>Hurdstown.</i>
Mendham, . . . . .	REV. R. S. FEAGLES, . . . . .	<i>Mendham.</i>
Montville, . . . . .	JAMES H. HUSK, . . . . .	<i>Boonton.</i>
Morris, . . . . .	F. G. BURNET, . . . . .	<i>Morristown.</i>
Passaic, . . . . .	LEVI DRINKWATER, . . . . .	<i>New Vernon.</i>
Pequannoc, . . . . .	MARTIN VAN NESS, . . . . .	<i>Bloomingtondale.</i>
Randolph, . . . . .	JOHN JENKINS, . . . . .	<i>Dover.</i>
Rockaway, . . . . .	EDMUND S. HALSEY, . . . . .	<i>Rockaway.</i>
Roxbury, . . . . .	REV. D. M. JAMES, . . . . .	<i>Budd's Lake.</i>
Washington, . . . . .	WILLIAM W. MARSH, . . . . .	<i>Schooley's Mount.</i>

## OCEAN COUNTY.

ALBERT C. MARTIN, *Tom's River*, County Secretary.

Brick, . . . . .	JOSEPH VANHIRE, . . . . .	<i>Bricksburg.</i>
Dover, . . . . .	REV. WILLIAM MOFFETT, . . . . .	<i>Tom's River.</i>
Jackson, . . . . .	REV. ISAAC TODD, . . . . .	<i>Bricksburg.</i>
Manchester, . . . . .	GEN. JOHN S. SCHULTZ, . . . . .	<i>Manchester.</i>
Plumsted, . . . . .	HON. GEO. D. HORNER, . . . . .	<i>New Egypt.</i>
Stafford, . . . . .	REV. E. S. BROWE, . . . . .	<i>Mannahawkin.</i>
Union, . . . . .	E. A. HYDE, . . . . .	<i>Barneгат.</i>

## PASSAIC COUNTY.

A. STOUTENBOROUGH, *Paterson*, County Secretary.

Aquackanonck, . . . . .	JOHN B. PUDNEY, . . . . .	<i>Passaic.</i>
Manchester, . . . . .	RICHARD VAN HOUTEN, . . . . .	<i>Paterson.</i>
Paterson City, . . . . .	A. STOUTENBOROUGH, . . . . .	"
Pompton, . . . . .	REV. JAMES E. BARNART, . . . . .	<i>Pompton.</i>
Wayne, . . . . .	ROBERT TORBERT, . . . . .	<i>Paterson.</i>
West Milford, . . . . .	BENJAMIN COOLEY, . . . . .	<i>West Milford.</i>
Little Falls, . . . . .	_____ . . . . .	_____

## SALEM COUNTY.

BENJ. F. BURT, *Pittsgrove*, County Secretary.

Elsinborough, . . . . .	JOB DIXON, . . . . .	<i>Hancock Bridge.</i>
Lower Alloway's Creek, . . . . .	SAMUEL PATRICK, . . . . .	<i>Canton.</i>
Lower Penn's Neck, . . . . .	MARTIN PETERSON, . . . . .	<i>Salem.</i>
Lower Pittsgrove, . . . . .	JACOB WICK, . . . . .	<i>Palestine.</i>
Mannington, . . . . .	GEORGE MULFORD, . . . . .	<i>Salem.</i>
Pilesgrove, . . . . .	O. R. ALDERMAN, . . . . .	<i>Woodstown.</i>
Salem City, . . . . .	JOSEPH R. LIPPINCOTT, . . . . .	<i>Salem.</i>
Upper Alloway's Creek, . . . . .	BENJAMIN HARRIS, . . . . .	<i>Allowaystown.</i>
Upper Penn's Neck, . . . . .	J. K. LOUDERBECK, . . . . .	<i>Pennsgrove.</i>
Upper Pittsgrove, . . . . .	JOHN H. THARP, . . . . .	<i>Daretown.</i>

## SOMERSET COUNTY.

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

<i>Townships.</i>	<i>Secretaries.</i>	<i>P. O. Address.</i>
Bedminster, . . . . .	G. C. APGAR, . . . . .	Peapack.
Branchburg, . . . . .	TUNIS D. MEYERS, . . . . .	Readington.
Bernards, . . . . .	REV. W. H. DYKEMAN, . . . . .	Baskingridge.
Bridgewater, . . . . .	JAMES DAVIS, . . . . .	Raritan.
Franklin, . . . . .	PETER A. VOORHEES, . . . . .	Six Mile Run.
Hillsborough, . . . . .	DANIEL STRYKER, . . . . .	Millston.
Montgomery, . . . . .	JOSEPH H. VOORHEES, . . . . .	Rocky Hill.
Warren, . . . . .	W. H. CURTIS, . . . . .	Warrenville.

## SUSSEX COUNTY.

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

Andover, . . . . .	ALBERT PUDEB, . . . . .	Andover.
Byram, . . . . .	RICHARD THOMAS, . . . . .	Stanhope.
Frankford, . . . . .	JOHN L. EVERITT, . . . . .	Branchville.
Greene, . . . . .	SAMUEL D. HUNT, . . . . .	Newton.
Hampton, . . . . .	B. B. CURRY, . . . . .	Newton.
Hardystown, . . . . .	JOHN L. BROWN, . . . . .	Frank'n Furnace.
Lafayette, . . . . .	WILLIAM M. POLLISON, . . . . .	Lafayette.
Montague, . . . . .	ABRAM PREDMORE, . . . . .	Montague.
Newton, . . . . .	DR. THOMAS RYERSON, . . . . .	Newton.
Sandyston, . . . . .	THEODORE M. FULLER, . . . . .	Hainesville.
Sparta, . . . . .	JOB COBY, . . . . .	Sparta.
Stillwater, . . . . .	MARTIN E. HOUGH, . . . . .	Swartzwood.
Vernon, . . . . .	GEORGE W. RHODES, . . . . .	Amity, N. Y.
Wallpack, . . . . .	B. D. FULLER, . . . . .	Hainesville.
Wantage, . . . . .	MORDECAI WILSON, JR., . . . . .	Deckertown.

## UNION COUNTY.

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

## WARREN COUNTY.

NAHUM STIGER, *Hackettstown*, County Secretary.

Belvidere, . . . . .	A. N. EASTON, . . . . .	Belvidere.
Blairstown, . . . . .	CHARLES E. VAIL, . . . . .	Blairstown.
Franklin, . . . . .	N. R. DALRYMPLE, . . . . .	Broadway.
Frelinghuysen, . . . . .	DR. W. P. VAIL, . . . . .	Johnsonburg.
Greenwich, . . . . .	JOHN SMITH, . . . . .	Stewartsville.
Hackettstown, . . . . .	JOHN S. LABAR, . . . . .	Hackettstown.
Hardwick, . . . . .	REV. JOSEPH THYNE, . . . . .	Harmony.
Harmony, . . . . .	REV. D. K. FREEMAN, . . . . .	Hope.
Hope, . . . . .	JOHN A. STINSON, . . . . .	Vienna.
Independence, . . . . .	ALEXANDER HOWELL, . . . . .	Polkville.
Knowlton, . . . . .	DAVID B. LOW, . . . . .	Phillipsburg.
Lapatcong, . . . . .	WILLIAM B. SHIMER, . . . . .	Phillipsburg.
Mansfield, . . . . .	WILLIAM KARR, . . . . .	Phillipsburg.
Oxford, . . . . .	HON. CHARLES SCRANTON, . . . . .	Oxford Furnace.
Pahaquarry, . . . . .	JESSE T. WELTER, . . . . .	Millbrook.
Phillipsburg, . . . . .	L. M. TEEL, . . . . .	Phillipsburg.
Washington, . . . . .	OSCAR JEFFREY, . . . . .	Washington.

TABULAR SUMMARY, OR RECAPITULATION OF COUNTY REPORTS OF SABBATH-SCHOOLS IN NEW JERSEY,  
FOR THE YEAR ENDING OCTOBER 1ST, 1888.

COUNTIES.	Number of Schools.	No. of Schools reporting.	Number of officers.	Number of Teachers.	Average attendance.	Church Members.	Number of Scholars (including Infant Scholars).	Average attendance.	Number of Scholars.	Church Members.	Number of Conversions.	Number of Scholars in Infant Class.	Volumes in Library.	Number of Copies of Children's Papers.	Amount expended in sustaining the School.	Amount paid other Benevolent Purposes.	Amount contributed for State and County Associations.	Hold Teachers' Prayer Meetings.	Have School in Winter.
Atlantic, . . . . .	35	21	92	219	209	155	1,603	1,103	234	53	271	6,509	578	\$584.00	\$209.00	\$15.00	4	34	
Bergen, . . . . .	40	390	100	359	359	250	2,318	1,668	68	46	345	7,373	1,144	1,049.92	911.00	17.47	10	15	
Burlington, . . . . .	65	40	150	665	639	600	6,500	4,025	118	465	465	21,000	—	721.00	536.00	—	3	49	
Camden, . . . . .	86	86	250	929	865	839	8,412	5,356	432	147	1,622	7,209	—	3,876.66	1,013.03	30.00	24	73	
Cape May, . . . . .	34	23	121	209	217	210	1,498	1,032	250	51	214	7,209	421	1,094.54	372.94	15.00	0	18	
Cumberland, . . . . .	90	88	388	1,123	1,107	1,052	7,804	5,731	1,238	298	970	22,375	2,278	4,271.75	1,657.62	40.00	24	64	
Essex, . . . . .	153	153	635	3,030	2,767	2,749	23,862	17,347	1,679	350	5,151	53,739	14,935	15,682.56	14,266.74	75.00	53	147	
Gloucester, . . . . .	50	24	142	304	300	259	2,022	1,441	197	89	263	6,903	1,150	911.10	545.14	9.20	8	17	
Hudson, . . . . .	80	75	399	1,217	1,330	1,241	13,387	9,759	565	208	3,421	27,778	6,555	11,132.00	5,712.00	60.00	40	75	
Hudson, . . . . .	102	91	372	1,187	1,114	927	7,428	5,636	789	205	1,121	29,845	2,026	3,872.40	1,247.00	—	13	26	
Madison, . . . . .	75	41	140	366	488	440	5,340	2,636	221	40	431	12,621	2,496	1,430.50	1,247.00	—	8	19	
Middlesex, . . . . .	92	74	255	1,058	932	926	6,643	4,893	480	246	838	23,350	3,230	2,800.00	3,063.75	50.00	17	51	
Monmouth, . . . . .	88	68	205	974	611	515	7,559	5,025	341	93	465	13,088	1,471	2,413.22	813.36	23.25	7	28	
Morris, . . . . .	102	98	345	900	1,012	909	7,595	5,318	685	418	1,223	22,576	—	5,406.21	5,843.50	50.00	19	52	
Ocean, . . . . .	29	11	65	310	275	195	1,856	1,472	115	240	240	5,110	—	60.00	450.00	15.00	2	25	
Passaic, . . . . .	45	37	177	643	568	540	5,473	3,734	289	91	1,371	11,033	2,827	3,193.10	1,280.29	30.00	19	30	
Salem, . . . . .	50	47	241	567	531	376	3,973	2,701	351	116	379	14,408	759	2,666.84	675.69	30.00	14	25	
Somerset, . . . . .	83	79	356	1,065	1,030	1,151	5,385	3,878	500	167	1,805	23,681	2,529	2,742.44	1,088.94	60.00	9	35	
Sussex, . . . . .	78	73	231	682	624	525	4,232	3,027	406	187	540	14,400	1,500	2,000.00	440.00	40.00	3	14	
Union, . . . . .	50	32	141	560	492	498	4,041	2,562	455	87	862	11,252	2,151	6,275.87	3,125.73	60.00	15	31	
Warren, . . . . .	78	65	225	839	812	712	5,500	4,455	490	126	960	19,500	2,500	2,500.00	880.00	25.00	20	30	
Total, . . . . .	1,507	1,246	5,030	17,237	15,782	15,069	133,430	92,521	9,932	3,008	22,897	375,171	48,560	\$74,787.96	\$44,991.53	\$694.92	312	858	

\* From last report.

## LIST OF DELEGATES

PRESENT AT THE ELEVENTH ANNUAL CONVENTION OF THE NEW  
JERSEY SUNDAY-SCHOOL ASSOCIATION HELD AT PLAINFIELD,  
NOVEMBER 10TH, 11TH, AND 12TH, 1868.

**Bergen County.**—*Hackensack*: Prof. William Williams, County Secretary, Mrs. Williams, Rev. T. B. Romeyn, Mrs. T. B. Romeyn, Mrs. Ellen Tream, Mrs. J. Clark, Mrs. William Huyler, Mrs. H. W. Adams, Mrs. J. Westervelt, Miss N. Vreeland, Mrs. C. Westervelt, Mrs. J. H. Bogert, M. S. Vreeland, J. H. Bogert. *Bergen*: Hon. T. Cummings, William A. Kipp. *English Neighborhood*: Mrs. M. A. Demarest.—17.

**Burlington County.**—*Burlington*: Hon. Charles C. Lathrop. *Vineland*: Rev. S. M. Kenney.—2.

**Camden County.**—*Camden*: Elisha Swinney, County Secretary, Jacob Danenhover. *Blackwoodstown*: Rev. F. R. Brace. *Chew's Landing*: Lizzie Montgomery.—4.

**Cumberland County.**—*Shiloh*: Joseph C. Bowen, County Secretary, Cecilia A. Davis, B. D. Crosley.—3.

**Essex County.**—*Newark*: W. H. Woodruff, County Secretary, Samuel W. Clark, Mrs. S. W. Clark, Henry Meeker, Aaron Coe, M. Pollock, H. Hagell, W. H. Woodruff, William R. Sayre, B. J. Wood, J. S. J. Dickerson, C. G. Rockwood, Miss Rockwood, Rev. W. D. Siegfried, Rev. P. De Veuve, George E. Sickels, Mrs. S. S. Sickels, Robert Johnston, Mrs. P. Cornell, Edwin F. Dorrance, Edward F. Baldwin, John W. Romine. *Irrington*: Rev. Henry Vehslage, Jr., Rev. Charles A. Beck. *Bloomfield*: Rev. Charles E. Knox, James P. Jones, Mrs. H. G. Oakes, J. W. Snediker, Jennie Freeman. *Montclair*: William B. Holmes, Mrs. N. O. Pillsbury, Miss Amelia Benedict. *Springfield*: Pamela A. Graves. *Belleville*: Rev. W. W. Holloway.—32.

**Gloucester County.**—*Glassboro*: Rev. B. C. Lippincott. *Clayton*: B. F. Harding, Mrs. B. F. Harding.—3.

**Hudson County.**—*Jersey City*: D. M. Stiger, County Secretary, P. P. Van Arsdale, W. H. Sutton, Mrs. W. H. Sutton, J. S. Howell, Mrs. Eunice B. Dodd, Richard Cadmus, Catharine Cadmus, A. S. Jewell, Rev. George H. Whitney, Mrs. Nettie Whitney, L. B. Ward, E. B. Hayward, Dr. J. W. Conrad. *Bergen*: Rev. J. W. Atwood, Sophronia Rollinson, T. D. Wallace, J. M. Barrows, W. A. Sharpe. *Bergen Point*: Henry C. Selvage, Rev. J. Jones, Mrs. W. F. Jones, Miss E. A. Jones, N. B. Lane, Mrs. N. B. Lane. *Bayonne*: Rev. T. W. Wells, George Carrigan. *Union*: Thomas Gardner. *Hoboken*: Jacob L. Odell. *Weehawken*: M. T. Bennett, Jr.—30.

**Middlesex County.**—*New Brunswick*: C. B. Stout, County Secretary, Rev. C. Brinkerhoff, Simon Van Winkle, Dr. D. C. English, Abram Voorhees, Miss Voorhees, J. J. Janeway, Charles E. MacDonald, Rev. R. M. Stratton, J. R. Williamson. *New Market*: Rev. L. A. Platts, J. D. Titsworth, Mrs. J. D. Titsworth, Rev. L. C. Grinnell. *Metuchen*: John Watson, Abbie H. Thomas, Dr. E. M. Hunt, A. W. Marshall, Lewis Thomas, Misses Thomas, Rev. G. S. Plumley, David Gilmer, Joel Compton, Susan M. Compton, Rev. N. J. M. Bogert. *Cranberry*: Franklin Dye. *Jamesburg*: Hon. John D. Buckalew, T. Cutan. *Woodbridge*: C. Voorhees, G. Voorhees. *Piscataway*: Augustus Stelle, Mrs. A. Stelle and two daughters, Zenas Henderson, Mrs. Sarah A. Corson.—39.

**Hunterdon County.**—*Clarksville*: O. L. Gardner, George A. Atwater, Mrs. O. L. Gardner, C. Riddle, G. Constant. *Mount Pleasant*: Rev. C. S. Conkling, County Secretary, H. W. Ease. *Three Bridges*: Jacob Voorhees. *Stockton*: Rev. J. S. Hutson, Mrs. H. A. Wanne-macker, Miss Susie E. Swallow, Emma J. Naylor. *Readington*: H. S. Renney, P. P. Kerney, John Fleming, G. L. Kershaw, Hon. Joseph Thompson, Aaron Thompson. *Little York*: Sylvester Apgar, George W. Eckel. *Milford*: Daniel H. Ammerman. *White House*: William Bailey, C. F. Stryker. *New Hampton*: Rev. J. B. Kugler. *Clinton*: W. S. Wykoff, H. P. Oliphant, Josephine Carhart, Hannah C. Pierson, Mrs. C. B. Rogers. *Reaville*: J. C. Harrison, John J. Hudnet, Rev. N. L. Upham. *Flemington*: Rev. D. L. Walters, Mary A. Losey, E. P. Conkling, Jennie Kee, Alida Kee. *Pittstown*: James King. *Lambertville*: C. F. Moore. *Clover Hill*: Rev. W. B. Voorhees. *Junction*: Miss Maggie Rinehart.—42.

**Monmouth County.**—*Keyport*: H. H. Seabrook, County Secretary, Mrs. H. H. Seabrook, Therese W. Seabrook. *Navesink*: Rev. J. James Baker. *Holmdel*: William J. C. Taylor. *Red Bank*: Rev. Dr. McLeane.—6.

**Morris County.**—*Boonton*: Hon. John Hill, County Secretary. *Dover*: Rev. B. C. Magie. *Mendham*: Robert Morrow. *Morristown*: P. H. Hoffman, Mrs. Matthew Mitchell. *Passaic Valley*: Mrs. P. D. Thompson, Emma Cooper, Robert N. Cornish, Althea Thompson. *Long Hill*: Sarah M. H. Wright, Caroline Dunyon, William W. Wolfe, Joel D. Thompson.—16.

**Passaic County.**—*Paterson*: A. Stoutenborough, County Secretary, Mrs. E. W. Rogers, Anna Rogers. *Passaic*: Edo Kip, Henry Whittemore. *Mead's Basin*: Peter D. Van Duyne.—7.

**Salem County.**—*Pittsgrove*: B. F. Burt, County Secretary.—1.

**Somerset County.**—*Millstone*: P. N. Beekman, John H. Wilson, J. V. D. Hoagland, Mrs. J. V. D. Hoagland, Peter A. Nevius. *Somerville*: Stephen A. Cannon, J. Stute Smalley, Joseph L. Powell, P. Mason, George W. Adair, G. S. Lane, Rev. J. O. Winner, W. N. Adair, Rev. H. D. Doolittle, S. A. W. Doolittle, Mary S. Doolittle, Mrs. J. Gaston. *Griggstown*: Alfred P. Voorhees. *Six Mile Run*: Peter A. Voorhees. *Ten Mile Run*: A. G. Cortelyou, Isaac Webster. *Basking-ridge*: Rev. J. C. Rankin, Miss S. Rankin, Miss E. Conklin, Miss L. C. Blake, Belle S. Vail. *Raritan*: Rev. J. Le Fevre, County Secretary, E. Van Fleet, William Van Fleet, J. V. Porter, Sarah Provost, E. E. Perlet, Mrs. J. La Fevre, H. M. Edwards, Mrs. Staats. *Royalville*: John Van Zandt, Jr., Mrs. J. Van Zandt, J. Abigail, F. Bryant. *Liberty Corner*: James H. Day. *Clover Hill*: Peter C. Schenck. *Weston*: Abraham Wood, Elizabeth Wood. *Sussex Cross Roads*: Robert Nevius, Mrs. R. Nevius. *Ricefield*: James Z. Bergen, J. J. Garretson. *Pluckamin*: T. V. Van Arsdale, Mrs. Van Arsdale. *Bound Brook*: L. V. D. Shepherd, R. R. Shepherd, E. Smalley. *Peapack*: Rev. H. P. Thompson. *Montgomery*: James Van Zandt, Catharine Van Zandt, Sarah V. Stryker. *Harlinger*: John H. Brohaus. *Sussex Cross Roads*: Mary E. Layton. *South Bend*: S. E. Veghtel. *North Branch*: P. Gaston. *Bernardsville*: Calvin D. Smith. *South Branch*: A. Ammerman, J. Ammerman. *Bedminster*: John Rodman. *Hillsboro*: H. H. Garretson. *South Branch*: Sophia Van Doren. *Millington*: Oliver R. Steele and niece.—67.

**Sussex County.**—*Hamburg*: Rev. A. A. Haines, County Secretary. *Newton*: Rev. George S. Mott. *Glenwood*: L. M. Grenell.—3.

**Union County.**—*Summit*: Willoughby Powell, Eliza Ludlow, Mrs. W. Powell, B. S. Dean. *Elizabeth*: Charles I. Howell, Charles H. Genning, James S. Meeker, Rev. D. Henry Miller, D.D., Mrs. P. P. Garthwaite, J. J. Coyne, Elizabeth W. Meeker, James C. Woodruff,

Florence W. Langdon, Mrs. Gunn, Dr. S. E. Arms, Rev. Edward Kempshall, Mrs. Kempshall, Benjamin M. Ogden, Mrs. M. C. Chester, Miss H. A. Bruce, C. H. Langdon, Sarah Arms, C. D. Nuttman, Rev. Hollis Reed, C. Runnell, Mrs. E. T. Griffith, M. E. Britten, Charles H. Corell, Clara W. Arms, Mary Aikman. *Rahway*: George R. Jaques, County Secretary, W. E. Wells, Albert Gehring, Martha Putnam, Mrs. George W. Weat, Sarah Tingley, Thomas Terrell, Bell Simpson, Kate Putnam, Sydney Gage, D. S. Hillyer, Mrs. T. Terrell, Mrs. W. M. Osborn, Mrs. S. Gage, Miss Sarah Simpson, Mrs. Rachel Runyon, Mrs. Rachel Martin, Rev. A. Van Deusen, Emily C. Osborn. *New Providence*: Miss Emily Potter, Miss P. P. Potter, J. P. Bonnell, Rev. J. W. Young. *New Market*: Maggie Blandler, Nettie M. Grenell, John A. Reed, Mrs. Julia Reed, Jennie Grenell, Miss Ann Hatfield, N. Vars, B. F. Titsworth, Henry M. Simpson. *Union*: Samuel S. Doty, Mrs. S. S. Doty. *Dun- nelton*: Eliza Smack, Mrs. P. Vail, Miss Libbie Vail. *Springfield*: Pamela Graves, Rev. A. H. Brown. *Westfield*: Joshua Brown, Mrs. Louisa Lewis. *New Vernon*: Rev. Thomas Stratton. *Plainfield*: Cornelia Hizee, Mrs. B. W. Hand, Miss Annie Chamberlain, Benjamin Hand, Miss Mary Dermott, J. S. Leringer, Mrs. Anna Dickinson, George P. Apgar, Miss Mary C. Mahufful, Mrs. E. L. Boice, Cornelia Randolph, Mrs. John Tingley, Mrs. James M. Boice, Mrs. J. T. Dunn, M. S. Pound, Emma L. Cadmus, Mrs. M. A. Bennett, E. F. Vail, Josie Dike- man, Mary A. Marsh, R. H. Stryker, Mrs. Peter Ross, John Maer, Eliza Cadmus, Mrs. M. Pyatt, Mrs. J. S. Munday, Mary Moore, Mrs. A. Runyon, William E. Arrowsmith, Grace Woodward, E. D. Wester- field, Anson Lewis, J. R. Stelle, M. A. Drake, Gertrude Vandenburgh, E. Vandenburgh, Emma H. Marks, James Ross, Mary Ann Brokaw, Emma H. Kimball, Michael D. Marks, Mrs. R. Dunham, Martha Ryno, Mrs. S. A. Brya, J. Simonson, W. A. Moff, J. C. Ranbath, Elizabeth Wilson, Rev. Wm. Day, Mrs. D. D. Pickett, James Wilson, James R. Perine, Maggie A. Coon, Mary E. Coon, William White, A. B. Reynell, J. Van Dyke, Rev. John C. Bliss, Calvin Boice, J. F. Randolph, Rev. C. S. Gurr, Miss Van Zandt, Kate A. Froom, Peter Brokaw, James Brand, Sarah Wilson, E. H. Stiger, Sarah R. Pound, Sarah L. Young, William S. Woodruff, R. M. Stille, I. S. Dunham, Adesta Coon, L. W. Dunham, Mrs. M. Green, J. C. Smith, H. B. Moorehouse, W. Vermule, John Harris, Mattie Corey, Lydia D. Rockwell, Mrs. Coon, Sarah R. Boice, Mrs. H. Steele, F. H. Mills, M. Stille, Mrs. Sarah T. Onderdonk, Mrs. Isabella R. Boice, John C. Van Dyke, Lizzie Olmstead, Rev. J. H. Vincent, Mrs. J. H. Vincent, Z. E. Clark, Harry L. Eaton, Evelina E. Thompson, Sophia Drake, Adeline E. Riggs, Mrs. S. E. Yerkes, Ag- gie W. Dunn, H. A. Green, Mrs. H. A. Green, Jas. W. Jackson, Mary Shoone, Clara Brainard, Mrs. H. E. Giles, David J. Coon, A. F. Camp- bell, Mary Ann Bennett, Hattie Rockwell, Mrs. West, Rev. Benjamin Corey, Austin F. Ross, M. J. Thickston, Catharine Van Dyke, Isaac

Brokaw, Lizzie Lefarge, Mrs. William Day, Clark Rogers, Mrs. Ann Dickenson, Isaac N. Runyon, F. E. Marsh, C. M. McCutchen, D. J. Yerkes, J. S. Bellis, J. A. Staats, Hugh Garton, Rebecca Lyon, Jennie Runyon, Julia Runyon, Elizabeth Brand, E. T. Randolph, Mrs. Martha Sims, Mary B. Gaston, William Hunting, James Coles, Eliza Vanderburgh, Miss C. Brown, M. A. White, A. E. West, Mrs. J. W. Craig, Maggie Simpson, Jennie J. Coon, W. H. Young, Thomas R. Williams, Mrs. T. W. Young, James E. Main, P. H. French, C. Rall. *Scotch Plains*: Rev. J. C. Buchanan.—224.

**Warren County.**—*Belvidere*: George G. Roney, Rev. David Tully, Mrs. Alice Ribble, J. B. Woodward, Edith W. Walton, Mary Koontz, Mrs. M. E. Koontz. *Washington*: Oscar Jeffrey, Joseph Johnson. *Hackettstown*: Nahum Stiger, County Secretary, Rev. Thomas McCauley. *Phillipsburg*: R. S. Brittan.—12.

**Miscellaneous.**—J. Clawson, *Fayette Co., Ill.*; Mrs. Henry W. Clark, G. G. Lyon, Rev. E. Eggleston, Rev. Joseph Little, *Chicago, Ill.*; W. W. Harrison, W. H. Harris, *Albany, N. Y.*; W. C. Stryker, *Jerseyville, Ill.*; Nellie Young, Rev. N. N. Hicks, *Brooklyn, N. Y.*; Erastus Colton, *New Haven, Conn.*; Rev. Alfred Taylor, I. Newton Baker, *Philadelphia, Pa.*; Mary Campbell, *Cuba, N. Y.*; T. E. Perkins, S. T. Hillman, Mrs. C. M. Mackintosh, D. R. Hitchcock, A. C. Arnold, Mrs. Annie M. Lord, Mrs. Van Leste, *New York City*; Rev. W. C. Cattell, D.D., *Easton, Pa.*; Hiram M. Lee, *Cincinnati, Ohio*; Lizzie Walker, *Kingston, N. Y.*; W. A. Cooper, *Milford, N. Y.*; G. W. Oliff, George H. Beiser, James Boyd, Mrs. J. Boyd, *Tompkinsville, N. Y.*; P. O. Green, *Cove Spring, Florida*; Rev. David L. Sutphen, *New Utrecht, N. Y.*—31.



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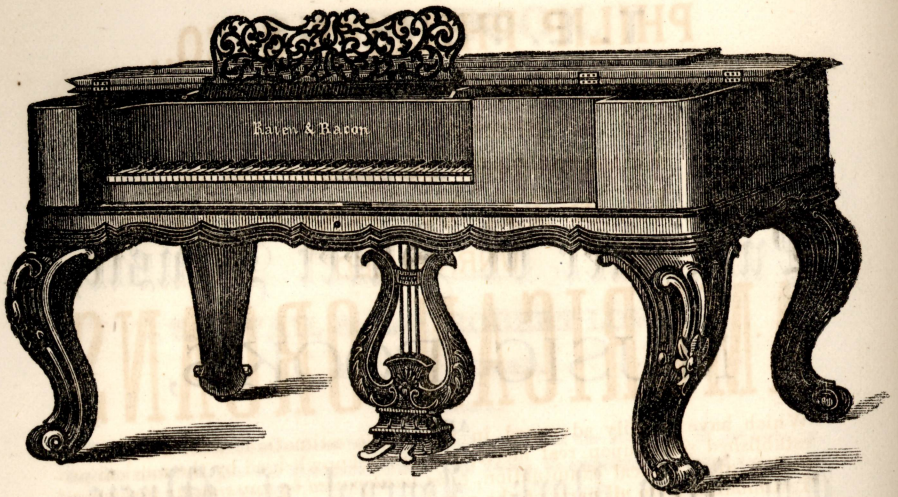
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