



THE FIRST
NATIONAL
Baptist Sunday-School Convention
OF THE
UNITED STATES.

UNDER THE AUSPICES OF THE
AMERICAN BAPTIST PUBLICATION SOCIETY.

ST. LOUIS, NOVEMBER 2, 3 & 4, 1869.



PHILADELPHIA:
AMERICAN BAPTIST PUBLICATION SOCIETY,
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FIRST
NATIONAL BAPTIST
SUNDAY-SCHOOL CONVENTION.

St. Louis, Tuesday, November 2d, 1869.

The Convention was called to order at 2 o'clock, P. M. WILLIAM PHELPS, Esq., of New York, President of the American Baptist Publication Society, in the Chair.

The proceedings were opened with singing. Rev. Dr. THOMAS, of Chicago, read a portion of Scripture, and Rev. W. F. BROADDUS, of Virginia, offered prayer.

Mr. E. D. JONES, of St. Louis, said:—Mr. President, in behalf of the local committee, I beg to present to you Hon. NATHAN COLE, Mayor of the City of St. Louis, who, on behalf of our churches and schools, will give a welcome to the Convention; and permit me to say that the brother is not only identified with our city from his childhood, but for many years has been identified with the practical workings of our Sunday-schools.

ADDRESS OF WELCOME BY MAYOR COLE.

BRETHREN OF THE NATIONAL CONVENTION AND INSTITUTE:—The distinguished honor of giving you welcome having been accorded to me by the local committee, I undertake the pleasing duty with a heart filled, I trust,

with the most sincere emotions of gladness and Christian hospitality. We welcome you to our homes, our churches, and our city, in the name and on behalf of your brother Baptists of the West—soon to be the West no longer, but the great centre of our extended country.

We welcome you, the veterans of a branch of that noble army which is to perform a more glorious part in history than the cohorts of Rome, the imperial armies of Europe, or the Grand Army of the Republic. Glorious as their achievements are in the proud history of the race, this history will dim by age; time's withering hand will consign it to his yawning sepulchre; while your work is not for time alone, but for eternity as well.

I would welcome you, too, in the name of the glorious precepts and principles which you have so cordially embraced yourselves, and which you have felt to be your highest duty to teach to the rising race; those principles which not only accord with the relations of the gospel, as understood and taught by us Baptists, but which also underlie the foundations of the government we love so well, and under whose benign and liberal workings we have been privileged in common with our brethren of other denominations to carry forward so successfully the *great enterprise* of this wonderful age and generation, which you meet this day for the first time to consider in its national bearing and aspects.

As citizen Baptists of St. Louis we rejoice that our city has been chosen as the place wherein to inaugurate the first of a series of National Baptist Conventions, which we trust will hereafter have a worthy name and place among the gatherings of our denomination. And while it is a cause of rejoicing, we feel that it is eminently fitting and proper that the great central city of our continent, a city prominently named as the probable future Capital of our country, and under any circumstance to be one of the greatest commercial and manufacturing cities of America, should be honored by your presence and this inauguration.

I shall not consume the time of your Convention further, but will most gladly give place to our aged and venerable Brother WELCH, who, half a century since, traversed the wilderness between Philadelphia and St. Louis, and is spared, to meet with us to day, to detail the beginning and progress of our work, as, perhaps, no other living man can.

Again tendering to each of you a cordial and happy welcome, and earnestly hoping that your deliberations may have the divine sanction and blessing, I bid you God speed in the noble work before you, both in the Convention and your respective States, when you shall have returned again to your homes.

Mr. JONES, on behalf of the local Committee, presented to the Convention the Rev. T. E. WELCH, D.D., of Wright City, an earnest veteran in the Sunday-school work, to welcome the

delegates in behalf of the State of Missouri, including the Baptist State Sunday-school Association, and of the great West.

ADDRESS OF WELCOME BY REV. T. E. WELCH, D.D.

MR. PRESIDENT, BRETHREN AND FELLOW LABORERS in the glorious cause of the Sunday-school, by the courtesy and kindness of my brother, the pleasant duty has been assigned me of extending to you a cordial welcome west of the great Father of Waters. I suppose, sir, that this kindness has been shown me, because I was supposed to have been laboring in the ministry longer than any other man who is likely to be present—almost fifty-eight years. Perhaps I have been selected also, because I had the honor, in company with the Rev. John M. Peck, of organizing in this city the first Sunday school ever formed west of the Mississippi. (Applause). And, sir, when I think of the circumstances under which that school was organized, and the opposition it met with in this village, then of 1,500 inhabitants, when, sir, the very spot where we are now assembled was in the woods and among the bushes; one-half of the population French Catholics, and the greater portion of the other half wicked sinners, infidels, and atheists, some of whom I heard repeatedly say that the Sunday would never cross the Mississippi—sir, when I think of these circumstances, and then look over this audience, and recollect that these are Sunday-school workers, that have come from the far distant parts of our wide-spread country for the very purpose of promoting the cause of Sunday-schools, I am almost ready to ask, "Am I in a trance, or do my eyes deceive me?"

Sir, that the audience may have some evidence of the opposition that school had to encounter I hold in my hand the paper—the very identical paper—addressed to Brother Peck and myself in relation to that school. It is directed, "Rev. Messrs. Welch and Peck, Present," and endorsed upon the communication, "From Mr. Justice," of which no notice was ever taken except to read it. But God protected that school. And he made it eminently useful, for out of that school grew the first colored Baptist church, St. Louis, of which Brother Berry Meacham was one of the first pastors.

About fifteen years ago I unexpectedly spent a Lord's Day in this city, and in the morning visited the colored church to see how they prospered. I sat, sir, in the pulpit of the second church. Brother Anderson, the father of the present pastor, was then pastor. He said to me, "Brother Welch, do you know, sir, I was one of the first scholars in that first Sunday-school you and Brother Peck formed in this city, and that it was there I learned my A B C?" In the evening of the same day I preached for the first colored church, of which Brother Cartwright is now the worthy pastor. A strange brother was sent, I suppose to keep me company, and to aid me in the

service, to whom while the church and congregation were singing, I related the conversation I had with Brother Anderson. "Why," said he, "I was a scholar in that very first Sunday-school myself, and there I learned my A B C, and there I received my first religious impressions." Perhaps, Brother President, you may be able to imagine what the feelings of my heart were that Sunday night when my head reached its pillow, to think that here were two Baptist ministers, and at least three Baptist churches that had grown out of that Sunday-school. I felt like exclaiming, "My soul doth magnify the Lord, my heart doth rejoice in God my Saviour." (Applause.) Perhaps, Mr. President, I cannot give this audience my views of this whole subject better than by a short paraphrase on the passage which will be found in the 59th chapter of the Prophecy of Isaiah, "So shall they fear the Lord from the West, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Now, Mr. President, my paraphrase on that text is this—the enemy, in the shape of ignorance, infidelity, Romanism, Mormonism, and pauperism, is pouring into this western world like a flood, from every nation almost under heaven. And, sir, by the assistance of the Spirit of God, we will lift up a standard against this flood by establishing a Sunday-school wherever there is a youthful population throughout the length and breadth of our land. Ah, sir, could I live, in the providence of God, to see every child in my beloved country, between the ages of five and fifteen, collected into Sunday-schools and Bible classes; each class led by a pious and judicious teacher, each school commanded by a pious and judicious superintendent, and the whole army of ten millions under the command—the east wing under General Peltz, and the west wing under General Jones (applause) bearing down upon the entire flood of ignorance and vice—while there is one universal shout rings from the right to left, "The sword of the Lord and Gideon; the sword of the Lord and Gideon!"—could I live to see that day, like Montcalm on the Plains of Abraham, I would shout "Victory, victory," though it might be in the very arms of death itself.

Sir, before I take my seat I earnestly and cordially welcome you with my good brother, the Mayor, to our city, the city of the West. We bid you welcome to our city, to our State, to our hearts, to our homes. Yes, in the name of the Missouri Sunday School Union, whose heart is with you, and whose prayers are with you, I will close by saying, Brethren of the Convention, we will pray that the Spirit of the Lord may guide you in all your deliberations, and that he may abundantly bless the means of grace employed throughout our beloved land, till ours shall become Emmanuel's land, a habitation of holiness, and the people of these States, that very people whose God is the God of heaven.

Mr. E. D. JONES presented the Rev. SHEPPARD WELLS, of St. Louis, as a representative of the State Union Sunday-school Convention of Missouri, to express words of welcome to the Convention.

ADDRESS OF WELCOME BY REV. SHEPPARD WELLS.

MR. PRESIDENT AND MEMBERS OF THIS NATIONAL CONVENTION:—I should be exceedingly glad to let the unique impression now resting on the minds of each one of us remain undisturbed by further notes of welcome; and I cannot help thinking, "What can he do that cometh after the king?" After listening to our worthy Mayor, and to him who can truly be called father of us all, it is but a feeble note of reiteration when we say to you as a State Convention, we cordially welcome you to our borders, to our work, to our State.

For three years the State of Missouri has had an annual Sunday-school Convention. Week before last it met at Kansas City, and they endeavored to review what had been accomplished. Out of one hundred and fourteen different counties in this State, a large proportion had been visited by special agents, employed by the State Convention to hold a Sunday-school Convention and awaken an interest on the part of the people in their own children. It is estimated that there are still between twenty and thirty counties that have never received this benefit. One of the sad things that pressed on the hearts and consciences of each one is, that there are from half a million to seven hundred thousand children in the State of Missouri, and that perhaps one-third of these children have never yet had the benefits of the Sunday-school. For them this work has to be accomplished, for them we bespeak an interest in your hearts, and in your sympathies, and in your co-operation. We extend to you not only the hand of welcome, but we bespeak on your part that generous interest which will lead you to earnestly sympathize and cordially co-operate with the brethren who are preaching Christ to the youth of this great and growing State.

REPLY OF PRESIDENT PHELPS.

GENTLEMEN:—I think I never experienced more real pleasure than in listening to the words of welcome from your worthy Mayor, and in behalf of the Society I most cordially thank you for those words. I rejoice that your city is blessed with a Christian Mayor. His influence and his co-operation in the great and good work in which you are engaged must be to you an untold blessing. How few cities there are in our land that can boast of a Christian Mayor! I wish there were more.

The question has occurred to me, Why should the American Baptist Publication Society hold the First National Baptist Sunday-school Institute?

The second article of the Constitution of the Society reads: "The object of this Society shall be to promote the interests of evangelical religion by means of the Bible, the printing press, colportage, and the Sunday-school." It is important that those who hold the truth and observe the ordinances as appointed of God, should lead in imparting the truth, and in instructing the children of the nation. It is our great duty in our National Convention to show our colors—announce *unequivocally* our views and course of action, and then present a solid unbroken front. And as the denomination has, in the main, committed the general direction of this work to the Publication Society, what is more important than that it call together from all parts of the land the wisest, truest, and most successful Sunday-school workers—(1) to consider the work to be done; (2) the wisest course to be pursued in prosecuting it; (3) to effect a hearty union of sympathy and action, by the piety, wisdom, and experience of the best instructors of the denomination, all over the land, so as to meet the various wants and tastes of all classes and sections? Another reason, this National Institute of Baptist Sunday-school workers should be held is, that it will modify extreme or radical views—turn to advantage or control all *hobbies*, and, at the same time, stimulate to individual effort, and vitalize it.

We desire in this Convention to devise ways and means of teaching the young of our land all that the Lord in his word has taught us to hold and to do. We can accomplish our object by trusting in God and one another, and fervently loving and earnestly adhering to the truth, and constantly trying to bring others to a knowledge and love of it.

The objects we seek to promote are of God's own appointment—are dear to the heart of our Saviour—have been approved by the wisest and best of all ages.

Already this Society has organized 2,000 Schools, and the work is rapidly increasing. There are about 300,000 immigrants flocking to our shores each year. To us as Baptists the *truth* is entrusted. Shall we so hold, teach, and faithfully transmit it, that these and the generations yet to come shall prove a national blessing? God grant that we may.

I will now call upon one from the East who will more fully express to you our thankfulness and congratulations—Rev. G. A. PELTZ, of Philadelphia, Chairman of the General Committee.

REPLY OF REV. G. A. PELTZ.

BRETHREN, Mr. President, and fellow-workers in the Sunday-school cause, it fell to my lot to act as chairman of the General Committee of Arrangements for this Convention, and in the discharge of the duties of that position extensive correspondence and much conversation was necessarily had with brethren from all parts of our country. Hence I presume it is that our President and those associated with him have thought that I could tell what

the Sunday school men were looking for in coming together in this great National Convention. I accept this as the understanding of the brethren, and assuming that I have by this work learned something of what is wanted, I will say a few words bearing directly upon that point.

First, as to the place where we are met, let me say a few words. We have had a cordial welcome. The Mayor of the city, representing this enterprising place, has bidden us a hearty welcome, and so has the father in the Sunday-school work in this great land west of the Mississippi, and the representative of the United Sunday-school workers in this State. Brethren and friends in all these departments, we thank you. We accept the hospitality you have tendered, and our only desire is that the blessing of God may reward you as we personally never can.

There has been, I may say to my brethren who live in this city and State, a very pleasant unanimity about coming here. Our first plan was to meet at Cincinnati, but that was not deemed advisable. Point after point was named; place after place discussed, but from all sides we found objections, and for a time we really knew not where we should hold the Convention. Then the idea came cropping out that there was in the far West, as we down East suppose, a place called St. Louis; and we began to think "now there is the place," and as we were thinking, the great Commander-in-chief, to whom allusion has been made, somehow became impressed with the same idea, and his fellow-laborers sent to us a message, "Will you come to St. Louis, and hold the Convention?" And the brethren everywhere seemed to approve it, and I will say for you, brethren, who would so gladly have the Capital here, it seems to me we have a national endorsement in the gathering here to-day; and I very much doubt, on the whole, if you will get a better one. (Laughter).

Carefully looking over the list of those present to attend this gathering, I think I state the exact truth—certainly I do not understate—when I say there are here representatives from twenty-seven states of our Union.

Now then let us look at the purpose of this gathering! Not to anticipate what the brethren will say who will discuss our aims in this Institute, all I will say may be summed up in this one declaration, "We are here as the friends of a National and of a Baptist Sunday-school work; as the friends—mark you, of a work, not of a play; not of a contest; not of a disputation; not of an exhortation; not of a personal organization; but of a *work*; as grand a work as God ever gave man to do, is that which we have before us; and let it be the thought that shall animate and rally us at every moment, "We are here for *work*." I have had my finger on the Sunday-school pulse, as it vibrated from one end of the land to the other in the correspondence we have had, and everywhere there was this one cry of "work, work." Oh, let us work for Jesus here and now. Mark you that it is school work, the work that instructs, that trains; mark you that it is Sun-

day-school work, the work preparatory to, and centering around the Lord's Day; not bounded by the Lord's Day; for the Sunday-school idea overleaped that bound long ago; and it would be well, perhaps, if the term "Sunday," could be struck off and a better title adopted: it has overleaped the word Sunday; it simply centres around Sunday, or the Lord's Day; and it is for that we are here; not for other things.

And it is a Baptist Sunday-school work. In my own state I love to labor with brethren of every name and denomination. There is a work we may all do in this great field. But I love to work as a Baptist, and I am glad to meet my Baptist brethren here; and oh, let us remember that it is for a Baptist Sunday-school work. And I thank God it is a National Baptist Sunday-school work. Our good brother—and I always respect the judgment of the aged—has tried to divide us; he wants to make this great father of waters a dividing line; he talks about the East and the West. I do not accept it. We won't be divided. Though the Mississippi be a great natural boundary, we do not accept it as our boundary. Nothing of less width than the broad Atlantic can bound us. We won't be bounded. (Applause.) So we claim that we are here for a National Sunday-school work; to take each other by the hand as Baptists, and as brethren to counsel with each other, that all through this land we may help each other to advance the cause of the blessed Jesus.

If my position on the Committee of Arrangements has taught me anything, it has taught me that this is the sentiment of those that constitute this gathering. God grant that all we have hoped for, that all we have prayed for, may be realized to the glory of the dear Saviour, for whom it is our privilege to work."

"Work, for the night is coming,"—

was sung, and the order of business on the programme was then taken up. The first item was an address on

OUR AIMS AS SUNDAY-SCHOOL WORKERS.

By REV. F. M. ELLIS, OF KANSAS CITY: I assume in the outset, that before we can have a correct view of our "aims as Sunday-school workers," we must know specifically what is to be done. For to accurately determine what we are to do will go far towards settling *how* it is to be done.

If we look upon the children of our schools as we look upon flowers,—as pure, beautiful creations of God, which are simply to be shielded and developed, whose goodness, like the flower's fragrance is inherent, and only requires to be fostered to unfold itself,—this notion will materially modify the conceptions we have of the work to be done.

On the other hand, if we regard children, who have arrived at years of

accountability, without a saving knowledge of Christ, as sinners, possessing a nature that is sinful and hence guilty, as lacking every thing and needing all things—such a conception of our work will indicate far different ends as the true aims of Sunday-school workers.

If children are sinners, then nothing, certainly, is of such immediate vital importance to them as the knowledge of this fact and the means of remedy.

This is the objective point for the Sunday-school worker. Children need a Saviour. To bring them to Christ is the primary aim of the Sunday school worker.

We are not, as Sunday-school workers, to stand as mere finger boards beside the highways of life, where travelers to death and eternity pass by us, simply pointing out to these blind souls the way of life; but by God's blessing we are to be cheerful guides, who have by experience learned where by-paths lead off from the right way—guides who know how the difficulties which beset the right way may be surmounted. If we lead the lost, sin-burdened, and weary to Jesus, we must know the way.

When Dr. Campbell declared that "unsanctified agencies in the propagation of divine truth had been the calamity and bane of the Church in all ages," he said what applies as fully to the Sunday-school work as to any other; and the same may be said of Baxter's trumpet-voiced words, "It is awful to see dead teachers preaching to dead men the living truths of the living God." Yet, brethren, many who are engaged as Sunday-school workers, must say with Thomas, "Lord, we know not whither thou goest, and how can we know the way?"

In seeking the salvation of souls, which is our first aim in the Sunday-school work, we are not to be independent of all other agencies, but auxiliary to them, especially to those divinely constituted schools for religious culture, the Home and the Church. At the threshold of the Home we stand, and meeting the little ones with a warm grasp of the hand, and with loving hearts lead them to the Cross, and thence to the Church, thus fulfilling that divine commission of Jesus, "Suffer the little children to come unto me and forbid them not." For, if the republic is found at the fire-side, more truly is the Church. Christ is the metropolis of all Scripture. The chapters and texts of the Bible are the highways and paths leading up to *him*; and to discover to the pilgrim the way to the Cross, is the business of the Sunday-school worker, whether that way leads through history, prophecy, poetry, metaphor, miracle, parable, doctrine. His own footsteps have marked the way through all these, and it is our duty to discover it to others.

And when we are unfolding those passages of divine truth that breathe the love of Christ as flowers exhale their fragrance, we are too liable to yield to the temptation to imitate the painter who, in painting the Last Supper, made the coloring of the chalice so beautiful, its lines so elaborate, that it was the most attractive feature of the painting. So with our pictures

of Christ—our thoughts and illustrations are grouped about some minor detail, and thus distract the attention from the vital central thought, about which all should be made to harmonize and give emphasis. As that disappointed painter saw his mistake, and seizing his brush, dashed that overwrought cup from his picture, saying: "I have made a mistake if that is the most attractive feature. I will have nothing there that hides my Master," so, fellow-workers, should we do with the defects in our work. Whatever there is in our teaching or living that directs from Christ rather than towards him, should be taken away, however much others may praise its beauty, its freshness, or its originality. As that overwrought chalice marred the effect of the picture, so these things will prove defects, and by their very beauty hide your real purpose.

The more fully we come to understand our work in this field of labor, the more profound our convictions will be, that in leading children to Christ, we do not so much need talents and training as we do a more perfect consecration of our affections to Christ—not more gifts, but manifestly more grace.

A heart aglow with love for Christ and souls will be full of tender sympathies for children; and, after all, the best guides to the hearts of those whom we seek to save are the instincts of such a love. This tie between hearts is the key to the secret of influence over them. As the gentle wind bears the seeds of flowers, scattering them over wild wastes and upon lofty cliffs, where no foot has trod, so their tender sympathies can bear the seeds of truth where no other influence could carry them, and make them grow where no other power can plant them. We live in a world full of little hearts that have been chilled and frozen by the winter of neglect. These need the warmth and sympathy of loving souls. True, our sympathy may fall upon some of these, as the sunlight that lies shivered into broken lances on the glistening shield of the crusted snow, but even such hearts will melt under this influence and can be won to Jesus.

No other aim can so infuse the souls of Sunday school workers with the spirit of earnestness and consecration to Christ as this. This work of saving souls is more than the enthusiasm of humanity; it is the enthusiasm of Christianity and inspiration of Christian duty.

I feel persuaded that the degree of our conviction that children need Christ, and must perish without Him, will be the measure of our earnestness; and this, under God, will be the measure of our success. Moreover, in a work of such moment as this it is evident that influences are not negative but positive and eternal in their results. Success and failures, indifference and mistakes, all are of necessity lasting in their consequences.

I was recently told the following incident as having occurred in a mission school in Chicago. A young man had a class of ten or twelve young ladies. He had been an industrious, punctual teacher. But the class were all out

of Christ. His health was gradually failing under the slow wastings of disease. One morning, going into the store of his superintendent, he sank into a chair, saying, "Mr. Moody, the anticipated hour has come, and I must go to the home of my widowed mother to die. But how can I go and not one of my class giving evidence of a renewed life? I have tried to be faithful. I cannot die in peace. What shall I do?" His superintendent replied, "Stay a few days. I will take you each day in my carriage to as many as your strength will permit you to see, until you have seen all, and spoken to them as you just have to me."

This work was begun; the feeble teacher was taken by his earnest officer from one to another of the class; and the young man, from sofa and easy-chair, sitting, and reclining when he could not sit, told them of his anxiety for them in view of his approaching death, and plead with them as one come from the other world. One after another found Jesus, until superintendent, teacher, and class, all rejoicing in the love of Jesus, met to pray and praise, weep and rejoice, talk and sing together. Ah! how much of heaven was anticipated in that meeting. The teacher turned his footsteps to his mother's home to await his call to the reward above. At the depot he found all his class met to say their last farewell. Their tears flowed together; counsels were given; heart-felt thanks, expressed. The train moves away, but from the rejoicing class rose the music of new-born souls, bearing to the departing teacher the words, "Shall we meet beyond the river?" until the teacher, with uplifted hand pointing to the home beyond the river, passed out of sight.

Fellow-workers, such directness of aim, inspired by such earnest tenderness, will, under God, lead to results equally blessed and glorious. As Sunday-school workers, our primary aim, therefore, should be the salvation of the souls of all we teach.

But as *Baptist* Sunday-school workers, we have another aim. I have said the first aim was the bringing of children to Christ. But, brethren, when this is done, *our* aim should be to make these converted children *Baptists*. It is not enough to simply lead them to Christ for life. Our commission embraces more than this—"Go ye, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you," &c.

Pedo-baptists manifest a zeal and wise forecast in their labors for the children that are worthy more Scriptural efforts. But place their conditions of membership where ours stand, *i. e.*, upon Scriptural grounds, and how long would it be before the additions to *our* churches would exceed the aggregate additions to all the other denominations? In our Baptist dislike for every thing that has the appearance of a perversion of the Scriptures, and especially for those attempts to "teach for the doctrines of God the commandments of men," we have swung off almost to the other extreme in our deno-

minational attitude to the young. But thank God, we are getting well along in the revision of our modes of thinking and acting in this important matter.

If the Bible is the Book of Protestants, is it not much more the Book of Baptists? As Baptist Sunday-school workers, I hold it to be our aim and pre-eminently our mission to exalt the Bible—the Bible above forms—above text-books—above libraries—above the Fathers—above tradition—above councils—above creeds—above *the Church*; the Bible, all of it, nothing but the Bible, first, last, always, everywhere.

As a denomination, our strength is not in organization—not in rituals—not in wealth, but in the word of God, and that alone. This is *the* peculiarity of the Baptist. It is not immersion, or a converted membership, or close communion. These are only the logical results of our fundamental doctrine that the Bible is the *only* rule of our faith and practice. Let us then accept the issue manfully—and catching the inspiration of those whose blood sealed their faith in the truths we hold, cease apologizing for being Baptists and for teaching the truths of God's word.

When we unite in so-called union efforts, where, instead of insisting upon our right to teach the word of God as we understand it, we consent and must consent to compromise the truth for the sake of such a union—when for any cause we do this, we earn the questionable respect of these denominations at an enormous cost; for the price thus given is nothing less than a compromise of our self-respect and fidelity to him who says, "Blessed are ye when men shall say all manner of evil against you falsely for my sake." To ignore our distinctive principles is not only Baptist disloyalty, but practical Pedobaptism.

We believe that we hold as Baptists the vantage ground among all other denominations. Why not make the children understand this? Can we afford to be indifferent here while other denominations are drawing from this very source almost all their strength? Is not truth as powerful over the young as over any? If the Sunday-school is the place to teach some truths, why not all? And if so, upon what ground can we as a denomination justify ourselves for withholding any part of it? Is it in deference to the consciences of other sects? If so, I must say, we have much more respect for their consciences than they have for ours.

We should also, as Baptists, give special heed in these days of skepticism and ritualism to the words of Jesus, "Beware of the leaven of the Pharisees and the Sadducees." By making the Bible, and the whole Bible, *the* text book of our schools, we shall do much towards clearing away the wretched skepticism which hangs like a chilling fog over our land, breeding a pestilence that paralyzes all independent honest thought, and benumbs all earnest spiritual life.

From this divine text Book are to be drawn those lessons of culture for the heart, as well as instruction for the head, that will forestall the pernicious

effects of that brood of contested monstrosities—the legitimate offspring of Fanaticism and Ritualism; which not only oppose the development of religious growth, but make God's house more than a house of merchandize, a vanity fair, where, in the name of Christ and Religion, they display the tinsel-togger and senseless mummery of the dark ages.

Let us then, as Baptist Sunday-school workers,—recognizing the Bible doctrine that the child who needs Christ, has nothing, and needs every thing,—aim first to bring them to Christ; and secondly, standing as we do on the word of God, and believing our faith to be that of the Bible, let us seek by the blessing of God to make these converted children intelligent, consistent, honest Baptists. Let us be faithful to our principles and practices as Baptists, and in doing this we shall be faithful to the Great Head of the Church, whose command is, "Keep the ordinances as they were at the first delivered to the saints."

To make sinners Christians, and Christians Baptists, should be "*our* aim as Sunday school workers."

The Labor Song was sung at the conclusion of the remarks of MR. ELLIS, after which the REV. C. H. RYLAND, of Virginia, addressed the Convention.

OUR AIMS IN THIS INSTITUTE.

By REV. CHARLES H. RYLAND, OF VA.:—After the genial exercises of welcome to which we have listened, and which seemed to draw all hearts to each other and to God, and before we enter formally upon the work before us, it is appropriate that we should settle with some definiteness OUR AIMS IN THIS INSTITUTE.

It will not be derogatory to the delegates who have gathered here from all parts of our country, wise, loving and capable men, to presume that, as practical workers in Sunday-schools, they have before them a practical purpose. If I appreciate the occasion, or interpret correctly the motives which prompted a National meeting of this character, personal ends and sectional interests must sink out of sight, while, with true catholicity of spirit, we survey the whole field, and plan for a general advance of the work in all departments. We meet as Baptists. Believing that the Sunday-school may be made useful in establishing and perpetuating those principles which we hold against the world, and that, as a denomination, we are strong enough to do our own work in our own way, we meet to devise such plans as shall unite the energies of our people, North, South, East, and West, in judicious well-directed efforts to extend the area of its operations, and to increase the moral power of the Institution we represent.

should declare for *Bible education*, and recognize the Bible only as the great Sunday-school Text Book. Other books are good:

“Mind sparks,
They star the else dark firmament; they spur
The thoughtless to reflection, and raise the prone
With the strong lever of intelligence;”

but they should never come into competition with the word of God. Wise where others are ignorant, safe where others err, plain where all others are obscure; the Scriptures stand without a peer—the Book among books for all ages and classes and climes.

Especially is it necessary to ground all instruction on this only safe foundation because of the *object* to be attained. Raikes' sole aim was to save the children of Gloucester from idleness and vice. He desired only to level them up to respectability. A distinguished statesman of our own country declared, “As a civil institution the Sunday-school is priceless.” But in the hands of Christians and under gospel light a higher end is sought, and another banner unfurled bearing upon its ample folds, “All the children for Jesus!” Before the little ones have come to the age when

—— “gaping after hope,
Earth's freshest verdure seems but blasted leaves,”

they are brought to the Cross and taught that Jesus died for them. The day has come when of children it may be said, “Faith cometh by hearing, and hearing by the word of God.” As a Bible school for the salvation and edification of the youth of the land, the purposes and methods of instruction may well claim the earnest attention of this body.

The relation which the organization and general conduct of the school bear to instruction is that of the framing to the picture, the setting to the diamond. To them both two suggestions are equally pertinent. Common sense tells us to apply the principle of *adaptation* to all methods—to tolerate only what is practicable; and when with this is combined the true *simplicity* of New Testament worship, we have a perfect system.

A great artist once struck from an elaborate painting of the Lord's Supper a chalice of exquisite finish, because he noticed it attracted the attention of spectators from the main subject of his art. The Christian worker in the Sunday-school, imitating this sacrifice of mere embellishment to truth, is always safe in subordinating the method to the main object before him. Let no artistic finish conceal from view the great central figure, Christ and him crucified—thus shall we exalt the character of our work.

Let us seek to extend its influence. “A Sunday-school in every Baptist Church” has been so long insisted upon, and is so reasonable a proposition, that one would suppose its simple enunciation had long ago secured its uni-

versal adoption. Yet the existence of many churches, in well populated districts of some of the oldest States, without schools, shows that the argument has not yet proved effective. They do not feel the necessity, consequently there are lukewarm pastors and indifferent members. The fallow ground is unprepared, the seed is unsown, the vineyard untilled, and the harvest is unreaped. Combined and persistent effort only, can, with the grace of God, turn their captivity as the “streams in the South,” and cause incense to rise from the altar of Labor.

But from these scenes of sterility we turn to lift our eyes unto fields white for the harvest. A domain of unexampled attractiveness is opened in this country to the immigrant. Through the wide doors of the East and the golden gates of the West the surging tide pours in from beyond the seas. They are met upon the fertile pampas and along our vine-bearing slopes by the sons of the soil with words of welcome, and all labor together for inheritance in the magnificent empires that rise like magic upon the receding frontier. With incredible swiftness monuments of civilization are rising under the hands of genius and toil, and the day is not distant when a dense population shall make all these uncultured wastes blossom as the rose.

The question naturally arises, what is to be Baptist policy in regard to this swarming population? May we expect the church bell to follow naturally the whistle of the engine, and the hum of the spindle—gospel tidings to fly as fast as news of gold fields? Shall we fold our hands and wait till men prefer the Bible and prayer and salvation to homes and wealth and honor? Shall the children, the “heritage of the Lord,” be left to the damning blight of Romanism, Rationalism, and Infidelity, till

“lamentations,
Rolling sadly through the sky,”

tell us of religious education without the Bible, Sabbaths subverted, errors embraced, hearts blighted, souls destroyed? God has answered for us this question by putting into our hands the organization which can avert these dangers. Attractive, facile, sound, laborious, nothing can so successfully thread these paths upon prairie and mountain, mould the masses of a heterogeneous population, and herald the coming of the Church with its stated ministry and solemn ordinances, as the Sunday-school in the hands of Baptists. The spirit of missions here finds its “native air.” With ears open to the cry of the perishing, hands ready with gifts, and arms of welcome to receive all who come, it eagerly desires to go out into the highways and hedges, to bring in the little ones to the gospel feast.

How can these necessities be met? *By co-operation.* We have a multitude of conventions, and societies within societies, but they stand apart. No antagonism of principle or aim separates them—no painful disruption in the

past prevents fraternal recognition. Yet they do not know each other in aggressive movements for the triumph of the cause they mutually love. They have power, but standing apart they are like the blind Samson, the sport of mocking opponents who, strong in unanimity and resources, present an unbroken front for their overthrow.

We touch upon a vital matter. Your speaker does not know the sentiments of this body, speaks in the interest of no party, but expresses convictions long entertained when he declares the possibility of and deep necessity for a more thorough consolidation of all our Sunday-school forces, that we may "go up and possess the land."

When Louis VI, of France, learned that Henry I, of England, had engaged a powerful ally in the war he was waging against him, knowing it was impossible to meet such forces with his limited means, he went to the Abbey of St. Denis, took down the oriflamme, and unfurled it as his standard. Immediately all the feudal retainers of the whole country gathered around their king, an immense army was raised, and the invasion averted.

Baptists of this threatened land, let this illustrate your duty. We have a banner around which with ancient feudal devotion all may rally. It is the CROSS OF CHRIST. It has won all the love of our hearts. To-day we again unfurl it, that it may henceforth be clothed with new power as the symbol of co-operation among all those who acknowledge their allegiance to the letter and spirit of Christ's commands.

Give us but this plighting of hands and hearts in view of the Cross, and we have the earnest of the day when the children, early trained and early saved, shall "flock as doves to their windows"—when the great spiritual temple raised upon the ruins of Antichrist shall stand forth in all its beautiful proportions, ready for the Headstone, which shall be brought forth with "shoutings of Grace, Grace, unto it!"

The consummation of these high aims depends upon *individual consecration to the work.*

The happiest result that can flow from this Institute will be the more perfect dedication of every heart to Jesus, and a closer allegiance to our "high calling." Power from on high will come in answer to prayer. Channels of effort will open up to burning love and an unwavering faith. Are we, as "laborers together with God," willing to pray, and labor, and wait in this good work? Can we give the patience, and courage, and self-denial necessary for success? Let us call up the motives which should sway our hearts, and the promises of success which Christ has given, and be "strong in the Lord and in the power of his might." We remember the story of Scotland's hero when bearing the heart of BRUCE for sepulture in Jerusalem. Passing on his way, he was attacked by the Moors in Spain, and almost overcome. Drawing from his bosom the precious casket, he hurled it among his enemies, and exclaimed, "Where the heart of BRUCE goes before, a

DOUGLAS will not fail to follow!" Let this be our spirit. Jesus died to save men. He has laid upon us the responsibility of bearing his love to a dying world. In all our labors he goes before us, and up from our hearts shall rise the glad battle song:

"The consecrated Cross I'll bear
Till death shall set me free,
And then go home, my crown to wear;
For there's a crown for me!"

At the battle of Preston Pans, a Highland clan, that warmly espoused the cause of the Stuarts against the English troops, seeing their loved chieftain fall under the bullets of the enemy, began to waver. Their captain, seeing it, raised himself upon his elbow, and while the blood streamed from his wounds, exclaimed aloud, "I am not dead, my children; I am looking at you to see if you do your duty." So the Captain of our salvation watches us from the skies. Once he poured out his blood for the redemption of the world. Now he lives for the triumph of the cause he died to save, and he calls on us to-day, "I am not dead, my children; I am looking at you to see if you do your duty." Under the eye of Christ, with his love in our hearts, his name upon our lips, his banner in our hands, we will address ourselves to these high aims while gathered here, and then go forth to bear the cross of soldier duty in the forefront of the contest, that we may at last wear the victor's crown.

On motion of Dr. Blackall, the President appointed the following as a Committee on Enrolment: C. R. Blackall, Illinois; A. B. Rice, Nebraska; George R. Forrister, New York; C. Glazier, Connecticut; S. H. Myrick, Washington; A. J. Quincy, Mississippi.

On motion of Rev. Mr. Warder, of Missouri, the President appointed the following as a Committee on Resolutions and Business.

Rev. J. W. Warder, Missouri; Rev. M. G. Hodge, Wisconsin; George B. Trott, Virginia; Charles Callender, New Jersey; Rev. J. H. Castle, D. D., Pennsylvania; Rev. A. T. Spalding, D. D., Kentucky; W. H. Pohlman, Tennessee; Rev. W. H. H. Marsh, Delaware; Rev. G. A. Peltz, Pennsylvania; E. D. Jones, Missouri.

After prayer by Rev. A. T. Spalding, D. D., of Kentucky, the Convention took a recess until half-past 7 o'clock.

EVENING SESSION.

The Convention assembled at half-past 7 o'clock, and was conducted by D. M. Shouse, of Missouri.

The church was crowded to its utmost capacity with an attentive audience.

Rev. T. D. Anderson, D. D., of New York, read the XIIIth Psalm, and Rev. Mr. Marshall offered a prayer.

After the singing of a hymn, Rev. George D. Boardman, D. D., of Philadelphia, preached a discourse on the subject of *THE EARLY CONVERSION OF THE YOUNG.**

In the absence of R. L. M. Curry, LL. D., of Virginia, the Convention listened to an

ADDRESS BY REV. A. E. DICKINSON, OF VA.

I have no thought, brethren, of even attempting to fill the place made vacant by Dr. Curry's absence. I want, however, to talk to you on this general subject, not that anything needs to be said; but we have had a sermon to-night, and if I perform any service at all it will rather be, as frequently in the country, where one preaches a sermon, and another follows with an exhortation. Mine must be an exhortation.

It seems to me that of all the important questions that will engage your attention during this festive occasion, none can even approximate that question which to-night has been so ably presented before you. There is need—there is pressing need, that we should study this subject of the conversion of little children. For there is yet abroad among our churches, and in our Sunday-schools too, a great deal of skepticism. Why, even those of us who stand up in the pulpit to speak for the Master, who took little children in his arms, are sometimes surprised when little children come and ask us about Jesus. Some years ago, a minister preached about the terrors of the last day, and pictured them in such a fearful manner that, when he closed his discourse, and went down from the pulpit, a little boy met him with tears in his eyes. "Oh, sir, what must I do that I may be saved from that terrible place?" Will you believe it? The preacher put his hand on the little fellow's head.—"Why, my boy, go home and try to be a good child; obey your parents; read the Bible, and go to Sunday-school, and some of these times you will be a good Christian." But the little fellow, so deeply im-

* This excellent sermon has been published by the Am. Bap. Pub. Society, and is for sale at its Depositories. Price, 10 cts. per copy.

pressed by God's Spirit, cried out to him, "Oh, sir! suppose I should die before I go home, what then will become of me?" The minister then said to him, "You must believe on the Lord Jesus Christ, and you shall be saved." He *did* believe, right then and there. He went home rejoicing in Jesus, and has since been preaching the gospel of peace to little children.

But then how many parents there are—how many Christian parents there are, that scarcely think about praying for their children, until they grow up, and become so ardent in the service of the devil that prayer seems to avail nothing. I remembered as that brother was speaking to us to-night, what a missionary, in the land where his own honored father labored so successfully for Jesus, tells us. In speaking of his work in that land he says: "One poor woman after her conversion and baptism became deeply concerned for her children that they might be saved. One day she came into my room, wringing her hands, saying to me, 'Oh, missionary, missionary, my child is fourteen years old, and don't love Jesus; what shall I do?'" Though she had been a heathen for years, when she came to Jesus she felt that the great thing was to save her children from the wrath to come. She had been praying and weeping, until now her heart was nearly broken. O friends, if there were a burden upon the pious hearts of Christian parents like this, we would soon see the half of this country gathered into the fold of Jesus.

Is there not a great fault with our Sunday-school workers—even our best workers, about this? Is it not too sad, to see how many Sunday-schools there are, in which the children grow up, and go out unconverted? They leave us; then we take in their places little children, and bring them up, and they pass out the same way. Is there not something wrong, radically wrong, when so large a proportion of those that we bring in, pass away without having been brought to a saving knowledge of Christ? It seems to me, therefore, exceedingly appropriate in the very beginning of this great convocation of the Baptist Sunday-school workers that this subject should be brought, and pressed home upon our hearts. Let us remember that our work as Sunday-school teachers is a failure if our scholars are not saved. Let us feel as John Knox felt, when he cried before God: "Give me Scotland, or I die!" When we come to feel thus we shall soon see the good results of our labor.

Brethren, let me urge you, as I would seek to urge myself, to greater earnestness in this work of saving little children. I would urge it by all the joys that come to us in this world from saving little children. Why, it does seem to me that, it is one of the pleasant things we ever want or enjoy on this earth, to see a little child, with tears in his eyes, asking you about Jesus, and to hear him rejoicing in a new-born hope. A large fire was spreading over a part of one of our cities. In one of the houses in flames there was a little child up at the window. It seemed impossible to save it. There it was, with its little hands stretched out, and the flames had surrounded it.

No one dared to attempt its rescue, until, at last, one man, as if he would rather die than to witness it longer, rushed through the flames, and presently coming back with the child, placed it in the arms of its mother. Then that strong man sank down upon the pavement, and wept, as if he were a child himself. When the by-standers said to him, "Why should you weep? you have done such a glorious thing," he replied, "Aye, but if I were not to weep, my heart would break for very joy at having saved him!" And he who engages in saving the souls of little children has that same sort of joy. All along through the Sunday-school work he has to sit down and weep; and the very thought of it to-day fills my eyes with tears—the thought of little children being saved. Oh, then, brethren, what will it be, when you meet those same children yonder in glory, in that tearless world? If it is so pleasant to rescue them, what will it be when you shall see them on the shining shore?

I heard of a Sunday-school superintendent that had been out looking up little ones and bringing them into the Sunday-school, where one after another was converted. One day he was sent for to see a little child. The little boy said to him, "I want to thank you, the last thing before I leave this world. When I go to heaven, I am going to tell Jesus, it was you that put me in the way to heaven. It was you who saved me; and I am going to look out for you when you get up there. I will meet you, and take you by the hand, and carry you to Jesus, and say, 'Lord Jesus, here is the man that put me in the way to heaven.'" Oh, I tell you, that superintendent went away with his heart almost bursting with joy at the thought of meeting that dear little fellow up at the pearly gate? If we are faithful—if these Christian workers, from the North and South, and East and West, are faithful in this work—laboring to save the little children, when you get up yonder at the shining gate, you will be surprised; for they will come from every direction. Every one will want to take you by the hand—and they will say, "Come, I want to carry you to Jesus." They will say, "Lord Jesus, here is the man, and here is the woman, that put me in the way to heaven."

The Convention joined Mr. Doane in singing the great work song:

"Jesus died for me."

SECOND DAY.

WEDNESDAY, NOV. 3d.

The Convention was called to order at 9 A. M., by Mr. W. H. SUTTON, of New Jersey, who acted as Director. Half an hour was spent in devotional exercises.

Rev. THOMAS D. ANDERSON, D. D., of N. Y., addressed the Convention on

"THE RELATION OF THE SUNDAY-SCHOOL TO THE FAMILY."

REV. DR. ANDERSON:—I am pleased to come here and speak on this subject as my heart dictates. It is a precious subject to me. A few little almost simple postulates will give me the ground of the detail which I now present. The Sunday-school is not the fruit of the necessity of individuals, as such, for the salvation and religious instruction of the young—not the necessity of individuals as such. It is rather a necessity of the church as such. I therefore entirely repudiate the separation between the two. The relation between these will be brought out very distinctly by another. But I want to say, the only connection between the Sunday-school and the family that is to be permanent is the relation which shows itself through the Church of Jesus Christ. The Sunday-school is the result always of the church formed, or of a desire to form one. Lop out that, and you have no school that is effective. The inspiration, therefore, of the Sunday-school must come through this channel. The Church, then, is a divine institution. The family is a divine institution, which the Church has to take and regenerate within itself. Therefore, of course, these interests will intermingle.

Now, as the young are elevated by faith, no rightly-constituted church will leave the care of the salvation of the children to the unaided efforts of the family; and no rightly-constituted family will leave the care of their dear offspring to the unaided efforts of the church. Hence church effort and home effort intermingle. The church efforts are concentrated in the Sunday-school. The home efforts are concentrated in the family. There is the bond of the connection. There is the tie. They, therefore, cannot be antagonistic. Oh, how much waste time there has been in speaking of the Sunday-school as being injurious to the religious training of the family! No, sir! It is perfectly impossible. It may be, perhaps, injurious if one is

simply formal, perfunctory. It may be injurious to those who speak against this relation, but never when the spirit of Jesus Christ pervades both. They not only are not antagonistic, but they are not even to run parallel. They are not two divine streams, running side by side: they are to interpenetrate one another, and you can hardly tell where the influence of the one begins, or where the influence of the other terminates,—the family and the Sunday-school so completely blending in their natures that they present alike the child and Jesus Christ. And I therefore believe not simply in the early conversion; and, how I longed last night for my brother just to break away, for a moment or two, from the trammels of his subject, when he seemed to be quivering upon the point, and to impress, with all the power with which he established the right of early conversion, that of early church membership!

How can the family help the Sunday-school?

1. By feeling an interest which promotes personal attendance—an interest which will not allow the family to stay away—not perfunctory, not commanding it as a duty, not going as an examining committee, but feeling a concentration of the power that is there manifested—going to the school and attending personally. Now, if it be possible, attend the Sunday-school as members. It is the sweetest of all to go to the Sunday-school, and see the parents leading their children thither, the older members of the family taking the young. Never allow the question to be asked by the young, When shall I be old enough, and be so much of a man, that I am not in the Sunday-school? Let them always feel that the older ones are in the Sunday-school still. Hence, if possible, fill your Sunday-schools with your congregations and families. But if that be not possible, then, the next best thing, go there with the heart full, so that you will feel an interest. Go not to take a back seat, not merely to step in perhaps for a minute or two before it closes, but go in at the very beginning. Sometimes go straight to the class where your little one is, and sit down in that class with him. Show that you have the same interest in every scholar there that you want him to have. Catch the word from the teacher's mind, and help to answer it as promptly as your little one. If a simple question is asked, let him see that father and mother are just as much engaged there as he is; make him realize that you are all the more a man or woman for being there; and oh, how high will stand in his estimation the teacher before whom even the father, who is always reverent in the child's estimation, or his mother, bows sweetly to receive his instructions. Go with your smile to the school. Go with your cheerful encouragement to the teacher, and that teacher will receive the electric thrill of your Christian sympathy, and pour into that child's breast the power of the gospel sanctified by the prayers of pious parents.

2. Model your home life around the Sunday-school interests. Do not, because you have had very hard work to perform during the week, lie in bed

on Sunday morning, thinking you can have breakfast at 9 o'clock; but remember that your little ones must not be late at the Sunday-school. No matter how hard the toil may have been during the week, the Sunday-school interests are such that the family hours on that day are to be gathered around that interest. Hence, up, bright and cheery, so that they will be prepared for the school in time. Again, in reference to their lessons at home. And now I almost wish it was not lessons. I don't want the home life to be gathered around the Sunday-school, as sometimes it is around the day-school, as though there was a drudgery of learning. So, bring your home instruction around you, at the pleasant hour of supper-time, perhaps, when your children are around your table, when the great day is over, and when there is a little bright spot of home rest. Then talk about the lessons of the next day—not in question-book style. It may be, there is a point in geography in it. Quicken the mind of the little one to know exactly where the place is. Where is this place where our Saviour was when he took little children in his arms? How did he go from there so as to strike Jericho? How from Jericho up to Jerusalem? Then have something, too, about the habits of the ancient people. Keep these things bright in their minds, and their eyes will sparkle the next Sunday morning as they go with some questions which will almost surprise the teacher. Children love to do a little extra work. They love to do a little more than is expected of them.

3. By home supervision of the school. The deepest and closest supervision is from the home. Know your teacher's heart and head. If he is a cold formalist, take your child from his care, by all that is dear in that child's salvation. I have gone to my superintendents again and again, and said to them, "I don't ask you to place my child under very intellectual men." The one who had the training, for the longest time, of one of my children was a man whose intellect was very slight. But that man was the most earnest and devout Sunday-school teacher that I ever knew. I have never said, therefore, "Place my sons under intellectual teachers, or my daughters under fashionable teachers;" but I have said, "Place them, I care not how humble—how little knowledge of the world—place them under a teacher that will work for the salvation of their souls." I say, therefore, have a supervision in reference to your teacher, even if you may have to take your child from the Sunday-school, leave it not where a teacher will stamp a cold formalism upon that young child's heart.

How shall the school help the family?

1. Become acquainted with the family in all its interests. Be there as a representative of your Sunday-school. Be with that family to know its joy and its sorrow. Let them feel that you have not drawn the boy away from the family, and put him into the school, but that you have come with the boy into the heart of that family, and have an interest in it as entirely your own.

2. Become sympathetic in reference to all the interests of that family. You may also prepare little social entertainments in your school for the families as well as for the children. Don't bring your children there and let the poor mothers come at half-past ten o'clock to take them home. Make your entertainments so that the families can be there, and the fathers and mothers will bless their little ones as they meet and mingle together. Here let me say, See that you have a superintendent who is not a covetous man, not a man that is afraid to spend his money.

MR. W. H. SUTTON, the Conductor, then summed up briefly the points presented, and then the next address was on

THE RELATION OF THE SUNDAY-SCHOOL TO THE CHURCH.

BY REV. P. S. HENSON, D. D., OF PENNA. I count myself the most unhappy of men; first of all, by reason of the fact that I am obliged to be packed into twenty minutes; then, second, because of the peculiar character of the subject. I am appointed to discuss the most delicate and difficult of all questions. I suppose that I have been appointed to carry this can of nitro-glycerine, not because of any supposed superior steadiness of nerve, but because of the supposed smallness of the loss in case the common carrier should be blown up.

I do not propose to occupy your time with any flights of fancy or flowers of rhetoric, but to come to matters of practical moment. I suggest,

1. *There is a relation between the Church and the Sunday-school.*

This, though it may seem to be a superfluous statement, is eminently important as a preliminary one, because there are members of our churches to whom this announcement will come, if it come at all, in the nature of a new revelation. They are absolutely as destitute of all interest in it, and all unconsciousness of responsibility for it, and all acquaintance with it as though the Sunday-school were a pomological, or geological, or anthropological society. They are as innocent of all acquaintance with it as was a certain gentleman who met his own son somewhere away from home, and desired to know of him how his father was, and when he would return.

It is related that the celebrated Dr. Robert Hamilton on one occasion met his own wife on the street, took off his hat, and apologized for not having the pleasure of her acquaintance. There are many of our church members who have not the pleasure of an acquaintance with their Sunday-schools. It is high time, I think, that they took off their hats and apologized.

2. *The relation is not one of antagonism.*

This is important, because such is the relation that very frequently exists,—a relation, I repeat, of antagonism,—if there be not open war there is only an armed truce, with wakeful sentinels on either side, and occasional picket firing

all along the line. The Sunday-school people denominate the opposition, "antediluvians," "fossils," "old fogies," whose motto is, "The thing that hath been,—when we were young,—is the thing that shall be, world without end. Amen."

Then there is a feeling on the part of "the opposition," that these Sunday-school people are revolutionary radicals, who with their Sunday meetings, week-day meetings, Teachers' Institutes, and National Conventions, are disturbing the ancient peace of the church and turning the world quite upside down.

Thus the church is in a place where "two seas" meet, and if it does not go to pieces, it must be because of the extraordinary strength of her timbers, and a miracle of mercy besides.

3. *And now with reference to the true relation between the Sunday-school and the church.* The New Testament conception of the church is not one which contemplates a multitude of societies within the bosom of the church. In a church of which I was once pastor, I found a Foreign Mission Society, a Home Mission Society, a Sunday-school Society, and I know not what beside. It was a system of wheels within wheels, something like Ezekiel saw, but which was not, I think, intended as a model for the church. I could but exclaim with the prophet, in astonishment, if not in admiration, "O wheel!" (Laughter.) We succeeded in breaking the wheel, with the effect of greatly diminished friction and greatly augmented force.

Let there be no Sunday-school Society; but let the Sunday-school be nothing other than the church itself resolved into a "committee of the whole," and working in the direction of the salvation of the children. In such a case let the pastor take the chair, if he be the best Sunday-school man you have; if not, let some other man be chosen, for in a committee of the whole, the usual presiding officer is not, *ex-officio*, the chairman of the meeting. But mark the fact that such committees do always rise and report to the House, and so should the Sunday-school at least once a year. Where the Sunday-school is really a committee of the whole, there cannot be collision with the church, because the school *is* the church. If it be said that this is very well in theory, but in practice impossible, because the school and church are not coincident:

1. Then allow me to suggest to the members of the church, that if you would control your Sunday school, you had better put your hand to it, and your heart in it, than your foot upon it. If the school becomes something different from the church and antagonistic to it, you have only your own shameful indifference to blame.

2. To Sunday-school workers, I would say that the best of all ways to avoid collision with the church is to gather all the church, as far as possible, into some department of Sunday-school work. I would deal with incorrigibles as skilful pugilists are accustomed to do with ugly antagonists—

and that is, hug them so tight that they shall not have purchase or power to strike.

3. Finally, if you wish to avoid unpleasant collision, the less said about the vexed question of relation the better. And this may seem to make my speech absurd; for the whole of it relates to the question of relation. But it takes a great deal of talk to show the nonsense of talking at all.

When husband and wife begin to read Genesis and Ephesians, with the view of determining the question of relation and subordination, when the husband dogmatically asserts his headship, and the wife maintains that "all men (including women) are created equal, and are endowed by their Creator with certain inalienable rights," you are not surprised if presently there is a disgraceful exhibition of domestic misery in the police courts. When the *legal vinculum* begins to be stretched, the *real vinculum* is snapped already.

The less the question of "authority" is raised in the church or Sunday-school, the better. When God launched the planets, he did not bind them to the sun with adamant chains, but poised on their axes, they revolve in their orbits, sustained by the invisible but all pervasive power of mutual gravitation. Looked at by an ordinary mechanic used to earth's machine-shops, nothing seems so loosely put together as God's great solar system, yet it antedates machine shops, and is likely to survive them. So the church is not a congeries of mechanical powers, bound together by the bands and cogs of a rigid ecclesiasticism, but a harmonious system held together by the resistless power of love,—and if that fails, no power on earth can stay the rushing ruin. Therefore, brethren, let us, above all things, put on charity, "which is the bond of perfectness."

A discussion followed.

W. W. SAWYER of Cincinnati: "With others I have been much interested in this point that was made in the address, that the Sunday-school is a field of labor for the Church; it is a legitimate and needed field for church labor. There are multitudes in our churches that are like Elijah in the wilderness; while he was busy laboring for God, while his hands were full of work, he was earnest, hopeful, and joyous; but as he was alone, thinking there was nothing more for him to do, he thought he might as well die, and prayed to God to take his life. How did God deal with him? As a tender mother with her children, speaking soft words to him? No. "Up, Elijah, work, work." And Elijah arose. So long as there was so much to do for God, God would have him work. He obeyed God; he performed the work, and he was joyous. I tell you there are multitudes in the churches that need to work for Jesus, and the Sunday-school is the best field, taking the whole membership of the churches together—the best field in which the churches

can work, for there is work in it for all the members, from the youngest to the oldest, from the little one that is in the class of the youngest up to the old men that are in the Bible class, because they are too old to teach."

REV. A. E. DICKINSON, of Virginia: "It seems to me that the idea that every body in the Church must help the Sunday-school is very valuable. All cannot attend of course, and yet every one can in some way help; and if we carry that to our churches and urge that idea, a great many more laborers for the Sunday-school may be secured. I have heard of an old man who attended the Sunday-school week after week, who just sat there, looking pleasantly over it, now and then speaking a kind word to a little boy or girl, manifesting an interest in the children. After a while the superintendent would go up to him and say, "Brother, why not help us?" "Sir," would be the reply, "I am helping all I can. I am here every Sunday. I cannot teach, because I do not know how to read; and it is too late in the day for me to be a scholar. But my heart is in this work; and if I cannot do anything else, I come here to smile on the Sunday-school, Sunday after Sunday." Now, sir, let it go from this institute that every Baptist man and woman in the United States, if they cannot do anything else, should come and smile and encourage the heart of the teacher and the scholar in our school."

MR. CHAS. CALLENDER, of New Jersey: "I rejoice more than ever that we as Baptists have come to that point where we are ready to consider the Sunday-school, not merely as a place for infants and children, but as a place for the whole church and the whole community. It seems to me that this morning is the most precious hour of the convention; and I believe, sir, that we have come on just the ground wherein we shall find God's blessing. I am speaking, sir, in behalf of a Sunday-school numbering to-day more than 800, of whom 350 are between the ages of seventeen and thirty-five years and upwards, and, sir, we are now just considering what we shall do to accommodate many more of them, who are flocking to our place to study the word of God. I have the good fortune to labor with a pastor who believes in swearing in every member of the church into the Sunday-schools, and when any come up to relate their Christian experience, or present themselves as candidates for membership, the question is asked, "Are you members of the Sunday-school?" If they are, all right. If not, "Are you willing to join? If you join the church we expect you to join the Sunday-school. We want to see you every Sunday, and to have your assistance every Sunday;" and we number them between the ages of three years and sixty-five to-day, and every month we swear some members of the church into the Sunday-school."

REV. S. W. MARSTON: "There is one thought connected with this subject that I think has not been touched upon, and it comes up in the form of an objection in our field. I do not know how it is with other States, but here in Missouri we find an objection stated when this question of the rela-

tion of the Church and Sunday-school is up for discussion; I meet in all my travels those who interrogate me, "You say that the Sunday-school is the nursery to the Church, that the little twig in the nursery is the same as the tree in the orchard, and hence that the children in the Sunday-school are the lambs of the fold, and both need to be baptized and brought into the Church." Now that is an objection, and the only way I can meet it is to say, "Brethren, we do not admit that, unless it can be shown that these little twigs in the nursery have been grafted." If they have been grafted, it is all right; but they must be grafted; the children must be regenerated and converted, and then they can be brought into the church.

REV. J. E. WELCH, of Missouri, said he was an old man, and he wanted to speak a word for the aged. There are scores and hundreds of individuals in the United States who had to learn their A B C in the Sunday-school. He knew this had been the case in Kentucky; for when he was engaged there, thirty or thirty-two years ago, he remembered an instance of an old man, about seventy-five or eighty years of age, who came to his school, and who said, "Oh, sir, I cannot teach, I do not know a letter in the book, but I want to come to your school, sir, and see if I cannot learn to read my Bible, old as I am, for myself before I die." I said to him, "Come and welcome, uncle." Well, the old man came, and then he asked, "May the old woman come too? She don't know how to read." "Oh yes, let the old woman come too," and there were the old people—grandfather and grandmother—in the Sunday-school, with spectacles on, over seventy-five years of age, learning their A B C, and not many Sundays rolled around before they learned their letters, and began to spell their words, and very soon learned to read in the Bible. So I speak a word for the aged.

REV. B. GRIFFITH, D. D., of Philadelphia: "There is one point in this question between the church and the school which if carried out will help to solve the difficulty. It is the question of providing by the church for the finances of the school. Let the church by formal action provide for the finances of the school, just as they provide for the finances of the pastor, the choir, and for every expense pertaining to the church. But, as long as the church makes provision for every other means of usefulness except the Sunday-school—makes provision for the organist, and even for the organ blower, and leaves the school out in the cold to collect its resources as best it can, by begging through its children, by exhibitions—sometimes creditable, and sometimes not—so long the church has very little claim to control the Sunday-school. When, however, churches, pastors, and boards of trustees come to the point of saying that the school—the source from which we receive our greatest help and greatest number of converts—shall be formally, properly provided for in all its finances, then with good grace they may say, Brethren, let us have a word in your management."

REV. D. C. HUGHES, of New Jersey:—"I represent a school that bears

this relation to the church, of which Brother Griffith just spoke. I rise to make this point, namely, that the Sunday-school should be considered as a church organization to aid religious instruction. We regard the church as a divine institution to hold up the blessed gospel of Christ, as the only means by which Jesus can be revealed to the world; so should we regard the Sunday-school, which is the best means for the religious instruction of our children. Let us look upon the Sunday-school as a divinely-appointed institution by which the church organizes itself for the great work of giving religious instruction to those who need religious instruction in the community in which God has placed it."

THE CONDUCTOR:—"Let me express my great pleasure at the remarkable attention of the audience, which I have observed during the exercises of the morning. Perhaps it was a compliment to the speakers, but for fear it might spoil them to say so, I would say it is a compliment to those who are listening, and it is an evidence that they are well-behaved in church, and as a reward for that I will now take the pleasure of introducing each one of you to your brother or sister sitting by your side. Please shake hands and talk with them as you please for the next five minutes, when we will all unite in singing,

"In the harvest field there is work to do."

At the end of the recess, the Conductor said:

The great State of New Jersey, surrounding which are the suburbs of New York and Pennsylvania, will now be heard from. We will now listen to an address on

THE RELATION OF THE SUNDAY-SCHOOL TO THE COMMUNITY.

By REV. J. F. ELDER, of New Jersey. "The relation of the Sunday-school to the community is very direct and intimate. Undoubtedly the influence of the Sunday-school upon the community is more potent where it works through the intervention of the Church, and where it can secure the co-operation of the family, but neither the intervention of the one nor the co-operation of the other are absolutely essential to the direct and potent influence of the Sunday-school upon the community at large; for the Sunday-school draws its raw material directly out of the community as such. It does not take the children as members of the family; it does not take the children as connected with families or certain ecclesiastical bodies, but as children out of the community wherever they can be reached. There are multitudes of children in our Sunday-schools who are under no sort of family restraints—children who have no family connections, whose parents are dead, or worse than dead; children who have outgrown all the restraints of the family. Now, the Sunday-school draws its raw material di-

rectly out of the community, and into that community, as such, it pours back the finished product. It may return it in the form of church members or obedient children; but whatever form it take, that raw material in its changed state goes back to the community; the Sunday-school influences it directly and most powerfully. There is no interest, domestic, social, political, religious, which is not thus affected by the Sunday-school. The Sunday-school will put clean panes of glass in the windows, in the place of old hats and rags; it will lift up the bowed head of the wife and put a cheerful look on her sorrowful face; it will take the rags from the children's backs, and give them clean, wholesome clothes; it will bring joy, and light, and blessing into the community wherever its power is felt. But what I have to say on the relation of the Sunday-school to the community, I will embrace under two relations.

1. *The Sunday-school is the moulder of public opinion.*
2. *It is the conservator of public morals.*

In the first place, the Sunday-school is the moulder of public opinion.

Public opinion, in this country at least, is no meaningless thing; it is a real entity; you may not be able to measure it in yards and feet, you may not be able to give its proportions or its weight avoirdupois, but after all, it has a tremendous power in the communities in which we live; it affects every relation in the community; there is nothing that pertains to the moral, political, social, or religious aspect of the community which this public opinion does not largely control.

The Sunday-school may be made, as a moulder of public opinion, a tremendous and powerful influence in controlling all right motives and securing all good results. You can reach, by striking early, the minds of those who are to grow up and control the next community, morally, politically, and financially.

We are apt to forget that the men who to-day are wielding the mighty influences that control society in all its relations will soon drop away, and, it may be, that the boys and girls who come up out of the very filth and scum of the community are to take their places. I tell you, teachers in the Sunday-school, that that poor boy you have picked up may, ere many years, be standing in the very high places of power, or wielding a tremendous financial influence in the land,—and it will depend largely on the formative influence you throw around him as to whether that influence is to be for good or evil. We overlook, I fear, brethren and friends, the tremendous spiritual leverage that we may have as moulders of public opinion over the youth that are put under our charge. We ought to anticipate the days that are coming, and we ought to make sure, for the interests of humanity at large, that these youth shall grow up with right principles. Principles are what we want in this day—principles in politics, principles in commerce, principles in the Church of God, principles everywhere. Go, implant those principles while

you have these children, and you can secure in after years the strong current of public opinion in favor of right and truth.

2. The Sunday-school becomes the conservator of public morals. Good men have heaved many a heavy sigh over the degeneracy of the age, and the question is often started, "Is the world growing better, or is it growing worse?" And many there are who feel that we have left the golden age in the distance, and that this is the age of brass, that will give place shortly to the iron age. But I have more faith in the principles of the gospel of Christ. I find more comfort in the examination of the history of the world, than that. I believe that the world is growing better. At all events, we are so far controlling public opinion and public morals, that vice is slinking back into the dark corners and putting itself under the cover of night. We must accomplish this work of the moral regeneration of the community by the simple instruction of the child in Christian truth. A great many of those who come into our Sunday-schools out of the community—for I am not speaking simply of those children that come from well-trained families, that are the offspring of converted parents, brought up under right influences constantly—but I am talking of the children whom we want to reach, and we have begun to reach them, yet there are millions still at large in the community, and I say we can reach these; and when we have reached these children, we shall be able to control public morals in part by educating them in the knowledge of Christian truth, and by elevating their self-respect; for, next to the salvation of the human soul, I consider the implanting in the human mind of a *true* self-respect the most important end to be secured. During the war a negro servant was overheard one morning by his master, a colonel in the army, trying to spell out a verse in the Bible, and he spelled it out with difficulty, "T-h-o-u.—John Green, what does that spell, now? T-h-o-u—thou; I have it! G-o-d!" And he went on through the verse—THOU, GOD, SEEST ME!" As he finished, a look of exultation lighted up his face, and he exclaimed, "John Green, you have it! John Green, you can read! John Green, you are a man!" I tell you, my friends, you can reach these boys and girls that never knew the first incident of manhood and womanhood, and implant in their souls exalted feelings, aims, and aspirations.

But this implanting of self-respect, of course, is only subsidiary to the great work in hand, which is the moral regeneration of these children. I say, the Sunday-school becomes the conservator of public morals, then, not only by implanting elements of self-respect in the child, but by directly fostering right principles in their hearts. Take, for instance, this difficult question of intemperance. Now, how will you meet it? You have tried the Washingtonian movement; you have tried legislation; you have tried prohibitive license, temperance societies of all kinds, and to-day there is liquor enough sold in the community and money enough paid for it every year to pay off our national debt in a single twelve month. It is said that twenty-

five hundred millions worth of intoxicating drinks are sold in this country every year—and how can this mighty, this gigantic evil ever be suppressed? I have no faith in temperance societies for accomplishing the removal of drunkenness. They may do work in the way of prevention; they may be able by pledges to keep a certain class from ever taking up with the intoxicating cup; but the radical reformation of drunkards to any great extent will never be accomplished through this instrumentality. Nothing but the grace of God ever will save this wretched, lost class. But I tell you, my friends, that in my judgment the whole question is easily solved through the medium of the Sunday-school. If you can get children early in life to forswear all indulgence in liquors of all kinds; or, better than that, if you can put such principles in their hearts that they will shun it as a very pestilence, you have solved this difficult riddle easily. I do not say I would advocate the turning of our Sunday-schools into temperance societies, or even the forming of temperance societies in Sunday-school. I will not theorize over the question, but I do say that the children can be trained up to such principles that they will forever shun the intoxicating cup as a matter of principle.

Nor is there any other evil that cannot be reached, no other immoral practice that cannot be brought under, through the instrumentality of the Sunday-school in its relation to the community as a conservator of the public morals. That simple passage of Scripture so often quoted expresses a world of meaning in this connection, "Thy word have I hid in my heart, that I might not sin against thee." I pity the man who, when a question of morals is brought up for his decision, has to sit down to argue the matter *pro* and *con*. If it be at least a simple question of morals involving fundamental principles, I pity a Christian man who is obliged to do that. He ought to have his Christian instincts so cultivated that he shall decide on the instant a thousand of these questions which the worldling will have to argue and quibble over for a length of time.

Now, by implanting these principles in the hearts of these children, by filling their minds with the word of God, you can train them so that they will have such instincts in favor of the right course when they become men, so that they will never have to argue like so many casuists as to whether this course or that is right, but will be able to decide on the instant that such things are wrong. By this means the moral tone of the community will be elevated and educated against any extensive wrong-doing. Let us, brethren, go down to the Sunday-school; let us go out into the highways and hedges, and gather in the boys and girls that are to grow up and become the community in twenty, thirty, and forty years from now, and we can make them noble, exalted, pious people who will frown down vicious excesses, and who will give us liberty, and peace, and freedom from licentiousness and vice in the land.

J. EMERY, of Cincinnati:—The relation of the Sunday-school to the

community is one of exceeding interest. The Sunday-school ought to gather into its arms all the children who are not connected with it; that is, every church should seek to plant new schools in neighborhoods where the children are neglected. This is the work of the Sunday-school; to go after the lost children and bring them in.

A. F. CRANE, of Maryland:—As I said in the devotional exercises this morning, we are one in Christ Jesus. Though this is the first time I ever met in solemn conventicle with my brethren from all sections of the country, yet all can strike hands, one in Christ Jesus, and a little child shall lead us. If the world admires that sentiment of Mirabeau, who, when asked how popular liberties should be taught, answered, "Begin with the infant in his cradle, and let the first word it lisps be the name of Washington, the father of his country," surely we as Christians, we as lovers of the Church, we who profess to be the followers of the meek and lowly Jesus, can say, "Begin with the infant in its cradle, and let the first word it lisps be the name of Jesus, the Saviour of the world."

In no other department of Christian labor, no other work which has been sanctified by the blessing of God, have we seen such triumphs of the truth as in the humble work—did I say humble?—in that work of Sunday-school instruction; a work which might engage the talents of an archangel, or employ the humblest talents of the humblest worker whom God has created. Go into the lanes and alleys of the city, and the influence of that work on the community is such that wherever you see the Sunday-school, there it becomes the most efficient police system. Its influence also is such as to induce the community to pay its taxes with greater zeal and energy and more love for the government under which we live.

Moreover, I care not, my brethren, how much or how often Rome may rear its head, or how many councils it may hold in this day and generation. As long as we have the avenues to the hearts of the children through the Sunday-school, let Rome howl, we will do our work. I met a Catholic of my city the other day; as I left I said, "You are going to hold a council at Rome." The archbishop of Baltimore had already left for Rome, with the blessings of the church and the prayers of the faithful. "Now," I said, "I am going to St. Louis to attend a Sunday-school council to thwart you, to checkmate you, to stop you in every effort you make to wrest the children from us." And we will do it, by the blessing of God. Ah, brethren, and fellow-teachers, North, South, East, and West, what a great and holy commission has been given to us to "go, work in my vineyard." Take this child, and rear it up for time, rear it up for eternity. To-day it is well-doing, to-morrow it will be, "well done, good and faithful servant."

REV. J. W. WARDER:—What are, sir, the elements of our modern civilization over which we so much boast? Are we sure that these elements are working issues that we Americans so confidently predict? I believe, sir,

we have under the very wings of our American civilization an evil as vast and appalling as the world ever saw, unless this land is leavened by the gospel of the Lord Jesus Christ. God has been teaching us a great lesson in all history, and it seems to me that the world is exceedingly slow to learn. He has taught it during the last decade, and he will teach it during succeeding decades, until he at last burns it into the heart and mind of the world, and that lesson is that men shall not succeed in their plans and enterprises, by whatever worldly wisdom and philosophy they may be inspired, if God is ignored. Now, sir, if we are wise as Christian parents, wise as those who are attempting to mould the civilization, the fruits of which will be gathered in all future centuries, we must work where God directs—not where human philosophy and human wisdom direct. We are working in the right direction when we are taking God's word, and planting it in the hearts of the children. We are working in the right direction when we are preaching Christ's gospel and relying on his Spirit, when we seek to regenerate men and women, and bring them under the sway of gospel principles and truth—the principles of the Lord Jesus Christ. This is the aim of the Sunday-school, and therefore we believe that the relation of the Sunday-school to the community itself, and the welfare of our entire modern civilization, is of the most vital and most immense importance.

CONDUCTOR :—I wish there were time to listen to more of these excellent addresses, but the time for discussion has terminated.

REV. J. E. WELCH :—I only wish to make one remark. I can prove, sir, by the remarks of my good brother CRANE, on the right, who is now a superintendent of the largest Sunday-school in Baltimore, in Brother FULLER's church, the influence of the Sunday-school on the community; for I organized a Sunday-school in King and Queen county, forty years ago. That brother was a scholar in that school; and you can see the result. (Applause).

THE CONDUCTOR :—The relations of the Sunday-school to the community are very direct and intimate, because out of the community the Sunday-school and the Church draws its raw material, and returns it again, elevated and enlightened. Thus the Sunday-school is a power as a moulder of public opinion. The men of to-day will soon be gone, and to take their places are the boys and girls we meet around us. Where the home of the child is a Christian home the Sunday-school supplements the work of that home. Where the home is not Christian it substitutes the work of that home in elevating the child, morally and spiritually, and preparing it for the community. Better than the reformatory society is the Sunday-school, because it implants right principles. If you do not take care of the evil of to-day the children by and by will take care of us and our country. The Sunday-school is a power with which to meet the advances of evil in every form.

After a hymn the Convention was dismissed with prayer and the benediction.

AFTERNOON SESSION.

The Convention met pursuant to adjournment.

REV. A. T. SPALDING, D. D., of Kentucky, on taking the chair, responded :

It gives me, my brethren and friends, a very great degree of pleasure to greet you in an assembly like this. It makes my heart glad to welcome my brethren in Christ Jesus when we have met for a common end and in the name of the Master. The time was when man severed himself from his fellow-men, when great mountain barriers were regarded as blessings, when intervening oceans and wide-spread deserts were sometimes essential to the preservation of the race. Now man binds himself to man; now oceans are banded and continents embrace each other. Now we look on our mountain fastnesses as barriers to our own progress, to all we cherish, and we hail with joy the coming of the time when not one nation only, but every nation under heaven, will be regarded as of one brotherhood, under one great Father—God. We are met now on one common platform, in the name of our beloved Lord, as our Captain, our Leader; and it is ours, strong in the omnipotence which the divine arm can give us, to dig out that channel that will send the gushing waters of life to all the childhood of the world, that thereby we may convert the waste places of the world into places of honor, power, and glory for Christ. I greet you, my brethren. I am glad to be with you—heart and hand—in one common purpose, and for a common end.

The subject to come before us now is the extension of the Sunday-school, first with special reference to the church-school. The brother designated for this work is Dr. BASIL MANLY, of South Carolina. He is not present. I will refer you, however, to Mr. PELTZ.

REV. G. A. PELTZ :—Dr. MANLY cheerfully accepted the invitation to be present at this Convention, but as the time approached he found some matters pertaining to business transactions would call him away from his home in another direction, just at this time or very near this time, and that business call, which was imperative, so conflicted with the fulfillment of this invitation that the doctor wrote us very kindly, expressing his regrets at his inability to be present, but offering that which was the next best thing—to send the paper which he himself would read if he were here. Your committee felt that to have a paper from Dr. MANLY, even though not in his own voice, would be real pleasure, and we wrote, expressing our regrets that he could not be here, and asking that he would send the document.

The paper was then read by Rev. JAMES WATERS, of New Jersey.

A GOOD SUNDAY-SCHOOL IN EVERY BAPTIST CHURCH.

BY BASIL MANLY, D. D.—Nearly twenty years ago, it was the privilege of the writer of this essay to advocate among Virginia Baptists this motto, "A Good Sunday-school in every Baptist Church." Diligent and systematic efforts to carry it out, there and elsewhere, have been attended with remarkable success; so that it may be re-announced now, in the wider circle of the Baptists of America, as no untried experiment, no impracticable suggestion, but as a plan founded on reason, sustained by experience, and sanctioned by the evident favor of God.

If the Sunday-school is good for any, it is natural to conclude that it would be good for all. If it is the duty or interest of one church to use this means of grace, it may be inferred to be the duty of all. And such has been the diffusive principle of this institution, ever since its formal organization. The effort has been to extend its benefits, to enlist all in the work, to make Sunday-schools universal.

Yet it is a fact that many excellent people are not really convinced of its truth. The proof is, that they are not engaged in the work. In a large portion of the Southern States—of which the writer speaks, because there he is best acquainted—it is believed that not more than one-third of the churches have any Sunday-schools at all; that in one-half of these not more than one-third of the nominal membership take any regular part in the Sunday-school, and that not more than one-half of these schools are kept up throughout the year. In other sections probably the facts, could they be gathered, would be equally striking and deplorable. And where a more general interest is displayed in the matter, it has been the result of laborious, systematic, and protracted effort, such as we now propose to organize for every State in the Union, and every county of every State.

A good Sunday-school is not necessarily a large one. A small school, well organized and efficiently conducted, may much more successfully and honorably fill its place, than many a large one, in populous regions, where after all, a large proportion of the people are not set to work, and the great mass of the destitution is not reached.

Neither will I define a good school, by speaking of good order, pleasant singing, convenient seats and rooms, plentiful and suitable books, and the like, which are rather means for securing a good school than the characteristics which make it a good one. We should all use as many of these means as we can.

Two things, it seems to me, are essential to a good school. 1. Faithful instruction in the Bible. 2. Earnest personal effort for the conversion of

souls. If these things are accomplished, so that the members of the school are brought to Christ, and then proceed to grow in grace and in the knowledge of the Lord Jesus, that is a good school, whether small or large, whether meeting in a stately edifice, or in a log cabin, or under the shade of a tree. And where these great ends are subordinated or lost sight of, under the splendors of external fixtures, and amid the clatter of machinery, it is not a good school, I care not how much parade it makes.

Let us observe:

I. A SUNDAY-SCHOOL IN EVERY CHURCH IS PRACTICABLE.

It is said, I know, that some churches are too small, some too poor, some too deficient in culture and intelligence. These things are often pleaded when they are *not so*—when laziness rather than incapacity, covetousness rather than poverty, love of gadding about on Sunday instead of lack of competent members, present the real difficulties in the case. But where *it is* really true, is not that a proof that the body is too small or too weak to subsist as a separate church? We know of more than one minister who resolved, long ago, not to preach for any church, which, deliberately, after due instruction and assistance, refused to keep up a Sunday-school.

It is not uncommon to allege that Sunday-schools are very easily and properly kept up in towns and villages, but that they cannot flourish so well in the country. The objection demands a fair answer.

Now it is plain, before going any further, that any thing which won't do for the country, won't do for the Baptists; for the strength of the Baptists is in the country. Some may deplore this. But I cannot see why we are to mourn that our strength is where the strength of the nation is; that we prevail most among those who are characteristically denominated the bone and sinew of our land; that we have special and favorable access to the very classes on whom the fate of our country depends, and where the vast majority are to be found. I would rather rejoice, if it be true that God has apportioned to us as a denomination the beautiful and fertile valleys, with their teeming and industrious population, and the hardy mountaineers, who bring fresh life and energy into every enterprise that they become interested in. Let these be our field; and while we will not neglect the cities, the centres of commerce and fountains of influence, let us skilfully adapt our labors, so as to effect the greatest good for the greatest number.

We will take it for granted, then, that the importance of having a good Sunday-school in each one of our town churches is properly appreciated—we only wish it was really so—and inquire, why it is impracticable to have a good Sunday-school in every country church.

"We have not a good house," says one. Then have a Sunday-school, and it will help you to get a better. "The weather is so inclement, so terribly cold." Possibly a stove might remedy that. But perhaps *you* are more cold than the weather. "We have no suitable books." Not many books are

necessary. The Bible is a capital Book, and we have known schools to be very interesting and successful that had no other. "We have no money to buy needful facilities." Then earn some. Or, let us have half the tobacco money expended in the church, and we will guarantee to supply you with all you want. "But there are no children in the neighborhood." Singular place, that; and not much chance of a thriving church or any thing else being kept up long. We remember, however, when a similar plea was put up in a church that for thirty six years had never had a Sunday-school, and they said one could not be had, because there were no children. We persuaded the older people to *become young* enough, just to join the Sunday-school. We made a commencement, and proceeded to treat our experienced youngsters, some of them with gray hair and spectacles on, to all the interesting novelties of a regular Sunday-school. They listened, and laughed, and wept. It made them all feel younger and better; and presently it was found that, within a circle of seven miles, a very respectable number of sure enough children, young children, were found, who could not be kept away; and the Sunday-school has been flourishing ever since. "But there is no brother who will lead in prayer." Then it is time you had begun to find or train some one that will. But we have known of a Sunday-school sustained for years, in a church where there was no preacher, and no male member regularly attending, by the faithful labors of a few devoted sisters, till the time of refreshing came, and the young converts gladdened their hearts, and relieved their hands. "But it is too far for scholars to come." Try them. Make an interesting school; give them something really attractive, and see if they find it too far to come. "Well, the truth is, it is not too far, exactly; but there are other churches near, there are favorite preachers, there are agreeable meetings and pleasant friends, and we like to see the folks and hear the news." Yes; and so you were ready to hide your gadding propensities, and your own love for novelty and amusement, under the pretext of the great distance for the children, and were more intent on self-gratification than on doing good.

We might pursue this train of thought until it would be seen, perhaps, that "I cannot" dwindles down into "I don't want to." My brother, my sister, if this be so with you, go to your closet and fall on your knees before the Searcher of hearts, and tell him how weak and how unworthy you are. Ask him for grace to consecrate yourself more entirely and unreservedly to his service, and pledge yourself to the honest, persevering attempt to *do what you can*. There is one, of whom the Lord said, that she should be mentioned wherever his gospel is preached throughout the whole world. She was a woman. She was not able to do much—but "she had done what she could!"

II. A GOOD SUNDAY-SCHOOL IN EVERY BAPTIST CHURCH IS DESIRABLE.

This probably all will admit. It will therefore be necessary to give a little more point to it, and endeavor to show that it is very desirable, and desirable enough to deserve all the time and trouble it will take to bring it about.

It is very desirable, because

1. *A Sunday-school in every church will stimulate and develop the minds of many whom perhaps no other means could reach.* The Sunday-school imparts those rudiments which open the way to everything else, and furnishes the key to unlock the door of all knowledge. I may be pardoned, if I quote, just here, the words of my honored father on this subject. "It suits the poor," he used to say, "for it is often the only school they have; and has raised many a forlorn child of indigence and misfortune to most desirable eminence in all good things. It suits the rich, for it bestows upon the interests of their offspring freely, for Christ's sake, that which most of all they need, and *which all their wealth could not buy*—the concentrated attention of the wiser, more pious, and more enterprising in their social circle, on God's holy day."

By the census of 1860, there were in the United States, of persons over twenty years of age, who could not read and write, 1,126,575 whites, and 91,936 free colored, making a total of 1,218,311. To these should be added almost the whole of the recently liberated slaves. So that, without making any allowance for the increase of population, it is likely that there are 5,000,000 of persons in our country, over twenty years of age, unable to read or write, shut out from all the increasing knowledge of this nineteenth century, so far as communicated by the press and the pen, as truly as if the arts of writing and printing had neither of them been invented.

It is worthy of remark, that so far as there is any religious instruction in the regions where this non-reading population is mainly found, the Baptist and Methodist churches have had, for the most part, to give it. These are the two pioneer churches, which seem to have taken the lead in this blessed work of preaching the gospel in frontier and destitute settlements. Put a good Sunday-school in every Baptist Church, and you will kindle many a light in the deepest darkness, and send the bread of knowledge into the midst of moral famine; for into these very spots have our churches pushed their way, striving to make the wilderness and the desolate place glad because of them, and proving the identity of modern with primitive Christianity, by preaching the gospel to the poor.

The only safety of this country is in the improvement of the masses in knowledge and honesty and true piety. Without *these* the treasures of the rich and the luxuries of the secure are in the most imminent hazard. We are under bonds, therefore, to the full amount of all that we possess, or hope to enjoy in this world,—binding us to do our utmost for the moral elevation of the people. That this can only be done on a large scale, *by operating on*

the young, needs no proof; nor that it is to the religious community alone that we can look to secure the sound, wholesome, and thorough instruction of those who are unfurnished with the means of educating themselves.

2. *A Sunday-school in every church will promote the early conversion of the children.* How early may children be truly and thoroughly converted? Who will undertake to fix the limit? There is danger, indeed, of presuming that they are converted before they really are; of crowding the church with the young and uninformed, whose minds are too plastic to be sure that religious impressions are genuine or permanent, and who are too little capable of self-scrutiny to distinguish properly the exercises of their hearts. This danger should be sedulously avoided.

But is there no danger on the other hand? May not that solemn accountability begin earlier than you think? And may they not pass that boundary and die unconverted, and unsaved, while still in their youth? Will you be guiltless then, if they die unwarned? Or, if they live to maturity, are you able to estimate what weeds of wickedness are growing rank in the fertile soil of their hearts, what corrupting associations, what pernicious habits are formed, what bad learning they are acquiring, which must all be painfully unlearned?

If not converted young, they have lost all that time for self-improvement. Let us not esteem lightly so many years rescued from the grasp of Satan, and spent in growing towards the likeness of God. If converted young, the cause of Christ has earlier use of their powers for good. How much has been accomplished by many, who died young, and who, if they had not been early set to work for Jesus, would have had no season to labor at all!

The young are the most lasting and efficient agents for any protracted enterprise. They have usually more capacity for adaptation to varying circumstances, and for standing the wear and tear of life. They will be living when we are dead, increasing in vigor when we are declining, and working when wiser yet older heads are worn out.

Now, the experience of half a century testifies conclusively that Sunday-schools do promote early conversions. And it is perfectly natural to expect it. Religious knowledge is essential to true piety. This the Sunday-school aims to impart, and in doing so has two great advantages. It begins at the beginning, taking the mind in its formation period, when the heart is tender, the prejudices few and feeble comparatively, and when it more readily receives impressions and more permanently retains them. And, in the next place, the method of direct personal access is admirably adapted to efficiency with all persons, but especially with the young. You may take a hundred bottles, to be filled with water, and range them in rows, and dash bucket after bucket of water at them; but they will not soon be filled. Let me have a little pitcher, and quietly pour into each bottle by itself. I may not

be half so strong as you; but it is easy to see which would perform the work first and with the least trouble and waste.

We must never forget, however, that all instrumentalities are inefficient in themselves. And let us never undervalue one of the means of grace, in urging another; nor cease to implore above all things the gift of God's Spirit, which alone giveth the increase.

3. *A Sunday-school in every church would do the church members great good.* They would be blessed in blessing others. It is always so in working for Jesus. A Sunday-school agent in Texas was saying that if the children were not gathered into Sunday-schools they would grow wild. "Yes," was the reply of an intelligent Christian, "and we shall grow wild too."

Besides being kept from growing wild, church members would be incited and aided to study God's word. How little is the Bible read! How much less is it studied! How many spend twice, or ten times, as many hours in a week over their newspapers as over their Bibles! And even this brief reading, how cursory and inattentive! Now, to teach anything is one of the surest ways to learn. Let a church organize itself into a Sunday-school; let those who are most competent teach the others, each doing what he can; let all have their attention concentrated on some portion of divine truth; and thus mutual improvement will be promoted, and more will be learned in a year than by three years of the ordinary, aimless reading.

4. *A Sunday-school in every church would promote the due observance of the Lord's day.* The Sunday-school was first established to arrest the progress of the desecration of the Lord's Day, and is one of the most powerful auxiliaries to prevent it still.

It would tend also to diminish the number of "Thirty day Baptists," to whom Sunday comes once a month, instead of once a week. There was a time, when on account of the sparse population, the rapid increase of churches widely scattered, and the scarcity of preachers, a monthly supply was all that was practicable. But the system, adopted then from necessity, has been fixed on us by habit, or is adhered to from inertia; and will, unless abandoned, bring a blight on our churches. Let us return as fast as we can to the Scriptural model, and assemble on "the first day of the week." The Sunday-school will help us to do this.

Even if at first weekly preaching cannot be procured, meetings for exhortation and prayer may be instituted at the close of the school; the exercises of the school itself, the prayers, the singing, the study of the Bible would constitute worship most useful, and most acceptable to God. And thus the gifts of many may be cultivated and developed, who would never otherwise, have thought of becoming ministers. Thus innumerable little Theological Seminaries might be inexpensively set to work, in which the preachers that we need so distressingly, might make their trials, and obtain their earliest training.

5. *The extension of Sunday-schools will, moreover, improve the character as well as tend to increase the number of our ministry.* Not only will those who are to come be better trained, but the present generation of ministers will receive a stimulus to self-improvement. We all need it.

The considerations to which our attention has been directed, apply forcibly to all Christians. But there are some considerations which appeal especially to Baptists. These, in the last place, must be briefly presented.

6. *Fidelity to our principles as Baptists imposes on us peculiar obligations, to earnest and universal enlistment in the Sunday-school work.*

According to our description of a good school, the two main ends which it aims at and secures are, instruction in the word of God, and conversion of the souls of men.

Now, a Baptist church is distinguished from other bodies, not by its advocacy of *much* rather than *little* water; not by its limitation of membership, as some appear to imagine, to *adults*. The foundation ideas are, *Implicit Obedience to Christ's Word* and *A Spiritual Membership in Christ's Church*. By the one we are compelled to differ from others as to the form of baptism; by the other, as to the persons baptized. We are no sticklers for uncommanded or insignificant particularities. No matter how little water, provided the command to baptize is fulfilled. No matter how young the subjects, provided they give evidence that they are believers.

That every such body, organized on such principles, and aiming to promote the objects of a New Testament church, should naturally desire, readily undertake, and diligently prosecute the Sunday-school work, seems precisely what might be expected. As a church, it recognizes no unconverted person as having a right to entrance; it makes no provision, and finds no place for sleeping partners, honorary members, or exempts; but enlists all to work for Christ, through life; it should therefore seem impossible for a consistent and rightly organized Baptist church to be heedless of the important work set before it, or to neglect this singularly efficient instrumentality. The failure to set in operation "*teachers*" and "*helpers*" as well as elders and deacons, involves a departure from both the principles and practices of primitive Christianity. See Acts xiii. 1; 1 Cor. xii. 28; Rom. xii. 7, etc.

Activity in the Sunday-school work is not only necessary in order to carry out our principles; it is also desirable, in order to vindicate them from unjust imputations and misrepresentations.

It has been often alleged that the Baptists are less concerned than others for the Christian nurture of their children. They have been even charged with denying infant salvation. They have been represented as "leaving children unrecognized and unprovided for." Were these things true, we could not wonder, or complain, that prejudices are excited against us. The best answer to them is not in angry words, or retorted accusations, but in

labors for the souls of the children, so urgent, so constant, so universal, as to make our very accusers blush, and shrink into silence.

It would be easy to show, both by argument and by statistics, that Baptist views do not hinder, but rather promote, a well-directed activity for the conversion of children.

The statistics of the churches, if they could be collected, would show, we doubt not, that as large a proportion of the children of Baptists give evidence of conversion, as of those who are termed the children of the church, and were baptized in infancy. In the city of Baltimore, where impartial statistics were gathered some years since, on this point, it appeared that for a series of years, "the proportion of scholars professing religion in the Baptist schools was at least three times as great as in the Pedo-baptist schools." We are not able to give the results of similar comparisons elsewhere; and only present this to show that Baptist principles are not justly accused of being adverse to the spiritual welfare of the young.

Baptists have also a special obligation to keep up *their own* Sunday-schools, because, as we have seen, their theory of Christian labor for children differs in some *important* respects from the theory which Pedo-baptists, if they were consistent, would be compelled to carry out. We may labor with them in many things, and may delight to recognize their Christian virtues and eminence in activity at home and abroad. But we cannot safely or righteously turn over to them the teaching of our children, nor the fostering of our Sunday-schools, nor the preparation of our books of instruction, and our Sunday-school literature. These are works which reason and experience both teach us we must do for ourselves.

We shall only say, in conclusion, that if any man among us could, by the grace of God, succeed in impressing the public mind with this subject, and set in motion a train of causes, which should result in placing a good Sunday-school in every Baptist church in our land, that man might be content to lie down and die, as one who had finished his work. And generations to come would write his epitaph high on the rolls of those who have benefited their race; while from every region to which the ever widening influence of his labors had extended, there would rise multitudes to be his crown of rejoicing in the great day.

But no one man can do the whole work. The combination of hundreds, yea thousands, is needed; and there is no one too weak or obscure to aid. Let every Baptist, whom these words may reach, ask himself: *Have I done all that I know how, all that I can, all that I ought, to establish A GOOD SUNDAY-SCHOOL IN EVERY BAPTIST CHURCH?*

REV. T. C. TEASDALE, D. D., of Mississippi:—In regard to this matter of establishing a Sunday-school in every church in the land, I am deeply interested in that work. My official relations bring me now into direct contact with it. What we want, and our labor should be to effect it all through

the Southern country, is that there shall be a regular service on the Lord's Day in every Baptist church throughout the land; and if they have not a preacher, that they shall have a Sunday-school. Let somebody that can do so, read the Bible, and explain it as well as he can. Let them get the little children and the children of larger growth to come together, and teach them the way of life and salvation. Sir, I would exclaim with old Simeon if I could see our churches come up to the work of Sunday worship, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

MR. WALES:—If we can bring the sentiments we have heard from these brethren, and make them felt by every Baptist in the land, we shall accomplish something. Can we inaugurate any movement before this convention shall disperse to bring about this great and much to be desired object? What will you do, brethren, when you get home? Will you try to make the brethren at home feel the force of this work? Will you try to get their hearts to beat in sympathy with ours in this great work? Let us go about educating the Baptist brethren in the land to feel that this is the work of Christ?

REV. S. B. PAGE, of Cleveland, O.:—I have been deeply impressed with the wide extent of the work in our denomination. Here are twenty-eight states represented. I have thought of the words of our great Wayland, which he introduced in a discourse he delivered before the American Sunday-school Union thirty years ago. As he stood up before the vast assembly he said, "Here is a great moral lever in the hands of the church that is to revolutionize the world." I have thought of that sentiment many times since I have been at this meeting. It is in the hands of the church. I have been a deal impressed with the train of remark, and the manner in which this subject has been presented yesterday and to-day. We as a denomination have our own work to do in all these various departments. I have attended a large number of Sunday school conventions during the past summer, and I feel there never has been a time when the Sunday-school interest was so high as at present, and it is advancing as our railroads and telegraphs and other great enterprises of the nation.

REV. S. W. MARSTON:—I merely wish to make a remark or two. My duties during the past fifteen months have given me some opportunity to know something of the Baptists of Missouri. I have known something of the Baptists of Illinois and other states, and I testify to this, that in no state of the Union where I have been connected with the Baptist denomination in the Sunday-school work, have I seen more life, and more real activity, and more advancement than here among the Baptists of Missouri. During the last twelve months we have in this state organized forty-four Sunday-school conventions, each one covering the same territory as is covered by the association. We have in this convention a set of officers, vice-presidents, in every church, and the men we elect

for vice-presidents are the best Sunday-school men. To show you that we are progressing, let me quote a remark a brother just made who sits by me. "Since I saw you," he says, "a few weeks ago, I have organized three church Sunday-schools, three Mission schools, and these six Sunday-schools have been supplied with Baptist literature, and *are* Sunday-schools." That is what we are doing all through the State, organizing on the Baptist platform, because that is the Bible platform. We believe Baptist truths are Bible truths, and that Bible truths are apostolic, and we go in on the water-line every time.

REV. A. E. DICKINSON, Virginia:—I wish just to say, sir, in regard to a school in every church, that I come from a State where we have reached about that. I have been to a number of district associations where they reported absolutely more Sunday-schools than they have churches. Our motto was for years, "A Baptist Sunday-school in every church." We have come up to that now, and we have changed the motto and made it, "A Baptist Sunday-school for every destitute neighborhood, and every child for Christ."

Let me say another thing. If we will go to work, and do at home what we are doing here now, making little speeches about these things, instead of preaching long sermons, and making long speeches, it will be almost impossible to keep the children from the Sunday-school. I know in many places this subject is brought before the churches in long discourses and long speeches. I heard of one place—it was not in Missouri, however—where they wanted to get up a Sunday-school, and the minister gave notice that he would preach on the subject. He preached on Sunday evening, and preached so long that all the children went to sleep. A little girl whose mother tried earnestly, but with poor success, to keep her awake, finally went soundly to sleep, and slept as long as she wanted. At last she woke up and inquired of her mother, very much bewildered, "Is it this Sunday night or next Sunday night?" (Laughter.) Now we never shall have Baptist Sunday-schools in all our churches unless we adapt our work to that result.

CONDUCTOR:—The next topic is "Mission Schools," upon which subject Brother E. D. Jones, of Missouri, will address the convention.

MISSION SUNDAY-SCHOOLS.

E. D. JONES, of Missouri: The Mission Sunday-school in the hands of the church is an element of power, because of

ITS AGGRESSIVE CHARACTER.

Chalmers consecrated himself to the work of carrying the gospel to every creature. Immense crowds flocked to hear, admire, and honor him. He was unsatisfied with his work as he compared the number that came under his ministrations, with the great multitudes whom he failed to reach. Magnificent temples, in his day, blest with eloquent preachers, no matter how

sweetly the bells chimed, or how hearty was the welcome offered, made no progress in the work of reaching the people. He felt that the great mass of the population were perishing for the lack of the truth. Chalmers believed that if the gospel was to make any headway in the cities of Scotland, it must not only be faithfully preached in the pulpit, but *must be carried* to the homes of these neglected neglectors of religion, and that the work of evangelization *cannot be accomplished so much by ministers alone* as by earnest Christians, bearing in their possession roving commissions to herald the good news of peace and pardon every where and to every body.

He marked out districts, put active laborers into the field, worked with them in person, *organized Mission Sunday-schools*, and by efficient management achieved a remarkable success, that renders his name a synonym for Christian activity and well directed zeal. Aside from his eloquence and other attractions as a preacher, a very large share of his success may be attributed, under God, to his favorite scheme, the establishment of Mission Sunday-schools.

We hail now this feature of Christian activity as *the aggressive feature of Sunday-school effort*, and as one of the most hopeful agencies within the church for the spread of the gospel. It is so much in keeping with the Spirit of the gospel itself, which is distinguished for its aggressiveness.

Christ's last commission was TO GO into all the world and preach the gospel to every creature. This they understood and executed literally. "Daily in the temple, and in *every house*, they ceased not to *teach and preach* Jesus Christ." So long as they maintained this authorized attitude the march of Christianity was rapid and onward, over national boundaries and over continents, among the people of various climes and tongues. The church needs to-day a renewal of this primitive forwardness in her great mission of salvation to a perishing world.

The nature of the work assumed by the Mission Sunday-school affords the church a means for

REACHING THE MASSES.

It is certainly humiliating to every lover of Jesus to witness the sad and growing neglect of religion among what may be termed our Protestant population. The experience of city pastors, and indeed of any observing Christian worker will fully attest that it is but a very small proportion of the population in both city and country that are even habitual attendants upon divine worship on the Lord's Day.

Immigration is flowing in upon us like a flood; we are increasing in magnitude with a momentum unparalleled in our history, and that seems really fearful to contemplate.

Millions have poured in from the East, and as we span with iron this vast continent opening up a new highway westward, we can almost hear the tread

of the mighty hosts thitherward as the nations of the earth empty themselves into this immense valley, no longer of the West, but the centre of this giant republic. These people are to live with us, give shape to our institutions, and to mould *us* unless the Church of Christ arises in the dignity of her power, calls into requisition every aggressive element at her command, that there may be given to these masses the gospel, the possession of which is the true glory and power of any nation.

How this shall be done is no insignificant problem. Certainly, amid the prejudice and open hostility to Protestant Christianity that so largely exists among the foreign element of population, it cannot be done by the multiplication of churches and ministers, or any like expensive luxury. It will no more secure the object than the adoption of a similar measure as an initiatory towards reaching the people in a heathen land. We must look to other means. Our hope is more with the children and youth than with those whose habits of life have rendered them less impressible. As Protestants we undervalue the inherent power of childhood, and overlook the secret that in this same element, if converted, is hidden so much that tends to the strength and perpetuity of our holy religion.

The Mission Sunday-school has done already much to remove the prejudice to religion existing among the masses, and through the children they have planted in many a home the good seed of the kingdom, that has resulted in the moralizing, if not the Christianizing of entire communities. The direct benefit to the children under their care has been incalculable. It has improved their persons, leading them to cleanliness, self-respect and industry. They have been lifted from the low grovelling position of ignorance, depravity, and vice, to the dignity of thinking, intelligent, and useful members of society, while whole families about them have shared with their own the happy and elevating influences of religion, to say nothing of the happy results of religious instruction which they could never obtain elsewhere, and which has led so many thousands to be pillars and ornaments in the Church of Christ.

The elasticity and utility of the Mission School system shows that it needs under God only the activity of the church and the personal efforts of her constituents to be a blessing to herself and to the outlying multitudes that know not the Lord, and to prepare the way for such a revival as we have never yet witnessed.

It is Christianizing, and therefore more than reformatory. By reason of its ability to lift from filth, debauchery, and sin, these dark, sea-like depths of city life that depreciate property, increase pauperism, taxation, prisons, and alms-houses, besides swelling the mortality lists and multiplying orphans to be left to careless public officials, or to be snatched by Rome to nurse for her own strength and her futurity, the mission school commends itself to every citizen, patriot, statesman, business man, philanthropist, property holder, to

say nothing of its value to the church as a field for the exercise of her young converts, as an economical means of evangelization.

These mission schools should be multiplied as a grand helper to city churches to reach these masses that live in perpetual heathenism, perishing in their sins. We must save them. If the church of Christ cannot and will not, who shall do it? She *must, she must* do it, and by the lips of her constituents, tell the story of Jesus and his death. It will cost *devotion*: no half-hearted course will effect the end. It will cost *humiliation*: lanes, alleys, attics, and cellars among the most wretched and abandoned, must witness the zeal and *Christian love* we bear to those forgotten sinners of our larger cities. It will take money: and no small sacrifice of the wealth that now sleeps within the embrace of those who are numbered among the churches.

The Mission Sunday-school should be

DENOMINATIONAL.

This idea is no Baptist heresy. It is the honest conviction of every intelligent Christian that a denominational school with distinctive features, is decidedly preferable to a Union School, which can be regarded only as an expedient for the time being, until some church shall adopt it as its own. Conversion, if it is secured, contemplates union with some church. The greater the success, the greater the liability to friction, since converts will prefer one church over another. Those engaged in such schools must ignore denominational differences, and omit many of the distinctive features of Christian faith, which ought never to be set aside when they come up in the line of instruction. Faithfulness here, in many instances, would create serious friction, if not jealousy, and he is a faint believer who is not eager for the progress of that faith he has espoused.

A denominational school, under the care of some distinct church, has promise of permanent enlargement and stability of character, with decided influence for good. Zealous workers of one faith, presenting a bold, solid front, can have no enthusiasm half so good as that which the truth affords, and no union any sweeter than the bond of love and the unity of the Spirit as elements of true success.

The mission school should be

A HELP TO CHURCH EXTENSION.

The church, and not the Sunday-school, is God's ordained means for the evangelization of the world. The Sunday-school, in any of its phases, is regarded as an instrumentality within the church, commissioned by her to do a certain work in her effort to extend the kingdom of Christ. It is the church at work: her constituents laboring for personal development and for the fulfilment of the Saviour's last and great command.

So far as the Sunday-school subserves the great end of the church, *so far* is it a valuable instrumentality; but when it or any other agency fails to be a servant of the church and omits to render direct assistance in the holy mission of saving souls, then the time, talents, and money expended in that direction becomes a sacrifice worthy of a better cause.

In planting the mission school it should be located so that it may be regarded as the germ of some church in the future. The period for the formation of a church may be very remote; nevertheless the end should be kept in view, and every effort for growth should be to develop all the elements in due time into a church of the Lord Jesus Christ.

It is the case frequently, that the mission school absorbs the working talent of the church so much that the home school suffers from neglect. The young, enterprising element seeks new fields, and leaves the older and more conservative party to care for the school of the church. The consequence is, the reduction of the home school to a mere handful of the children of the church and congregation, and in many instances without life and vigor.

Such is certainly not the true spirit and aim of the Sunday-school. It is the educator of the church members and their children; but if it has no broad, expansive heart to take in the multitude, its sphere and usefulness becomes limited, and it accomplishes but little for the enlargement of the church. The true position is to make every home school a mission school, and every mission school a home school.

The one arising to the true dignity of Christian activity, reaching its arms out at full length to influence every one within reach, while the other seeks to strengthen itself, and at the proper time to place all its resources tributary to a church of its own planting, as the real legitimate outgrowth of itself.

At the conclusion of Mr. JONES' paper, he said:

"I notice in the house before me a veteran Sunday-school worker in the Presbyterian church, who has lived on this ground and labored here for twenty-five years. I refer to my good brother, Thomas Morrison, a Presbyterian. He is intensely in favor of the Presbyterian church, but he has such a tremendous big heart in him, that I can't help loving him any how, and want you to give him five minutes."

THOMAS MORRISON:—Mr. President: Nothing gives me more pleasure than to spend a Sunday in these missionary Sunday-schools engaged in this glorious work. When I went home, last evening, from this meeting, I said to a Presbyterian brother who was sitting beside me in the cars, "No other denomination can bring such a convention together as the Baptists have done." I said, "We have more workers than they have, and have just as good, but they won't come out." And I glory in seeing this convention here

in our city, where there is so much need, in order that our churches may be stimulated to this glorious work of carrying the gospel of Christ to the young; and I would say to this people here, I have no doubt that every one here assembled in this convention is an earnest worker, and that they are doing all they can. But the difficulty is, we cannot get at the old, dry timber. Sometimes it makes my heart sorrowful when I look about me and see those who are doing all they possibly can for the cause of Christ in this part of his vineyard, while there are so many that never do any thing.

I would like to say with regard to this glorious Mission Sunday-school work, if we want to gather all these poor children in these schools, and train them to a knowledge of this blessed word of God, we have got to establish missions; if we cannot find any buildings suitable for them, we have to go to work and erect cheap frame concerns, and there gather them in; and we have got to go to their homes, to go after them, and have got to tell them to come. I went one Saturday afternoon hunting up one of my scholars; and as I approached, he saw me from a distance, and he started to run. It was a little grocery, with a crowd of people sitting around, and the boy bolted out into the yard. The father stood behind the counter, and as I came in, he looked at me in astonishment. I told him who I was, and that I was looking after his boy, who was not at the school the Sunday previous. The father commenced swearing. I never heard a man swear so in my life. He followed the boy out into the yard, through the whisky shop, caught him, and told him that if he was not at the Sunday-school next Sunday, he would give him a whipping; and every time he spoke to him, he swore.

Now, sir, we want to go after these children, and this is the very way we sometimes have to do it. By thus going after them, we shall get hold of the children, and we will hope to give them such a direction that when they grow old they will not depart from it.

SONG—"There will be no parting there."

THE CONDUCTOR:—The next item on the programme is "Organization, Statistics and Progress."

ORGANIZATION, STATISTICS AND PROGRESS.

Rev. GEORGE A. PELTZ, of Pennsylvania, stated that Rev. JAMES B. SIMMONS, of New York, was appointed to address the convention upon this subject, but last week he, with great expression of regret and sorrow, told us that he could not come. Of course, the committee felt greatly disappointed. They had, however, at the very last moment, invited Rev.

Dr. GEORGE W. ANDERSON, of Philadelphia, to take up the subject. Dr. ANDERSON then spoke:

He remarked that the Lord in forming us made us to be organizers. In the earliest period in man's history God had said, "It is not good for man to be alone," and that truth held good to day, in all cases when work is to be done. The reason for the establishment of the family,—that first, all-pervading organization,—is the reason for all organizations, that we may have fitting helpers in the work which we have to do. He then noticed the need of organization, first of scholars in the class; then of classes in schools; then a larger organization in Associational Conventions; next in State Conventions. On each of these subjects he dwelt, showing the power of organization in giving stimulus to scholars and teachers in the school, and in surveying carefully the field, and in establishing new schools and putting them into successful operation. He thought the time was coming on when we should have a Convention in every Association, and in every State and Territory in the land. Then he remarked, Having now secured an efficient organization in each State, is aught else necessary or desirable? Rather let us say, having thus seen the advantages of organization up to this point, may we not look out from the platform of the State organizations to something larger yet? Must we not be led to conceive of something which shall unite the whole of the Baptist Sunday-school workers of the United States into one grand Sunday-school army, moving on in compactly organized companies, regiments, brigades, divisions, conquering and to conquer,—each individual member of each company advancing with vastly multiplied power because a member of the grand whole.

At the battle of Monmouth, there was a man from down east who hung on the outskirts of the fight, loading and firing now and then at his own sweet will. An officer hailed him and demanded what regiment he belonged to. "I don't belong to any regiment, Captain," was the reply, "I reckon I jist come down here to do a little fitin' on my own hook." That has been one great defect of our Baptist Sunday-school men; they have been too much given to fighting on their own hook. What we want is a falling of each man into the ranks in his own school, his own Association, his own State, and every State wheeled into the ranks of the grand Baptist Sunday-school army of the United States. From Maine to the banks of the Rio Grande and New Mexico and Southern California, and from the warm everglades of Florida to the cold, barren hills of Alaska, we want them to come, and join in a grand union for a glorious work. As our brother from Richmond [Rev. C. H. RYLAND], said yesterday, "Let us be one in this work." Let us stand together, shoulder to shoulder, each heart beating responsive to the beat of his brother's heart, with love and high resolve, each eye lifted

lovingly to our loving Lord above, each tongue swelling the loud, soul-inspiring cry, "The children of the United States for the Lord!"

Yes, we want some organization to make us feel that everywhere we are one,—some platform on which we may meet to survey the whole of the vast field which the Lord has bid us cultivate,—some council, where we may discuss large and liberal plans for the vast work, where we may mature them with care, and combine our means and our prayers for their fullest and most cheering success. Then we want to rally round that organization, we want to plant our feet on that platform, we want to meet in that general council, with the bright sunlight of our Saviour's love beaming on us, and the blessed power of the Holy Spirit in our hearts, to plan, and to decide, and to pray, and to give, and to work for the accomplishment of the task which he has entrusted to our hands.

But do we need in this year of our Lord, 1869, to meet in solemn deliberation and to proceed with solemn services to lay the corner-stone of such an organization? We have an organization already existing, whose aim is to promote the cause of Christ by means of Sunday-schools,—an organization which is now looking out over the whole field, and which has its agents actually engaged in the work, or making arrangements to engage in it, in most of our States and Territories. As the years since its origin have passed on, it has grown with each rolling year. Through the blessing of God it has lengthened its cords and strengthened its stakes, it has increased the number of its laborers, and multiplied its work, until it stands out now the largest of all the Baptist organizations in our land. Do we want something national? We have it. Do we ask for something Baptist, inside and out, through and through, in warp and in woof? We have it. Do we ask for a Union? We have it. It is the American Baptist Publication Society, through whose prompting we have met, on this happy occasion, in St. Louis,—“The Baptist Sunday-school Union,”—whose work can never cease until every State has its Sunday-school Convention, and every Association its organized band of Sunday-school workers,—until all the necessary organization is completed, and a fully equipped Sunday-school is established in every church,—until all the children in every State and Territory, whom we ought to gather and teach, are brought together and thoroughly taught in Baptist Sunday-schools. When this is done, we shall have our statistics fully gathered up, and may meet from time to time before our God to rejoice over the gracious things which he has wrought, the happy progress which he permits us to make.

Nor will the work of the Society stop even then, for new work will demand to be done in the old fields, and new fields will doubtless be opened to its enterprise. If God has given it a work so wide and important in the days of its youth, what work may we not expect him to lay upon it when it

shall have grown up, under his kind, fostering care, to the strength and endurance of mature manhood?

At the conclusion of Dr. ANDERSON'S remarks,

THE CONDUCTOR said: We have present with us a brother who has been successful in organizing, not in this land, but in Wales,—a pastor through whose skill fifteen churches have been successfully organized. I take pleasure in introducing

REV. DR. PRICE, OF ABERDARE, WALES.

REV. DR. PRICE :—Allow me to express the very great pleasure I have had in attending the exercises here yesterday and to-day; and if I can say one or two words by way of encouragement, I should be glad to do so, although I come from a very small portion of country, as compared with your great land here. The chairman has intimated that I have had something to do in the planting of churches in my own country. I will simply say, I have done so through the instrumentality chiefly of the Sunday-school. Fifteen churches, during the last five and twenty years, have gone out from the church of which I am pastor; and the way they have gone out was by the planting of a mission Sunday-school, and the mission Sunday-school ultimately growing up into the church. Each of these churches now is supporting its own pastor, and carrying on the work for Christ, the Master. I will just say one word of encouragement, in view of the noble discourse that we listened to last night. We find in Wales now, that prejudice against early conversions has passed away; our churches now encourage the reception of young persons as members. You will allow me just to make a personal allusion. The Lord has given me four children; one he took to himself in its infancy, and my oldest boy I baptized a few months before he was ten years of age. He is a brother in Christ, a working member of the church, and has been one of my deacons for many years, and just before I came to America the church ordained him as co-pastor with his father. My next child I baptized when she was nine years of age; who proved an excellent Christian, and has since gone to heaven. My third child I baptized when she was nine years of age, and neither of these children, although received very young into the church, have ever given me one moment's uneasiness as to their Christian character. Sometimes it was thought when we received them young, that we should have to part with them, and that they would give us a large amount of trouble, but experience has taught us that those that give us the least trouble of all are those that God gives us in the morning of their day. I endorse every word of the noble discourse; and would urge on all to do all they possibly can to win the children to our blessed Lord and Master.

Another word of encouragement I would give to teachers. I will give you one instance of one class in connection with the church in which I labor. Out of that one class of young men, seven are now pastors, and occupy important positions in the churches. One of them I lately saw in the State of Michigan, another in the State of Ohio, and of the others, two are in England, one of them here, one in Turkey, while an eighth is now a student in the Crozer Institute, near Philadelphia. When that young man comes out of the Crozer Institute we shall have no less than eight Baptist ministers as the fruit of that one Sunday-school class alone.

Now, I was surprised to hear that there are churches in this land which have no Sunday-school. That would be an anomaly with us in Wales. We have a Sunday-school wherever we have a church, and while our churches only number some six hundred, our Sunday-schools number something over eight hundred. In my own immediate district we have sixteen churches, and we have two and twenty Sunday-schools.

Then there is another matter about which I wish to say a word—that we never break up the school in the summer. Now we have no time to have holidays. We do give a holiday sometimes to our pastors, but we never think of breaking up the Sunday-school. If I thought of shutting up my church two months in the summer, the people would think I was gone mad—stark mad, and that I was about the laziest pastor in all Christendom, and they would give me a letter of dismissal, directly, to the established church. So we are working all the year round. In the cold winter storm and in the summer's sunshine, we continue to work, and never think of having a holiday in connection with the Sunday-school. Therefore, we work well, and we find the Sunday-school an excellent organization, and a great help to the work of God. Out of some twenty-three hundred persons that I have baptized in 25 years, I find that seventeen hundred of these have come immediately out of the Sunday-school. Were it not for the Sunday-school our church would be thin indeed, and our membership would be few and far between; but by means of the Sunday-school the Lord is blessing the work and large numbers are brought in.

Now I wish to express to you one thought in regard to the gathering here to day, and yesterday, and the continuation during to-morrow. I bless God that the Publication Society has called this Convention together, and I could only wish that all the States of America shall be united by the means of the gathering here, and be cemented together until there shall always be one organization in the future, north, south, east, and west, in one great body. (Applause).

Our great want in Wales is a want of books, and you make me almost break a commandment since I have been here in America—the commandment which says, "Thou shalt not covet thy neighbor's ox." I have coveted the books of the American Publication Society. I have been greatly anx-

ious to be able to take a parcel of them home, not only for the use of my own Sunday-school, but to show them throughout Wales, in our associations and public gatherings, and to show them also in England, what the American people are doing. I think that the influence of what you are doing through the Publication Society will stimulate us on the other side of the Atlantic to do something similar. And now I will just tell you another little thing too—that your meeting here will influence the Sunday-schools of Wales in this way. We have great gatherings on Christmas-day, almost throughout all the land. I just mailed an article for the paper which I edit, in relation to the proceedings of this Convention, yesterday and to-day; and I can tell you it will arouse our Sunday-schools there to do something like what our American brethren are doing here—to have a Convention, to have public meetings, and to have a literature that is worthy of the denomination and worthy of the Master himself. I bless God for this Society and what it is doing for the promulgation of the blessed gospel.

After prayer and benediction the Convention adjourned, to meet in Sections, at 7½, A. M.

THIRD DAY.

St. Louis, Nov. 4, 1869.

The Institute met at 9.30 A. M., and after the usual Devotional exercises was called to order by A. F. CRANE, of Md. The following reports were received and accepted:

REPORT OF SECTION I. PASTORS AND OFFICERS.

REV. GEO. A. PELTZ, *Chairman.*

This section assembled as appointed in the main audience room of the First Congregational Church. About two hundred pastors and officers were present.

The discussion and writing of answers was upon the following scheme:

I. *Relations of the School*: 1. To the church. 2. To the pastor. II. *Organization of the School*: 1. Supply of teachers. 2. Improvement of teachers. 3. Increase of scholars. 4. Retention of scholars. 5. Care of converts. III. *Management of the School*: 1. Uniform lessons. 2. The Superintendent's preparation. 3. Co-operation with the Superintendent. 4. Addresses. 5. Library.

Upon the first general topic a committee consisting of Rev. Messrs. J. B. Westover, E. Olney, F. A. Douglas, and W. A. M'Phail, reported as follows:

The most marked feature of the answers is their *unanimity*. The general principles enunciated are almost absolutely the same. A large MAJORITY of ALL, answer in words or substance as follows:

The school is the instrumentality which the *church* organizes and sustains for the purpose of more minute and personal study of the Scriptures than can be secured by the public preaching. It is one means which the *church* uses to call, and to *bring* within the sphere of its influence those who are without. It is the *work-shop* of the church, where the combined advantages of personal and co-operative *Christian* effort can be brought to bear to secure the conversion of the unconverted, and the growth in grace, in knowledge, and in Christian efficiency of the converted. In short it is the church at work teaching and training its members, and seeking by all means the salvation of souls.

Such being the relations of the school to the church, it is either expressly or implicitly stated that the church should pay all expenses and as directly support the school as it does the pastor. That while the school cannot be considered as an organic part of the church, containing as it does many not members thereof, the church is still to direct and control all its affairs, suffering nothing therein inconsistent with the relations as above indicated, and securing all things which will promote the object germane to such relations, and do all this with due regard to the expressed wishes of those who labor in the school.

The *pastor* of the church, is its divinely appointed overseer and leader, and hence is also the overseer and general leader and guide of the school. Details are committed to officers and teachers by the church, but all important matters should be freely and fully consulted upon with the pastor. The pastor should be the constant adviser and counsellor of the superintendent. ALL imply or state that the pastor should be *in* the school at its sessions. Some say that he should know all the scholars and have a personal interest in them. Most seem to imply that his relation is rather of a general advisory character, guiding and helping the workers in their efforts.

On the second general topic the committee reported as follows, through Rev. JOHN R. DOWNER, chairman.

1. *Supply of teachers*: Promoted by, I. Personal solicitation, addressed to persons suitable for teachers. 2. Pastor should give instruction to the whole church on the importance of educating the young. 3. He should teach all members of the church that they have a work to do. 4. Members of the church should be encouraged to attend the teachers' meeting, and while there should be enlisted for the work. II. *Improvement of teachers*: 1. Normal or Bible Classes under pastor, superintendent, or teachers in turn. 2. Ample supply of good text books and S. S. papers. 3. Teachers' Institutes, as often as may be. 4. Lectures in institutes, and Bible or normal classes. 5. Keeping up a love for the work, and a sense of its importance. 6. Prayer to God for his blessing on teachers. III. *Increase of scholars*: 1. By a *good school*. *Interesting*. In general by *work* and *prayer* to God. Specially, by singing, S. S. concerts, libraries, and papers. Brevity. Selecting time for school suited to wants of the neighborhood. 2. By *invitations and visits*. Organized invitation by teachers and scholars, and all church members, according to districts, and at stated times. Printed letters signed by a child, inviting a friend. Committee from school, to report their work, and with quarterly mention of each one's work. By a pleasant face whenever children are met. By continued and heartfelt manifestation of love. 3. By a judicious system of *rewards*. Though many oppose *all* rewards. 4. By creating an interest in the school, in the minds of all parents. Pay attention to the parents; and endeavor to secure their attendance in the Bible classes. 5. By furnishing clothing to the poor. 6. By talking up the school. IV. *Retention of scholars*: 1. Manifestation of love to the scholars. 2. Work and labor for their conversion. 3. Punctuality of officers and teachers. 4. Making school interesting by variety; cheerful room, well ventilated; by making officers of pupils, especially the restless; by securing attendance of parents as pupils. 5. There is a general approval of the *Howard Mission plan* for seeking absent ones. V. *Care of converts*: Baptize as soon as converted. Give them prayer-meetings, instruction, work; as teachers in mission schools, on committees of invitation and visitation. Give them the prayers of the church and watch and care. Special attention to the poor, pointing out temptations of youth, manifestation of affectionate solicitude. Hence a young people's association for united Christian labors.

Upon the third general topic the committee, through Rev. S. W. MARSTON, chairman, reported,

Approve a Uniform Lesson system, hearty and implicit co-operation with the superintendent, who should carefully prepare for the work of each ses-

sion, and such control of addresses and the library as would not interfere with, but promote the work of each session.

REPORT OF SECTION II.

ADULT AND JUVENILE CLASSES.

REV. R. LOWRY, *Chairman.*

The Second Section met in the main audience room of the Second Baptist Church, St. Louis. The attendance was very large. The exercises commenced precisely at 7½ o'clock, P. M., and continued for two hours and a quarter, without interruption.

The exercises of the section were conducted after the following schedule:—

I. *Adult Classes.*—1. The class. (a) sexes. (b) ages. 2. The place. (a) In Sunday-school room. (b) In separate department. 3. The work. (a) Question books and lesson papers. (b) Original lessons. (c) General participation. How secured? (d) Class enthusiasm. How promoted? II. *Juvenile Classes.*—Modifications of the principles for Adult Classes, when applied to Juvenile Classes. 1. The Class. (a) sexes. (b) ages. 2. The Work. (a) The lesson. (b) Participation. (c) Benevolence. (d) Enthusiasm. III. *The Teacher.*—1. In the class. (a) Attention. How secured? (b) Questioning. How conducted? (c) Management. (d) Difficulties, 2. Out of the Class. (a) Preparation. (b) Visitation. (c) Sociality. How promoted? (d) Difficulties.

After full consideration of the first general topic, a committee consisting of Rev. E. H. Davis, W. M. Lawrence and G. S. Blanchard, presented the following digest of the sentiments expressed:

Adult classes composed of both sexes are greatly preferable. Because there are specific instructions given in the Bible, adapted to both men and women; and because the influence of each is good over the other.

The opinion was unanimous that, when practicable, the classes should occupy apartments separate from the regular school.

The prevailing sentiments expressed upon Question Books was that their

use was hurtful, in that it prevented that degree of study which is so essential, in order to intellectual development, and substantial progress in the knowledge of the word of God.

General participation may be secured by instructing your class, conversationally, just as you would around your own fireside and in your own family.

CLASS ENTHUSIASM.

Show to your class, by your own zeal and life, that you are thoroughly alive to the work yourself, and realize its magnitude and importance; and your scholars will surely catch your spirit, and manifest the same zeal and interest.

E. J. Thomas, J. W. Midgely, and W. W. Sawyer were appointed a committee to condense the views of the Section, or the second main subject, viz.: Juvenile Classes.

On "The Class," the opinion was, that the sexes should be in separate classes, and that the ages and capacities of the pupils should be uniform, as far as possible. On the topic of "The Work," the prevailing sentiment was expressed that the lessons should be uniform for the whole school. Uniform lessons will conduce to a general participation on the part of the Class and the School. Enthusiasm is kindled and maintained in the class when the teacher is himself full of the lesson, and seeks earnestly to get down into the heart of the scholar with the truth which he teaches. To promote benevolence, let the teacher set a generous example to his class. Interest and encourage the scholars by eliciting and commenting on the various methods by which they obtain the money which they contribute. All the offerings of the school should be devoted to benevolent objects. All contributions from unholy motives should be earnestly discouraged, and the scholars be taught to give for Christ. The appropriations of benevolent funds should be made to different objects, so as to expand the views and sympathies of the scholars.

A committee consisting of B. F. Jacobs, J. M. C. Breaker and A. T. Spalding was appointed to embody the sentiments of the Section on the third main subject of "The Teacher In and Out of His Class." They report as follows:

The discussion and written answers developed:

I. (a) That preparation for our work includes a faithful, earnest study of God's word, aided by all the helps within our reach, that study commencing on the Sunday after the school, and continuing through the week, amounting to an average of at least four hours of study. A continued remembering of

the lesson, with a view to select from our reading and our daily observation such illustrative incidents as will help us in securing the attention of our classes, and in impressing the truth.

(b) A regular visitation of the scholars, that we may know their wants and circumstances; that we may gain the confidence of parents and the love of the children; that we may bring back the wanderers; and, wherever it may be needed, carry the food for the body, as well as the "Bread of Life."

(c) That we are social beings, and that it is a Christian duty to enjoy life. That tea-parties, conversational meetings, familiar and kindly greetings, are valuable and necessary to the highest success in our work.

II. (a) Attention may be secured by kind salutation; by brief review of some interesting point of the previous lesson; by taking a small class slate, or piece of soft paper, with good pencil (a colored crayon preferred), and tracing the outlines of the places mentioned, or setting down a few dates or facts, or by sketching a picture; or using a small picture or other object, and, with animation and earnestness, bringing the points of the lesson before them.

(b) That the art of questioning is one to be acquired, and should be studied, that we may draw out in practical form all that has been taught, and stimulate the scholar to think and become a questioner himself.

(c) That the successful management of our classes will depend largely on our example and faithfulness, and ought always to be in harmony with the general rules of the school, and with the views of the superintendent. Our difficulties are mostly due to our ignorance and laziness, and may and ought to be overcome.

(d) That we most heartily approve of a uniform system of lessons for all the schools of our denomination.

REPORT OF SECTION III.

INFANT AND PRIMARY CLASS TEACHERS.

DR. C. R. BLACKALL, *Chairman.*

This Section was convened in the Lecture-room of Rev. Dr. Post's Church. A goodly number were in attendance. After suitable devotional exercises, the programme prepared for the occasion was taken up and its several points ably discussed, the conclusions reached being as follows:

TIME.

The best portion of the day for these classes is either before public service in the morning, or at a special hour in the afternoon, although necessity may sometimes require the use of the noon-hour, immediately following

morning service. The duration of session should not generally exceed one hour. Individual sessions should seldom exceed twenty minutes.

PLACE.

The arrangement of the Class-room should have reference to the hearing, sight, and comfort of every pupil. If seats are high, foot-benches should be provided. The arrangement of pupils should be compact, and directly in front of the teacher, so that the eye can be kept upon all at the same time, the habitually restless ones being nearest the teacher.

The requisites for adornment and instruction are short plain mottos, pictures, flowers, etc., maps, a black-board, a good musical instrument, and a *live teacher*, the latter being most essential of all.

Where classes cannot have a separate room, or a comfortable lobby, exclusion from the rest of the school might be gained by a portable screen or curtain.

METHOD.

In Classification reference should be had to age as well as capacity of pupils. Infant classes are such as cannot be taught regular and specific lessons, the instruction being of a very simple order. Primary classes are the next higher, only such as cannot read well being in this grade. Pupils of eight years old and upwards are proper subjects for yet higher classes. Subdivision of large classes can be made to advantage, if thoroughly competent teachers can be found, but all should be under a general teacher, who should review and impress the lesson taught. Mixed classes are most successful; the sexes being together tends to improve the manners of both, and renders the government easier.

In the order of exercises, singing should have prominence, and be frequent. Reading of the Scriptures and prayer, simultaneous. Silent prayer, as a part of the opening, is sometimes effective. Shaking hands with every pupil, at the close of each session, is recommended.

In regard to Lessons, the use of objects pictures and the black-board is very desirable, yet these should be subordinate to the truth, and should not take its place. They never should be used for show, but only to enforce the word. Questioning out the vital points and securing simultaneous answers from all, is an essential duty, and is easily accomplished by the use of right means. Beginning with what is known, the pupil gains confidence, and receives the development of the unknown; this drawn back from them through suggestive queries, will fix the matter firmly in mind. Frequent reviews of previous lessons are important.

Benevolence should be developed and cultivated at the earliest possible period. To this end, the principle should be appealed to, by the teacher, and a high motive thus attained. There should be a specific object, and this outside the strictly home interests, it being clear, that giving for self is

not benevolence. Hence the contributions of the class should be applied to Missionary or other objects beyond its own borders.

Government of a class is to be gained through the strictest control of self, and a loving but firm requirement of exact obedience. A thorough knowledge of the class is essential to success, and this can best be gained by visitation at their homes.

A few closing remarks upon the last topic, by the chairman, closed a delightful interview occupying two and one-half hours, in which a great many interesting points were made. Prof. E. Olney, of Michigan, gave several beautiful illustrations of object teaching, and valuable aid was rendered by several other practical teachers.

RESOLUTIONS.

REV. J. W. WARDER, of Missouri, from the Committee on Resolutions and Business, submitted the following resolutions :

I. *Resolved*, That this Convention and Institute most earnestly desire and seek to promote the unity and co-operation of our entire American Baptist brotherhood in our Sunday-school work.

II. *Resolved*, That inasmuch as the interests of Sunday-schools throughout the country require the services of a judicious and enthusiastic worker, who shall give his undivided energy to the consideration and illustration of the best methods of organization and instruction, and be able, by his voice and pen, to arouse the attention of officers and teachers to all the improvements in Sunday-school work, therefore, that this Convention respectfully and earnestly request the American Baptist Publication Society to appoint a General Secretary for the department of Sunday-school work.

III. *Resolved*, That we recommend the thorough organization, in all the States, of our Baptist Sunday-schools into State and District Conventions, for the purpose of improvement and extension; and as the most effective means of promoting this object, we also recommend, so far as possible, the employment of State and District Sunday-school missionaries.

IV. *Resolved*, That in view of the urgent necessity for a Sunday-school literature, commensurate with the wants of our great Baptist brotherhood, we deem it necessary that there be a weekly Baptist Sunday-school teachers' paper, and we recommend the appointment of a committee of seven, to whom this whole matter shall be referred; said committee to consist of E. D. JONES, of Missouri, A. E. DICKINSON, of Virginia, B. GRIFFITH, of Pennsylvania, J. A. BROADUS, of South Carolina, G. W. GARDNER, of Massachusetts, W. T. BRANTLY, of Georgia, and E. G. TAYLOR, of Illinois.

V. *Resolved*, That in the judgment of the Convention and Institute, the uniformity and efficiency of our Sunday-schools would be promoted by the

publication and use of a Sunday-school manual, written from a Baptist stand-point; and we recommend the issue, at the earliest day practicable, by our Publication Society, of such a manual, containing the most approved and successful methods of organizing and conducting Sunday-schools.

VI. *Resolved*, That we record our gratitude to God for his goodness, in convening this large and earnest convention of the friends of Sunday-schools, for the presence of the Holy Spirit in our meetings, blending our hearts in holy brotherhood, and express the hope that the American Baptist Publication Society, in co-operation with the Sunday-school Board of the Southern Baptist Convention, will make the necessary arrangements for another national Sunday-school Convention.

(Signed)

J. W. WARDER,	W. H. H. MARSH,
J. H. CASTLE,	W. H. POHLMAN,
A. T. SPALDING,	E. D. JONES,
M. G. HODGE,	G. A. PELTZ,
A. E. DICKINSON.	

REV. A. E. DICKINSON, of Virginia:—Brother Moderator: I would like to make a statement, if the Convention will permit me. Some of you have doubtless seen that a paper for Sunday-school teachers is already being published at Atlanta, Georgia, and will soon be issued from Richmond, Virginia, designed to suit Baptist Sunday-school teachers throughout the whole country. There are two departments to that paper, and about a half a dozen associate editors. I want to state that that movement is not in anticipation of this. I had not seen a notice of it until our prospectus was sent out, and our arrangements all made. I do not wish anybody for a moment to suppose that it anticipated the meeting of this grand Convention, and put even a straw in the way of the accomplishment of its purposes. So far as I am personally concerned, I would like to see the Society engaged in this work. I said the other day, at a Baptist Convention out in West Virginia, "I believe the American Baptist Publication Society, located in Philadelphia, is an organization of which the Baptists throughout the whole country ought to feel proud." [Applause.] There was no one there to report my speech, but I reported it myself and presented it. [Laughter and applause.]

Brother Moderator, it does seem to me that if the Baptist people of this country get nearer together, we could love to get together. [Applause.] Mr. Jay tells us, on one occasion, he was traveling on a lovely moonlight night, by himself, when he saw something coming, away off in the distance, which he took to be a bear. It was a terrible-looking object, and he did not know what to do. He could not turn to the right or left, and did not like to turn back. He mustered up all his courage, drove ahead, and when he got up to it, he found it was his own brother. There are a great many of us

who look at each other down the lane as if we saw a bear; and when we get closer, we find it is a brother. [Laughter.]

The resolutions were then read *seriatim* and adopted.

On the adoption of the fourth resolution, the following discussion ensued:

REV. W. W. SAWYER, of Ohio:—I wish to call the attention of the brethren to the fact of the papers in the leading towns of the Union responding to the wants of the Sunday-school department, which they are making more and more effective, and which are meeting more and more the wants of the denomination. The question is, with this work inaugurated and giving promise of larger and larger usefulness, is it desirable, now, at least, to take more money and energy, and establish a separate movement?

MR. B. F. JACOBS, of Ill.:—I want to make an impromptu speech that I made six months ago (laughter.) In the first place, this convention cannot do a better thing for our denomination, and certainly cannot do a better thing for those whom they represent here than to consider gravely this matter that we are now discussing. It is a matter that reaches to every home of every Baptist family, and to every Sunday-school teacher and officer. Every one of us will admit that there has been some failure in the past on the part of some of our denominational papers, or else a million and a quarter of Baptists in our country would have taken far more in numbers of the various denominational papers now issued in the United States. Not one Baptist family in three in all the union take a Baptist periodical of any kind. I apprehend that the first difficulty is not one of money or one of interest. But I believe that our papers have made a mistake, and ought to be prevented if possible from making a greater mistake. I believe it is wrong for any Baptist paper to ask me to subscribe for it if it is not going to furnish me help in that work to which God has called me. Baptist newspapers should contain a sufficient amount of Sunday-school matter to render it absolutely unnecessary that we should take any other periodical, to fit us for our work in this part of our duty. If the Baptist papers all over the land should furnish the Sunday-school teachers and workers of their respective localities with Sunday-school information that they require, what need is there for a special organ that would force us either to divide our contributions or take two?

MR. B. J. LOOMIS of Ohio:—We have too many papers already. There is not a man here that can read half the papers he receives. I believe it would work injuriously and disastrously if we should give our strength to this paper. There is enough matter in every issue of the Sunday-school Messenger which every teacher can teach to his children.

MR. E. D. JONES, of Missouri:—If I was not at home, I should feel like

making a speech, and pitching in on this subject (laughter), but I feel a little delicacy in the matter. But I want to say a word on the main question, which is this: I believe in the Lord Jesus Christ, and the Baptist church. That's just where I stand. But this matter of Sunday-school literature, Sunday-school work, and Sunday-school intelligence—it's a good deal like drinking whisky—precisely on the same principle, because the more you give them the more they want. Other denominations are at work upon this very ground, and they are multiplying their periodicals, and flooding the country with them. I as a Baptist am made to pay tribute to other people, and there is the galling position in which I am placed.

Willing I am to do this, so long as I have not got an organ belonging to my own church, in which I can throw the whole force of my life and energy. This Sunday-school paper, which is to be published in Richmond, by Messrs. Jeter & Dickinson—if it is not considered best to continue it, would it not be a good plan to unite that interest with this, and make up a grand national paper, which will give to the whole denomination North and South an organ around which they can rally all of their force, and give shape, and power, and volume, to the Sunday-school element?

The Missouri Baptists are Baptists clear through, and they want Sunday-school work from a Baptist stand-point. If that committee is appointed, and the resolution passes, I hope that every man may do something in this work, and I pray God that something may come out of it which will be a lasting benefit, and an assistance to all.

REV. LANSING BURROWS, of Mo.:—I wish to call the attention of the brethren to the fact that there is no Sunday school paper published, from Maine to Texas, that can go into every Baptist family in this whole country. Such a paper, it is conceded, we want. The paper that will be read among the blue noses in one part of the country will not be read among the people in the orange groves, and in the plantations of Texas and Louisiana. We know perfectly well that although these various papers are most excellent, yet there are houses in which none of these papers can find an entrance. At least they have not, and I don't suppose they will. We must have an organ that shall commence at the root and grow into maturity. Let it begin with the enthusiasm at this National Convention, and taking up this feeling let us push it on, and keep pushing it on, forgetting all the dead issues of the past (applause.)

REV. J. W. WARDER, of Missouri:—As Chairman of the Committee, I desire to make a short speech on this resolution. The work of our Sunday-school Convention is nearly closed. One thing more is greatly needed. We should have a weekly Sunday-school Teachers' Journal, adapted to the wants of superintendents and teachers. Brother Moderator, I stand here as the representative of a movement that I feel to be of national interest, and one of the greatest importance to our denomination.

Now, sir, one thing that has endeared this project of a new paper to us is, that it becomes the first artery through which the love of the denomination shall flow freely, North and South. [Applause.] And, sir, if this was accomplished, if this one thing was done by this new enterprise, we contend, sir, that it would be worth all the expense involved in it.

Now, sir, we, as a denomination in this State united, united in our work, the Northern element and the Southern element united, have projected this enterprise. It has been suggested by brethren who have felt to their very heart's core, sir, the division of feeling and sympathy which has existed in this country. We stand up here to-day, and we say to you, brethren, that there is no expenditure of money, no offerings of talent, no self-sacrifices which our denomination can make to achieve the unity and co-operation of our Baptist elements, that ought not to be made cheerfully, as a national tribute. We hope our Chicago brethren, our Richmond brethren, and all of our brethren, North and South, will consent to bury their little local feelings, and imitate Missouri. Standing here united to-day, and with a loving heart and two fraternal hands—one stretched South and the other stretched North—she says to these brethren, "Come and occupy the blessed position that we occupy to-day; for it is good for brethren to dwell together in unity."

We believe the common denominational love of the brethren North and South will flow into this Sunday-school journal. If established, the best Sunday-school offerings of the entire Baptist intellect of the nation will be gathered up and laid at the feet of our superintendents and teachers everywhere, so that the mighty denominational heart shall be felt throbbing from Maine to Texas.

MR. E. OLNEY, of Michigan:—I desire to say but one word. I have no sort of interest or connection with any of our denominational papers, but my experience in the matter of newspapers has been extended through a number of years. There is no easier way to support a paper than to let it die. If it was necessary, I should say support it, but I don't believe the Baptists can be kept apart any more than the waters of the Mississippi can be kept from the Gulf. (Applause).

The question then recurring upon the adoption of the resolution, as reported by the committee, it was heartily adopted.

Rev. W. F. BROADDUS, of Virginia, offered the following resolution, which was referred:

Resolved, That we recommend to all Sunday-school workers so to use pictures in the Sunday-school as to avoid the tendency so effectually employed by ritualists in nursing superstition in the youthful mind.

After the usual closing exercises the Institute adjourned until 2 o'clock P. M.:

AFTERNOON SESSION.

REV. G. F. WILLIAMS, of Ala., Conductor.

After the devotional services, the Rev. M. Bronson, D. D. of the Assamese Mission made a few remarks. He stated that in eleven days he expected to sail again for the field in which he had labored for thirty-three years, and was happy to see this great Sunday-school convention. He wished to catch its spirit and carry it with him to his distant field of labor.

At the close of his address, on motion of B. F. Jacobs, of Ill., a collection was taken up to enable Dr. Bronson to return by steamer to India. The collection amounted to nearly \$1,000.

The next address on the programme was on

SINGING IN THE SUNDAY-SCHOOL.

REV. E. G. TAYLOR, of Ill. No department of the Sunday-school demands greater care or more earnest thought. What I have to say will be included in these three divisions: I. The relation of singing to the Sunday-school. II. What we shall sing in the Sunday-school. III. How we shall sing.

I. Singing in the Sunday-school performs a part not unlike the arm of cavalry in modern warfare, which hovers here and there in support of the grand battalions of foot, first in the conflict, and ready to aid on every part of the field; so singing both leads the van, and brings up the rear in the Sunday-school movement, and is ready at all times to do effective work anywhere, either by itself, or in aiding the impressions made by other portions of the service. Hence it needs to be thoroughly trained, and to be held well in hand, that its inherent efficiency may not be frittered away, or turned into evil, but enhanced to the highest point of good.

What painting is to the artist, and rhetoric to the orator, singing is to the great mass, a means of giving expression to the soul within. It is especially the language of emotion; for the hymn is a lyrical address to the feelings, and the tune the means by which this address is carried thither, and most deeply impressed upon them. Sentiments whose force, in the mere reading, would pass from the mind, as evanescent as a momentary shadow, are brought through doors, however carefully barred, into the secret chambers of the heart, by an engaging tune, and take up their abode there for permanent good or evil. Oftentimes the law may thunder in vain, and the gospel tell

its melting story in vain to a seared and sin-encased heart, when some simple melody, like the arrow from the bow drawn at a venture, yet tipped and sped by divine love, will pierce the joints of the harness, and lay the sinner low before his Saviour.

Nor is this magical effect upon the soul produced only by spiritual melodies. The power of music is an exhaustless theme, upon which I dare not dwell. There is some secret, subtle connection between the soul and it, which is at once most wonderful and inexplicable. Music is its child, and yet its master; springs from it, yet controls it; now inspiring with a lofty courage and enthusiasm, or exciting to fury, or toning down to the tender, melting mood; and thus in quick succession running through the gamut of the passions, and arousing or stilling every feeling as by an enchanter's wand. This cannot be done without greatly injuring or greatly bettering the heart; without refining and making more acute one's sensibilities; without permanently mellowing or hardening the soul. Melody and harmony of themselves have this power; but when to a tune which sings itself and goes ringing around the world, there is allied a noble, or a tender, or a frivolous, or a pious sentiment in words, its power is indefinitely multiplied. The song and the tune, when harmonious yoke-fellows, go with a tread which shakes a nation, and bids defiance to popes and kings; which has tumbled many a tyrant's throne into the dust, broken fetters national and spiritual, and incited to liberty many a people, and also many an individual heart enslaved by sin. But not only does song hold the key of the inner heart, that often refuses to open to reason and logic and appeal, but it begins to exercise its power at an earlier period, and retains it to a later. The infant is soothed into a forgetfulness of pain by the mother's lullaby; the prattling child, scarce old enough to frame an intelligible sentence, oftentimes has some precious hymn which he sings with broken words, but which carries the seed of a mighty truth thus early into his heart. And the dying saint, come by weight of years, and worn-out body, and shattered mind, to his second childhood, listens with delight, as all things else fail him, to the sacred songs of his youth; and as his spirit takes its flight, it is borne heavenward, on the sweet melody, "Rock of Ages" or "Jesus, lover of my soul." Nor is song shut out by the pearly gates. It enters with the ransomed one, and meets a response from the great multitude, which no man can number, who fill all heaven with their songs of praise.

Now, a gift so great, so refining, so attractive, so softening, so heart-stirring, so ready to stamp the truth indelibly upon the soul, so subtle, so penetrating as to enter the slightest crevice of the heart, and so mighty as to melt and subdue it; with such a mastery of the passions by which we are moved to action; heaven-born and found in heaven alone of the two future worlds,—for there is no record of any singing in hell,—and presented as one of the delightful employments of heaven,—such is singing, which comes

knocking at the door of the Sunday-school, offering itself as a mighty agency to be employed in our work, and desiring no higher honor than to lay itself upon the altar there, that it may do its part in winning the little ones and youth and all to Christ. How shall we use it, to what position assign it? It calls upon us to raise it from all degrading associations of sin, whose servant it was never meant to be, and use it to the utmost for God's glory, and the salvation of souls; to give it a large place, and employ it wisely in our Sunday-school work.

Now consider its special fitness for this Sunday-school work. As said, both hymn and tune excite and express emotion. But the child in our school is a bundle of emotions. His reason is immature, his judgment defective, his knowledge and experience scanty; but his emotions lie ready to the touch, like the keys of an organ whose music swells into harmony or discord at the will of the master; and hence that which appeals to his emotions will have a powerful hold upon him. As a consequence the children will sing. You cannot keep them still. Popular airs are caught up by them, and quickly caused to make the circuit of the land; are strummed upon the piano, shouted in your houses, whistled in the street, until the ear is stunned with the endless repetition. A few years ago these airs were, for the most part, negro melodies and other foolish ditties, but notwithstanding the poverty of their sentiment, they spread like wildfire throughout the land. Even grave men would roar out, with an unction, such bizarre refrains as were found in "Jim Crow" and "Old Dan Tucker." But a revolution, thanks to the Sunday-school, has taken place in this respect, and though frivolous songs will be sung to the end of time, yet now we hear strummed, and whistled, and shouted, and sung such sacred pieces as "I love Jesus" or "Shall we gather at the River?" It was thought that the old popular airs spoken of might be lifted out of the slough, and washed, and sent among the people through the Sunday-schools, in a Christian dress, but human nature proved too strong for the experiment; and while the sacred words were on the lips, the whimsical ones were apt to be in the heart. It was said in extenuation of the plan, that "the devil should not have the best tunes," but the devil is welcome to the burnt cork and all kindred melodies. God's storehouse is not so poor that we are driven by such an inharmonious association of ideas to caricature our holy religion. The demand for a pure Sunday school music has developed the supply, and the Sunday-school has to-day the richest collection of popular airs, all its own, to be found in the country. And the Sunday school is dictating to the nation, what to sing, instead of borrowing from the minstrels. Set the children to singing the songs of Jesus, and no drinking or other ditty can make headway against them. They will sing their songs into the hearts and heads of the most obdurate, and every home throughout the land shall thereby become vocal with the precious hymns of praise.

And if that sentiment be true which is couched in the oft repeated expression, "I care not who makes the laws, if I may only make the songs of the nation," that the song power is greater than the law power in moulding a people, then indeed has the singing in the Sunday-school an exalted national mission also.

We may refer to the fact with a just pride, that in the ranks of our own denomination are found the foremost of the Sunday-school music writers of the day.

We can scarcely over-value singing as an adjunct to the Sunday-school, as a part of the means placed in our hands in this work, to move and mould the children and the people. It must have a very prominent position.

II. What shall we sing in the Sunday-school?

1. Those hymns and that music which will best touch, train, and regulate the emotional nature, and lead it up to Christ. To look upon singing in the school as a mere entertainment or attraction, like a band of music before a theatre, or the performances of the orchestra between scenes, is to degrade its mission. True, it is a powerful attraction, and may be lawfully used to influence scholars to come and remain, but we should never sacrifice to any notions of entertainment the great aim of all Sunday-school effort, which is to indoctrinate in Christ and get the soul to him. There must be unity of impression in all the means used. We cannot parcel out one thing for amusement, and another for instruction; much less should we depreciate singing by making it minister simply to a temporary pleasurable excitement, instead of using it as a mighty instructor in divine things.

Hence the "jolly, no-religion songs" are never in place in the Sunday-schools, however much they please.

In the re-action from the old-time days when Mear and Arlington and Old Hundred were about the liveliest airs that entered the Sunday-school, there has been to some extent a swinging into a light and vapid order of song, which rattles along with wonderful airiness because it carries no weight. It excites and pleases for the time, but there is nothing in it to reach the heart. It is known, I suppose, that there are Sunday-school hymns which have neither sense nor poetry in them, and there are tunes which never came from any inspiration, but smack altogether of the machine; though the latter harm us but little except in increasing the bulk and price of our singing books. Should not every composer of Sunday-school music have his tunes the children of a devout and prayerful frame of mind, as well as the hymns?

There are tunes with power in them which, unhappily, have saddled upon them words with no Christ in them, upon which the Spirit has never breathed, and the very pleasantness of the tune lifts a meaningless or false sentiment into undue and injurious prominence. Of these we should beware, laying it down as a rule not to be departed from, that we will sing in the Sunday-

school nothing which does not instruct, inspire, elevate, or lead to Christ, simply for the sake of the excitement of the music.

Says Dr. Bushnell: "The Moravians train their children largely by singing hymns that centre in Christ and true Christ worship. So we may put our children through songs of the Lamb, chants, litanies, holy madrigals and doxologies, such and so many, and full of Christ's dear love, that they will sing Christ with their very hearts, and be inwardly imbued and quickened by him."

2. We must aim to develop the devotional element by song. For this purpose there are many suitable and precious hymns given to us by Sunday-school contributors, and many of these are joined to inspiring music, oftentimes with that capital device, the refrain or chorus, in which the very pith, or golden thought of the hymn is rung over and over with a freedom and fervor which buries it deep in the soul.

And in addition to these are some of the grand old standard church hymns which have not lost their power, and never will. These should not be discarded, but should be mingled with the others. For instance, let the session of the school be opened by all rising to sing in quicker measure than is usual, "Praise God from whom all blessings flow," to its own tune, of course, to which long ago it was married,—and would that we could say over *all* hymns and tunes which have lived long and happily together, "What God has joined let no man put asunder,"—and during the school hour a stanza or two of "Rock of Ages," when appropriate; or of "There is a fountain filled with blood," to its right tune, "Fountain;" or that noble lyric of praise, "All hail the power of Jesus' name," to a tune, "Coronation," which must have come to its author through ever listening at heaven's gate. This bringing forth things new and old will prove advantageous; and the children will have the benefit of those songs which are the expression of the Christian experience of the ages, and be ready to meet them as old acquaintances in the church service. And thus, incidentally, a little aid may be given to the settlement of the question how to interest the children in the church worship.

3. Let us remember that the great end of singing is Praise. Hence a large proportion of the Sunday-school songs should be hymns of praise; hymns filled with cheerful, hearty worship; for the spirit of our religion is lofty and inspiring.

Let there be many hymns which praise Christ for his atoning work, and speak of it in no equivocal language.

Dr. HURST, in his history of Rationalism, tells us of the work of the German rationalists in despoiling the hymn books of the Protestant Church of everything savoring of the atonement or of the vital doctrines which centre in the cross. They reasoned that notwithstanding all their teachings, the old hymns, so full of Christ, would of themselves, unaltered, hold the

people to orthodoxy; and like Jeroboam, who forbade Israel to worship at Jerusalem, for fear that the sacred associations of the place would keep them from idolatry, they denuded the evangelical hymns of all life, and gave in their place cold and heartless moral verses. There are insidious efforts now put forth to take away from Christ all his power to save. But let the children's hymns be full of Jesus and his precious blood, and we do much to counteract this influence.

Let there be songs inspiring to work, such as we have heard in this Convention, teaching that there is something on earth, as well as in heaven, for children and all to do. Let there be songs that melt the heart, for the child has a tender and earnest side to his nature, as well as the more gay and sprightly.

And it is eminently proper, nay more, it is highly important that the Temperance cause should be recognized by the use in our Sunday-schools of a few choice songs that have Christ in them, that will instil into the young minds abhorrence for all tampering with intoxicating liquor. For alas! how many precious youth are beguiled even from our very Sunday-schools, by the social drinking customs of the day, and led step by step to a drunkard's grave.

4. There are some cautions as to what we shall sing which suggest themselves.

Is there not a danger of running too much into an angelic literature in our Sunday-school hymnology? One would almost think from the very constant recurrence of hymns about the angels coming to meet us, that our Sunday-schools had gone to the "worshiping of angels," of which the apostle speaks. There may be also an overdoing of a certain class of songs on heaven. It is right, it is inspiring to sing about heaven. There are times when such songs touch and thrill the heart as none others can. But we want less of the sentimental in our songs of heaven, and a care lest the idea of rest there be made more prominent than that of freedom from sin; and lest a morbid and unhealthy feeling be fostered which shall look upon heaven simply as a place of escape from hard work here. To my mind there is always a touch of the ludicrous in hearing a company of full-blooded youngsters, whose tireless feet never know weariness, sing out, in dolorous length, some such refrain as

"There is rest for the weary
On the other side of Jordan."

Nor is the idea contained in such a verse the point of attraction in heaven to the young. It may be so presented in our hymns as to fire their hearts with longings for the better land.

III. How shall we sing in the Sunday-school?

With a competent chorister who loves Christ and his work, and with an instrument, if possible—and it is possible to the poorest schools—to lead,

1. *Get all to sing.* Let there be no imitation of the lock-jaw of adults who meet for public worship. Let every mouth be opened and every one sing, no matter how rough or unmanageable the voice. Practice, especially with the young, will make smooth every inequality, and increase the voice in sweetness and volume. And there is no concourse of sounds on earth so sweet as a multitude of the pure voices of childhood, singing a song of praise. There is nothing that so nearly rivals the music of the blessed above, or that can carry us nearer there. And it is a wonder that our churches instead of paying large sums for fashionable singers, do not seize upon this power, right in their hands, for their public services. We do not want a small trained choir of surpliced boys in white vestments to entertain, or excite wonder, but give us a choir of children to do at least a portion of the singing in our churches.

Have all sing in the Sunday-school. There may be solos and duets, if you will, but give the bulk of the music to all. Singing gives life, stirs the blood, interests all. Let the power of song be made much of. Says Dr. HURST, in his history, before mentioned: "The period of the coldest skepticism in Germany, like similar conditions in other lands, was the season when the congregations, the common people, and the children sang least and most drowsily."

2. *Let the singing be sprightly and hearty,* marching forward to the quicker pulse of childhood. Sing as if you loved it; and to do this, love to sing. It is easy also to cultivate expression in the singing; for children, with true artistic instincts, catch the lights and shades of song with wonderful quickness; and expression is important. Sing also what is adapted to the lesson of the day so as to fasten its truths in the heart.

3. *Let the singing in the Sunday-school be as decorous as in the church.* By which I do not mean be stiff and formal, but let your rehearsals be outside of the Sunday-school hour, either meeting a half hour or more before the regular session for this purpose, or, if possible, some time during the week; and be not so bent on an artistic rendering of the music as to forget the sentiment which you are singing. If those who conduct this service are heedless, or seem so, of the precious truths conveyed in the hymn, the children will be also. And especially reprehensible is that habit of some leaders of Sunday-school singing, who, in order to show the scholars what to avoid, mimic their manner of singing, unmindful that they may thus be rendering lightly very precious words.

Let the leader, on the contrary, strive to have every hymn make its right impression, calling attention to some sweet thought contained in it, or fastening with a word some important lesson.

There are two suggestions, with which I close.

1. That there is room for a still richer Sunday school hymnology on Christian experience, especially as symbolized in the miracles and parables

of Christ, as well as other incidents in the Old and New Testaments. There is a felt need of hymns which are adapted to the lessons which come before us from Sunday to Sunday; and often something irrelevant to the subject must be used, when an appropriate song would be as "the nail driven in a sure place." This want may be met by quarrying among the incidents in the mine of God's word. There are numerous stories there giving the truth with a many-sidedness which would reach every phase of human experience, which hymn writers have scarcely touched, while they have run into a few well-worn grooves and continue to give us hymns which, on this account, lack variety and freshness. I would suggest to such as hold the poet's pen such Bible themes drawn directly from the living well, where, while following closely the line of the Scripture, they may present such vivid pictures in verse as shall impress themselves on every heart that sings them.

2. Let me also suggest to the American Baptist Publication Society, whose management stops at no difficulties, but delights to perform impossibilities, to whose thought and work we owe this great Convention and Institute, this fact,—in the great multiplicity of Sunday-school music books there is a sense of fullness and also of weakness. A country school, in simplicity of heart, sending to the city for a music book, is as much surprised with the answer as the man who bade his servant go out and buy him a copy of every book written on the late war. The servant returned with a market basket full on each arm, and told his master that there was a wagon load more coming.

Cannot some arrangement be made with the owners of copyrights, by which a standard work may be compiled, with selections of old and new, which would commend itself at least to Baptist schools throughout the land? The advantages would be great. The Publication Society has had great success with the Hymn and Tune Book for devotional meetings, and expects to do a kindred work for the church service. Is this matter here suggested feasible? Let the Society answer.

And as we have heard and joined in the sweet songs of Zion, under such accomplished leadership, what is it but the foretaste of that union in song around the great white throne, when, ransomed and glorified by the precious blood, we shall sing hallelujah, blessing, and honor, and glory, and power unto him who sitteth upon the throne and unto the Lamb forever?

At the conclusion of the paper the subject was opened for discussion.

W. H. DOANE, of Ohio:—I have asked myself, what is the object of singing in the Sunday-school, and I have tried to answer it in this way. The first object in singing in Sunday-school, is an exercise in worship to God; a praise exercise, in which all can join. This is for the children the principal

worship in the school; in the second place to afford Scriptural instruction in the most pleasing way in leading the children to Jesus.

Now the question is how shall this be best attained. I suggest: by having a competent chorister, who is in thorough sympathy with the superintendent, and will work in hearty co-operation with him. In many of these schools I have visited in the country, I find that between the superintendent and the chorister there is not a particle of sympathy; they are like icebergs; the chorister don't want the superintendent to encroach on his ground, and *vice versa*. Now, let them work in sympathy.

In the second place, every one may embody Scriptural truth in the best manner, see that the music be adapted, and then, what seems to me to come right in here, is how to interest the entire school in singing as far as possible. In many of the Sunday-schools, that I have attended, I find that not one-half of the members join in singing. How shall we reach that? In a school I visited two weeks ago, I found when they commenced to sing, that they began to distribute little library books and children's papers and to take up a collection—all this during singing. Now who can sing under such circumstances? How would it be with a minister in the pulpit, when he got up to pray, if somebody went to take up a collection or to distribute papers? Why, it would not be tolerated. So it should be with singing. If you sing, sing; and if you distribute papers, distribute papers. During the exercise let every thing else be dispensed with. Interest every teacher and scholar and every person present in it; if you do that, all will join in the spirit of the occasion, and you will find that there is a profit in the Sunday-school singing, which you have not discovered before.

A DELEGATE:—Would you have them sing while they are coming in?

MR. DOANE:—Yes, I would not stop on that account, because I think, singing is a first-rate thing to draw them in.

A DELEGATE:—How would you dismiss them?

MR. DOANE:—I would dismiss by singing always. I like to hear the Lord's prayer chanted. One of the best Sunday-schools in Ohio, and I believe in the West, closes the school by chanting, and they pass out by sections.

MR. CRANE, of Baltimore:—Entirely by singing?

MR. DOANE:—Yes, sir.

MR. CRANE:—I would take exceptions with reference to closing by singing.

MR. DOANE:—I think that a Sunday school, that has its closing exercises in singing is the best. But now there is another thing right here. If there was any tender feeling in the school, I would select hymns that would leave a tender impression. It is the children's heart that you want to reach. Another thing; every Sunday-school ought to have a good cabinet organ, and if they cannot have a good cabinet organ, by all means have a good chor-

ister. Then the question arises how can we best improve music in our schools? Let us have good music-books, and above all, let us have praise meetings once a week; come together and study the music, we are going to sing on Sunday.

A. F. CRANE:—I believe that eternity will reveal the fact, that more souls have been converted and more children brought into the kingdom of Christ, through the instrumentality of songs of praise, than any other instrumentality that God has made use of in a Sunday school; I believe also, that the very songs for children by Dr. Watts, have perhaps a far wider power over the whole Christian world, than any other book since the Bible was written, excepting perhaps "Bunyan's Pilgrim's Progress." If music is the natural language of the child, take it and use it, in order to rear the child for God. Brother Taylor said in his address, quoting the language of another: "Give me the making of the ballads of a nation and I care not who make the laws." We can take a lesson from political life, for we know what the power of song is there.

The influence of Sunday school singing on the family, how great it is. Why are you sending thousands of our children to our schools? To go forth into every family in the city, singing praise to God. They are so many singing missionaries. Music is the eloquence of the soul—it is praise on earth, preparatory to praise in heaven, and we ought to teach it to the children. Begin with them in early life.

I shall never forget the effect upon me, when I was seated beside a dying teacher in my Sunday-school. She repeated in her dying moments that which she had taught her children.

"There is above the sky
A heaven of joy and love,
And holy children, when they die,
Go to that world above."

I tell you, around the throne in heaven, where the sanctified and redeemed shall gather to sing songs of everlasting praise, we shall find that music has been a sanctifying and Christianizing power, and that multitudes of souls have been won to Christ through its instrumentality.

MR. DOANE then gave some exercises upon the cabinet organ, illustrative of his theory of properly conducting a Sunday-school as far as music was concerned.

The Rev. Dr. HODGE, of Wisconsin, read the following paper on

DOCTRINAL TRAINING.

Rev. M. G. HODGE, D. D.:—It is the mission of song to express emotion, and emotion must be first generated, then expressed. All genuine emo-

tion is born of truth—truth known, understood, pondered. And truth comes to be known by means of instruction given. Hence the transition is easy, from the topic of *Sunday-school Singing* to that of *Doctrinal Training*, which is assigned to me.

Doctrine is a much-abused word. In the popular conception it is but the synonym for dry formula, bald statement, the unsightly skeleton of truth. Its true meaning is, the body of principles in any branch of knowledge. Scripture doctrine is simply the aggregate of what the word of God puts forth as true—of what it calls upon us to believe and hold.

Doctrinal training is but leading the minds of pupils along the sublime march of divine ideas, as they are made to pass before us in the sacred volume. It is a work akin to that of the faithful guide, who leads the traveller along the forest paths, the water-courses, and the mountain ranges of a strange country, bringing him at length to the lofty summit, from which mountains, hills, valleys, rivers, lakes, and forests are all resolved into one grand, harmonious, engaging landscape.

What we now intend is not that a child be required to memorize a confession of faith, or that he be held to the formal, stately answers of a catechism, or that he be bound with verbal exactness to the rigid statement of any church creed—though something of this nature may, in exceptional cases, be found useful—but we seek this rather, that the pupil be so instructed that he shall clearly perceive, and be able intelligently to set forth, in accurate and fitting terms, the several related truths of the Christian system. Nor should the process be deemed complete until he can support and defend as well as enunciate each separate doctrine and the whole Christian faith.

We ask not that *all* training in the Sunday-school be purely doctrinal. Some of the lessons taught should doubtless have chief respect to the moral sense of the learner, placing special stress on right and wrong, printing before the eye, in unmistakable capitals, the words *ought* and *ought not*. Some of the best blows of the model soul-sculptor will be struck with the express aim of sharpening the outlines of the pupil's conscience.

Nor should the teacher omit the collateral supports of healthful emotion, such as touching incidents, affecting narratives, moving recitals, stirring appeals, and whatever else will awaken and educate the sensibilities of the learner. Even the staging of the temple of sacred learning, which consists of Biblical Geography, History, Chronology, Biography, Antiquities, must not be overlooked.

Of the importance of an accurate knowledge of the places, persons, and events mentioned in the Scriptures, no wise man can speak doubtfully. Still, the main thing in the Bible is its truth; and that truth, rightly apprehended, constitutes a beautiful system, and the conveyance of that truth in its systematic form to the understanding of the learner constitutes the

doctrinal training for which we now plead. It is that training which, in due course of time, leaves the pupils in possession of orderly, comprehensive, and rightly-proportioned conceptions of Bible truth.

But is such training practicable during the years of childhood? It may be claimed that it demands a ripeness of the logical faculty, such as can be expected only in adult life. In children, we are told, feeling predominates; in men, thought. Why then deal with children as though they were men? But do not children think? Do they not often surprise us by uttering thoughts above the ordinary standards of expectation? Do they not almost daily refute the popular fallacy, that childhood holds the logical faculty in abeyance?

Emotional they indeed are; but is not all right emotion born of truth? Feeling which rests not on important truth, is among the most ephemeral and fruitless things known to man. The tear which glistens in a child's eye from sheer sympathy with a weeping teacher,—has it any such moral significance as that which starts from the apprehended and believed truth of personal sinfulness, of ingratitude, of ill-desert?

The minister who with pathetic narrations and tremulous tones touches the sensibilities of his hearers, even as the musician touches the keys of his instrument, starts but the transient rills of the summer shower; while he who handles aright the solid doctrines of the word, smites the rock and transforms it into a perennial fountain. And in this particular, preaching in the congregation and teaching in the class follow the same law.

Nor are the chief truths of the Bible of such appalling abstruseness as to frighten away gentle childhood. There may indeed be doctrinal heights which a child cannot scale, and depths which he cannot fathom, and the tallest man as well may be under the same disability; but am I never to climb a hill until I can scale the Alps? It may be that some unskillful teachers always grow metaphysical and obscure when they cross the threshold of doctrinal discussion; but shall a line of work be rejected, because in exceptional cases a maladjustment has rendered it fruitless? Let the question be whether an average teacher can by proper effort lead an average scholar along the channels of fundamental truths, as taught in the Holy Scriptures, and so lead him, that in due time the scholar shall feel quite at home in the main stream, and all its chief tributaries, and we have no fear in submitting the question to the test of experiment.

While the capacities of childhood are often underrated, the arduousness of doctrinal knowledge is quite as often exaggerated. The substance of our holy faith does not overtax the mental powers of an intelligent child. I speak now only of the general understanding of truth, not forgetting the spiritual blindness which darkens the souls of all men until they are born again by the Spirit of God. I hold it to be as possible and as practicable to train up a child in the truth he should believe, as in the way he should go.

We come now to speak of the *methods* by which doctrinal training should be conducted. And here opinion and practice will take on considerable diversity. The mental constitution of the teacher; the instruction he has himself received; the age, capacity, and general knowledge of the learner; the direction given by the officers of the school; and some other modifying conditions,—will give the preference, now to one method, and now to another. Carefully noted experiment may do most of all to fix the final, permanent course of procedure.

One teacher will prefer the method of the Scriptures, wherein doctrines, like the mountains of a continent, lift up their lofty heads here and there to break the monotony of extended plains. In this case, the aim will be to fix a doctrinal truth in the mind of the learner wherever it is reached in the consecutive study of the Scriptures. Those who adopt this method will make their discussions of any given truth fragmentary and repetitious as are the texts which teach it, and which lie scattered through the books of the Bible.

Another will deem the duty of the teacher more nearly akin to that of the systematic theologian, who seeks out, classifies, and sets in order the distributed deliverances of God's word, giving exhaustive treatment to its several topics one by one; even as the geographer devotes one chapter to the mountains, another to the table-lands, and thus onward through the valleys, rivers, lakes, and forests.

This is the plan of our topical question books, in which the attributes of God, the character and condition of man, the offices and work of Christ and of the Holy Spirit, the Church, with her officers and ordinances, &c., receive each its separate treatment, the light of widely scattered texts being concentrated upon each subject. A spirited living writer has compared the process we now intend to the work of an old Hebrew prophet, who entered a valley of scattered bones, and so prophesied that order came out of confusion, and living men marched forth in goodly procession.

But there will be some teachers who find their chief delight in a rounded, stirring life, with very little taste for the analysis of its elements. A framework such life must indeed have, but the less it obtrudes itself upon their attention, the better. Christianity pleases them, but for systematic theology they have only aversion. They admire the temple, but have no taste for quarrying stone and hewing cedars. "Give us Christianity," say they, "in its living examples, rather than in its elements." Such teachers may indeed lead their classes into many green pastures, but probably not into the Epistle to the Romans, or that to the Hebrews; and they might perchance teach until the almond tree flourishes and the grasshopper is a burden, and never produce that robust life which they so much admire. Somebody must understand the anatomy of Life, as well as its pleasing contour and animated breathings. Somebody must construct the skeleton, or the highest product

of labor will be no more than a prone invertebrate creeper. The Church of God is full of weaklings to-day, because no skilful hands have wrought the framework of a Christian manhood.

I doubt if any evil in our whole Sunday-school work more vigorously demands abatement than the persistent neglect of indoctrination. We are moulding the oncoming generation of Christian workers. That we stimulate their sensibilities, is not enough. If we would have them bear fruit upward, we must see that they take root downward. The acorn, when it sends out its plumule to lift up its head among trees, at the same time puts forth its radicle to strike into the earth, and to clasp its spreading arms around the hidden rocks; and anchored thus, the monarch of the forest laughs at the storm. Omit this underground process, and the wintry blast will leave the oak among the fallen, even as sweeping errors do the once fair professors who have never been anchored amid the doctrines of the word.

The people of this goodly city look forward to the time when the ponderous engine, followed by its heavily freighted train, shall roll on the iron track that is to span their great river. To sustain the burden on their projected bridge, they are constructing foundations of solid masonry eighty feet in length and sixty feet in breadth, which are to be sunken seventy feet below the bed of the river, even down to the underlying rock formation, so useless do they deem it to raise supports for the great pressure of commerce on the basis of yielding water or of treacherous sand. Beloved, the immense burden which must come rolling on upon the next generation of living men demands of us that we build not slightly. Compute, if you can, the weight of interests with which the next hundred years will be freighted, and learn from your computation what moral masonry will be adequate to support that weight.

Beneath all that man can build must lie the divine, the immovable rock, which is the Son of God and the Saviour of men; and we, as builders, must go down to the rock, and start from it with the foundations we lay. To do this, we must penetrate the accumulated debris of ages.

It is told that an English builder, a few years since, determined to build a house within the walls of the old Jerusalem, and having resolved to lay its foundations on the rock of David's time, he found it necessary to excavate through fifty feet of accumulated rubbish. These Christian centuries have been prolific in religious rubbish, and whosoever now will build with the Son of David must dig down through superstition, and priestcraft, and tradition, through glosses and prejudiced interpretations, until he finds the words of the living God. The doctrine of God our Saviour abideth forever. Here, O ye builders, here is rock, and all is sea beside.

The training which shall meet the coming demand must be at once exclusive and comprehensive. It must exclude all error; it must comprehend all essential truth. They greatly err, on the one hand, who teach for doc-

trines the traditions of men. They err, on the other hand, who put a coat of many colors on their beloved Joseph, until they tempt his neglected brethren to wish him in the pit. *All* truth is given by inspiration of God, and is profitable, as much that which lifts an Elijah in a chariot of fire, as that which saves a Noah by water.

It is a high achievement to hold to the golden mean between unscriptural liberality and sectarian narrowness. Truth never looks so majestic as when she sweeps her mighty circuits undisturbed by carping and contentious error.

Perhaps it will be no breach of modesty to raise the question even in this convention, whether, as Scriptural Baptists, we do not too often fritter away a portion of our strength by descending to street-corner dissensions with those who hold not with us concerning ordinances. I advocate no concealment of any man's convictions, whenever the interests of truth demand avowal. But when, as Baptists, we have made such avowal as loyalty to Christ necessitates, I would have the whole world know that we are not flannel, to be shrunken by our wetting—that within the lines of truth we are as broad-minded as any people—that we cherish as fondly as any the communion of saints—that our hearts lie in warm proximity to all other hearts which the blood of Christ has cleansed, and that we bid the heartiest order of God speed to every redeemed man just so far as he proves himself loyal to God and to truth. Self-glorification is not our mission; but it is our mission to glorify Christ, to bear witness to the truth, to protest against adding to, as well as against taking from the words which God has spoken.

Finally, brethren, let us never forget that the system of doctrine for whose acceptance among men we are assiduously to toil, is one which has Christ himself for its great throbbing heart. We are never fitted to teach this doctrine until the pulsations of that central heart send vitalizing currents through our whole being. Would we know the truth rightly, would we successfully teach others to know it, we must dwell by the side of him to whom all the lines of truth converge, and be able ourselves to say, as we ask our schools to sing:

“On Christ, the solid Rock, I stand;
All other ground is sinking sand.”

At the conclusion of Dr. Hodge's paper, Mr. John M. Evans, of Pennsylvania, offered the following resolutions, which were adopted:

Resolved, That the cordial thanks of this convention are hereby tendered to the members of the Second Baptist church, and to the citizens of St. Louis, for the hearty welcome and liberal hospitality extended.

Resolved, That our thanks are due to W. H. Doane, Esq., of Cincinnati,

who has contributed so much to the interest of this convention; also to the various conductors and speakers who have taken any part in the meeting of this convention.

Resolved, That our thanks are tendered to the press of St. Louis for their full and accurate report of our proceedings; also to the various railroad companies.

Resolved, That our thanks are hereby extended to the general and local committees, whose indefatigable labors have been so successful in contributing to the interests of the convention and the comfort of its delegates.

On motion of Rev. Robert Lowry, of Pennsylvania, the American Baptist Publication Society was requested to publish a full report of the proceedings of the Convention.

Prayer was then offered, and the benediction pronounced by the Rev. Geo. A. Peltz, of Philadelphia, and the Convention dissolved.

THE SOCIABLE.

The exercises of the National Baptist Sunday-school Convention terminated in the evening, in a grand sociable at Mercantile Library Hall, commencing at 7 and closing at 10 o'clock. The hall was densely packed, and the occasion was one of rare enjoyment. The arrangements under which the sociable was inaugurated were admirably conceived and most successfully carried out. The platform was occupied by the presiding officer of the Local Committee, E. D. Jones; the chairman, H. Thane Miller, of Ohio, on the part of the convention; the musical directors, Theo. E. Perkins, of New York, and W. Howard Doane, of Ohio; and the several gentlemen set down as speakers.

At 7 o'clock promptly, Mr. E. D. Jones called the audience to order, when Rev. Dr. T. D. Anderson, of New York, addressed the throne of grace in supplication and prayer. After which, while some minor details were being perfected, Mr. H. Thane Miller, of Cincinnati, sang "Life in the West." Refreshments were then served to the large company.

The refreshments being disposed of, Messrs. Doane and Miller sang a piece entitled "Faith and Hope," with piano accompaniment.

MR. JONES said the point in the evening's programme had now been reached when he would resign the chairmanship of the meeting to abler and more experienced hands, and introduced Mr. H. Thane Miller as the chairman, on the part of the Convention. Mr. Miller said that the time for speeches had been limited to five minutes, and when the time was up the bell would be tapped, and, no matter where the speaker was in his remarks—whether good, bad, or indifferent—he would be expected to sit down.

Mr. Miller introduced the speakers in succession.

REV. L. BURROWS, of Mo.:—He felt gratified that he was present on this occasion—gratified that he had been a delegate to the convention, and had had a voice in giving tone to its action, and participating in its deliberations. He felt assured an influence would go out from the action of this convention like a tidal wave, leaving a track in which millions would follow in days to come.

MR. G. S. BLANCHARD, of Cincinnati, was next introduced. He felt that it was good to be there, and that they had put a ball in motion that could not fail in accomplishing good. There was a great conflict coming—a conflict that would require the united efforts of all Bible Christians to overcome. While the Convention had been in session in St. Louis, the Bible had been excluded from the common schools of Cincinnati. That was but a beginning. Efforts would be made to exclude it from the schools of other cities, and while the Convention was a Baptist Convention, he felt assured every delegate present—as would Baptists everywhere—would gladly join hands with any and all other denominations in overcoming in the conflict, and maintaining the Christian principles of that sacred book. He urged the members of the Convention and Christian men everywhere to the duty of the hour and to the labors before them.

MR. W. H. SUTTON, from New Jersey, next addressed the assembly. He had been an active Sunday-school worker for many years, and his attendance on this Convention had greatly impressed him with the importance of the work. He recited several reminiscences occurring in his experience, which were deeply interesting.

The Chairman then announced that the musical directors would sing a "Labor Song," which was written by a man—Dr. Blackall—who knew all about labor, and that the song was especially applicable to the occasion.

Mr. Miller, the Chairman, at the close of this musical interlude, said he would introduce the youngest member of the Convention—Mr. Colgate Hoyt, of Cleveland, Ohio.

MR. HOYT exhorted his brethren to renewed diligence, illustrating his remarks by anecdotes of an interesting character.

MR. STEPHEN PAXTON was not a Baptist, but he was a Sunday-school man. He was from Illinois—was a citizen and resident of Scott county, in that State, when the celebrated and well-known Peck organized the first Sunday-school there, many years ago, and through the instrumentality of his (Paxton's) little girl, who, despite the will of her father, who was fond of music and dancing, and kept a fiddler hired, was a regular attendant of the school. By persistent pleading, she got her father's consent to go with her on one occasion. He had only intended to go with her to the door; but when he got that far, the sweet, musical voices of the children engaged in hymning their Sunday-school songs overcame his stubbornness, and he entered the house. He became a convert to the Sunday-school cause and a convert to Christianity. Once in a while he would like for the friends of the cause to meet him on his platform of Union Sunday-schools.

LIEUT. GOV. STANARD was a Methodist, and felt strongly attached to that Church—but there were strong ties that bound him to the members of this Baptist Convention. He was raised by a Baptist father and a Baptist mother. The Baptists might have a work to do that no other denomination could do. He was glad that on some occasions they could meet on one common union platform and unite in one great cause—that of Sunday-schools. He congratulated the Convention that it had done good. Go back and teach the children to walk faithfully in the paths of him who took little children in his arms and blessed them, and said, "Suffer little children to come unto me."

The Chairman here announced that the Convention had received a telegram on Wednesday from the President of the M. E. Sunday-school Institute, now in session at Columbus, Ohio, which, together with the answer this Convention had caused to be sent in reply, he would read:

COLUMBUS, OHIO, Nov. 3d, 1869.

To the National Baptist Sunday-school Institute:

The Methodist Episcopal Anniversary Institute sends greeting. With a boundless field of labor before us, a common Saviour, a common text book, and the hope of a common harvest, when the sheaves are gathered,—we bid you God speed in the blessed work to which God has called you. Our Institute has been successful. We close to-night.

J. H. VINCENT,

For the Institute.

ANSWER.

To the M. E. Anniversary Institute at Columbus, Ohio:

DEAR BRETHREN:—Your telegram is most cordially received. We greet you as fellow-workers in the Sunday-school harvest field. We are in the midst of our Convention. Delegates present from twenty-seven States Enthusiasm rising. Our motto: "One in Christ Jesus!"

GEORGE A. PELTZ, For Institute.

REV. DR. G. D. BOARDMAN, of Philadelphia, had heard of national institutes, but this was the first one he had ever attended, and he was surprised and astonished to witness such a vast congregation and keen exhibition of ability. He urged all classes and conditions to the work of Sunday-school organization, and counseled the same earnestness that had characterized the labors of the convention.

MR. CRANE, of Baltimore, Md., followed pretty much in the same strain of speech, as did also Mr. Long. It was a work for Jesus, and no sacrifice was too great to be made for the moral and religious training of those who are to come after us.

REV. MR. GEORGE, of the Second Methodist Church of St. Louis. He said he felt on this occasion almost like a Baptist. He had always complimented the Baptists for their devotion to the cause of a higher education—their endowments of colleges, and their great zeal in the cause of foreign missions—for their contributions, sacrifices, martyrs, &c., and last but not least their earnestness and industry in Sunday-school work. He had told his own people if they were not more devoted, the Baptists would take the lines. Wherever they started a Sunday-school a church was sure to grow up. He bade the Convention God speed in Sunday-school and Christian work everywhere.

At the conclusion of these remarks Mr. Miller grasped him by the hand, and asked the audience to rise and join the musical directors in singing two verses of the hymn commencing,

"Blest be the tie that binds."

The two gentlemen remaining, in the meantime, standing clasping each other by the hand.

REV. M. BRONSON, Missionary to Assam. It might be the last time he would ever speak to an American audience. The field to which he was going was nearly vacant. One of its occupants had recently fallen, and the other one was working and struggling along till succor and help could ar-

rive. The action of this Convention had yesterday put him three months earlier in his field of labor than he had expected before coming here. He thanked God for its benefits, and exhorted his hearers, of all denominations, to renewed faithfulness and earnestness.

Other speakers followed, and a letter was read from Rev. Dr. S. Y. Nicolls, of the Second Presbyterian Church, of St. Louis, in response to an invitation to be present at this so- ciable.

After prayer by Mr. Lawrence, of Chicago, and the bene- diction by Rev. Dr. Clinton, of the 1st M. E. Church South, of St. Louis, the labors of the convention were ended.

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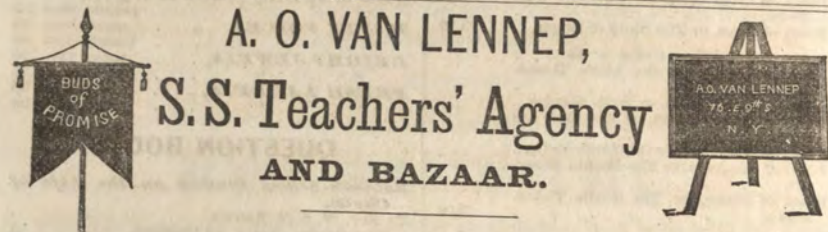
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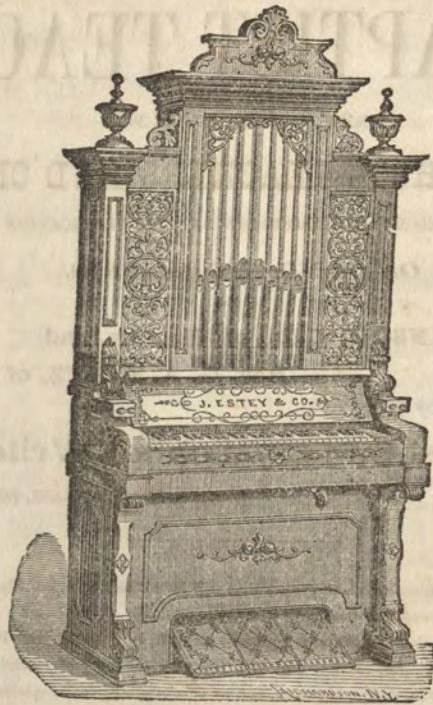
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