

IX.
9.

PROCEEDINGS
OF THE
METHODIST
SUNDAY SCHOOL CONVENTION
OF
MINISTERS AND DELEGATES
FROM WITHIN THE
BOUNDS OF THE S. CAROLINA CONFERENCE,
HELD IN THE
WASHINGTON STREET CHURCH,
COLUMBIA, SOUTH CAROLINA,
MAY 5, 1859.

COLUMBIA, S. C.
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1859.

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Methodist Sunday School Convention,

COLUMBIA, SOUTH CAROLINA,

5TH., 6TH. AND 7TH. OF MAY, 1859.

FIRST DAY'S PROCEEDINGS.

THURSDAY AFTERNOON, May 5.

In compliance with an invitation from the Quarterly Conferences of Columbia, S. C., a large representation of Ministers and Delegates from the Sunday Schools throughout the bounds of the South Carolina Conference, assembled in the Washington Street Church, Thursday afternoon, at 4 o'clock, May 5th., 1859, for the purpose of discussing the interests of the Sunday School cause.

The Pastor of the Church, Rev. J. T. Wightman, rose and said :

Brethren : We have assembled to organize a Convention which, we trust, under the blessings of Almighty God, will create an impulse that will carry the blessings of the Sunday School to the remotest part of our connection. The hour has come to call the meeting to order, and I move that the Rev. W. A. GAMEWELL, Presiding Elder of the District, take the Chair. The motion was carried unanimously; and the Chairman addressed the meeting as follows :

Brethren and Friends : I have been requested by the Committee of Arrangements, in taking the Chair temporarily, more in reference to the official position I occupy, than from any other consideration, to welcome you from all parts of the Conference. I presume that the history of the South Carolina Conference, and, perhaps, of the Church South, has never witnessed an assembly of the present character. We have had our social gatherings, our camp meetings, our quarterly and annual conferences, and our educational meetings, all of which have had a tendency to bring ministers and people into happy social intercourse. But I presume very few of us present have ever been assembled on an occasion like this—a Sunday School Convention. It is a pleasing thought that the enterprise is not a mere speculation—not an experiment. We are not to set on foot a project, the utility or success of which causes us painful doubt. The Sunday School is an old and well-tried institution of the Church. We are here to rally round it.

and by every possible means to renew its vigor and increase its energies for good. It is, therefore, my pleasing duty, in behalf of the ministry of Columbia, the friends of our Church, and I may say of the community generally, which, indeed, does not need from me any commendation for its hospitality, to bid you a hearty welcome to our city, to our homes, and to our hearts. I hope that you will all feel perfectly at home; so much at home, that you will remain to accomplish the great objects for which you have come together.

The Chairman then announced that the meeting would be opened with religious exercises by the Rev. Dr. Whitefoord Smith.

Dr. Smith then read the 6th chapter of Deuteronomy. After singing the 797th hymn, an impressive prayer was offered up.

At the conclusion of the prayer, the Rev. A. G. Stacy was requested to act as Secretary pro. tem., and to call the names of those Ministers and Delegates who had reported themselves.

[The Secretary would state that it is likely that the names of several Delegates were reported who were not present, and several were present whose names were not reported.]

LIST OF MINISTERS AND DELEGATES.

- Albemarle Cir.—D. Freeman, A. F. Adkins.
 Ashepoo Miss.—Rev. W. A. Clark.
 Allendale—Rev. W. Crook.
 Anderson—Rev. W. Magee, L. A. Osborn.
 Aiken—T. J. Hayward.
 Abbeville—J. M. Latimer.
 Bamberg—G. W. Muse, Col. J. J. Brabham.
 Bennettsville—Rev. W. J. Jackson, J. McCollum.
 Butler—Rev. T. G. Herbert, Rev. H. C. Herling.
 Brownville—Rev. J. W. Murry.
 Blackville—Rev. A. B. Stevens, Rev. E. F. Randall, Dr. A. S. Sealey, John Dannelly.
 Black Swamp—W. Logan Wallace.
 Cyprus—Rev. R. J. Limchouse, Dr. R. W. Bates.
 Camden—Rev. R. J. Boyd, T. J. Warren.
 Charleston—Rev. Dr. E. H. Myers, Rev. W. G. Conner, Rev. W. H. Fleming, Rev. F. M. Kennedy, Rev. J. W. Kelly, J. L. Branch, L. Chapin, B. F. Evans, S. A. Nelson.
 Columbia—Rev. W. A. Gamewell, Rev. H. Spain, Rev. N. Talley, Rev. Wm. Martin, Rev. Dr. C. Taylor, Rev. S. Townsend, Rev. J. T. Wightman, Rev. W. C. Power, R. Bryce, J. Veal, Rial North, Dr. Wm. Reynolds.
 Columbia Cir.—Rev. T. Raysor.
 Charlotte—T. J. Holton, Dr. D. R. Dunlap.
 Cokesbury—Rev. W. A. McSwain, Rev. S. B. Jones.

- Cheraw—Rev. A. H. Lester, W. L. J. Reed.
 Concord—Rev. A. G. Stacy, T. A. Shimm, T. Manley.
 Chester—Rev. M. Puckett, Maj. J. B. Fugerson, A. B. Brown.
 Catawba—J. G. House, J. W. Twitty.
 Darlington—Rev. C. H. Pritchard, H. T. White.
 Darlington Cir.—S. B. Dewett, L. A. Owens.
 Edgefield—J. M. Weaver, W. J. Ready.
 Fairfield—Thomas McKinstry, A. F. DuBard.
 Greenville—R. P. Duncan, Girard DuPre.
 Greenville Cir.—Dr. W. L. M. Austin.
 Graniteville—B. C. Hard.
 Lynches Creek—Rev. G. H. Wells, J. M. Frierson, J. H. Allison.
 Lancaster—Dr. W. C. Cauthen.
 Laurens—J. M. Wright, J. P. Hoyt.
 Lynchburg—Rev. W. H. Smith, Rev. Jesse Smith.
 Lexington—Rev. L. Scarborough, Rev. D. Derrick, L. Pou, Rev. C. Senn.
 Lenoir Cir.—Rev. H. M. Mood, Rev. A. W. Walker.
 Monroe—Rev. R. W. Burgess, J. E. Irby, M. W. Cuthberton.
 Marion—Rev. A. M. Chritzberg, S. M. Stevenson, Hon. B. Gauss.
 Marion Cir.—Rev. W. A. Hemingway, Dr. D. Gilchrist.
 Newberry—H. Bleeze, P. W. Gillam.
 Newberry Cir.—Rev. J. T. Kilgo, Z. Wright, D. L. Wicker.
 Ninety-Six—Dr. J. Holland.
 Orangeburg—Rev. P. A. M. Williams, Maj. J. J. Salley, Hon. D. R. Barton.
 Pickensville—Rev. V. A. Sharp, J. Gambrell, Dr. A. P. Anderson.
 Pendleton—Rev. W. Lively.
 Pineville—Rev. O. A. Darby, J. H. Davis.
 Pacolet—Rev. S. J. Hill, C. J. F. Walker.
 Rock Hill—Rev. L. Wood, S. S. Elam.
 Richland Fork—Rev. A. L. Smith, R. Dunsford.
 Santee—Rev. W. L. Pegues.
 Spartanburg—Rev. Dr. Jos. Cross, Rev. Dr. Whitefoord Smith,
 Simpson Bobo.
 Spartanburg Cir.—Rev. B. G. Jones, Rev. E. G. Gage, J. P. Smith,
 Hon. G. Cannon.
 Sumter—A. A. Gilbert, G. S. C. DeSchamps.
 Sumter Cir.—F. H. Kennedy, Wm. Rodgers.
 Shelby—Dr. W. J. T. Miller.
 St. George's—D. L. Connor, T. P. Stokes.
 Upper Santee—Rev. D. D. Byers.
 Union—Gov. W. H. Gist, Robert Browne.
 Winnsboro'—Rev. Dr. Neal, Rev. Ellison Capers, Rev. J. S. Ervin,
 H. B. McMaster.
 Wadesboro'—Rev. R. R. Pegues, J. Robinson, J. Medley.
 Walterboro'—Dr. Peter Stokes, Dr. E. R. Henderson.
 Williamston—W. S. Pickens.

Yorkville—Rev. L. Johnson.

Visitors—Pres. A. B. Longstreet, Rev. H. T. Lewis, of Memphis Conference, Hon. J. D. Tradewell, Hon. E. J. Arthur, A. Wallace, Esq., Rev. J. Hines, H. G. Guerry, F. A. Tradewell, Dr. J. W. Parker, J. McQuestion, of Wilmington, N. C.

The Chairman then announced that all Ministers present, whether elected delegates or not, were considered as members of the Convention.

On motion of the Rev. H. Spain, the Chair proceeded to appoint a Committee of Organization, consisting of one member from each District, to nominate officers for the Convention, and to draft rules for the government of its deliberations. The motion was adopted, and the following gentlemen appointed: Simpson Bobo, Esq., Dr. J. F. Miller, Hon. D. R. Barton, J. L. Branch, Rev. H. Spain, Rev. C. H. Pritchard, Rev. S. B. Jones, and Col. T. J. Warren.

The Committee, after retirement and consultation, made the following report, which was unanimously adopted:

Gov. WM. H. GIST, *President.*

Rev. W. A. McSWAIN,	}	<i>Vice Presidents.</i>
Rev. W. A. GAMEWELL,		
Rev. H. A. C. WALKER,		
Rev. A. M. CHRIETZBERG,		
Rev. P. A. M. WILLIAMS,		
Rev. W. P. MOUZON,		
Rev. S. H. BROWN,		
Rev. H. C. PARSONS,		

Rev. A. G. STACY,	}	<i>Secretaries.</i>
Col. THOMAS J. WARREN,		
W. J. READY, Esq.,		

The President on taking the Chair, addressed the Convention as follows:

Gentlemen of the Convention: It is with no affected diffidence, but real distrust of my abilities to discharge the duties of presiding officer in a satisfactory manner, that I have accepted the position your kindness has assigned me. Had I consulted my inclination alone, I should have promptly declined the proffered honor, and insisted that the task should be assigned to one of maturer years, more enlarged understanding, and one who has greater claims upon the Christian community. But, believing that we should all "work while it is day, for the night cometh when no man can work," and feeling it to be the duty of a soldier to take whatever place is assigned him by his companions in arms, whether in command or in ranks, I enter upon the discharge of my duties with the confident expectation that you will look with leniency upon my inexperience, and assist me by your counsel and advice. We

are engaged in a great and good cause, and can, therefore, with confidence in the purity of our motives, invoke the blessings of Heaven upon our deliberations.

“Delightful task to rear the tender thought,
And teach the young idea how to shoot.”

More delightful still, to call their youthful thoughts from the groveling things of time and sense, and point them to that Star of Bethlehem which arose more than eighteen hundred years ago, and still shines with undiminished lustre; to hold up as an example for their imitation that perfect man, who was without pride or ostentation, who could forgive his enemies, do good for evil, revile not when he was reviled, and although he could have commanded legions of angels to resent the slightest insult offered to him, preferred to suffer an ignominious death and display the crowning glory of his resurrection; that we may, in the discharge of duty, fear not to follow him, even into the dark, unfathomed “valley of the shadow of death.” The blank page of youth is open to lasting impressions for good or evil; and how important, then, that a proper direction should be given to their thoughts and impulses. Sunday Schools have accomplished much in this direction, and yet much remains to be done. Let us, therefore, unite in sowing broadcast through the length and breadth of the land, in the minds of our youth, the seeds of morality and piety, that they may germinate and bring forth a rich harvest to reward our efforts. “As the twig is bent the tree is inclined,” and although the storms of life may divert it from its early direction, and its proud branches be prostrated to earth, yet the genial summer sun will again restore its perpendicular, and point it upwards, by nature, to nature’s God. So in the moral world; the early impressions of our youth frequently remain or return after the seductive influences of sin have led us astray from the rugged path of duty, and made us more degraded than the beasts that perish. The gentle whispering of the mother in the ear of her darling son, like the soft melody of heaven, has, after a long career of vice and folly, recalled him to usefulness and honor, made him an ornament to society, and saved him from the terrible doom of the finally impenitent.

These, then, are sufficient inducements to cheer us on in preparing the youth of the country to act well their part when they arrive at mature age, enter the vast arena of society and mingle in its busy and conflicting scenes. It will be a consolation to us all, in our declining years, to feel that we have been instrumental in rescuing from the haunts of vice and dissipation many a bright-eyed youth, and drying the tears of many a heart-stricken parent. The earnest prayers of many a mother, ascending from the privacy of her closet to the Majesty on High, will plead eloquently for us if we falter not in the good work; and we will erect in the hearts of the wise and the good everywhere a monument more lasting than marble. The youngest amongst us will, in the course of nature, soon leave the stage of action, to be succeeded by another generation; and, without indulging in vain re-

grets upon the follies of the past and present, we should endeavor to impress upon those who are to succeed us, the importance of a high state of moral as well as mental culture, as essential to the well-being of society and the common good of mankind. Teach them that "to be truly great, they must be truly good;" and remind them that the Father of his Country, before whom all other names pale and sink into comparative insignificance, considered prayer more potent than the sword. It is no longer the case in battle that mere brute force prevails, and hence the secret of the success of a citizen-soldiery. They do not feel that they hold their possessions and enjoy their privileges by the uncertain tenure of a monarch's favor, but that they are "the bountiful gifts of the author of nature;" and when their rights are invaded, they are ready to battle for them, relying upon the justice of their cause and the approving smiles of heaven. So that, in all the affairs of life, whether in peace or war, morality and religion stand forth in bold relief, and are essential elements of success. I might go on and enumerate example after example, in Bible history, to show that whenever self-reliance was substituted for reliance upon Providence, and the admonitions of the Supreme Being disregarded, disaster and defeat were the inevitable consequences; and the conclusion is therefore irresistible, that in all we say and do, our little self should be merged in, and overshadowed by, the greatness and glory of God.

The Committee on Organization presented the following Rules, which were adopted:

1. The Convention shall be governed by the rules which generally govern religious assemblies.
2. The Chair shall appoint all Committees.
3. The hours for convening and adjourning in the morning, shall be respectively at 9 and 1 o'clock. In the afternoon, to meet at 4 o'clock and adjourn at 6½.
4. The Convention shall be opened and closed with religious services.
5. No speaker shall be allowed more than ten minutes, nor to speak more than twice on the same question, unless by consent of the Convention.

On motion of Rev. W. A. Gamewell, Rev. Whiteford Smith, D. D., was requested to preach an introductory sermon before the Convention this evening.

On motion of J. L. Branch, Esq., it was

Resolved, That the reporters for the papers of the city, and those of the State, be invited to occupy seats during the Convention.

On motion of Rev. J. T. Wightman, a Committee of eight, consisting of one from each District, was appointed to prepare business for this Convention: Rev. J. T. Wightman, G. A. Nelson, Esq., Rev. W. A. McSwain, Maj. J. J. Salley, Rev. H. A. C. Walker, Dr. J. P. Zimmerman, Dr. John Miller, and Dr. D. R. Dunlap.

On motion of Rev. W. Martin, the clergy of this city, with the

Professors and Students of the Theological Seminary, were invited to occupy seats in the Convention.

On motion of Rev. J. W. Kelly, it was

Resolved, That the Presiding Elder of this District, with the stationed Preachers of this city, be appointed a Committee for public and religious exercises.

The Committee on Business reported, through their Chairman, Rev. J. T. Wightman, that they recommend the following subjects as the business for this Convention; and that a Committee of three for each head be appointed to prepare answers to the questions embraced under each division.

THE INFLUENCE OF THE SUNDAY SCHOOL.

1. What relation does the Sunday School sustain to the Church and to the home?

2. What influence has the Sunday School on literary institutions?

GOVERNMENT.

1. What Constitution is recommended to the School?

MINISTRY.

1. What relation should the Pastor sustain to the School? Should he be either a superintendent, or a teacher?

2. Is it advisable for pastors to catechise the children publicly, at stated times, after Divine Worship?

3. In what manner, and to whom should Sunday School sermons be preached? What are their influences?

OFFICERS.

1. What officers should be elected? by whom? when? and for how long?

2. What are the qualifications and duties of a superintendent, and of a teacher? What influences do their visits to the children have on the children? on their parents? on themselves? How can an unqualified officer be removed?

3. Who should be the teachers? parents? professors? the unconverted? members of the Bible Class? or is a normal class recommended?

4. Should the teachers hold meetings, either monthly or quarterly? For what purpose? How should they be conducted?

THE SCHOOL.

1. Which is the best method of gathering, sustaining, or replenish-

ing a school with scholars, both on stations and on circuits, especially during the winter?

2. Where and how ought a school to be collected with a view of forming a church?

3. How can parents be interested? and the services of the teachers and scholars, of ladies, especially of young ladies, be more efficiently enlisted in hunting up and collecting children for the school?

4. What time of the day is best for the school to be held? Ought it to change with the seasons? How long ought the exercises to continue?

5. What order should be observed in the opening and closing exercises, in the arrangement of the classes, in the roll, class book, etc.? How ought the whole school to be arranged and conducted?

6. Which is the best system of tickets, rewards, certificates of membership, etc.?

7. Of what ought the statistics of a school to consist? When, and how ought they to be collected?

8. At what time and in what manner should anniversaries or celebrations to be conducted?

SCHOLARS.

1. At what age should children begin Sunday School? when should they retire? become teachers? or members of the Church? How can they be best retained from 14 to 21?

2. How many scholars should compose a class? Should they use the same text books? How should they be taught? Ought instructions in the alphabet, in spelling and reading to be introduced? or ought the instruction of the smallest children to be oral and solely of a religious character?

3. What relation do the infant and Bible classes sustain to the school? Which is the best course of study for the latter? and which the best manner of conducting the former?

4. Which is the best method of correcting the unruly conduct of scholars? and for expulsion?

5. Ought revivals in Sunday Schools to be encouraged and looked for? What are their influence?

LITERATURE.

1. Which are the best text and hymn books? How many grades of classes should there be? and which course of study should each pursue?

2. What advantage has a library? How raised? when replenished? How given out, loss and injury prevented? What kind of books are suitable and proper? Should destitute schools be supplied? How?

3. Ought the school to be taught singing by note? What influence will good singing have in interesting and retaining the scholars? and on congregational singing? Which are the best note books?

FINANCES.

1. Which are the best methods to raise funds for the schools? What ought to be the annual expenditures of a well organized school of fifty scholars?

2. Ought the Sunday School Visitor, tracts, etc., to be gratuitously distributed?

3. How can destitute children be provided with clothes, or necessary articles? How can a benevolent and a missionary plan be grafted into the School?

THE CONVENTION.

1. Which Constitution is recommended for the Convention?

The Chair appointed the following Committees:

ON THE INFLUENCE OF THE SUNDAY SCHOOL.—Rev. Whitefoord Smith, D. D., Hon. G. Cannon, Rev. S. B. Jones.

ON THE GOVERNMENT OF THE SUNDAY SCHOOL.—S. A. Nelson, Rev. W. A. Gamewell, Simpson Bobo.

ON MINISTRY.—Rev. H. Spain, Rev. N. Talley, Rev. J. W. Kelly.

ON OFFICERS.—Rev. C. H. Pritchard, H. H. Blease, Rev. A. H. Lester.

ON THE SCHOOL.—L. Chapin, Robert Bryce, Rev. A. M. Chrietzberg.

ON SCHOLARS.—Rev. H. A. C. Walker, Dr. J. F. Miller, W. P. Kendall.

ON LITERATURE.—Rev. W. G. Connor, Col. M. Latimore, Dr. Jos. Cross.

ON FINANCE.—Rev. W. A. McSwain, B. F. Evans, J. W. Rembert.

ON CONVENTION.—Rev. J. T. Wightman, Hon. D. R. Barton, Maj. J. J. Salley.

Rev. J. T. Wightman presented a letter from Bishop H. H. Kavanaugh, of Nashville, Tennessee, regretting his inability to attend on account of other engagements, and invoking the blessing of God on the proceedings of the Convention, in which he felt the deepest interest. Laid on the table and received as information.

On motion of Dr. Smith, it was

Resolved, That the meetings of this Convention be opened to the public, and that they be respectfully invited to attend.

On motion, the Convention adjourned with prayer by Rev. H. A. C. Walker.

SECOND DAY'S PROCEEDINGS.

FRIDAY MORNING, May 6.

His Excellency, Gov. W. H. Gist, President, in the Chair. The Convention assembled at 9 o'clock, and was opened with prayer by Rev. W. A. Gamewell.

The journal of yesterday was read by Sec. T. J. Warren, and approved.

Bro. McQuestion, of Wilmington, and Rev. H. T. Lewis, of Memphis, were introduced and invited to seats.

On motion of Rev. A. G. Stacy, certificates were ordered to be printed for the use of members returning by Railroad.

Reports from Committees were then called. S. A. Nelson, from the Committee on the Government of the Sunday School, presented the following Report, which was adopted :

CONSTITUTION OF A SUNDAY SCHOOL SOCIETY,

DEFINING THE DUTIES OF OFFICERS, TEACHERS, AND SCHOLARS OF SUNDAY SCHOOLS.

Mode of Organization.—Any number of persons wishing to establish a Sunday School, may hold a meeting, and, after adopting this form of Constitution, proceed at once to elect officers and teachers, as provided for in Articles 3 and 13, after which all their proceedings must be governed by the Rules in the Constitution itself.

The office of Visitor is not known in some schools. It is a very useful and appropriate one for such persons as are willing to do its duties, but who are unable to discharge the more laborious and confining duties of teachers.

In case no Visitors are appointed, the Article of the Constitution relating to them will simply stand as a dead letter.

CONSTITUTION.

ARTICLE I.

This Society shall be called the Sunday School Society of _____, auxiliary to the Sunday School Society of the Methodist Episcopal Church, South, and connected with the Quarterly Conference of _____.

ARTICLE II.

The object of this Society shall be to sustain a Sabbath School at _____.

ARTICLE III.

The officers of this Society shall be a Superintendent, an Assistant Superintendent, Secretary, Treasurer, Librarian, and four Visitors—two males and two females—who shall be elected annually by ballot, on the 2d. Sunday in April.

ARTICLE IV.

The officers of this Society shall be its Board of Managers to perform its business in the interim of its meetings.

ARTICLE V.

Any person contributing to the funds of this Society, not less than fifty cents annually, in advance, shall be a member, and ten dollars paid at once shall constitute a life-member. The officers, teachers, and preacher in charge, ex-officio, shall be members of this Society.

ARTICLE VI.

Regular meetings of this Society shall be held on _____ day of every month for the transaction of such business as relates to the interests of the Society and School, at which the following order shall be observed: 1. Singing and prayer; 2. Reading the Minutes; 3. Unfinished business; 4. Reports from Committees; 5. Reports from Superintendent; 6. Reports from Treasurer; 7. Reports from Librarian; 8. Reports from Visitors; 9. Reports from Teachers; 10. Collection of arrears; 11. Miscellaneous business.

ARTICLE VII.

At all meetings for business, _____ shall constitute a quorum.

ARTICLE VIII.

Special meetings of the Society may be called by the Superintendent, or by three of the Board of Managers.

ARTICLE IX.—DUTIES OF OFFICERS.

The duties of the Superintendent shall be :

1. To preside at all meetings of the Society and Board of Managers, or to secure the presidency of the preacher in charge.

2. To cause the School to be opened with singing, reading the Scriptures, one verse by the Superintendent, the next by the children, and so alternately to the close, and appropriately to close the School.

3. To arrange, number and seat the classes ; also, to make transfers from one class to another, whenever, in his judgment, the interests of the School require it.

4. To maintain a vigorous administration of every department of the School, and to see that everything is conducted in a manner becoming the Sabbath and the house of God.

N. B.—All these duties shall devolve on the Assistant Superintendent when the Principal is absent.

ARTICLE X.

The duties of the Secretary shall be : To keep a correct journal of the minutes and proceedings of all its meetings, attend all the meetings of the Society when practicable, and, in case of absence, transmit the records of the Society to the place of meeting. He shall read and file all letters, reports, etc., except the Reports of the Superintendent, which shall in all cases be read by himself. To keep carefully and in good order the Register and Minute Books of the Sabbath School ; to furnish the Preacher in charge quarterly with the statistics of the Sabbath School, and to do all the necessary writing of the Society under its direction.

ARTICLE XI.

The duty of the Treasurer shall be to receive and to pay out funds as the Society may direct ; and he shall give a written account of receipts and expenditures to the Society at its annual meeting.

ARTICLE XII.

The Librarian shall take charge of the Library and Periodicals of the School, subject to such regulations as the Society may adopt.

ARTICLE XIII.

All the teachers must be elected by the Society. New teachers may be admitted by the Superintendent, but shall not be considered members of the Society until admitted by vote after one month's trial.

ARTICLE XIV.—DUTIES OF TEACHERS.

1. To be punctual in attendance at every session of the School, and, in case of necessary absence, to inform the Superintendent, and, if possible, recommend to him a substitute.

2. To preserve order in their several classes; to permit no scholar to go out without a sufficient reason; and to report promptly to the Superintendent every violation of this Society's regulations for scholars.

3. To make all possible exertions to promote the general objects of the School; to visit their scholars at their homes, especially when sick or absent: to report to the Society the state of their classes and the names of absentees; and to secure in the highest practicable degree the advancement of their scholars, both in knowledge and piety.

ARTICLE XV.

It shall be the duty of Visitors to attend the sessions of the School as often as possible; to visit absentees; bring in new scholars, and to attend to such other matters as the Superintendent may suggest.

ARTICLE XVI.

Vacancies in the offices may be filled at any monthly or special meeting, one week's notice having been given of the election.

ARTICLE XVII.

No one shall be considered a scholar until his or her name is reported to the Superintendent, and duly registered by the Secretary. All scholars are expected to remain in the classes to which they are assigned until the Superintendent shall make or consent to a change.

DUTIES OF SCHOLARS.

1. To be regular in attendance, and punctually present at the hour appointed to open school.

2. To rise and stand during singing, and to kneel and preserve perfect order during prayer.

3. To pay a strict and respectful attention to whatever the teacher or superintendent shall say or request.

4. To avoid all whispering, laughing, and other improper conduct.

5. To remain in their seats until the School is regularly dismissed. In case of necessity, permission to retire may be granted by the teacher.

6. Immediately after the School is dismissed, to attend public worship or to retire to their respective places of abode. In no case will they be permitted to stand around the Church doors or windows during the time of Divine worship.

7. Any scholar guilty of improper conduct, may be suspended or expelled from the School by the Board of Managers.

ARTICLE XVIII.

This Constitution shall not be altered, except by two-thirds of all the members present, at a meeting called for that purpose.

S. A. NELSON, *Chairman*.

Rev. H. Spain presented a Report from the Committee on the relation of the Ministry to the Sunday School. The Report was read by Rev. J. W. Kelly—was fully discussed, and on motion of J. L. Branch, was re-committed, with the addition to the Committee of Rev. Dr. W. Smith and Rev. W. H. Flenning.

L. Chapin, from the Committee on the School, made the following Report, which was adopted :

The Committee to whom was referred the questions under the general head, "Schools," beg leave respectfully to report the following answers :

"1. Which is the best method of gathering, sustaining, or replenishing a school with scholars, both on stations and on circuits, especially during the winter?"

Locate the school room in the most convenient place, and furnish it in a comfortable manner—arranging the seats to suit the age and convenience of both teachers and scholars. Appoint a zealous, holy, intelligent and persevering man as superintendent, and secure as many teachers as possible, possessing the same qualifications. Let each teacher select eight or ten families to be visited every month, or let the officers mark out a field of labor for each, in which he is to visit every household, to bring the wandering lambs to the fold, and to arouse and interest parents in the Sunday School. To increase the number of scholars, various methods have been successfully employed to interest the children. Select additions to the library, scripture views with the Magic-lantern, pic nic and anniversary celebrations; but more effectual than all these, persevering and systematic visitation by the teachers to their sick or absent scholars, have secured the largest schools and the most permanent success. The pious, faithful teacher must suc-

ceed. The Sunday School should not be suspended during winter. The school room should be made comfortable with a fire. It is recommended to teachers to hold, where it is practicable, a monthly meeting for prayer, mutual improvement and consultation. This has been found a most important auxiliary in keeping up the interest of teachers, and in preparing them rightly to instruct and interest their classes.

“2. Where, and how ought a school to be collected, with a view of finally forming a church?”

Where there is no Church, or one that does not meet the spiritual wants of the community, a school should be collected, if a sufficient number of children can be found. Every neighborhood should have a Sunday School. In our cities and towns, let a superintendent or a teacher select a convenient and unoccupied spot on the suburbs; let him visit the families near the place, appoint a time for opening, and begin his labor of love. Soon he will lay the foundations of a new church. The Sunday School is the nursery that furnishes fruitful and stately trees for the garden of the Lord.

“3. How can parents be interested? and the services of the teachers and scholars, of ladies, especially of young ladies, be more efficiently enlisted in hunting up and collecting children for the school?”

Parents will become interested if the teachers will manifest a persevering effort to do their children good, by making them virtuous and happy. They will become convinced of their duty, and enlisted in the Sabbath School. Let the superintendent encourage the children to become little missionaries, entering every family circle with their text and library books, and their sweet hymn, interesting and winning with their holy songs and pious questions, the whole household to the blessed Lord. A Bible Class should be formed in every school to educate and prepare teachers for the school. Young men will thus be saved from leaving the school, and young ladies will become successful aids in visiting destitute families and in gathering the little lambs for the good Shepherd. The whole school, teachers and children, must be baptized with the spirit of missions, in order successfully to carry out the benevolent and spiritual object of the Sabbath School.

“4. What time of the day is best for the school to be held? Ought it to change with the seasons? How long ought the exercises to continue?”

Where it is possible, an excellent arrangement is to hold a session in the morning at 9 o'clock, devoted exclusively to scripture lessons, and one in the afternoon, at 3 or 4 o'clock, devoted to exercises in singing and prayer, a short lecture, a public examination on the doctrines and history of the Bible. This plan has succeeded well in large cities.

It will be found advantageous, when practicable, to devote Sabbath afternoon to the Sunday School; but on circuits, probably the best hour is the morning, after service. The exercises should not exceed one hour.

“5. What order should be observed in the opening and closing exercises, in the arrangement of the classes, in the roll, class book, etc.? How ought the whole school to be arranged and conducted?”

Open by reading a short and interesting passage of scripture, one verse by the superintendent and the next by the children, and so alternately to the close, then sing and pray. Close with singing and the benediction. A general roll book should be kept by the Secretary, giving the name, age and residence of the scholar, the time of admission and of dismissal. Each teacher should have a class book in which to mark the presence and absence, behavior, character of lessons, punctuality or tardiness of each scholar. From this book each teacher should make quarterly reports to the superintendent that he may read them before the school. Let the classes be arranged in the school room according to their grades of study. The largest children should be generally nearest the place of the superintendent, that they may be more directly under his eye. Let the whole school preserve perfect order, and to this end let each teacher carefully watch his class.

“6. Which is the best system of tickets, rewards, certificates of membership, etc.?”

A certificate of membership should be given to each scholar on entering the school. Also a quarterly report should be made to the parent, stating in what respect the scholar has distinguished himself, whether for good behavior, punctual attendance, or good lessons. Tickets may be given for each of these, and ten of these tickets may be redeemed by a larger reward ticket, and ten of these may be annually redeemed by a prize book, given at the anniversary. Four kinds of rewards can be introduced into the school—tickets, promotion from a lower to a higher class, letters of commendation to parents, and books.

“7. Of what ought the statistics of a school to consist? When, and how ought they to be collected?”

The weekly statistics collected by the Secretary should embrace the number of officers, teachers and scholars who are present, the number of admissions or dismissals, which should be announced every Sunday at the close of the school. The annual or quarterly statistics should embrace the above, together with the number of conversions, deaths, expulsions, the number of volumes in the library and of Visitors taken, the amount collected for Sunday-School or Missionary purposes.

"8. At what time and in what manner should anniversaries or celebrations to be conducted?"

Rural celebrations are pleasant in May, but Christmas or New-Year, or the fourth of July, are appropriate times. Dialogues and short addresses by the scholars, interspersed with beautiful Sunday School hymns, and an address from the pastor, or one who can speak to children, will enliven the occasion. The greater number of scholars united in these celebrations the more interesting they become. These social meetings inspire the children with new love for the Sunday School, and have the happiest effect on the minds of parents and teacher.

Respectfully submitted.

LEONARD CHAPIN, *Chairman.*

L. Chapin also presented a paper from Rev. W. T. Farrow, on the subject of the Sunday School, which was laid on the table for reference and information.

On motion of Rev. J. T. Wightman, the afternoon session was set apart to hear reports on the state of the Sunday Schools throughout the Conference District.

Rev. H. A. C. Walker, from the Committee on Schools, made a Report, but pending its discussion the Convention adjourned at 1 o'clock, with prayer by Rev. C. H. Pritchard.

AFTERNOON SESSION.

The Convention assembled at 4 o'clock, the President in the Chair, and prayer was offered by Rev. R. J. Boyd.

On motion of Rev. W. A. Gamewell, the thanks of the Convention were returned to Dr. Smith for his very appropriate Sermon delivered on last evening, and a copy was requested for publication.

The Report of the Committee on Scholars having been slightly amended, was, on motion, adopted.

The Committee to whom was referred that part of the order of business under the general head "Scholars," respectfully report as follows

"1. At what age should children begin Sunday School?"

As soon as they can speak distinctly, if the distance from school or other circumstances be not too inconvenient. A child cannot begin the service of God too soon. It should begin before it learns to sin.

"When should they become teachers?"

Not until they have "*graduated*" in the school, unless a paucity of teachers should make it necessary.

“How can scholars be best retained from 14 to 21?”

Chiefly by interesting them in their studies; and in no other way can they be securely or usefully retained at any age. This cannot be done unless the teacher has his heart in his work, and has mastered the lesson—not merely so as to hear the class *recite*, and the rest of the time sit listless, or engage in conversation with a neighboring teacher, but so as to perceive all the direct and lateral teachings of the lesson, and be prepared to present them attractively by apt illustrations, and to apply them usefully to the conduct of the scholar. He who falls short of this, whatever may be his title or pretense, is no *Sunday School Teacher*; and he who attains to it will be sure to interest his scholars and keep them by him to the last, while his example will prompt them to a correspondently thorough preparation. Such a teacher, in answer to fervent prayer, may expect confidently also the salvation of his scholars—the great end of all Sunday School instruction. It is also advisable that each school should have a small theological library, for the use specially of older scholars.

“2. How many scholars should compose a class?”

Generally about six. (In some Bible classes, however, the lecture form of instruction is adopted, in which case the class might be larger if there be proper accommodation.) A class of six can be conveniently supervised, and the teacher will have opportunity personally to address and fully to influence each scholar, as might be expedient.

“Should the whole class use the same text books?”

Most unquestionably; unless waste of time, confusion and inefficiency be the object.

“Ought instructions in the alphabet, and in spelling and reading to be introduced, or ought the instruction of the smallest children to be oral and solely of a religious character?”

Instruction in the alphabet, spelling and reading, may be introduced wherever necessary; but it should not be forgotten that the great object of Sunday School instruction is the cultivation of the heart, and that religious instruction to every class of pupils should be faithfully attended to at every lesson.

“3. What relations do the infant and Bible classes sustain to the school?”

The former may be regarded as the preparatory department, whence the little ones rise to the higher classes as they may be qualified; and the latter may be esteemed a set of resident graduates, (in one sense,)

verifying and perfecting their previous studies, from whom the school may be supplied with efficient teachers. Both are integral parts of the school, and indispensable to its proper constitution and successful prosecution; the one is the bud, the other the full blown flower in this garden of the Lord.

“Which is the best course of study for the Bible class?”

Summers' "*Questions on Genesis*" is an admirable book. The interested student, as he progresses, will be surprised and delighted to find to how great an extent the First Book of Moses is the source of that great "river" flowing through the Bible, "the streams whereof make glad the city of God"—how largely it constitutes the foundation and corner-stone of the magnificent temple of Revelation. He who thoroughly masters the studies involved in this little book of "Questions," will be possessor of an extensive stock of Biblical lore. This mastered, the teacher and class will be prepared to select for a further course from among similar works. A lecture prepared by the teacher may be highly entertaining and instructive. But this imposes on the teacher the entire labor of study, and gives to him the whole pleasure of discovery—the gratification—a very high one—of lifting the jewel of truth for which he himself has quarried. These two plans might be prosecuted alternately with high pleasure and profit.

“Which is the best manner of conducting the infant class?”

There should be a separate room, in which all the smallest children should be gathered, and seated conveniently and pleasantly. Then let a sainted woman, of clear, sound judgment, a mother, with some of her own little ones in the class, or else in heaven, who is "apt to teach," and can sing sweetly, and has great "power with God," as she intercedes for her lovely charge, be appointed teacher of this class. Only such a woman—not a man! no, not a man!—can love "little children," and can bear in mind how the Saviour would delight to teach and bless these little ones, as the teacher of an infant class should love and remember. There must be no *long* prayers, else the dear little children will be wearied. The teaching must all be oral. Let it be varied, not long-continued in one direction—singing, and committing to memory simple catechisms and verses of Scripture, and the like; now and again, as occasion offers, deducing or impressing in a brief, pleasant way, some good lesson. Occasional change of posture is necessary. This may be taken as an outline of plan. Thus taught and loved and prayed for by such a woman, it will be a marvel if she gathers not from this infant class many a jewel for her diadem of glory.

“4. Which is the best method of correcting unruly scholars?”

It is a very pleasing fact that there are but few unruly Sunday

School scholars. When such cases exist, probably private efforts on the part of the teacher, (allowing him to be of the right character in every way,) would be most likely to secure amendment.

“Which is the best method for expulsion?”

No one should be expelled but for incorrigible negligence or ill-conduct, and then only by the joint action of the officers and teachers. The superintendent should announce in the school the dismissal of A. B., and the reason for it.

“5. Ought revivals in Sunday Schools to be encouraged and looked for?”

Most certainly they should be “encouraged.” The awakening and conversion of every scholar in the Sunday School, and the quickening or re-vivifying of those who already believe, should be most devoutly prayed for. These are the ends to which Sunday School instructions and prayers are constantly directed. Most certainly they should be looked for—looked for believingly, so long as God’s Word contains its injunctions and warrants.

“What will be the influences of a revival in a Sunday School?”

These will be incalculable, eternal. On the tender hearts of the scholars, in every department of labor, in all the relations of the school, these will be seen. The management of the class will be an easy pleasure under these revival-influences; the studies will be delightful; the labors light, and the intercourse of teachers and scholars a blessing and a joy. These revival-influences on the hearts of the young, will be felt and cherished, it may be experienced in all after life, and in the life to come. Other influences will flow out in all directions, irradiating home with happy faces and happy hearts, blessing the heritage of the Lord; giving to the church, members, teachers, ministers and officers of character, and to the country, citizens worthy of its high trusts, and to the world men and women who love their fellow-creatures, and labor earnestly to promote God’s glory in the salvation of mankind and the spread of his peaceful kingdom.

These answers, with great deference, are respectfully submitted.

H. A. C. WALKER, *Chairman.*

The afternoon having been set apart for the hearing of reports of the Sunday School cause throughout the territory represented in the Convention, the following members being called on, successively gave brief accounts of the schools with which they are connected.

On motion of Rev. H. A. C. Walker, one School in each Presiding Elder’s District was heard from.

S. A. Nelson, Esq., of Cumberland Sunday School, Charleston, said :

I love the Sunday School. I was connected with it when young, and so long as God shall spare my life I expect to be engaged in it. Though we have labored under embarrassments from removals, we number in the white school about one hundred and fifty-six scholars and twenty teachers. We have two Bible Classes—one male and one female. Our infant class numbers upwards of fifty. I look upon that as the most important feature of our school. The most of the teachers have been trained up in the school from little children. In it they have become disciples of Christ. We do not value Sunday School instructions as we should. In the Methodist Church, North, last year, thirty-two thousand Sunday School children were converted. Let us look for conversions. Let us have more faith. I believe I could take up the whole afternoon in giving incidents in connection with our Sunday School. A young man, who was not a member of the Church, was urged to take a class in our Sunday School. After awhile he consented, and taught some six months. Seeing the inconsistency of teaching that which he did not understand, he soon became a converted person, and is now in Wofford College.

Hon. D. R. Barton, of Orangeburg, said :

We are not so fortunate in Orangeburg as our good brother has reported of Charleston. We have found it very difficult to keep up our schools throughout the year. We begin generally in the spring, and through the course of the early part of the summer we get up Sunday Schools, and it costs much pains to do it. Then they progress pretty well till the fall of the year comes on. I have never known a failure to make up a Sabbath school, and to continue it, while we have been able to keep our teachers at their post. So far as my experience goes in reference to the value of Sabbath schools, I am bold to say that they have been attended with the best of consequences. In the neighborhood where I live, we have had Sabbath schools occasionally in connection with the church to which I belong. I think invariably, our Sabbath schools have produced many and good results. As far as I recollect, there are but three in that neighborhood who have attended Sabbath school who are not members of the church.

Robert Bryce, Esq., of Columbia, said :

I regret not having in readiness such statistics as I would like to present. Our senior Superintendent could have made a better report of our school. I had the pleasure to be connected with the first Sabbath School that was established in Columbia. Previous to 1816, we had nothing of the kind further than the use of a very small catechism by the preachers. In that year the people of Columbia took considerable interest in the religious instruction of the young. Two or three

schools were established for the purpose of teaching poor children to read. There were a few pious persons who took the opportunity to impart religious instruction in these schools, which afterwards dwindled down to a handful. From 1820 to 1824, there was but one Sunday School in this city. The children of our Presbyterian and Baptist friends, with those of our Church, formed a small school of 40 to 50 scholars, with some two or three teachers from each Church. We had to go against wind and tide. It was evident that the school was not adequate to our wants. About this time the M. E. Church established their S. S. Union in New York. We had a zealous brother who thought the Methodist Church here should have her own school. I thought we had better hold on to the Union—we were feeble enough any how. A school, however, was started. It had a good effect. The Union school was dissolved. The different denominations established their own schools; and in less than three months each school had a larger number of scholars than the original Union ever had. The one in our Church numbered about 80 scholars. For several years our school ranged at one hundred and twenty to one hundred and fifty scholars. A few years ago some of our zealous friends started a Sunday School in the upper part of the town. That school soon resulted in the building of the Marion-street Church. That Church has now sent out a Missionary School. I expect the success at Marion-street stirred up our zeal at Washington-street, and operations were commenced at Medium-street. That school now numbers 80 scholars. We have at Washington-street about one hundred and fifty—making the whole number of scholars connected with the Methodist Sunday Schools in Columbia about four hundred. We have reason to rejoice in what has been done. We have recently organized a Sunday School Society to take charge of all the schools, and soon I hope we will have a half dozen more Missionary schools in operation. I think there is an increasing disposition to make the Sunday School strictly a religious institution. This is what we all should aim at. I should like to see all our teachers imbued with the spirit of love. Children will listen by the hour if we talk to them about Christ, and his love to them, where they would soon grow tired of letters merely. I think I can see everywhere, an increasing interest in this matter. The people of Columbia are especially sprung on the subject of Sunday Schools. They intend to make them more than ever the nursery of the Church. The effect of suspending in the winter, as we once did, is very bad. If you can only have the shell of a school, continue it. I would like to speak of our adult Bible Class and our Infant Class. I look upon them as the very flower of our Sunday School.

T. J. Holton, Esq., of Charlotte, N. C., said :

At our last Quarterly Conference, the report of our school was very favorable. I cannot state the number. I expected brother Meynardie would be here and make the report. Heretofore I have not

been connected with the Sunday School, but since I have been in this Convention I have determined to do my duty in this respect. This meeting has had a good effect on me.

Dr. J. F. Miller, of Shelby, N. C., said :

I have nothing encouraging to give. What I say will be more to excite your sympathy than for anything else. We have in Shelby a pretty fair school, numbering about thirty-five scholars. In our county we have five or six schools, which are suspended during the winter. Our churches are open, and it is impossible for us to keep our schools up in the winter. There are but few stoves in the churches in the up country. We have much raw material. Nowhere in the bounds of the South Carolina Conference do we more need an impetus in the Sunday School cause than in the region which I represent. Much depends upon the ministers; but they have to preach at most of the Churches in the week days, and cannot be personally present at half the Sunday Schools.

S. Bobo, Esq., of Spartanburg, said :

I cannot say as brother Bryce has said, that I have been forty years in the Sunday School, although I believe I am almost as old as he is. I ought to have been in it more than forty years. I have seen a great deal of good flowing from the Sunday School; I believe I was the very first to commence it in our town. At that time there was no school, no church, no regular preaching in the place. We had preaching in the Court House occasionally. I see a dear friend before me who visited us, and sometimes he would preach, and sometimes he could not get a chance to preach. About twenty-five years ago, we organized a Union Sunday School. It was not much of a Union School either, for then there were but few in the church. A large proportion of the teachers were not members of any church. The school numbered some thirty or forty scholars, but no great interest in it was manifested. About twenty years ago it pleased the good Lord to revive his work in our village—a great work it was. Most of the inhabitants were converted. That was in 1839. Perhaps one hundred and fifty were brought to the knowledge of the truth in that meeting, which was of about two weeks continuance. It was at that time that our church was regularly organized, and very soon we regularly organized our Sunday School. From that time we have succeeded very well in our Sunday School. We now number the greater portion of the young persons of our congregation in our Sunday Schools. We have about two hundred Sunday School scholars. We have at the Female College a Sunday School numbering I cannot tell how many. We have a Missionary Sunday School in the neighborhood of the village numbering some forty or fifty. In the village and vicinity of Spartanburg, we have about three hundred Sunday School scholars con-

nected with our branch of the church. The most of those who have been regular attendants on the Sunday School have been converted and have joined the church. Of the inhabitants of our town, I think that every teacher we have is a graduate of our Sunday School. We have in our school several classes of young persons who are preparing to be teachers.

L. Chapin, Esq., of Charleston, said :

After the many kind things which brother Bobo has said in regard to our school at Trinity, it is not necessary for me to speak at length. I am connected with one of the oldest schools in Charleston. I have the records dating as far back as 1817. It has been kept up ever since that time. Dr. Wightman was a teacher in that school before I was born, and many others have gone out into the vineyard of the Lord. In the past ten years we have sent forth more than a dozen ministers of the Gospel. This fact alone encourages us. I used to think, in reviewing our school, noticing that we always numbered about one hundred and fifty scholars, that we were doing a small work; but when I remembered that we were sending out ministers and others to extend and build up the Church, I felt that we were doing great work, and that we must never shrink from it. When I was born again, love for the Sunday School was born in me. I felt it the very next Sabbath. For the last sixteen years I have had no inelination to depart from the Sunday School, and have felt that I had no right to do so. Let us go on, brethren. We have put our hands to the plow, and let us not look back. We have about one hundred and fifty scholars and twenty teachers in our school. We have made some advancement the past year. Let us, brethren, pray for each other, and stir each other up. I expect to see many more Conventions of this kind if I am spared.

B. F. Evans, of Charleston, gave an interesting account of Spring-street Sunday School, and also of the Sunday Schools for colored children, stating that in that city about one thousand attended our schools alone.

Col. Latimore, of Cokesbury District, Hon. B. Gause, of Marion, and Pres. H. M. Mood, of Shelby, responded to calls, with interesting and appropriate remarks.

Rev. W. A. McSwain, from the Committee on the Finances of the Sunday School, submitted the following Report, which was adopted :

The Committee to whom was referred the subject of Finances, beg leave to report the following answers to the questions submitted to them :

“ Which are the best methods to raise funds for the Schools ? ”

That collections be taken up in the congregation twice a year, according to the provisions of the Discipline; and that the Sunday School Society raise within itself as much as possible for that end.

“What ought to be the expenditures of a well organized School?”

One dollar for each scholar annually is as little as can support the various interests, including Text Books, Sunday School Visitor, and a good Library.

“Ought the Sunday School Visitor, Tracts, etc., to be gratuitously distributed?”

Yes, as this is the only way in which they can be successfully circulated.

“How can destitute children be provided with clothes and necessary articles?”

By the appointment of a Committee under the direction of the Superintendent, the duty of which Committee shall be to find out such children and solicit for the purposes indicated in the question.

“How can a benevolent and missionary plan be grafted into the School?”

By organizing the School into a Missionary Society, and by taking up collections once a month by classes, each teacher reporting the amount contributed by his class to the Treasurer, who shall make an exhibit at the end of each year, of the amount contributed by each class, and the amount contributed by the whole School.

Your Committee suggest the propriety of each teacher enforcing upon his class as far as practicable, sentiments of an extended liberality, as the best means of securing the end aimed at, and accustoming our children to give to the support of the Gospel.

All of which is respectfully submitted.

W. A. McSWAIN,
BENJAMIN F. EVANS,
F. H. KENNEDY.

On motion of Rev. H. A. C. Walker, it was

Resolved, That the Convention meet at 8 o'clock this evening.
The Convention adjourned with prayer by Rev. W. A. McSwain.

EVENING SESSION.

The Convention assembled at 8 o'clock, the President in the Chair, and was opened with prayer by the Rev. J. W. Kelly.

On motion of Hon. G. Cannon, it was

Resolved, To print in pamphlet form as many copies of the proceedings of this Convention as a collection taken up for that purpose would defray; and that these pamphlets be proportionally distributed among the circuits and stations represented in the Convention.

In accordance with this resolution, a collection was taken up amounting to \$215.

Dr. C. Taylor presented a resolution, which was adopted, recommending the formation of Sunday Schools for the oral instruction of colored children in every place where ten or more children could be assembled, provided the ground be not occupied by our missionaries to the colored people in their classes for catechising.

On motion of Col. T. J. Warren, the Rev. Dr. E. H. Myers was invited to address the Convention on the literature of the Church, to which he complied with an elaborate address.

Rev. H. Spain gave notice that the Methodist Sunday Schools of this place would hold a celebration to-morrow afternoon, at 4 o'clock, in this Church, to which the Convention and the congregation were respectfully invited.

The Convention adjourned with the benediction, by Rev. A. H. Lester.

THIRD DAY'S PROCEEDINGS.

SATURDAY MORNING, May 7.

The Convention met at 9 o'clock, the President in the Chair, and was opened with prayer by Rev. N. Talley.

The journal of yesterday was read by Sec. T. J. Warren, and approved.

Rev. W. G. Connor, from the Committee on Literature, made a Report, which, after discussion, was withdrawn for the purpose of additions.

Rev. J. T. Wightman submitted the following table as an opening service for Sunday Schools, which was referred to the Committee on Schools:

TABLE FOR THE OPENING SERVICE OF SUNDAY SCHOOLS.

MONTH.	SUNDAY.	SCRIPTURE.	HYMN.	MONTH.	SUNDAY.	SCRIPTURE.	HYMN.
JAN.	1 S.	Psalms i.	479	JULY.	1 S.	Psm. cxlviii.	338
	2 S.	Matt. xxv. to 14.	344		2 S.	1 Sam. iii.	389
	3 S.	2 Kings ii. 19.	277		3 S.	Matt. xiv. to 13.	377
	4 S.	Prov. iii. to 19.	378		4 S.	Dan. iii.	371
FEB.	1 S.	Gen. iv. to 17.	318	AUG.	1 S.	Acts v. to 12.	312
	2 S.	Prov. iv. to 14.	67		2 S.	2 Sam. xii. 15 to 24.	264
	3 S.	Luke ii. 40.	384		3 S.	Mark ix. 14 to 30.	202
	4 S.	Matt. xviii. to 15.	357		4 S.	Matt. xv. 21 to 32.	332
MARCH.	1 S.	Mark xiv. 12 to 27.	77	SEPT.	1 S.	Judg. xiv. 29.	276
	2 S.	1 John, 3.	180		2 S.	Jonah i.	223
	3 S.	1 Sam. xvi. to 14.	297		3 S.	1 John ii. to 18.	298
	4 S.	1 Sam. xvii. 32 to 53.	213		4 S.	2 Kings v.	559
APRIL.	1 S.	Gen. xxii. to 15.	301	OCT.	1 S.	Mark ix. 36 to 43; x. 13 to 17.	363
	2 S.	Isa. liii.	14		2 S.	Matt. xxii. to 15.	572
	3 S.	Matt. xxi. to 12.	402		3 S.	2 Kings iv. 18 to 38.	340
	4 S.	John xix. 13 to 38.	158		4 S.	Dan. vi.	354
MAY.	1 S.	Gen. xxxvii.	484	NOV.	1 S.	Luke xv.	341
	2 S.	Eph. vi. to 14.	436		2 S.	1 Kings iii. 16.	383
	3 S.	Matt. xix. 16 to 27.	197		3 S.	Prov. xxxi. 10.	346
	4 S.	Exo. xx. to 22.	316		4 S.	Luke xvi. 19.	111
JUNE.	1 S.	Jno. xxi. 15-18; Acts i. 4-13.	58	DEC.	1 S.	Rev. xxii. to 18.	286
	2 S.	Psm. xxiii. and xxiv.	316		2 S.	Isa. xi. to 10.	387
	3 S.	Mark v. 22.	279		3 S.	Luke ii. to 21.	26
	4 S.	Exo. ii. to 11.	307		4 S.	Ecl. xii.	299

This table is designed to aid the Superintendent in opening the exercises, and to afford a general reading lesson for the School. Let the Superintendent read the first verse, and the children the second, and so on to the close. The hymns will be found in the Sunday School Hymn Book called "Hymns for Schools and Families," edited by Dr. T. O. Summers, Nashville, Tenn.

Rev. Dr. Whiteford Smith presented the following Report and Resolutions from the Committee on the Influence of the Sunday School, which were adopted:

The Committee to whom was referred the subject of "The Influence of the Sunday School," ask leave respectfully to report,

That the very limited time which the short session of the Convention affords them, has not been sufficient to enable them to prepare such a document as the importance of this subject demands. The influence of the Sunday School, however, is not a matter of speculation. This glorious institution has been in operation long enough to be judged by its fruits. Those who have been longest engaged in this

good work have borne ample testimony to the happy influence which the Sunday School has exerted upon the Church. It is perfectly consonant with those great laws which God has established alike in the natural and moral world, that the toil of the laborer should not be in vain—that the harvest should be commensurate in kind and in degree with the character of the seed sown, and the diligence and fidelity with which the field is cultivated. The thousands who have been brought from the Sunday School into the bosom of the Church, and are now rejoicing in hope, are so many living witnesses to its gracious influence.

The young scions and the tender shoots claim as large a share of the husbandman's attention as the full-grown trees and the fruit-bearing vines. Yea, more; for while those which have attained the vigor of maturity may resist ungenial influences, the young and the tender demand the most constant care, lest some untimely blast destroy them, or some careless foot should tread them in the dust. The Sunday School is emphatically the *nursery of the Church*. The victorious soldiers whose strong right arms do battle valiantly in the cause of Truth and Religion, are tutored and disciplined in these schools where warriors are made. In every department of the Church's operations, in her Sunday School teachers and class-leaders, in her stewards and exhorters, in her local and itinerant ministry, in her heroic missionaries and her apostolic Bishops, we find the men whose early lessons of benevolence and love, of unselfishness and devotion, have been learned in the Sunday School.

Nor is it in this view alone that the importance of the Sunday School in its relations to the Church is to be seen. The influence of the Sunday School is felt by the older membership of the Church. The mere presence of the children is in itself inspiring,

“Waking thoughts that long have slept,”

and stirring the sympathies of the Christian heart. The glittering armour of the youthful conscripts, their impetuous charge upon the ranks of sin, and their gallant battle-cry as they rush to the dreadful fray, all serve to rekindle the ardor of the war-worn veterans, and renew the enthusiasm which animated them of old. If the martyr of Freedom is consoled in death by the thought that his sons will prolong the contest till the red field is won—if with prophetic eye he sees in the future his country's deliverance and glory, and dies content—with how much more assurance of the ultimate and universal triumph of Truth shall the Christian pass away from the scene of his mortal struggle, as he looks upon the bright and beautiful array of the Church's sons, and feels that she shall never want for those who “shall speak with the enemy in the gate.”

A still more extensive view of the influence of the Sunday School is presented in the relation it bears to society at large. If it be true that the diffusion of knowledge is desirable—if every patriot heart throbs with delight at the increase of Common Schools and Colleges,

and hails them as the harbingers of a higher civilization, by how much virtue is superior to knowledge, and goodness nobler than bare intelligence, and the interests of Eternity grander than those of Time, by so much are we justified in greater rejoicing at the multiplication of Sunday Schools. Their influence upon society is visible everywhere around us. The knowledge they diffuse is the knowledge of God—the wisdom they teach is wisdom Divine—the principles they inculcate are the principles of Virtue, Truth and Charity. Their triumph is the triumph of peace and love.

As the Philosopher, after viewing by the aid of the telescope, the vast fields which are spread out before him in illimitable space, turns with his microscope to examine the beauty of some minute object, so may we turn our eyes from viewing these wide influences of the Sunday School to scan its effects in the narrower circle of the sweet domestic sphere. Home is a hallowed spot—the theme of poesy, the magic watch-word of the heart. There linger the affections of the soul—there dwell the memories consecrated to love. Within its sacred precincts the influence of the Sunday School has been wonderfully developed. The blight of sin has fallen with dread desolation upon many a homestead. It has broken down its hedges, withered its verdure, despoiled it of its peace, and sown the bitter seeds of discord, strife and death. Yet even here the angel visitant has come, and the little ones, whom the spoiler was already claiming as his prey, have been rescued from his devouring jaws. Led by benevolent hands to the Sunday School, the house of mercy, the little tenants of the ruin have been taught how its breaches might be repaired; and the Bible and the catechism, and the hymn book, have been sent to shed a mild and celestial radiance amid the moral gloom. The soft and gentle prayers which the children have learned to utter, have gone up to Heaven—the remonstrances of filial love have prevailed even over the obdurate heart, deep sunk in its depravity, the hand of the child has led the parent back to the forsaken paths of virtue, and out of the mouths of babes and sucklings has God ordained praise.

The little jealousies of childhood have been cured by its benign influence, and upon the hearts which Satan would have filled with hate, have been inscribed the words of the new commandment, "*Love one another.*"

The influence of the Sunday School upon our literary institutions, is at once admirable and striking. The young, who, in the Sunday School, have learned the lessons of piety, bring with them to our schools and colleges the gracious impressions, and exert a salutary influence upon their companions. They constitute the moral lever of such institutions. They are capable of forming a sound public opinion among their fellows, promotive of great and good order, and constitute a salutary restraint upon the ebullitions of youthful passion which so often threatens the very existence of Colleges. Taught in the Sunday School to honor their parents and to respect authority, they become the co-adjutors of their instructors. Upon the well-laid foundations

of moral principle, the noble superstructure of education is reared, and from among these polished stones are gathered the materials for the splendid edifice of Christian society.

Your Committee are deeply impressed with the importance of having the hearty coöperation of parents in giving efficiency to the Sunday School, and extending and augmenting its influence. Potent for good as the Sunday School unquestionably is, it cannot, must not be allowed to supersede domestic influence, or be substituted for it. The obligations of parents must be insisted upon as of the utmost importance in the inculcation of religious sentiments, and the cultivation of religious principle. Your Committee deem it important that by the authority of this Convention, an address should be made to parents, urging the faithful discharge of their duties to their children, and invoking their aid in rendering still more efficient the efforts of the Sunday School. They therefore recommend the adoption of the following resolutions:

1. *Resolved*, That this Convention calls upon the parents of our Sunday School children to coöperate with them heartily and zealously in the good work in which they are engaged in training up the rising generation to virtue and religion.

2. That a Committee of three be appointed to prepare and publish at their earliest convenience, in the columns of the Southern Christian Advocate, an address to parents on their duties and responsibilities, and urging their coöperation with the Sunday School in its glorious work.

3. That Prof. J. H. Carlisle and Warren DuPre, of Wofford College, and Simpson Bobo, Esq., of Spartanburg, constitute this Committee.

All of which is respectfully submitted.

WHITEFOORD SMITH, *Chairman*.

Rev. C. H. Pritchard, from the Committee on "Officers," presented a Report, which, after discussion and alterations, was adopted as follows:

The Committee to whom was referred the questions under the general head "Officers," beg leave respectfully to report,

As some of the questions proposed to the Committee have been anticipated by the report on the "Government of the School," which has already been adopted by the Convention, they find but a small part of the duty assigned to them remaining to be discharged.

"1. What are the qualifications of a Superintendent?"

A Superintendent should be a member of the Church, truly pious, of sound mind, a man who loves children, kind in his manners, prudent and energetic, and acquainted with the best methods of supervising and governing the Sunday School.

“2. Who should constitute the Teachers of the School?”

Under this division there are several questions :

1. Should parents become teachers ?

It is highly desirable, when practicable, that they should ; as it is to be supposed from their parental affection, especially if it be sanctified and intensified by Grace, they will feel a more peculiar interest and responsibility in the spiritual welfare of children. By being identified with the Sunday School as teachers, they will see that their own children attend, and exert themselves more than they otherwise might in securing the attendance of the children of others ; besides sustaining the tender relation of a parent, they will be likely to secure, by a deeper sympathy, the respect and love of the scholars, which are indispensable to the success of a teacher. It is a great mistake that the youthful and inexperienced, because they have literary qualifications, are always the most suitable for teachers. Many such who are now acting as teachers in our schools, would find a more appropriate place in the Bible Class. Older and more experienced Christians, parents who feel the importance of the truths they inculcate, would make more efficient teachers.

“2. Should teachers be professors of religion?”

We think it is highly important they should, at least that they should be professedly seekers of religion.

“3. Should the unconverted be teachers?”

It is exceedingly desirable that all the teachers in the Sunday School be professedly and really religious. Yet a moral and intelligent gentleman, or lady, may become a teacher if the authorities of the school so determine.

“4. Should the Bible Class furnish teachers?”

The Bible Class should be a preparatory school for filling the office of a teacher, but not necessarily so. It is judicious to make selections from the class of those who are intellectually and religiously best qualified.

C. H. PRITCHARD, *Chairman.*

Rev. Wm. G. Connor submitted the following Report from the Committee on Literature, together with the following Resolutions, which had been referred to the Committee, and which after discussion were adopted :

The Committee to whom was referred the subject of LITERATURE, beg leave to report—

There is a decided want of S. School Text Books in our Church. We have nothing of our own but Summers' Questions on Genesis, his Catechism on the Old Testament, and Capers' Catechisms for colored people. The first of these works, so far as it goes, is admirable; and if continued through the Bible, with accompanying *Notes*, as we believe was the author's original intention, would supply an important desideratum in this department. We want also a Catechism for the younger children, embracing all the topics of the Wesleyan Catechism No. 1, with all the simplicity of Capers' Catechism part 1. For the present, and until this deficiency can be supplied, as the best thing the Committee can recommend, we suggest the continued use of Summers' Questions on Genesis for the higher classes in our S. Schools; for the intermediate classes, the adoption of Longking's Notes and Questions, and Summers' Catechism on the Old Testament, which we think worthy to take the place of the question books of Covil and Holdick, the Union Questions, and other works of this kind heretofore in use among us; and for the primary classes, the Wesleyan and Capers' Catechisms.

For a *Hymn Book*, we know of nothing better than Dr. Summers' compilation, entitled Hymns for Schools and Families. There is thought to be a want, however, of a smaller book, published in cheap form; say, a selection from the work just mentioned, of some of the simple hymns, for the use of infant classes.

As to the constitution and arrangement of the classes, that must depend very much upon the amount of intelligence and the degree of mental culture in the school. A system which would suit one community, might not answer at all for another. Wherever practicable, however, the school should consist of three departments:

1. Infant Classes, a course of instruction for which is indicated in the report on *Scholars*, already adopted by this Convention.
2. Intermediate Classes, who should recite every Sabbath a prescribed portion of Scripture, on which they should be questioned and instructed by the teachers with the aid of Summers' Catechism on the Old Testament, and Longking's Questions and Notes.
3. Bible Classes, who should study the Bible with the aid of Summers' Questions on Genesis, the Commentaries, and such other helps as may be available.

Sunday School Libraries should consist chiefly of books on moral and religious subjects, suited to the capacities of the young, and adapted to lead them to a knowledge of the Saviour. Such libraries will attract many who would not otherwise enter the schools; and by pre-occupying the mind, exclude a worthless and demoralizing literature. The books should be given out by the Librarian, who should keep an account of the same to the teachers, who must be responsible to him for their safety and return in due time; and each teacher should enter the number of the book opposite the name of the scholar who receives it, in a suitable blank book kept for that purpose. Thus the library may be secured from loss or injury.

There are many places where the people are not able to furnish the schools with suitable books. To supply such, we recommend the following financial plan: Let the auxiliary Societies appropriate one-fifth of their annual collections to be sent to the Treasurer of the Conference Sunday School Society for this purpose, and let any school applying to the Quarterly Conference with which it is connected, and receiving its recommendation, have five or ten dollars' worth of books from said fund. We earnestly advise that the auxiliary Societies see to it that the annual collections be made according to the resolution adopted by the South Carolina Conference on this subject.

While your Committee deem it very desirable that all our children be taught to sing, and that our congregational singing be improved as far as practicable, we cannot advise the teaching of vocal music as a science in the Sunday School, so as to interfere with the regular exercises of the institution. Nevertheless, we believe that singing, as an interesting and important part of devotion, ought to be practised in every Sunday School, and would doubtless prove to many both attractive and profitable.

All of which is respectfully submitted.

W. G. CONNER,
J. CROSS.

Resolutions which were referred to the Committee:

Resolved, That this Convention regards with profound satisfaction the valuable contributions made by Dr. T. O. Summers, our General Book Editor, to our Sunday School Text Books, and that we earnestly request him to continue his Questions and Notes on the Bible, and also to publish, as soon as possible, his Catechism on the New Testament.

Resolved, That we request our Book Editor to have the following Sunday School Text Books and requisites prepared:

1st. A Catechism embracing all the topics of the Wesleyan No. 1, with the simplicity of Capers' part first.

2d. A selection of Hymns suitable to infant classes, bound in paper, and published in cheap form.

3d. Requisites—A Register Book, a Minute Book, a Library Record Book, Sunday School Admission Certificate and Dismission Certificate, Sunday School Certificate of Removal.

Resolved, That the Convention earnestly recommend the Sunday School Visitor to all our Schools, and urge that this valuable Sunday School auxiliary be put in the hands of every child within our connectional influence.

Rev. H. Spain, from the Committee on the Relation of the Ministry to the Sunday School, submitted the following Report, which was adopted:

The Committee which was appointed to prepare a paper on the relation of the Ministry to the Sunday School, beg leave respectfully to submit the following:

If circumstances ever gave force to a command, those which encompassed the Disciples when Christ said, "Feed my lambs," made it profoundly emphatic. He had broken the chains of death, and left the grave in triumph. He had given many infallible proofs of his Divinity, and now stood before his Disciples the conqueror of hell, and the object of angelic wonder and homage. It was then that he gave this, his *first* great command, "Feed my lambs."

Was it a command confined to Peter alone? or was it given to all the Apostles? If to the former, then it was of a private character, and was not incorporated in his general ministerial duties, but an extra duty imposed on him constituting no part of the duties of the other Apostles, or of their successors in the Ministry. But if it be general in its injunction and obligations, it must be included in the great commission, "Go preach my Gospel to every creature," and hence is as binding on the Ministry to-day as on the Apostles at the sea of Galilee. Indeed it makes the Sunday School, as it makes the Church, of Divine origin, an institution that grows out of the command of God. Hence the Old Testament everywhere, enjoins both priests and people to teach the children; and for them special rights were performed to identify them with the Church of their fathers. One characteristic of Messiah was, "He shall gather the lambs in his arms, and shall carry them in his bosom," and his loving care for children beautifully fulfilled this descriptive prophecy. His Disciples, on one occasion, asked, "Who is the greatest in the kingdom of Heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this child, the same is the greatest in the kingdom of Heaven; and whoso shall receive one such little child in my name, receiveth me." Three truths are taught by this passage: to enter into and to be the greatest either in the Church or in Heaven, we must be like a little child, humble and docile; and if we teach a little child in the name of Christ, we receive Christ himself. Little children were brought to Jesus that he might bless them, but his Disciples, through a mistaken zeal, forbid those who brought them; but when Jesus saw it, he was displeased with them and said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." The plain inference is, that the good Shepherd loves the little lambs, receives them as members of his Church by baptism, and continues them as subjects of his kingdom by the Sunday School, to whom is promised the happier kingdom of glory. If Jesus loved children once, he loves them still. He cannot change his love. If they were subjects of his Kingdom once, they are members of his Church still, for the terms of membership must be the same in every age of the world. If it were once necessary for an adult to become as a little child, the same necessity exists still. So the conclusion is, if the great Shepherd recognizes a child-like adult as a member of his Church, he recognizes little children (or infants,

as three Evangelists have it,) as constituting a large part of his flock, for the moral relation to God of a penitent adult and of a little child, is precisely the same. Children are a part of the Church, and hence a part of a Minister's duty. To secure the welfare of the whole flock, Christ commanded, "feed my lambs," "feed my sheep." A command binding on every Minister. He is the Pastor of the whole flock, and each part of this command should fall with equal emphasis on his ear. The question, then, "What relation should the Pastor sustain to the School?" is answered; he is the Pastor of the whole School, of superintendents, teachers and scholars, having the oversight of every department. His intercourse with the officers should be kind and courteous, not distant and fault-finding. He should review the Text Books, and suggest proper volumes for the Library, or improvement in any department. But he should especially impress the minds of the superintendents and teachers that *personal piety* is essential for the successful accomplishment of their work. Teachers that go from their closet to their class, glowing with Divine love, and baptized with the Holy Ghost, will not be satisfied with the simple recital of the lesson, unsanctified knowledge, but will labor, even with tears, to press home the sacred truths of the lesson. They will tenderly gather in their arms the precious lambs committed to their care, and will meekly lay them in the bosom of the good Shepherd. Nor will they feel that their work is done until every member of their class is converted, and becomes a public member of the Church.

The Pastor should frequently visit the School. He should pass around and take the hand of every teacher and scholar, address the School in a short, pathetic, encouraging speech, urging chiefly the duty of early piety. Let him occasionally question the School on the Bible, the ten commandments, the creed, or any interesting passage or instructive doctrine. He can touch the cords of a thousand hearts by gentle words to the children. Let his intercourse with them blend the true dignity of the Pastor with the affectionate sympathy of the parent. He will thus secure respect for his office, and win the confiding hearts of the children. They will look on him as their guide in religion, and love him as a friend. Let him speak encouragingly of the teachers before the School; let him excite parents to train their children for the kingdom of Grace and Glory. In a word, let him go in and out among them, a man of God, who follows the example of his blessed Master.

"Should the Pastor be either a Superintendent or a Teacher?"

It would seem more advisable for laymen to assume these offices. This will awaken them to a sense that there is a work for them to perform, a momentous work, a work that touches society at every point, that develops itself in the Church, in labors, the fruit of which shall only be shown at the great ingathering in Heaven. While the Ministers of the Gospel have their work, and should, where necessary, as-

sume the office of superintendent or teach, yet generally, let this be done by the pious and intelligent men and women of the Church. They, too, must work; the Church should not have drones in her institutions, nor allow idlers in her vineyard. An uncompromising war must be waged against ignorance and vice, and the host of the Lord must become a busy multitude, armed with holy zeal, to rescue the most exposed of the flock.

“Is it advisable for Pastors to catechise the children publicly, at stated times, after Divine worship?”

This will result in much good, and has the sanction of a high antiquity, and is especially desirable where the Pastor has no other opportunity of meeting the children in a body, and of giving them instruction suitable to their years.

“In what manner, and to whom should Sunday School Sermons be preached? What is their influence?”

Sunday School Sermons should be addressed chiefly to adults, but when children are addressed, they should be spoken to as children, not philosophers—simple language and striking illustrations should be used, in connection with a kind and pathetic manner, with words breathing the most ardent piety, urging them to an early consecration to God, and pointing them to Jesus. The higher forms of instruction might interest the learned, but will be above their comprehension, and hence the labor will be thrown away. “Milk for babes and meat for strong men.” In addressing adults, subjects should be selected with the greatest care. A random text forced into service is objectionable under any circumstances, but especially on this occasion. The Bible abounds with beautiful and forcible passages: “Train up a child in the way he should go;” “Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord;” “Feed my lambs.” Indeed, such is the solicitude felt by the Holy Spirit in this vital work, that almost every page of the Bible contains instruction expressed or implied, guiding parents and teachers in the training of the young mind.

To all who take part in forming the moral and religious character of children, to parents, guardians, and Sunday School teachers, these sermons should make a powerful appeal. On them rests the great responsibility. God has placed it there; man cannot remove it. To them the Judge will call, at the great day, for an account of their stewardship. Every house should be a sanctuary, where the truths of religion are taught, and God worshipped. But family religion is only the alphabet of Christianity—the individual blessings of religion. But children should be brought together publicly, that they may learn that God has a holy day, a house of worship, a Christian family, a great household of which He is the head, that every little child and

every Christian is a member. In public worship children learn the social and catholic nature and obligations of Christianity. Now, the Sunday School is the link that unites the family and the Church, and partakes of the nature of both. Hence children in the Sunday School learn from their teachers, as second parents, the duties of home; and from them, as assistant preachers, the duties of the Church. There they learn obedience, and there they learn the extent of the plan of salvation. There they learn to love all mankind, and there, too, to make their homes happy. There the rich and the poor meet together, and the same instruction is given to all; they join in the same hymns and the same prayer, and are pointed to the same blessed Lamb of God.

These, and kindred topics, especially those that urge the early conversions of children—those that present to parents the fearful responsibility of their position, that point teachers to the magnitude of their work, and that alarm the wicked in consequence of their evil example. These, and kindred topics, should be embraced in Sunday School Sermons. Such sermons, delivered in the name of Christ, and with the unction of the Holy Spirit, must produce great and lasting good—good that will effect not only the present generation, but every generation through time, and that will contribute more than all other powers in peopling Heaven with happy spirits.

Your Committee therefore recommend the following resolution :

Whereas the relation of the Ministry to the religious instruction of children, is not a matter either of choice or convenience, but of Divine appointment,

Resolved, That the obligation of the Minister to take care of the lambs of the flock, extends to every relation which he holds to the homes of the people, to the Sunday School, and to the public ministry of the Word.

H. SPAIN, *Chairman*.
N. TALLY,
J. W. KELLY.

Rev. J. T. Wightman, from the Committee on the Convention, submitted the following Report and suggestions, which, after discussion and amendment, were adopted :

The Committee which was appointed to prepare an answer to the question, "Which Constitution is recommended for the Convention?" beg respectfully to submit the following—

In the judgment of the Committee, a Constitution which would form the Convention into an independent body, would not be desirable, but they recommend that this Convention respectfully request the Sunday School Society of the South Carolina Conference to engraft into its Constitution the plan of a Convention, so the two bodies may work in harmony, and be under the patronage of the Conference.

In the absence of a Constitution authorizing the call of another Convention, the Committee recommend that this Convention make the following suggestions :

That another Methodist Sunday School Convention be convened the *Third Friday in May, 1860, at 8 o'clock, P. M.*, at the place this Convention shall elect.

That each Quarterly Conference within the bounds of the South Carolina Conference be invited to elect two delegates.

That the Chair be requested to appoint a Committee to prepare business for the next Convention.

J. T. WIGHTMAN, *Chairman.*

HON. D. R. BARTON,

MAJ. J. J. SALLEY.

Spartanburg, S. C., was elected as the place for the meeting of the next Convention.

The Chair announced the following Committee to prepare business for the next Convention :

Simpson Bobo, Prof. W. DuPre, Prof. J. H. Carlisle, Rev. H. A. C. Walker, Rev. C. Baird, Dr. W. J. Miller, Maj. Harvey Wafford.

Rev. Dr. E. H. Myers offered the following preamble and resolutions, which were adopted :

Whereas, it is the opinion of this Convention that if a similar meeting were held in all the Conferences, and if a general Sunday School Convention were held for the entire Church, great good would thereby result to the Sunday School cause ; therefore,

1. *Resolved*, That we advise that the annual Conferences of the M. E. Church, South, do at their next sessions recommend to the Quarterly Conference of each charge to elect two or more members to a Sunday School Convention to be held at such time before the 1st May next, as each Conference may appoint.

2. That we recommend to each Conference Convention to elect members to a general Convention to be held at such place as the Board of Directors of the Sunday School Society at Nashville may select, on the 2d Wednesday in June of next year, in the proportion of three members for each delegate sent by said Conference to the last general Conference.

On motion of Rev. J. W. Kelly, the delegation of ministers and laymen representing the Churches in Columbia, were appointed a Committee to revise and publish in pamphlet form the proceedings of this Convention.

S. A. Nelson offered the following recommendation, which was adopted :

This Convention has learned with much regret the closing of many of our Sunday Schools during the winter, thereby impairing their organization, influence and usefulness ; therefore this Convention recommend to our people that this evil be remedied as soon as possible by

making our houses of worship and our Sunday School rooms throughout our Conference comfortable, by putting upon them necessary repairs, and procuring suitable stoves to heat them.

That our Presiding Elders and Preachers in charge and Delegates to this Convention, upon their return home, *at once* set about effecting this desirable change. That the parents and children be enlisted in this work, and the effort be continued until it shall have been fully accomplished.

On motion of Hon. G. Cannon, it was

Resolved, That the grateful acknowledgments of the members of this Convention are hereby respectfully tendered to the citizens of Columbia for their kind and hospitable entertainment. The vote was taken rising, and unanimously adopted.

On motion of Hon. G. Cannon, Rev. W. A. McSwain was invited to the Chair, whereupon the following resolution, offered by Col. Cannon, was unanimously adopted by a rising vote :

Resolved, That the thanks of this Convention are hereby respectfully tendered to Gov. W. H. Gist for the ability, dignity and impartiality with which he has presided over its deliberations.

His Excellency, on taking the Chair again, happily responded to the resolution in a few remarks, thanking the Convention for the honor conferred on him, and hoping to have the pleasure of meeting them again on a similar occasion.

On motion of H. B. McMaster, the thanks of the Convention were returned to the different Railroad Companies which allowed the delegates to pass over their roads for one fare.

On motion of Dr. J. F. Miller, it was

Resolved, That the thanks of this Convention be returned to the Pastor and congregation of the Washington-street Church, for the use of their house of worship in holding the meetings of this Convention.

On motion of Dr. A. B. Brown, it was

Resolved, That the thanks of this Convention are due to the Secretaries for their fidelity and cheerfulness in the discharge of their duties.

On motion, the Convention adjourned at 12 o'clock, M., *sine die*, with prayer by Rev. Charles Taylor.

Gov. WILLIAM H. GIST, *President*.

Rev. A. G. STACY, }
 THOS. J. WARREN, } *Secretaries*.
 W. J. READY, }

SUNDAY SCHOOL CELEBRATION.

SATURDAY AFTERNOON.

The children of the four Methodist Sunday Schools in Columbia, numbering about five hundred, formed a procession at the Marion-street Church, under the supervision of their Superintendents and Teachers, and moved down Main-street to the Washington-street Church. The spacious building was filled with happy faces. The introductory services were performed by the Rev. Dr. Whitefoord Smith, after which Master Roan welcomed the delegates with an appropriate address. Interesting and touching speeches were delivered by Dr. W. Smith, Rev. W. McSwain, Dr. C. Taylor and Rev. F. M. Kennedy. These addresses were interspersed with beautiful hymns, sung by the children, led by Mr. Beck. The occasion was of lively interest to the Schools, uniting them in social harmony and Christian love; and Columbia has seldom witnessed a season of purer delight and of happier issues.

ANNIVERSARY OF THE PARENT SOCIETY.

SUNDAY EVENING.

This Society has its centre at Nashville, Tenn., but branches out in auxiliary Societies throughout the Church, South. Its anniversary was celebrated Sunday night in the Washington-street Church. The opening exercises were conducted by Rev. Dr. Longstreet, and Gov. W. H. Gist was called to the Chair. The Annual Report was read by the Corresponding Secretary, Dr. C. Taylor. This interesting paper set forth the origin and history of the Society, showing that it took its origin from the fact that since the division of the Methodist Epis-

copal Church, a separate literature was demanded for the children of the South. *The report stated that the first Sunday School in America was organized by Bishop Asbury, in 1786, in Hanover county, Va.*

The reading of the report was followed by impressive addresses from Drs. H. N. McTycire and L. D. Huston, of Tennessee. The handsome amount of *twelve hundred dollars* in contributions and pledges was laid on the table, the Chairman opening the subscription with the liberal donation of five hundred dollars.

Thus closed a series of meetings which have left the happiest influences on the mind of the community, and which have sent out many new Missionaries into every part of the Conference District, to rescue children from depravity, and to save to the Church her own little ones by providing for them a sound religious education, and in preparing them to take a commanding position in the future movements of her glorious mission. "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations."

ADDRESS TO PARENTS.

In compliance with the Resolution offered by the Committee on the relation of the Sunday School to the Church and the home, the following paper has been prepared :

The members of the Committee very unexpectedly find themselves charged with a responsible task by their brethren. It having been suggested to them, that it might be desirable to publish the results of their deliberations with the proceedings, they have, in a limited time, and in the midst of other duties, prepared the following paper. They will feel fully repaid for any labor it has cost them, if it can contribute, however humbly or remotely, to increase the good results which they trust and believe will follow the labors of the Convention.

Children are born with depraved natures, and need control. They are born in ignorance, and need instruction. Parents have at least, then, *two* important classes of duties. It is the latter class with which we have to do just now. The connexion, however, between these two

departments of parental duty, is more intimate than is generally supposed. We may, therefore, be allowed to begin with a few remarks bearing directly on the former.

There are suspicions abroad that in our day the bonds of parental duty are relaxed. Perhaps some of our readers, who would not be surprised to hear an old Minister occasionally mourn over this feature of the times, or to hear it treated in the way of ridicule or satire, are scarcely prepared to hear it discussed as a grave inquiry by the patriot or Christian. The popular view of this subject is to be regretted on every account. We may treat it as a little matter, or as only a laughable blunder in a parent to neglect discipline, but the Word of God does not so regard it; and the administration of his Providence agrees with his Word. The parent who neglects the characteristic duty of a parent, has no right to expect gracious influences to drop down *upon*, or to spring up *in*, his disorderly household. There are promises "exceeding great and precious," clustering around the tabernacle of the righteous "as the mountains are round about Jerusalem," but none of them belong to him who either through wilfulness, carelessness, or feebleness, fails to "command his children and his household after him." If the Church is beginning to ask, "Why are not our congregations, our Sabbath Schools, and our families, under more controlling influences of piety? it may not be irrelevant or superfluous to extend the inquiry to this point: "It is as much your duty, as a parent, to make your child obey you, as it is to obey your Creator yourself."

But we turn to the subject immediately before us. It is usually the most unsatisfactory method of discussing a subject, to treat it negatively, or in the way of fault-finding. If we speak of deficiencies in our Sabbath Schools, we may place ourselves in the invidious position of seeming to be either ungrateful for the past, or desponding as to the future. With a protest against either of these inferences, we will begin by saying, that in our opinion Sabbath Schools have not been as efficient as it was expected and desired they would be at this stage in their history. We do not simply mean that they have fallen short of an ideal, unapproachable standard. We mean that their present condition and results will convict many of us of a want of effort, or (what is not much better, if any,) of heartless, prayerless effort. We will mention only two facts which seem to prove this assertion. The first is, the ignorance of the Bible among the people is greater than would be, if Sabbath Schools had reached the point of efficiency to which

they might have been carried. A thoughtful inquirer, coming from a glowing Sabbath School report or speech, will be somewhat disappointed at the actual state of things in this respect. This statement must of course rest upon the testimony of persons whose duty or inclination has led them to examine those who have left these Schools. To that testimony we appeal, and by it we are willing to abide.

The second fact is, that there is a general, perhaps universal difficulty in finding teachers, male teachers especially. Where Schools have been in existence for a generation, ought they not by this time to be self-sustaining? By far the greater part of all those now in active life, are all Sabbath School scholars. If these Schools had produced the effect they are intended and calculated to produce, would it be so difficult to induce them to continue their connexion with them? Would they not, either from a sense of duty or as a privilege, stay to pass down to others the benefits they themselves have received? It is perhaps a liberal calculation to suppose that one-tenth of the adult male membership are connected with our Schools! A thoughtful Christian man was heard to say, that looking back upon several years spent in Sabbath School, he was not conscious of having received any material benefit. Does he represent a class of pupils who have been allowed to pass through without having any cheerful or grateful associations connected with our dull and formal lessons? If so, it may serve in some degree to explain this lack of teachers.

But how can they be made more effective? We may state, in general terms, that to whatever extent human agency can control any similar institution, parents and teachers together control this institution, and can make it just what they please. Our business just now is with the parents. The conclusions to which we have come, will not strike you with any force of novelty. We did not invent them, neither did we go far to hunt them. They forced themselves on us, as they doubtless have on some of you. They might almost be summed up in one remark. We fear there has been, and still is, a disposition to look upon Sabbath School instruction not simply as an *aid* to home education, but as a *substitute* for it. Some good men, Ministers even, opposed them at first on the ground that if benevolent persons would undertake to give gratuitous religious instruction to children, parents would relax their efforts at home. Has the result been such as to prove that their fears were entirely groundless, or that they were grossly ignorant of human nature? And yet it seems strange that this mistake should be made. It is not made where meaner interests

are involved. A parent does not quiet or dismiss a rising fear as to the bodily welfare of his child with the reflection, "I have entrusted him to the physician. It is his business to see to that." Now, the question is not whether any parent ever used precisely similar *language* with regard to the religious welfare and instruction of his child, but what is the *conduct* of some? Are there not parents who seem to think, if they send their children regularly to the School, (SOME STOP SHORT EVEN OF THAT,) they have a right to expect that all the appropriate results will follow, and their children will "somehow or other" be charmed into habits of virtue, or even of piety? They forget that in the unfriendly climate of this world, the fruits of piety do not grow up "somehow or other," incidentally, spontaneously!

Sabbath Schools do not act like a charm. There is neither mystery nor magic in them. They are successful simply because their efforts are made in a direction where the laws of God render them effective. He has ordered that His Word when enforced and quickened by His Spirit, shall produce certain effects on the heart and life and character. He has constituted youth to be the season of peculiar susceptibility. He has set apart one day to be dedicated to his service exclusively. Put these simple truths together, and the Sabbath School is the natural result. But he has not ordered that in this field of effort, or elsewhere, the idle laborer shall reap a large reward. What He *can* do, is one question; what we *ought* to do, or when may we hope that being found in the path of his own appointment, he will graciously accept and bless our efforts, is quite another.

Do parents always take care to surround their children with religious books, tracts, papers, Bible maps, dictionaries, &c.? What visitor to a Bookstore has not been struck to see how large a space and proportion is given to the children's department? In the days of wonderful industry, a trifling outlay will fill your house with these natural allies of the Sabbath School. One of the main purposes of Sunday School is to ensure the thorough and regular preparation of suitable lessons. Are parents always careful to see that this is attended to? Suppose a Mormon Catechism, or the Koran, suddenly and quietly introduced into all our schools, are there not parents who would be sometime in detecting the fraud? But suppose the lessons learned thoroughly, as an intellectual exercise, is that all? Do not many other things, besides formal lessons, either at school or elsewhere, contribute to the growth of character in children? Are there not Christian families, where it may almost be said, that the more thorough and

scriptural the instruction received by the children, the more incomprehensible and embarrassing it must be to them? Are there no families where the incongruity (we will not say contradiction,) between the practical teaching at home, and the theoretical teaching of the school, must serve to initiate the children early in life into that most common but most destructive opinion, that there are two distinct and parallel lines of life and duty in this world, the "every day life" and the "Sunday life," and that it is unwise and useless to attempt to blend them? Does the atmosphere of home suggest the Sabbath lesson, and does that in turn throw a cheerful light on the cares and duties of the week? Must not the Sabbath lesson strike even a child in some cases as a "new cloth put unto an old garment?" If so, how can a parent expect a few formal expressions dropping from his lips at intervals, on set occasions, to have more weight and influence than the whole tone and tenure of his daily life, and the whole genius and spirit of his house? In a word, how can he expect to "reap where he has not sowed?"

If Sabbath Schools are the effects of the religious interest felt by parents for their children, they will hardly rise higher than their source. They form one of the many helps which the spirit of modern benevolence has devised (not unaided, we believe, by the Spirit of all Wisdom,) to suit the peculiar wants of our age. This is an age of excitement, of curiosity, of rapid development. Our young people rush into life early, having seen more of life in many cases at fifteen, than their fathers at twenty-five. If the period of *time* within which habits and characters generally become fixed and rigid, is in effect shortened, let us increase and diversify the *power*. It is not our purpose to go into details, but there occur to us two subjects on which the youth of our age and country need the maturest instruction, and the most judicious and Christian example that parents can give. We allude to the observance of the Sabbath and the subject of recreations and amusements. The young persons who enter life with correct sentiments and corresponding habits on these points, whose well-instructed consciences instinctively find the line of right, beyond which they never let a "wish wander," will be saved from a thousand snares into which many, even from Christian homes, have fallen and "pierced themselves through with many sorrows."

It has just occurred to us that some parents may read this who have been accustomed to turn aside every appeal of this kind with the candid confession, "I am not a member of the Church." But you have

a soul! and your children have souls! These are mighty facts! They do not need the formal act of "joining the Church" on your part, to make them start up into magnitude, and to invest them with overwhelming importance. Do you think so? Do the unrepealable laws of your Maker and Governor wait for your tardy endorsement to make them binding? In your present position, are you outside of his restricted dominion, and must he wait until you voluntarily enter it, before he can lay hold of you with his omnipotent grasp? We will not follow out this train of remarks, but will suggest one thought which arises when your conduct is reviewed from another and important (though not the highest) point of view. Try to imagine the life and character of an irreligious parent passing in review before his child, *even in this world*. "He attended to my every want except the wants of the soul! He was my guide in every interest but my immortal ones! He kept from me no possible wisdom or knowledge, except *that*, for lack of which I may yet perish! He did all that a father's heart could suggest to make life pleasant, and yet increased, by his own life and example, the probabilities that I shall one day wish I had never been born!"

We return to Sabbath Schools, by remarking that there is one instance of parental indifference which has struck us with painful force. Children are allowed to leave these schools too early. In many of our schools you can scarcely find a male pupil fifteen years of age. Just about the time that they might become intelligent Bible students, they leave. Just about the time when they are well prepared to begin, they finish. They never walk thoughtfully about Zion. They never count her towers. They never measure the strength of her bulwarks. No wonder, then, the ties which bind them to her are frail and slender. Every Church in Christendom perhaps has cause to take up literally, the touching complaint of the Prophet, "I have nourished and brought up children, and they have rebelled against me." Many who should be "planted in the house of the Lord," are standing at the threshold ashamed to go in, and yet perhaps afraid for a while to wander far away. Their position may, in some sense, be one of hope, but it is one of danger too. The Church and the world are both supplied from this very company. How many, having paused there for a while, are now "walking in the councils of the ungodly, or standing in the way of sinners, or sitting in the seat of the scornful!" Those about whom the Church, with parental joy, at one time hopefully said, "these shall comfort me," have gone to swell the numbers and strength-

en the resources of her foes, while she has been forced to content herself with the barren hope, that when "heart and flesh are failing," they will remember the lessons of childhood, and "return and die at home at last!"

And if they e'er return
With fleeces all defiled, and bleeding feet,
The wanderers return.

If it be true that generally our pupils leave school too soon, do the parents generally approve this custom, or do they not? We are unable to decide between these suppositions, or even to say which one we would prefer to be the true one.

This whole subject assumes peculiar interest when viewed in connection with the great educational movements of the present day. Figurative language is convenient, but the history of philosophy and religion shows that it is dangerous. We hear very often now the phrase, "the Church assuming control of education," &c. This has a meaning, perhaps an important meaning. But does it mean that the Church, either in its aggregate capacity, or through its Trustees, Professors and Teachers, has undertaken to relieve its members of the painful duties and unceasing responsibilities of parents? Does it mean that the Church at last has discovered a royal road, or invented a labor-saving plan? The educational enterprizes of the present day may be a curse, instead of a blessing, if they give rise to any such *opinion*, or to any corresponding *practice*, whether the opinion be consciously entertained or not. It has occurred to us that expectations which are entirely unwarranted, (and therefore entirely fallacious,) may be entertained just here. Will a parent send his children from home, meagerly furnished with Christian knowledge and principles, without habits of self-denial, unable (because untaught) to practice self-control, and unwilling to be controlled by others, ashamed of the religion of their father, perhaps of all religion—will a parent, a Christian parent, send his son or daughter away under such circumstances, with the hope that the ponderous machinery of Church education, whether Sabbath Schools, Academies or Colleges, will arrest and correct the natural tendencies of his example and precept? If so, he may find that a mistake has been made. And let him remember that, though mistakes are often made in this department of human duty, it seems to be a law of Providence that they shall never be made with impunity. There is no potent charm in the terms Religious, Denom-

inational, or in the Reports of Conferences, Trustees or Committees, to christianize education. The Church may build Colleges and Academies on every hill top, but unless parents in some good degree feel the solemn and untransferable obligations resting on them, those who expect a great regenerating influence to go forth from these institutions, may meet with bitter disappointment. If they are to succeed, (in any enlarged or Christian sense of that word,) they must draw their elements of success, their very life-blood, from the pious homes and Sabbath Schools of the land. Alas! for them all, if their combined strength shall ever betray them into saying to the Family Altar or the Fireside Lesson—WE HAVE NO NEED OF THEE!

Now, then, when we are "lengthening our cords," is the most appropriate time to "strengthen our stakes." When the "Gates of Zion" are alive with the stir and bustle of a great public movement, let parental doctrine "distil as the dew, as the small rain upon the tender herb," in all the "dwellings of Jacob." As a Church, we occupy just now a peculiar, perhaps a critical position. Behind us is the era of our first love as a Church—the era in which earnest simplicity and vigor of Christian character, (THE BEST OF ALL BEING THAT GOD HAS BEEN WITH US,) have made us what we are to-day. Before us is the era of intellectual cultivation and enlargement. *Can we make the transition safely?* Can we add the one of these possessions to the other, or will the present general movement result in simply *exchanging* the one for the other? We believe this question to be the most important one that the Church has been called on to decide in our day. In so far as it depends on human effort, it depends chiefly, not on Conventions or Committees, but on you!

It has been asked what good can Conventions do? Many of those who will read this, occupy the two-fold position of parents and teachers. Great good will be done if the Convention, directly or indirectly, shall induce those of us who are teachers, to be better teachers in the future. It has been said that the Sabbath School is nearly the only way left for a layman to show his love for the Saviour. Shall we be backward to avail ourselves of that? Is it in our most elevated or rejoicing moments as Christians, that we are unwilling to spend an hour on Sunday in giving and receiving instruction from the Bible? Most of you read some time since, a letter from a venerable Minister who has received the highest official honor our Church can give, in which he says, "I will not be able to preach this winter, but I will at least try to teach a Bible Class." After reading that, we had a

more vivid conception of the meaning of those beautiful lines, which we often sing, perhaps without feeling or rightly applying all their force :

Is there a lamb in all thy flock
I would *disdain* to feed ?

Many members of the late Convention must already have felt the difference between mingling in an assembly like that, and tending a "few lambs in the wilderness." The transition must be abrupt indeed! Harris says, speaking of Missions, "what we want is anniversary zeal, made perpetual." That is precisely what we want here. Let the temperature of that Convention become the permanent condition of the Church. Let those who were privileged to attend, retain the views and feelings there acquired, and by their zeal provoke others, until by the blessing of Heaven we become a working Church, and then almost necessarily, we will become a fruitful and happy Church. Leigh Richmond once said, when leaving a famous school, "There is no Christ in this system, and it cannot prosper." This cannot be said of Sabbath Schools as a system. Let it not be said hereafter, brother teacher, of your lessons or ours. An enthusiastic teacher, speaking of teaching, uses language which may be extravagant in his mouth, but surely is not, when applied to the laborious, prayerful Sabbath School teacher: "The angel whose office it is to open the gate of Heaven to admit the ransomed, may as well complain of being tired of his duties." He who has been permitted to be the instrument of giving to one of these little ones a cup of living water—it may be given with a trembling hand or awkwardly—but he will remember it with gratitude and joy when all the monuments of earth are turned to dust.

"Heavy the teacher's cross, and stoutly did he bear it,
Even to the foot of Holy Calvary;
And if at last he sunk beneath the weight,
There were not wanting souls whom he had taught
The way to Paradise, that in white robes
Thronged to the gate to hail their Shepherd home!"

But some of our readers are not teachers. The Convention will do good if it induces some such to turn earnestly to this means of doing and getting good. We will not use any of the very many appeals, which in all sincerity and confidence we might employ. Many years ago at a celebration in England, James Montgomery, even then not unknown to fame, held a lamp while some *poor old pupils* spelled their

way through some verses of the Bible. This being finished, he spoke in substance as follows: "I have never felt that I was occupying so honorable a position as at this moment. You may ask me then why, if the Sunday School produces such results as these, I am not a teacher? It would be very easy for me to give reasons which would satisfy you; but they do not satisfy myself!" From that night, every Sabbath found James Montgomery at the head of his Bible Class.

Christian man! Christian woman! go and do likewise. The excuses you have been giving may satisfy or silence us. Do THEY SATISFY YOU?

JAMES H. CARLISLE,
WARREN DUPRE,
SIMPSON BOBO.

Spartanburg, S. C., May 20, 1859.