The Columbian.

COLUMBIA DEMOCRAT, STAR OF THE NORTH, and COLUMBIAN, Consolidated.]

Issued Weekly, every Friday Morning, at BLOOMSBURG, COLUMBIA CO., PA.

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The Columbian.

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BLOOMSBURG, PA., FRIDAY, JUNE 11, 1886.

THE COLUMBIAN, VOL. XX NO 23
COLUMBIA DEMOCRAT, VOL. I, NO 14

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COLUMBIA COUNTY SUNDAY SCHOOL CONVENTION.

The Seventeenth Annual Convention met in the M. E. church at Catawissa, June 2nd and 3rd., Wednesday and Thursday of last week, with the President, Rev. U. Myers in the choir, and a representation of 108 delegates, together with pastors, superintendents and district vice presidents, numbering in all about 150. The address of welcome was given by Rev. A. M. Barnitz, pastor of the M. E. church. A cordial welcome was extended to all Sunday school workers. He compared the Sunday school to Archimedes lever which should raise the world to God. This work like all great works is a growth, and we are just in the beginning of it. We meet together to exchange views in order to devise means and ways of accomplishing better work; to arouse us from our lethargy and fill us with enthusiasm. In the absence of the vice president, Rev. W. T. Galloway, who was to respond to the address of welcome, Rev. W. H. Buck of Espy, pastor of the Evangelical church was called upon and echoed the sentiments of Rev. Barnitz, and with the wish that the convention may be beneficial to all and especially to the people of Catawissa, who have given the convention such a cordial reception.

Rev. E. S. Bridenbaugh, of the Reformed church, Bloomsburg, opened the subject of "Special Teachings"—Teachings on Apostles creed, commandments systematic giving. Giving is as essential as any other part of the work. Children should be so taught in their youth. They should be taught christian knowledge in order to eventually bring them into the church. The same teachings should be used as that of the church. Special teachings should be adapted to the different grades of scholars.

E. M. Tewksbury thought the children should not be taught that giving in Sunday school was the giving of alms, but the giving of necessity. That we must have means for carrying on the work, and some one must pay the bills. If children were so instructed there would be no drag in the work.

WEDNESDAY AFTERNOON.

After the devotional exercises and appointment of committees, the reports of township vice presidents was called. Of the twenty-five officers only nine were present to report. Two townships were reported as having held district conventions, but the vice presidents were absent. A number of townships were organized during the past year

On account of the sickness of the secretary, A. W. Spear, his report was read by J. H. Aikman, we give it as follows:

REPORT OF SECRETARY OF COLUMBIA CO. SUNDAY SCHOOL ASSOCIATION.

Year ending June 1886. Your Secretary began collecting statistics early last year, but at the time of our last meeting they were found to be so incomplete, that no statistical report was then presented.

This work was continued during the past year and your secretary now offers as complete a report, probably, as the present state of the Sunday school work in the county will afford.

No. of Sunday schools in Co.	129
No. of teachers and officers	1263
No. of scholars	8,633
Total S. S. membership	9,893

The per cent of Sunday school attendance in our county is larger than the average for the State, so it will be seen that we stand above many of the other counties in this respect.

There are few, if any localities in our county where new Sunday schools are needed, but the crying need is better Sunday schools.

There are many schools within our borders where the International lessons are not used and the old plan of reading from a Testament is followed, frequently without question or comment. A large number of schools are dormant from October to May and in fact there may be a very few that have not yet re-organized for the summer. A few cases have come to the notice of the Secretary in which Sunday schools are forbidden the use of the church building and are therefore obliged to use school houses instead.

It was hoped that at this annual convention it would be possible to report all the townships of the county organized, and to accomplish this end the Executive Committee, as will be seen by the minutes of meeting of Sept. 26. 1885, authorized the Secretary to proceed with the work of township organization and directed him to assist, when needed, in holding township conventions.

Eight townships and two boroughs have been organized since our last convention, viz., Berwick, Bloomsburg, Catawissa, Franklin, Greenwood, Jackson, Mifflin, Montour, Pine and Sugarloaf. Eleven townships were reported as organized at the last convention, thus making 21 townships and boroughs now organized and four, viz., Beaver, Roaringcreek, Conyngham and Centralia remain unorganized.

The number of township conventions held since the last county convention is as follows:

Centre 2, Benton 2, Berwick 3, Locust 1, Briarcreek 3, Greenwood 2, Fishingcreek 3, Main 3, Franklin 1, Madison 1, Pine 1, Mifflin 1, Sugarloaf 1, Jackson 2, Scott 1, Catawissa 1, Orange 1, Bloom 1, Hemlock 1, Montour 1.

Your Secretary attended 20 of these mettings and in this work of township organization traveled 445 miles, all except 8 miles of this with his own conveyance.

And now the question will naturally arise "what are the prospects for organizing the four remaining townships?"

Certain local circumstances operated against an organization being affected in Roaringcreek the past year but your Secretary is persuaded that with proper care and exertion a good and profitable convention may be held ere long.

Next in regard to Beaver—A time and place were fixed for a convention here last fall. The morning of the day set forth for the meeting was rainy but it cleared in time to make it quite reasonable to expect an afternoon meeting, Revs. Spear and Buck and your Secretary went to the place appointed in time to hold an afternoon session but no one was there and it was learned upon inquiry that no one had been there. An organization might, with a good deal of work, be effected but it would probably require continued efforts to keep it alive.

It is a fact known to the convention that churches in laying out districts sometimes follow natural boundaries rather than state and county lines. A suggestion has been made by Rev. Deavors and heartily approved by your Secretary, that in consideration of the fact that Centralia is so near to Ashland and the interests of the two places being identical, that we open communication with our State Association and with the Schuylkill county Association with a view to transfer Centralia and Conyngham from our county to Schuylkill county.

And now to sum up—A majority of the townships that are organized need no help from the county and are evidently doing a good work, but the others need help and encouragement and a few of them will probably not hold another convention without it.

An address was given by Rev. A. Houtz, of Orangeville on the subject of "The International lesson system a means of uniting protestants." It brought all people together at the same time—learning and instructing on the same subject—make them all have a common idea—a definite purpose. In discussing this subject a number of the members expressed an opinion that the committee in preparing the lessons seemed to loose sight of the church festivities at the proper times. Thus we might be learning about the birth of Christ in July or his crucifixion in mid-winter.

A paper was read by Miss Hattie R. Bidleman, of Bloomsburg on the Subject of "Origin of the International lesson system," we give it as follows:

The adoption of the Uniform Lesson System by the Sunday Schools of this country in 1872, will mark a distinct epoch in Church history. This may seem to some, to be an extravagant statement, but perhaps by noticing some of the results of its adoption, it may not be considered as such. The movement was opportune. It came as something that had been waited (for) and hoped for. It could not have appeared earlier than it did, for the people had not been prepared for it. It certainly did not come a day too soon. The Churches needed it for their own sakes and they also needed it, in order to put forth the proper influence upon the world about them. The spirit of true scientific inquiry was beginning imperatively to demand that some worthier method of Bible study and of religious teachings, should be pursued in the Sunday School. The combination of influences which brought about the Uniform Lesson System has a distinctly definedhistory. This history has never been written, yet an acurate and authentic story of how this grand idea came to be entertained and put into practice, has been written. First it is to be noted that it did not spring into idea and operation abruptly. It had a struggle for existence. The Sunday School itself is only a recent institution. We must wait a year or two before we can celebrate its first centennial. Robert Raikes is accounted the founder of the modern Sunday School. It is impossible, to ascertain through whose mind flitted the first thought of the possibility of gathering the great masses of children into religious public schools on Sundays. It has been remarked that the Sunday School had its first birth in Robert Raikes, and its new or second birth in the inventive brain and heart of J. H. Vincent and the impetuous heart of B. F. Jacobs.

To find the very beginning of beginnings is often a very difficult thing to do, and is sometimes found impossible. The history of our Sunday School during the first sixty years of our century, can hardly be called brilliant. Yet in looking for the beginning of this most fruitful idea, we should not fail to notice the preparations for it, and the approaches toward it, made by the formation of those undenominational and national union benevolent organizations like those of the American Board of Commissioners, for Foreign Missions, The American Tract Society, The American Bible Society, The Home Missionary Society, The Sunday School Union and by no means least, The Christian Commission, during our late war. And it should be also said that the publications of The American Sunday School Union particularly its series of Union Question Books, furnished some very helpful hints. The Limited Lesson Scheme of 1875, deserves also to be mentioned in this connection. Previously the unlimited memorizing of Scripture verses was the practice, amounting to a mania, such as now appears incredible. But there then appeared advocates of limited lessons. A Scheme of Select Scripture Lessons for Sunday Schools was printed on cards, and somewhat widely circulated. In 1826, the committee of the New York, Sunday School Union reported warmly approving of the Selected Lessons, and urging their general adoption. This scheme contemplated a course of lessons running through several years, and covering a wide range of Scripture. This method was successfully tried in many schools of New York Phila., Boston and Albany. Rev. Albert Judson was then engaged to prepare a monthly series of *questions*, on the lessons for the use of the teachers. The next year he published a question book, known as The First Annual Course of Instruction. The American Sunday School Union earnestly indorsed the plan, and two years later it was stated that they were almost universally introduced. *This* scheme contemplated a five years course of study, and each course to consist of forty lessons. The whole to include the principal facts and truths of the Bible. One grand advantage claimed for it, was, instead of the utter confusion of the previous method, this plan required every class to receive instruction on the same lesson at the same time. The introduction of this method of instruction was found so superior in every respect to the old way of allowing and encouraging each child to commit as many verses as he could and each child a different lesson, and the latter was soon exploded from every well conducted Sunday School and each Sunday had the same and a limited portion of Scripture to study, understand and commit to memory. In 1865, Rev. John H. Vincent, a young Methodist preacher, conceived the idea of the Teacher's Quarterly. In 1866, this was changed to a monthly and was named The Sunday School Teacher Quite a number of schools at once adopted it. During the first year, there were published 4000 copies of the Teacher, and 20000 of the lesson paper. But before the close of the year, Mr. Vincent was convinced that he was called to labor in his own denomination. He therefore withdrew, and went East, but continued to prepare the lesson throughout the year. Rev. Edward Eggleston then became Editor. He took up the scheme where his predecessor had dropped them, and by his personal force and literary skill, he brought it into wide repute, and raised the Teacher to the front rank as the very best exponent of S. S. thought and work. Within 3 or 4 yrs. it attained a monthly circulation of 35000 copies, and the scholars lesson plan more than 350000. But one thing quite necessary to the success of the movement, was the regular recurring of the National Sunday School Convention. There had been none for ten years, and its need was greatly felt. It need not here be detailed how this convention was hailed, but it met in Newark, N. J. April, 1869, and was one of the best ever held in the country. At the semi-annual convention of the Albany Co. Sunday School held in November the committee on Union Lessons reported, that of the 34 schools connected with their convention, 28 were using Union Lessons. Of these, 13 were using the series published in the National Teacher of Chicago, and 6 were using the Berean Series. Of the schools using the Chicago Series, 4 were Presbyterian, 4 were Baptist, 3 Reformed, 1 Congregationalist and 1 Lutheran. Of those using the Berean Series, 4 were Methodist 1 Baptist, and 1 Union. Coming to feel more and more the need of Union Lessons a committee were appointed to arrange for a convention to be held in Indianapolis, in 1872 at which time the subject might be again presented and earnestly urged. Mr. Jacobs was chairman of the committee, he presented the subject and foundthe response quite general. After an earnest discussion it was decided to appoint a committee to arrange a list of lessons for 1872, it consisted of Drs. Eggleston, Vincent and Newton, and Rev H. C. McCook, and B. F. Jacobs. They met immediately, and insisted that the outline of the scheme must be formed that day. Dr. Newton and Mr. Jacobs, were obliged to leave, but the rest began the work of selecting the lessons. After a brief work, they sent a card to the publishers, saying, that at that late hour they found it impossible to prepare a list of lessons that would be at all acceptable to the public, and they thought it best to defer action until the matter was thoroughly discussed before the National Convention. Mr. Jacobs returning and hearing of this, recalled the notice and called a meeting of the committee. He said "We have been appointed to *do* a certain work, and not to discusss whether it shall be done or not and we have no right to decline to proceed. Mr. McCook declined to take any part in it, and Dr. Newton had not returned but the remaining three made the selections for 1872. The list was taken before the Indianapolis Convention and after considerable debate was adopted. A committee was then appointed to select a seven years series of National Union Lessons. The Committee consisted of J. H. Vincent, Warren Randolph, John Hall, Richard Newton, A. L. Chapin, Geo. H. Stewart, B. F. Jacobs, P. G. Gillett, A. G. Tyng and H. P. Haven.

J. M. Gibson and A. Macallum, from Canada, were afterward added. But while this plan was seen (too) good enough to be national, it was believed that it would be made better if it were international. So while Mr. Jacobs was seeking the national idea, Dr. Vincent was in correspondence with Sunday school men of London and Edinburg, with the hope of making it international. By some of these men it was thought to be impossible, while others received it with joy, and thought it would be a grand thing to have the teachers on both sides of the Atlantic, studying and teaching the same lesson Sunday by Sunday and were willing and anxious to do all in their power to bring it about. By earnest and persistent work it was brought about and the scheme was made international, and it was not until this point in its development was reached that the Sunday school idea of our time was fully born. The arrangement of the first seven years lessons was as follows: The first year was divided between Gen. and Matthew. The second between Exodus and Mark. The third between the period [including Saul and Solomon and the] of Joshua and the Judges and John. The fourth and the first 12 chap. of Acts. The fifth between the kingdom of Israel and the missionary career of Paul. The sixth between the kingdom of Judah and Mark. The seventh was an attempt to glance at the remaining portions of scripture and gather as much as possible in the lessons of a year. At the National Convention held in Atlanta, Ga., June 28, 1878, a new committee were chosen charged with the duty of selecting the course of lessons for the ensuing seven years. The committee consisted of Rev. Vincent, Methodist, Rev. Hall, Presbyterian, B. F. Jacobs, Baptist, Rev. Randolph, Baptist, Prof. Gillett, Methodist, Rev. Newton, Episcopal, Rev. Palmer, Presbyterian, Rev. Cunnyngham, Methodist, F. Fairbanks, Congregationalist, Rev. Broadus, Baptist, Dr. Baugher, Lutheran, Rev. Warden, Presbyterian, M'Vica, Rev. Pres. and Rev. Potts, Methodist. The English committee appointed by London Sunday School Union were F. P. Hartley and W. H. Groser. The manner in which this committee have discharged their duty, and the course they have pursued, is known to us all. And it is to be hoped that the committee for the ensuing term, may be as successful in the preparation of the work, as the former ones have been, and that the sytem may ever continue to be an international one.

Rev. Alexander Henry, district president, gave a few remarks on the work of the Sunday School Convention. The State is divided into 10 districts. We are in the 3rd district, embracing the counties of Columbia, Bradford, Lycoming, Northumberland, Montour, Sullivan Tioga. The State depends upon the county organizations, the county upon the districts, and each district upon the teachers and Sunday school workers. There are six counties in the State called banner counties—they have every district organized in the county. There are seven states in the United States in which every county is organized.

A very interesting address was given by H. R. Bower, of Berwick, on the subject of "Memorizing Scripture." Every scholar, young and old, should be taught the necessity of this. It is the index board leading us to God.

In the evening session Rev. Alexander Henry discussed the topic, "Organic Structure of the Bible." Prof. D. J. Waller gave the topic, "Business Men's Relation to the Sunday School as a Moralizing Agent." He showed the necessity of business men becoming interested in Sunday school work. It made them better situated for carrying on their business or profession. It made better lawyers, better judges, better jurymen, better representatives of the people.

THURSDAY.

The session began with devotional exercises by Rev. C. K. Canfield. Following this was a discussion on Winter schools. Schools should be kept open all the year. Our public schools are kept open and why should not the Sunday school. There is no suspension in dying, hence there should be none in making the preparation. Township vice presidents were called upon to see that schools were kept open all the year.

In the absence of the delegate to the State Convention, J. H. Aikman read his report. This county is entitled to ten delegates, but there was only one present at the State convention. Three counties in the State, Mercer, Somerset and Columbia, had overpaid their apportionment to the State. The next State Convention will be held at Lewistown, Mifflin county, October 19, 20, 21, 1886.

Rev. C. K. Canfield gave a very pleasant address on the subject of "Bible Study as an Educating Force."

The commitee on time and place reported on New Columbia, the only place to which the Convention was invited. H. R. Bower extended an invitation, on his own authority, to Berwick. After some little discussion a vote was taken and by a close vote was decided to go to Berwick next year. The time for Convention to be fixed by Executive Committee. Miss Christine Welliver read an interesting paper on the subject of Importance of and How to Secure the Attendance of Sunday School Scholars Upon Church Services."

Rev. F. P. Manhart gave a few remarks on the subject of "Preparation and Teaching of the Sunday School Les