

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—**BISHOP MACLAGAN.**

**The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."**

**THE SUNDAY SCHOOL INSTITUTE: ITS OBJECTS AND METHODS.**

By the Lord Bishop of Toronto.

**T**HE Church of England Sunday-School Institute was organized by a few experienced teachers in London, England, in the year 1818. Like all other efforts that are destined to be of wide and permanent usefulness, it grew out of a felt want. Its object was of that grand simplicity and obvious necessity which characterizes all great inventions—the increased efficiency of Church Sunday-schools. From the nature of the case, Sunday-schools partake of that dilettante character of irregular volunteering that is least favourable to thoroughness and efficiency.

In secular education it is found that too great importance cannot be attached to the thorough, preliminary training of the aspirant teacher in the theory and practice of his art. It is no longer allowed that any tyro is fit to be entrusted with even the rudimentary secular education of children. In the Sunday-school it seemed to be taken for granted that he was competent to undertake their religious and spiritual training. It was this most patent error and defect in the voluntary Sunday-school system, that the Institute set itself to remedy. Combination, mutual association together for mutual help and counsel of those engaged in the same work, in which the younger could profit from the greater experience of the elder, and all from the varying experience of one another, seemed to be the natural means to adopt for the promotion of greater efficiency. Much, of course, might be effected in a single school by the closer association of the teachers in more frequent opportunities for mutual counsel, and particularly by the clergyman undertaking the weekly preparation of the teachers in a class for the study of the lessons; but it was felt that this advantage might be multiplied by grouping all the schools in a town or district together into an association for the same objects, and by the establishment of a central society to be a fountain-head for the diffusion of the combined wisdom and experience of all the schools of the Church, linking together in a strong confederation, uniting in the strengthening bonds of a common sympathy the vast army of workers throughout the land—nay, throughout the Anglican communion in all lands.

In the enumeration of the various methods which have been adopted by the Institute, after an experience of forty years, to carry out this design—an experience now drawn from a very wide field, embracing every variety of Church views, I must of necessity be very brief, and, if possible, comprehensive. They divide themselves into two principal classes:—those which are designed for the individual improvement of the teacher, and those which aim at improving the

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The latter may be first disposed of. They consist in the publications which have been issued, in the forms most approved by practical experience and at prices which a large sale alone renders possible, of the different "material" which is essential to the proper and systematic working of the school; lessons and conduct registers with an efficient system of marking, record of subscriptions received from children, tables of their names, ages and addresses, provision for memoranda, &c., for the teachers, and counterpart cards of conduct and lesson marks to be given to the children to exhibit to their parents; library tickets, reward texts and coloured cards in great variety; cards of admission to the school and certificates on honourably leaving the school; forms of reports on absentees to be filled up after visiting and returned to the superintendent; register rolls for the superintendent and the librarian; liturgies and hymn-books for scholars, infant classes, Bible classes and teachers' meetings. In fact there is nothing, I think, wanting to the complete organization and orderly conduct of the school, that is not to be found on the Institute's list of publications.

Of the more important department of the Institute's work—that which aims at the better

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for his responsible duties, I notice first the literary aids offered to him. These are, foremost of all, the various schemes or courses of lessons, embracing the whole range of Church teaching—Collects, Catechism, Articles, Confirmation—of Scripture history and Gospel narrative and Acts of the Apostles, grouped in epochs such as the Patriarchal times, the Jewish commonwealth, the Hebrew monarchy, the Proverbs, and so forth, and lessons suited to all ages and degrees of advancement from the infant school to the Bible class; and on each one of these series a volume of notes of the most full and valuable character, enriched with learning and illustration, the stores of experience and study that fill the want of a whole library of books. If the Institute had done no more than supply these treasures of Biblical information, comment and explanation, it would have conferred an inestimable boon upon the whole body of Church Sunday-school teachers. Then there is the monthly Teachers' Magazine, an invaluable medium for the interchange of experience and cyclopedia of Sunday-school knowledge.

An account of the Institute's publications would not be complete without mention of its more general and most useful issues: Series of tracts upon Sunday-school work in every phase, and addresses to teachers, parents and scholars; interesting volumes for the school library; monthly magazines for the scholars; Sunday-school music, and particularly the very delightful service of song for festival occasions.

The aids to self and mutual improvement which the Institute offers to teachers, apart from its published works, are chiefly those which are derived from mutual intercourse—periodical meetings for various objects, such as the discussion of some topic bearing on the work which has been the subject of a proposed paper; the conducting of training classes by an experienced teacher in the presence of the Institute, and the after criticism when the class has been dismissed; lectures and united devotion.

Of late two features have been introduced more directly designed to stimulate and test the teachers' proficiency.

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by written papers for prizes, on exegetical and liturgical text-books; and the institution of normal classes for the experimental and practical training of teachers in their work. One more method of offering substantial help to enquiring and earnest teachers, deserves to be mentioned: the establishment of a central reading-room and library of reference, supplied with standard works, commentaries and the like, such as are calculated to enrich the stores of the teacher's mind.

In conclusion, it must not be supposed that the objects of the Sunday-school Institute are confined to the promotion of his intellectual equipment for his work. I may boldly assert that foremost among them, as it should be, is that highest aim of increasing and deepening the spirituality of his mind, and leading him to realize the true end, the crown and glory of his self-imposed labours—the leading of the children entrusted to his teaching to the knowledge, love and obedience of Jesus the Saviour, that they may be saved through Him. It is this aim that gives its tone to all the Institute publications and efforts; it is for this that it invites its members frequently to meet in exercises of devotion, and from time to time to gather together, as fellow labourers, round the Table of their Lord in Holy Communion, to gain spiritual strength and enlightenment for their work, to have the bonds of Christian fellowship and sympathy between them sanctified and strengthened.—*A Paper read before the S. S. Institute of Toronto.*

**SOME PRACTICAL HINTS FOR PAROCHIAL MISSIONS.**

**H**AVING recently attended a most successful mission held at C——, in Yorkshire, I have thought a brief account of it may be useful to some of your readers, especially to those of the clergy who are desirous of awakening the careless, and arousing dead souls to a greater sense of their responsibility by a similar effort. About two months previous to the coming Mission a letter to the people of Christ Church was issued by the Vicar, announcing his intention, after which printed circulars were distributed, showing in how many ways the more earnest amongst the Church workers could assist either by private or public intercession, by district visiting, or by forming a special choir to aid in making the musical part of the services hearty and congregational. All who felt themselves stirred to take part in the good work were requested to sign and send in to the Vicar their names, stating which position of the work they were willing to undertake. Immediately followed a well organized plan. Friday in each week was set apart as a special day for intercession. There were celebrations at 7 and 8 a. m. Even-song and sermon at 7.30, p. m., bearing on the duty and privilege of intercession, with instructions showing in how many ways it might be done to avoid weariness and monotony, and stirring up to greater earnestness and faith those who had neglected it. Following the sermon were offered the special requests which had come under the notice of the district visitors in dealing with individual cases, and which had been dropped into a box set apart for the purpose and placed at the church door. In like manner those who formed the temporary choir met on Wednesday evening for their practice, and from time to time the district visitors were assembled to receive tracts, to be left at each house, such as Horsely's "Coming Mission," and