

schools, where there are only two or three teachers, and where the clergyman or superintendent can see and hear all that is going on, this can be easily managed. But in Sunday Schools where the classes are more numerous and there is a greater difference in the attainments of the scholars, it will require great care that when a child is removed from a lower class to a higher he may find that the subjects of instruction have advanced proportionably, and above all that he has not to unlearn anything that he has learnt before. How is this *progressiveness* and *unity* to be best secured. By teacher's meetings? By examinations of the schools at short intervals? By the use of a uniform series of text-books? or are there other and better ways?

Mentioning books suggests the important subject of the "Sunday School Library." As a story in a book often interests children more and produces a more lasting impression than verbal instruction, too much care cannot be taken that the books not only by direct teaching, but by their general tone, should train the mind of the child in *definite* religious principles. This will not be the case where the books published by a Sunday School Union are employed, these are avowedly written to suit all tastes. But to use such books must surely be a suicidal policy. To teach *indefinite religion* (whatever that may mean) is to prepare those so instructed to fall to whatever sect inclination or convenience may lead them. In such books as those to which we have alluded are found stories of children and families whose religion is never in the least degree connected with the Church—her Sacraments, Ministers, Rites and Services are completely ignored. What wonder then if as the children grow up they think, if they think at all about the matter, that these things are of no consequence, and so if they chance to remain in the Church take no higher ground than that they may as well do that as anything else. Sometimes, perhaps, they go a little further, and find from habit that they *like* the Church best,—implying of course that it is quite right to belong to whatever denomination we like best.

What has been said about Libraries applies equally to Hymn-Books and all others used in a School, and if care were taken that all these were throughout in tone and spirit essentially *Church books*, we might fairly anticipate that the children sent out of our schools would have their principles more firmly fixed than is now generally the case.

Much, we think, might be done by carefully training the children to take their part in the Divine Service. In towns, perhaps, this may be left to the parents, but in the country it will often be found that the parents themselves are negligent about this duty. Yet it is of the utmost consequence that habits of attention and devotion should be formed in youth. How, then, can the children of our Sunday Schools best be trained in this duty?

Again, in many places the choir is inefficient—in some places unruly; could not the Sunday School be made useful to assist in the singing?

We have thus shortly noticed some of the points which have occurred to us as most important in the management of Sunday Schools, viz.: the tone of religious instruction—the classification of the school and securing a uniform plan of teaching—the proper books to be used—the training of the children to take their place in the Services and to assist in the choir.

We invite the opinions of clergymen and teachers about these and other such subjects; assured that there is scattered among different parishes and schools a large amount of experience, which, could it be concentrated, might afford valuable assistance to those desirous of increasing the efficiency of their schools.

Should this subject be taken up and discussed, we shall endeavor to start other topics from time to time.