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undaunted Bishop Inglis, whose earnest piety was equal to his heroism. While the memories of Bishop Heber, Bishop Wilson of Calcutta, Bishop Anderson of Rupert's Land, and others, like minded, whose praise is in all the Churches, last, no argument will be needed to prove that the extension of the Colonial Episcopate, whose origin was so romantic, has resulted in many and singular blessings to mankind in many and diverse climates and countries of the great Colonial Empire of Great Britain.

P. CARTERET HILL.



ART. IV.—THE CHURCH SUNDAY SCHOOL INSTITUTE.

THERE lie before us two documents of great interest to all lovers of the Church of England Sunday School Institute. First, the original prospectus of the Society : it is undated, but in pencil we find written "1844." No copy of this prospectus exists in the office ; the copy before us was accidentally discovered among other papers by a member of our Committee. It tells us what none of the present officers of the Society before knew, that the Society's first offices were in Trinity Church Passage, Fetter Lane, Fleet Street ; and among the first friends and supporters of the Society appear names at that time so well known, and so widely honoured, as the Rev. E. Auriol, of St. Dunstan's; Rev. W. W. Champneys, of St. Mary's, White-chapel ; the Rev. T. Dale, then Canon of St. Paul's, and Vicar of St. Bride's, Fleet Street ; the Rev. Michael Gibbs, of Christ Church, Newgate Street ; the Rev. John Harding, of St. Ann's, Blackfriars ; the Rev. Hartwell Horne, Prebendary of St. Paul's, and Rector of St. Edward's, Lombard Street, the Rev. Dr. McCaul, Rector of St. James's, Duke's Place, and Professor of Hebrew in King's College ; the Rev. Josiah Pratt, Vicar of St. Stephen's, Coleman Street ; and the Hon. and Rev. H. Montagu Villiers, Rector of St. George's, Bloomsbury.

It was under the auspices of these and such as these that the Institute was founded forty-three years ago. Its objects, as stated in this first prospectus, were :

1. To promote union among the several Sunday-schools in connection with the Church in and around the Metropolis.
2. To supply teachers with such information upon various subjects as shall tend to the better instruction of their classes.
3. To collect and communicate information as to the best methods of organizing and conducting Sunday-schools.

4. To afford the means of collecting and recording statistical details as to the condition of Church Sunday-schools throughout the country, as well as in the Metropolis.

The means proposed to be adopted were the establishment of a library, the delivery of lectures, providing a room for the use of members, and for the general purposes of the Institute.

The rules and regulations follow. They chiefly refer to the library, which was at once formed for the use of the members residing in and near the Metropolis.

The other interesting document to which we refer is the first number of the *American Church Sunday School Magazine*. It was published at Philadelphia, in November of last year, and contains the report of the first anniversary of the American Church Sunday School Institute, held in St. Luke's Church, Philadelphia, on October 27th. At the conference the subjects discussed were of the same kind as at those held by the Mother Society. "How to keep the elder scholars in school," and "Method in Sunday-school instruction," are subjects which have been often discussed in the old country. The contents of the magazine also are of a kind corresponding exactly to those in the yellow-covered *Monthly Teachers' Magazine*, with which the members of the Institute are so well acquainted; in fact one article, "The Teacher in his Closet," by the Bishop of Bath and Wells, is taken verbatim, and without acknowledgment, from the number of that magazine for November, 1884. The size is the same as that of the Institute's magazine, but the cover is buff, not yellow.

The first magazine published by the Institute was the *Church of England Sunday School Quarterly Magazine*, the first number of which appeared in March, 1848. This was continued until 1865, when the present monthly series was commenced. From the first volume of the earlier magazine we learn that the Institute was founded in November, 1843, and first brought under the notice of the public at a meeting held at the Hall of Commerce, on the 1st of April, 1844, and presided over by Mr. John Labouchere.

At first the anniversary meetings were held in November, as we learn from the first prospectus; but by 1848 the anniversary had been moved to the same time of year as that in which other societies held their meetings. In that year it was held on Friday, April the 28th, the annual sermon having been preached by the Rev. Wm. Cadman, of St. Dunstan's, Fleet Street, on the preceding Wednesday. The Society has now a fixed day for its annual meeting, viz., the Tuesday in the week after the one in which the Church Missionary Society and the Bible Society hold their anniversaries. Our readers probably know that the Bible Society holds its meeting the

first Wednesday in May, the Church Missionary Society the day before.

From the first number of the *Quarterly Magazine* we learn that on March 13th, 1848, the Society's offices were moved into rooms at 169, Fleet Street; and to complete the story of its wanderings we may here add that in 1874 it moved again to far larger and more convenient premises in 34, New Bridge Street.

As the result of the Centenary celebration it acquired, at a cost of about £12,000, its present home, 13, Serjeants' Inn, Fleet Street. Unfortunately, upon this building there is still a mortgage of £6,000, towards the repayment of which the Society has invested about £800: it is hoped, therefore, that £1,000 will very shortly be cleared off. The Committee are naturally very anxious to repay the whole, and not until this is done can the financial position of the Institute be thoroughly satisfactory.

The objects of the Society have remained much the same throughout its forty years' existence, except that very early in its career the limitation of its objects to schools in and around the Metropolis was done away with. As stated in the Third Annual Report, they are almost verbatim with those named in the first prospectus, with the addition of—

5. To assist in the establishment and extension of such Sunday-schools.

6. To aid, with pecuniary grants, Sunday-schools in poor and populous neighbourhoods.

This last the Committee have from time to time done, though only to a very limited extent, the funds at their disposal never having allowed of any large extension of this branch of their efforts.

The work of the Society has been chiefly of two kinds, *publication* and *organization*.

Under the first head we have already alluded to the *Sunday School Teachers' Magazine*, which is now, and for the last twenty-two years has been, published monthly at fourpence. Since 1881 the Society has also published a penny magazine called the *Church Worker*, and since 1855 a monthly penny magazine, originally called the *Sunday Scholars' Companion*, and now the *Boys' and Girls' Companion*.

In the *Church Worker*, as its name implies, while special regard is paid to Sunday-school teaching, other branches of Church work are fully recognised, and the magazine is suitable for circulation among all engaged in any kind of Church work. The issue of this magazine, as was feared might be the case, has somewhat affected the circulation of the larger one; but the penny monthly was not commenced without careful

consideration of the *pros* and *cons*, and was the outcome of pressure put upon the Committee through several years for a magazine at this low price. When any step has been deliberately taken by the committee of a society, after anxious thought, it is always a mistake too quickly to retrace it ; and each magazine has its own distinct value, and, to a great extent, its distinct constituency. We trust, therefore, that the sale of each will largely increase, and that the Institute will not in the long run suffer financially through its enterprising policy. It must also be borne in mind that one of the primary objects of the existence of the Institute is the supply of literature helpful to the Sunday-school teacher, and magazines of varied kinds it should issue if it is to fulfil its mission.

Besides these magazines the Institute has published Notes of Lessons on almost all parts of the Bible and Prayer Book, adapted to senior, medium, and junior classes. The most popular and best known of these courses are Mr. Eugene Stock's *Lessons on the Life of Our Lord*. This publication marked a new era in lesson-writing. Consciously or unconsciously, most subsequent writers have imitated his style. And not only those writing on behalf of the Institute, but the National Society has followed the same example, since it undertook the preparation of Lesson-notes for Sunday-schools, and in one course at least has paid Mr. Stock and the Institute the compliment of reproducing whole passages of Mr. Stock's matter. That Society has also of late published Scholars' Lesson-papers on the plan of those issued by the Institute.¹

"The Committee" of the latter Society "have no wish to create a monopoly, or to say a word against fair competition," but they do feel that those who freely use their material should acknowledge the source from which it comes, and that the Institute, as the acknowledged representative of Sunday-schools in the Church of England, and having been for forty years engaged in the production of Sunday-school literature, is entitled to a far larger increase of support from those interested in this important branch of Church work than it has as yet received.

The Society has also published some valuable miscellaneous courses on Church History and other subjects, one of the best known and most able being by the Rev. R. Appleton, Tutor of Trinity College, Cambridge, and Examining Chaplain to the Bishop of Durham, entitled "God in Nature." The subjects are suggested by the 104th Psalm, and the lessons

¹ See "Annual Report" for 1886.

have very great literary and scientific merit. Bishop Titcomb's "Gladius Ecclesiæ," and Prebendary Row's "Why am I a Christian?" lectures originally delivered in St. Paul's Cathedral, have had a very large circulation.

The seventeen volumes of the *Sunday School Quarterly Magazine* and the twenty-one volumes of the *Church Sunday School Magazine* contain a mass of matter upon all subjects, Biblical, historical, ecclesiastical, as well as those connected with the organization and management of Sunday-schools, upon which Sunday-school teachers can desire information. To the first twenty volumes of the latter magazine a complete and copious index has been prepared by the Vice-Chairman of the Institute, Mr. Thomas Rutt, who was for twenty-five years Superintendent of the Islington Parish Church Sunday-schools. Any Sunday-school library that contains a complete set of the volumes with Mr. Rutt's index has a perfect store-house of material, and the volumes are also most useful to the clergy in the preparation of sermons, addresses, and lectures. Members of the Institute can obtain access to all the back numbers of the magazine at the Reference and Lending Library belonging to the Institute. This has recently been rearranged on the Society's premises, and a large addition of new works made to the library; in connexion with it a reading and waiting-room has been opened for the use of the clergy and members of the Institute; and it is hoped that with its present improved arrangements, the room will be increasingly useful, especially to the country clergy and others making occasional visits to the Metropolis.

While speaking of the Reference Library we may note that during the past year the Committee have formed and opened a Biblical Museum of articles which throw light upon any Scripture narrative, or in any way illustrate Eastern manners and customs. It was felt that in our great national museums the special objects of instruction required by the Sunday-school teacher are not easily found, and that a small exhibition with a carefully selected list of objects, easily accessible, would be of the greatest possible advantage to the accurate and painstaking Sunday-school teacher. Considering the short time that has elapsed since the matter was taken in hand, the variety and extent of the exhibits are most satisfactory.

It would be impossible in an article of this kind to give any adequate statement of the number and names of the courses of lessons hitherto published by the Institute; suffice it to say that there is now hardly any part of the Bible or Prayer Book uncovered by the Institute's Notes, and in this preparation regard has been had to the work of schools of every kind,

town and country, advanced and elementary, infants as well as members of Bible-classes. A classified list of these Lesson-notes has been prepared and can be obtained on application at the offices of the Society. These lessons are in course of publication in the current volume of the magazine. "Lessons on the Pentateuch, graduated for senior, medium, and junior classes," has attracted a considerable amount of interest, and have been more widely adopted than any lessons since those prepared by Mr. Stock. The author is Mr. W. Taylor, Master of Method in Battersea Training College; and the great success of his present course has led the Committee to secure his services for a course to be published next year upon St. Luke's Gospel; this is also to be graduated for three classes. The Institute has already published lessons upon consecutive passages from the Gospels of St Matthew and St. John, the latter by the Rev. W. Macdonald Sinclair, Examining Chaplain to the late and present Bishop of London.

Hardly second in importance to the publication work of the Society is its organization work. Two clerical deputation secretaries are fully employed, the one in the Province of Canterbury, the other in that of York; the appointment of a second for the northern Province was a step taken after anxious consideration last year, the applications for assistance being more numerous than it was possible for one secretary to respond to, even though many members of the Committee and other friends of Sunday-schools largely help the deputation agents. By these representatives of the Institute new Sunday-school associations are from time to time formed, training lessons, lectures upon different branches of the teacher's work are given, and local conferences are attended. In this way special attention is called to the importance of Sunday-school work, local difficulties are discussed, and aid to their solution given; and above all, much is done to make Sunday-school teachers feel that they are working together in one common cause; the isolation which until recent years so lamentably existed is broken up, and the self-satisfied confidence too often felt by the teacher in his own plans shaken; the experience of one is made available for others; and above all, the spiritual side of the teacher's work is clearly enforced, care being taken that this should have special prominence in all Institute efforts.

For many years the Institute has annually conducted a Voluntary Teachers' Examination. For this examination in the spring of this year 760 teachers entered, 610 were examined, and 200 obtained certificates in the Elementary Section, and 318 in the Advanced Section. The examination consists of three parts—(i.) A portion of Holy Scripture, e.g.,

the whole or part of a Gospel. (ii.) A part of the Book of Common Prayer. (iii.) A sketch of a lesson, the subject selected (a choice is given) being taken from the part of Holy Scriptures in § 1.

The Committee have decided next year to introduce a new feature, and to substitute for the Prayer Book section a certain point of Church History, hoping to popularize that study on a sound basis. The importance of this study in relation to current events cannot be over-estimated.

The subjects of examination for 1887, therefore, will be—Holy Scripture, Acts of the Apostles, chaps. i.-xiv.; History of the English Church, to the end of the reign of Henry VII.; Lesson, Acts of the Apostles, chaps. i.-xiv.

The examination is held towards the close of May each year, and the examiners, three in number, nominated by the Committee of the Institute, are approved by the Archbishops of Canterbury and York. There are centres for examination in all parts of England, and also in Ireland and Canada. Since the examinations were instituted about eight hundred teachers each year have been examined; but these figures by no means enable us to estimate the good done by the examinations. In consequence of the action of the Institute, diocesan and other examinations have been held, and steps are now being taken to introduce the principles of voluntary examination amongst the teachers belonging to the Episcopal Church in America. Many indirect advantages have followed, especially the starting of numerous preparation classes, which have been helpful not only to those who have entered for the examinations, but to many others who have derived benefit from the instruction given.

Another very important movement, inaugurated by the Institute, and now very generally taken up, is the annual observance of a Sunday and Monday in the latter half of October, for special intercession on behalf of Sunday-schools. These days also afford an opportunity to the clergy to show the importance of the Sunday-school system, to invite parochial interest in it, and the personal help of duly qualified persons as teachers; and also to point out to the parents in what way they may further the teachers' efforts. The Archbishop of Canterbury has expressed his personal interest in the movement, and recommends the clergy of his diocese to observe the days. The Archbishop of York and other Bishops have also given their sanction. These special days are also kept in the United States, Canada, Australia, India, and other parts of the world.

A movement so widely adopted, having "for its sole object the drawing together on a given day all Sunday-school

workers at the Throne of Grace, to plead for the outpouring of the Holy Spirit, both upon the work and the workers," cannot, we believe, be without important spiritual results. The days for this year are October 17 and 18. In connexion with the organization work of the Institute, there remains to be mentioned the Church Sunday School Choir, which holds regular meetings in the Central Rooms, and continually renders help at festival services in the neighbourhood of London; the Church Prayer Union, which holds quarterly meetings, where addresses of a devotional nature are given; and the Bible Reading Union, which differs from the largely supported unions which exist, in recognising the various festivals and seasons of the Church. With regard to it, we read in the report of the Institute just issued:

The Bible Reading Union for young Churchmen has now completed its third year, and its success is established. The Union now numbers upwards of 28,000 members, and local centres have been formed all over the country. Branches have also been started in Ottawa, Halifax, Ballarat, Melbourne, Sydney, New Zealand, Rome, Cincinnati, and Africa. The following Report, received from a local secretary, contains some hints in regard to the management of a branch:

"A branch of the Bible Reading Union was opened here in January, 1885, when we enrolled some 70 members. Meetings have been held "once a month, with fair attendance, and consisted of addresses and ex- "planations of several portions of the Bible, and it is believed that much "good comes out of these meetings, and also by the daily readings."

The Union is capable of further expansion, as will be seen from the fact that the member's card has been localized for the use of Communicants and Prayer Unions and Guilds, Young Men's and Women's Societies, Bible Classes, etc. The Reports received from the various centres show that whilst the bulk of the members are drawn from the young, yet the study of a few verses from God's Word daily may be the means of providing a bond of union between the members of a congregation, and of promoting also the spiritual advancement of its members.

It remains briefly to note in what direction the work of the Institute is capable of extension and expansion, and if any and what hindrances exist in the way of such extension.

In the direction of Publication there is much that might still be done, and undoubtedly would be done, if only the Institute possessed, as does the S.P.C.K. and the R.T.S., a good working capital, or were so largely supported as to justify it in availing itself of new openings. Though the wants of all classes of schools have been considered by the Committee in their published courses of lessons, they are often obliged to decline to publish notes which would undoubtedly be most useful in directions in which the sale would be limited; a really good collection of Sunday-school prize books is sorely needed; and small works which would be most useful for the studies of middle-class Sunday-school teachers, and are really

well prepared, are sometimes declined, because the Committee are not justified in running any pecuniary risks. In the matter of publication it is most important that our Sunday-school system should keep pace with the rapid strides which popular education is making.

And there are other directions in which openings exist. The late Bishop of Manchester some time since called the special attention of his clergy to the fact that the young people presented for confirmation from the upper classes are often sadly and specially deficient in religious knowledge. This fact, which is well known to most clergymen of experience, suggests one way in which, under the auspices of the Institute, the Sunday-school system might be extended. In many neighbourhoods something has been already accomplished: Dr. Forrest, of St. Jude's, South Kensington, has for years had a regularly organized Sunday-school, composed very largely, if not exclusively, of the upper classes. Bible-classes for these are also held in many private houses, as well as in public buildings in different parts of the country, as well as in London. The difficulty is to get suitable persons to conduct them. It is to the Church of England Sunday School Institute that the clergy would naturally, then, look for direction and aid. Another direction in which development may be hoped for, is in the extension of adult classes, by means of which not only will the intelligent study of the Holy Scriptures be furnished, but also, we may well hope, many be kept faithful to our Church who are in danger of being drawn away to the ranks of dissent.

Again, the Committee have for some years had under their careful consideration the subject of the inspection and examination of Sunday-schools. It is a difficult subject, but it has been brought into fresh prominence lately in consequence of the action of the Bishop of London. It is well known that he is very anxious to introduce into the diocese some system of the kind. The fact that there are only fifty-two Sundays in the year, that the number of persons properly qualified to act as inspectors is very few, and not many even of these have the time and inclination to undertake such a work, make it no easy matter to make satisfactory arrangements. Examination of the children in religious knowledge can best, we believe, be provided for locally, and some years ago the Committee of the Institute drew up a scheme to encourage such local efforts. Under certain conditions, explained in a paper which can be had from the secretary, elder scholars submit themselves to an examination locally conducted, and the Institute, certain conditions being fulfilled which secure that the work has been well done, are prepared to give certificates to those who pass

the examination satisfactorily. The scholars examined must be over twelve years of age, and have attended seventy-five per cent. of the number of times the class to which they belong has been held during the year preceding the examination. The plan, however, has not been very frequently acted upon, partly, perhaps, because its existence is not generally known.

In consequence of the prominence given to the subject in the Diocese of London, "The examination and inspection of Sunday-schools" was the subject for discussion at the Institute's Annual Conference, in May last, held under the presidency of the Bishop of Southwell. Three very instructive and exhaustive papers were read upon the subject, and these, with the discussion that followed, are given in full in the June number of the *Church Sunday School Magazine*. Nearly all that can be said upon the subject will be found there contained.

The Institute only needs increased support to enable it to extend its operations in these and in other directions.

The success of its past efforts is without doubt a cause of some present weakness. Not only are other and more wealthy societies "ploughing with its heifer," and preventing an expansion of its publishing operations, but since the Centenary celebration in 1880, most dioceses have started Diocesan Sunday-school Associations. These no doubt do, and in many cases do well, the work formerly done by the central Society; and yet there is, as we know, ample work, and real need for the old Society to be, as Archbishop Tait called it, "the recognised representative of the Sunday-school system in the Church of England," and a bond of union between the various local societies. In the preparation of material for teachers' use, it is evident that institutions like the Institute can command experienced writers not available for each diocese, and ought to be able, and judging from what we have seen of matter locally supplied is able, to reach a higher standard of efficiency. In more than one instance which has come under our notice the Lesson-notes provided for a diocese have been largely drawn from those published by the Institute, and, as might naturally be expected, the second-hand issue is not equal to the first.

It is not generally known that with a view of extending the influence of the Institute, and making it more truly the representative of the Sunday-school system, the Committee some time ago invited the subscribers in each diocese to elect a representative to serve on the Committee of the parent Society. As yet only one diocese, that of Ely, has availed itself of the privilege offered. We believe arrangements are in progress in other dioceses, and the Committee are anxious to see the matter generally taken up.

The Society has doubtless, like other societies, suffered from bad times, agricultural depression, and the like. The subscriptions from persons and schools amounted last year only to £1,822 8s. 9d., and its offertories and donations to £691 2s. 6d.; there was also a small addition of £261 6s. 4d. to the Special Fund being raised to extinguish the debt upon the building; the expenses amounted to nearly £3,000. Happily there was a small profit upon the trade department, the receipts from which amounted to £11,996 16s. 5d. With larger resources the Institute might very largely benefit the Sunday-school cause.

Upon our Sunday-schools we believe very largely depends the future of our country; we educate in them those to whom recent legislation has to a great extent entrusted the future destinies of the country. We desire by the instrumentality of our Sunday-schools to train them to be loyal citizens, intelligent Church people, consistent Christians. We may well hope that the influence of the teaching which they receive on each Lord's day will be to their future lives "as the streak of light early on the Monday morning seemed to the little boy, who, seeing it through the open window, asked, 'Is that the golden track of Sunday in the Monday sky ?'"¹

The Institute deserves the support of all who love their Church and love their country. For upwards of forty years it "has been actively engaged in promoting the extension and efficiency of Sunday-schools, and in giving inspiration and guidance to local effort." As the last Annual Report truly tells us—"the times are critical both for Church and State."

Whilst it is satisfactory to find from the latest official returns of the Education Department that the Church maintains its pre-eminence in regard to elementary education, the large increase in the number of Board Schools renders it imperative that energetic steps should be taken for supplying the scholars attending these schools with definite religious instruction. Whilst fully acknowledging the assistance derived from other sources, it must be admitted that it is mainly through the instrumentality of the Sunday-school that this higher instruction must be given. Unless advantage is at once taken of the opportunity the cause of CHRIST must suffer. In the past the attitude of the Sunday-school has been of a *defensive* character. Its action in the future must be *aggressive*. The powers of evil start up around us in many forms, and are gaining in force. Special efforts are being made to catch the young, and manifold temptations beset them at every turn. If they are to escape these contaminating influences, Christian men and women must see that the lambs, who are the special objects of the Good Shepherd's love, are properly sheltered from harm, and determine, in God's name and strength, to win them for CHRIST.

C. ALFRED JONES.

¹ See Bishop of Derry's "Divinity of our Lord" (Cassell's), p. 64, in "Helps to Belief" series.