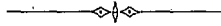


in the apostolic and primitive Churches, and a succession which, according to the great Nazianzene, is the only real apostolic succession—that of a sound doctrine and a free election.<sup>1</sup> Unfortunately our Church controversialists enter the field against Nonconformity with any feelings but those which the rule of St. Augustine demands: “Nemo nostrum dicat se jam invenisse veritatem, sic eam quæramus quasi ab utrisque nesciatur.”<sup>2</sup> If we could but search for union with this real love of the truth, we might soon pass from a mere *modus vivendi* to a peaceful and godly union with those who have been parted with us too long. Till then, “whatever be the result of that movement towards reunion which is the object of so many prayers and the subject of so many labours, we must attend to that spirit of Christianity which every Christian society professes, and to that mutual peace which their common interests and the welfare of mankind engage them to maintain, leaving to the providence of God the work of bringing them into a nearer and more perfect union when the moment determined on by Him who overrules all things shall have arrived.”<sup>3</sup>

R. C. JENKINS.



## ART. II.—THE WORK OF THE SUNDAY-SCHOOL,<sup>1</sup>

THE JUBILEE OF THE CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.<sup>4</sup>

AT the time of the Sunday-school centenary in the year 1880, a very interesting subject for historical investigation was suggested in the address presented to the Archbishop of Canterbury by the committee of the Church of England Sunday-school Institute. “We believe,” wrote the committee, “that it is scarcely too much to say that the system of national elementary education, which has been called into existence during the last hundred years, owes its origin in great measure to the persevering efforts of those who were instrumental in the foundation of Sunday-schools. And if at the present day the Sunday-school teacher is free from the necessity of spending the short hours of Sunday teaching in any attempt to give secular instruction, and is able to devote all his time and

<sup>1</sup> See the discourse of Nazianzene on the anniversary of St. Athanasius.

<sup>2</sup> “Com. Epist. Fundamenti,” c. iii.

<sup>3</sup> “Tabarand, de la Réunion des Communions Chrétiennes,” p. 528.

<sup>4</sup> “What the Sunday-school Institute has done for Church Sunday-schools.” By John Palmer.

energies to the 'teaching of religious truth and the forming of religious character,' it ought never to be forgotten that this improved position of our Sunday-schools is also due to those early efforts by which the need of education was disclosed, and which were the means of directing attention to a national want, and of arousing a sense of responsibility in the national conscience."

To trace out the history of education, religious and secular, during the last century; to show how in every fresh stage of development, philanthropy and religion always led the way, and became the pioneers of progress; how at every step the State has been pressed and urged on by the Church; how those who have been most zealous in the work of the religious training of the young have also been most eager in the cause of secular instruction; to point out how the influence of the day-school and of the Sunday-school have grown up side by side; to trace out how each has acted upon the other; to register the results as they are written upon the national life and character—all this would be far beyond the limited scope of a magazine article, but would be well worthy of the expenditure of the time and effort which would be needed for its thorough investigation. It may suffice for the present purpose, however, to emphasize the claim which is put forward in the address above quoted, that it was when the cause of Sunday-schools had been warmly taken up, and the work was already spreading in every direction throughout the country, awakening the religious enthusiasm and enterprise of willing workers in hundreds of parishes, that the public mind became alive to the urgent necessity of renewed efforts in the cause of education. Or to put the matter in a very clear and concise form: Sunday-schools were started in the year 1780, whilst the National Society and the British and Foreign School Society came into existence some thirty years later; and to this statement it may properly be added that Joseph Lancaster, the founder of the British and Foreign School Society, was a firm friend and fellow-worker of Robert Raikes, the founder of Sunday-schools.

There are certain features prominent in the history of Sunday-schools to which it may be well to direct attention. Of these, the most striking is the marvellous rapidity of the growth of the Sunday-school system. The story of the foundation has been told by Robert Raikes himself, and nothing can be better than the charming simplicity of his own narrative as he describes the wretchedly ragged children whom he found in one of the lowest parts of Gloucester on a Sunday without occupation, and given up to follow their own inclinations without restraint. "The conversation suggested

to me," he goes on to say, "that it would be, at least, a harmless attempt, if it were productive of no good, should some little plan be formed to check the deplorable profanation of the Sabbath. I then inquired if there were any decent, well-disposed women in the neighbourhood who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman and imparted to him my plan. He was so much satisfied with the idea that he engaged to lend his assistance by going round to the schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathens." The success of the enterprise was conspicuous from the very first, and Raikes himself wrote: "The numbers who have learned to read and say their Catechism are so great that I am astonished at it."

The work so unpretending in its original design, so modestly spoken of as a "harmless attempt," so simple in its machinery as almost to provoke a smile—only the engaging of four "decent, well-disposed women" to keep school on Sunday—has grown to such dimensions that it is now co-extensive with the Christian Church, is recognised by every denomination, and is a part of the necessary machinery of every parish. In the year 1833, that is to say, scarcely more than fifty years from the starting of the first school, and within twenty-five years of Raikes' death, a Parliamentary return gives the number of scholars in Great Britain as 1,548,890. In 1851, which was the last official census of Sunday-schools, the number had increased to nearly two millions and a half. The most recent and careful investigations serve to show that the numbers have now reached the magnificent total of six and three-quarter millions in the Sunday-schools of our own country, and nearly eighteen millions throughout the whole world.

It cannot, of course, be said that these figures are absolutely accurate; but the result on the whole is so stupendous, that it fills one with wonder and thankfulness for what Christian energy has done almost within a century.

So far, however, as our own Church of England in this country is concerned, there is no reason to doubt that the estimate given by Mr. Palmer, the secretary of the Institute, is substantially correct, based as it is upon the returns made by the clergy themselves. From this it appears that the Church

of England has two and three-quarter millions of scholars under instruction, and that upwards of two hundred thousand voluntary teachers are engaged Sunday after Sunday in this most Christ-like and Christ-honouring occupation.

Even those who are not willing to go so far as the Education Commission in its report, and say that "Sunday-schools are an essential and integral part of the machinery for imparting religious instruction to the young, and that their work in the past has been of vast importance," will, at the very least, be constrained to admit that an institution which has a constituency so large, and has attained dimensions so stupendous, must be recognised as one of the religious forces of the country.

Another feature of the system which it is important to recognise is the expansion and enlargement of the original plan, keeping pace with the improvement and growth of secular instruction. When Sunday-schools were first started, the ignorance of the working classes of this country was appalling. The fierce cruelty of the law was utterly powerless to keep in check the moral degradation of the people; and as for education, it was a rare thing to find a labouring man able even to read. The natural consequence is seen in the picture set before us by Mr. Raikes of "four decent, well-disposed women" paid a shilling a Sunday to teach children to read. In our own time all this is like a dream. It is absolutely outside the range of our experience, and it is almost impossible for us even to realize the condition of things to which it refers. No doubt a noble work was done even in these early Sunday-schools, but it was done in the midst of tremendous difficulties and against tremendous odds. Some of our older Sunday-school teachers may perhaps have dim and indistinct recollections of a period when children in our Sunday-schools were taught the mechanical art of reading; and within comparatively modern times it has not been unusual to witness the painful spectacle of the Word of God being mangled and mutilated through being read round the class by children who could only with difficulty spell out its words, and who could not possibly, under such circumstances, form the slightest conception of its meaning.

But in these days we are at least delivered from the burden of the knowledge that the only teaching, whether religious or secular, which a child is likely to receive is that which he obtains at our hands in the Sunday-school. We know that there is no necessity that we should devote our time and thought to mere instruction, because every child has ample opportunities for acquiring secular knowledge, and we are able therefore to concentrate our energies upon that part of the work which is the highest and the most important. And

every Sunday-school teacher knows that an immense advantage has been given to him over his forerunners in the work, by means of the enormous extension of the secular instruction within the reach of our own memories. In building up the edifice of religious character, we are now furnished with the materials for the buildings and the implements for bringing them into proper shape. In former years Sunday-school teachers had not only to erect the building, but also to provide the materials and to furnish the implements. We ought to be abundantly grateful that we are able in these days to commence our work at a point which is very distinctly in advance of that at which our predecessors were compelled to start.

The next feature to be specially noted is the great stimulus which the Sunday-school cause has given to the development of lay work. Our Sunday-schools have been both the means of arousing enthusiasm, and the field in which the newly-awakened zeal may find fitting exercise. It is not merely that there are to-day some 200,000 volunteers engaged in the work, but that these are to a very large extent drawn from the ranks of scholars, and in their earnestness and devotion are the best evidence to the value of the cause which they advocate and support. Nor is this all; for it is the Sunday-school which is the place of training for all kinds of religious work. Search where you will, amongst the ranks of the clergy at home, or of those who have volunteered for service in the mission-field, amongst lay-preachers, and men and women in every field of spiritual activity, and you will find again and again that it was the work of a teacher which was the first undertaken, and very often that it was by means of the teaching gained in the Sunday-school that a deeper interest in Christ's cause was awakened. The late Archbishop Tait was wont to say that it was his custom to inquire of candidates for ordination whether they had been engaged in Sunday-school work; because he invariably found that men who had had this experience were far better prepared for the pastoral work belonging to the office of a minister of God.

Every parish clergyman can bear a like testimony as to the influence of the Sunday-school. It is the recruiting-ground to which he repairs for volunteers in any emergency; it is the training-school to which he looks for lay-helpers of every kind; it is the means of enabling him to discharge what without it he would find to be a very difficult task, to provide for all the young recruits in his army of volunteer workers, a sphere in which their zeal can be employed, and in which they may be trained and prepared for further service. If it is the bounden duty of every member of Christ's Church to be an active member and to undertake some work for the Lord and

Master, then it is obviously a most important matter that there should be work for him to do, if he be willing to consecrate his service to the Lord. Over and above the benefit and blessing conferred upon the children by the work undertaken in their behalf, there must be reckoned also the reflex blessing gained by the workers themselves, and by the whole Church to which they belong, which is strengthened and better equipped for spiritual warfare by reason of their service.

It must not be forgotten, however, that there are dangers to be guarded against by those who have the cause of Sunday-schools at heart.

Signs are not wanting that there is in the present day and in some quarters a dangerous tendency to lay upon the Sunday-school a burden which is too heavy for it to bear, and to claim from it a service which it is impossible for it to render. It is felt by many persons that it would be an easy and satisfactory solution of the difficulties of religious education if the day-school could be devoted exclusively to teaching secular subjects, and if upon the Sunday-school there could be laid the whole burden of religious instruction. We must be watchful against the too ready acceptance of such flattering recognition of the greatness of the work already done by our Sunday-schools, as it is only the prelude to throwing upon them an amount of work which it is impossible for them to discharge efficiently. Those who know most about Sunday-schools know best how difficult it is to secure in them the careful and systematic religious teaching which is felt to be needful even under existing circumstances, when the main facts and doctrines of religion are taught in the day-school.

The five years' course of religious teaching now being issued by the Sunday-school Institute is an attempt to in some measure supply this want; but none know so well as those by whom that course has been arranged how many are the gaps which they would desire to have filled up by more detailed teaching. Never let us be tempted to give up religious teaching in the day-school in the plausible expectation that all this can be supplied, and ought to be supplied, on Sunday. You might as well attempt to put a gallon of water into a pint jug as try to teach in one day what ought to be part of the regular instruction of every day of the week. We believe that such an endeavour would be disastrous to the best interests of the day-schools, and would be well-nigh fatal to the proper work of the Sunday-school. To teach religious facts is one thing; to form religious character, built up upon the basis of those facts, is another. We earnestly deprecate, on behalf of day-schools and Sunday-schools alike, even the least concession to so unreasonable a demand; a demand which never could be

made in good faith by any persons who properly understood what the limits of the resources of the Sunday-school must always be.

There is another danger arising out of the altered condition of our Sunday-schools to which it is necessary to refer. It is to be feared that the "four decent and well-disposed women" who taught the boys of Gloucester to read and write under Mr. Raikes's supervision would find themselves sadly out of their element in a modern Sunday-school. Education has made such rapid strides amongst the scholars that it is absolutely necessary that the teachers should themselves be better instructed and trained for their work. Invidious distinctions are often drawn between the qualifications of the trained day-school teachers and the untrained, if well-intentioned, teachers in the Sunday-school; and although we may resent the comparison, and insist that it should not be unfairly pressed, yet we cannot forget that the exigencies of the time imperatively demand that our Sunday-school teachers should be expected, it might almost be said required, to take advantage of the many educational opportunities within their reach. The sharpened faculties of intelligent children in our large towns are quick enough to detect, and perhaps even to exaggerate, the ignorance of an ill-prepared Sunday-school teacher. It must be confessed that the Sunday-school teachers of to-day are not so exclusively drawn from amongst the educated and leisure classes as would seem to have been the case in days gone by. This arises partly from the inevitable tendency of enthusiasm in a cause to grow weaker in proportion as the cause itself grows stronger and makes larger demands upon its workers; partly also, perhaps, from the fact that the facilities for travelling and change of residence render it almost beyond hope that the upper classes can ever be regular in their service in any one Sunday-school; and partly, we fear, if not mainly, from the growing tendency of the present day to devote the Lord's Day to other purposes than those which are directly concerned with the advancement of Christ's cause and the extension of Christ's kingdom. We need not stay now to discuss this question at length. It only falls within our present purpose to notice the fact as an element of difficulty in the way of real Sunday-school progress for the future.

Very early in the present century it began to be felt that the necessities of Sunday-school teachers demanded the existence of some central society which should form a bond of union between isolated Sunday-schools, and assist them in preparing themselves for their work. So long ago as 1803 the Sunday-school Union was formed, and, although it was principally in the hands of Nonconformists, there were not a few Churchmen.

who were connected with that society, and for forty years it was the only organized effort made to deal exclusively with the Sunday-school question. It is probable that the foundation of the National Society in the year 1811, and the gigantic work which was undertaken by that society in the formation of National Schools, to a certain extent diverted the minds of Churchmen from the pressing needs of Sunday-schools; and the very success of that effort led to the impression being formed that the Sunday-school was only a part of the day-school. As a matter of fact, it was largely carried on by the same teachers, who taught on the Sunday very much in the same way, and often even the same subjects, which they taught during the week. It was perhaps natural that the clergy and laity, who were straining their resources to the utmost in order to carry out this noble work of education, which has been the glory of the Church of England, should have come to the conclusion that their system was sufficient to supply every demand and to meet every want. Certain it is that the ardent supporters of the National Society have been almost the last to submit to the necessities of the case, and become earnest adherents to the Sunday-school cause. Perhaps it was only by the Elementary Education Act of 1870 that the conviction was forced upon them that some efforts must be made to provide for the religious training of those who were not attending our Church day-schools. But long before that date the voluntary Sunday-school teachers themselves found it necessary to make a determined effort to improve their own efficiency.

It was in the summer of 1843 that five Sunday-school teachers met together in the school of St. Saviour's, Southwark, to consider what should be done to provide for their own improvement in the art of teaching. Not only were they impressed with a sense of their own deficiencies, especially in comparison with the teachers of the day-schools, who were already being trained for their work, but they could find nowhere any adequate means of supplying their defects. The Sunday-school Union, indeed, had been trying for forty years to supply the need, but, as we have already said, it was never very widely supported by Churchmen. Moreover, at the time of which we are speaking, after long and somewhat acrimonious discussions, it had been finally resolved that the Church Catechism should be excluded from the catalogue of the Union. This action of the Union rendered it impossible for teachers connected with the Church to find that help which they felt they most needed.

It was therefore resolved to make an effort to form a new society in connection with the Church of England, and in



harmony with its teaching and principles. A meeting of teachers was summoned, and on November 19th, 1843, it was proposed by MR. JOHN GEORGE FLEET: "That an institution be formed, to be called 'the Church of England Sunday-school Institute.'" The object which they set before them is thus described: "To extend the Sunday-school system in connection with the Church of England is, equally with the improvement of such schools, the great aim of this society." For fifty years the Sunday-school Institute has kept these objects steadily in view, and its friends are fairly entitled to look back in this year of its jubilee and claim on its behalf that the vast expansion of the Sunday-school cause, the great improvements in Sunday-school methods and plans, the enormously enlarged opportunities which are given to Sunday-school teachers for self-improvement, the far more cordial recognition of the importance of Sunday-schools from all sections of the Church, are greatly due to the persevering and pertinacious efforts of the Sunday-school Institute and its supporters. Wherever an opportunity has been given, the Sunday-school Institute has been ready to embrace it. No more conspicuous example of the truth of this statement could be given than the action taken by the society at the time of the centenary of Sunday-schools in 1880. Supported as it was by the zealous and cordial co-operation of Archbishop Tait, it was enabled so to put forward the cause of Sunday-schools before the public mind, and so forcibly to direct attention to the subject, that from that time forward a distinct advance was made in the general appreciation of the work of Sunday-schools, and of the services rendered to the Church by the voluntary efforts of the teachers.

But, after all, this is only one incident in the history of the useful operations of the Institute. For fifty years it has kept steadily in view its main purpose of teaching the teachers and helping them to teach themselves. In order to accomplish this object it has created a special literature. From its very earliest days the society saw that the Sunday-school teacher must be properly prepared for his work. Courses of lessons were arranged, and notes provided for the instruction of teachers from a very early period; and now at the end of fifty years the Sunday-school teacher or superintendent may find upon its shelves volumes of notes upon almost every subject from the Bible or Prayer-Book which can fall within the range of Sunday-school teaching. Very early, too, a magazine was started, in order to form a means of communication between teachers, in which they might record their difficulties, and find aid from the experiences of their fellow-teachers in meeting them. It is hardly too much to claim

that the *Church Sunday-school Magazine*, which has now entered upon its thirtieth year in its present shape, is the only magazine of its kind, and affords assistance to Sunday-school teachers of a character which cannot be derived from any other source. It would be impossible to enter in detail upon an examination of the activities of the society in its literary department; but we may, at least, mention that Mr. Stock's "Lessons on the Life of our Lord" have reached a total sale of more than 100,000, while of the *Children's Hymn-Book*, published in 1880, there have been sold more than a million copies.

But Sunday-school teachers needed more than the provision of sufficient literature in order that they might properly prepare their lessons; they wanted then, and they always will want, as fresh teachers are coming forward to the work, to be shown how they are to teach the lesson to others, when they have first learned it for themselves. Training lessons are common enough now, alike amongst Churchmen and Non-conformists; but the first training lesson in connection with Sunday-schools was given under the auspices of the Sunday-school Institute and by a member of its committee. This was, we believe, in the year 1848; and the gentleman who gave it, now the Rev. Dr. Whittemore, is still living to witness the enormous extension of the plan which he adopted for showing teachers how to teach. Probably there is no single thing which has done more to improve the character of our Sunday-school work than the adoption of this method of training the teachers.

After a considerable experience, extending now over a period of some forty years of Sunday-school work, I am glad to take the opportunity of expressing my own personal obligation to the Sunday-school Institute for the benefits which I have received as a teacher from this method, which the society invented and promoted.

For many years past the deputation staff of the society, as well as the individual members of the committee, have done their very utmost to extend the system and induce teachers to avail themselves of its advantages. All honour to those men who were the pioneers of the movement, and laboured incessantly night after night to accomplish this result. It was by no means an uncommon experience in earlier days for members of the committee to start off after business hours in the city, proceed by train to some distant town, give their lesson to a gathering of Sunday-school teachers, and return to London by night train, in order to be at their offices at the usual hour. It is to the devotion of these men that the successes of the cause are due.

More recently, in the year 1870, the system of teachers' examinations was started by the society. The plan was adopted in order to set before our army of voluntary teachers the paramount importance of definite study and accurate knowledge. It is surely unnecessary in these pages to say anything to enforce the value of this object. More than 10,000 teachers have submitted themselves to the ordeal, with incalculable advantage to themselves and to the Sunday-school cause. And even this number is but a small proportion of those who have reaped the advantages of the system. For there are many who are quite willing to attend the various classes held throughout the country for the instruction of candidates, who never so far overcome their natural reluctance as to submit themselves to the examination. But the benefit which they receive is scarcely less than that which is gained by those who are successful in securing certificates.

It is not pretended, indeed, that all Sunday-school teachers have been reached in this way; but it may very fairly be claimed that the whole tone of Sunday-school work has been raised, and that Sunday-school teachers as a body can no longer be subject to the reproach that they are merely an army of untaught and undisciplined volunteers.

The annual days of intercession for Sunday-schools, observed now throughout the whole world, the Teachers' Prayer Union, the Bible-reading Union, which is still, we believe, the only Church Union with this object, testify to the great fact that we rely as Sunday-school teachers upon the power of the Holy Spirit for any success which we may achieve.

Beyond all these great works, it must suffice to make the barest reference to the very valuable and instructive *Biblical Museum* established at the offices of the Institute as a work which is absolutely unique.

It is in no spirit of self-congratulation that in this year of Jubilee the work of the Institute during the past fifty years is set forth. We desire rather to raise our tribute of thanksgiving to God, who has enabled this work to be carried on for the advancement of His glory. We look back and say, "Hitherto hath the Lord helped us," only that we may be able more confidently to look forward to the possibilities of the future with unflinching courage and unabated ardour in our cause, because the work is the Lord's, and He will help it. We fully recognise the extension of our opportunities, and we regard them as a call to new enthusiasm and greater efforts.

God grant that His people may offer themselves more willingly for His service, that they may learn more fully to realize the extent of His claim upon them, and that they may so live

and so labour for Him that even the success of the past may be obliterated in the more complete and more triumphant successes of the time to come.

J. F. KITTO.

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ART. III.—"I BELIEVE IN THE HOLY CATHOLIC CHURCH."

"I BELIEVE in the Holy Catholic Church."

An Article of Belief difficult of comprehension to many, unintelligible to some. It is not, I take it, so much the subject, the Church, as the epithets applied to the subject, One, Holy, Catholic—the distinguishing "affections," as Pearson calls them, of this Church—which perplex our minds and try our faith. We all accept, I suppose, without difficulty as an article of belief, that Christ came to form a community upon earth, spoken of as *future* before Pentecost ("Thou art Peter, and upon this rock I *will* build my Church"), as *present* after Pentecost ("And the Lord added to the Church daily such as should be saved"). That admission to it was, and is, by Baptism. That the conditions of membership were, "steadfast continuance in the Apostles' doctrine and fellowship, and in the breaking of the bread and in the prayers." That the conditions still are, "One Lord, one faith, one baptism." We accept the definition of the Nineteenth Article, that "the visible Church of Christ is a congregation of faithful men," the aggregate of all the flocks of professing believers in Christ, "in the which the pure Word of God is preached, and the two Sacraments are, in their right way, administered." We admit that within this visible Church, whose boundaries we can see, there is an invisible Church whose boundaries we cannot see, and the limits of which extend far beyond the visible Church on earth, including the great multitude who are at rest. All this we most of us receive without difficulty, and embody it in that article of our Creed, "I believe in the Church."

But when we look at the spectacle of Christianity as it stands before the world to-day; when we look at the Roman, the Greek and the Anglican Churches, the Lutheran, the Presbyterian, and a hundred other sects, not merely differentiated one from the other by minor points, while agreeing in essentials and wishing each other well, but arrayed against each other in deadliest feud, intolerant of each other's beliefs, hurling anathemas to and fro, and one-half of Christendom bent on nothing short of the extermination of the other half, we may well be startled at the description of these severed, antagonistic hosts as "One, Holy Catholic Church"; and men may be excused if they ask, and we clergy may well ask