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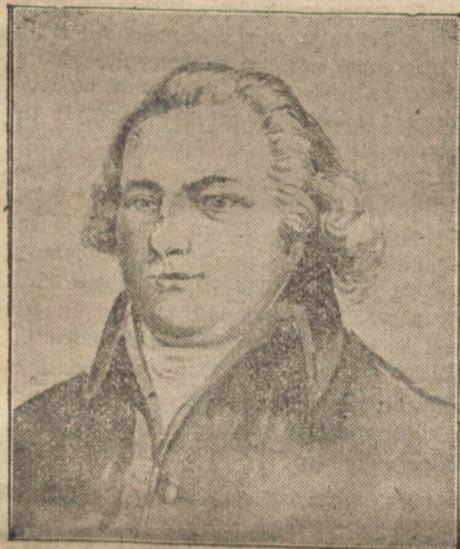
MONTREAL, AUGUST 8, 1902.

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The Father of Sunday Schools

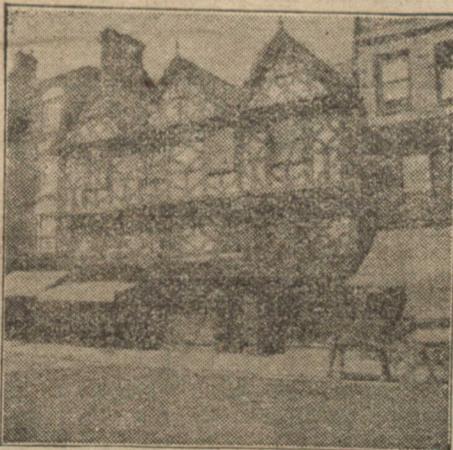
(By Edwin J. Inwood, in 'Presbyterian Banner'.)

Great movements usually centre in a single individual. Paul, the apostle, Luther, the reformer, Wesley, the founder of Methodism, illustrate this fact. So the modern Sunday-school movement, which has become one of the chief religious features of the nineteenth century, centres in the life of Robert Raikes. In the city of Gloucester (pronounced Gloster), in the southwest of England, in July, 1780, the



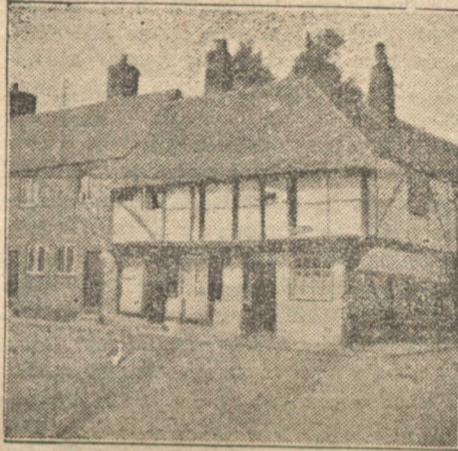
ROBERT RAIKES.

editor and publisher of the Gloucester Journal, Robert Raikes by name, was deeply stirred with the sad moral condition of the people in the suburbs of the city. Determined in some way to save the children, he rented a room of one Mrs. King, hired the landlady and three other ladies, at one shilling a day (24 cents), to teach the children whom he should send in reading and the church catechism. After three years' successful trial he made known to the world, through his paper, the work accomplished. Some strenuously opposed it, but many saw the hand of God in it, and soon Sunday-schools were established



RAIKES'S HOME AND PLACE OF BUSINESS, SOUTHGATE ST., GLOUCESTER.

in the principal towns in England. Men often build more wisely than they know. It was certainly so with Raikes. The greatness of that humble endeavor to save



HOUSE WHERE FIRST SUNDAY-SCHOOL IN GLOUCESTER WAS HELD.

those waifs of the slums is shown by Green, the historian, who says: 'The Sunday-schools established by Mr. Raikes, of Gloucester, were the beginnings of popular education.'

It was singularly providential that this new impulse in the religious culture of childhood should occur during the great Wesleyan revival. Wesley quickly saw its value, and, incorporating it into his work, with a prophetic eye, wrote to his brother: 'It is one of the noblest institutions which have been seen in Europe for centuries, and will increase more and more.' That pro-



SOOTY ALLEY, FROM WHICH THE FIRST SCHOLARS CAME.

phesy has indeed been fulfilled. The stone cut from the mountain without hands was to grow until it filled the whole earth, and it is doing it. In 1896 there were 223,186 Sunday-schools, 2,237,043 teachers, and 22,476,050 scholars.

Daniel Webster once said: 'The Sabbath school is one of the great institutions of the day. As a school of religious instruction it is of inestimable value; as a civil institution it is priceless, and has done more to preserve our liberties than grave statesmen and armed soldiers. Let it then be fostered and preserved to the end of time.'

The quaint old church of St. Mary De Crypt, Gloucester (erected 1138), contains the tomb of this man of God. Just over his monument is a beautiful stained window, with pictures from the life of Christ, and at the bottom the words: 'Blessed are

the dead who die in the Lord, for they rest from their labors and their works do follow them.' Never were they more appropriately written than with reference to the life and labors of Robert Raikes.

Revival the Church's Power.

(By Rev. Wm. Ross, Glasgow, in 'The Christian'.)

What has revival done for the believer, for the Church, for the world? It has given us our men of noblest Christian character, and enabled the Church to reach the highest landmark in attainment and Christian effort. As the highest mountain peaks are the upheaval of subterranean fires that have shaken the foundations of the earth, so the most notable men in the record of the Church are themselves frequently the fruit of a revival. Saul of Tarsus, like a piece of moist peat hissing out its moisture on the glowing embers, was set on fire in the Pentecostal revival. Luther, Melancthon, Knox, and others were kindled into flame in the outpouring of the Spirit at the Reformation.

Some men have borne personal testimony to this. Dr. Charles P. McIlvaine says of himself: 'Whatever I possess of religion began in a revival; the most precious, steady, and vigorous fruits of my ministry have been the fruits of revivals.' It is not too much to say that most of the men who entered the ministry of the Free Church of Scotland, and who were specially owned of God in his work before the revival of 1860, were themselves the product of the great Scottish revival that moved over the land in successive waves for a period of forty years from 1811.

Is it not also the case with the great mass of the men who form the living ministry of America, and who were themselves the outcome of the continuous revival in the colleges at the close of the last century and the beginning of this? And what is true of the ministry is true also of the membership in Europe as well as on the American continent. From 1815 to 1840 we are told that the Spirit was poured out on from 400 to 500 churches and congregations annually on an average. During some of these years, we rejoice to learn that from 40,000 to 50,000 were added by profession in a single twelvemonth to the membership of the Christian Church. The Presbyterian Church of Wales is herself the fruit of revival in a membership that dominates the Principality. She has had an almost unceasing revival for 150 years. It is said that one man in the Principality, and he by no means a man of intellectual power, was instrumental, under God, in the revival of 1860, in adding 10,000 to the spiritual life of the Church. That great wave of blessing brought at least as many into the Church in Ireland; and those who remember the same blessed time in Scotland know that the spiritual harvest was universal over that land.

Such seasons, though they have been too often intermittent and partial, have nevertheless enabled the Church to reach her highest landmark in Christian effort. Shortly after the Disruption a site was refused for the congregation at Strontian, in the