

correspondence with Raikes, and urged the plan at public meetings, and with Jonas Hanaway, Henry Thornton, and other Philanthropists, formed the Society for the promotion of Sabbath Schools throughout the British Dominion, Sept 7th, 1785.

The plan seemed to grow in popular favor, and learned and influential persons gave it their support, among whom were the poet, Cowper, the Wesleys and the Bishop of Salisbury, but like all good causes it had its enemies, and we find that the Bishop of Rochester violently opposed the movement and the Archbishop of Canterbury called the Bishops of Scotland together to see what could be done to stop it. In Scotland, Sabbath School teaching by laymen was declared to be a breach of the fourth commandment. But notwithstanding the opposition the Sabbath Schools continued to multiply, and rapidly extended throughout England, Scotland, Ireland and America. Following a meeting at Philadelphia, in Dec., 1790, attended by Bishop White, Dr. Rush, Matthew, Cary and other philanthropists, the Sabbath or Sunday School Society was formed in Jan., of 1791. Its object was to give religious instruction to poor children. Like the British Society, it employed paid teachers, and used about \$4,000 in support of such schools between 1791-1800. The Society still continues its usefulness, granting to needy children who avail themselves of the opportunities thus placed within their reach, books and other religious publications. They have expended in these donations about \$35,000.

The chief aim of these schools seems to have been to reach the children of the poor who neglected the church, so in this way they were like our mission schools of to-day. But the system was expensive and necessarily limited in usefulness; so the next step was to secure the services of teachers who would give such instruction from a love of and interest in work, doing all in the faith that "Inasmuch as ye

did it unto one of the least of these ye did it unto me." Oldham, Eng., claims to have had the first teacher who declined to receive any compensation, and thus began the gratuitous instruction. The growth of the system had been remarkable before, estimated that 350,000 scholars had been enrolled in five years; this new feature gave it a fresh impetus by adapting it to the needs of the poorest community in the city or country.

As a further illustration of the rapid growth of the Sabbath or First day School, the American Sunday School Union estimates that in 1827 the number of scholars enrolled in the different countries was 1,350,000. According to the census of 1854 the number had been increased to 2,987,980 in Great Britain and Ireland; including the Isles of the Sea and in America at the same period the number was estimated at 3,000,000, making a total of 5,987,980. The report of the International Convention in 1881, gave the United States 84,730 schools, 932,283 teachers, 6,820,835 scholars, and at the Raikes Centenary in England in 1880, reports for the world estimated 1,559,823 teachers and 13,063,520 scholars.

But *numbers* alone do not indicate the immense growth of the Sabbath Schools; the great improvement in the modes of instruction, the beautiful and costly buildings, the ample accommodations provided for the schools in America, as compared with the dark and dingy apartments first provided, the wide enlistment of the ablest talent in the country in teaching and in providing lesson helps and literature, the clear definition of the place of the Sabbath School, not as a thing separate and apart from the church, but as all Christians at work, teaching and learning the Lord's message to His Church. The remarkable and constant influence this wide spread instruction has had in lessening vice and crime, in diffusing a zeal for Biblical study, in imparting greater familiarity with its one great text book—the Bible; each and all