

sively by accepting appointments—would turn inward and strive to get into the quiet, it would give solidity to the countenance, gravity to the demeanor, cautiousness to speech, dignity to the assembly, wisdom to its deliberations, and the sanction of truth to its judgments. H. *

Philadelphia, 12mo. 11th, 1893.

ORIGIN AND GROWTH OF FIRST-DAY SCHOOLS.

Read at the Blue River, F. D. S. Conference, 11mo, 24, 1893, held at Clear Creek, Ill., by Mary A. Mills.

We find that the definition of First-day, or what is commonly called Sunday Schools, is an assembly of persons, on the First-day of the week, often called the Lord's day, for the study of the Bible, for moral and religious instruction and worship of the true God. It is a means of training the young and ignorant in the duties we owe to God, and to each other, and may very properly be called the nursery of the church. We find that methods of instruction of different kinds have existed since the earliest history of the race. In patriarchal time, the school, like the church, was in the family, and the father was the teacher and priest, but we do not design to dwell in the manners and forms employed in the times of Abraham, of Moses, and of Joshua, but will notice the school system amongst the Jews during the apostolic period. History tells us that at that time schools were found in every city and considerable village in the land, that there were four kinds: The elementary, the teaching of the synagogue; the higher schools, as Hillel and Shammai; and the Sanhedrim or great school. The apostolic age was remarkable for the growth of these schools.

Every town having ten men giving themselves to divine things was to have a synagogue, and every place having twenty-five boys was compelled to appoint a teacher. The teachers in that age were a recognized body of workers quite distinct from the pastors, pro-

phets and evangelists. The best commentators hold that the peculiar work of the teachers was to instruct the young and ignorant in *religious truth*, which is identical with the work of the Sabbath School to-day.

Questions were freely asked and discussed, and no one was debarred from taking part. No doubt it was one of these Jewish Bible schools that Jesus entered when on the occasion of his first visit to Jerusalem at the age of twelve years, when after the company in which his parents had travelled had departed from the city and were one day's journey out, he (Jesus), was discovered to be missing, and when on returning to seek their son they found him at the temple talking with the great men, and in reply to their questioning as to why he had staid behind, he said "Wist ye not that I should be about my Father's business?"

But we pass to the modern Sabbath Schools of which Robert Raikes is justly regarded as the founder. He was a citizen of Gloucester, England, and proprietor of the *Gloucester Journal*. Business calling him to the suburbs of the city, in 1780, his heart was touched by the group of wretched ragged children. He engaged four teachers to receive and instruct in reading and the catechism such children as should be sent them on First-day. The requirements were that they should come with clean hands and faces and with such clothing as they had; they were to stay five hours.

Diligent scholars received rewards of Bible Testaments and other articles that would conduce to their home comfort. The teachers were women, and were paid a shilling a day. Raikes published an account of his efforts in his paper of Nov. 3, 1783, which was copied in London papers, and later another article in the *Gentleman's Magazine*, which attracted much attention.

Wm. Fox, who was already interested in the improvement of the moral condition of the London youth, opened a