

employment to half a million of people. It is safe to say that without the aid of machinery other than the old-time distaff, it would require the ceaseless labour of every man woman and child in the whole world to accomplish what is done by those half million operatives.

Manchester is no mean city. Including the contiguous municipality of Salford, it has 600,000 inhabitants. It has fine streets, parks, and pleasure grounds, beautiful suburbs, palatial warehouses, and grand public buildings. Its Town Hall cost nearly four millions of dollars. There is a fine old Cathedral in course of "restoration." Of the Established Churches there are one hundred, and one hundred and eighty-eight others. The Congregationalists or "Independents" are strong here, having forty-one churches. The Presbyterians have sixteen. One of these, called the Scotch National Church is, as its name indicates, connected with the Synod of the Church of Scotland in England, which is composed of some twenty ministers all told. The Presbyterian Church of England, which amalgamated with the United Presbyterian Church south of the Tweed, in 1876, has about three hundred congregations, and although it does not grow very rapidly it is exceedingly well organized and takes an active part in the work of missions to the heathen. Its principal missions are in China. It has prosecuted mission work with marked success for a number of years in Southern Formosa, where there are now upwards of one thousand native communicants. The Rev. James Mackie, the minister of the Scotch National Church in Manchester, whose guest I was during my brief stay, placed me under many obligations. On the Sunday we first visited the Sunday-school of the Rusholme Road Congregational church, in which were 1,295 scholars and forty-four teachers. The classes are larger than the average, and a separate room is provided for each. All the teachers and office-bearers are elected annually; but it may be added that the same gentleman has been elected superintendent for thirty years in succession. The school appeared to be under admirable management. The minister of this Church, Dr. Thomson, preached in the forenoon, by way of exchange, for Mr. Mackie, and delivered a very able sermon from John 9: 25, "Whereas I was blind, now I see,"

He spoke (1) of the great change—from darkness to light; (2) of the Author of the change; (3) of the effect of it on every day life.

The afternoon was occupied by a visit to the Sunday-school at Stockport, about six miles out of Manchester. From the report for 1883 I find that the number of teachers under one roof is 295, and of scholars, 3553. Connected with the central school are four branch schools, making the whole number of teachers 418, and of scholars, 4706. The annual expenses are about \$4,860. This extraordinary institution began in a small way, in 1791. But its growth must have been rapid, for the present large four-story building was erected in 1805. It is not very attractive either outwardly or within. Its fittings are of the most ordinary description. Contrasted, indeed, with some American and Canadian Sunday-school-rooms it is severely plain. But for all that it is perhaps the largest and in many respects the most successful Sunday-school in the world. What is the secret of its success? Well, in the first place, there is a sort of *hereditary attachment* to the school. Some of the parents of the scholars got their first religious instruction here. Many of them were converted here, and they will have their children attend it. The children grow up in it and many of them *stay* in it to graduate as teachers. In 1882, a jubilee presentation was made to one of these on the completion of his fiftieth year as a teacher. The teachers are men and women of faith and consecration. The mayor and the merchant princes are on the roll of its office-bearers, and they may be seen driving to or from the school in their carriages and pairs. There is no one in Stockport so learned or so rich as to feel himself above being a teacher in this Sunday-school. It is supported and frequented by members of all the Protestant Churches in the town. Denominational lines and distinctions are unknown. The classes are carefully graded, beginning on the first floor with the infant and primary classes, who are taught the alphabet and the rudimentary elements of reading and writing, and so ascending through the different stages until they reach the Bible-classes. There is a separate room for each class up to a certain standard. Beyond that, there are rooms with a couple of hun-