

steadfastness, and puts into the hands of her persecutors the tracts made useful to herself. I am prayerfully hoping that she may become a Lydia, and that I may have to speak of her as one whose heart the Lord hath opened. This same tract has also been useful in other places in our parish.—*Chris Spectator.*

THE SWEARER CONVERTED.—A friend supplies the following instance of usefulness:—F. L. is a native of Hampshire. He was a fearful swearer, drunkard, and sabbath-breaker. As a father to a large family he led them in the downward path. About two years since he came, for the first time, to C.—Not knowing his character, or anything concerning him, I gave him your tract, "The Swearer's Prayer; or, his Oath explained." He took it home, began to read it, and there saw his own character delineated. The Holy Spirit convinced him of his ruined and undone state. He was a long time in deep anguish of soul, but about fifteen months since he found peace through believing in a crucified Redeemer. He now adorns the gospel, teaching his offspring in the ways of piety, and exhorting others to "flee from the wrath to come." The great delight of his soul is to spread the little messengers of mercy to others.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., MAY 16, 1853.

SABBATH SCHOOLS. THEIR PROGRESS.

(Continued.)

Sabbath Schools were not destined to be confined to the United Kingdom, they soon extended to foreign parts, and previous to 1825 in many countries in Europe they had been established. In Asia they had also at this period been put in operation. A missionary in Ceylon, writing to his friend in England in 1815, thus remarks:—"On the 4th of June last we established a Sabbath School in the Pettah of Colombo. * * In the name of God we resolved to make a beginning, and it would have done your heart good to have seen the impulse which it produced among all orders of the people." In 1824 the number of schools in Ceylon was 61, containing 2,657 boys, and 297 girls. The Rev. B. Clough, a Wesleyan Missionary in Ceylon about this time, writes:—"During the last ten years, if I may judge from the progress made in Wesleyan Schools, from 10,000 to 15,000 children have been taught to read the Scriptures." A revival had also taken place, and about 80 of the elder scholars had professed themselves interested for the salvation of their souls. In New South Wales, one of the most distant colonies of the British Empire, may now be commended about the same time as at Ceylon. The following incident will show the estimation put on Sabbath Schools by judicious heathens. A young man from Tonga, one of the Friendly Islands, after visiting New South Wales, on his return described what he had seen to his relatives; he told them especially of the Sabbath Schools, and the sacred attention which the people at Port Jackson paid to the Sabbath-day, and then added, "the people of Tonga will never be wise till they adopt the same measures." The Chiefs unanimously replied, "we think so too."

In Africa Sunday Schools were established as early as 1820, by the Church and Methodist Missionary Societies, and by the American Colonization Society. But in no place were they introduced with such promising success as in the United States. The first Sunday School instituted there was in 1791. Its object was to instruct gratuitously children to read and write, who were unable to attend school on other days; but the instruction was given by hired teachers; and their design did not extend to the religious instruction of their scholars. The first suggestion of Sunday Schools on the present plan was made by the Rev. Robert May, a missionary from London, who had been once a Sunday School boy himself, of very humble origin. The first school on the present plan was established in the city of Pittsburgh in Pennsylvania. This school was instituted on the 22nd August, 1809, and was formally opened on the first Sabbath in September, and attended by 240 scholars, children and adults. Two christian ladies, Mrs. Graham and Mrs. Bethune, opened a Sunday School in New York in June, 1814. It was at first taught by them, assisted by two of Mrs. B.'s daughters, and it consisted of between eighty and ninety scholars. The enterprise, as it began to be made public, enlisted the sympathies of the truly pious, and rapidly spread through the country. We believe the first Sabbath School Union formed in the United States was in the City of New York about the beginning of 1816, and was called the 'Female Sunday School Union.' A Male Sunday School Union was formed soon after. And in July of the same year the Female Union numbered 3,136 scholars, and 250 teachers. The Male 2,500 scholars, and 250 teachers. The first Annual Report of these two societies shewed that 5,000 scholars had been then admitted. We cannot omit stating here some of the early results of Sabbath Schools in New York. In six years after their regular organization, 600 of the teachers and scholars had been re-

ceived as members of churches, and about 30 were candidates for the ministry. Fifth Report of the Philadelphia Sunday School Union, "Many of the revivals of religion, for which two years have been so singularly distinguished in our country, have had their origin in Sunday Schools. In one where 100 were received into communion with church, 98 were at the time, or had been connected with the school; and in another, out of 35, 27 were from the Sunday School. Of 30 youths, composing one Sunday School, except one, have joined the church." These were of the results of early instruction.

On the 25th of May, 1824 AMERICAN SUNDAY UNION was formed—that union which now supplies our Sabbath Schools in the Provinces as well as in the United States, with such excellent tracts, and sends forth such a flood of useful reading for children and adults. The first year of this Society's operations, it issued 356,650 books. The secret of its extraordinary success since has, no doubt been its conscientiousness. It was agreed that the teachers, connected with the Society, should meet on the second Monday of each month for the purpose of united prayer on behalf of Sunday Schools throughout the world. The second year, this Union had 5 missionaries engaged in promoting the cause of Sunday Schools, and it was estimated to embrace 150,000 scholars. From the date of the organization of the American Sunday Union, the Sabbath School enterprise has rapidly gone forward in many parts of the United States, and yet many parts are still destitute.

The time has come, in the arrangement of God's Providence, that Sabbath Schools must be cherished; the church of Christ is depending on them; **BECAUSE THEY ARE OF GOD**; and we can only look to the children of our Sabbath Schools for the hope of the next generation. Wherever the Bible now goes, the faithful missionary makes his way, soon the Sabbath School is kind; and why? because all proper reflecting minds, who desire the prosperity of God's cause, know how much is depending on them. In our own British Provinces they are rapidly spreading, and our churches already contain many who rise up and thank God for Sabbath School instruction.

(To be continued.)

LETTERS RECEIVED.

The following letter from a brother who resided on the Bellisle; but who removed with his family to the State of Illinois about two years since, will no doubt be read by his friends with interest. He is a native of the Isle of Man, and experienced religion previous to coming to this country. This letter was addressed to B. J. Underhill.

BELVILIERE, BOON CY., ILLINOIS, }
April 20, 1853. }

Dear Brother,—I hope this will find you and your family in the enjoyment of good health, and living in the light of your heavenly Father's reconciled countenance, and in the enjoyment of the glorious hope of eternal life. Though I may be nearly forgotten by you, your name is still dear to my mind, and I pray the Lord to continue you a faithful steward in his house. I was much pleased when I heard that the publication of a paper was commenced, for the benefit of the Free Baptist Denomination; and I hope the Lord may make it a blessing to the publishers and subscribers also. I have read two numbers, and am much pleased with the matter they contained. The account of your District Meeting at Kingston was a pleasure to me,—I was glad to hear that the Lord was in your midst, and that you were so much interested in his cause, and were endeavouring to extend your usefulness. I was highly gratified at the arrangements made by you in your business meeting; and I hope the rest of the District Meetings will follow your good example. I am rejoiced too, to hear that God is convincing sinners of their lost condition, bringing them nigh and giving them a witness of their acceptance with him.

I am now situated on one of the beautiful prairies of Illinois, where I can stand at my door and see nearly one hundred farm-houses, together with a part of two villages; and were I offered all these, and ten thousand years to enjoy them, at the expense of my hope in Christ and the joys of religion, it would not tempt an exchange. Though I do not possess one foot of this fertile land, that I can call my own; nor do I know that I ever shall; yet I am reconciled to my lot, for I have the earnest of a far better inheritance. The Lord is my portion here, and often I feel as did David,—As the heart panteth after the water brooks, so panteth my soul after thee, O God. His ways are ways of pleasantness, and to walk in his paths is my delight. I am under ten thousand obligations to love him, and adore his wondrous and glorious name, for his goodness and mercy, which have followed me all the days of my life. With the church on the west side of the Bellisle I have enjoyed many happy days; and I pray that God may give them fellowship one with another, and that the blood of Jesus Christ may cleanse them from all sin.

Farewell till we meet again.

THOMAS CHRISTIAN.

Elder C. J. ORAM, writes from Argyle, N. S., under date, May 6th,—“Some two years ago, in this place, the Lord graciously, and I may say wonderfully poured out his spirit. It was a time of refreshing from his presence. It commenced among the young, and in some instances chil-

dren became the happy recipients of Divine grace. The hearts of the aged also were made to rejoice. Some who then professed faith in the Lord Jesus have gone home, and are now with Christ. During that revival I baptized about sixty. O these were seasons never to be forgotten; they are like green spots in the desert of human life. The high state of religious feeling which then existed, has measurably subsided; and at times it almost seems as though such seasons had never been. Yet I can say with feelings of gratitude to God, that there have been as yet very few cases of open backsliding; and as far as I have knowledge and am able to judge, a feeling of Christian fellowship exists among the members generally.

I have, during the past year, been engaged some sixteen miles distant from this, in a place called Tusket Lakes; I have also spent a portion of my time at Tusket Village. At the former of these places there is considerable interest manifested in the cause of religion. I have baptized eleven, and the work seems to be spreading. Brother Knowles baptized two at the latter place. Others have professed religion since; and may the work continue to prosper until the day of Jesus Christ.

PROVINCIAL LUNATIC ASYLUM. A few days since we visited this abode of the wrecks of humanity, and were shewn through its halls and apartments, and witnessed the wretchedness of those whose reason has fled, and who are only corporeally the representation of former years. As we retired from the place we felt that we could lift up our heart to God, and thank him that we were not deprived of our reason, that we were not the inmate of a mad-house. We remember reading somewhere, of a gentleman passing through a hospital for the insane, and being accosted at one of the doors by a lunatic with this question, "Did you ever thank God for your reason?" The gentleman replied, "I don't know that I ever did." "Neither did I," said the lunatic, "and God took it from me." How often we forget the source from which our blessings flow until they are cut off, and we have to mourn over their loss.

We were kindly furnished by the Medical Superintendent with his Report on the institution for the last year. From it we learn that there were received into the establishment last year 88 patients, which, with 99 former ones, which still remained, made 187 under treatment last year. The lowest number at any one time was 99, the highest 132. Of this number there have been discharged—30 recovered; 5 much improved; 3 improved; 1 unimproved; and 16 have died. No suicide has ever taken place in the establishment.

The gross expenditure for the last year was £3,454 1s., of which amount the Province paid £2,673 10s. 4d., the balance was received from paying patients, &c.

We wish to bear testimony to the cleanliness and order which are apparent in every part of the establishment; and we think the Medical Superintendent, and others, feel interested for the welfare and comfort of the patients.

GENERAL CONFERENCE FUND.—In another place may be found a Notice from the Treasurers of this Fund, calling upon the churches for their respective amounts. The sum actually required from each member to this Fund is so small, that it is to be regretted that any neglect casting their mite into it. Very little has as yet been received for the present year. The brother who has engaged to collect for this fund in the city, is setting a worthy example; and we have no doubt but the amount from the church here this year will very much exceed either of the former years. Brethren, will you remember the GENERAL CONFERENCE FUND. It is but ONE SHILLING each, and the account must be made up by the first of July.

CHURCH EAST SIDE OF LONG REACH.—We spent a few days, including the first Sabbath in the month, with this church, and enjoyed a season of profit. A deep religious interest seems to be felt in the community; and with a continuation of labour, an ingathering may be expected. Elder A. Taylor left the city for the Reach on Thursday, and unless detained there in revival, will visit some of the churches further up the River, and on the Bellisle. Elder R. French, who resides on the Reach, has been quite ill for several weeks.

FIRES.—About 3 o'clock on Tuesday morning last an alarm of fire was given from Mr. Sime's steam mill in Harding Street, and before it could be subdued it entirely destroyed the mill and contents.

A valuable house in Westfield, K. C., owned by Messrs. W. H. & W. Britain, was entirely consumed by fire on the 18th ult. A part only of the furniture was saved.

A dwelling house in St. Andrews, owned and occupied by Mr. Thomas Watt, was destroyed by fire on the 1st inst. It was caused by cinders from the chimney lodging on the roof. Mr. W.'s loss, it is said, will be £600. No insurance.