

went to the bottom of the stairs, and shouted some names, and down came half-a-dozen strange looking human beings. Listen to the conversation. "Well Jack, how are you?" This was said to a lame lad, who looked very pale. "I'm hard up, sir. I went a singing 'Mary Blane' last night. It rained all the blessed time. I was out four hours, and only got three coppers." "That was very little, Jack; but bad ways and bad pay go together. Your poor mother would like you at home, and you won't go." "I'll tell you what, your reverence," squeaked a small Irish boy, "if I had a mother, I'd go to her." "Well, Mike, if you will go to the Refuge, I will get you in." "Badad, your reverence, I'll go." "Very well, it shall be done, Mike," said my friend. Scarcely were the words out of his mouth before Mike and his rags were tumbling a rapid somerset across the room. This was his mode of expressing his joy. Thus did my friend go round the group, and many kind and true words did he speak to his hearers. He then gave each of them a small book—very pretty ones—and we came away. "Where next?" said I. "Down you alley," was the answer. What a scene! There were men cleaning fish; women polishing oranges; boys running, gambling and swearing; loose women leaning out of the open windows; and here and there a dog lying in the sun. Every one seemed to know my friend; but though all treated him with respect, it was evident that some of them did not relish his presence. I said so to him, and he replied, "There are many here who love me, some who would fight for me, and a few who hate me, and they hate my Master also." We then entered a house, went up stairs, knocked at a door, and when it was opened passed into a sick-room. A woman was washing, a ragged child sprawling on the floor, and a wasted man sitting up in bed. He was a Roman Catholic. No notice was taken of this. The cross of Christ was 'lifted up' before him—not the priest, the mass or the crucifix. My friend then prayed for him, then for his wife, and then for his children. The prayer was brief, simple, earnest, and pregnant with scriptural sentiment. A sighing "Amen" from the sick man showed it had touched his heart. Hark! What yells! We looked from the window, and saw two women fighting, leaping, screaming, like panthers. A mob was bounding them on. "I must stop that," said my friend; and when I told him the mob was large and savage, the same smile I had observed—a smile indicative of singular firmness and love—illuminated his face, and he rushed down the stairs. I followed, and when I got into the alley, he was quietly edging himself through the people, to interfere between the bleeding struggling women. As soon as some of the mob saw him, they slunk away; others shouted, "Let them alone!" and several swore at him. He is between the crowd and the women! He goes slowly, lovingly, but boldly up to them, and dexterously throws himself between them. They rush past him, and struggle harder than ever. He parts them again, and some of the people curse most awfully. He is swayed to and fro by the reeling combatants and the excited scoundrels who surround them; but he parts the women again, and one of them raises her hand to strike him in the face. She dare not! He looks at her, and stands so erect and bold—yet kindly—she dare not; and taking her by the hand he leads her away. When I afterwards got close to him, (this was a few moments after the woman had gone home) I saw he was panting, his face pale, his dress soiled, and his eye glistening with a tear. "Oh?" said he, "the sinfulness of this people! The brutality of these poor wretches!" I said, "Come home." "Well," he replied, "I fear I must. These people cannot be visited just now." He looked round upon the groups, went to them, said a few kind words—full of rebuke, however—distributed some tracts, and then taking my arm we passed through the people. How hushed they were! Every eye was fixed upon my friend; and, as we turned round the corner of the alley, a woman cried out, "God bless him!"

PASTOR HOWARD.

THE RELIGIOUS INTELLIGENCER.

SAINT JOHN, N. B., MARCH 15, 1853.

SABBATH SCHOOLS.

THEIR ORIGIN.

ROBERT RAIKES, the founder of Sabbath Schools, was born September 14th, 1736, in the City of Gloucester, England.

We have no information of his education, or the events of his early history. The occupation of his manhood may satisfy us that his youth was neither idle nor ill employed. He adopted the great law of Christianity, that no man lieth to himself. He looked round him for occasions to do good; and prevention of crimes by instruction or reproof, and compassion for even justly suffering criminals, were united in his idea of Christian benevolence.

According to the *European Magazine* for 1788: "The first object which demanded his notice was the miserable state of the County Bridewell, within the City of Gloucester; which being part of the County Gaol, the persons committed by the Magistrate, out of Sessions, for petty offences, associated, through necessity, with felons of the worst description; with little or no means of subsistence from labor; with little or any allowance from the county; without either meat, drink, or clothing; dependent chiefly on the precarious charity of such as visited the prison, whether brought thither by business, charity, or compassion.

"To relieve these miserable and forlorn wretches, and to render their situation supportable at least, Mr. Raikes employed both his pen, his influence, and his property, to procure them the necessities of life; and finding that ignorance was generally the principle cause of those enormities

which brought them to become objects of his notice, he determined, if possible, to procure them some moral and religious instruction. In this he succeeded to a great extent. But he could not pursue his generous purpose towards these forlorn outcasts from civilized life without many serious reflections. His mind must have been peculiarly affected with the sad consequences arising from the neglect, or rather the total absence of opportunities for early instruction among the poor."

The first Sunday School was opened by Mr. Raikes at the close of the year 1781; and the more immediate cause which led to it is described by Mr. R. himself, in a letter addressed to Colonel Townley, dated Nov. 25, 1783, of which the following is an extract:—

"The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether these children belonged to that part of the town, and lamented their misery and idleness. Ah! sir, said the woman to whom I was speaking, could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the streets are filled with multitudes of these wretches who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of Hell rather than any other place." * * * "Their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.

"This conversation suggested to me, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then enquired of the woman, if there were any decent well disposed women in the neighbourhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment.

"THIS, SIR, WAS THE COMMENCEMENT OF THE PLAN."

A Mr. Joseph Lancaster remarks, that when Mr. Raikes was first revolving the subject of Sunday Schools in his mind, the word *Tax* was so powerfully impressed on his mind as to decide him at once to action, and he remarked to Mr. L., "I can never pass by the spot where the word *Tax* came so powerfully into my mind, without lifting up my hands and heart to heaven in gratitude to God, for having put such a thought into my heart."

In the *Gloucester Journal* of Nov. 3, 1783, Mr. Raikes inserted a paragraph in relation to the introduction of Sunday Schools, and the benefits resulting from them. This notice was copied into the London papers, and brought them under the notice of benevolent Christians in different places. Accordingly numerous letters were addressed to Mr. R. on the subject. But their adoption was confined during the first three years of their existence to Gloucester and its neighbourhood. The report of their success there began to draw attention from other parts of England. In 1784 the plan was adopted in Yorkshire, by several manufacturing towns. In Leeds 1800 children were speedily collected. On the 7th Sept. 1785, "A Society for the Establishment and Support of Sunday Schools throughout the kingdom of Great Britain" was established, and the Committee issued a circular setting forth its objects and claims. The first report of this Society was made January 11th, 1786, at which time the subscriptions received for its support amounted to £987 0s. 6d. The Sunday School enterprise now began to command the influence of almost all benevolent men in England, and a number of Bishops and Ministers of the Established Church entered warmly into its interests. (To be continued.)

ELDER JOSEPH NOBLE.—Brother Noble returned from Nova Scotia last week, on his way home, after an absence of about four months. He has been labouring in Cornwallis, chiefly at Habitant and Hall's Harbour and their vicinities. He reports to us a revival of religious inquiry, in those places, especially at the latter, where he baptized eleven persons, eight of whom, were the sabbath before he left. It was a season of more than common interest; a large assemblage of persons were in attendance, and deep solemnity prevailed. There is an increase of religious interest in the whole district where he has laboured during the winter. He only returns home on a visit to his family, having engaged to be on his circuit of labour in Nova Scotia again, about the first of April.

DISTRICT MISSIONARY.—A Letter received from Elder Taylor informs us, that circumstances will prevent him from entering on his labour as Missionary until about the last of April. The expense of moving from where he now resides except by water, is one cause of this delay. In the mean time we hope all those interested in this work will forward their subscriptions to Mr. B. J. Undethill, for the MISSION FUND.

Extracts from Letters.

ELDER ELIJAH Sisson, of Andover, in Victoria County, writes under date Feb. 15th:—I was much pleased when I received the information that you were about publishing a small paper; and I was pleased with the matter it contained. I hope it may be enlarged soon, as has been already wished by others. The demand for it here is increasing, and you will please send me by first mail after you receive this, forty copies. (Send back numbers if possible.)

* * * There appears to be a general awakening of religious interest in all the villages and settlements that I have visited and laboured in this winter; particularly Tobique, Lower Arestook, and Fitzherbert Settlement, so called. Brother Jonas Fitzherbert has built a small comfortable meeting house himself, at the latter place, and offered it for our use. A protracted meeting was held in it the last of November. Brother Charles Bell, from Hodgson, Me., attended with us, and has been labouring more or less in the surrounding places since. Through this meeting, and subsequent labour, Christians have been revived, some backsliders restored, and sinners are enquiring the way to Zion. On the second Sabbath in January, I baptized in the waters of the River St. John, two young men, both sons of the brother Fitzherbert, who has so generously erected the meeting house. [This is one instalment God has given him in payment.—Ed.] A large weeping congregation was upon the shore; and while the ice floated around us, and the snow fell upon us, the blessing of God also descended, and the effect I trust will be the salvation of souls. Two weeks after this, I baptized in this same place two other young men, in presence of the largest congregation I have seen together for years in this part of the country. They were grandsons of brother Fitzherbert. [This is another instalment from God.—Ed.] I next held a protracted meeting, which commenced the last Saturday in January in the lower settlement of the Arestook; and a general blessing attended it. Another has been held since with the church on the Tobique river, which has proved a blessing to them, and some have been added to them. The Quarterly Meeting of this District will be held in brother Fitzherbert's meeting house, commencing the last Saturday in February. Here is a very large field to occupy, and the labourers are few. All I can do, seems but little.

[We were rejoiced, dear brother, to receive your letter. We pray God to encourage you; and that the wilderness may soon become a fruitful field. We wish you to keep us advised constantly of the state of the cause and churches in your District. How many churches are included in that D. Meeting, and what are their numbers?—Ed.]

From ELDER R. FRENCH, East side of Long Reach, March 8th. In this place there are indications of good. The cause we so much love, is evidently reviving. Prayer meetings are held three times a week, on the Sabbath, and are well attended. There is evidently an inquiry in the minds of some, for the ways of Zion. My health has failed for some time past; but could we have some faithful laborer to aid us a while, in the good cause of our God, I have no doubt but there would be among us an ingathering to the fold of Christ. I visited several times during the first part of the winter, Jones' Creek, so called, in the Parish of Greenwich; and there were indications of prosperity in the church there. But my health failing, I have not visited them latterly, but hope soon again to be among them.

ELDER JOHN PERRY, writes from Johnson, Q. C., March 2. Since my return home from the D. Meeting in Kingston, I have been visiting among the people, and presenting the claims of our BIBLE ASSOCIATION; and likewise raising funds for ministerial support in this place; and I am happy to say, that I have met with good success. The utility of the Bible Association is generally acknowledged; and last evening we had a meeting on the subject, but in consequence of the storm it was not very numerously attended. A collection was taken up. I send you the names of seven subscribers, which is only a small beginning to what I hope will be done here. I am much encouraged, and I think there is a better prospect here for the advancement of the cause than there has been for some time before. About one hundred dollars will probably be raised for a Ministers' Fund, nearly all of which is already subscribed. I spent last Sabbath with the people, and enjoyed a good season.

A Brother writing to us from Carleton County, says:—The lower Free Baptist Church in Brighton has lately been blessed with some revival. Some have been restored to union, and the church generally strengthened. Six or eight have been converted, and others are inquiring the way to Zion. The church at Victoria Corner has also experienced some refreshing from the presence of the Lord, during the last two or three months. A number have been restored