Ninth Anniverary of the P. E. Island Association for Promoting Christianity among the Jews.

On Monday evening agreeably to announcement, the Ninth Anniversary of the Prince Edward Island Association in connection with the London Society for Promoting Christianity among the Jews, was held at the Temperance Hall, which was filled to overflowing.

The business of the meeting was ably conducted by Commander Orlebar, the president of the association, who (after the meeting had been opened as usual by singing and Prayer and reading the Scriptures,) delivered a very appropriate address, after which the Secretery Mr Moore, read a deeply interesting Report, at the conclusion of which another hymn was sung, and the resolutions were moved and seconded in the following order.

1st. Moved by the Rev. Mr. Lloyd, and seconded by the Rev. Mr. McMurray.

Resolved, That the Report now read be adopted and printed.

2d. Moved by the Rev. Mr. FitzGerald and seconded by Mr. Beer.

Resolved, That whilst recording their sense of the goodness of God as manifested in the increased funds of the society, during a year of pecuniary pressure and difficulty, this meeting would earnestly beseech Him to vouchsafe the still greater blessing, of additional devoted and efficient Missionaries, that they may be enabled to meet the difficulties which are arising from the progress of the War.

3d. Moved by the Rev. Mr. Meek, seconded by Lieut. Hancock, R. N.

Resolved. That this meeting gratefully acknowledges the continued support and sympathy, manifested in this cause by the different sections of the church of Christ in this Island.

During the addresses and arguments of the various speakers, each of whom had certainly caught the spirit of his Text, a feeling of the deepest solemnity and intensest interest pervaded the meeting, which joined in singing the different hymns "with the spirit and the understanding," and doubtless the result will be a larger contribution to the funds of the Parent Society, than has been known in any previous year.

Report.

Through the good hand of our God upon your Society, your Committee are enabled in presenting the Ninth Annual Report of "the Prince Edward Island Association, in connection with the London Society, for promoting Christianity among the Jews," to announce a considerable increase in the last year's income of the Parent Society, which occuring as it does at a time pregnant with events of solemn import, when there is so much to distract men's minds, is a certain proof that God's children have continued to remember Zion, and calls for special thankfulness to Him whose is the silver and the gold, and who alone has bestowed the willing heart upon those who have thus liberally given to this holy cause.

The gross receipts of the Society for the year having reached the sum of £31,644 sterling, shew an increase as compared with those of the preceeding year of £4092, towards this sum this auxiliary has contributed £66 12s. 9d. currency, making up a total of £473 10s. 1d. currency remitted since its formation in 1846. The labors of this Society still continue with more or less success attendant on them in England, France, Prussia, Holland, Sweden, Denmark, Austria, Poland, Moldavia, Jerusalem and Turkey. A few extracts taken from the journals of the missionaries will shew the nature of these operations, and of the obstacles encountered in prosecuting them. Mr. Ewald who has charge of the London missions writes thus.

"The greatest obstacle I meet with in this country amongst the Jews is, not hostility against Christianity, not prejudice against our religion, but ignorance of the sacred volume. I believe there is not one in a hundred of all the Jews in England, who has once read through the Old Testament, the reason of this neglect is obvious, they are never exhorted to make themselves familiar with the oracles of God; it is no part of their daily duty to read the word of God. Seventy-two Jews, having expressed during the course of the year, a desire to read the word of God with me, received regular Christian instruction, for a longer or shorter period." This ignorance the Society is endeavouring to remove by the distribution of the Scriptures, and nearly 10,000 copies of the old and new Testament, in Hebrew, English and German, have been disposed of; in addition to which 47,000 tracts on various subjects, at issue between the Jews and ourselves, have gone forth on their unostentatious but important work.

From Constantinople Mr. Stein writes·—Since I wrote you our position and prospects have little altered, the word of God is daily proclaimed, and tho' it does not meet with a hearty reception, still a flood of light is poured in upon that mental darkness. which in the course of time and by the blessing of Heaven, must tend to dispel the mist of error and prejudice, and open the eyes of numbers to see the truth as it is in Jesus. Preaching, conversation, the dissemination of tracts and other Christian publications, and even general intercourse, all combine to rouse the slumbering sons of Israel, in the Turkish Metropolis, from the stupor and apathy of ages, and pave the way, for the reception and conversion of these obstinate and bigoted adherents to the vain system of evil traditions.

The work at Jerusalem is doubtless more prosperous than what appears to the outward eye, perhaps there is no mission wherein there is so large a number of secret believers, this is not oniy a conclusion to which the missionaries have been led by careful observation, but it is confirmed by the admission of the Jews themselves.

Bishop Gobat continues to manifest himself the true and steady friend of your work in the holy city, and your Committee feel, that they possess in him, one who is unfeignedly anxious to promote the true interests of your Society. Your missionaries have to report the baptism of seven inquirers at Jerusalem during the past year—about twenty have been under instruction, but some have withdrawn for reasons before stated; the Proselytes are numerous, and for the most part exercise a favorable influence upon their brethren. The means for the instruction of Proselytes are as abundant as possible, besides the usual service on Sunday, there is an afternoon German service, and every Wednesday a Biblical exposition, giving place once a month to a missionary meeting in the school room, there is also the early Hebrew service in the church, and on alternate mornings a Hebrew Bible class in the school room. Mr. Crawford has a Judæo Spanish service at his house for inquirers, who do not understand the church services. These Proselytes come also under the pastoral care and superintendance of your missionaries, and the instruction of themselves and of their children occupies much time and attention.

The Hospital is still productive of great benefit, and we trust a means also of spiritual blessing, Dr. McGowan, Mr. Sim, and their assistants are still persevering in their valued labours. In the Duchy of Posen there are from 70 to 80,000 Jews distributed in more than one 100 Towns, besides the work which your missionaries have been carrying on in Posen itself, they have visited between forty and fifty places in the surrounding neighbourhood, and have proclaimed the Gospel to their Jewish inhabitants The feelings of the Jews towards Christianity in this disrrict are a mixture of regard, fear, and hatred, they admire its precepts, and know too much of the truths it reveals, to allow of their rejecting it as a fable, while, at the same time, its requirements go far beyond the obedience they feel disposed to render.

Many a Jew has said to the missionary with a sigh, "would that I had been born of Christian Parents," and this is the feeling of the majority of the more thoughtful of them.

You will of course expect to receive some information in reference to what has always been a deeply important and interesting sphere of the Society's labours, namely "the Posen Schools." The attendance as usual has been variable, owing partly to the periodical efforts of the Rabbies, and partly to the occasional necessitous circumstances of the children. There are still eleven schools in operation in the Duchy, a change has taken place in the localities of two of them. The results which have appeared during the past year have called for great thankfulness—many Jews seem quite aware that the Christian school is the only place in which it is possible, that the most unpromising and neglected children should be improved, and they have brought them to the Teacher with this distinct confession; now mere discipline is just as much exercise in *their* schools as in *our own*, when therefore disobedience, lying, cursing, swearing, and other similar sins, become corrected under our teaching, we feel that the blessing may be traced to the religious instruction by which our schools are distinguished.

It is gratifying to add, that the teachers in your schools voluntarily exert themselves more or less, in conversing with the Jews of all classes, in the distribution of tracts, and in seeking, often at considerable sacrifice, to testify the salvation of the true Messiah. Your prayers are earnestly implored, that the hands of our teachers may be strengthened, and that their work may prosper.

It is encouraging to find recorded such statements as these concerning *Bucharest*, where it was reasonable to expect that our labours would have been seriously checked. "The circulation of the scriptures during the past year has been unusually great, and this is the more remarkable, as from the large numbers distributed in former years, it would have seemed more natural that the demand should decrease. Bibles, Testaments, and portions of Scriptures have been largely circulated, and the reverence with which many of the Jews receive the new Testament—even raising it to their lips—proves the increasing estimation in which it is held. In a visit to Ibraila—the chief port in Wallachia—the Missionary found no less than twenty baptized Jews—and of these *five* with whom he held some intercourse, owed their conversion entirely to the study of the New Testament."

Your Committee will not, as they might do, multiply these extracts, but rather refer you to the Society's Publications, from whence they have been taken, and which bear ample testimony that there is among your Missionaries generally, a spirit of devotedness, a manifestation of a real interest in their work, and a personal love for that Gospel which they are making known to others. Their tact in contriving opportunities is often peculiarly shown, and as God gives them the wisdom, we believe he will bless them in the exercise—we commend them, especially those in and near the scenes of *War* to your sympathies and your prayers.

The following remarks are extracted from the conclusion of the Annual Report. "Some singular inconsistencies appear in respect to the Jews. They are in places, building even *magnificent Temples*, but this is not from the pressure of a prevailing and extending system, but as the last hope of recovering *one*, which they feel to be rapidly decaying. Such an effort can only be looked upon as the precursor of its speedily approaching dissolution—prejudice against Christianity is largely and widely disappearing—the Jewish mind is unsettled, but it is also eager, and requires something to replace what it feels is slipping away from it forever. They are now, as is clear from our documents, most extensively acquainted—we believe far beyond the impression usually entertained—with the scriptures generally, both of the old and new Testament; they admit very distinctly (at least a large number among them,) that Christianity is a good thing, Jewish parents in many instances prefer sending their children to our christian schools, and appreciate, as you have heard, the instructions given, in a moral and religious point of view. The acquaintance of the children with the new Testament, is extensive and there is thus, a reaction upon the parents. In short, there is, as clearly as possible, a very wide diffusion of Christian knowledge among a large mass of the Jewish people.

But at present we have not advanced much farther, that is, the people have not yet turned as one man to God, and as in the case of nominal christians, they stop at a certain point, and conviction, in many instances, falls short of conversion. But are we to be surprised at this? and is such a circumstance to throw into the shade, the many instances of sound conversion, which we can unquestionably appeal to? What do we effect in our ordinary congregations beyond the occasional recovery from the thraldom of the wicked one soul here and there? And our work at present among the Jews appears to be, precisely what we might and ought to expect it would be: namely, first to gather out the *remnant* still among them, according to the election of Grace, and secondly, so to spread the knowledge of the truth through the *nation*, that they may be thus ready, in the Lord's own good time, for more extended, and *ultimately*, universal blessing.

In closing their report, your Committee cannot but advert to the solemn crisis at which the Society has arrived in its labours, surely a deep and subdued feeling becomes us, in assembling under such novel circumstances. War has threatened the disturbance and even the dissolution of some of your Missionary stations, and we cannot conjecture to what extent the interception of our work may possibly reach. What are the sentiments suited to such a conjuncture? surely we must feel at such a time, that it is, impossible to overrate the value of our Evangelical Societies. They deal with our *element of life*. that can find suitable objects for its application at *all times*, and in *all places*, alike in *peace* or *war* amongst *friends* and *enemies*.

At no time can the message they convey be unseasonable, to no parties unnecessary, and often through the Lord's gracious overruling, has the simplicity of their object, and the established purity of their motives, won for them permission to continue their work and to communicate their blessing, without suspicion, and with little comparative hindrance. While such opportunities continue, and they have not been much curtailed at present, surely we ought to press our work forward with solemn and earnest interest, and our labourers need the abundance of spirituality and power, that all they do may tell. And, that if the circle of their efforts becomes contracted, their influence may become proportionally more effective, especially a Society like ours, should be alive to its opportunities.

The Jews cannot be disconnected *from*, they must be deeply implicated *in* all the present movements.

We ought to feel that we are dealing with them in several of our stations, much the same as a minister of religion with his prisoners, on the eve of their execution. The Jew, that sees the Missionary to day, may be enlisted to-morrow. *Two* Jews to *one* Gentile have already, in some places, been pressed into military service, and in many such cases, the word dropped by your Missionary is the only suggestion of hope that ever reaches them, and *that*, only a short time, perhaps, before their career terminates for ever. What a character then, of seriousness and solemnity, shonld our work pre-eminently assume at such a season? How *fervent* should be our supplications, how *real* our efforts? How lively should be the desire felt, for the salvation of those, who hear the word?—many perhaps but once or twice, very few for a continuance. How should all be *earnest* in the *work*? Now especially, with our Missionaries, our subscribers, and the whole executive body of our Society. Let us also use every effort that the pressure of the times may not restrict a work, which often becomes in such seasons, much more practicable, or lose the greater opportunity, which the very difficulty of the times create. The Jews are all the more softened, and therefore the more accessible, under the trials of famine and war. Shall we in consequence of diminished contributions, be compelled hereafter to diminish the number of our Missionaries, and the circulation of our Bibles and Tracts? The expenses of our work *must increase*, shall the work be contracted? And if more than ever, the showers seem to be descending, and the heavens diffusing their blessing, shall the *harvest* fail, or be diminished, because we withhold the sowing of the seed? surely the sustaining of our work in all its integrity, nay, we should rather say its *earnest extension and advancement*, shall make us cheerfully exercise extraordinary self-denial, rather than the words of the Lord shall go back, or even stand still through us, when he is multiplying His Blessings.

And though it is not the duty of your Committee to *chronicle the events*, which are now occupying the attention of the civilized world, yet they cannot be blind to the important influence which they are likely to exercise in the welfare of the Jewish race, as in the words of Lord Shaftsbnry the President of this Society. "*I do hope*, nay more, *I do believe*, and I might almost go beyond belief, and say that *I know*, that the question of mercy to the Jews will not be forgotten in the other great question of *right* and *liberty* and *privilege* and *security*, to the *Christians of the East*."

May it be our aim to be so ready, that we may be able to take advantage of every opportunity, which the providence of our God may afford us, and thus help forward in *peace* or *war*, the salvation of His people Israel.

From Berlin we learn, that Austria will make a demand upon the Diet to name a Generalissimo for the military force of the Confederation, as soon as the Federal Contingents shall be placed on a war footing.

Her Majesty's Government, in appreciation of Mr. Peto's services, and more especially of his recent disinterestedness and patriotic conduct in retiring from the representation of Norwich, to carry out the construction of the railway from Balaklava, originated by the Duke of Newcastle, has recommended him to the Queen for a baronetcy, which will be immediately conferred upon him.

The *Scotsman*, of Wednesday, says:—"Lord Raglan will, we have some reason to believe, return home immediately, though under what circumstances, *i. e.*, what degree of compulsion, may be disputed. Lord Lucan, the commander of the cavalry, and who is supposed to be chiefly blamable for the mad and disastrous charge of the Light Cavalry at Balaklava, will certainly be recalled; and there are grounds for saying that the letter of recal was dispatched from London on Tuesday last week. Several of the superior officers in the department of the Quartermaster-General and the Commisariat have, we think we may state, been also removed from their commands and ordered home. Sir Charles Napier, we hear, is about to publish a letter he addressed some time ago to Lord Aberdeen; but it is the opinion of those who have had opportunity of judging, that the admiral, though he may have caused some annoyance by using private letters from Sir James Graham, will only further damage his own position."

Duration of English Ministries.—The following account of the names and the duration of the various administrations which have governed England since the passing of the Reform Act of 1832 may, at this moment, be interesting to all parties. The Ministry of the late Earl Grey held office from November, 1830, to August, 1834, which was instrumental in carrying the bill for the reform of the representative system. On the resignation of Earl Grey in August, 1834, the Whig Ministry was modified, and Viscount Melbourne was raised to the office of First Lord of the Treasury. This Ministry was dissolved by William IV. in November, 1834, when Sir Robert Peel was summoned by the king from Rome, to form a new Government on moderate Conservative principles. Sir Robert's tenure of office, however, was brief, for in the following April (1835) the right hon. baronet was defeated on the famous "Appropriation Clause" of the Irish Tithe Bill, and Lord Melbourne once more resumed the reins of Government. This, the second Melbourne Ministry, endured from April, 1835, to August, 1841, or upwards of six years, exclusive of the week's *interregnum* in 1839, when Lord Melbourne temporarily resigned, and was reinstated on the refusal of Sir R. Peel to take office under certain circumstances which need not now be adverted to. In the summer of 1841, the Whigs were defeated in two Parliaments elected under their own auspices, and Sir R. Peel formed that Administration which carried the principle of Free Trade, and was eventually upset in 1846 by the secession of its "Protectionist" supporters. Lord John Russell's Administration, which succeeded, lasted from June, 1846, to February, 1852, when a defeat on the Militia Bill induced his Lordship to resign office. Then came the brief Administration of the Earl of Derby, and the "country party," which lasted about nine months. It was dissolved just before Christmas, 1852, and the Earl of Aberdeen succeeded as the head of a Coalition Ministry. This Administration has lasted a little more than two years. It will be seen that the second Ministry of Viscount Melbourne held office for upwards of six years, that of Sir Robert Peel (the second Ministry) nearly five years, and that of Lord John Russell nearly six years. During the period in question—viz., from 1834 to 1854, three appeals were made by existing Ministries to the public opinion of the nation—by the usual constitutional course of a general election. Thus, Sir Robert Peel dissolved Parliament in December, 1834, and the result was a considerable, but not adequate, accession of parliamentary support; Lord Melbourne dissolved in 1841, but the country returned a majority of 100 against him; and the Earl of Derby's appeal to the people, in 1852, was, to judge from the result, similarly, though not equally, unsuccessful.

Hand to Hand Combat.—A segeantr of the 47th took a Russian officer prisoner at Inkerman. He tells the tale to his wife: "The last round of ammunition I possessed was in my forelock, when this brave officer rushed at me like a lion. Just a he advanced within about twenty yards of me, with his sword in hand, I fired, and put the ball right through his left breast, close to the shoulder. This appeared only to raise his temper, and he continued to close upon me, I then saw an officer of the Guards lying dead at my foet, and throwing down my firelock, I snatched his sword out of the sheath, at the same time advancing to meet the brave foe. But he soon found that he had to contend with a person who could wield a sword as well as himself. The first plunge he made at me was for my heart, but ere it reached that vital part I knocked the weapon about twelve yards out of his hand. One moment more and my sword would have been through his body, for my temper was properly up, but a French officer seeing the whole caught my arm, and requested me to spare his life but to take him prisoner. Acting on his advice, I very soon took him by the collar of the coat, and marched him to the rear, a prisoner. For the sword that saved my life I afterwards got 10s. from an officer. That left me master of £4,