REPORT.

Tenth Anniversary of the Prince Edward Island Association in connection with the London Society,

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. 1856.

Your Committee have once more the privilege of presenting a condensed report of the proceedings of the Society for promoting Christianity amongst the Jews, to its friends and subscribers throughout Prince Edward Island. This association contributed last spring the sum of £55 6s. 1d., making since the commencement of our effort ten years ago, the sum of £528 16s. 2d., Currency, an inconsiderable item in the grand total of the Parent Society's income, now amounting to £29,000, but yet evincing such an interest in the great objects this society has in view, and such an appreciation of its efforts, that your Committee may well thank God, and take courage. Circumstances are greatly altered, since your committee embarked in this enterprise; the scourge of war has fallen upon Europe, and crippled the resources of this and kindred societies. Our mother Country has been engaged in a war requiring all her energies, and demanding an enormous expenditure of money and means; on this account taxes have greatly increased, and our friends at home find it hard to give as liberally as formerly; but here, in this Island, although prices have risen to an extent never before known, there have been such good harvests, and so much increased activity in our trade, and demand for our produce, that money has never been more abundant, and the immunity we have thus far experienced from God's three judgments, war, pestilence and famine, should lead us all, in gratitude to Him, to give of our abundance liberally towards every effort made to glorify God and benefit our fellow-men. Amongst these efforts, stands out very distinctly and peculiarly, *this society*; its claims are paramount, and its objects very dear to the hearts of your Committee, but dearer still to the mind and will of our Lord Jesus Christ. He who in the days of His tarrying amongst us wept over Jerusalem, and shewed the yearnings of His heart over the Jews, in those affecting words—How oft would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not. He who is the same yesterday to day and forever, our now exalted Saviour, still loves Jerusalem, still loves His ancient People, though scattered over the whole earth, degraded and *seemingly* lost. Your Committee therefore feel, that the endeavours made by this, and kindred societies, are according to "the mind of Christ" and they would be dissappointed, if His followers of every name, did not sympathize with them in their work, and bless them with their money and their prayers. It would be strange indeed if one who loves the living and true God, who loves the Lord Jesus Christ, should not be a supporter of a Society for promoting Christianity amongst the Jews, should not help to repay the debt of gratitude owing to that ancient people, for being the channel of so many priceless blessings to the Gentile church. Your Committee believe on the one hand, that no church can *safely* neglect this work, and on the other hand that no Church can labour heartily for the conversion of the Jew, without bringing on itself an abundant blessing from God. Indeed a participation in the labours of this society seems alone to afford relief to those anxious forebodings, and that earnest longing for those prophecies yet to be fulfilled in their wonderful history. The report of the year informs us that, as the Jews are scattered over the whole civilized world; so also the Ninety-seven agents who minister to them of the rich treasure of the Gospel, have penetrated to all those regions, where the poor outcast and oppressed Jews are dragging on a miserable and degrading existence. Oftentimes your Committee meet with Christians who forget the bearing of Scripture upon the restoration and return of the Jews to their own land, but the true Jew amidst all his discouragements cherishes *that one hope*, and connecting it with the coming of his Messiah, is greatly interested, when he learns from the lips of the missionaries, that *he also*, has been taught by Scripture to look for the restoration of the Jew and the (*second*) coming of the Messiah.

England first demands our notice; it is computed there are about 30,000 Jews residing there, out of which number 20,000 reside in London, amogst this people nine agents are now labouring. More than thirty Israelites have been baptized during the past year, and many Jews attend the services held in Hebrew both in London and Liverpool, and many inquirers come for instruction to the Missionaries. The Jews who *oppose* the gospel confess that the service is much more solemn and impressive than their own; one of them exclaimed lately—I understand now—"Christianity is the Religion of the heart." From the Society's depot, there have been issued during the past year 7000 Pentateuchs and 54,000 Tracts, and sold 3000 Bibles. your missionaries have ordinarily found the poor, more ready to hear than the rich, and in some cases where they have met with kindness from the rich, they have been invariably cautioned not to interfere with their religion; but even the rich, in the education of their children, place them under influences sometimes blessed to their conversion. An instance of this lately occurred. A young girl was placed at a Christian school; after being there some time, sharing in the usual instruction, on the recurrence of Easter she remarked to a friend, that the Jews celebrated their passover in vain, seeing they rejected and crucified the right paschal (Easter) Lamb, the Lord Jesus Christ; her companion was astonished and asked her, how she could believe this and she a Jewess; she said she had learned it in the Bible, and that she was resolved to confess it to her father at the next passover; she did so, and the result was, she was removed from the school, and has since been debarred from any intercourse with Christians. In Holland, Rev. M. Pauli, writes, that a Christian woman who loved the Lord Jesus and therefore loved His people, thought she could not do better than try and induce a young Jewess who came to her house, to read the new testament—although at first unwilling, the curiosity of the Jewess was awakened, she wished to know the stories and so she continued to read; after a time she began to read from a higher motive, and having learned all her friend could teach her, she came to M. Pauli for further instruction—at length as she was under age, her friends compelled her to give up coming, but M. Pauli hears of her steadfastness, and that she makes the word of God her study in the night, as she is prevented from doing so by day. In Frankfort, many copies of the new testament have been sold to Jews, and a poor old Jewess said, I read frequently that beautiful book, and as often as I take it up, I feel thankful to you for having given it to me, and praise God for the mercy which is promised in it, to me, a poor sinner. Another young Jew when hearing of the love of Jesus could not suppress his tears, and said Greater love could never have been shewn, I cannot read the history of Christ's passion in the new Testament without weeping bitterly and then my heart feels drawn to him and I must love him again; this youth, who is an orphan, was recommended by a Jew whose heart has likewise been benefited by reading the new testament. Ofttimes objection is taken by the Jews at the conduct of professing Christians, "*Why come to us*" say they with the new testament, "we Jews think more highly of Jesus of Nazareth than many of your Christians, why do you not go to them?" Notwithstanding however these and all other opposing elements, there is a conviction general amongst the Jews, that some great change is coming over them, and all eyes are turned to Christianity, as the probable agent in this revolution. In Dantzig, we find one Rabbi instructing his Jewish pupils out of the new testament, and thousands of Jewish children attend Jewish schools. In Konigsburg we read that conversions are numerous, and that the Rabbies are greatly alarmed. In Posen where the Jews form a large part of the population, there are symptoms of breaking up of their superstitious regard for tradition--and a spread of scepticism instead. It cannot be doubted, but that by the grace of God, this feeling may result in bringing them to Christianity, but the change will be a gradual one, the very idea, that the system they implicitly trusted in, has so deceived them, deters them from placing confidence in any new opinion offered for their adoption. The schools at Posen are for the most part in a flourishing condition; 500 Jewish children are receiving instruction, and shew often so much interest in what relates to the life and death of Jesus Christ, that their teachers remark they sometimes forget, they are surrounded by Jewish children, at R—— —— the teacher has witnessed the dispersion of all the scholars through the opposition of the Jews—one Jewish Girl nearly 20 years of age, however, persisted in going, and avowed to the teacher her wish to become a Christian, her visits were discovered—she was pelted with mud and stones, and forced to take refuge in the house of a Christian—her friends insisted upon her keeping away from the teacher's house, but she has continued to come once more—and said she would do all in her power to prepare for baptism, and that she was not the only one who cherished the same intention. The missionary at Constantinople has had large access to the Jews, who number about 70,000 souls—many of them are very rich, and at the same time very ignorant, and superstitious by venerating the Talmud as much, if not more than the Bible, but large numbers are very degraded, and are considered by Christians and Turks as the vilest of the vile. The efforts of the missionaries have already tended to remove their erroneous impressions respecting Christianity derived from the idolatry and saint-worship witnessed amongst the Greeks, and numbers who once smiled at the idea of the Gospel acquiring disciples from among their community now themselves study the sacred volume, and admire the traces of God's love and compassion—several meet together to read the word of God, and to enquire into the truths of our most holy faith. On last Sunday, writes Mr. Stein, a man who had long been a secret enquirer attended our service—the beauty of the prayers—the plain truths set forth in the sermon, and the unaffected devotion of the worshippers combined to make a deep impression on his mind, and like a disciple of old, he longed to make others share in the treasure he had found. He however only met with opposition and scorn, although one bigoted Jew was induced to go with him to visit the missionary, and then the doctrines of the love and goodness of God, the fall and corruption of man, and their final redemption and sanctification through the Messiah, were topics which came home to his heart, and elicited from him the unwilling confession that Christianity was found in the Bible. In the far East at Bagdad, the missionary is laboring assisted by a colporteur and some measure of success has attended them, but as usual, the obstinacy of the Jew on the one hand, and the spurious Christianity of the many on the other, hinder the work, and often neutralize all the arguments of the missionary. Jerusalem the holy city next demands our attention, great activity characterizes the mission here, Palestine has been traversed to and fro, and it is a remarkable fact, that since the commencement of the Russian war, there has been a gathering of the Jews, an immigration principally from Russia and Austria, nearer and nearer to their beloved city, so that the population of Jews in Palestine has much increased. It will be remembered that the Society has a hospital in Jerusalem. This has been crowded with patients—the kindness of Christians in furnishing the means of assisting the large numbers of suffering and destitute Israelites during the past inclement season, has made a deep impression, and has produced, we trust, a permanent change in their feelings towards us. Eight have been baptized, while twenty-five have been under instruction as enquirers. But as we have treated of the bright spots in the report, we must also speak of that which is dark and gloomy. After Thirty Three years of interesting labor in Poland, the misson there had been abruptly terminated—during that period, 361 Jews had been baptized in this mission, but besides this, among the Jews generally, a better knowledge of Christianity prevailed, many Jews were favorably inclined to the Gospel, and others were intending to embrace Christianity—one instance of conversion may be mentioned, a young man, a jeweller, passing in search of a public house, on Sunday evening, was attracted by the sound of the organ at our evening service, and entered the chapel from mere curiosity, the word of God reached his heart; from that moment he determined to lead a new life, began to read the Bible and became a converted character. Your Committee in conclusion would glance at the results arrived at during the past year, these must not be measured by the number of baptisms, though that in the aggregate has been large—there is a steady ingathering of converts—but still how wretchedly few in comparison to the vast outlying multitude—and so it is in all Christian churches, in the Jewish mission, there is a difficulty in reaching many at once—in ordinary, the missionary deals with individuals, he has to find them one by one; he spends hours from time to time upon a single Jew, how much time and labor must it take then to reach any number; if we fairly consider what the work is, we shall not be surprised, that real conversions are not more frequent; at the same time, it is the conviction of our missionaries that deeply important changes are taking place in the Jewish mind every where; they read the scriptures, they begin to know what real vital christianity is, they recognize our common hope in a coming and long expected Messiah, and they begin to receive our missionaries as the true friends of the Jew. Now the more such effects are visible, the more intense should be the effort to lead the awakened mind of the Jew to a secure and happy resting place in Christian truth. The work of the Society has yet to be greatly extended; Judea, China, America, Australia, are countries in which are residing thousands of Israelites, and where our missionaries ought to penetrate—but the funds of the society require to be enlarged, and zealous able missionaries are wanted,—may we beseech you fellow Christians then, to help on this work by your contributions and your prayers, and may God in us all, awaken a more lively sense of our privileges and responsibilities in relation to his ancient people, graciously shedding throughout His Church the "heart's desire and prayer for Israel, that they may be saved."

Holloway's Pills the most certain cure for Liver and Stomach Complaints.—Mr. Charles Bingley, of Guysborough, Nova Scotia, was a severe sufferer for upwards of eight years with a diseased liver, the faculty informed him, that one part of it was entirely gone, and it was only by the most abstemious living and retirement, that he could hope to remain long in the land of the living. He went to England for the purpose of consulting the most famous physicians, when he was told the same thing by several of the faculty there. A friend, however, to whom Mr. Bingley mentioned the circumstance in confidence, recommended him to give Holloway's Pills a fair trial, which he did, the result was, that by persevering with them for two months, he was completely cured, and has since resumed his duties enjoying the best of health.

CHEMISTRY IN COMMON SCHOOLS—TECHNICAL WORDS JUSTIFIABLE.

Why not introduce the study of chemistry in all our common schools, at least the rudiments of chemistry, and especially, the meaning of chemical terms? Why should not a boy, a farmer's boy, be taught the meaning of oxygen and hydrogen, as well as that of the word water? When he is now told by the papers or books he reads, that *water*—the meaning of which term he understands very well—is composed of certain proportions each of oxygen and hydrogen—terms he knows nothing about—he is at a loss. His education has left him with the idea, that water is a simple element, as the ancients thought it was; and he also complains of these hard words, when the fact is, they are no harder than any other words to learn or to speak; but they are new to him, and hence he thinks them hard. All farmers should understand the rudiments of chemistry at least, and as much more as they can command: no one can be a good farmer without this knowledge, except by accident. It is in vain for writers on the subject to try to use language that cannot be understood by those who have not learned the meaning of chemical terms. The word oxygen, for example, has no *common term* that would be understood more readily by such people; neither has hydrogen, nitrogen, carbon, &c. See what a list Webster makes in defining these terms: '*Oxygen*—in chemistry, oxygen or oxygen gas is an element or substance so named from its property of generating acids; it is the respirable part of air, vital air, or the basis of it; it is called the acidifying principle, and the principle or support of combustion.' '*Hydrogen*—in chemistry, a gas which constitutes one of the elments of water.' '*Nitrogen*—the element of nitre, that which produces nitre; that element or component part of the air which is called azote.' '*Carbon*—pure charcoal; a simple body, black, brittle, light, and inodorous.' Now, what information will one who does not understand the rudiments of chemistry derive from these definitions? None whatever. But if chemistry were made a part of common education, all these terms would convey a meaning to the reader of them as readily as those do of water, atmospheric air, and charcoal. It is not supposed, that the science at large could be taught in common schools; for if it could, there would be no necessity for high schools. All that is intended by these remarks, is to recommend that the meaning of all chemical terms should be there taught. For example, the school-teacher should teach the scholar the meaning of the word water, thus: 'Water—a compound fluid, the elements of which are, by weight, eight parts oxygen, and one part hydrogen; by measure, one part oxygen, and two parts hydrogen. Oxygen and hydrogen are gases; they are both colourless, having neither taste nor smell. Oxygen gas is heavier than atmospheric air, and it forms a portion of the air itself. It is essential to animal life and combustion. Hydrogen gas is the lightest of all gases, and hence is used in filling balloons; being about sixteen times lighter than oxygen.' Now, if such instruction was given in schools, there would be no complaint of the use by writers of hard names, hard words, &c.; and the farmers would know just as well what was meant by the words calcareous earth, gypseous earth, &c., as they now do of the meaning of marl, plaster of Paris, &c I can see no more use in restricting the education of boys to the common-place words of our language, in our common schools, than I do in confining them in their farming operations to the old common-place routine of practice. Their education should be such as to fit them for the profession they are to follow, let that be what it may. Chemistry and botany are as essential elements of an agricultural education as any others whatever; but how few are there amongst us who know even the meaning of the most common terms of either science.—'*Cultivator*,' *Albany*.

Large Religious Bequests.—In the west of Scotland, Mr. John Ferguson of Cairbrook, near Irvine, lately died, leaving £1,250,000 to be employed, with the exception of a few thousands to his relatives and friends, and some other few to the local charities of Irvine, in promoting education and religion over the western counties, the trustees and managers being of the Free Church, United Presbyterian Church, Reformed Presbyterian Church, and Congregationalists.—And he has so regulated the disposal of this mighty sum, that simple unsectarian gospel truth will be diffused in connection with a solid education, not only among the present but future generations.

The allied fleets have been noticed to be in readiness for the blockade of the Russian ports on the expiration of the armistice.

A young chemist of Cuba, named Peyronnet has discovered a process of making wine from the juices of the orange and pine apple. He has already made contracts for a large exportation of this article to Europe.