

of Gordonston, claimed the honours of Sutherland, as nearest male heir of a remote Earl of Sutherland, by collateral descent, and on the assumption that the title did not descend to heirs female. The guardians of the infant Countess, fortunately for her, and for the estates which it was admitted were her inheritance, resolutely maintained her rights. These faithful guardians were—John Duke of Atholl, Charles Earl of Elgin, the Hon. James Wemyss of Wemyss, Sir David Dalrymple of Hales, Bart. Sir Adam Ferguson of Kilkerran, Bart. Alexander Boswell, Esq. of Auchinleck, and John Mackenzie, Esq. of Delfin. George Sutherland of Forssie also claimed the honours, as being descended from a still more remote Earl, than Sir Robert Gordon's Sutherland ancestor, without the intervention of a female in the line of descent, as occurs in Sir Robert's pedigree; but the House of Lords, after protracted and full proceedings, and elaborate researches, finally resolved on the 21st March, 1771—"That the Claimant Elizabeth Sutherland (the late Duchess-Countess) has a right to the title, honour and dignity of the Earldom of Sutherland as heir of the body of William, who was Earl of Sutherland in 1755." Her Grace was consequently Countess of Sutherland in her own right, and she held that ancient title for the long period of 72 years, 7 months, and 13 days, which exceeded the period during which any of her ancestors held it, except the single instance of Earl William who died in 1325, and who held the title for 77 years; the average period being 32 years and 10 months, during which the holding of the title applies to each of the Earls, including the late Duchess-Countess, and which is an average that probably is not equalled in any other well authenticated, regal, or ennobled dynasty of equal duration, and in similar periods of history.

In the year 1785 her Grace married the Duke of Sutherland, then Lord Trentham, and the Duke who survive them are, the present Duke of Sutherland, and Lord Francis Egerton, M. P. the Countess of Surrey and the Countess of Grosvenor. From 1789 to 1792 the late Duke of Sutherland and his Lady resided in Paris. His Lordship, then Earl Gower, being the British Ambassador there during the eventful period of the French Revolution, and her Grace's influence in consequence enabled her to administer to some of the wants of the Queen, and the children of the Royal Family, during their imprisonment.

During the whole of her Grace's lifetime she was one of the brightest and most amiable members of the British Peerage, strictly attending to all the high functions of her exalted rank, and the more condescending but not less important duties of an extensive and influential proprietrix. Her manners and personal appearance have often been extolled by contemporary writers, and without multiplying published eulogies, we will quote the words of Byron, who in one of his letters in 1811, records of her, when he then first saw her Grace, "she is handsome, and must have been beautiful; her manners are princely."

Her Grace's liberality and judicious bearing as an extensive landed proprietrix, and her ever active benevolence and charity, flowing spontaneously from a philanthropic disposition, and a most sound and matured judgment, are at present the universal theme of the Sutherland Estates. Each person feels and speaks with reverence to her Grace's unexpected death, as when a kind friend and generous benefactor is suddenly removed from his sphere of usefulness; and long and warmly will her Grace's name and memory be fondly cherished in the County of Sutherland and improvements throughout her property, which owe their existence to her Grace, would require more space than the columns of a newspaper can afford, but if may be added, that among the last of them were—the completion of the recent characteristic and extremely handsome form, of the Cathedral of Dornoch; and the erection of a new and substantial vicarage, which no Protestant Church had ever previously stood in the village of Helmsdale.—*Intercessor Herald.*

Every friend of Religion, every lover of souls, and every zealous Herald of the Cross, will endeavour to extend the boundaries of the Church, and lend a willing ear to the piercing and mournful lamentations of those who are perishing for lack of knowledge. But Missionary labours in order that they may be profitable and efficient, must be frequent and uninterrupted, conducted upon a regular and uniform plan, and intended to accomplish a certain and definite object.—Very little, if any permanent good arises from irregular and desultory visits among strangers, where no fixed attachments are formed, no useful measures adopted, and no prospect of future assistance held out to the settlers.

Now in this as in numberless other instances, necessity is the mother of invention, since both the Missionaries and the settlers must be guided, in a great measure by their circumstances. It is comparatively an easy duty to minister to a regular congregation, educated in the bosom of the Church, united in their sentiments, and both able and willing to support the Gospel. It requires no very extraordinary efforts to form a new congregation amidst a dense, but destitute population, surrounded on all sides by church going neighbours. The contrast between educated and uneducated persons, between those who sanctify and those who profane the Sabbath, is so striking and so obvious, that outcasts in a christian society are soon convinced of their unfavourable and degraded condition, and gladly avail themselves of every means in their power to elevate their character, and improve their minds. But to plant Religion in the barren and desolate wilderness, to arouse those who have become stupid and unconcerned about their spiritual interests, to unite those who have come from the remotest quarters of the globe, who are dissimilar in manners, education, and sometimes also in language, and have scarcely one common principle, or one common feeling, in the same beneficent and holy enterprise, to form them into one Church, to bring them under the influence of Religious ordinances and pastoral authority, and persuade and induce them to live together as heirs of the grace of God, is a much more difficult and arduous undertaking—an undertaking, which can only be fully known to those who have been practically engaged in its accomplishment.

Months and sometimes years elapse, before any visible or encouraging change takes place, before any impression is produced upon the vacant and thoughtless mind, or any holy desires are awakened in the carnal heart. If established and flourishing congregations require precept upon precept, and line upon line, to keep alive impressions which have been already produced, and carry on the good work which has been happily begun, what diligence and watchfulness, what kindness and tenderness, what wisdom and prudence are necessary in laying the foundation of new congregations, in sowing the good seed in the most unpolished and heterogeneous materials.

And yet unkind and forbidding as such an undertaking appears to be, it is not altogether impracticable. It is a task which almost every Colonial Minister has had to perform, and there are some honoured individuals who have been instrumental in forming not one or a few, but a number of congregations.—Indeed almost every Minister in the Colonies recognizes it as an important and incumbent duty for him, not only to attend to the interests of his own more immediate and peculiar spiritual charge, he also feels himself bound to act as a Missionary whenever he can find the least leisure and opportunity to visit the new settlements, and gather in the wandering and scattered outcasts into the fold of the Redeemer.—Our Brethren in the Canadas have been long distinguished for their zealous and untiring exertions in the vast and almost boundless fields of Missionary labour, which they are called to cultivate, and the plans which they have adopted for their own guidance and direction, are deserving of our serious attention and consideration. We apprehend then, that we can-

not confer a greater favour upon the Ministers and Members of the Church to which we belong, than to publish some of those plans, which necessity has recommended, and experience sanctioned, for the instruction of the emigrant population, as a knowledge of their schemes and labours, may serve at once to stimulate our zeal, and direct our exertions.

We have great pleasure therefore in laying before our readers, a Circular of the Presbytery of Bathurst, in Upper Canada, for conducting Missionary labours within the bounds of that Presbytery. Annexed to this document is a scheme of appointments for preaching in different stations by six of the members of that Church Court. According to this scheme, each Minister is occupied in Missionary labour eight successive days in the half year, preaching ten times during these days, so that each place is visited three times during the half year. We understand that other Presbyteries in that extensive and populous Colony, are acting on a similar plan, though not perhaps so systematically and so efficiently as the Bathurst brethren.

PLAN FOR CONDUCTING MISSIONARY LABOURS, ADOPTED BY THE PRESBYTERY OF BATHURST.

1. That a certain number of preaching stations be selected, which shall be divided into two parts, each part to be supplied once in three months, by a Minister of the Presbytery, the members of which shall officiate in rotation.
2. That at each station, the people attending be organized as a Congregation, Managers be appointed, and if practicable, a fit person to lead their devotions, when on the Sabbath they have no regular Minister to officiate.
3. That in each Congregation there be a Subscription list opened, under the direction of the Managers, who shall pay over, half yearly, in the months of January and July, what they have collected, to the Treasurer of the Missionary Fund, under the direction of the Presbytery. From this fund, the Preachers employed shall be allowed a reasonable allowance for their travelling expenses, by an order upon the Treasurer, at each meeting of Presbytery.
4. That at each station, the subscribers, with their families, and such poor persons as are not able to contribute anything, shall constitute the congregation.
5. Each Preacher employed shall, at the next meeting of Presbytery, report the result of his labours, when further instructions shall be given, so that the work may be carried on in a uniform manner.
6. That a lay person, if one qualified can be found, be as soon as possible, appointed to officiate, and to act as a Missionary under their direction, in the destitute settlements within their bounds.

(Signed) T. C. WILSON, Presbytery Clerk.
ST. ANDREW'S CHURCH SABBATH SCHOOL PICTOU.

If Sabbath Schools are found to be exceedingly profitable and edifying, more especially to the rising generation, in congregations enjoying the weekly ministrations of fixed pastors, the beneficial influence of such Institutions, becomes doubly valuable and important as a remaining bond of union and affection, and as a most wholesome and salutary means of instruction in those congregations, which have been unfortunately deprived of their spiritual teachers and guardians, and of the regular dispensation of the ordinances of Religion. A number of congregations connected with the Presbyterian Church, we are sorry to find, are at present in this bereaved condition.—It affords us, however, no ordinary satisfaction to learn, that in some of them (we hope in most of them) regular Sabbath Schools still continue to be taught, and the duties of Religion are earnestly and affectionately recommended to the young.

By a letter lately received from one of the most diligent and steadfast teachers in the Sabbath School connected with the congregation lately under the pastoral charge of the Rev. Mr. McKenzie, in Pictou, we have obtained the pleasing intelligence that the Sabbath School belonging to that church, still continues in active and efficient operation, that it numbers at present about 100 scholars, and is in as prosperous a condition as could reasonably be expected, from the many disadvantages it labours under, and from the want of a Clergyman in the Church.

REPORTS OF THE CHURCH COMMISSION.

We have received the fifth, sixth, and seventh reports of the Religious Instruction Commissioners.—The reports, properly so called, consist only of 30 lines each; but the appendices, containing tables and a digest of the evidence, extend respectively to 517, 514, and 475 pages, prepared on the same plan as those in the fourth report, formerly published. The fifth report refers to all the parishes which the Com-

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PLAN FOR CONDUCTING MISSIONARY LABOURS.
In new countries like Nova-Scotia, New-Brunswick, and the Canadas, where the population is still scanty, and the settlers often far separated from each other, where there is a great deficiency of the means of supporting the Gospel, and also a lamentable want of faithful and acceptable labourers in the vineyard, no plans ought to be left untried, and no exertions ought to be neglected, for carrying the glad tidings of salvation, as regularly and as extensively as possible throughout the moral wilderness.