

ses, since Government commenced their settlement at the Credit village. The village had been improved in appearance, having boarded the side-walks through the village. There were a few idle, worthless men; but for the most part, I can testify that they were very industrious, for, in addition to their agricultural produce, most of the men will make from eighty to one hundred and fifty dollars per annum by hunting and fishing. Some were engaged in the lumber business, and cutting firewood for sale. From the review, I think we may warrant the conclusion, that, with due encouragement, the Indians would soon become respectable and wealthy members of civil society.

They enjoy domestic comforts, and the blessings of social and civilised life. To contemplate the poor wandering Indian, without home, house, (excepting the wretched wiggewaum, consisting of a few poles and a little bark placed around them) without means of subsistence, except what he can casually acquire by the chase, and sometimes, after several days fruitless toil, returning home without a supply to their famishing families, and being driven frequently to pick up mere carrion and to devour it as subsistence; and now to see the contrast; the Indian, with his wife and family, in a comfortable cottage, with decent furniture and comfortable provisions in his cellar, barn, &c., must afford conviction to every unprejudiced, sound mind. The following entry in my journal will substantiate this observation:—"Oct. 12, 1836—In the course of visiting from house to house, I was much struck and highly gratified on coming to the house of Bunch Sunnegoo. There are but few white people in the middling stations of life that have houses so neat, clean, comfortable, and respectable as this house is." The excellent wife of this individual is elsewhere mentioned as distinguished for her superior piety. I remember once especially having been forcibly struck with this contrast. On a tour with the Rev. J. Stinson, in approaching Muncy Town, we came up to a wretched, filthy, and destitute wiggewaum, and some of the half naked and filthy occupiers were outside. On enquiry, I learnt the owner was a Pagan. Casting my eye forward, at some distance I espied a very neat and even handsome cottage, and learnt it belonged to one of our pious Christian Indians. I felt deeply impressed; I could not help exclaiming to my companion, "Here, Sir, is Paganism—and there is Christianity." The artist has caught the same idea. On the portrait of Peter Jones, in the Wesleyan Magazine for June, 1833, we have the same representation made to our visual organ. Many of the Indians are really respectable people; and I have elsewhere remarked, that many of them have cultivated their talents to a respectable degree. Indeed, the improvement of the Indians in these respects is a matter of notoriety. I have conversed with numbers of respectable and intelligent individuals, who have lived contiguous to the Credit Indians, and who have marked them before and after their conversion, who have testified, in the most unequivocal terms, of the very great difference there is in their present state, compared with their past. This has been expressed with marked emotions of astonishment and admiration. Soon after I commenced preaching to the Indians near Amherstburgh, an old man was present at one of our meetings, who was originally from England. He was taken prisoner by the Indians when a boy, attending Sir W. Crawford's army, and has resided with the Indians ever since. He married an Indian, and has a daughter, a fine looking woman, married to an half-cast, who has an interesting family. The man seemed

much affected; and, at the close of the service, shook me heartily by the hand, being particularly glad to see me so recently from England. He expressed himself heartily glad to see the poor Indians so employed, and said—"Oh Sir! I am glad to see these people listen to the truths of the Gospel. I have been with them for sixty years, long before any white man showed his face here: and then Sir, they were a lost people. I hope they will continue to listen to the same great truths." One of our coloured members, who resided at Amherstburgh, called upon a poor old white man, who occupied a house upon the Indian Reserve. Upon his introducing the subject of religion the old man observed,—"These Methodists are the finest people in the world. Look only at the Indians. Formerly they were the most abandoned people in the world; but since the Methodists have preached among them, they have become like white men—they are civilized, moralized, and Christianized." In the place of these two testimonies, I might have introduced numerous others from persons in all ranks of life; but I have chosen these from persons whose interests seem incorporated in theirs, and who had marked every progressive change.

One proof of the benefits they have realized by Christianity, is the elevation of their women in social life. "Experience has proved (says a popular historian) that savages are the tyrants of the female sex, and that the condition of women is usually softened by the refinements of social life." The Rev. R. Watson, when treating on the actual effects produced by Christianity upon society, observes,—"It has put an end to polygamy and divorce; and by the institution of marriage in an indissoluble bond, has given birth to a felicity and sanction in the domestic circle which it never before knew. It has exalted the condition and character of women; and by that means, has humanized man, given refinement and delicacy to society, and created a new and important affection in the human breast—the love of woman founded on esteem: an affection generally unknown to Heathens the most refined."—(Works, vol. ix. p. 323.) The condition of females among the Indians in their savage state, is truly deplorable. They are merely beasts of burden, and are beaten and abused worse than such animals usually are. But now, you will see as much tenderness, affection, and consideration paid to them, as you will usually see among civilized men. The Christian females at our Mission stations are very gratefully sensible of all this; and will frequently, in their prayers, with tears acknowledge it before God; and it is very remarkable that our Christian females are more faithful to their profession, and more diligent in the means of grace, than the males; although, in their pagan state, they were as much, and perhaps more, addicted to dissipation than the males.

MR. ROBERT HALDANE'S VISIT TO GENEVA.

About the time of Dr. Malan's separation from the Church, a native of this country was directed to visit Geneva; and I supposed that no foreigner has been the instrument of doing so much for the revival of the knowledge of evangelical truth and of vital religion there, as the excellent person to whom I allude. I refer to the late Mr. Robert Haldane. He visited Geneva in 1816, unquestionably with the purpose of doing as well as getting good, (for such a purpose in some measure of habitual activity seems inseparable from the character of all who have the mind in them which also was in Christ Jesus,) but whether with any definite intention of attempting anything among the students of theology there, I do not know, having had no positive information on the subject. But from one who knew him well, who was personally and intimately acquainted with him in Geneva, who was then a

young pastor, and profited greatly by his intercourse with Mr. Haldane, I was informed of the providential circumstances by which he was so happily brought into intercourse with these young men. Mr. Haldane, soon after his arrival in Geneva, became acquainted with one of the best of the pastors at that time in the Church; and the sentiments of that minister being very vague, little therefore to the taste of Mr. Haldane, some discussion took place betwixt them. The minister not understanding English, and Mr. Haldane at that time not speaking French with much facility, a student was brought, either at the first or at some subsequent meeting, to assist as an interpreter betwixt his two seniors. The young man was at once struck with the sound sense of the English stranger, and particularly with what appeared to him, his remarkable acquaintance with the Word of God, and the readiness and judgment of his apt quotations from it. He communicated his impressions to two of his fellow students, and requested them to accompany him in a visit to Mr. Haldane, which the readily agreed to; and they were not less struck than their companion with the intelligence of Mr. Haldane.—These three talked of the interview to the rest, brought first one and then another along with them until the whole of the students in the theological institution, I believe almost daily, either together or separately or both, waited on Mr. Haldane in the Hotel in which he lodged, and eagerly received his instructions. His only text-book was the Bible; the book he chiefly selected was the Epistle to the Romans; the divinity of the Son of God, his obedience unto the death as the sole ground of the remission and acceptance of the sinner, universal fall and depravity of the race the impossibility of life by the works of the law, the free access which the sinner has by the grace of God to the Saviour, the duty of immediately trusting in him for life and salvation, and the fruits of a living faith in repentance, love, and new obedience, were the great subjects of his addresses and conversations. He invited them to a free communication of their sentiments to him, of their difficulties, their objections, their feelings; his constant unvarying practice was, to lead them directly to the scripture to explain itself, in showing that his interpretations and replies were safe, because scriptural, in comparing spiritual things with spiritual, Mr. Haldane was peculiarly expert and successful.

During six months of his residence in Geneva, these exercises were continued; and, with such divine teaching were they graciously accompanied, that of the eighteen students who attended them, sixteen were savingly converted, and gave evidence, by their future life and labours, of the genuineness of the change. It cannot be wrong in me to mention, because it is not concealed by the illustrious person himself, and has, indeed, been noticed, I believe, by the press, that one of these converted youths was Merle Dubigne.

Who can imagine the result of the visit of this one man to Geneva; who can estimate the amount of good direct of which, through the grace of God, it has been productive! If it is one of the many animating examples, with which the history of religion abounds, of the blessedness of doing good, of the amount of good of which one individual may become the instrument, and of this shortest, safest, and most effectual method of attempting the work of spiritual beneficence, the employment of God's own word, with judgment, assiduity, humility, and prayer.

Britain owes much to Geneva, and it is pleasing to observe how in the case of Mr. Haldane the intangible treasure we derived thence was thus brought back to Geneva. O it were well, if the British, who in such multitudes visit this city, would aspire after something purer and more exalted than to admire the beauty and magnificence of the region in which Geneva is situated, and that, deploring the fallen state of this once favoured city, they bethought themselves of leaving at least some spiritual memorials of their presence, were it only by suggesting some counsels to some of her thoughtless inhabitants, leaving behind them some Bible, book, or tract, or enquiring after and aiding some of those institutions which have recently been formed for rekindling there the light of the gospel, or at least pouring out their souls in prayer to the God of salvation, that he would arise and have mercy on poor Geneva, that he would appear in his glory, and build her up!—*Geneva and Belgium, by Dr. Hough.*