

CLAIMS AND OBJECTS OF RAGGED SCHOOLS.

—We entreat all persons very seriously to consult how small a sum will be adequate to effect a very great good. Seven pounds a year for each child will nearly supply every possible requisite. Let us suppose that thirty thousand is the number of those who, in London alone, demand this special assistance; a sum, then, of two hundred and ten thousand pounds a year—a sum that would barely cover the national expenses for crime in two months—would go far to baulk the jailor of his prey, and turn the jails themselves into school-houses or factories. Many people run away with the notion that so degraded a class is beyond the reach of reformation or influence. Now, strange as this assertion may appear, we at once affirm that we entertain more hopes of fruit from the miserable than from the easier ranks; of that fruit, we mean, which is seen in the development and nurture of the feelings of the heart. Our difficulty does not lie in eliciting the affections of these neglected children, but in finding fit employment for the qualities we impart. Those born and placed in safer circumstances may withstand the temptations to which the pupil of the ragged school might eventually yield; but, for the mere detail of teaching, we prefer the wild to the demurer class. Oppression and sorrow have, of themselves, taught too many submission and endurance. It may be seen in several incidents, trivial, perhaps, in their nature, but illustrative of their habits of mind. "You must wait," said the missionary to a boy, at one of those tea parties, where, once in twelve months, the appetites of these novices learn what it is to approximate to a full meal—"you must wait, and then you shall be fed." "Oh, I can wait," said the boy, his teeth actually chattering with hunger, "I am more accustomed to that than to the other!" Nor has suffering failed in its frequent though not invariable result, the interchange of sympathy. We saw a gratifying instance in the school at Broadwall. One boy, of the most lawless life and insolent behaviour, was, after repeated expulsions, considered incorrigible. He was sentenced, therefore, to be finally dismissed. His circumstances, no doubt, were very deplorable; and much, it is true, could be said in extenuation, drawn from the misery and sinful neglect of his earliest and latest years. A public example was, however, necessary. But the six principal boys came in a body to the master, and made intercession for one more trial, engaging to use all their influence, and be responsible for his future conduct. The request was granted, and the lad was saved by the efforts of his ragged companions, who, only a few months before, neither knew nor cared to discern the difference between right and wrong!—[*Ragged School Magazine.*]

FREE CHURCH PRESBYTERY OF PERTH—At the ordinary monthly meeting last week, a statement of the collections for the Sustentation Fund was read, which drew forth strong remarks from the Rev. A. Gray and Mr. Thomson on its insufficiency for its important object. Mr. Gray thought ministers and deacons had both failed in their duty as well as the people. The returns for the Education Scheme were also complained of, as well as that for the Foreign Missions. Indeed, altogether, the statements made served to prove, that hard times were beginning to tell upon a source of revenue, which had been hitherto a never-failing one to the Free Church.—[*Perth Courier.*]

DR. WILSON OF BOMBAY.—By a letter from Rev. Mr. Mitchell of Puna, we regret to learn that Dr. Wilson of Bombay is seriously indisposed. He and Mrs. Wilson had gone to the mountains in the hope that the retentive might be blessed to promote his recovery; and the latest intelligence, according to Mr. Mitchell, was to the effect that Dr. Wilson was very slightly better.—[*Free Church Missionary Record.*]

CALVIN'S CHURCH AT GENEVA.—A traveller in Switzerland writes from Geneva, "that the old Gothic minister where Calvin preached—the very sound-board which re-echoed the discussions of the Catholic monks with the Reformers is still in a green old age. It is now the principal church in Geneva, and twelve pastors of the city officiate in its pulpit by turns."

FRANCE.—The Synod of the Reformed Church has held its meeting. It consisted of eighty delegates, about one half of whom were pastors. The following account is taken from *Evangelical Christendom*:—"The majority of the Synod, if for the sake of convenience they are designated by some common name, may be denominated RATIONALISTS. Many shades of sentiment, however, are included under this general appellation. The Arian, Socinian, Pelagian, Neologian, and advocates of other forms of latitudinarianism, are there. They are, however, distinguished rather by their opposition to Evangelical doctrine than by any distinctly avowed formal principles. A small, we fear a very small, minority consists of men thoroughly EVANGELICAL;—evangelical in all their sympathies. It is enough to characterize them as the warm friends of a spiritual and active evangelism, to observe that the chief ornaments of their party are the Rev. Frederic Monod and Count Agenor de Gasparin, men of whom we will here say no more than that any church in Christendom might covet to enrol them among its members. A report was brought up from the Commission appointed last May, detailing the steps taken by them to convene the present Synod. A congratulatory address was also read from the Free Church of the Canton de Vaud. Various preliminary matters engaged the Synod the next day, relating to the regulations under which the public, or any other parties, should be allowed to be present at the debates, the publicity which should be given to their proceedings through the press, and the kind of communication which it was desirable that the assembly should have with the Government. These matters disposed of, the Synod came, on the morning of the 14th. to the important question, whether the Church should adopt a Confession of Faith. Five days were given to the discussion of this subject. In the course of the debate the question was thrown into various forms, and several propositions were submitted. At length a resolution was adopted, to the effect, that the doctrine of the Church should be left untouched;—that is, the Synod adopts no existing Confession, nor deems it necessary to frame a new one. This resolution was carried by an overwhelming majority, there being not more than six or seven who voted against it. It was, at the same time referred to a Committee to prepare an address from the Synod to the several churches (congregations) represented in it." Count Gasparin has since withdrawn from the Church. Others will follow his example, and thus a Free Evangelical Church will be formed in France.

THE JEWS IN POLAND.—A letter from Warsaw states that a ukase of the Emperor Nicholas, which has just been published, accords some extension to the rights which the Jews enjoyed in Poland. It declares that in thirteen streets, where only three Jews have been hitherto admitted to live, as many as five can reside for the future—that in all other streets of the capital, and in all the other towns of Poland, where the Jews were prevented from residing, they may establish themselves in any numbers they please—that they may buy ground to build on, provided they erect on it houses of stone. These liberties are accorded to such Jews as possess 9000 roubles (£36,000), to 3000 roubles, according to the streets in which they wish to reside, at Warsaw, and 1,500 roubles for all other towns. They must, besides, be engaged in business as bankers, or have some other respectable calling.

ENGLISH WESLEYAN SCHOOLS.—From the report of the Conference, it appears that there are 4,159 Sabbath schools, containing 412,896 children, an increase above the number reported last year of 17,825. Of these scholars, 22,703 meet in select classes, preparatory to their introduction into the Christian Church. In 3,441 schools, the Wesleyan Catechisms are taught. The total number of teachers is 81,780, of whom 47,724 are members of the Wesleyan Church.

We received by mail this week, the last number of the *Montreal Presbyterian* for the month of February, containing, as usual, much valuable Ecclesiastical and Missionary intelligence. The account of the proceedings at the Quarterly Meeting of the Lay Association in connection with the Church of

Scotland in Montreal, a part of which we intend to publish next week, is exceedingly interesting, and manifests the enlightened and patriotic attachment of the members of the Association to the Educational and Missionary Institutions of the Church with which they are connected, and their desire for the prosperity of religion throughout the Province.—[*Halifax Guardian.*]

CANOBIE—FREE CHURCH SITES.—A deputation from the Free Church congregation at Canobie lately waited upon his Grace the Duke of Buccleuch at Dalkeith Palace, where they were courteously received; and a few days afterwards Mr. Harley Maxwell, his Grace's Chamberlain, intimated to the office bearers of the congregation that a site would be granted in any part of the parish that they thought most convenient.

An *Abbot* has just been consecrated in England—the first since the Reformation. Rev. J. Palmer, now Father Bernard, was the individual. There are thirty or forty monks under him at St. Bernard.

We understand that the Rev. George Gilfillan of Dundee was offered the Chair of English Literature in one of the new Irish Colleges, but declined to accept it, from love to his profession, and attachment to his congregation. The offer does credit to the Minister who made it; while the courteous refusal to accept such a flattering acknowledgment of his talents and genius, for the reasons specified, is equally creditable to Mr. Gilfillan.—[*Perth Advertiser.*]

POETRY.

THE COVENANTERS' NIGHT-HYMN,

BY DELTA.

[In reference to the following stanzas, it should be remembered that, during the holding of their convocations,—which frequently, in the more troublous times, took place amid mountain solitudes, and during the night,—a sentinel was stationed on some commanding height in the neighbourhood, to give warning of the approach of danger.]

I.

Ho! plaided watcher of the hill,
What of the night?—what of the night?
The winds are low, the words are still;
The countless stars are sparkling bright;
From out this heathery moorland glen,
By the shy wild-fowl only trod,
We raise our hymn, unheard of men,
To Thee—an omnipresent God!

II.

Jehovah! though no sign appear,
Through earth our aimless path to lead,
We know, we feel Thee ever near,
A present help in time of need—
Near, as when, pointing out the way,
For ever in thy people's sight,
A pillared wreath of smoke by day,
Which turned to fiery flame at night!

III.

Whence came the summons forth to go?
From Thee awoke the warning sound!
"Out to your tents, O Israel! Lo!
The heathen's warfare girds thee round.
Sons of the faithful! up—away!
The lamb must of the wolf beware;
The falcon seeks the dove for prey;
The fowler spreads his cunning snare!"

IV.

Day set in gold; 'twas peace around—
'Twas scening peace by field and flood;
We woke, and on our lintels found
The cross of wrath—the mark of blood.
Lord! in thy cause we mocked at fears,
We scorned the ungodly's threatening words—
Beat out our pruning-hooks to spears,
And turned our ploughshares into swords!