

portions of Scripture, and on Christian doctrine. It was truly pleasing to witness the promptitude and harmony that characterised the answers of the children composing the different schools, as though they were all instructed by one teacher: reflecting the highest credit upon the various superintendents and teachers. As is customary on those occasions, refreshments were distributed to the children at the close of the exercises. We trust the effect of these interesting services will be to impress upon the minds of the young, not only the great importance of learning the Scriptures, but also the necessity of remembering their Creator in the days of their youth.

The Annual Teachers' Tea Meeting was held in the basement story of St. James Street Chapel, in the evening, at 6 o'clock, when the number present was rather uncomfortably large. After tea, Wm. Lunn, Esq., being called to the chair, a most admirable and interesting report of the proceedings of the Society in the past year was read by the Secretary; from which it appeared that the different Schools connected with the Society were in a far more prosperous condition than ever they have been. It stated that there has been an augmentation during the past year of "one entire school, 49 teachers and 206 scholars." Among many of the children the teachers have "perceived with joy indications of early piety, promises of future usefulness, and a tendency of the opening faculties and expanding affections towards God." There is one passage in the Report which gave us much pleasure, as it manifests a spirit of liberality which ought ever to characterise Christians. After stating the fact, that "efforts the most strenuous are now being made by the various Protestant denominations in this city, in order to increase the number and efficiency of their respective Sabbath Schools," it adds—"In this we rejoice; yea, and we will rejoice." But as it is the intention of the Committee to publish and circulate the Report, it is unnecessary to allude any farther to it. The addresses delivered on the occasion by the Ministers and other gentlemen were very appropriate and energetic—holding up the great benefit of the operations of this and kindred institutions, and adducing many reasons why the teachers should go on with increased zeal in their labour of love.

We acknowledge, with thanks, the receipt of the January number of "The Children's Missionary and Sabbath School Record;" but want of time prevents our noticing its contents.

CASE OF DR. KALLEY.—Great efforts (says the *Toronto Banner*) are now making by the friends of religious liberty, to get this persecuted Minister relieved from the bonds of priestly oppression. Mr. Samuel Ware, who was long a resident in the Island of Madeira, and Dr. Miller, of Kilmarnock, have made urgent applications to Lord Aberdeen on behalf of the sufferer. The following answer from the Foreign Office, is the latest communication on the subject:

(Copy.) "Foreign-Office, November 3, 1843.

"Sir,—I am directed by the Earl of Aberdeen to acknowledge the receipt of your letter of the 27th ultimo, upon the subject of Dr. Kalley's continued imprisonment at Funchal, and requesting his Lordship's renewed interference to obtain his release; and I am to state to you in reply, that Lord Aberdeen has again instructed Lord Howard de Walden, Her Majesty's Minister at Lisbon, to require, with reference to Dr. Kalley's case, that the authorities of Funchal shall be ordered to respect the rights secured to British subjects by the treaties at present in force between Great Britain and Portugal; and Lord Howard has been directed to renew, in a peremptory manner, the demand which he had already addressed to the Portuguese Government, requiring that Dr. Kalley's case should be brought before the British

Judge Conservator, and that steps should be taken for his immediate release on bail.

"I am, Sir, your most obedient humble servant,
(Signed) "Dr. Miller. "CANNING."

EDUCATIONAL PROCEEDINGS.—The Wesleyans in England have just given publicity to a noble scheme for the education of the poorer classes, which does them great honour. The *Watchman* states that a large and very respectable meeting of Wesleyan Ministers and laymen was held in the Centenary Hall, on the 1st and 2d of November, the President of the Conference in the chair, at which a number of important, Christian, and Wesleyan resolutions were passed. The plan is to establish seven hundred additional Wesleyan Day-Schools in the next seven years, two on each Circuit; and to raise in various ways £200,000 for this purpose! Considering that the Wesleyan Church in England has already 200 such Schools in operation, containing about 21,000 scholars, the present movement cannot but be contemplated as a fine expression of the ample resources of that Church. She not only tells the Government, as she did not long since during the Factories' Bill discussion, what it *must not* do to make education in England Puseyitish, but what she *can and will do* to make it liberal, Protestant, and Wesleyan. Methodism is mighty and will prevail.

The Congregationalists of England, too, have had a large and influential meeting of ministers and gentlemen at Leeds, on the subject of Day-Schools, one of the resolutions passed at which is to this effect: "That each Church having adequate resources, should support a Day-School for boys, and another for girls, . . . so that if possible, in every locality where there is a Congregational Church, there should be a week-day School on liberal principles." This is laudable.—*Christian Guardian*.

At a recent meeting of the Committee of the National Society, the treasurer reported that the special fund amounted to upwards of £115,000. We understand it is now £125,000, and is increasing at the rate of £400 a-day. The Treasurer also reported that Her Majesty had been graciously pleased to grant a letter, authorizing collections to be made throughout England and Wales in aid of the society's funds.

MUNIFICENT GIFT.—The agents of Sir J. W. Ramsden, at his half-yearly rent day at Huddersfield, last week, announced that it was his intention to give the munificent sum of £8000 for the erection of four new churches and schools in the extensive parish of Huddersfield, with grounds for sites of the same. The patronage of the new churches is, we understand, to be vested in the young Baronet.

CORRESPONDENCE.

THE JEWS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—There are facts respecting the people called Jews which we are apt to forget when speaking or writing about that people.—The following are some of these facts:—

1. That there is a race of men scattered over the civilized world who hold doctrines, and practise religious ceremonies similar in many respects to the ancient Israelites.
2. This people belong to almost every nation; they are subjects of the English, French, Spanish, Greek, Turkish, Russian, and other governments.
3. They call themselves Jews—the descendants of Abraham, Isaac, and Jacob—although it would perhaps be difficult for them to prove that they are so. Few of them can even tell to which of the twelve tribes they belong.
4. The term Jews is now applied to them to distinguish them (as holding a peculiar religious faith) from Christians and Moslems, and not, as some suppose, as a national cognomen to distinguish them from the nations above specified.
5. This people are distinctly marked by the Holy Spirit in the Word of Truth, and plainly de-

clared NOT to be Jews, but of the synagogue of Satan.

6. If they be really what they profess to be, the descendants of the ancient Israelites, then are they the posterity of those who were "cut off as a branch and is withered," of the nation represented by the barren fig-tree that was cursed and is now withered away, and by the fig-tree that was suffered to remain in the vineyard a certain number of years, and was then "cut down" a unfruitful and cumbering the ground.

I shall now assist your respected correspondent in his endeavours to bring our controversy to a close. I only regret, on his account, it was not closed before his letters VIII. and IX. were written. These letters are evidently intended to make his opponent appear as contemptible as possible, with a view to divest his arguments of the weight they possess. Such a course I have no ambition, not even the disposition to imitate. My letters are before the public; and if I have failed to establish what I consider to be the truth, or if I have succeeded in exposing what I conceive to be an old error, is for the public to judge.

In this correspondence I have humbly taken upon me the business of an advocate. Should I now arrogate to myself the office of judge in summoning up the evidence, and of jury in deciding, I might, with great self-complacency, pronounce in my own favour, as some have done; but then I should, by so doing, give an expression of doubt as to whether your readers really believed that I made out as good a case as lofty and swaggering pretensions would lead one to suppose.

In this long and perhaps tiresome discussion, I trust I have preserved my temper as a Christian. If my remarks in the slightest degree necessarily offended any brother, I ask his forgiveness, while I tender every apology which humility can dictate.

For your correspondent I feel the kindest sentiments of pity, not for the weakness of his arguments—for they are as strong as they might be expected on his side of the question—but for the strain of writing in which he occasionally indulged, especially in his letters VIII. and IX. Such acerbity may, by a stretch of charity, be excused in political or scientific writers, who lay no claim to piety; but when men who write on religious subjects exhibit to the world such a weakness, it ~~then becomes our duty to pray for them.~~ It is very possible that were I myself, in looking back on and reviewing this correspondence, to discover that I had left many of my opponent's strongest arguments entirely unnoticed, and that my letters generally were marked by greater length than strength; I say it is possible, on such a review, my self-respect and love of applause would be so disappointed, and consequently affected, that I should be prompted to write "bitter things." A foiled antagonist generally loses his temper; while the victor can well afford to smile at his impotent wrath. I may add that for your correspondent I also feel sentiments of strong regard. I know the circumstances in which he has been placed by being on the wrong side, and can therefore make full allowance for those ebullitions of feeling which otherwise might make a very small impression upon me. Should I ever meet "A Believer," and know him to have been my opponent, I can shake hands with him, and in the most cordial manner wish him better success the next time he enters the arena of polemical divinity.

To yourself, Mr. Editor, I tender my best thanks, for the impartiality and care you evinced in the publication of my letters.

With respect to the subject I may say, I only wish it had fallen into hands that would have done it more justice. My letters were written in the midst of the hurry and bustle of secular occupations, and I am myself alone responsible for what they contain. Had I the privilege of revising and correcting them, I should doubtless make a change in some of the forms of expression in order that the sense intended to be conveyed might be more apparent; and it should appear in a stronger light, that while the Bible teaches us that every man of every nation may be saved, it does not state, either positively or inferentially, that the Jews, as a nation, shall at any period be converted to God.

I am, dear Sir, yours &c.,
Montreal, Jan. 2, 1844.

J. H.