

engaged in making arrangements for that purpose.—We are persuaded that this will receive the countenance and co-operation of the clergy, and of all the friends of the Church throughout the country. Meanwhile we entreat those ministers of the Church who may read this paper, to take steps for immediately commencing the work of subscription in their respective parishes. We can mention already a multitude of instances in which ministers have undertaken to raise for this fund £100, or £1 for each of the next hundred churches, and in several instances considerably more, out of their parishes although those are situated in by no means the wealthiest part of the country. Were such instances sufficiently multiplied, our object would soon, and most satisfactorily, be accomplished.—*Missionary Record.*

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, JANUARY 1, 1840.

CONSIDERATIONS FOR THIS DAY.

When the conscience-smitten butler of the Egyptian monarch gave vent to his feelings of self-reproach and condemnation in the exclamation "I do remember my faults this day," it is evident that other sins besides his long and cruel forgetfulness of Joseph, who had been his kind comforter in adversity, were forced upon his recollection by the failure of the magicians, and the wise men of Egypt, to interpret his master's dreams.

What these other faults were, the Scripture does not explicitly record; but, from the whole scope of the passage in which they are referred to, there is every reason to believe they were those for which he had been thrown into that prison, where his intercourse with Joseph took place, and may have been—ingratitude to Pharaoh, his king and master, contempt of his authority and disobedience to his orders, perhaps even plotting rebellion against him.

We too are called upon to "remember our faults this day." A greater than the king of Egypt, the "King of Kings," has crowned us with loving kindness and with tender mercies, "though we have rebelled against him." He has done what no earthly king ever did, he has, even while we were in this state of rebellion, given his only begotten Son to die for us. And what have been our returns? We "have despised all his counsels, and would none of his reproofs." The language of our hearts has been, "Depart from us, for we desire not the knowledge of thy ways."—How often do even the most sincere and upright feel themselves constrained to acknowledge, that "to will is present with them, but how to perform that which is good they find not!" Too surely then we have, each and all of us, faults to remember—mercies for which we have not only been unthankful, but have abused, perhaps, and perverted to the dishonour of the all bounteous giver; talents unexercised or misemployed; opportunities neglected; warnings slighted, perhaps despised; or judgments that have failed to awaken us. But why, it may be asked, should these be especially remembered *this day*.

"The bell strikes one,"

says the elegant and pious author of the Night Thoughts,

"We take no note of time but by its loss.

—As if an angel spake

I hear the solemn sound.

It is the knell of my departed hours."

The bell which struck the last midnight hour, rung the knell of our departed years. It announced that another of these large portions of our brief and precarious existence has passed into eternity, has gone to the judgment seat to render an account of how we had improved or misimproved it,—thus repeating, as it were, the solemn admonition, "Now therefore, thus saith the Lord of Hosts, consider your ways." And in calling our sins to remembrance, let us reflect, seriously reflect, that the labour is but lost, or worse than lost, if it does not issue in their abandonment.—Pharaoh's butler showed his anxiety to atone, as far as possible, for his long and unjustifiable neglect of Joseph, by speaking of him to the king in the most favourable terms; while the candour and humility

with which he confessed his other faults, may be regarded as a token for good—as an indication that he had sincerely repented of them, and perhaps loved his master better, as he certainly ought to have done, for his generous forgiveness of them; and if we this day, remember our faults aright it will increase our hatred of sin, our love to God, our desire of conformity to his image, and our attachment to all who bear it. If it produce not these effects, it is a proof that our hearts are still unsubdued—"that we are yet in the gall of bitterness, and in the bond of iniquity."

The voice of the expiring year proclaims, as with a trumpet, "Now is the accepted time, now is the day of salvation. To-day, while it is yet to-day, harden not your hearts." To how many of those upon whom the present year has, this morning, dawned, shall it be said, long ere its close, "Arise and depart, for this is not your rest!" And what security have any of us, that we shall not be among the number? what assurance that the grave is not already yawning beneath our feet? "The time past of our life," says an inspired apostle, "may suffice to have wrought the will of the Gentiles," and Reason and Revelation conjoin in urging us to adopt the determination of Joshua, that henceforth, "whatsoever others may do, as for us and our houses we will serve the Lord." The Wisdom of God is yet addressing us, in the language of earnest exhortation, "Turn ye at my reproof," and assuring us that "He who confesseth and forsaketh his sins shall obtain mercy;" but it also assures us that "He who being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

CONVERSION OF THE JEWS.

This is a subject which has lately occupied much of the attention of the religious public in Great Britain, more especially since the appointment of the deputation from Scotland to visit the different countries of Europe, Asia, and Africa, where the Jews now reside, and to ascertain, by personal examination, the present condition of that peculiar people in their own land. Four distinguished Clergymen of the Church of Scotland were appointed to undertake this mission, the Rev. Dr. Black, Professor of Divinity in Marischal College, Aberdeen; the Rev. Dr. Keith, Minister of St. Cyrus, the well known author of the celebrated work on Prophecy; the Rev. R. McCheyne, of St. Peters, Dundee; and the Rev. Andrew Bonar, Assistant Minister at Collace, in Perthshire.

In the spring of last year, this deputation commenced their labours, and they have in the course of the summer, carried on a very interesting and valuable correspondence with their friends in their absence from home. We have now before us a number of excellent letters from these Ministers to the Committee in Edinburgh, which we would be most happy to lay before the public in our Journal. But as their great length entirely precludes their publication in our limited columns, we shall endeavour to put our Readers in possession of some of the most important facts which they have communicated in the following abstract.

A deep interest was manifested by many Christian friends in Edinburgh with regard to the object of their Mission on their departure from Scotland, which was renewed at Liverpool and London, in each of which places, the deputation as it passed, was commended to the blessing of God, and prayers were publicly offered up for its success. Before leaving England they were amply supplied with letters to Ambassadors, Consuls, Merchants and other individuals, who were most likely to promote the object of the deputation, and competent either to give information concerning the Jews in different Cities and Countries, or to direct them to the best sources, whence such information might be derived. They were also highly gratified by visiting the excellent School at Bethnal Green, for the instruction of Jewish Children in the principles of the Christian faith, established by the

London Society for the Conversion of the Jews, the Secretary of which liberally supplied them with Hebrew Tracts.

On the 4th of April they left London, and crossing from Dover to Boulogne, travelled to Paris by diligence. The Jews at Paris are little known, even among Religious Professors in that wicked and licentious city, and are in a state of great degeneracy. Infidelity and Rationalism are making fearful progress among them, more especially among the rising generation. On the 16th of April the Deputation left the French Capital, and after travelling almost constantly for three days and three nights, arrived at Lyons on the Rhone, having conversed with several Jews and circulated a number of French tracts on their journey. It appears from a communication made by M. M. Courtois of Toulouse, to Dr. Keith, that the Jews in France, in regard to civil privileges, are upon the same footing as Christians, enjoying complete religious liberty, and receiving assistance to their Rabbis from the Government. They have one Divinity School at Metz, where their Rabbis are educated. Hebrew is very little understood among them, except by the Rabbis of the new School. There is much infidelity among them, and the most learned books written by the Jews of late years, are all, more or less, debased by the same pernicious tenets.

The best plan for the conversion and reformation of the Jews in France, would be the instruction of their children in the principles of Christianity. One or more moveable or travelling Missionaries appear to be the most suitable persons, at present for the instruction of the French Jews, who are scattered in all parts of the Country. They are not in very great numbers in any one place, and still there is a vast number within the bounds of the French dominions. The qualifications requisite in a Missionary, seem to be a complete knowledge of French and Hebrew, and above all, a capability of simply and affectionately explaining and urging the Gospel on their acceptance.

After enquiring into the state of the Jews at Lyons, the Deputation being too late for the Malta Packet, which sails from Marseilles to that Island, directed their course to Italy, and arrived at Genoa on the 24th April, where they met with a very interesting Jewish Gentleman, who kindly gave them much valuable and correct information. In Tuscany the condition of the Jews is better than perhaps any where else. They have great power and privileges. In Rome they are still grievously treated, and shut up every night, and during Lent in the Ghetto or the "place," a term of reproach applied to the Jewish quarter.

The deputation spent Sabbath the 28th of April, at Leghorn, where Dr. Black preached in a large room of the Hotel, to a very attentive and serious audience, many of whom had not heard a sermon for years. During their stay in that place, they repeatedly visited the Jewish Synagogue, where they met and conversed with several venerable men in the Eastern flowing dress, with turbans and fine long beards, who were Rabbis from Jerusalem, admirably versed in the Old Testament. They had also an opportunity of visiting the School for the Jews, a most excellent Institution, conducted on the Lancasterian system, and attended by three hundred Jewish children, who are taught Hebrew, Italian, French and Writing. This School is likely to introduce a new era among the Jews, as girls as well as boys are instructed within its walls.

There are many thousand Jews in Leghorn, and the Deputation were deeply impressed with the propriety of taking that city into consideration, as a most fit station for a Missionary, with the double commission of preaching to Protestants and Jews, the majority of the Protestants being Scottish people. In the end of the month they embarked for Malta, where they arrived on the 1st May. In their progress to Alexandria and Jerusalem, their correspondence becomes more and more interesting, and we are well assured