

should triumph, even at the expense of losing his argument, few of your readers will "rejoice" more than himself.

Your correspondent first objects against the conversion of the Jews as a nation—that "the purposes for which the Jews, as a nation, are raised up by Jehovah" have long since been fulfilled and entirely "accomplished." If this could be proved, the inference would naturally enough be, that, as a nation, it is the will of God they should now fall into a state of disuse and eternal oblivion. But it is important to remember that while, by your respected correspondent, both this doctrine and its inference have very confidently been asserted, he has not been successful in demonstrating either the one or the other. And I doubt not your "intelligent and pious readers" will be convinced, that such demonstration never can be accomplished, if the word of God is to be

"— the judge that ends the strife,
When wit and reason fail."

J. H. apprehends that "the Jews as a nation have been raised up that through them mankind might be prepared for the Advent of the Messiah;" and that "when the Saviour was crucified, the purposes for which the Jews were appointed a distinct and separate people were accomplished." But if we refer "to the law and to the testimony" on the subject, we shall learn from the Old Testament writers that the Jews, as a nation, are connected with the wondrous scheme of Divine prophecy down to the latest period of time.

The inspired apostle, St. Paul, who lived subsequent to "the Advent of the Messiah," calculates that "the purposes" of the Most High, in relation to the Jews as a nation, even in his day, were far, very far from having then been fully "accomplished." "I say then have they stumbled that they should fall? God forbid, but rather through their fall salvation is come to the Gentiles, to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!" See Rom. chap. xi. verses 11, 12, 15.

In these words two things must be admitted, first, St. Paul is contemplating some event yet future, which about entails a most felicitous influence on the eternal destinies of "the world" at large; and secondly, that he was inspired by "the Holy Ghost" to perceive that these truly animating occurrences were connected with some use hereafter to be divinely made of the Jewish nation. In the further prosecution of our argument we may discover what that use may be. It is enough that now we have seen, in this passage of Holy Writ, that God will yet most wonderfully use them for the advancement of his reign of righteousness on the earth; and that hence we may conclude they are still "a distinct and separate people" for that "purpose."

To what other signification can we apply the terms, so unequivocal in their meaning? It is true, as J. H. remarks, "many mistakes have doubtless been made by not keeping in view the different meanings of the words *Jews* and *Israel*." But the application of the apostle's reasoning, in this passage, to the Jews, "in a natural and national sense," is inevitable. To the Jews, as a nation, unquestionably he refers, when he speaks of "their fall"—"the diminishing of them"—"the casting away of them"—"the receiving of them"—"their fulness!" "The casting away of them" as a nation, (and in no other sense have they ever been cast away,) had at that time to a great degree taken place. But "the receiving of them" was then still future. The beneficial effects (through the Divine overruling) of the former mournful event had begun to appear. The still more salutary results of the latter more joyous occurrence were then, as they are now, matter of the most cheering anticipation.

So far from concluding that the only end contemplated by their national existence was "to prepare for the Advent of the Messiah," the apostle sees it associated with the ultimate and noblest consummation of that event which shall be beheld on earth. He discovered there had been, "by the grace of God," the most salutary mutual reaction upon each other, on the part of "Jew" and "Gentile," from the commencement of their

distinctive character; which reaction was intended still to continue, and to become increasingly salutary, until they had brought each other fully to God, and that distinction should cease for ever. "The apostle of the Gentiles," therefore, profoundly exulted in the arrangement which was thus opened out to his admiring and adoring view; and, in the conclusion of the chapter, launches forth into a resistless tide of devout eloquence, which, in point of depth and grandeur, is certainly not exceeded by any other of his most admired efforts of inspired sentiment.

The passage shall be quoted. Addressing his Gentile converts, the apostle, in relation to "Israel," (then "blinded," a "broken off," and "cast away,") proceeds thus to speak:—"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all! O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given unto him and it shall be recompensed unto him again? For of him and through him and to him are all things—to whom be glory for ever. Amen!"

It is hoped your respected correspondent will see that, on the authority of an inspired apostle, "the purposes for which the Jews were appointed a distinct and separate people" extend much farther down the stream of time than he at first apprehended. And on this account his first objection to their national conversion loses its force. The reversal of his argument of course reverses the inference it was intended to establish. Seeing their future subserviency to the welfare of the world is designed; in order to that anticipated and foretold subserviency, their future national conversion may be expected.

I am, Mr. Editor,
Yours,
A HUMBLE BELIEVER IN A MILLENNIUM
PRODUCED BY THE GOSPEL OF CHRIST.
Near Lake Champlain,
July 8th, 1843.

MISCELLANEOUS.

MONASTIC FARE.—The English monks in selecting the sites of their houses, always endeavoured to secure a good supply of fish and game. The woods and waters in the neighbourhood of Netley were peculiarly advantageous in this point of view; and the buttery and kitchen must have been abundantly furnished with every article of provisions which could raise the appetites of the brethren within. The manuscripts of the thirteenth and fourteenth centuries, although written by the monks themselves, are full of stories illustrating their attachment to good living. Giraldus Cambrensis has preserved an amusing story concerning the monks of St. Swithun's, at Winchester. One day when King Henry the Second was hunting in the neighbourhood of Guilford, the prior of St. Swithun's, accompanied by a party of his monks, went to meet him, with countenances which indicated extreme chagrin and sorrow; and, although the spot was little better than a quagmire, they fell upon their knees in a position of the most abject supplication. When the king desired them to state their griefs, they told him their bishop had diminished the number of courses that had been from time immemorial served to their table. The king inquired what number of courses were usually allowed them: they said, thirteen, which the bishop had reduced to ten! The king, in astonishment, turned round to his attendants: "*Per oculos Dei!*" said he—for that was his usual oath—"see here those unhappy monks! I thought, by their sorrowful looks, that their whole monastery had been burnt, or that some equal disaster had befallen them; and behold they complain that their bishop has taken three courses from their table, and left them but ten! May the bishop fare the worst, if he do not immediately take away the ten, and leave them only three! although the King of England, am satisfied with that number."—*Dr. Beattie's Costes and Abbots of England.*

He that repents of sin as sin, doth implicitly repent of all sin.

THE PRAYING CHILD.—A little girl, six years of age, was a scholar in the Rev. H. Stowell's Infant School, at Salford, near Manchester. Her father was an infidel, and despised the Holy Scriptures. The child would take him by the hand, and press him to go with her to hear the minister preach, but he always refused. He returned home one evening, and inquired where his child was? The mother said, "she is in bed." "I'll go and give her one kiss," said the father; but, as he approached the chamber, he heard the voice of prayer. It was little Jane; he heard her say, "Do, God Almighty, lead daddy to hear Mr. Stowell preach." This ardent prayer touched the father's feelings; but he was still unwilling to go with his child. Her perseverance at last succeeded. He went with his child, and heard a striking and alarming sermon from Mr. Stowell. On leaving the place of worship, the penitent, but now believing father, said, "Jane, thy God shall be my God, and thy Minister shall be my Minister." This man has become a true disciple. He is usefully employed as an Infant School Master, and has been the means of guiding many children to the Shepherd and Bishop of Souls.—*Episcopal Recorder.*

HEBREW GRATITUDE.—It may be remembered that in 1840, or thereabout, the Jews in Damascus were subject to cruel persecution, in consequence of an unfounded accusation, originating either in private malevolence or general prejudice and bigotry, that a man had been murdered by them, and his blood used in the performance of their religious ceremonies.

It may be remembered too, that Sir Moses Montefiore, a wealthy Hebrew banker of London, went to Constantinople and obtained from the Sultan a firman declaring the innocence of the Damascus Jews, and securing to them protection for life, property and person.

On his return to England the Hebrews of the United Kingdom, Jamaica, Barbadoes, and Gibraltar, raised by subscription a large sum of money for the purchase of a testimonial, which was presented to Sir Moses on the 27th of last February. A large lithograph, representing this testimonial, was subsequently published, and furnishes a pretty correct idea of the extreme beauty of the original. It is of silver, three feet six inches high, and weighing 1,575 ounces. It is not a vase, or an urn—or indeed has it any distinctive name, being designed merely as an ornament for a sideboard. Suffice it say, that there are medallions, bas-reliefs, foliage, inscriptions, groups, single figures, and, in short, a lavish display of art in various forms, the cost and value of which greatly exceed those of the mere material, and make this altogether a very fitting token of Hebrew wealth, munificence, and gratitude.—*Transcript.*

SIX REASONS FOR PLANTING AN ORCHARD.

1. Would you leave an inheritance to your children?—plant an orchard. No investment of money and labour will, in the long run, pay so well.
2. Would you make home pleasant—the abode of the social virtues?—plant an orchard. Nothing better promotes among neighbours a feeling of kindness and good will, than a treat of good fruit, often repeated.
3. Would you remove from your children the strongest temptation to steal?—plant an orchard; if children cannot obtain fruit at home, they are very apt to steal it; and when they have learned to steal fruit, they are in a fair way to learn to steal horses.
4. Would you cultivate a constant feeling of thankfulness towards the great Giver of all good?—plant an orchard. By having constantly before you one of the greatest blessings given to man, you must be hardened indeed if you are not influenced by the spirit of humility and thankfulness.
5. Would you have your children love their home—respect their parents while living, and venerate their memory when dead—in all their wanderings, look back upon the home of their youth as a sacred spot—an oasis in the great wilderness of the world?—plant an orchard.
6. In short, if you wish to avail yourself of the blessings of a beautiful Providence which are within your reach, you must plant an orchard. And when you do it, see that you plant good fruit.

* Rom. xi. 1; John vi. 27.