

November 1812. I arrived in London on the 2d day of January 1813.

I procured a committee to be formed, and under whose patronage, I travelled through England, Scotland and Ireland. On which journey I obtained £1800 sterling, for the promotion of Education, and a hundred pounds towards a house of industry. The Committee in London placed the funds thus raised in the hands of Joseph Reyner, Esq. and employed a teacher from the British and Foreign School Society to accompany me to Canada, with directions to form a Committee to correspond with the Committee in London. The teacher and myself were furnished by Government with a passage to Quebec; where we arrived in October 1814. A Committee was immediately formed, but having no suitable school-house the Theatre was hired for the purpose, and fitted up for a school, in which upwards of 200 children were soon collected, being taught to read, write, and cast accounts. This excited the Catholic and Episcopal denominations, to build each of them a house and obtain teachers.

The £100 which was collected for a house of industry I paid to the Committee appointed by the government to carry that most desirable object into operation; yet, that sum, with £1500 left by Mr. Masteller, remains unappropriated for the object designed, greatly to the injury of the poor, and disgrace of those concerned in this business.

To be continued.

CORRESPONDENCE.

FOR THE CHRISTIAN MIRROR.

THE JEWS.

THE Jews, as a nation, have been raised up by Jehovah, in order that by them a knowledge of the truth might be preserved in the world, and that through them mankind might be prepared for the advent of the Messiah, by sacrifices and other typical ceremonies, as well as by the predictions of the inspired Jewish prophets.

When the Saviour was crucified, a new dispensation began. The purposes for which the Jews were appointed a distinct and separate people were accomplished—the line which separated them from the Gentiles was removed—they were placed on a level with the Gentiles, or rather, the Gentiles were raised to a level with the Jews—both were included in the promise, that “in every nation he that feareth God and worketh righteousness is accepted of him.”

Respecting the return of the Jews to Palestine, and their final conversion as a nation, many mistakes have doubtless been made by not keeping in mind the different meanings of the words *Jews* and *Israel*. Those terms are sometimes used in scripture in a natural and national sense, and sometimes in a spiritual sense, as designating the children of God. St. Paul clearly marks this distinction in the 2d chapter of Romans, 17th and 23th verses: “Behold thou art called a Jew;” &c., that is, a Jew naturally and nationally—and “He is not a Jew who is one outwardly;—he is not one of God’s spiritual people, although externally and visibly he is of the nation whom God calls his own. And in the 9th chapter, 6th verse,—“For they are not all Israel who are of Israel.” Here are two Israels, one evidently different from the other. So also in chapter 11th, 26th verse. “And so all Israel shall be saved.” This understood of Israel as a nation would not be true, as it is certain many of them have been lost.

If the Jews, as a nation, return to Palestine, then they must be the heirs of the promise made to Abraham; and, by consequence, St. Paul must have made a mistake when he penned the 3d chapter of his epistle to the Galatians,—“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise,” vers 29. We think the Galatians were not Jews nationally—though, being Abraham’s seed, they must have been Israelites, especially being heirs according to the promise—not as Ishmael.

Those who contend for the return and conversion of the Jews, triumphantly point them out as having been kept a distinct people by the special providence of God, and boldly assert that they are the only people remaining of all the nations of antiquity, and who mix with the people of other nations without amalgamating: Unfortunately for such reasoners, the Chinese and the Arabs are exceptions to this statement; and even the gypsies of Europe do at the present day present as remarkable a phenomenon in civil life as

do the Jews. Like the Jews, they have been proscribed, persecuted, hunted down, and slain, throughout Christendom; and yet the gypsy, like the Jew, has preserved his peculiarities, his language, and his religion, such as it is, for centuries. So that the language of prophecy in reference to the Jew, might with great propriety be applied to them—“they live alone, and are not reckoned among the nations.”

It is easy to account for the fact of the Jews remaining a distinct people, without attributing it to Divine Providence. Their laws relating to marriage and sacrifice, and the light in which they view the Gentiles, (as *unclean*,) has obviously that tendency. We should rather say, that Christ, by his sacrifice of himself once offered, made both one, breaking down the middle wall of partition between the circumcision and the uncircumcision. Eph. ii. 14.

Those who say they are kept distinct by Divine Providence, manifestly contradict the word of God, as the following syllogism will prove:

When the Jew embraces Christianity, he ceases to be any longer a Jew.

God wills that all should come to a knowledge of the truth, and be saved.

Therefore, God wills that the Jew should be a Jew no longer, but a Christian.

There are prophecies in the Old Testament which foretell the restoration of the Jews. But these prophecies were mostly if not all uttered prior to their return from the Babylonish captivity, and may refer to that event. Some of them certainly do not refer to the return from Babylon—as, for instance, the 60th chapter of Isaiah. But whether it be a prophecy in relation to the return of the carnal Jews to Canaan, let the intelligent and pious reader determine.

Montreal, June, 1843.

J. H.

MISCELLANEOUS.

HOW TO WIN A PRECIOUS JEWEL.

THERE was once a rich old man who had three sons. Being near his end, he resolved to divide his property among them. But he had a very precious jewel besides, which he promised to give to that son who should perform the most noble and generous action within three months.

At the appointed time, the young men came to make their report to their aged father. The eldest spoke first. “I met an entire stranger, who entrusted me with the whole of his property. I might easily have kept it all to myself, for he had no witness, nor any means of proving the fact. But I faithfully returned to him the whole. Was not that noble and generous?”

“No, my son,” replied the old man, “you did nothing more than was strictly just.”

Then the second son said:—“I saw a child which had fallen into the river, and was on the point of being drowned. A crowd of people stood around, but none dared to venture into the waving flood. I plunged in; at the risk of my life, I saved the drowning infant. Was not that noble and generous?”

“The act was indeed praiseworthy,” said the father, “but it was only the dictate of humanity.”

The youngest son then modestly stepped forward, and blushed at having to tell his own good deed. He said, “I found my mortal enemy, who once attempted to take my life, fast asleep on the edge of a precipice, to which he had approached in the night without being aware of his danger. His life was in my power, for the least motion would have plunged him down the abyss. At the risk of sharing his fate, if I did not succeed in saving him, I dragged him from the fatal spot.”

“Take the jewel, my son,” exclaimed the delighted old man, “that was truly the spirit of the Gospel of Christ, who has said, ‘Love your enemies, bless them that curse you, and do good to them that hate you.’”

“It cannot be revenge is sweet,
To those who learn at Jesus’ feet,
The words that breathe so much of heaven:
‘Forgive, as ye would be forgiven.’”

How happy they, within whose breast
Revenge is ne’er allowed to rest;
But who, like Christ himself would live,
Who e’en his murderers could forgive!”

THE GARDEN.

WE pity the man that hath no garden. For ourselves, we had rather be deprived of almost any earthly good. Home would lose half its charms if destitute of this enchanting spot. Deprive an English cottage of its “little garden neatly planned before,” and you destroy at once those fine associations which cluster round it and invest it with so many innocent delights and peaceful scenes. A house without a garden—then a home not half as happy as it might be. It was the curse of Adam to be driven from a garden, and to lose its pleasures with the smiles of his Creator! To say nothing of its rich and luscious products—the cool, refreshing salads, the juicy melon, the fragrant strawberry, the purple plum, the delicious grape, and other fruits so grateful to the palate, so conducive to the health—the garden exerts a most salutary influence on the heart. We here behold, in our morning and our evening walks, the silent, yet wonderful operations of the finger of God—the mysterious transformation of cold, inanimate and sluggish earth, into living and most delicately wrought and painted buds and leaves, stems and fruits and flowers. How favourable to meditation at eventide a walk amid the fragrance and beauties of the garden. What sweet and secret sympathies with nature in “her visible forms.” What harmony between the soul and the gentle influences—the smile and eloquence of beauty from every living thing.

Our Saviour loved a garden. Gethsemane was the scene of one of the most touching incidents of his life on earth.

O garden of Olives, thou dear honored spot,
The fame of thy wonders shall ne’er be forgot;
The theme most transporting to seraphs above—
The triumph of sorrow, the triumph of love.

Wachtower.

PARENTAL COMMANDS.—Many parents seem to imagine that they are to establish their authority by giving many commands. The fewer the better, in every view. He that never gives a command will never be disobeyed; and parents must not forget that in all the early training this is the first point to be secured. Run no hazard, therefore, by giving orders which may, by any possibility, be disobeyed; in other words, give as few as possible. If you want your child to go for a pitcher of water, rather than say “Go bring it,” it is better to tell him that perhaps he is old enough and strong enough to do you that service, perhaps not; and if there be any inconvenience in wanting it, take care that he suffers at least as much as any body else. If, after all, you find it necessary to give an order, and obedience does not follow instantly, then “he that spareth the rod hateth the child.” “Chasten him, and let not thy soul spare for his crying.”

THE HAPPINESS OF FIFTY YEARS.—A paper was found after the death of Abderham III., one of the Moorish kings of Spain, who died at Cordova, in 961, after a reign of fifty years, with these words written by himself—“Fifty years, have passed since I was a Caliph. I have enjoyed riches, honours and pleasures; Heaven has showered upon me all the gifts that man could desire. In this long space of apparent felicity I have kept an account of how many happy days I have passed,—their number is fourteen. Consider then, mortals, what is grandeur, what is the world, and what is life.”

THE TRAINING OF THE MIND.—A sound, moral discipline and well-regulated mind, can alone, under God, carry a man through life, so that he shall not be the sport and victim of every change that flits across the scene. And it cannot be too anxiously borne in mind, that this great attainment is, in a remarkable degree, under the influence of habit. Each step that we take in the prosecution of it will facilitate our further progress; and every day that passes over us without making it the object of earnest attention, the acquirement becomes the more difficult and the more uncertain; and a period at length arrives, when no power exists in the mind capable of correcting the disorder which habit has fixed. The frivolous mind may then continue frivolous to the last, amusing itself with trifles, or creating for itself fictions for the fancy, no better than dreams, and