

Church of England are the only true ministers of Christ in England" and if it had not been that I felt it would violate public order, I would have stood up and said, "My lord, I don't believe a word of it." (Tremendous cheering.) I could have given this as my answer, "It pleased God, by the preaching of the Wesleyan Methodists, to bring my poor soul out of darkness into light"—(cheers)—and in remembering that, and all that I owed under God was to that, I could have said to him, "My lord, if it had not been for my good father, who would not let me be a Methodist preacher, I should now have been in City road, instead of St. Paul's." (Cheers.) I assure you, the feeling among us is this, that all who love Jesus are dear to us; and I only give you back your own words when I say, I do recognise you; and I say, if you want to convince a churchman, I will give you an archbishop's pill for him. (Laughter) Give him Archbishop Whately's book and let him read that.—There is a good deal of capital Oxford logic in it, and it will satisfy any reading, thinking man, who chooses to think fairly, that the monstrous doctrine of Apostolical Succession, as held and taught by the Tractarian party, is all humbug.—(Great cheering.) Well we recognize you:—"Kindred in Christ, for his dear sake," wherever we are we'll say to you,—“A hearty welcome here receive.” (Cheers.)

THE JERUSALEM BISHOPRIC.—The New-York Observer publishes the following extract from a letter written by an intelligent gentleman now in the Holy Land, to a friend in the city of New York:—

"You doubtless know something of the bishopric of Jerusalem, lately established by the Church of England, in connexion with the King of Prussia; and that the London Jews' Society are carrying forward, in connexion with it, the erection of a church, and sundry other buildings in Mount Zion. About three weeks ago the Pasha of Jerusalem caused these buildings to be stopped, in consequence of a firman from the Sultan. The English consul refused to interfere in the matter; the pasha was applied to directly, in vain; and Mr. Nicolajson and the bishop, in consequence, started for Beyroot; however, they were induced by the British authorities to change their plan, and they have since returned. The appearance is, that the British consuls have no instructions to interfere in the premises; and there is reason to suspect, that, while the government of Great Britain is bound to protect the bishop's person, its present policy is to afford no special countenance to the Jews' Society. Hence that Society may find great difficulty in carrying forward its operations, much greater than if it had not taken a course calculated to draw upon it so much attention from the Turkish government. How much better it is to trust in the Lord than to put confidence in princes."

THE REV. T. OSGOOD.

An Extract from the Journal of T. Osgood, Agent of the Friendly Union of Montreal.

CONCLUDED.

Shortly after my return to Canada, I was employed by the Committee at Quebec, to travel through both provinces, to encourage the people in the towns and villages, to avail themselves of the privilege of sending young men to the school at Quebec to be qualified to become teachers. Several of the young men thus sent became teachers and set up schools in the townships, and one student from St. Francis, was enabled to open and conduct a school among the children of his tribe.

Another teacher from London was sent to Montreal, paid for the first year, out of the same fund. This was the occasion of the British and Canadian School, the great building now standing in St. Lawrence Suburb, being erected; which has been a blessing to many thousands of poor children; also of the national school, and that great school connected with the Catholic Bishop's church. A teacher was also sent to Kingston, paid from the same fund, which was the exciting cause of much being done for the improvement of the youth, in that vicinity. Many hundreds of children have been taught there.

In the year 1817 I was appointed by Sir John Sherbrooke, then Governor General, to take the Superintendent's School, on the Royal foundation, in Stanstead, and by the order of His Excellency, a living in the Church of England was offered me, at that place. I cheerfully accepted the appointment, for conducting the school, but being previously engaged to minister to that people on the Congregational mode of worship, I declined the curacy in the Church.

The school in Stanstead was established on the Royal foundation and rendered very useful. With this and the different Sunday Schools, over which I presided, and preaching every Sabbath, my time was fully occupied. I continued at Stanstead about three years; then, procuring a good man to take my place in the School, and recommending another preacher to supply the pulpit, I devoted my time to travelling, in Canada and in the United States; preaching and visiting schools until 1825, when I again visited England.

On my second visit to England I procured a Society to be formed, called the Society for Promoting Education and Industry in Canada. The Duke of Sussex, was the patron, the Duke of Bedford was president, the late Bishop of Durham, the late Lord Gambier, Lord Bexley and William Wilberforce, Esq. were Vice Presidents; the Rev. Thomas Mortimer and T. Pellatt, Esq. Secretaries. The subscriptions and donations obtained, on this visit, were near a thousand pounds.

This Society engaged two teachers to accompany me to Canada. Soon after my arrival a Society was formed in Canada under the patronage of Lord Dalhousie, the Governor General, consisting of Christians of different denominations.

This Society placed one of the teachers sent from England, among the Indians at Caughnawaga, where a good school was established; but soon was interrupted, by the interference of the priest of that village; yet, it is a pleasant circumstance, that Mr. Forrest, the teacher, has been enabled to keep up the school for training children of the Indians at that and other places, till the present time, many of whom have been trained up for useful stations, and several are now teachers.

The other teacher, Mr. Harper, organized a school in New Glasgow, and was employed in several other places, until he was removed by death.

The Society above named employed me to act as their agent in travelling extensively, to encourage the people in the townships and country villages to establish schools, promising aid in building school houses and supporting schools.

This was the manner in which I employed my time for three years, when an unhappy difference arose between the society in England and that formed in Canada, which required me once more to visit England. And being unable to succeed in settling the unhappy difficulty, I resigned my agency with the Education Society, and employed my time in collecting funds for a Union Building, which on my return were committed to James Court, Esq. Treasurer.

The sum obtained for the Union building not being adequate to the accomplishment of that object, and the support of the school, that had been commenced for the education of children; and it being a time of great embarrassment in Canada, it was thought proper by the friends of seamen and emigrants, that I should again visit England, under the patronage of the Friendly Union, the institution formed for promoting useful knowledge among seamen and emigrants. I embarked for this purpose at Quebec on the 22d of November, 1838. I went passenger in the vessel that carried out the unfortunate men who had been attempting to overthrow the Government, sentenced to transportation, and who were bound to Liverpool. I frequently visited them, with a view of giving them religious instruction, while on the voyage.

On my arrival in England, I procured a committee to be formed in connexion with the Friendly Union of Montreal, of which I was agent, under whose patronage I travelled through England, Scotland, and Ireland, visiting schools and giving lectures on religion, temperance, and moral reform. By the kindness of the Religious Tract Society in London, I was enabled to distribute many thousands of tracts and small books also, to collect from the children of different schools many thousands of useful books for distribution in Canada.

But in consequence of the unhappy rebellion, and the expectation that Canada would be lost to the British Crown, I was not successful in obtaining donations in money; yet, through the kindness of Joseph John Gurney, and others belonging to the society of Friends, I obtained £150 besides my personal expenses. This being given for the promotion of education it was deposited in the bank of Montreal, whose Cashier is the Treasurer of the Friendly Union. That with other donations from friends in Canada and in the United States, has supported the school until the present time.

In the school connected with the Bethel since it was opened in 1837, nearly 600 children of emigrants, and others needing instruction, have been taught. The common attendance is from sixty to eighty, consisting of all denominations. Our school is opened and closed with a short prayer and a song of praise to God.

In addition to reading, writing and arithmetic, which are taught in our school, we employ a portion of each day in hearing the whole school recite the commands, the Lord's prayer, and other portions of the holy scriptures, with many of the very excellent hymns by Cowper, Newton, Watts, and other approved authors. This exercise tends to strengthen the memory and improve the mind of children. The Lord's pray-

er being approved by all Christians; it can give of grace to none.

Another very important exercise has been adopted under the direction of the agent of the Friendly Union, which is recommended for general practice throughout all parts of the country, which is to invite all children who can read, to meet at some suitable place once a week, (on the Wednesday or Saturday, when there is no school,) and take out a good book, to be returned the following week, each scholar being required to give some account of what the book contains, and hear an address, on the improvement of time and the great importance of temperance and good morals. If such an exercise should be introduced in all parts of our country, it would tend greatly to remove prejudice, and improve the minds of the rising generation.

That these extracts may be useful is the prayer of
T. OSGOOD.

TO CORRESPONDENTS.

We have to acknowledge the receipt of another communication on the subject of the Conversion of the Jews, signed "E. A."—which, however, is respectfully declined for the present.

CORRESPONDENCE.

"THE CONVERSION OF THE JEWS."

LETTER I.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—Your friendly invitation of a discussion relative to the promised and still future conversion of the Jews, as a nation, to the truth of Christ, and their joyful recovery to the fold of God, has brought out a respected correspondent with the signature of "J. H."—who appears to take the side opposed to that magnificent truth. Yet I cannot but think he has come into the arena, more with the view of provoking a contest between some other parties, than of becoming himself a champion. He admits there are prophecies in the Old Testament which foretel the restoration of the Jews to their own land: on which he remarks, "Some of these certainly do not refer to the return from Babylon." But whether or not the prophecy relate to "the return of the carnal Jews to Canaan," your correspondent wishes "the intelligent and pious reader to determine." This would indicate that he is not perfectly satisfied with the position he has undertaken to defend.

It will be admitted that the conversion of the Jewish nation to Christ, and their restoration to Canaan, are events, in their real character, totally distinct from each other. The one of them may occur without the other: though the one may indeed lead to the other. And you, Mr. Editor, will think with me, that those two topics should not be entangled together. I will candidly avow, that I believe most cordially in their promised restoration to Canaan, as well as in their ultimate conversion to God. But I have not fully made up my mind which of the two events will be first in order of time. Learned and devout men have been of different opinions upon that circumstance of the case; and perhaps we are not yet sufficiently near to those glorious transactions to speak with any reasonable degree of certainty respecting them.

I will venture to say, that I am inclined to believe the conversion of the Jewish nation will precede their restoration. And, apart from other considerations, I can conceive of many very important public ends to be answered by their subsequent establishment in the land of their fathers. The congregating of a nation of Jewish witnesses for Christ at the very spot where, by the "wicked hands" of their unbelieving progenitors, he was "crucified and slain," could not fail, by God's blessing, to produce a mighty influence upon the world at large. This, especially, if, from that favourable centre, they should send forth an additional evangelical agency bearing their testimony for the Messiah to the world's circumference!

However, since it is to the simple question of "THE CONVERSION OF THE JEWS" you have called our attention, I will avoid touching on any other point, but as it may have at least a remote bearing on that proposed subject of discussion. At present it may be sufficient to notice the objections urged by J. H. against it. Of the inconclusive character of these objections, if I am not mistaken, he was well aware. And from the candid tone of some of his sentences I can easily persuade myself that if the cause of God's truth