

France we have lately seen some acts levelled at free toleration of religious opinion; in Prussia, also, there seems a spirit amongst its rulers inclining them to make peace with Rome. All that is now going on in Ireland, tending to the total overthrow of the British Constitution, is set on foot in the cause of Popery. All emanates from the Propaganda."

"The arm of England has always hitherto been lifted in defence of the persecuted and oppressed. The Huguenots in the time of Elizabeth, the Flemings who fled from the persecutions of the Duke of Alva, found a home in Protestant England; and even in 1814, the voice and will of England signified to the French under the Priest-ridden Louis XVIII. that the Protestants of the South of France must be left alone, and her voice was heeded then; for a quarter of a million of soldiers were then arrayed under her banners, and a thousand of her war ships floated unopposed upon the ocean. Is her arm shortened now, that she cannot lift it up in defence of a few oppressed Jews, and against a power so contemptible as the Papal? We will answer for it that the appearance of a couple of steam frigates off Civita Vecchia, with a quiet intimation to his Highness, that it was England's pleasure that the Jews should be left in peace, would produce the desired effect; and furthermore that no other European power would question the deed. Even if they did, in such a cause, the heart of the people would support the Government; and with the support of her people a Sovereign of England need fear no enemies. We advise our Hebrew brethren even in this little distant portion of our Queen's dominion, to address her in behalf of their people; and we are sure that they will be supported in the prayer of their petition by their Christian fellow subjects."

THE NEW SERIES.—On our last page will be found a Prospectus of the new series of the CHRISTIAN MIRROR,—to which we respectfully direct the attention of the reader. We are grateful for the success which has attended the special efforts that have been made in this city, and in Quebec—a considerable number having been added to our list since the present volume was commenced; but much more may, and we have no doubt will be done, by the exertions of our friends. It will be seen at once, that, in order to warrant our commencing a WEEKLY ISSUE, it will be necessary to have a large additional number of subscribers, in order to defray the increased expense—and also, that our country friends endeavour, as far as practicable, to remit us their subscriptions, without putting us to the expense of collecting, upon which there is a very large percentage. In order that no subscriber may be deterred from continuing his patronage, we have added the small sum of 1s. 6d only, which we hope will not in any case be objected to.

While on this subject, we beg earnestly to request, that all who are in arrears up to the commencement of the present volume, will immediately remit us their respective amounts, through the nearest Agents or Postmasters. We hope our friends will be induced promptly to respond to this appeal.

WORLD'S TEMPERANCE CONVENTION.—By the last *Temperance Advocate* we learn, this most important meeting, which has for more than two years been in agitation, is at length fixed for June, 1844, in London. Its object is to promote the abolition of intemperance throughout the world; and we are gratified to learn, that "there is a preparation for it in England, in consequence of the general harmony prevailing, which has existed at no previous period." We shall publish the resolutions of the Committee in our next.

THE EPISCOPAL CHURCH.—Twelve Episcopal churches have contributed nearly \$20,000 for Foreign Missions; the largest sum, \$3,285, was contributed by St. Paul's Church, Boston.

WORLD'S PEACE CONVENTION.—A convention of the friends of Peace, from different parts of the world, was held in London, in June last.—This convention is established on the basis, "that war is inconsistent with the spirit of Christianity, and the true interests of mankind," and for the purpose of "deliberating upon the first means, under the Divine blessing, to show the world the evil and inexpediency of war, and to promote universal and permanent peace." Some particulars of this important meeting may be expected in our next number; as also details of other religious and missionary movements in different parts of the world, which were received too late for the present number.

SUNDAY SCHOOL TEACHERS' SOCIAL MEETING.

ON Tuesday evening, the 12th instant, the Committee, Teachers, and friends of the Montreal Wesleyan Sunday School Society assembled in the basement story of the St. James Street Chapel. At an early hour that spacious room was comfortably filled, all apparently anxious to manifest the deep interest they felt in this heaven-born institution. After the company had partaken of some excellent refreshments, provided for them by the committee of arrangement, the Rev. Matthew Lang took the chair, and opened the business of the meeting by some appropriate remarks.

The company was then addressed by the Rev R. Cooney, Mr. T. Rattray, W. Lunn, Esq., James Ferrier, Esq., and Mr. Charles D. Strong, now of Boston, U.S., and formerly of this city. The latter gentleman gave an interesting account of his early connection with the Wesleyan Sabbath Schools in Montreal, some of the branches of which he had taken a part in organizing, about eighteen or twenty years ago; and expressed the satisfaction he enjoyed, after an absence of more than fifteen years, in the present flourishing condition of the schools, and the opportunity now afforded him of meeting with many who had been co-labourers with him in this noble employment. In the course of his observations he remarked, that when he was first connected with the Wesleyan Church in Montreal, "the members in society, with the teachers and children composing its Sabbath Schools, put together, did not exceed the number assembled here this evening, (about 200,) but that now they amounted to a host." The former gentlemen's remarks tended very much to encourage the Superintendents and Teachers in their "work of faith and labour of love." One of the speakers noticed the importance of impressing the youthful mind with the authenticity of the Sacred Scriptures, and of cultivating habits of mental industry, so essential to future usefulness in the Church of God. We were much pleased with the remarks of another of the speakers—who said, that nothing short of the conversion of every child in his class would satisfy his mind. This is as it should be. Let every teacher aim at this, earnestly seeking the Divine blessing on his labours, and the result will be glorious.

Choice pieces of music were admirably performed, between the several addresses, by the choir, who were assisted on the occasion by members of the choirs of other churches in the city,—which materially added to the enjoyment of the evening.

At the close of the addresses, a supply of fruit was plentifully distributed to the company; after which, a vote of thanks to the committee of arrangement, for their good management, was unanimously passed. The chairman concluded the services of the evening by an excellent address on the importance of Sabbath School instruction; and the company separated, we trust, under an increased conviction of their responsibility and more than ever resolved to labour for the conversion of the young.

✎ We beg respectfully to solicit from our literary friends contributions on subjects that will tend to the instruction and edification of our readers—which shall always receive our best attention.

CORRESPONDENCE.

"THE CONVERSION OF THE JEWS."

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—Against the doctrine of special hope for the future conversion of Israel, your respected correspondent further urges that there is nothing so special in their position, as a nation, as to afford encouragement to that doctrine. This he strives to prove by a Scripture, which, unhappily for his argument, he seems most completely to have misunderstood; and on which account I have considered it might be useful to offer a few remarks which may enable the enquiring reader to avoid that inconvenience. He says in his first letter, "When the Saviour was crucified, the line which separated them from the Gentiles was removed—they were placed on a level with the Gentiles." The language of his second communication is, "The Apostle declares, Rom. x. 12, 13, 'There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.' Who, then, with this plain declaration of God's word, that 'there is no difference,' will say THERE is a difference existing, and God has in store for the Jewish nation or race peculiar blessings, which are not common to the Gentile world?"

With this sarcasm "J. H.," without doubt, imagines he has at once settled the controverted question. He looks on this text as an unanswerable proof that, how diversified soever may be the moral circumstances of "the Jew" and "the Gentile," the Supreme Governor will make "no difference" whatever, even in the circumstances of his moral government towards them respectively. The words, "There is no difference between the Jew and the Greek," come in, as he seems to think, almost as though they were prepared on purpose to afford him an occasion for this triumphant challenge of the whole universal world: "Who then with this plain declaration of God's word, that 'there is no difference,' will say THERE is a difference?" &c. &c. It is possible that some of your readers may have greatly admired this position of pre-eminence in which "J. H." has placed himself with respect to the argument. But they may find occasion to suspect that their ADMIRATION has far exceeded their PENETRATION.

We owe it to the cause of truth to endeavour to shew, that their exulting advocate has not apprehended the real meaning of that "plain declaration of God's word" which he has produced. Owing to the imperfection of human language in general; from which our own, in particular, is very far from being free; it often becomes necessary to use the same word with various shades of signification. This may be noticed in ordinary conversation, and requires to be remembered in the perusal of the Sacred Volume. The want of due reflection on this fact, has, "at sundry times and in divers manners," agitated the Christian Church with the most unprofitable controversies. And, from this cause, even with the best of motives, some have been unwisely betrayed into the worst of moods towards those who have merited their thanks for withstanding their unconscious errors.

This may helpfully explain to the enquiring reader, what may sometimes have occasioned him some considerable perplexity; namely, that two persons holding opposite sentiments may each produce some portion of Scripture in support of his own particular opinion. Now it is most evident that the one party or the other must have MISTAKEN the divine oracle to which he has appealed. For the Gospel trumpet giveth no uncertain sound in the ears of those who are aright instructed to understand its saving announcements. From these mistaken misapplications of the Word of God, some have argued that the Bible ought not to be universally read. The same logic would prove to a demonstration, that bread should not be universally eaten; since through their own inattention some persons have been suffocated by crumbs! Such reasoners are unquestionably worthy of the earliest diploma that can possibly be obtained from the Faculty of Goose College! The abuse of a thing is no argument against its use.