

huted to the efficiency and attractions of this anniversary.

Another meeting was held, pursuant to adjournment, in Wellington Street Chapel, on the following evening. Here, the cause of Christian Missions, was again advocated by some of the above ministers, assisted by Messrs. HUTCHINSON, RATTRAY, and MATHEWSON.

The public collections obtained at the preparatory sermons and anniversary meeting, amounted to £42 7s.

MODERN METHODISM WESLEYAN METHODISM.

THE assertion that "modern Wesleyanism is not the Wesleyanism of JOHN WESLEY," is one of the vain devices which are employed to gain proselytes by those adversaries of the Wesleyan branch of the universal Church, who are themselves unable to distinguish between things formal and variable, and things essential and unchangeable in the Christian system. If the representation, or rather misrepresentation, to which we allude, were as true and certain, as we are persuaded it is false and unfounded, such an alteration would furnish no valid reason for hostility towards the system of Wesleyan Methodism, unless it could at the same time be proved that, in departing from the views and practices of the venerable WESLEY, the Wesleyans had also departed from the doctrines and precepts of the New Testament of our Lord and Saviour Jesus Christ. Much as the Wesleyans revere the memory of that distinguished man whose name they bear, their confidence in "the truth of the Gospel" which they have embraced rests not upon his testimony, but on that only sufficient and paramount rule of a Christian man's faith and duty, the lively oracles of God. But we repeat that the imputation is unjust and undeserved. In spite of confident assertions and false assumptions, we are convinced by facts of daily occurrence, that Modern Methodism, in its leading features and general objects, is the Methodism of JOHN WESLEY. The magnificent purpose which he steadily contemplated, and to which, in his mind and actions, all other things were avowedly treated as of subordinate utility and importance, is still the inspiring design which all the operations of the Wesleyan Body are designed to secure and promote. In the midst of misrepresentation, obloquy, and reproach, but, thanks be to "the Author of all good," not without much favour and encouragement from the true Israel of God belonging to other Religious Communities, the children of WESLEY in the faith are nobly endeavouring to do that which in them lieth, to diffuse the light and warmth of Christian truth and charity throughout the British empire, and amongst all nations.—*London Watchman*.

WESLEYAN SCHOOLS IN ENGLAND.

WE have already stated the intention of the English Wesleyans to raise £200,000 within the next seven years, for the important and very praiseworthy purpose of extending the number of Wesleyan Day Schools to all the circuits. We learn from the *Watchman* that the new Wesleyan Day and Sunday School, in Limehouse, was opened on the 8th of January last,—the first since the rejection of Sir J. Graham's Factories Education Bill. A social Tea Meeting was held in the School Rooms in the afternoon, and a Public Meeting in Brunswick Chapel in the evening, which were largely and respectably attended. Success to such exertions.

It will gratify our readers to learn, from the following portion of an address delivered at the Public Meeting, who wrote the Educational Resolution of the Wesleyans, "The Rev. C. Priest said:—

"The subject required great consideration; and he had never seen—nor did he ever again expect to see—greater pains taken with any document than were bestowed upon the resolutions first published by the United Committee. He considered that it was a most important and a most fortunate circumstance for the Wesleyan community that those resolutions were drawn up by Dr. Bunting. (Applause.) When he said that the Rev. Doctor brought to the consideration of the subject a mind comprehensive and powerful—well stored with a knowledge of men and things, of parties and of practice,—but a mind under the influence of the deepest sense of responsibility,—they need not wonder that the document to which he alluded obtained so much attention, and challenged so much respect, from all parties in the country."—*Christian Guardian*.

WE are informed that a communication has been received in this city, stating that a deputation from the Free Protestant Church of Scotland, consisting of the Rev. Dr. Cunningham of Edinburgh, and Rev. Dr. Burns of Paisley, intended to visit Canada in the course of next month. Their object is, not to create strifes or division in the Presbyterian Church, but to explain the reasons why they and their brethren have felt themselves constrained to separate from the Scottish Establishment, and to receive the free will offerings of their numerous friends in this country. We understand that the time of the deputation is necessarily limited but the following is the intended plan of route:—

Niagara,	April 9th.
Toronto,	" 10th and 12th.
Hamilton,	" 11th.
Cobourg,	" 13th " 15th.
Kingston,	" 16th " 17th.
Brockville,	" 18th.
Prescott,	" 19th.
Cornwall,	" 20th " 21st.
Lochiel,	" 22nd.
St. Andrews,	" 23rd.
Montreal & Quebec,	" 24th to —

Those subscribers who have not yet paid their subscriptions for the present volume of the MIRROR, as well as those who are in arrears for a longer period, are earnestly requested to remit us through our Agents, or the Post masters, the amount of their respective accounts, at their earliest possible convenience.

LITERARY NOTICE.

THE MORAL OBLIGATIONS AND THE PARTICULAR DUTIES OF THE SABBATH. By A. O. HUBBARD, A.M.

THE above is the title of a neat little octavo volume, recently published in Hanover, State of Vermont. It consists of five discourses, founded on Exodus xx. 8: "Remember the Sabbath day, to keep it holy." The author is, we believe, a Congregational minister; and exercises his pastoral office over a church in Hardwick, in the above state. These discourses are well arranged; the interest is sustained throughout; the nature and institution of the Sabbath is defined with clearness and precision; its obligations are enforced by the most solemn considerations; and what its particular duties are, as well as the way in which these duties should be performed, are so explicitly stated, that it will be impossible for any attentive reader either to overlook, or misunderstand them.

This work is well adapted for Sabbath Schools—it deserves a place in all our Sabbath School libraries,—and ought, moreover, on account of its cheapness, portable size, mechanical execution, and literary and theological merits—be favoured with a general circulation.

This book is for sale at the Bible Depository, McGill Street.

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.

LETTER XV.

SUBJECT IN DISCUSSION: The GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans:—No. 4:—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—It will not appear unlikely that the contents of the eighth chapter of this epistle would draw the heart of its inspired author to the mournful condition of unbelieving Israel. The final destruction of their national independence, and their national exclusion from the evangelical privileges therein enumerated, drew lamentably nigh. Their having "crucified the Lord of glory," was but the forerunner of their national rejection of his Gospel. Both together rendered it inevitable that God should, as a people, cast them off "in the eyes of all the nations," and that he should, as a warning to others, visit them with the most fearful inflictions of his divine displeasure. But, on his way to richly-merited punishment, it is neither unusual nor unnatural to pity even the most hardened criminal. Nor should we be indisposed to hail the prospect of a royal relieve, were we assured it would be connected with his reformation and regeneration.

With a large and liberal mind, and a generous and renewed heart, the review of special privileges and superior advantages, is adapted to enkindle the warmest affections of compassion and sympathy towards individuals less favoured, however criminally they may have been the perverse authors of their own disadvantage and misery. Such was the tone and temper of the mind and heart of St. Paul. The enumeration of the incomparable blessings belonging to believers in Christ, which terminates his eighth chapter, seems to have originated the digression with which the ninth commences, into the case of his apostate and rejected countrymen, the unbelieving Jews. Their justly-merited exclusion from those invaluable blessings, powerfully and distressingly affected his expanding spirit: and suddenly stopping, in the heavenward flight of his inspired genius, he drops down to earth again, most passionately exclaiming: "I say the truth in Christ; I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart: for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh!" (ix. 1 to 5.)

Noble-minded man! Plentifully to heap upon upon them the disgraceful epithets they had justly merited,—to designate them "CARNAL JEWS," and to leave them to eternal disgrace or oblivion—did not accord with the temper of his soul towards God and man. He entertained no doubt, as we have seen, as to the final conversion of his people, in some future age; but he trembled with anguish for the havoc of Jewish souls which, in the sad interim, would be made by the cruel enemy. He would multiply the individual conversions, as the only comfort his soul could take, on that subject, in view of their ultimate recovery, as a nation. And he could almost have followed the example of Christ, and gladly have offered himself up as a sacrifice in their stead; if such a submission on his part to become "accursed" for them could have availed to bring them to be "accepted in the Beloved!"

He, however, guards against any unfair imputation against the moral government of God, lest it should be deemed an unhappy failure; or lest it should be thought God had violated his covenant with "the fathers," in his determination to reject their long-cherished, but unbelieving nation. The apostle's words on this subject are:—"Not as though the Word of God hath taken none effect. For they are not all Israel which are of Israel." As much as if he had said, "Jehovah has not broken his word of promise. He has rejected none who are truly worthy of an Israelitish recognition and acknowledgement. The principle of the divine government is inviolable and unchangeable. He deals with the children of men according as they are, or are not, individually subservient to his holy administration; and also with nations as with individuals. In cases in which there is a diversity in the principles and practices of men, it may be expected there should be a corresponding diver-