

ing, and very interesting. Lord, hasten that happy day when sanguinary Ashanti will possess her sacred temples, erected for the worship of the living God, and her joyful myriads crowd the gates,

"Demanding life, impatient for the skies!"

The king sent us a beautiful supply of palm-wine every day in the week, except Tuesdays and Wednesdays. These are his fetish days.

Presents from the King.

About three P. M. Apoko came to inform us, that the king was sending us a present; and we took our seats to receive it, according to the usual custom. We had no sooner done so, than a long train of people made their appearance. Apoko and the other linguists took their seats opposite us, surrounded by several messengers with gold-handled swords. A number of persons then passed before us, each bearing on his head a block of fire-wood. Then followed a beautiful cow and calf, several sheep, (some of them very large), pigs, eggs, and plantains, yams, and other vegetables, and fifteen ounces, twelve ackies, of gold dust (equal to £63 currency, or £56 sterling.) Mr. Brookin's share and mine amounted to £27 currency, which we gave for the benefit of the missions. The king also sent us some palm-wine.

About half-past four P. M. the king seated himself in one of the most elevated parts of the town, to drink palm-wine, and to receive our thanks for the presents. We then all left our quarters, and after passing through several streets, we came into a broad street, from eighty to ninety yards wide, where the king was seated on a rising ground, under his large umbrellas, surrounded by several hundreds of his people. Boys were standing on each side of him, fanning him with large fans; and a host of messengers with gold-handled swords glittering under the departing rays of the sun, formed a passage up to the place, where he sat. We walked up and thanked him, and then took our seats at a short distance. Shortly afterward his servant arrived with palm wine, and a large calabash, partly overlaid with gold, for him to drink out of, and a large silver bowl, to hold under the calabash, to catch the palm wine which might run down his Majesty's beard. While he was drinking, the large drums were played, and several arrows were shot from the bow, to let the people know that he was still holding the calabash to his mouth. He then sent us a supply of palm-wine, after which he returned to his residence.

The scenery around Kumasi, viewed from the high ground where the king was seated, is of the most splendid description. The noble forest, with its great trees of silk-cotton, acacia, mimosa, &c., stretching over a beautiful undulating country, as far as the eye could reach, filled us with admiration.

28d.—In the afternoon we went to Bantama, and were much pleased with the beauty of the scenery around. On our return, we called at a house in an elevated, healthy part of the town, into which the king wishes us to remove early next week.

RELIGIOUS LIBERTY IN ENGLAND.—There has never been a time when the spirit of religious liberty was so active in England as this moment. It is obvious that the extensive admission of the Oxford Semi-Popery into the Church of England, has greatly weakened her hold upon the affections of her best friends; and that, under Providence, it is daily adding fuel to the flame of religious liberty. The example of Scotland will be contagious and encouraging, and must hasten on a crisis in England. Well have the evangelical party, the seceders from the Church of Scotland, directed their earliest attention to the British metropolis. In the Free Assembly, it has been proposed to send some of their ablest ministers to settle permanently in London; in reference to which proposition, the *London Morning Advertiser* makes the following remarks:

"There is an ample field in this place for ten or twelve of the most gifted of the Non-Intrusion clergy. Let them be sent us, and they will render a service, not only to religion, but to the Free Church, the magnitude of which it were impossible to overrate. The Church of Scotland has never been properly represented here. There never was a more favourable moment than the present for acquiring the importance in this part

of the kingdom which she ought to possess. Purseyism is about to break up the Church of England, and thousands of pious Englishmen—to say nothing of the one hundred and forty thousand Scotchmen located in London—not more than one fiftieth part of whom at present attend any Scotch place of worship—will be but too happy to settle down under the ministry of efficient clergymen of the Free Presbyterian Church."—*Boston Recorder*.

PARSONAGE HOUSES.—It has been our conviction from the commencement of our ministry, as well from experience as observation, that one of the most important measures for the prosperity and stability of congregations, is the provision of parsonage houses. When it is practicable, they should have a few acres of ground attached to them. No money is so well employed by a parish as that thus judiciously applied. Besides preventing many little perplexities, it relieves the pastor of a flock from very many secularities, out of which frequently grow many troubles. The parsonage and the parson are identified in a good sense with each other, and the bond of union between him and his people is strengthened, and thus the evil of perpetual change in the parochial ministry, and it is after all a very serious one, is diminished.—*Gospel Messenger*.

ZEAL.—We have seen a letter from an Episcopal friend now in Scotland, from which it appears that nothing could surpass the zeal of the pious people for the truth. Large congregations stood for many hours on the green, in sight of the houses where their fathers worshipped, to hear the word of God. Old men and women walked six or eight miles to hear the gospel, standing during all the services, and then walked home again. A shower of rain, even a heavy one, does not disperse the assembly. Every one, according to his or her ability, gives something to the cause. Surely God is with this people.—*Watchman of the South*.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JULY 27, 1843.

Owing to an unusual quantity of original matter, which we publish to-day, and the limited space in our present number, our readers will readily overlook the absence of any remarks of our own. We would only say, that the first number of the third volume of the *MIRROR* will appear on the 10th ult.; and any assistance from our friends in town and country, towards increasing our subscription list, will be gratefully appreciated.

At the late anniversary of the Baptist Missionary Society, held at Exeter Hall, London, the Rev. Mr. Birrell, in alluding to the missionary labours in Africa, said:

"There is another country of which I cannot even pronounce the name without emotion, so deeply has it been entwined with all the feelings and sympathies of our hearts from our infancy until now. But who can look upon the whole coast of that country already irradiated with the gleam of truth? Who can think of the laborers, the successful laborers, at the Cape, and the equal successful agency of Moffatt, 'the Magnificent,' for I think he is more entitled to the name of magnificent—that man of gorgeous imagination and noble purpose—than he who bore it among the sons of the Medici—[Cheers.] Who can look at the success awarded to the laborers all along the slave-cursed coast of Guinea, with Freeman's journey to the coast of Ashantee—who can look at these, in connection with the labors of our own missions by the waters of the Niger, and not feel his whole being fired with expectation of the coming mercy for the sons of Ethiopia?—[Loud cheers.] Will these tell us—those who see no God guiding the affairs of men, no finger pointing the way of the church—why it is that the highway into the heart of that country has never been discovered until now?—Why, Leger and Lucas, and Park and Clapperton, with their brave companions, fell in dreadful succession, leaving the mystery unsolved, until, without learning and without pretence, the two

brothers floated from Bussa to Fernando Po? For no other reason, let them be assured, than this, that the church never until now was prepared to avail herself of the gift."—[Hear, hear.]

CORRESPONDENCE.

"THE CONVERSION OF THE JEWS."

TO THE EDITOR OF THE CHRISTIAN MIRROR.

DEAR SIR,—I have read with much pleasure the communication in the last number of your paper, signed "An Humble Believer in the Millennium produced by the Gospel of Christ." The spirit in which it is written does credit to the author, and is an evidence that he is in possession of that charity "which thinketh no evil." Before entering on the discussion of the question at issue, permit me to remark—

1st. That although the conversion of the Jews, as a nation, is not a subject of such importance as to affect the salvation of any of your readers, yet a misunderstanding of any portion of God's Word is to be deprecated by every believer.

2d. I have no design to subscribe to the evolution of truth and the glory of God.

3d. I would not be understood to entertain the notion that none of the Jews are to be converted; I think it likely that as many of them will be saved as of the Gentiles, in proportion to the aggregate of each.

"A Believer," [as I shall call him for the sake of brevity,] gives me credit for more humility than what I really possess, when he says of me, "I cannot but think he has come into the arena more with a view of provoking a contest between some other parties than of becoming a champion himself." My design in writing, then and now, I have already stated; it certainly was not to "provoke a contest;" and if there be any individual who wishes to take my place, I shall cheerfully retire from the lists, and be an humble spectator. This, however, was not my original intention. I have the Word of God in my hand, and am furnished with some means of understanding it; and although I must yield the palm to your talented correspondent as a writer, I cannot give up the right of exercising my judgment on any portion of revealed truth.

I readily concede, that "the conversion of the Jews and their restoration to Canaan," are "two topics that should not be entangled together;" yet I cannot conceive why they may not be regarded either connectedly or separately.

"A Believer," in the whole of his communication, has scarcely advanced a single argument in favour of his position. Probably he has reserved them for a future paper. He says, "At present it may be sufficient to notice the objections urged by J. H. against it," [the conversion of the Jews;] "of the inconclusive character of these objections, if I am not mistaken, he was well aware." To this charge I may reply, that I was totally unaware of any inconclusiveness in my objections when I penned them, and I may add, that, in this particular, I am still in the dark.

The only one of my objections noticed by your correspondent is the first; it reads as follows:—"The purposes for which the Jews, as a nation, were raised up by Jehovah have long since been accomplished." To refute this proposition, Rom. xi., 12 and 13, is quoted, "I say, then, have they stumbled that they might fall? God forbid, but rather through their fall salvation is come to the Gentiles. 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?" For my own part, I cannot see what bearing these verses have on the subject; nor do I think that the conversion of the Jews, as a nation, is taught here; nor can I perceive in them the two things which your correspondent says must be "admitted." Before these verses can be made to bear on the subject, they must first be explained. The whole chapter is confessedly difficult, and a good exposition of it, which will harmonize with other portions of Scripture, and with facts, is still a desideratum in the Church. On this chapter the whole question rests; and if a prophecy of the conversion of the Jews as a nation be not found here, it is not to be found in the New Testament. I am satisfied, that if the inspired Apostle meant that the Jews are to be *all* converted, he would have used plainer language; but his design seems to have been to answer the question proposed in the first verse, ["I say, then, hath God cast away his people?"] and to show that initial salvation, or the possibility of being saved, extended to the Jew as well as to the Gentile, rather than to predict the conversion of his nation in the latter days. I shall now cite a few passages of Scripture, which I think bears me out in the views I have advanced, and I shall reserve for another occasion further remarks on the 11th of Romans. Rom. x., 12 and 13: The Apostle declares that "there is no difference between Jew and Greek; for the same Lord is rich unto all that call upon him," even the unconverted—for "whosoever shall call upon the name of the Lord shall be saved." "Who, then,