

sively, the free-will offerings of the Wesleyan congregations themselves, the anticipation may be confidently indulged, that an appeal to public generosity, will meet with such a response as will greatly augment them.

The effort which has elicited these remarks is unprecedented in the annals of colonial Methodism; and we hope, that the consummation it proposes, will greatly redound to the glory of God. The funds with which the trustees are now furnished—the proceeds accruable from the sale of the present chapel in St. James Street—and what the public may afford—these resources, we trust, will enable them to achieve their laudable and comprehensive undertaking. The meetings, of which the foregoing statements are a brief record, were succeeded, almost immediately, by a very interesting missionary anniversary, an account whereof shall be laid before our readers next week.

A SERMON ON DANCING: Preached by a MINISTER IN CANADA WEST, to his Congregation on the Sabbath Evening immediately preceding a Village Ball. With an Introductory Notice, by the Author. Toronto: Printed at the Banner Office, King Street. 1843.

We have received a copy of this practical and useful discourse, from our esteemed Correspondent the Author, in Canada. It was at first published, as many of our readers will easily recollect, in the form of a Communication, in the pages of this Journal. But as it then appeared under the disadvantage of being divided between two successive numbers, and as the circulation which it obtained, although wide and extensive, did not bring it within the reach of those to whom it was at first addressed, the respected and pious Author has been induced from some recent circumstances, to reprint it in Toronto, in the hope that through the divine blessing, it may be more permanently useful.

"I now give it," says he, "to the public in the form of a Tract, respectfully commending it to the consideration of Christians and Christian Parents in general, and of the members of our Presbyterian Churches in particular.

"And here I will make free to state that I have long been convinced that the sentiments and conduct of many of our people, regarding the class of amusements on which the Sermon animadverts, come far short of the scriptural standard. Too few seem to think that their following after them, or occasional attendance on them, is utterly inconsistent with the proprieties and the seriousness of the Christian life. And to whatever extent they may be reproved in public or in private by the ministry, it is believed, that in few cases, the discipline of the Church is directed against them. Yet, who that rightly estimates the injury done to the Church by such amusements, will not allow the Church-members who indulge in them, should be affectionately and faithfully dealt with by their Church rulers, in order to their being brought to renounce them.

"In the Second Book of Discipline of the Church of Scotland, which was adopted by the General Assembly in the year 1581, Dancing is enumerated amongst other offences, that in the case of ministers are severally punishable by deposition. In a subsequent Act of Assembly, it comes under the head of *Unlawful Gaming*. And, if dancing be indeed irreconcilable with the gravity and purity of the ministerial character, who will say that our Elders the Church members may yet innocently indulge in it? But it has been expressly forbidden to members of the Church by repeated Acts of the General Assembly; and so late as the year 1701—a period of much reforming zeal in the Church of Scotland—we find the Assembly reviving former Acts against "promiscuous dancing" and enjoining the Act which they then passed on the subject, to be read in all the Churches, and such measures to be adopted by Synods and Presbyteries as might restrain the practice.—*Halifax Guardian*.

MISSIONARY MEETING.—A numerously attended and highly interesting meeting of the *Halifax Wesleyan Branch Missionary Society*, took place on Tuesday evening last in the Argyle-street Wesleyan Chapel.—The Hon. T. A. S. De Wolfe, M. P. P. presided. Several resolutions were passed. The meeting was addressed by the Rev. Messrs. Knight, Allison, Robb, Crombie, and Dr Wolfe, and by C. B. Owen, Esq., M. P. P. The collection amounted to upwards of fourteen pounds.—*Id.*

THE DIGNITY OF THE OFFICE OF A SUNDAY-SCHOOL TEACHER.

We remark, that the spirit of self-sacrifice, which the work demands, invests the office of the Sunday-school Teacher with increased moral dignity.

The work which the benevolent Howard accomplished, would have been a great and glorious one, had it involved in its accomplishment no personal sacrifices on his part; but who does not see, that the toil, the fatigue, the expense, and the constant jeopardy he encountered, in traversing Europe, exploring in dungeons, and making himself acquainted by personal observation with every form of prison wretchedness: who does not see that this self-sacrifice invests the character of Howard with a halo of glory, that would never have encircled him but for that very self-sacrifice? Or to refer to a greater than Howard:

In the act of this world's redemption, it is not only the benevolence of the undertaking, but the personal sacrifices it involved, that throw such transcendent loveliness and dignity around the character of the Son of God. It is the consideration, that "he being" in all the emphatic energy of the term "rich, for our sakes became poor, that we through his poverty might be rich;" it is this consideration which makes all other philanthropists when placed around him dwindle into insignificance.

It is true that the undertaking of Jesus was in its design more grand and magnificent than that to which any created being ever directed his efforts; for it was to recover a world from rebellion, it was to meliorate the condition, elevate the moral character, and rescue from perdition the souls of undying millions.

The enterprise itself was magnificent from the object it aimed to accomplish, and the results it contemplated. But it enhances not a little the splendour of this enterprise, that in accomplishing it the Son of God had to empty himself of his honour and become of no reputation; had to lay aside the splendor of his Godhead, and unrobe himself of his glory; had not only to participate in the sorrows and griefs incident to human life, but to meet death in its most dire and dreadful form.

Now it is for this very reason that the work of the Sunday-school teacher is more honourable,—it can be accomplished only by self-sacrifice.—*Episcopal Recorder*.

SABBATH IN ENGLAND.

A CORRESPONDENT of the New York Evangelist, who recently passed several Sabbaths in London, and attended public worship with different denominations, states the following facts:

"When the people enter their pews, they at once engage, for one or two minutes, in silent prayer. Episcopalians knelt for the purpose; Dissenters bowed their heads against the front of the pew.—This gave to the whole scene an air of solemnity befitting the day and the place.

"The congregations were remarkably quiet and attentive. Preaching of moderate worth was listened to without any indications of restlessness or contempt.

"When the benediction was concluded, the minister and people remained for half a minute in silence. Not a pew door was opened, not a hat or glove taken, not a foot moved.

"They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded—they seemed willing to wait for one another.

"Gentlemen retired from the house of God as respectfully as from the house of a friend,—they did not put on their hats until they reached the door.

"After retiring from the sanctuary, gentlemen as well as ladies went home. The post office was closed, and no letters or papers were delivered on the Sabbath."—*Christian Reflector*.

CORRESPONDENCE.

THE CONVERSION OF THE JEWS.

LETTER XIV.

SUBJECT IN DISCUSSION: The GENERAL SCOPE and BEARING, on the Question, of the Epistle to the Romans:—No. 3:—Analysis.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

SIR,—The immediate purpose of our Analysis is to shew, that the introduction into this epistle of the doctrine of the future conversion of the Jewish Nation, was not a casual or incidental occurrence. It is our aim that it may be recognized as one of the grand truths St. Paul wished to illustrate, and on account of which this epistle itself was written. It will be perceived that the alleged argument on this subject flows on in due and natural order, in connexion with the other parts of this divine composition. And hence that this Scripture cannot be otherwise applied, but by the most ignorant and flagrant, if not wicked, violation of the plainest rules of grammatical construction and theological interpretation.

We wish the reader to see:—

First, That the inspired apostle is evidently labouring to propitiate in behalf of his apostate nation, and especially in favour of all converted individuals thereof, the kindly regards and enthusiastic attachment of all his Gentile fellow-Christians.

Secondly, That he regarded this as being most essential to the unity and purity of the church "at Rome."

Thirdly, That in the promotion of this object, he adopts, as his ultimate and crowning argument, the divinely foretold fact of the then distant but approximating conversion of their entire nation to the faith of Christ.

Fourthly, That in that great and glorious event, the Church of Christ has the strongest present motive to pity, and pray, and labour, for Jewish conversion, and shall hereafter find the richest and most ample recompense thereof.

Fifthly, That in the mind of St. Paul these were points of devout conviction, and settled assurance, and animating and extatic expectation.

Sixthly, That all expounders of prophecy, who deny the future conversion of the Jewish nation, are hereby DEMONSTRATED to be mistaken! However plausibly men may reason on obscure and figurative texts, or chronological calculations, a plain prophecy, supported by the connection in which it stands, must be allowed "the pre-eminence."

In the introduction of this epistle, St. Paul appears to labour under a sense of the disadvantage which, as a Jewish believer, even himself might sustain in the eyes of some "who were of note" among the brethren at Rome. He may be considered as administering a gentle reproof to those who were disposed to disparage his own Abrahamic origin—first, by an announcement, twice repeated, (and which was unusual with him,) of his apostolical standing in the church; (ch. i., ver. 1, 5);—secondly, by a special assurance that hitherto he had by no means shrunk from a visit to their imperial city, but had been prevented by circumstances over which he had no controul; (ver. 13)—thirdly, that he had often "purposed" to visit them, a fact of which he "would not" they should be "ignorant;" (ver. 13)—and fourthly, by a fearless declaration, that, since God had given him a most extensive ministerial commission, "to the Greeks and the barbarians, to the wise and to the unwise," so use his own words, "I am ready to preach the Gospel to you that are at Rome also;" (ver. 14, 15.) To this he adds, somewhat in the character of a universal challenge, that, in the service of his Divine Master, he was "not ashamed" to encounter, among the large and varied population of that polished and celebrated metropolis, whatever of rank, or learning, or talent, or influence, or prejudice, might be arrayed against the sacred cause of the Redeemer of the world! (ver. 16.)

This powerful ingredient of the apostolical remedy is, at the same time, mingled up with the most generous and conciliating assurances of the tender love he cherished for them all, both Jew and Gentile, without exception. He professes how he rejoiced in their benighted state, for constancy.