

"O, my friends take into consideration the conduct of those calling themselves Christians towards the Jews for many centuries past, and you will find why the very name of Christian presents to them everything that is hateful.

"Look to the persecutions which they have sustained in times past in Spain, France, Germany and England! Look to their present state of suffering in Poland and Russia, where they are driven from place to place and not permitted to live in the same street where the so called Christians reside! It not unfrequently happens, that when one or more wealthy Jews have built commodious houses in any part of a town not hitherto prohibited, this affords a reason for proscribing them; it is immediately enacted that no Jew must live in that part of the city, and they are forthwith driven from their houses without any compensation for their loss being given them. The alternative of being baptised, indeed, is proposed to them, and thus a new cause of hatred to the name of Jesus, and a new ground of contempt for a religion that would accept such converts, are given them, in addition to the example of rapacity and injustice which his professed disciples exhibit to them. In England, although the Jews labour under civil disabilities, yet justice is as open to them as to the Gentiles. In Poland and Russia it is far otherwise; they are oppressed on every side, yet dare not complain; they are robbed and defrauded, yet obtain no redress. Nor are their wrongs confined to those injuries that from their very nature cannot occur frequently in a man's life, and from which the poverty of the poor may exempt him, or the money of the rich buy him off; in the daily walk of social life insult and contempt meet them at every turning. The children in the streets often throw stones at the most respectable Jews, and call them opprobrious names. If a Christian,—I use this term not in its true meaning, but in the only sense in which a Jew can understand it; one who professes to be a follower of Christ—if a Christian, I say, comes into a coffee-house where he sees some Jews sitting, his pious zeal prompts him immediately to utter some expression of insolent contempt, with which the proverbs and common sayings of his country amply supply him; such as 'I would rather kill a Jew, than do so and so,' and many similar expressions of malevolence.

"On conversing very recently with a respectable young Jew, who was at my house, I expressed my surprise that he who had a comfortable home, and a father able to provide for him in his own country, should think of quitting it for the uncertain vicissitudes of a residence in a land of strangers; when he honestly confessed that his spirit could no longer brook the continual insults to which the Jews are exposed in Poland, and that he would rather live in poverty in England than submit to them.

"During the time of Easter, especially, which the Jews are aware is a festival in honour of Jesus, the malevolence displayed towards them exceeds all bounds. It is then hardly safe for them to walk the streets; and they are obliged to close their shops, and shut up the windows of their dwelling houses to prevent them from being broken. Such are the manifestations which the Christians give to the Jews, of the Spirit of Him who said:—'Father forgive them, for they know not what they do!'

"There are on record many atrocities which in yet more barbarous times used to be practised at that season towards the Jews; and

though happily these are now but nursery tales, they serve in that capacity to nourish in the mind of the infant Jew, a deep and bitter enmity towards those whom he soon learns to feel are still his cruel oppressors, and who give him every reason to believe that they want the power only, not the inclination, to commit all the enormities that have been narrated to him."

The above needs no comment; it speaks for itself. Before we can look hopefully for the conversion of the Jews, we must witness the uprising of a far more evangelical spirit among the Gentiles with whom they are intermixed; and whose harsh dealings towards them and feeble exemplification of the principles which they themselves profess to hold, are among the chief causes of Jewish unbelief and infidelity. On the other hand a Christian demeanour towards them, the natural fruit of what we profess to believe; would do more to induce them to give the principles of our faith an attentive consideration, than by acting otherwise a hundred Missionaries would effect by means of the most eloquent appeals, based upon their ancient prophecies.

We close the present notice with an extract relating to the Jewish ceremony of marriage which forms an excellent commentary on the parable of the Ten Virgins.

"The night before the celebration of the marriage is called the watch night, and is kept as such by the family of the bride, and the maidens who attend her on the occasion. If the bridegroom's residence be at a distance from that of the bride he usually arrives sometime in the course of this night, or very early in the morning. The bridesmaids watch anxiously for his arrival; and as soon as they are apprised of his approach by the joyful shout set up by some of the members of the family, who have been on the outlook to watch the first glimpse of him—'The bridegroom cometh!'—they go forth to meet him. The precision with which this answers to the parable in the 25th chap. of Matthew's Gospel scarcely requires pointing out—'While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made:—Behold the bridegroom cometh, go ye out to meet him.' The bride and bridegroom do not meet at his arrival, each being engaged apart until the afternoon of the marriage day; the morning is observed as a fast by both, and each should spend a great part of it in devotion, he with his male friends, she with her parents and bridesmaids. A due time before the hour fixed for the ceremony, the bride begins to make herself ready, decking herself in the most splendid attire that her means enable her to procure. Glittering jewels, the 'golden embroidery' and 'raiment of needle-work,' mentioned in Ps. 45, are by no means confined to these who are really opulent; but the utmost efforts are made by the friends of every bride to render her wedding garments as splendid as possible. She and her bridesmaids are usually dressed in white. The hair of the bride is cut off with much ceremony, and a veil placed upon her head, while her mother and other matrons give her exhortations suitable to the first assumption of this mark of being in subjection. The Huppo is a canopy supported on 4 posts, large enough to admit under it the bride and bridegroom, with their special attendants, and the nearest

relations of the parties. This is usually erected in a garden, where there is one; but in towns is sometimes to be seen in the public street or square. When all things are ready, the bridegroom accompanied by his friends first repairs to the Huppo, where he is joined by the bride, closely veiled, led by her bridesmaids and female relations. The rabbi reads the contract of marriage, and then gives them an exhortation, the company sing a hymn, and the ceremony concludes by the bridegroom placing a plain gold ring on the forefinger of the bride's left hand, saying:—'Behold, thou art set apart to me with this ring, according to the laws of Moses and Israel.'

"The whole party then return to the house, the newly married pair walking first arm in arm. As soon as they arrive they set down to breakfast together, both having fasted until that time. A short time after this, the chief feast, or what may be called the marriage supper, takes place, which is a very joyful scene. The bridegroom sits at the head of the table with the bride at his right hand. In former times it was usual to continue the festivities for seven days but this custom is now very rare and confined to a few of the wealthy families."

The Church in New Brunswick.

We have much pleasure in being able to furnish our readers with a full account of the proceedings of the late meeting of the Synod of New Brunswick; and we are quite sure there will be but one opinion as to the wisdom, the order and the excellent spirit that prevailed. The ministers of our Church in New Brunswick, are, as in Nova Scotia, few in number in proportion to the adherents of the Church,—but they are better distributed, and have the advantage also in respect to age; most of them while still in the prime of life, being men of standing and influence, and established reputation in the Province. The Church, there, although it suffered severely by the late secession, suffered less than the Church in Nova Scotia. A majority of the former Ministers not only remained in the Church, but remained in the country; so that the ecclesiastical machinery was kept unbroken,—and the watchtowers of our Zion recently planted in the wilderness, preserved from utter desolation. They have had to contend, however, with the great difficulty of obtaining pastors for vacant and new congregations; and have had to look on helplessly while portions of their vineyard were being alienated, and while other sects were fighting for communities which by baptism and early attachment, belonged to them. Recently they have received several additional labourers; and the prospect of a further supply is daily becoming more hopeful.

As will appear from the Synod's proceedings, they are taking steps for the education, for the Ministry, of young men, natives of the Province. There is also a prospect of the University of Fredericton being put into