

ear, that he was in a foreign land, he might have fancied himself in a company of ministers and elders drawn together from different parts of Scotland to a presbytery or synod by the love of God and a good cause.

The first three days were occupied, after the singing of a sweet and most appropriate hymn, the reading of the Scriptures and prayer, with the solemn acknowledgment of the synodical constitution, the making up of the roll, as we would call it, the election of a president or moderator, the receiving of the credentials of the future, the admission of additional churches into the union, and the arrangement of plans for the effective visitation of the churches, and for missionary operations. Mr. Monod was chosen, for the third time, to preside. He is alike distinguished for his business talents and his personal worth; and his sacrifices and services for the cause, entitle him to "double honour," and secure it for him "in the presence of his brethren." Five churches were added to their former number, making now in all eighteen. They have four, I think, itinerant evangelists; but, indeed, they are altogether a missionary church; and their mode of managing their missions closely resembles our own. They have a committee for superintending that branch; but it is responsible to the commission or standing committee of Synod, and that again of course to the Synod itself, thus combining a prompt executive with the necessary guarantee for orderly and judicious freedom of speech, and equally great freedom without a single exception, characterised their deliberations. Devotional exercise was frequent; and I confess myself to have been touched, over and again, by their elastic but animated hymning, and their praying, reverential, but having in it more of the affectionate and confiding address to "their Father and their God"—"I think every prayer I heard began with that compellation—and more of the direct address to Christ the Saviour, than we are accustomed to. No doubt their peculiar circumstances at once produced this to some extent, and made it the more impressive. To the communion service, in the afternoon of the Lord's-day—a day so sadly, and all but universally desecrated in Paris—his remarks are more intensely applicable. It may be said to have been a large prayer-meeting, many persons who were members of Synod joining in it, with the communion largely of converts, and of Synodians which a person from this country would find too new to him, and others perhaps, which, if fastidiously attached to our wonted forms, he might stumble at as irregularities; for example, the praying by a layman—to employ a word for convenience and not for anything to it—immediately before the distribution of the bread and wine, and of another immediately after it. But it was a solemn and delightful season, catering back the dullest imagination to those primitive times, in which all the simplest was associated with all the most venerable in our religion, and a season, the impression of which will not be speedily effaced.

On Monday, the departure from other churches were heard—Mr. Scholl, from the Canton de Vaud, Mr. Williams, a lively and able Welsh Calvinistic Methodist, who labours among the Bretons, and Mr. Leitch, a minister from the Helig. Mission, who has laboured in the same field for many years. Mr. Irvine, and myself, were heard with the utmost kindness and indulgence, and the responses were full of cordiality, and of gratitude to the churches represented by us, for the sympathy shown, and the help afforded. The liberality of our own church, I ought to mention, was markedly acknowledged. This was the last time I sat with the Synod, but there was an "open" prayer meeting, as it was named, at which I was present in the evening of the same day. Its composition appeared to me to be remarkable, certainly. The Rev. Adolphe Monod presided, and the Rev. M. Grandpre, another minister of the National Reformed Church, was one of the speakers. But it was surely an example of evangelical union or alliance, of which we may say, that the concessions on either side were equally balanced, or rather in which they were given in favour of the weaker side. There men had long known, and each other each, not as members of the same visible communion merely, but as true Christians, and labourers, side by side, in the same field of christian usefulness, and it would have been unnatural, and the really wonderful thing, if, in consequence of their subsequent differences of opinion and position, most important as we consider these to be, they had put into abeyance their common evangelical faith, and vented christian fellowship, especially considering their number was so few, compared with the superstitious and godless of the land.

My space is done, but not my subject. I wished to have urged the members of our church, by what appear to me to be very powerful considerations, not to continued only, but increased, liberality towards these most devoted and estimable servants of our common Lord. But I must reserve this for another time, and probably another place. I am grateful for the opportunity which has been given me of seeing Paris, its people, and especially its Christians, which I never had before, and possibly might never otherwise have had. But from the place where, with all its attractions, civil liberty is, meanwhile quashed, and religious liberty is so very imperfect, where long imprisonments and heavy fines for publishing a tract exposing the errors of Popery, are occurrences recent and far from rare, where new political constitutions are to be purchased like old ballads, hawked through the streets, for a couple of sous which make a penny—where I had witnessed some still uneffaced memorials of the cannon bullets, that, only a week or two before, had boomed along the finest of its *Boulevards*—where there is so constant, and apparently so interminable, an uncertainty of property and human life—and where civil institutions, deserving of the name, might be almost said to be unknown, did I not return to the shores of old Albion, gratefully meditating the, to me, so countrymen and myself, most blessed contrast, and saying,—"The times have fallen to us in pleasant places!"—U. P. Mag.

CONVERSION OF THE JEWS.

A public meeting was held on the 26th, of February in St James's Place Chapel, Edinburgh, under the auspices of the "Semitic Society for the Conversion of Israel." The Lord Provost occupied the chair.

The Lord Provost explained the object of the meeting, and then called upon the Rev. Mr. Henderson to report the state of the Mission. Mr. Henderson, stating that this Society was formed in 1835, by a few Christian friends in the city of Glasgow, who felt a deep interest in the condition of the Jews, went on to describe the state of the various missions. At Hamburg, in which a convert missionary had been long ardently engaged, the Society was induced to extend their operations by the employment last year of a *colporteur*; and accounts since received held out great encouragement as to his labours. In Algiers, and other places in the north of Africa, the labours of Dr. Philip were greatly appreciated, according to accounts they had received, not only from himself, but also from others in that region. Another missionary (Rev. Mr. Weiss) was about to be sent to this important field where the Jews were very numerous. In regard to the home operations, the directors of the Society had been induced to send their agents throughout the country, in order to stir up the attention of the people on the subject. In addition to this, the ministers of the United Presbyterian Church had kindly undertaken journeys to various parts of the country, and of the impression which all these visits had made on the Christian community the Treasurer of the Society had sufficient evidence. A *petioun* was issued under the superintendence of the Society, and edited by the Rev. John Edmond of Glasgow, for the purpose of stirring up the people in its behalf, and this agency had the desired effect. Upon the whole, the directors of the Society had large grounds of encouragement from the manifestations of increased interest in the cause at home; and they were in a position not only to send out their esteemed labourers (Mr. Weiss, in labour along with Dr. Philip on the northern coast of Africa, but to engage the services of another missionary. Rev. Benjamin Weiss and the Rev. Dr. Mapel of Naples having added to the number.

Rev. Dr. Thomson looked upon the appearance at the meeting of Dr. Mapel and Mr. Weiss—the one a convert from Popery, and the other a Jew—Judas—as the first fruits of a great and glorious harvest, that was ere long to be reaped in both these interesting quarters. While he bade "God speed" to all denominational missions to the Jews, these did not, he thought, meet the necessities of the case—(hear, hear)—and there ought to be societies such as the present based upon a broad foundation, so that all Christians constantly extend to them their support. As custodians of the old revelation, we owe to the Jews and to their fathers a debt of gratitude, which it became us now to pay, and especially to send them that salvation which their fathers had been the means of sending to us. We owe, besides, a debt of compensation to the Jews who had been crucified over the nations of the earth—who had been denied in some measure the rights of citizenship, in others the protection of law; in others compelled to wear an ignominious dress; in others to drag behind them a disgraceful badge, and in Rome at this moment to inhabit a most degraded and filthy part of the city, and conceiving how much we had accumulated guilt in the prosecution of these people, we should now begin to make up the debt of compensation we owed to them by double kindness for the cruelty and atrocities of so many bygone centuries. (Applause.) A third plea for Jewish Missions was, that while the Jewish people had hitherto stood out so singularly and remarkably in the history of the world and of the Church for thousands of years, it seemed quite obvious from the statements of prophecy, that they were destined yet to perform a very peculiar and remarkable part both in the history of the world and of the Church. Dr. Thomson proceeded to notice some of the objections which had been made against Jewish Missions, founded upon the peculiar character of the people, the strangeness of their mental structure, and their evil tendencies, and concluded by expressing his conviction, that in following out the command of our Lord, to go to all the world, and preach to every creature repentance and remission of sins, it became them, all interests and all causes considered, to begin at Jerusalem. (Applause.)

The Rev. Dr. Alexander, and the Rev. James Robertson, also delivered impressive addresses.

GLASGOW A FIELD FOR MISSIONS.

In an appeal by a committee of the United Presbyterian Church in Glasgow, on Missionary Churches, lately issued, the following statements occur:—

Well supplied as Glasgow may seem to be with faithful ministers of the Gospel, it may yet be said, in regard to a vast section of our people, "the harvest is truly plentiful, and the labourers are few." By the recent census the population is estimated at 360,000. The various evangelical churches of all denominations, have provided church accommodation to the extent of 104,000 sittings; which, on the supposition that three sittings were all uniformly and completely occupied, and that at least one-half of the number of churches—viz. 7,000 families ought to be present at public worship, represent no more than 208,000 out of 360,000, leaving 152,000 without the opportunity of enjoying the public means of grace, in any permanent evangelical place of worship. Add to these 208,000 for whom church-room is provided, 72,000 Roman Catholics, which is, we believe, as nearly