

Society, had an interview with Earl Granville, the newly-appointed Foreign Secretary. The Earl of Salisbury introduced the question. The memorial presented states with great clearness the leading facts of the case. Messrs. Wingate and Smith had laboured for ten years at Pesth, and "thus by their quiet and consistent conduct gained the respect and affection of a large portion of the community." Their mission from the first having been to supply the spiritual necessities to the British residents, they have preached regularly every Lord's day to those residents combining at the commencement about 4000 souls, though now greatly reduced by causes known to the British Government; but by the recent proceedings of the Austrian Government, this, which was the only Divine service in the English language in Hungary, has been suppressed. They have also preached in German to the converts from Judaism, who have formed a considerable number, but have not been received as members of the sanctioned Protestant communities. They have distributed Bibles and other religious books in Hebrew and other languages, but in so doing have attracted their proceedings to an existing law, and under their cate a large school has sprung up, superintended by a Jewish convert, and attended by 350 children, about 300 of whom are Jews, the rest English, and no Roman Catholics. The expulsion was conducted in the harshest manner, for it is added,—"In these circumstances, after ten years peaceful residence, which by the law of the country, entitles a stranger to be treated as a citizen, Messrs. Wingate and Smith were on the 15th January, summarily, and without cause assigned, dismissed from Pesth, and the Austrian dominions, after six days' definite notice, it having been intimated to them, that if they did not depart on the preceding day, they should be forcibly expelled. They, the both, intreated, and the Austrian Government, on the one hand, and the British Government, on the other, tendered aid, and both presented medical certificates, asserting that a journey over so great a breadth of country in the depth of winter, and in the sickly state of several members of their families, would be attended with danger to health and life. The brief warning amounted to a virtual confiscation of a great portion of their property; but this they regarded as trifling, compared with the risk incurred by their families, for whose sake even a short sojourn would have been welcomed as an estimable boon, but that was cruelly denied them."

The Rev. Mr. Edwards, after three years' residence, was also compelled to leave Lemberg, the capital of Galicia. His family was in a continuous yearning for travelling, and the journey could not be undertaken without danger to their lives. He has not yet arrived in England. Earl Granville's answer was severely as satisfactory as could be wished. He had corresponded with the Earl of Westmoreland, the ambassador at Vienna and could not give a definite answer until he heard from him. We are afraid that the British ambassador at Vienna takes more interest in the composition of verses for the souls of the dead, than in the welfare of British Protestants. The suspicious feature is the reply of the Foreign Secretary, was his asking the question,—"Whether some German Roman Catholics were not expelled from Austria at the same time with the Protestant Missionaries?" This seems to indicate that in the answer, the question was one of religion, and not of nationality. It was mentioned at this interview, that the order for the missionaries leaving the scene of their labours was communicated to them on the 5th of January, immediately after the change in the British Foreign Office was made known to the Austrian government. We will not judge the new Foreign Secretary harshly, and we are much gratified with the calm and dignified rebuke which he has given to Austria, in her demand for the expulsion of the agents of her oppression from our free shores. We state this with the full consciousness, that had any other reply been made to the insolent communication, it would have awakened a storm of public indignation, which no government could long resist. We shall watch with some degree of anxiety, whether the liberty tone of this country is to be weakened or not by the change which has taken place in the Foreign Office; and the expulsion of British missionaries from Hungary, at this juncture affords us an opportunity of ascertaining, whether the Foreign Secretary is capable of occupying the high position, with honour to himself and with advantage to the interests of his country. The position of British residents and of British missionaries in foreign countries requires to be placed upon a more satisfactory basis than it has hitherto been; and we cannot but think, that a little prudent vigor on the part of our government would preserve her Majesty's subjects from the insults and wrongs they now receive from the caprice of continental despots, by affording them the protection of a distinct and well-defined treaty. There are some things in the world of at least as much importance as commercial tariffs; and why should not a subject of Queen Victoria be as legally entitled to worship God in Vienna, in Madrid, and in Rome, as an Austrian, or a Spaniard, or an Italian, in Great Britain?—*L. P. Mag.*

RECENT MEETING AT PARIS OF THE SYNOD OF THE EVANGELICAL CHURCHES OF FRANCE.

BY THE REV. HENRY ASHOS, ABBREVIEW.

It was, up to a very late period, a very doubtful matter in this country, whether the Synod would attempt, in the altered political condition of France, to implement its appointment, made at St. Foy in August, 1850, to meet at Paris in January, 1852. The brethren in France themselves experienced much hesitation on the subject, up to near the last hour. It was not till after lengthened deliberation, and much prayer, that they re-

solved to meet, and that they intimated their resolution to the churches in Scotland and elsewhere, on whose sympathy and countenance they had been encouraged to rely, accompanying the intimation with the expression of a desire, more than ordinary earnest, that they might be favoured with the presence of delegates from these churches. This would they be allowed to move! Would the jealous and suspicious disposition which pervades the land, and as an expression of its confidence or distrust, be known to have impeded its system of espionage and proscription against every ordinary conference and social parties, permit an assembly of the kind, for consultation and communion, to transpire of its intention, or, it may be, to wear them out to reach them? Synodical meetings, no more of spiritual representatives, but purely spiritual impulses, no more of words and action, but of words and action, in France, in the National Protestant Churches—if it is proper to speak of such churches, where professedly there is none, and where yet all are paid by the state who are pleased to be so—such meetings are, and have long been, quite dead, and without the explicit sanction of the government, they could not be held. Supposing that the representatives of the Evangelical Churches should assemble, was it likely that they would not experience extraordinary, more or less violent, but at all events defeating to their design? If the civil functionaries were not spontaneous in their hostility, might not an enemy, whose enemies are numerous, and of more classes than one, give the hunt? Might not existing laws, by which religion is watched, ungenerously, and cruelly hampered and oppressed, while they profess to leave her free, be brought into operation, if, indeed, it were not about to speak of laws at all, where all are at the mercy of individual men? The third question, to be asked, is, whether the Synod, in the least. Nevertheless, it was determined that the writer of this article should, at the time appointed, be on the spot, as a deputy of the United Presbyterian Church. And, now that he has to record that the Synod met in peace, and in peace conducted its deliberations to their close, he would do it with a defined thankfulness to God. Whatever he may have thought of the obstacles to be apprehended when he was looking forward, he has now more than limited to the view he takes when he is looking back. Our "sun and shield," our "refuge and strength," has heard the notes of his low but faithful people, and of the others, not a few, who "helped together with them in their prayers," and "has delivered from the move of archers in the place of drawing water."

I arrived in Paris—the first person convenient for narrative—at five o'clock in the morning of the 15th January, the day on which the Synod was to assemble. I found the place, as I expected, in need of a few hours' rest, being much of it, with an idle delay as possible to the meeting. The Rev. Frederick Monod, I was anxious to know the movements of the brethren, for who could tell what, in their very uncertain circumstance, a day might have brought forth? And I was desirous, moreover, to be at the beginning of their sittings, should they take place. I found the worthy pastor in the midst of his family warfare, making a few plain points, and then appearing to be unwilling to be the pursuing usage of serious people, or serious pastors at all, in France. The prayer which followed, I stated, to my great satisfaction, that the Synod was just about to assemble, for it abounded with petitions for Divine direction, protection, and blessing, in its behalf. M. Monod, and his excellent lady, gave me a cordial welcome, and I had the pleasure, at the same time, of being introduced to the Rev. Mr. Irving of Falkirk, the Free Church clergyman, who had arrived in Paris the previous day. I may be allowed to mention a little incident which occurred as we descended the stairs to go to the place of meeting, inasmuch as it interested me a good deal at the time. I was shown, on the landing-place, the arm-chair of the celebrated Victor Hugo, packed up, and ready to be sent after its owner to Belgium, in the baggage-train which he is shining at present with many of the most talented and influential citizens of France. He had resided in a part of the

The Tabernacle church, in consequence of the congregation having once had their place of worship in the street of the Tabernacle, though it stands in the neighbouring Rue d'Orléans—of which M. M. Brel and De Pressence the younger, are pastors, one of the chapels of the Canon. It is neat and commodious, although not very large; and it was proposed originally, I was given to understand, that the Synod should meet there. But it was afterwards thought that this would give its meetings a more secular appearance, and as the Synod was to be a purely spiritual assembly, the chapel of M. Monod and Armand Delisle was deemed desirable to avoid, and at the prudent suggestion of the congregation themselves, the chapel of M. Monod and Armand Delisle was chosen. An extempore church or chapel is this latter, in Le Cours de Petite Penne, Court of the Little Stables, Rue d'Enghien, "upper room," as it is called. It has been made out of three or four apartments thrown into one, as is obvious from the marks on the plaster, on the second floor of a dwelling, and its pulpit, or rather piousness, has been placed in an angle so as to command as many of the audience as it was possible for delegates assembled to the number of thirty-two. I have seen some of them seated elsewhere as twenty-nine. From a great distance some of them had come, some, with whom I happened to meet in private, from the foot of the Pyrenees. Excellent men! I will cherish the recollection of my brief but delightful intercourse with you while I live! There might be seen among them, some interesting, the beard, bulky or patriarchally flowing; and it was not wanting in the gathering of the French, and of his own kinsmen. Those Frenchmen live nearer the using such a few; and christian love may be expected to be warmest where friends are few; and enemies and discouragements many. But lasting these, and a few other indications to the eye of the visitor, and that of the foreign tongue to his