

THE  
CANADIAN CHRISTIAN EXAMINER,

AND

PRESBYTERIAN MAGAZINE.

---

VOL. IV.

DECEMBER, 1840.

No. XII.

---

PERSECUTION OF THE JEWS IN DAMASCUS.

Many eulogiums have been penned by political and moral writers, concerning trial by jury. Under God it is the palladium of British freedom,—a blessing which the poorest peasant enjoys in common with the richest in the land. It is worthy of all that has been said and written in its favour. But education has the effect of raising up a community of jurymen, who are always sitting, and whose verdict is heard over the whole length and breadth of the land.—And never does the excellency of the educational institutions of the Reformers, appear to us more truly excellent, than when the national doings of Protestant states are set in contrast with those who are under Popish or Mahometan thralldom. In the former, there may be much corruption, but it is in spite of their institutions,—individuals may come to possess power unworthy of the trust,—and Governors for a time may abuse their office; but there is a tribunal to which the injured can appeal,—and that is a society who have read their bibles, and who have learned from thence, to love righteousness and hate oppression. It is a law of our nature, that we take an interest in the concerns of others,—and when the sympathies of men are purified by the charity of the gospel, and their consciences enlightened by its precepts of equity, who is the delinquent, however exalted, who can safely defy their disapproval? It reaches the oppressor, whether of high or low degree, and delivers the victim from his grasp. It was one of the first acts of Protestantism when she became invested with power, that she interposed to put an end to

the centuries of persecution inflicted on the Waldenses, and in modern times, the same benignant power has interposed in behalf of the Africans, extinguishing the slave-trade in the world,—and, within the British dominions, slavery itself. It has been beneficial to its enemies. The abolition of the *inquisition*, that infernal tribunal, is due to the moral light which Protestantism has diffused over the nations.—Where the bible is a sealed book, iniquity is decreed by law. Such a land, whatever it may profess, is heathen,—and in the language of Scripture, is full of the abodes of horrid cruelty. Even France is not an exception. Her revolution broke the power of tyrant princes and of a domineering priesthood, but popery still broods like a night-mare over her institutions. This alone is sufficient to shew, that there can be but little congeniality between her and Great Britain. The British churches and societies have laboured much for diffusing the knowledge of the gospel over the earth,—and British law is renowned among the many nations that enjoy its protection for wisdom, mildness and justice. But what has France done. After the reformation, she was the willing slave of the Pope, in slaying the people of God, and in modern times she spread a revolutionary frenzy over Europe, and seeking universal dominion, she deluged the earth with blood? And now, again, she manifests her likings for popery, which many fondly thought she had abandoned. Her revolution was not a reformation. The spirit of the nation is much the same with what it was in the persecuting