

tion is scattered, and the work consequently more arduous. These are supplied by the younger and more active pastors. The other set include the lower and more accessible, as well as more fertile valleys, and are reserved for the older and more infirm. Their pastors thus ascend, or, rather, *descend*, by a regular gradation—the last ordained being presented to the remotest parish, and from this obtaining promotion, as the aged ministers die out. This rule is perhaps not invariably, but generally, followed, unless there be some special disqualification. The period of study for probationers is fifteen years, seven of which are spent at their native college at La Tour, for literature and belles-lettres, and the remainder at Lausanne, for theology and philosophy.

This and other information we obtained from Mr. Muston, who left us in the afternoon to prosecute the route to La Tour, through the valley of Lucerna. No spot in Switzerland combines more of the grand and beautiful than this. In the back-ground are mountains whose top is lost amid the clouds; nearer, rocky hills clothed with wood to the summit, while the valley below is studded with gigantic chesnut trees,—its gentle slopes covered with vines, hanging in graceful festoons over the soil. The banks of the river are clothed with pasturage of the brightest emerald green, or occasionally enlivened with patches of yellow corn, amid which the reaper was then busied with his sickle. The whole scene forcibly brought to mind that verse in the noblest of pastorals:—

“With flocks the pastures clothed be,
The vales with corn are clad;
And now they shout and sing to Thee,
For Thou hast made them glad.”

Passing the night at La Tour, we proceeded, next morning, to wait on Mr. Revel, Professor in Trinity College, an Institution which owes its existence to the devoted efforts of Dr. Gilly, to prevent the necessity of the Vaudois students, leaving their native valleys to prepare for the work of the ministry. Till within a recent period, Geneva or Lausanne were the only schools for their training; and the consequence was, that many of them returned contaminated with the nationalism and socinianism of Switzerland.

On Sabbath, our kind friend, Mr. Revel, conducted us to the morning service in the Church of St. Giovanni, the richest commune in Piedmont, embosomed in vineyards and oliveyards. On entering, the aspect of the congregation was novel and imposing. Immediately in front of the pulpit, sat the male part of the audience; behind them the women, who were neatly arrayed in a uniform *costume*,—a black gown and plain muslin cap. The reader was busy with the service, which was commenced by singing or chaunting a metre version of the Psalms, reading a chapter from a Swiss Bible, with reflections, and a short liturgy, in which were contained the Lord's prayer, and the commandments. M. Bonjour, the pastor, then ascended the pulpit; and before commencing sermon, performed the ceremony of baptism. The father was attended by the godfather and godmother. The godfather occupied the centre of the group with the child in his arms, which was concealed with a high covering of rich crimson silk, ornamented with lace and tassels, which hung from the neck of the young man who presented it. During the time of prayer, while the rest of the congregation stood, these knelt in front of the pulpit. At the conclusion of the prayer, the clergyman descended, receiving the name of the child from the father, and a small phial with water from the

godmother, with which the ordinance was administered. Mr. Bonjour preached an impressive sermon, commencing with, “Christians, my brothers and sisters in Jesus Christ Lord.” He concluded by singing and reading a short liturgy, which embraced the Lord's Prayer and the Creed.

Before service was completed, the thunder of cannon, within a few paces of the place of worship, announced the amount of toleration extended by Sardinian Catholics to their Protestant brethren! There was no misinterpreting the object of this noisy ceremonial, nor was it a solitary instance of their hostility to these unoffending worshippers. A few years before, a lofty barricade was erected in front of the Protestant Church; and though the effects of time and weather had so far accomplished its demolition, its place had been supplied by a large screen in the interior of the “Temple,” to prevent any part of the Protestant worship being heard outside. Often have the Vaudois clergy patiently to pause in the middle of divine worship, until this artillery is discharged.

After service we accompanied Mr. Bonjour to his lovely residence, part of which forms the winter abode of Col. B—, a veteran English soldier, who has left a monument of his Christian philanthropy in every commune of the valleys, in the substantial shape of a village school, and whose name and virtues are much revered by the grateful peasantry. We arranged to start with Mr. Revel the following morning on an extensive tour through the more distant valleys; but this we must reserve for a future paper.

RELIGIOUS INTELLIGENCE.

LONDON.

EXTRACTS FROM JOURNAL OF THE REV. MR. DOUGLAS.

In the following communication, Mr. Douglas mentions some facts calculated to keep alive the interest of those who desire the welfare of the descendants of Abraham. Their present condition, and the past greatness of their nation, the fact, that through their instrumentality, the Scriptures of the Old Testament were preserved, together with a consideration of the “blindness” that has passed upon them, contribute, powerfully to excite the sympathies of Christians. To desire the conversion of the Jew, is to cherish a feeling similar to that entertained by our Lord and His apostles,—the latter being enjoined to open their commission at Jerusalem, before “turning to the Gentiles;” and there are upon record many encouraging instances which shew that the dominion of prejudice may be overcome, mental darkness dispersed, and the saving knowledge of the Redeemer communicated even to those who have for long been ignorant of His grace and power:—

There is not a more awful and responsible duty than that of inviting men to converse on spiritual things, or to visit them for such an object. How sad, then, is the necessity of cutting such conversations short, from fear of leaving some others, willing to listen, without a word! especially when the opportunity is likely to be the only one to be afforded to them or us. London is not like a quiet country village where the population is fixed; and even there the sword

of Damocles hangs over every life, threatening to destroy it at a moment's notice; and thousands are passing through this city continually. The late events on the Continent have much increased the influx of Jews from every country of Europe. But a few days ago, I had four young Hebrews with me, who had been enlisted at Constantinople, to serve in Italy against the Emperor of Austria. At the fall of Charles Albert, they, and other Jews, were discharged and sent to France, whence they were sent to Britain. Two of them came twice to hear the Gospel at our Church, and are on the eve of returning to Constantinople; two others continue to attend. One of them is the grandson of the celebrated Rabbi Joseph Hamagid, who confined himself eight years to his room, not exchanging a word with any one during that whole period, that he might give himself, unreservedly, to sacred studies. The young man is one of more than ordinary interest, and listens with profound attention. He is, I believe, no hypocrite; the account he gives of his first visit to me is characteristic of him; full of simplicity and truth. “I was about to return to my country, and having heard much of missionaries, I was determined not to leave London without hearing what they can say; and so I went, at some risk, for the Spanish Jews had taken an interest in me, which I knew would be lost the moment I stepped into a church; but I went trusting in God.”

He has since acknowledged his faith in Christ. His colleague is a graduate of the Gymnasium at Lemberg, and interesting, though not so learned in Jewish literature.

This is an instance of what we deal with here—one out of many. But last Wednesday I was introduced to six young Jewish merchants, in the city, at once. This was through the person whom I mentioned more than twelve months since, as having been struck with the inscription at the church-door. I had not been able to find him at his house, and casually met him on that day in the street, when he requested me to accompany him to his counting-house, which I most cheerfully did. There seems to be no great prejudice against Christianity among these young men! The only obstacle appears to be that absorbing mercantile spirit which they only share with their Gentile neighbours.

I fear that my wish to visit, carefully, among the Jews, may not meet the sympathy of many who, otherwise, are favourable to our views, as some advise me to confine myself to lecturing in the various Jewish neighbourhoods; but, in this opinion, I cannot concur, as I find from experience the benefit arising from following the example of St. Paul, who kept nothing back that was profitable, but taught publicly, and from house to house, (Acts xx. 20.) I trust this is the feeling that accords with the wishes of our friends, and, looking to the extent of the field in London, that they will see how advantageous it would be, that another labourer was sent to assist me in the harvest, and be induced to put in the hands of the Committee the means of following out, in a greater measure, the noble scheme, they have been commissioned to promote. I feel reluctantly compelled to state my conviction, that the conduct of the Gentiles, and the lukewarmness of some professing much, has a painful share in the prevalent contempt of Christianity, as a religious system, among Jews. The English Jews appear not so far from the kingdom of heaven as has been supposed. I am astonished at the kindness with which *individuals* and *families* listen to my message, with little or no *hatred* against Christianity, but an unutterably deep *contempt* for it. Here, as elsewhere, the ignorance on religious subjects, and the depravity of Gentile masses, have passed into a proverb with the Jews. Is it to be wondered at, that when *contrasting* their nation with others, they continue to cherish, as superior, the religion which came directly from heaven, and for which their fathers have sacrificed their means, their human rights, and their lives, in every clime and age, since the advent of Christianity? I am told that