

took particular notice of this interesting woman, and shortly afterwards paid her a visit in her own house. She again extolled with much liveliness of expression the goodness of the Lord towards her. I believe that she spoke in sincerity, and one might therefore have expected that the experience of God's kindness would have produced in her heart a corresponding feeling of her own worthlessness. But, when I began to draw her attention to this point, I discovered an almost unaccountable degree of self-satisfaction. I tried in various ways to convince her of her sinful state, and consequently of the necessity of seeking pardon from God through Christ; but she remained unmoved, conceiving it to be utterly impossible that she should be lost. Self-righteousness and ignorance of the real nature of sin is still the general character of the Jews, as it was in the days when the Lord Himself encountered their opposition. Of the law, instead of allowing its curse to enter their consciences, that thereby they may be humbled and become desirous of a Redeemer, they have made, as it were, only another "golden calf," around which they self-complacently and joyfully dance, believing themselves to be without dispute heirs of eternal life; as if, by the possession of the law, they had it in their power to accumulate rich stores of good works and of meritorious actions. If they pray or attend public worship, or study the law, or give alms, or abstain from forbidden meats, or even if they mortify themselves by penances and repentance for their past sins, it is all with the idea of acquiring greater merit. We, it is true, now and then meet with individuals with whom in some measure the law has been accomplishing its proper office, that of "a schoolmaster unto Christ," but they are exceptions. Of the generality it must still be said, that by their traditions they have made the law of God of "none effect." A Jewish missionary accordingly is, by his intercourse with the Jews, often forcibly reminded of our Lord's words, *Matth. xxi. 31*. From these considerations one, who might otherwise hail the movement for reform which is now everywhere engaging the minds of many, whereby they are throwing off the shackles of the Talmud, and becoming emancipated from ancestral superstition, is forced to modify his expectations; for, alas! too many are carried headlong into the most shocking infidelity. Only a few days ago I called on a young Jewish merchant, who told me that he did not believe in a future state; at death he considered that all was over. "I cannot persuade myself," said he, "of the immortality of the human soul, though I have read a good deal in different languages on the subject." I expressed my astonishment at finding an Israelite in such an awful state of unbelief; he coolly replied, "Oh! most of the modern Jews are of the same opinion as myself; if they have not told you so, they have only not been so honest as I am." I tried to convince him of the futility of his infidel assertions; but arguments seem to be of little avail with those who have unhappily adopted such tenets. I therefore addressed myself to his conscience in as emphatic a manner as I could, observing—"I do not believe what you have told me; you are not convinced that there is no hereafter; there is something in your inmost soul which testifies that there is a God—a rewarding and an avenging God, who will call you to account; and there is something in you which now and then, against your wish, like lightning flashes through your conscience, warning you of a coming judgement and of a dread eternity which you are approaching." This appeal, which I solemnly pronounced, startled and silenced him, and after some time, he said: "Well, I may change if I get older; for the present there is not much likelihood." I exhorted him to think on the conversation which we had held; assuring him that I took a deep interest in his case, and that out of love to his soul I would take the liberty of calling on him another time. While thus many of their spiritual children are immersed in atheism, reforming rabbis amuse themselves with the wildest flights of fancy. Pure, unadulterated deism is their beau ideal. All men shall eventually become Jews, *i. e.* Deists; the many apostacies from Christ of our infidels they regard as

many indications that the Messiah's time (the age of Deism, Messiah being, in their view, no person, but an idea) is drawing nigh. All men will then be humanized, acknowledging each other as brethren in the worship of one God. To accomplish this end, Providence, they say, has placed the Jews in the world and kept them as a separate people; they are dispersed into every country, not as the orthodox ignorantly believe, as a punishment for their sins, but for the benefit of other nations. "We are the Missionaries of the world," a rabbi told me the other day. When I asked him, what efforts they were making to convert the world, he complacently replied, "None; we are missionaries by our existence. We leave the heathens to be converted by Christians; idolatrous nations could not at once comprehend the exalted doctrine of pure Monotheism (Deism), they must be prepared for it by the Christian religion; Christianity," "serves as the bridge between heathenism and pure Judaism." Thanks be to God that the weapons of the Gospel are strong and mighty, not only to the pulling down of the strongholds of superstition and self-righteous legality, but also to cast down the high imaginations of those who, with intellectual self-sufficiency and ideal pride, exalt themselves against the knowledge of God in Jesus Christ. But it will appear, from what has been remarked, that a Jewish missionary especially requires to put on the whole panoply of God in order that he may be able to overcome difficulties on the right hand and on the left; and likewise how necessary it is that the people of God should earnestly pray to the God of Israel for his ancient heritage, and on behalf of those who, in these latter days, are inviting the Jews to give at length the glory to Him who has borne their grief and was wounded for their transgressions.

### MISCELLANEOUS.

"THE CANADIAN PRESBYTERIAN."—This periodical, published by the Lay Association of the Church of Scotland at Montreal in Canada, has now reached a third number, a copy of which has obligingly been sent us. We have seldom known a better got up affair, and we trust it will be appreciated as it ought in its immediate sphere, as we believe it is much esteemed in Scotland. The first article, that entitled "The Church in Canada," will excite much interest in this country.—*Edinburgh Post.*

PRESBYTERY OF DUMBARTON.—The Rev. John Blair, late Minister of the United Presbyterian Congregation at Drymen, was introduced to the Presbytery by Mr. Lochore, and gave in a petition, praying that he might be received into the communion and to the status of a Minister of this Church, which was ordered to lie on the table till next ordinary meeting, as required by the Act of Assembly relative to such applications.

THE LATE DR. ANGUS, TEACHER AND FATHER OF THE SESSIONS OF GLASGOW.—"Last Sunday afternoon the Rev. Dr. Barr, of St. Enoch's, preached an eloquent and appropriate sermon on the death of this good man. The Rev. Doctor took for his text—PSALM XXXvii, 37. "Mark the perfect man, and behold the upright: for the end of that man is peace."

LINLITHGOW.—On Thursday last a handsome portrait of the Rev. Dr. Bell of Linlithgow was presented to that gentleman by Provost Dawson in name of his fellow-parishioners, as a testimony of their regard for him as their minister and as a private gentleman. In presenting the picture Provost Dawson adverted to Dr. Bell's long, faithful and successful services as a Minister of the Gospel generally, and particularly in promoting and preserving concord amongst all denominations of Christians within his parish, by his prudence and moderation during a trying period—to the liberal and enlightened views he displayed on all subjects connected with the spiritual and temporal interests of his flock—and in particular to the deep interest he took in the progress of education, more especially amongst the poorer classes—

and to many other topics highly creditable to that gentleman. Dr. Bell replied in suitable and feeling terms, accepting the gift of his parishioners as a token of their attachment to him—of the favour with which they had received his labour of upwards of twenty years as their pastor—and of the line of conduct he had exercised, and which he would endeavour steadily to pursue while Providence was pleased to preserve him amongst them.—*Scotsman.*

The Rev. William Anderson, late of the Free Church, Old Aberdeen, and now of the Gymnasium Institute of that city, has resigned his connection with the Free Church of Scotland.—*John O' Groat Journal.*

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

Amount previously reported . . .	£262	7	0
Collection in aid of the Fund at Hemmingsford, per Rev. John Merlin, . . .	0	15	0
Ditto, ditto, at Clarke and Hope, per Rev. Samuel Porter, . . .	1	5	0
Ditto, ditto, at Laprairie, per Rev. John Davidson, . . .	2	10	0
Ditto, ditto, Chinguacousy, per Rev. Thomas Johnson, . . .	1	0	0
	£267 17 0		

JOHN GREENSHILDS, Treasurer.

### LAY ASSOCIATION OF MONTREAL. ANNUAL SUBSCRIPTIONS.

[Continued from our last number.]

	1847.	RELIEF.	PUBLICATION.			
Allan Gilmour, . . .	£1	5	0	£0	0	0
W. G. Mack, . . .	1	5	0	0	10	0
John Rose, . . .	1	5	0	0	0	0
Joseph Ross, . . .	2	10	0	1	5	0
J. Breckenridge, . . .	2	10	0	0	0	0
	1848.					
James Gilmour, . . .	1	5	0	0	10	0
Allan Gilmour, . . .	1	5	0	0	10	0
John Rose, . . .	1	5	0	0	0	0
J. Breckenridge, . . .	1	0	0	0	0	0
Joseph Ross, . . .	2	10	0	1	5	0

### COLLECTIONS FOR FRENCH MISSION.

From Rev. Mr. M'Therson, Lancaster, . . .	£3	0	0
Rev. Mr. Smith, Beckwith, . . .	1	10	0
St. Paul's Session, Montreal, . . .	12	10	0

### MISSIONARY DONATIONS FROM ST. PAUL'S CHURCH, MONTREAL.

Home Mission, Metis, . . .	£3	4	0
To the Colonial Committee of the General Assembly for the support of two Native Hindoo Teachers, 1847, . . .	24	2	6
Ditto, ditto, ditto, 1848, . . .	25	10	0
To the French Canadian Mission, . . .	12	0	0
	£64 16 6		

These sums have been appropriated by the Session from the Collections taken up at the Missionary meeting held in the Church on the evening of the first Wednesday in each month.

### SUBSCRIPTIONS TO THE PRESBYTERIAN, 1848.

Capt. Finlayson, Capt. Ainalie, James Walker, and J. Cantwell, North Creek, 10s; Rev. J. Anderson, £2 12s; Mr. Smith, Beckwith, £1; Rev. Mr. Roach, 5s; Rev. J. Merlin, Hemmingsford, Babyville, 10s; Mr. Christie, 2s 6d; Hon. W. Morris, 2s 6d; Wm. Johnson, Glasgow, 5s.; Jno. McKay, Donald Logan, David Ross, Alex. Woodrow, Beaver Town, 10s.