

sion are, as yet, rare. But here it is *open* conversion only that is meant. God alone knows the heart. In this matter the missionaries exercise a sound and praiseworthy discretion. The formidable obstacles to an avowal of Christianity, opposed by caste and native prejudice, are well known. The profession of the Gospel by a native, implies his permanent alienation from his family and friends. But if reference is allowed to indications of inward conviction, there is ground of hope. Hindoo rites are in some parts abandoned; and in their communications with government, the natives speak rather as worshippers of the true God, than as idolaters. Generally, the symptoms are manifest, that idolatry is being undermined, and beginning to totter and crumble; and the friends of missions have good cause to exercise the faith of the husbandman, who casts his seed into the ground, and waits with undoubting confidence for the harvest.

The Committee anxiously contemplates the extension of the mission, so as to embrace stated preaching of the Gospel, in order that the lessons of the school may not be lost, by the want of means to establish and confirm in the adult the impressions of the pupil.

The schemes hitherto described are designed to carry the message of salvation to all in different spheres, who, though not after the flesh, are yet children of Abraham, and heirs of the promise according to faith. In tardy compliance with the Saviour's injunction, that the missionary effort should have its "beginning at Jerusalem," it was not until the fields already mentioned had been occupied, that the Church of Scotland instituted her scheme for

VI.—CONVERSION OF THE JEWS.

The others have all, more or less, their scenes territorially defined; but there can be no geographical limit in a mission to those who, for eighteen centuries, have been scattered upon the face of the earth, and have no common earthly home but the grave. This Committee, therefore, sends its Missionaries wherever there appears to be, in Providence, a hopeful opening for tendering God's message of reconciliation to His ancient people. Hitherto, three principal stations have been opened,—one of which the Committee has just been forced to abandon, when the fruits of the mission were beginning to appear.

Tunis.—This station was entered upon in 1844, the sphere being important; inasmuch as there are about 100,000 Jews in Barbary. The work was prosecuted by the distribution of Bibles, and by intercourse between the Missionary and his Jewish brethren, leading to serious inquiry. He had also obtained a position of acceptability and usefulness among the Protestant inhabitants, almost all of whom attended public worship, conducted by him on the Lord's day. The direct fruits of the Mission appeared in the baptism of four converted Jews, and the readiness of seven others to receive that symbol of their faith in Christ. Latterly, however, for causes which do not appear, the Mission was not viewed with a favourable eye by the British Chief Consul at Tunis; and a fierce persecution having arisen against the converts, the Missionary, who is himself a converted Jew, found that he could not obtain protection for them, and left Tunis, in order to remove any irritation arising from his presence. The Committee has the impression, that a very slight exercise of the influence of the British Consul would have prevented this calamitous termination of their efforts. They have made full communication of their sentiments to Lord Palmerston, and invited the strictest investigation of their Missionary's conduct. This has been withheld; and the Foreign Secretary appears to have yielded himself entirely to the influence of charges made by the Consul in strong but *general* terms; and which, in so far as the Committee can discover, are such as would be caused by the success of any missionary labours in the same field. It is with great regret, on account of the Missionary cause generally, and more especially for the sake of the Protestant population and Jewish converts in Tunis,

that the Committee has yielded to a necessity which they deplore, in resolving that their Missionary shall not return to Tunis.

London.—A Missionary to the Jews is employed in this wide field. He preaches on Sabbath to a mixed congregation, including a considerable number of Jewish inquirers and converts, and gives instruction on Sabbath evening to a class of Jewish youths and children. He holds a week-day service in his own chapel, and a weekly meeting also in Bishopsgate Street, where many Jews reside; and he is also constantly seeking intercourse with Jews in hospitals, in places of public resort, and in their own houses.

Here, besides other Jewish converts, the rite of baptism has recently been administered to a native of Hungary, whose piety and zeal, accompanied by meekness and firmness, afford hope of his future usefulness, in bringing many of his brethren to a knowledge of the Saviour.

Karlsruhe.—Here a zealous and devoted Missionary is labouring, full of hope. In several adjoining villages, the Jews assemble in considerable numbers to hear the Word of Life, and though few openly profess Christ, many are becoming gradually convinced that He is indeed the promised Saviour. One young Jewess has received baptism; and an interesting and intelligent youth, having been brought to a knowledge of the truth, desired to become a Christian; but his father has removed him, and burnt his New Testament.

A place of worship will be opened at Karlsruhe when suitable accommodation can be found.

Cochin.—The work is carried on here by a Missionary, through the instrumentality of schools and preaching. It has lately been obstructed by the prohibition of the Synagogue, alarmed by the Missionary having begun to preach in Malayalam. The Jews, in consequence, disappeared from worship, and the children ceased to read the Gospel; the schools in the country, however, have not suffered from these fulminations; and the children there are making progress in the knowledge of the Word of Life. Many black Jews are inquiring, and most of the Protestant residents attend the Sabbath services. The Committee has made a grant towards the erection of a chapel. The Malayalam congregation meets every Sabbath afternoon, numbering nearly a hundred persons, of whom twenty are children.

The expenditure during last year, was £2611, 14s. 4d.

The labours of this Committee are aided by the *Ladies' Association for the benefit of Jewish Females*, which employs a female Agent at Cochin, and had a similar Agent at Tunis, until the Mission there was suspended by the circumstances already mentioned.

Such is a rapid sketch of the Missionary enterprises of the Church of Scotland. While her members ought to be grateful that she has received grace to give herself in any measure to such labours, no one who has a right conception of the Missionary work, and of the duty which it imposes upon every true Christian, can look at the picture just drawn, without being deeply humbled. Insignificant indeed, are these contributions, when contrasted with the magnificent revenues of other bodies,—the Church of England Missionary Society, and the Societies of the Wesleyan Methodists, and Baptists;—how immeasurably deficient, when tried by a juster measure, the value of immortal souls, each one of which is more precious than a world! We would not condemn the day of small things, but how feeble must be the faith from which efforts so feeble proceed? Let every friend of the Church pray that her faith, and the faith of her children, may be strengthened.

Reader! Are you a Christian? Have you a Bible? Can you read it? Do you pray? Have you Gospel privileges? Think on God's mercy in these blessings,—and think also of those who have them not, and to whom the disciples of Christ are bound to communicate them by their Saviour's command.

REVIEWS AND EXTRACTS.

CHALDEAN CHRISTIANS OF KURDISTAN

(Concluded from October No.)

After the fall of the Caliphs, the power of the Chaldean Patriarch in the East rapidly declined. The sect endured persecution from the Tartar sovereigns, and had to contend against even more formidable rivals in the Catholic missionaries, who now began to spread themselves over Asia. The first great persecution of the Chaldeans appears to have taken place during the reign of Kossan, the son of Arghoun, the grandson of Hulaku. But it is to the merciless Tamerlane, that their reduction to a few wanderers in the provinces of Assyria must be attributed. He followed them with relentless fury; destroyed their churches, and put to the sword all who were unable to escape to the almost inaccessible fastnesses of the Kurdish mountains. Those who at that time sought the heights and valleys of Kurdistan, were the descendants of the ancient Assyrians, and the remnant of one of the earliest Christian sects.

From the year 1413, the Chaldean records contain scarcely any mention of the existence of the Nestorian church beyond the confines of Kurdistan. The seat of the Patriarchate had been removed from Baghdad to Mosul, and from thence, for greater security, to an almost inaccessible valley near the modern Kurdish castle of Julamerik, on the borders of Persia. A few Chaldeans still dwelt in the cities and villages of the plains; but they were exposed not only to the persecutions of Turkish governors, but to the machinations of Popish emissaries, and did not long retain their faith. Those alone who had found refuge in Kurdistan, and on the banks of the Lake of Oroomiah in Persia, remained faithful to the church. The former maintained a kind of semi-independence, and boasted that no conqueror had penetrated into their secluded valleys. Although they recognized the supremacy of the Sultan by the payment of an annual tribute, no governors had been sent to their districts; nor, until the invasion and massacre described in the last chapter, had any Turk, or Kurd, exercised authority in their villages.

It is only in the mountains of Kurdistan, and in the villages of the district of Oroomiah in Persia, that any remnant of this once widespread sect can now be discovered; unless, indeed, the descendants of those whom they converted still preserve their faith in some remote province of the Chinese Empire. The Nestorians of India were even in the last century represented by the Christians of St. Thomas, who inhabit the coast of Malabar; but, from some unexplained cause, this community a few years ago abandoned its church and united with the Jacobites, or Monophysites.*

By a series of the most open frauds, the Roman Catholic emissaries obtained many of the documents which constituted the title of the Chaldean Patriarch, and gave him a claim to be protected, and to be recognized as head of the Chaldean church by the Turkish authorities. By a system of persecution and violence which could scarcely be credited, the Chaldeans of the plain were compelled to renounce their faith, and to unite with the church of Rome. A rival Patriarch, who appropriated to himself the titles and functions of the Patriarch of the East, was elected not *by* but *for* the Seceders, and was put forward as a rival to the true head of the Eastern church. Still, as is the case in all such forced conversions, the change was more nominal than real; and to this day the people retain their old forms and ceremonies, their festivals, their chronology, and their ancient language in their prayers and holy books. They are even now engaged in a struggle with the church of Rome for the main-

* There may have been from the earliest Christian period a mixture of Nestorians and Jacobites on the Malabar.