

who would approach the Jew successfully, of which few can have a conception. Unless God's presence is deeply felt by the minister or missionary among them, he must be discouraged and provoked; and to this I attribute, in great measure, the failure of missionary effort hitherto. I especially insisted with this family on the fact of our needing a Mediator in coming to God,—that we could not expect the acceptance of our prayers and services without Him. I prayed with them in the name of Christ, and the lady said to me afterwards, "I shall endeavour to pray in the right manner."

C—— told me that his children went to the Romanist school. "And who instructs them in religion?" I asked.

"The Romanist schoolmaster!"

"Do you allow them, then, to be educated as Papists?"

"Oh, no; my brother, the rabbi at ——, sent me a Jewish catechism, and the schoolmaster likes it very much, and instructs my children by it."

This is a singular case, but not an isolated one. Does the Romanist mean that with heretics one needs not keep the faith; or is he himself ignorant of Christ? Either supposition is possible.

I had the pleasure of an introduction to the learned and celebrated Dr. ——

We had five successive discussions. I never felt more deeply that God sometimes speaks through us poor sinners. After our last meeting, when alone with him, he said these words: "I should be glad if I could be convinced." Would the weakest Christian ever say so to the mightiest infidel? It would be treason. We are certain that the other cannot be right. But in this one brief sentence he yielded up all that he had ever said or written on the grandeur, and certainty, and victory of Judaism. Let us pray earnestly for him. Such a man would, humanly speaking, be a great acquisition.

I might adduce other cases, but fear that I have already exceeded my limits. I most earnestly commend my feeble labours to your prayers, and, through these columns, to the prayers of the Church!

The prejudices, which have obtained possession of the Jewish mind against Christianity, are fearfully complicated and tenacious; their name is legion; and often, when standing among them, have I mused on these words of our Holy Redeemer: "Howbeit, this kind goeth not out but by prayer and fasting."

[From the Church of Scotland's Missionary Record for March.]

The conceptions that were too long prevalent regarding the condition of the scattered children of Abraham were exceedingly erroneous; attempts at their conversion were stigmatized as enthusiastic and visionary. Many conceived that the Jew was separated by an invincible barrier of prejudice and bigotry; intent only upon gain; and filled with sentiments of animosity against the Gentiles in whose country his lot might be cast. From them, indeed, he had met in past ages with most cruel insults, and too frequently with gross injustice and outrageous tyranny. His wealth was only suffered to accumulate that it might be torn from him by the strong hand of power, or extorted by the iron gripe of avarice. It was not wonderful, accordingly, that, although unable effectually to resist, the heart of the Jew should be hardened against his oppressors; or that, in Catholic countries where he witnessed only the dead forms and superstitious unscriptural observances of Romish worship, he should observe with horror the express contradiction of one of those commandments promulgated with solemn accompaniments

to the great leader of Israel upon Mount Sinai. But the Church of Christ has, for years past, been led to consider her duties towards the descendants of those who were so signally favoured by the Most High of old, and to whom Christians unquestionably owe so deep a debt of gratitude and obligation. Their fall has been the enriching of the world, their guardianship, under God, has been the means of our possessing unimpaired, and in a correct form, the Old Testament Scriptures; and from their conversion we are encouraged to anticipate mighty and most blessed results. The duty to make efforts for their enlightenment is express and clear, its weight was felt most fully by the great apostle of the Gentiles, whose soul was filled by compassionate and earnest longing for the welfare of his brethren, and whose "heart's desire and prayer for Israel was, that they might be saved." Nor are the minds of the Jews so inaccessible as many are still too willing to allege; nor, were this true, would it excuse us from the neglect to preach to them the Gospel. But they do not uniformly resist the pleadings of Christian love. Strong as their attachment to tradition is, it may be overthrown. Their hearts may be "made willing in a day of power; the eyes of their understanding may be enlightened to perceive the truth as it is in Jesus." Their present pitiable condition, moreover, is such as should impress ever person with a conviction that they stand in great need of having the Word of comfort spoken to them, and the consolations of the Gospel pressed on their acceptance. Jerusalem is in bondage, and sitteth solitary; her children are dispersed; their souls are faint within them, and they are conscious at times of an oppressive gloom. Bowed down, as they are, by a sense of degradation; wearied with expecting a Messiah that has long since come, how needful is it to point their attention to the "Lamb of God", to "let all the house of Israel know assuredly that God hath made the same Jesus, whom they crucified, both Lord and Christ;" and thus to direct them to the way of peace! Let the tokens, then, of the Divine blessing upon such endeavours, which are from time to time afforded, be regarded at once as an encouragement to zeal, perseverance, and enlarged activity, as a call for more earnest pleading with God on their behalf. God is owning the efforts of our missionaries at Tunis; let us seek to strengthen their hands and encourage their hearts. The baptism of two Jewish disciples to the faith, and the admission of a converted Romanist, will be found detailed in the accompanying letter of Mr. Davis. The attendance on the Sabbath services is encouraging, and from that which is conducted in the Hebrew language the best results may be anticipated. May God grant both to the devotions of the sanctuary and the pure

exhibition of the Gospel, and to the frequent and most interesting conversations with Jews that are of daily occurrence, as to the teaching carried on in the schools, His own enriching blessing, on which the permanent success of all labour in the cause of righteousness depends!

EXTRACT of a Letter from the Rev. NATHAN DAVIS to the CONVENER, dated Tunis, 16th January, 1848.

MY DEAR DR. HUNTER,—I scarcely know how to sum up the particular occurrences in this station since I had the pleasure of writing you last. I say to sum up, for a diary of the same would more than fill the monthly publication of the Church devoted to her various missionary operations. I shall, there, only attempt an outline, which I shall, however, endeavour to make such as to give you a correct insight into the state of affairs here.

As soon as I had succeeded in organizing the school again after my return, I thought it proper to introduce Dr. Watts' Catechism, which Miss Brown has translated from English into Italian. The Jewish, as well as the Roman Catholic, children were requested to commit parts of it to memory. We were all highly delighted to find two or three days pass without experiencing any opposition either from the Jewish parents or from the rabbis. But about the fourth day I began to perceive a decrease in the number of the Jewish pupils, and soon after I learned that a council of rabbis had been called, by whom our use of Watts' Catechism was condemned. They also agreed that the parents of the children should be called, one by one, and ordered to remove them from school on pain of excommunication. I called on the chief rabbi and spoke to him about the absurdity of taking such measures. He then agreed that the children might continue at school, provided the catechism were not taught to them. In order that my plans for the future might not be frustrated, I thought it best to comply. Gradually the boys returned, and a number of them were, in a few days after, seen reading the English New Testament with Mr. Margoliouth. Thus, from having simply a glance at the blessed truths contained in the glorious message of the Son of God, the message itself was at once put into their hands and explained by one of the Lord's ministers. This is another proof of the fact, that the Lord often brings good out of evil. Surely the wrath of man shall praise Him.

About the same time that we introduced the English Testament, I had an opportunity of giving a selection of Arabic tracts and books on religious subjects, besides the Bible, in the same language to the governor of Monastier, and to the commanding officer of the troops of Susa. One of our converts, about whom I shall have occasion soon to say more, returned with the latter gentleman to his station, where he distributed several New Testaments in Hebrew amongst the Jews.

In my small congregation I am happy to observe a most wonderful revival. The Spirit of the Lord seems indeed to be in the midst of us. It is now ten years since I knew the few Protestants in this place, but never were they so united and determined to serve their Saviour as they now are. With the exception of one, all attend Divine service regularly, and take also a greater interest in our missionary work. It is quite a pleasure to see our chapel (which we named St. Augustine's) so well filled.

I am not aware whether I informed you that, since the arrival of Mr. Margoliouth, we have every Sabbath afternoon a Hebrew service, which hitherto has been attended by a small number of Jews; but we must not despise the day of small things. The work in this part of the world is a work of patience. Our progress is very gradual, but I have reason to believe that it is sure and steady. The Jews attending the Hebrew service seem highly delighted, and I am sure our Christian friends in Scotland would be so too, could they hear us sing the "Songs of Zion," published by the London Society in the Hebrew language. On Sabbath the 9th inst. I commenced for the first time to preach in the Hebrew-Arabic. I took my text from Mal. i. 6, and dwelt particularly