

descent: a question which I shall examine more at length in another place in this volume.

The Christians of Mesopotamia report that the Yezidees make votive offerings to the devil, by throwing money and jewels into a certain deep pit in the mountains of Sinjar, where a large portion of them reside; and it is said that when that district, which has long been independent, was subjugated by the Turks, the Pasha compelled the Yezidee priest to disclose the place, and then plundered it of a large treasure, the offerings of centuries. The Yezidees here call themselves Dasseni, probably from the ancient name of the district, Dusen, which was a Christian bishoprick in early times. Their chief place of concourse, the religious temple of the Yezidees, is said to have once been a Christian church or convent. The late Mr. Rich. speaks of the Yezidees as "lively, brave, hospitable, and good-humoured;" and adds that, "under the British government, much might be made of them." Can nothing be made of them under the gospel? and will not the effort be made? Mosul is a central position from which to approach them, and they may well form an important object of attention for a mission in that city. The Nestorians claim them as a branch of their church; and there are other reasons why they might well be included in our labours for the improvement of that people. Many of the Nestorians speak the Koordish language, which is spoken by the Yezidees, and they would prove most important and valuable coadjutors in our labours for their conversion, while, at the same time, an opportunity would at once be afforded for the development of the missionary zeal which once so greatly animated the Nestorian church, and which we aim and expect, by the blessing of God, speedily to revive.

The precise number of the Yezidees it is difficult to estimate, so little is known of them; but it is probable that we must reckon them by tens of thousands, instead of the larger computations which have been made by some travellers, who have received their information merely from report. Still they are sufficiently numerous to form an important object of attention to the Christian Church; and I trust, as we learn more about them, sympathy, prayer, and effort will be enlisted in their behalf. It will be a scene of no ordinary interest when the voice of prayer and praise to God shall ascend from hearts now devoted to the service of the prince of darkness, "the worshippers of the devil!" May that day be hastened on.

Continuing in a northeast course, in two hours we came in sight of the ancient convent of Mar Matta, (St. Matthew,) which is said to have stood about fifteen hundred years. It occupies a bold position on the steep, rocky acclivity of a mountain, which I ascended on a mule, after receiving a charge to hold fast to his mane to keep from falling backward in the steep, zigzag ascent. It has been deserted in consequence of the ravages of the Ravendoos Koords, who overrun this region six or seven years ago, committing sad havoc, particularly among the poor Yezidees. A cool fountain in a cave, which is shaded by a pretty arbour and the overhanging rock, invited to repose, but I had not time long to admire its beauties; and, after surveying the extended and charming prospect, I hastened to the little village of Meirik, where my companions were waiting for me to partake of the plain collation of melons, &c., which the poor Yezidees of the place had prepared.

We then hastened on through an opening in the hills, and just at dusk reached another village of the Yezidees, called Mohammed-Rayshan, where we stopped for the night. Our ride was enlivened by the sight of small herds of antelopes, which skipped fleetly over the hills, or gratified their curiosity by gazing at us at a safe distance from our path. We also met a number of Koords, who gave me the friendly salutation (which a Turk accords to the true believers alone) of "Peace be with you."

Two monuments of the description of those I have mentioned, but of a much larger size, were very conspicuous objects near the village; but fatigue and the lateness of the hour prevented me from making a particular examination of them. The accommodations which the village afforded were of the poorest kind; and, to avoid the vermin of the houses, we spread our carpets in the open street, and, after a social chat, and a mess of porridge, made of sour buttermilk and herbs boiled together, I laid down under the broad canopy of

heaven, committing myself to the ever-watchful care of heaven's great Architect.

There is little or no dew in these countries, and the natives usually sleep in the open air through the summer. The people of a whole village may often be seen making their toilet upon the tops of their flat-roof houses at dawn of dawn.

RELIGIOUS LITERATURE.

THE GARDEN OF EDEN.

If we are taught that Heaven resembles the garden of Eden, it seems fair and reasonable to conclude, that the garden of Eden resembles Heaven, and was from the beginning intended so to do; that like the temple under the law, and the church under the Gospel, it was, to its happy possessors, a place chosen for the residence of God—a place designed to represent, and furnish them with ideas of heavenly things—a place sacred to contemplation and devotion—in one word, that it was the primitive temple and church, formed and consecrated for the use of man in a state of innocence. There, undisturbed by care, and as yet unassailed by temptation, all his faculties perfect, and his appetites in subjection, he walked with God as a man walketh with his friend, and enjoyed communion with heaven, though his abode was upon earth. He studied the works of God, as they came fresh from the hands of the Work-master, and in the creation, as in a glass, he was taught to behold the glories of the Creator. Trained in the school of Eden by the material elements of a visible world, to the knowledge of one that is immaterial and invisible, he found himself excited by the beauty of the picture, to aspire after the transcendent excellence of the divine original.

The sacred garden, the first Adam by transgression lost; but all the blessings signified and represented by it, have been, through the second Adam, restored to his posterity. In our stead, he subjected himself to the vengeance of "the flaming sword," and regained for us an entrance into Eden. For "when he overcame the sharpness of death, he opened the kingdom of heaven to all believers." He is himself "the tree of life in the midst of the Paradise of God;" and by the effusion of his Spirit, he gives us to drink "rivers of living water." In his church here below, he has all along communicated, and still communicates, his gifts, by external sacraments, which serve at once for signs, as means, and as pledges; but admitted to the church above, we shall see and taste them as they are. "Thou," O Lord Jesus, "shalt show us," for thou only canst now show us, "the path of life," the "way to the tree of life," and introduce us to the truth and substance of all that was shadowed out by the blissful scenes of Eden—for "in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore."—*Bp. Horne.*

THE FINAL RECKONING.

MANY a broken reckoning shall we find then; such surd numbers, such fractions we shall meet with, we shall not tell how or when to get through—we shall want counters. They are so infinite and intricate withal, that I fear we shall be found in a mighty arrear, a huge debt of thousands and tens of thousands of talents; we shall not tell which way to turn us, nor what way to satisfy it, though all we have were sold, and we ourselves too. To balance this account, Christ is most needful. For, cast both these together, and Job being our auditor, he finds we shall not be able to answer God one for a thousand, that he can charge us with. Gather heaven and earth, and all that is in them, all together, and leave Him out, they will never be able to make our discharge. This is the last and great gathering of all, which shall be of the quick and of the dead. When he shall send his angels, and they shall gather his elect from all the corners of the earth—shall gather the wheat into the barn, and the tares to the fire. And then, and never till then, shall be the fulness indeed, when God shall be, not, as now he is, somewhat in every one, but all in all. And there shall be neither time nor season any more. No fulness then but the fulness of eternity, and in it the fulness of all joy.—*Bp. Andrewes.*

THE WICKED TO BE PITIED, NOT HATED.

For those in whom we can discern nothing of God's image, we ought not to conceive any spite or hatred, but be possessed with pity and commiseration; and I shall desire all those hot zealots, who think they have a true zeal for God, when they are enlashed with fury against those who are in any error, how gross soever, to retire their minds to an inward serious contemplating of God, and attending to his voice; and then let them see if they can reconcile those hotter thoughts with the other serious ones; they will find that the more they are filled with the fulness of God, the more meek, tender-hearted, and gentle they are; and from this they may be convinced, that such heats are not of God, nor of that wisdom, which is first pure, then peaceable, gentle, and easy to be entreated. Therefore, if we see any defiling themselves with all the abominations which this age wallows in, we ought indeed to express a deep and just horror at their debauching maxims and practices; but we pity them, as we would madmen; and for those who are innocent in their course of life, but entangled with errors, we ought to have all possible tenderness for them, studying their conviction by methods suitable to the Gospel of peace, and the God of love; and not by courses that savour of a carnal, passionate, and unmortified temper, which are equally unpolitic and unchristian.—*Rev. H. Scougall.*

A BEAUTIFUL SENTIMENT.

THE late eminent Judge, Sir Allan Park, once said at a public meeting in the city: "We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being, and our daily life; there is not a familiar object around us which does not wear a mark, not a being or a thing which does not wear a different aspect, because the light of Christian hope is on it; not a law which does not own its truth and greatness to Christianity—not a custom which cannot be traced in all its holy and healthful parts to the Gospel."—*London paper.*

THE BIBLE.

THE Bible is the food of the soul, even as the mother's milk is for the nourishment of the child; and you may as easily believe that the infant will grow without food, as that you will grow in knowledge or grace without the Scriptures. Read both for instruction and for impression; read attentively, and with meditation; pause and ponder, as you go along. Neglect not the book of God for the books of men.—*James.*

IMITATION OF THE DEITY.

THERE is one picture which a man should be drawing all the days of his life: which is that of God upon his soul; and though the resemblance must needs be extremely faint and imperfect, yet, by a constant application and meditation upon the beauties of the original, he cannot fail, by divine grace, to make an admirable piece.—*Howe.*

HABITS SURVIVE THE BODY.

MEN'S passions do not only make them miserable in this world, but are a very considerable part of their torments in hell. The body now limits and restrains the soul; so that the flame either of virtue or vice cannot blaze in this life to an excessive degree; but when it is freed from that confinement, the passions become ten thousand times more furious; being let loose by Divine vengeance to torment the vicious soul; as every virtue is increased immeasurably, to the infinite joy of the righteous. It is reasonable, that the inclinations of the soul to virtue or vice, at its departure from the body, are not changed after its separation, but exceedingly strengthened; so that it is indispensable, by Divine aid, to take sufficient time to endue it with habitual godliness, before it passes into eternity, where habits are not altered, but improved.—*Job.*

ANSWER TO PRAYER.—No man can ask of God so much as he is ready and willing to give.—*Martin Luther.*