

their own country, have been, as it were, a wall around the Nestorians. The Turkish Pasha of Mosul, a few years since, succeeded in reducing the Koords of Amadiéh, and thus laying open the country from Mosul to the southeastern boundary of the Nestorians. As the mountains on that side are almost impassable, and are defended by the numerous and warlike tribe of the Fiyary, the independence of the nation was but little endangered by the subjugation of Amadiéh. At a later period, Nouroulah Bey, the chief of the Hakary Koords, on the north of the Nestorians, put his country, by treaty, under the protection of the Turks, and proposed a joint Turkish and Koordish movement for the conquest of the whole mountain region. This negotiation was said to have been broken off, and the danger appeared to be past, when, all at once, the Koords crossed the Zab, which divides them from the Nestorians, and burned the Patriarch's residence. The Turks in that region, if they had nothing to do in procuring this event, at least exulted in its occurrence, and sent out the report, which reached this country, that the Nestorians were subdued—though, in fact, the main seat of Nestorian strength had not been touched. At a still later date, Nouroulah Bey has thrown off his temporary allegiance to the Sultan, and formed an alliance with Persia. This alliance is closely connected with the war between the Turks and Persians, of which we have heard by late arrivals from Europe, and may not improbably be its real cause. Its object seems to be, to carry the Persian frontier westward to the Tigris,—or at least to the western base of the mountains on the east, so as to bring all Koordistan, and of course the Nestorians, within the limits of Persia. While executing this plan, it is obviously important for the Bey to be at peace with the Nestorians; and accordingly he is at peace, and the road from Ooroomiah to the Nestorian Mountains, which passes through this country, is open; while the road from Mosul, by way of Amadiéh, is closed up by the military operations of the Turks and their Koordish subjects. To reach Ooroomiah by the northern route, in the present state of the country, would have required a journey by Mardin, Diarbeker, Erzeroom and Tabriz, which would have consumed several months. It would seem that the Ravendoos Koords, on the east of Mosul south of the Nestorians, have not yet been drawn into the present conflict. The distance through their country from Mosul to Ooroomiah is about 150 miles. No missionary had ever attempted it; but scientific explorers had been over the ground in safety, and had found traces of an ancient thoroughfare. The principal defile is known as the "Sidec pass." Near it are ancient inscriptions in an unknown character, and nearly illegible by age. I now return to the statement made last evening.

Dr. Grant determined to reach Ooroomiah by the southern route. The journey occupied ten days. The road thence into the mountains was found to be open. With the consent of the brethren, Mr. Stocking was to accompany him; but ill health compelled him to return. Dr. Grant, therefore, enters the Mountains alone.

MOSUL.—Unexpectedly, soon after the commencement of the station at Mosul, the missionaries found a considerable number of Jacobite Syrians there, and were inevitably drawn into an intercourse with them. The Jacobite Patriarch resides a few miles from Mardin, which is considered as the spiritual metropolis of the sect. It was in his convent that Messrs. Grant and Homes took refuge, when the Koords of Mardin so providentially shut them out of the city, intending to shut them in and murder them. The Jacobites reside principally in the country around Mardin; but the Syrian Christians of India are of the same sect. Athanasius, a Syrian Christian from India, educated by the English Church Missionary Society, had just been to Mardin, to receive episcopal ordination, as metropolitan of that church. He is an enlightened and liberal minded man, and appears to be truly pious. Becoming acquainted with our missionaries at Mosul on his return, he spent some time there as their assistant, and in laboring for the spiritual good of the Jacobite residents. The inducements are strong, to prosecute missionary labors there somewhat extensively; but want of funds and other causes forbid it, at least for the present. If the road from Mosul to the Mountains continues to be closed, it will probably be expedient to discontinue the station, and concentrate our

whole force in that region at Ooroomiah; a measure which would scarce be justifiable, did not other missionaries stand ready to enter the field.

The Papists are busy at Mosul. The French Consul there openly proclaims, that the great object of his appointment is, "to protect the Catholics." He maintains that there is "no salvation out of the church" of Rome, and condemns the reading of the Scriptures by the people. A society in Lyons, France, has sent 2,000 francs, to be expended in bribing Nestorians to turn Papists, and 3,000 to be expended in the same way among the villages around Mosul. Romish priests from Persia report that our missionaries are doing a great deal of mischief there.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, DEC. 1, 1842.

FRENCH CANADIAN MISSIONARY SOCIETY.—We learn from the *Christian Guardian*, that "on Monday evening, the 7th ultimo, a meeting was held in the Secession church in Toronto, to afford an opportunity to a deputation from the above Society, composed of the Rev. J. E. Tanner, its ordained Missionary, and Mr. Court, Recording Secretary, to give some details respecting the operations of the Society among the French Canadians." The meeting was addressed first by Mr. Court, from whose remarks we make the following extracts:—

"On the subject of the superstitions of the people, several facts of a humiliating kind were mentioned. For instance, many of the people believe that the Pope finds a letter from Heaven every morning under his pillow; and some persons residing near St. Elizabeth, where one of the principal Jesuits laboured for a time, say that there are a few words every morning for him also. Mention was made of pilgrimages being made to a cross on Beloeil Mountain, and to a crucifix at the Indian Village of the Lake of the Two Mountains; and also to some associations for prayer, the members of which could deliver several souls every year from purgatory. The way in which the Sabbath was kept, both by priests and people, was alluded to, and the want of that high sense of moral duty, especially with respect to God.

In showing that there were favourable openings now presented among the French Canadians, he related several interesting incidents, one of which was as follows:—A Canadian farmer, about eight years ago, got possession of a Bible, and read it with much attention. The Priest took it away from him at length, but failed in his attempt to bring him back to the bosom of the Church, although he rendered the man nearly crazy for the loss of the book. When he left off the attendance on the ceremonies of the Romish faith, he put up a cross in a corner of his farm, and was in the habit of going there regularly to pray to God. On his death-bed, he said to his family, "I suppose the Priest will not bury me in the church-yard, but I do not mind, you can lay me where you like; I know Jesus Christ has pardoned my sins, and I do not require the priest to enable me to get to heaven."

In testimony of the spread of the truth to some degree reference was made to the mission at Grand Ligne, and to the other stations connected with it at St. Pie, Milton, Roxton, and Chazy, N. Y., besides the results of the operations of the French Canadian Missionary Society at St. Therese, Belle Riviere, Industry Village, Ramsay, &c. At St. Therese, where the Rev. Mr. Tanner and wife reside, there are ten adults attached to the mission, three of whom are hopefully converted. It was stated, with respect to the opening here, as a striking proof that God's word will not return unto him void, that the principal cause, under God, of the labours of the Agents being so successful, was the possession of a French Bible by one of the men, which had been bought by his father forty-five years ago at Niagara. At Belle Riviere, and the other missions, several persons are inquiring after the truth, and there is a considerable change for the better in the demeanour of

the people towards the missionaries, and their reception of them in their calls to read the word of God. Altogether there are three principal stations possessed by the Society, besides other places to which visits are made, and where there are individuals who have left the Church of Rome. The Church at St. Therese numbers five persons, all converts from Romanism. The agents connected with the Society are eight."

The meeting was subsequently addressed by the Rev. Messrs. Tanner, Richey, Roaf, Taylor, and Harris; after which an Auxiliary Committee, composed of members of all the Protestant denominations, was formed—a collection taken up—and the meeting closed with prayer by the Rev. Mr. Harris.

The French Canadian Missionary Society is well entitled to the warm support of Protestants generally; and nothing is wanting to render it eminently successful in the great enterprise which it has in contemplation, (for we believe it is of God,) but the united countenance, sympathies and assistance of all our Protestant churches. We see nothing in the object proposed that should deter any one from coming forward fearlessly, and uniting with those excellent men who are now labouring to destroy ignorance, superstition and error, and to substitute correct views of the simple plan of salvation, as revealed in the Bible: "repentance towards God, and faith in our Lord Jesus Christ." The object of this Society, we believe, is not to proselytize to this or that section of the Protestant Church; but professing, as all Protestants do, to believe that the Romish Church is in error, and influenced by an ardent desire for the salvation of its members, they labour, in the most affectionate and earnest manner, to turn their feet into the right path.

There must be a strong, united effort, such as we have not yet witnessed, put forth by Protestants generally, and characterised by a far different spirit from that which has hitherto too frequently marked their conduct towards members of the Romish Church. Whatsoever is not done from a motive of love to the souls of our fellow-men, and from a sincere desire to promote the glory of God, had better be left undone; for unless the soul is brought to a saving acquaintance with God, it is of little or no consequence whether the individual belongs to the Church of Rome or to the Protestant Church—seeing that, under the glorious dispensation of the Gospel, "circumcision is nothing, and uncircumcision is nothing, but a new creature."

From the *Christian Guardian*.

EVANGELICAL CLERGY OF ENGLAND.—The Rev. Dr. Tyng's letters, headed "Recollections in England," now being published in the *Episcopal Recorder*, are among the most interesting and pleasing articles we meet with. From several of them we already made lengthened extracts, and from the seventh letter we now make another which speaks very favourably of the evangelical Clergy of England. Faithfulness has several times led us to point out what we deemed objectionable in the Church of England, and in doing it we have felt a deep regret that anything objectionable should exist. When we have met with anything praiseworthy, we have not failed to say so, and then our gratification has been proportionately high. We rejoice that the Church from which our founder came has many, and an increasing number of, pious, indefatigable, useful ministers in it. She has her Hills, her Stuarts, her