

MISSION OF THE AMERICAN CHURCH TO WESTERN AFRICA.—No. II.

(From the Philadelphia Episcopal Recorder.)

We continue in our present number the interesting statement of the Rev. Mr. Payne.

"I begin with the primary station at Mount Vaughan. This, as you have been informed, is three miles from Cape Palmas, and in consequence of the late increase of the colony, is now nearly in the centre of its population. It has ever come within the design of the mission to extend its benefits to the people thus located all around it, and accordingly services have been held for them on every Sabbath, and during the week as the missionaries were able, and during the last year the services of one of their number have been given partly to them. Though they are for the most part members of other Christian bodies, their attendance at our Chapel has been tolerably good; on Sabbath evenings very much so. The number of communicants, from the Colony, including two scholars and three teachers in the mission schools at the above date, was fourteen. One or two other candidates, with a view of extending the mission, had been lately with Colonists' children, a school has been lately opened in the mission Chapel, exclusively for their benefit. It is taught by a youth educated at Mount Vaughan, and contained about 20 pupils.

"But the school at Mount Vaughan is invested with the greatest interest, as being the earliest object of the mission's care; and one which cannot but be regarded as having been signally prospered and blessed of God. The missionaries were instructed from the beginning to have in view the raising this school as fast as possible to the rank of a High School, in order to prepare in it teachers, and candidates for the ministry. They were to take a few promising Colonist children and as many natives as could be conveniently accommodated.—Eight of the former, four of each sex, were readily obtained; and, notwithstanding the difficulty of procuring the latter, there were in the school when I left 25 native boys, (as many as it was thought desirable to have) and eleven girls; making the whole number of pupils, colonists and natives, 44. The requisite number of native boys was obtained as long as 2 years ago, though the school is still subject to change, owing to the running away of some of the boys. This, however, is becoming more and more unfrequent. The girls are all betrothed to boys in the school, being purchased, according to native custom, by the parents of the boys, this being found the only way in the present state of society to get and retain them. All the members of the school are clothed and fed at the expense of the mission. This is rendered necessary by the distance of the station from any native settlement, as well as expedient, in order that the pupils, by being kept from the influence of their parents, may have all the advantages of preparation for the stations for which they are designed.

"Three Colonists have been qualified in this school to act as assistant teachers, and as many as six natives, render important services, as monitors here and at the other stations. A large Sabbath School for Colonists is taught exclusively by members of this school under the supervision of the Missionary to the Colony.

"Two of these classes had made some proficiency in grammar, as many were quite advanced in geography, and arithmetic, and quite a number were studying the elements of philosophy and astronomy. Several wrote good letters and compositions, and all who had remained for any length of time were well acquainted with the leading doctrines of our holy religion.—Twelve or fourteen of the more advanced boys and girls met every week to practise music scientifically, and constituted on Sabbaths and other seasons of worship quite a good choir, and seldom have I heard the responses of our delightful service more generally or heartily made than in our little Mission Chapel.

"But, however gratifying the external prosperity of this school is to the Missionaries, it is not upon this that their thoughts delight most to dwell. The salvation of immortal souls was 'the joy set before them,' which led them to the dreared shores of Africa.—And until they could feel this joy, however much they were prospered externally, their souls ceased not to be in 'travail before God.' The merciful hearer of prayer was pleased to give them the desire of their hearts. Little more than a year ago, without any of those exciting measures which are too much the order of the present day, God was pleased 'to pour out his Spirit' in a most remarkable manner upon this school and station, inasmuch that for a week or ten days, 'what must I do to be saved,' was the all-absorbing question amongst the pupils and domestics of every age. Late at night, when all but anxious souls were wrapped in sleep, sweet hymns of praise were heard from groups of heathen children, or the accents of humble prayer with the most perfect distinctness upon the ear. A sentence in the petition of one of the most advanced boys, whose thoughts were carried away from himself to his poor heathen relations in the stillness of the night, always occurs to me when thinking of that season, 'Bless, oh Lord! our parents, relations and friends, bring them to bow to Christ Jesus, and wash in his blood, which cleanseth from all sin.' Never can I forget the solemn, heavenly aspect of Mount Vaughan at this time. It seemed indeed to have become Grue-pialuh, the 'man-healing hill.'—Not indeed the scene where *grogrees* and *charms* were applied to heal the flesh, but where the precious blood of Jesus Christ, applied by faith to the sinner's heart, cleansed him from all unrighteousness. Oh! may this interesting mount, ever thus correspond with its early name; and may countless numbers of Africa's degraded children, for all time to come, resort hither and be washed in the fountain here opened for sin and uncleanness and every pollution! Between fifteen and twenty Mission scholars and domestics, it was hoped, were the subjects of this gracious influence, of these one (domestic) united himself with another body of Christians, eleven had been admitted to the communion of the Church, and others were candidates. The whole number of communicants belonging to the Church at Mount Vaughan, including Missionaries, Teachers, and Scholars and Colonists, is thirty-one.

"Thus, in the short space of little more than four years, we see in what was so lately one of the most degraded portions of Africa, a Christian Church risen up, and worshipping God in the beauty of holiness! Surely the most sceptical can no longer question the propriety or feasibility of the mission, and its ultimate success. And to the devoted Christian, who longs and prays and labours for the salvation of Africa, who feels that the salvation of one immortal soul is worth more than a million natural lives, the conversion of

such a number of heathen, will more than ten thousand times compensate for all the paltry sacrifices of money, health and life, which have been made to effect it.

"But the operations of the mission have not been confined to one station. It was originally designed that after the primary station was firmly established, the attention of the Missionaries should be at once directed to the interior; it being reasonably supposed that more healthy points might be found here than on the coast. Difficulties between the Colony and natives, however, having prevented the immediate execution of this design, a station was commenced at Grahway (native Blegb), a town containing about 3000 people, on the leeward coast, nine or ten miles from Cape Palmas. It being sufficiently near to Mount Vaughan to receive the pastoral supervision of the Missionaries there, it was thought the services of a Teacher would be all that would be required, at least for some time. Accordingly one was located here about two years ago. He at first encountered considerable opposition from the people, who thought that they ought to have an ordained Missionary, or, as they would say, 'a proper God-man'; but by perseverance and presence he had overcome this to a great extent, and was able to retain in his school from ten to fifteen boys. He thought too, latterly, that a few manifested some interest in the concerns of their souls. Much more good may be anticipated at this station, now that the circumstances of the primary station allow one of the Missionaries to visit it more regularly than heretofore.

"The third station of the mission is located at Cavalla, (native name Bwedi,) twelve miles to the leeward of Cape Palmas. A school was opened here as much as four years ago, by the mission of the American Board; but it was carried on very irregularly until the transfer of the station to our mission, two years ago. A Teacher was then located here for a time; but little was effected before one of the Missionaries took charge of it, six months after. It is a very important position, having a population of 3500, and constant intercourse being carried on between it and the numerous tribes on the banks of the Cavalla river. It soon proved, in itself, a deeply-interesting field of labour. As soon as suitable preparations could be made, as many children as could be instructed were collected; and when the Missionary left, there were in the school twenty-five boys and eight girls, all, with one exception, being natives. Four of these were studying geography, arithmetic, and philosophy, and nearly all could read in the English, and several in the Grebo language. Two of them, transferred from Mount Vaughan, are communicants, and one (a native) renders some assistance in teaching.—Nearly all the scholars are able to use, in some measure, the short liturgy prepared for their devotion, and join with much earnestness in its responses; and though none give evidence of a change of heart, except the two just named from Mount Vaughan, there is much reason to be encouraged by the serious conduct and interest of all in the things of God.

"In addition to the school, the Missionary had under his care, a class of fifteen young men, composed chiefly of Croomen, or those who, by serving on board of trading vessels, had acquired some knowledge of the English language. These compose a large and very influential class of the community at Cavalla, and some of the most prominent of these were members of the class just named. They met every evening of the Sabbath, at the house of the Missionary, to learn to read and to receive religious instruction. This was given in broken English; and prayer and singing, in Grebo, concluded the exercises of the school. One of the most intelligent and influential of these Croomen, some time before the class was formed, became the hopeful subject of Divine grace. So notoriously bad was this man's character, that when the Missionary went to Cavalla, he received many warnings from those who preceded him, to beware of him, as one who would take every advantage and involve him in every possible difficulty. He was seldom seen at the mission house, until after the funeral of a cousin who had been in the mission seminary of the American Board. On this occasion, the Missionary, as he often did, preached to the large concourse of people assembled, 'through Jesus the resurrection of the dead.' A doctrine so startling aroused the attention of the numerous relatives of the 'only son';—and almost every eye seemed riveted on the speaker, when, pointing to the lifeless body before him, he said—'Those eyes shall see again, those hands shall move again, those legs shall walk again, that mouth shall speak again. And if I had loved God, he shall live forever where sickness, and sorrow, and death shall be no more.' These words, it afterwards appeared, sank deep into Gnwabi's heart. He appeared evidently serious on returning from burying his cousin; and at once became regular in his attendance on religious services. He frequented much more than usual the mission house, bringing with him a little primer, in which he had learned to spell a little when in England, and appeared desirous of increasing his knowledge. His anxiety and interest appeared to increase until after religious services on one Sabbath about three weeks after, when he followed the Missionary into the house, and declared his determination to renounce heathenism, and try to prepare for the place of blessedness of which he had heard at the funeral. He at once commenced attending with the greatest regularity upon every religious service, to the acquisition of himself, even to a hurtful excess, that when the Missionary left the station, not twelve months after the time referred to, he could read with comparative ease the Testament both in English and his native tongue, could write a very intelligible letter, and had engaged in instructing a class of youths at his house at night. He threw his influence too in the scale of Christianity, and in conversation with young men and old, argued against their superstitions, and in favour of our holy religion. On one occasion when visiting the Wehbo tribe at the falls of the Cavalla river, he formed a little school of those who accompanied him, had family worship morning and evening, and preached to the wondering Wehbos 'Jesus and him crucified.' Much was expected from the influence of this man, and from the influential class of which he was a member. The young men, and not the old, exert the controlling influence in society in the Grebo tribe. The congregations attending religious services on the Sabbath, numbered averaging 100, and sometimes numbering 200 including the scholars; some it is hoped feel real interest in the truths which they hear.

"A fourth station was commenced last March, at 'Grand Cavalla' at the mouth of the river of this name, and the residence of King Baphro, justly re-

presented as the most influential chieftain in the Grebo tribe. The population here is not so great as that at the station last named, but it is important on account of its being on the high road to the interior. The Rev. Mr. Smith had gathered, or rather received about 12 native boys, in a native house which he had purchased, and had removed to the spot selected for the station when the necessary absence of the Missionary at Half Cavally rendered it necessary that he should assume the charge of his station. There is every prospect of a very large school at this place, as the people feel much slighted at not having been supplied with a 'God-man' before.

"Thus it appears that in as many years four stations have been established by the West African mission, each having a school with as many pupils as there are the means of instructing, and these pupils having made progress in knowledge which would compare with advantage with that made in most of the common schools of our own country—and that many of these have been translated from the kingdom of darkness into the kingdom of God's dear Son, and this too, notwithstanding the obstacles presented by the known debilitating influence of the climate, the new and untried circumstances of the mission, the ignorance and superstition of the heathen, and though the Missionaries all feel that they have come far short of their duty.

"Shall it be said or thought any longer then by his white brethren, that the African, like the orang-outang or monkey which sport through his forests, is incapable of moral culture, and of elevation in the scale of civilized life? The short history of the West African Mission itself, furnishes abundant refutation of such a charge. For here are to be seen youths who, in the brief space of four years, have been weaned from heathenism—learned to read the Scriptures intelligibly and understandingly, and are humble followers of Jesus. Here is the case too, of one young man who after spending 28 years in all the sensuality, superstition and degradation of heathenism, has become so devoted a student, as in one year to learn to read the Scriptures, and been induced to try to regulate his life by their holy precepts!

"If more striking proofs were required I might refer you to the Christian Institution of the Church Missionary Society at Sierra Leone, where I saw 26 youths—those taken from the holds of slave-ships, or their children, who read the Scriptures with perfect propriety, and instructed some hundreds of children in day and Sabbath schools,—were good grammarians, arithmeticians,—wrote exegetical essays on the Scriptures, and were some of them studying Latin and Greek preparatory to their entering the ministry. I might refer you to the journal of some of these liberated Africans appointed to visit some of their more ignorant brethren, and to administer to them the consolation of the gospel. I might tell you too of the crowded congregations of these people with whom I worshipped, and from whom I heard our beautiful Liturgy uttered with a distinctness, and pathos, not surpassed in this highly favoured land.

"In proof of the African's capacity of improvement in his temporal condition, I might enumerate cases of those who were taken from slave-ships naked as they came into the world, who, by their own industry built two story stone buildings, kept well supplied stores, imported goods directly from England, in one instance purchased and manned a fleet of 100 tons, and are many of them worth \$15,000.

"Away then, with the idea of the incapacity of the native African. Because in fulfillment of prophecy, they have been allowed to be degraded and enslaved, we can no more infer their inferiority than we can our own, from the historical fact that before the light of the gospel dawned upon them, our ancestors were worshippers of dumb idols even as they are now. And shippers of dumb idols even as they are now. And the same God who authorized the language 'Cursed be Cain—a servant of servants shall he be to his brethren,' hath also said, 'Ethiopia shall stretch forth her hands unto God.'

THE NESTORIAN BISHOP.

(From the Boston Witness and Advocate.)

On Sunday morning, February 27th, Mar Yohanna, the Nestorian Bishop, attended divine service at Grace Church, in this city, [Boston] and received the Holy Communion at the hands of the Rt. Rev. Bishop Griswold. Prayers were read by the Rev. Mr. Snow, and at the close of the ante-communion service, the Rev. Mr. Clark, Rector of the Church, made the following address:

"The present is an occasion of deep interest to us, both as Christians and as Churchmen. The stranger who worships with us to-day, has travelled many thousands of miles, for the purpose of seeing a people where the Bible is in every one's hands, and in the vernacular language of the country. He wishes to trace the influence of our high privileges, as developed in the character and institutions of this nation.

"His residence is in the far east, where American missionaries had never penetrated, until the year 1830, when the Rev. Messrs. Smith and Dwight, under the direction of the American Board, in a tour of observation, travelled about 700 miles from the Black Sea to the interior of Asia, where they discovered the Nestorian Christians, surrounded by Persian and Turkish Mohammedans.—Their aim in this expedition was to ascertain the degree of ignorance of even the existence of our western churches. They had indeed seen Romish ecclesiastics, and had witnessed their religious ceremonies; but regarding some of their doctrines as unscriptural, and certain of their services as idolatrous, they could not sympathize with them as Christians.

"The district of country inhabited by the Nestorians, lies partly in Persia on the east, and partly in Mesopotamia on the west. It contains a population of about 140,000, of whom 30,000 reside in the beautiful plain of Ooroomiah. The village of the lake of Ooroomiah, is the residence of our beloved friend, Mar Yohanna, bishop of the Nestorian Church, who visits our Church, to-day, that he may partake with us, and with our own respected bishop, of the Holy Sacrament of the body and blood of our Lord and Saviour Jesus Christ.

"Most gladly and cordially do we welcome a Christian bishop, from the midst of venerable and benighted Asia, to the table of our common Lord. In the long continued existence of the church which he represents, shut out from all communion with other Christians, and environed by influences altogether hostile to the Christian faith, we detect a most interesting religion.

"And our interest in the Nestorian Church is greatly heightened, when we perceive in its constitution, its forms, and its doctrines, so striking a similarity to those of our own country. Its constitution is Episcopal; there have always existed in this church these three orders of the ministry,—bishops, priests, and deacons; and the peculiar powers and duties of each of these orders are essentially the same as with us.

"They have a liturgy, which, so far as we can learn, is not unlike our own in its general features; in the arrangement of their ecclesiastical year, their fasts and festivals, and in the responsive use of the Psalter, in the introduction of stated lessons of Scripture, in the repetition of the creed and the Lord's prayer in every service, and in the form of administering the communion, as well as in the usual dress of the officiating minister, we see a remarkable correspondence between the Nestorian and the Protestant Episcopal Church.

"The doctrines of the Nestorian Church harmonize, in all important particulars, with those of the reformed evangelical churches. The doctrine of the Trinity, of repentance toward God and faith in our Lord Jesus Christ as the substance of Christian duty, and of the holy sacraments, baptism and the Lord's supper, are recognized in the formularies of this church in a manner similar to that in which they are held amongst us. Pictorial and image worship, invocation of saints and angels, and prayers to the Virgin Mary, so prevalent in the Romish and Greek Churches, are abhorred by the Nestorians as unscriptural and blasphemous.

"The plain of the Ooroomiah, 40 miles long by 20 in width, contains about 330 villages, of which 15 are under the spiritual supervision of Bishop Yohanna, comprising 20 priests and 40 deacons. The more ancient churches are built of stone. The records of one of these go back about 1200 years; and another, in the town of Ooroomiah, is said, by tradition, to have been founded by the wise man who went from the East to Jerusalem, when the Saviour was born, and were led by the star to Bethlehem.

"It is also a current tradition, that Christianity was established in this part of Asia by St. Thomas the Apostle; and this is by no means improbable, as the Church ritual of the Nestorians frequently refers to this disciple, and many of their Churches are called by his name. For many centuries, the Nestorians were a powerful and zealous Christian people. In the middle ages they were especially renowned for their Missionary enterprise; between the years 636 and 781, no less than 70 Missionaries from this Church, whose names are still preserved, laboured in the Empire of China; the Gospel was promulgated in ten provinces, and all the cities were supplied with Churches. Ecclesiastical historians say there is conclusive evidence that numerous Christians, over whom pre- sided, during several subsequent centuries, a Metropolitan sent out by the patriarch of the Nestorians. The Nestorian interpreters of the Scriptures, in the sixth century, are said to have been the best anywhere in the Christian Church at that period, as they, and they alone, searched for the true sense of the inspired words. The missions of this Church, in Central and Eastern Asia, continued from about the third century to the sixteenth. The more active periods of their missions were a long period of the middle of the thirteenth century, and showing, one would think, that the true spirit of Christ must have been at least one of the grand actuating motives."

"But during the last 1000 years, they have suffered persecution, oppression, and ever martyrdom itself, in propagating and defending the doctrines of the Gospel of Christ. During this long period of distress and trials, trodden down and impoverished, both by the Persian and Turkish Mohammedans, they have been gradually reduced to their present condition of poverty and comparative ignorance. Copies of the Scriptures were scarce, and the art of printing being unknown, they could be multiplied only by the laborious process of writing with the pen.— Besides which, what few copies of the Bible were in use among these people were written in their ancient language, and not in their spoken tongue; the vernacular language not having been reduced to a written form till since the visit of the American Missionaries. All the prayers and offices of the Church were therefore, of necessity, in the ancient tongue.

"The old Churches, erected when this people were strong and flourishing, which still remain standing, are strong and flourishing, and are of considerable size; but, during the 1000 years of their sufferings and oppression, they were driven from one mode of erecting Churches to another, till they finally resorted to mud and clay, without floors, and with little or no furniture, or outward emblems of religion, except a simple cross laid upon the Scriptures, and a stone font for the baptism of their infant children, and an altar for the communion. These buildings are small, with a single door but three feet high, and two feet wide, so that the only entrance is about the size of the doors of our pews. This was a matter of necessity, as had the doors been larger, the Mohammedans would have used the Churches to shelter their horses and cattle. In the place of windows, there are small openings in the walls, too narrow for thieves and enemies to enter.

"When it is remembered that very few of these people possess any portion of the Word of God, that even their Churches are supplied only with parts of the sacred Scriptures, and that the means of education have been exceedingly limited, it is not surprising that many of the priests are very ignorant, and a large portion of the people unacquainted with the holy law of God. Sabbath-breaking, intemperance, falsehood, and other vices, prevail amongst them; and this interesting Church, this remarkable relic of Christianity, seemed fast verging into moral darkness, when the American Christian Missionaries, with the light of the Bible in their hands, were guided by an unseen, but ever-watchful and over-ruling Providence, to their isolated abode.

"In 1833, the Rev. Mr. Perkins and his wife were sent by the American Board of Commissioners as Missionaries to the Nestorians in Persia. Having crossed the Atlantic, and passed through the Mediterranean and Black seas, and after stopping a while at Constantinople, on their way to Trebizond, about 600 miles east of that city, they left the sea, and took up their perilous journey of 7 or 800 miles by land. The details of this journey, as given by the Missionary, furnish a striking picture of the perils often encountered by those devoted servants of Christ who take their lives in their hands, and go forth to carry the Gospel to souls ready to perish.

"It was between midnight and morning when Mr. Perkins reached the village of Galivan, where Bishop Yohanna resided. The inhabitants were asleep, but the bishop, immediately, on being informed of the arrival of a Christian Missionary from America, an event he had been led to anticipate after the visit of Messrs. Smith and Dwight, ran out into the yard, while it was yet dark, to meet him. From that time to the present, he has continued to be a firm and devoted friend to the Missionaries.

"During seven years, the zealous Missionaries of the American Board have been labouring among this people; and we learn, with pleasure, that they have not interfered in any way, with the religious practices of the Nestorian Church, and those under their immediate charge are left free to attend the state and festivals of their Church.— Their aim is, simply, to impart religious knowledge from the pure Word of God; to revive the slumbering piety of the Church, and impart useful secular learning. They do not wish to impair the liturgy of the Church, nor to disturb its ecclesiastical organization; but they intend to give them their Prayer-books in a language which they understand, and to infuse into the bishops and clergy more of the spirit of Christ.

"Among the first steps taken by the Missionaries, was the reduction of the common language of the people to written characters. In this work, Mr. Perkins was greatly aided by Bishop Yohanna and Priest Abraham. When they had accomplished this important object, a printing press had reached them, and we are to-day holding what could exceed the delight of the Nestorians when they saw the first page of the Gospel of Jesus Christ come out from the press, printed in a language familiar to all. The New Testament was soon struck off, and an abundant supply will now be furnished to those who never before possessed this invaluable treasure, the merchandise of which is better than the merchandise of silver, and which is better than pure gold. And though all this was gained through the hands of another name, and who accomplished by Christians of another name, we trust are worshippers under other forms than ours, we trust that we are not unworthy of honouring their pious zeal and liberal sacrifices, and of rejoicing over their eminent success.

"It gives us pleasure to add, that our own Church has not been altogether unmindful of the spiritual necessities of the decayed and decrepit Christian Churches of the East. In the year 1836, the Foreign Committee of the Domestic and Foreign Missionary Society of the American Episcopal Church, despatched the Rev. Mr. Southgate and a Missionary exploring tour in Armenia, Persia, and Mesopotamia. In the course of his travels, he visited Ooroomiah, passed a week in the house of the Missionaries, and there made honourable mention in his published journal. Mr. Southgate speaks in high praise of the judicious and successful course of evangelical labour pursued by the Missionaries at Ooroomiah. And allow me here to recommend to the members of this parish the perusal of the interesting and instructive narrative of his tour through Armenia, Kurdistan, Persia, and Mesopotamia.

* Missionary Herald.

If our people would be at more pains to inform themselves as to what is actually doing in the Missionary field, there would be many more prayers offered, and far more liberal contributions made, for this great work of evangelizing the world.

"In reviewing what has been done in behalf of the Nestorians, a writer asks, 'Is it not most remarkable, in the course of Divine Providence, that a Church, in the interior regions of Asia, which, for so many centuries, was one of the most distinguished spiritual lights of the world, should now be in the process of re-illumination, by means of a mission from a continent, of the existence of which no one of the long succession of Nestorian Missionaries had a thought?' The light of the Gospel having visited the ends of the earth, is travelling back to the centre, where it had been extinguished. The object of the mission to the Nestorians, however, is not merely the restoration of the Gospel to that people. It is expected, through the divine blessing, to renew their missions to the countries in Central Asia. What is needed among them is a pious, well-educated priesthood. Let there be such a priesthood, and let Mar Elias, the present patriarch, and his successors, feel as did the patriarch Timothy 2, and let his bishops feel as did those thousands years ago, and let his bishops feel as did those whom Timothy sent forth, and we shall see from these western shores, a few words to his fellow-Christians in their own tongue, with his limited knowledge of the English tongue, with his oriental men, with oriental habits and manners, and fitted to win their way to the hearts of an orient people."

"We have abundant testimony of the impressive and pungent manner in which Bishop Yohanna preaches the Gospel in his native language to the people of his charge; and urges upon them, with power and eloquence, the performance of every Christian duty. It would be extremely gratifying, if the bishop would venture, with his limited knowledge of the English tongue, to address a few words to his fellow-Christians in their own tongue, in whose behalf, as well as in behalf of our own right-reverend bishop, I again greet him with a cordial welcome to this sanctuary, and to this sacred altar of the Lord."

"Bishop Yohanna then rose in the chancel, and responded as follows:— 'My dear friends and brethren in Christ, I rejoice that God has given you so many blessings. We live among Mohammedans in Persia. God permits them to oppress us and bear us down on account of our sin; as he permitted the heathen to carry the Jews into captivity in Babylon. God heard their prayers and delivered them. We have heard the prayers of the poor Nestorians, and give us more and more light for our souls.

"Ten years ago we knew nothing of your country. Missionaries came and told us that American Christians would send us missionaries to come and live among us, and make books for us, and keep schools for our children. We waited two or three years, when Mr. Perkins and his wife came to our country.

"We are poor, and our people are ignorant. We have only few Bibles, and our Bibles are in the old language in our churches. Our people have no Bibles in their houses. Our Bibles are not printed, but written with the hand, and one whole year to write one or two hours, happy country, one Bible printed in one or two hours, our Prayer-books are written with pens like our Bibles, and they are few. Our people have no Prayer-books, only the ministers come and live in our country seven years.

"Mr. Perkins came and told us in our spoken language, and soon our people will have Bibles in their houses. God be praised for the kindness of American Christians. When Mr. Perkins come home to America, I wish to come with him and see such good Christians as live in this country. I am well pleased with this happy land. God has blessed us from the apostles of our Lord Jesus Christ, and I am happy to find it like your church. We have bishops, priests and deacons. Our Prayer-books are like your Prayer-books. We have the communion of bread and wine as you do. We have baptism in the name of the Father, Son, and Holy Ghost. We keep the Sabbath on the first day of the week. We keep Christmas on the same day as you (Christmas on the twenty-fifth day of Lent. We keep the day when Christ was crucified; the day when he rose from the dead; the day of his ascension to heaven, and the day when the Holy Ghost came down from heaven. We believe in Father, Son, and Holy Ghost, three persons and one God, as your church. We teach repentance, and forgiveness of sins, by Jesus Christ, who takes away the sins of the world.

"I am glad to meet you, my dear friends and brethren, in this holy communion. Let us all remember the dying love of our Saviour, Jesus Christ. In him we are all one. O! let Christians love each other Christ loved us, and died for us. Let Christians do good to each other when they can.

"I have many things to say, if I could speak more plain your language, but I cannot yet speak plain. I am happy to meet a brother Christian bishop at this holy communion of the body and blood of Christ. May he long live among his holy churches, and may we at last meet together in heaven. May God bless him. May God bless my young brother in Christ, who is your minister. May God bless you all, my dear friends and brethren, for Christ's sake. Amen."

"The communion was then administered by the Rt. Rev. Bishop Griswold, when several of our clergy, and a large number of communicants, united in receiving the sacrament in company with this interesting representative of the Nestorian Church.

"The question has been asked, whether, in addition to the many points of similarity between the Nestorian and the Protestant Episcopal Church, there is any ordinance existing among the Nestorians, corresponding to our rite of confirmation. We learn, from Bishop Yohanna, that all their children, without any exception, are baptized in infancy, and that, upon their reaching 'years of discretion,' those whose religious character is such as to qualify them to receive the communion, are brought to the bishop, to be blessed with 'the laying on of hands.'

"The question has also been asked, whether the belief of the Nestorian Church, as to the leading and fundamental doctrines of the Bible, especially the Trinity, were the same previous to the residence of the Missionaries among them, as they are now. 'Yes,' says Bishop Yohanna, 'our religion is weak and poor, and they help us. They send us Bibles for our people. They speak good to us. But they do not bring our religion from America. No, never, never. Our religion, old religion.' The Missionaries found the Nestorian Christians with Churches, and Bibles, and a liturgy in their Churches, but their Bibles and Prayer-books being in the old Syriac language, not spoken or understood by the people, but only used and explained by the bishops and priests, they first reduced the spoken language to writing, and then commenced printing characters for this purpose, and extended use. The next work which the Missionaries intend to do, is to print the liturgy of this Church, so that the people may have it in their modern tongue; and, in the mean time, they are establishing schools for the instruction of their children in the various useful branches of knowledge. Like the good Samaritans, they are administering to the distressing necessities of this interesting people. Their object seems to be to build up and strengthen the Nestorian Church, and not to disturb a single stone in this venerable fabric.

"Therefore, notwithstanding the Nestorians adhere with great strictness to their peculiarities of worship and Church government, still, most gladly do they welcome the Missionaries from the American Board to their aid, when they found the object they had in view was such as that described.

"For seven years have they proved the honest sincerity of their American Christian friends, and the untiring faithfulness of their labours. Words cannot express the feelings of gratitude which Bishop Yohanna entertains towards the Missionaries, with whom he has been in daily intercourse during their residence in his country.

"We find it matter of great astonishment to him that there are so many to be found in this land who deny the doctrine of the Trinity. 'I am amazed,' he says, 'that the doctrine of the Trinity, which I should doubt the divinity of the Bible in their hands, any should doubt the divinity of Christ.' The Nestorian people are employed in agriculture, and as shepherds; and the clergy, including the bishops themselves, all cultivate the soil, working (like Paul) with their own hands, and are therefore but little or no expense to their Churches.

Bishop Yohanna is evidently a man of quick perception, of a lively mind, and is remarkable for great simplicity