

who was present, inquired if he should fetch a Bible to see if she could say the commandments. 'A horsewhip would be better,' answered the vicar. The woman stated that she could say the commandments which her parents had taught her (alluding to the abbreviated form used by Romanists), but not the commandments of God, meaning as they are found in the Bible. This enraged the priest, who angrily asked if she did not know that all the commandments are included in the precept, 'Thou shalt love God with all thy heart, and thy neighbour as thyself;' and on her answering in the negative, he struck her three blows. She attempted to escape, but the curate dragged her back, and pinned her with his shoulder to the wall, while he struck her repeatedly; his vicar crying out, 'Give it her, kill her!' Her mouth beginning to bleed, the vicar desired the curate to let her go, but he himself followed her with clenched fists, saying, 'Now go and tell that infernal Englishman what I have done.' One fact remains to complete this picture of degradation. The vicar and curate both denied the deed, though the latter acknowledged that a woman had come out of the house crying and bleeding at the mouth. He afterwards confessed the unmanly act to one individual, but attempted to justify it, by saying, 'Did not our Lord drive with a scourge of small cords those who bought and sold in the Temple?'—*Poston Recorder*.

#### THE NESTORIAN CHRISTIANS.

THE recent mail from the Levant conveys the very painful intelligence of the almost complete extermination of the tribe of independent Nestorian Christians, inhabiting the mountains of Chaldaea, by the troops of the Turkish Pasha of Mosul, leagued with several Kurdish chiefs, the heads of savage mountain tribes, hereditary enemies of the Nestorians, whose borders adjoin their own, and against whom they waged an incessant predatory warfare. These barbarous allies succeeded in forcing their way into the very heart of the Nestorian district, where they burnt the villages and churches, destroyed the crops, and, with relentless cruelty, put the inhabitants of both sexes to the sword. The venerable Nestorian patriarch who conjoined in himself the ecclesiastical and limited civil supremacy over his countryman, effected his escape to Mosul, where he took refuge in the British Vice Consulate; but his relatives and the members of his family were not so fortunate. Three, or as some accounts state five, of his brothers were amongst the slain—his mother was cut in two, and his sister horribly mutilated. The fate of these unhappy mountaineers cannot fail to excite the deepest commiseration throughout the Christian world. The researches of the eminent American medical missionary, Dr. Asahel Grant, have, to the satisfaction of very many of those best qualified to form an opinion on such a subject, completely succeeded in identifying them with the descendants of the lost tribes of Israel, and a deeper and holier interest has on this account been drawn around them. It is certain that they occupy the seats to which the captive children of the lost tribes were removed by the conquering kings of Assyria, and from which history affords us no account of their having been at any time removed, while their own unvarying and deep seated traditions are strongly corroborated by many peculiarities in their language, manners, and customs. But however this may be, there is, apart from it altogether, more than enough in their history, as a Christian community, to give them the highest claims upon the sympathies of all the Churches. They embraced Christianity at a very early period—most probably receiving it at the hands of the Apostles themselves—and, amid all the changes which have swept over and devastated the East, they have maintained the steadfast profession of it down to the present day in such purity as to be not inaptly termed the Protestants of the East. Their forms were more simple and scriptural than the Popish or Oriental Churches. They abhorred image worship, and rejected the doctrines of purgatory and auricular confession, besides other corruptions of these apostate Churches. Their manners and morals were also purer, and they cherished a sincere love and reverence for the Scriptures of truth, from a deficient acquaintance with which, owing to the neglected and depressed state of education amongst them, their errors appeared to have arisen. When, throughout Asia, the cross went down before the crescent, they retired within their moun-

tain fastnesses; and there, amid adamantine ramparts reared by the hand of the Almighty himself around them, they maintained themselves against the most intolerant and powerful of the Mahomedan chiefs and leaders for more than twelve centuries: long retaining, in their state of isolated independence, the fire and fervour of their religious zeal, and sending forth their missionaries to plant and sustain the standards of the cross throughout the remote and barbarous countries of Central Asia, in Tartary, Mongolia, and China. So jealously did they watch over their independence, that no stranger was permitted access to their mountains; and their very existence had, in consequence, ceased to be known or remembered by the world at large, until about ten years ago, that they were restored to the knowledge and the sympathies of their Christian brethren by the efforts of American missionaries.—*Dundee Herald*.

#### MASSACRE OF THE NESTORIAN CHRISTIANS.

The expedition of the Pasha of Mosul against the Mountain Nestorians, has been attended with the most deplorable success, and that success stained, as was to be expected, from the co-operation of his savage auxiliaries the Kurds, with every sort of atrocity. The houses of the wretched inhabitants were fired, and they themselves hunted down like wild beasts and exterminated. Neither sex nor age met with favour or mercy; the mother, brothers, and sisters of the Patriarch were the objects of peculiar barbarity, the former having been literally saved in two, and the latter most shockingly mangled and mutilated. The Patriarch himself succeeded in effecting his escape, and has taken refuge in the house of the British consular agent at Mosul. The number of victims who have perished in this massacre is not yet known. The population of the mountains amounted to 100,000. Their fate has been truly lamentable and extraordinary. Surrounded by Mussulman hordes, pent up for ages in their native fortresses, the very existence of these children of the primitive church had remained almost a secret to the rest of Christendom. Happy for them indeed, had it continued so, for their obscurity seems to have been their best protection. No sooner had their country been explored by missionaries, and the interest of learned and scientific men been awakened with respect to them, than this terrible visitation befel them, and the public is called upon to sympathise with them in their destruction, before, perhaps, it had become generally aware of their existence.—*Ibid*.

#### CORRESPONDENCE.

##### THE JEWS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

"When a man begins to ridicule, it is a pretty sure sign that his argumentative matter is running dry."

DEAR SIR,—I have placed the above excellent remark at the head of this letter, humbly hoping it may be of some benefit to your kind correspondent, "An Humble Believer," &c., as I perceive, in his epistle No. 5, some slight indications of "contemptuous merriment."

If I have in any of my former communications written in such a manner as to justify "An Humble Believer" in charging me with being "sarcastic"—of using "taunting" language—of coming out with "animosity" against all human authorities—I deeply regret having done so.—If a discussion of this kind cannot be conducted in a meek and Christian spirit, I think you will agree with me that the sooner it is discontinued the better.

The only reason I know of why "A Believer" should appear as a champion for "human authorities" is, that they alone sustain him in any erroneous theological views he may hold; on this ground large allowances may be made for the warmth manifested by your correspondent in his stout defence of human ecclesiastical authorities. Notwithstanding all that has been said in their favour, however, I must still declare myself unchanged in my estimate of them, and run the risk of repeating, that human authorities ALONE weigh not a feather in the balance of my own judgment.

I hope the reader will not misunderstand me. The word "AUTHORITY" I "employ in its pri-

\* *Animosity*—Vehemence of hatred, passionate malignity.—*Walker*.

mary sense, as when we refer to any one's example, testimony, or judgment: as when, for instance, we speak of correcting a reading in some book on the authority of an ancient MS.—giving a statement of some fact on the authority of such and such historians," &c.† By "human authorities" I do not mean political, scientific, historical, or philosophical authorities; but I do mean, ecclesiastical, theological authorities;—I mean that the unsupported opinions of such authorities have no influence with me in matters of faith. I believe not that any dogma is true simply because it had its origin in the brain of some Reverend, or Right Reverend, or Lord Bishop, or Holy Father. I do not conceive that God requires his people to receive the opinion of any man as an article of faith. The holy apostle of the Gentiles himself exacted not such homage to any opinions he enunciated; hence he applauds the Bereans, because they searched the Scriptures to ascertain whether the things he spake were so. Far be it from me to undervalue those who are the *servants* of the Church; I trust I have learned "to esteem them very highly with love," not for their office, but "for their works' sake." See 1 Thess. v. 13.

"Every church," observes "An Humble Believer," "has its own theological human authorities." This, of course, cannot be denied; but would not the church and the world be better were such authorities consulted less, and the revealed Word studied more? No church can boast of a larger number of human authorities than that of Rome, and probably, indeed it is almost certain, that to the deference paid to these may be traced most, if not all, of the absurdities and errors of that fallen church.

HUMAN AUTHORITIES ALONE! A respect for them, such as your correspondent evinces, appears to me but a step from "an humble and devout" reception of the traditions venerated and received by her who has the Pope for her head; and whoever your correspondent may be, let me assure him, that although "near Lake Champlain," there be some who can, on the strength of "human authority," commit the Holy Bible to the flames; yet Protestants generally consider it both "safe and sane" to take that blessed book, accompanied by the Holy Spirit's influence, as their only guide in the way to Heaven—and to respect "human authorities" just as far as they are borne out by that book, and no farther.

This subject, though not bearing directly on the "Conversion of the Jews," I deem of some importance. The following remarks from a modern writer, of no ordinary talent, shall, however, bring it for the present to a close:—"The implicit deference due to the declarations and precepts of the Holy Scriptures is due to *nothing else*; and it is not humble piety, but profane presumption, either to attribute infallibility to the traditions or decisions of any uninspired man or body of men, (whether church, council, fathers, or by whatever other title designed) or still more to acknowledge in these, *although fallible*, a right to fix the interpretation of Scripture, to be blended therewith, and to supersede all private judgment."

Your intelligent correspondent thinks I have entirely mistaken the import of Rom. x. 12, 13: "There is no difference between Jew and Greek, for the same Lord is rich unto all that call upon him;" and makes the following remarks: "On a perusal of the commencement of the chapter, your respected correspondent will perceive that St. Paul does not make the most distant allusion to the question of national conversion, and that his words relate to a completely different subject; his topic is the terms of personal and individual salvation. On that he luminously enlarges—to that only he refers as the subject of discussion—with respect to that alone does he make the declaration; and to apply it to any other would be most unfair and disingenuous." "An Humble Believer," in penning the above, seems to have forgotten what he certainly cannot be ignorant of, namely, that a national conversion must be made up of individual conversions, and that what will apply to one unconverted Jew must equally apply to the whole of the Jewish people—unless, indeed, the doctrine of the Divine decrees, which saves one and reprobates another, be admitted: a doctrine to which, I am sorry to observe, the whole scope of your correspondent's

† Archbishop Whately.