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CHURCH OBSERVVER.
statements. It has been amusing to wit- them, One of our Nestorian helpers is ness their astonishment as they have dis- disposed to improve the opportunity, and
covered my acquaintance with one and
visits one of their villages occasionally for another of their secret doctrines and cus- the purpose of talking with them on the oms. The great amount of mysticism in which their tenets are enshrouded, renders it difficult to state their whole creed with positiveness; but a few of the principal
points are definitely known, and may be ead with interest
The Nusairys, or Ali Illahees, claim that their religion was pronulgated a few hun-
dred years after the establishment of Islamism. A special prophet.came from God wilh the new revelation. They hold to four prícipal emanations of the Deity. the universe, and through them God and his will are manifested to man. They designate these as the four chief "Pyrs" (spiritual guides.) The most eminent of these is Pyr Benjamin, who is the embodiment of the divine law, and the mediator between man and God at the final judg. ment. He is, it would seem, the centrat object of their faith and worship. As a memorial of him, they observe an annual
fast of three days, at the autumnal equino Besides the four primary divine intelligences or emanations, numbers of secondary ones have appeared on the earth at vent for tiues, as incarnations ofle Deity the true knowledge of God. Among these they reckon Abraham, Zoroaster, Moses, Jesus Christ, Ali, and numerous others. To Jesus they assign peculiar bonor, as they admit that the miracles he wrought
were of a superior order. This feature of were of a superior order. This feature or
their belief disposes them to be more in sympathy with Christians than with Mohammedans. Believing all Nusairys to be descended from some of the early Pyr
they seem to regard themselves as fraction they seem to regard themselves as fractions
of the Divine Being. By resisting the od the Divine Being. By resisting the
degrading influences of the flesh and becoming genuine "people of the true," (God) is in them, and they cannot sii while the souls of unrepentant sinners
series of transmiorations in the inn brutes, until purified from sin are highly reverenced by the maspes. I are highiy reverenced seen them, on entering the presenee of oue of these persons, approach, kneel
down, and kiss his hand, and then remain standing until he gave them permission 1
Their rites of worship are as sacredly on thesed is a great feast which occurr at the beginning of the year, and lasts for severa
days. The mystic days. The mystic ceremonies of thi occasion are observed at night. They easting and in religious exercises, consisting of music, prayers, and fervid repetitions cy which they work themselves into a rel the Divine Spirit into their souls. They have also, at this time, a sort of commit nion called "the office of bread." In con nection with this they receive any pros ytes, and their own infants, into the ellowship of the sect.
Few readers are found in the sect, and hey seem to place hittie value upon educa tion. They are annually visited by agents
of the Pyrs, who keep alive the zeal and devotion of the faithful, and receive from them contributions for the support of their spiritual guides. These religionists are of which the Darooodes, bold David, and the Psalms in peculiar reverence. Their number is large. These features of this widespread secree religion suffice to show how radically differs from genuine Mohammedanism. I seems to have had its root in Buddhism Judaism, Mohammedanism, nod Christian ity. The existence of such a large and heterodox seet in the bosom of Mohammed anism reveals one of the weaknesses or Islamism in Persia.
The secret hatred of the Ali Illahees for the prevailing religion of the land, their friendliness to Christians and their high esteem for Clirist, reender them particularly casy of approach by the preacher of the truth a have been received with marked cordiaiity, evident good-will. Though them with evident good-wil. Though as yet they have no particular interest in Christianity
the way is opeu to preach the gospel to

CLERICAL CELIBACY The following is from a reeent speech by he Earl of Shaftesbury
There are two things most abhorrent to the mind of this country-the confessiona and the eelibacy of the elergy. Point out to them that this will be the issue of the
advance of Popery in this country. Point advance of Popery in this country. Point
out the evils which would arise if the elergy once more dominated over people's souls once more dominated over people's sonuls
Point out the benefits that would arise t Yoe Roman Catholises themselves if their clergy were permitted to enter itto all he holy relations of social and domestic life Point out that if that great reformation were introduced into the Church of Rome it would go far to solve many difficuulties
hat now beset the Ecumenical Council that now beset the Cecumenical Council
It would settle the difficult point that now before them-for if the Pope had wife (laughter)-I put it to any gentlemal present here whether if his Holiness had wife she would allow him for one hour to (Roars of laughter.)
Sabbath Observance.-The of dis cussed question of opening public libraries and museums on Sunday has lately bee raised in connection with the mercantile 1 i brary in New York. The World says:The physical use of Sunday is as a day of rest, and it has not unfrequently been made a theological argument that no other known ratio of recreation to labour is so suitable to our physical requirements as
one day in seven. The French physicians one day in seven. The French physicians
ascribe the corporeal degeneration of the Parisians in great part to their intellectual toils on Sunday. Our city clerks, it is said, labor for six days with our proverbial
American impetuosity. Now, let them deAmerican impetuosity. Now, let them de
vote the seventh day to exciting romances vote the seventh day to exaiting romances,
or the tougher peruasal of history, philosophy and so on, and how long would th system stand that strain ? There are ar-
guments, to be sure, for open libraries on Sunday; but, in considering their weight Sunday; but, in considering their weight,
the adaptaticn of the seventh day to the
tygienic requirement of rest is a a thing
 medicines are advertised for the cure of
various diseases; but which, when tried various diseases; ; but, which, when tried,
are "found wanting." We have yet to are "found wanting. We haye yet Wistar's Balsam of Wild Cherry, to cur Wistar's Balsam of Wild Cherry, to
coughs, colds, and pulmonary disease.

## Commertial.


temple, and the discover of some ornareatai stonework so similar in details to
hat which appears upon the temple of upiter Stator at Rome as to suggest the lan of the forum and the course of its arrounding ways may now be traced with sufficient accuracy to enable the antiquary o construct a tolerably perfect plan of the Aqua Solis at the time when it was the grand watering-place of Roman Britain. A great many fragments of flat sheets of Roman glass have been found, which bear
il the appearance of having been rolled or all the appearance of naving been rolled or
oast. It seems impossible to doubt, with his evidence before us, that the Romans mployed glass for the purpose of lighting
their houses as well as in the constraction their houses as well as in the constraction peculiar blue tint and is semi-opaque. Pall Mall Gazette.

