

native papal priests, had written a book, entitled 'Theology,' dictated to them from the Latin canons of the Romish church by their Jesuit guide, who is a Frenchman. The Jesuit assembled these native priests several hours in a day, for some months, in a private apartment, and there dictated to them from the Latin page a translation into the Nestorian language, which each priest copied separately, word for word, from the lips of the Jesuit, and thus prepared for himself a manual for his future use. No other person was allowed access to this clerical conclave, while they were thus engaged.

When the priest in question returned to the Nestorian church, he brought with him his Romish book of canons, which, though dignified with the title of 'Theology,' is found to be made up, to a great extent, of the abominations of the 'Confessional,' and particularly the 'Dispensations' extended to the 'holy confessors' in their licentious indulgences in confessing females. The frightfully revolting character of these disclosures in this well authenticated book, translated thus directly from the Latin canons of the Romish Church, has produced a powerful sensation among the Nestorians, and set the tide of their feelings more strongly than ever against a church which, according to her own showing, thus demonstrates herself to be the "mother of harlots."

It is not merely the secret iniquities of Popery, as thus brought to light, that are strongly turning the feelings of the Nestorians against Romanism; but also the revolting character of much of the public instructions of its advocates. A specimen of this public teaching was related to me the other day by a Nestorian priest, who is a worthy man, and a zealous advocate of the truth. Happening to be in a village containing a number of papal families and a church, and a French Jesuit being in the church at the time, inculcating his system, the Nestorian priest joined the assembly to gratify his curiosity. The Jesuit's theme was the efficacious intercession of Mary, which he pronounced to be all-powerful, and earnestly exhorted his hearers to avail themselves of it, by addressing their prayers directly to this virgin 'mother of God.' And to establish his doctrine, he made the following declaration:—"When our Lord Jesus Christ was crucified, he fell down from his cross, and lay groaning and wallowing in the mud and filth created by his own blood and that of his fellow-sufferers. His mother standing near, the Saviour directed an imploring cry to her for help, on which she compassionated his case, and removed him to dry ground. If, therefore," continued the Jesuit, "our Lord himself besought the virgin to help him, is there

not even greater reason for men to pray to her for succor and salvation?"

The feelings of this Nestorian priest, and of a few other Nestorians who were present, were strongly roused by a fabrication so blasphemous; and some of the native papists raised an indignant murmur against it. Even the unenlightened portions of the people have far too much truth in their minds, to allow them readily to receive such revolting representations of Christianity, though urged to do so by a polished Frenchman."

United States.

ANNIVERSARY MEETINGS.

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.—May 9. Arthur Tappan, Esq., in the chair. Speakers—H. B. Stanton, Esq., and Hon. J. P. Hale. Among the resolutions were the following:—

"Resolved, That we rejoice in the overthrow of a tyrannical censorship of the press in Paris, in the establishment of a free government in France, in the decree for the immediate abolition of slavery in all the French colonies and dependencies, and in the maintenance of a free press in Washington.

Resolved, That we sympathise alike with nations and individuals who cast off the shackles of oppression and resolve to be free; and hold in detestation tyrannical power whether exercised at the head of a nation or of a plantation—that we welcome to these free States fugitives from political or personal slavery from every State and clime under heaven—that we consider it a privilege and a duty to shield them from assault, arrest and annoyance, so far as it can be legally done, and to aid them in securing an asylum for themselves and their families, with the enjoyment of civil and religious freedom.

Resolved, That we contemplate with delight the progress of emancipation in the colonies of Sweden, Denmark and France, in Lahore, Peru and New Granada, and earnestly hope that the last spot on earth where slavery exists will not be the republic that was first to proclaim the equality of man, and his inalienable title to life, liberty and the pursuit of happiness.

Resolved, That we renew our pledge to the friends of emancipation, and to slave-traders and slave-holders throughout the world, that we will not desist from opposition to slavery until the accursed system is overthrown, the Constitution in its letter and spirit obeyed, and liberty proclaimed 'throughout the land and to all the inhabitants thereof.'"

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.—May 9. Rev. Dr. Snodgrass in