

thousand times more precious than those; and thee will I foster in my bosom—in short, I will never forsake thee.”

The more Wisdom spoke, the more his features brightened up—his voice was harmonious—his look mild and pleasant. To CONTENTMENT he was an irresistible charm—she gently yielded to his addresses, and they were soon united by HAPPINESS, who blessed them—who now remains with them, and ever will.

The one could not exist without the other—and if any situation is enviable, theirs must be; and none but the wise, who despise the foibles of life, and follies of fashion, can ever find them—as they seldom take up their abode in court or city.—Josephus.

## THE TRAVELLER.

### THE NESTORIANS, OR THE LOST TRIBES.

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#### CHAPTER VI.—(CONCLUDED.)

My host, as his title signifies, is the prince of a tribe, or a division of the large tribe of the Tiyary Nestorians; and, by virtue of his office, has an important influence among his people, though his office is rather advisory or paternal, than judicial or mandatory. The supreme civil, as well as ecclesiastical authority over the independent tribes, is vested in the patriarch: who holds nearly the same relation to his people, in these respects, that the high-priest did among the ancient Hebrews, and their government bears a striking analogy to that primitive theocracy. The assembly of elders still convenes, but without much formality; and the avenger of blood still executes justice in capital offences, while the offender may find all the advantages of the ancient cities of refuge in their venerable churches. Excision, not only from the privileges of the church, but even from society, is a common form of severe punishment inflicted by the patriarch; and his ban is greatly dreaded by the people. A man of high influence, living near the river on the more direct road from Lezan, is now resting under such a malediction; in consequence of which, the people hold very little intercourse with him; for this reason, I was desired to take the more circuitous route by way of Asheetha.

I observed that property was left much more exposed than is common in the East: a circumstance which evinces the truth of the report, that the people confide in each other's general integrity, while they have no fear of thieves from other quarters. As I noticed the fact that the houses were built at a distance of some rods from each other, while most Eastern villages are very compact, the same explanation was given: we have no thieves here. This, however, can only be comparatively true; though there is a high sense of honour, which forms a better safeguard, in many cases, than all the sanguinary punishments of the Turks and Persians. For instance, when any one finds a lost article, he gives notice of the fact, retaining the article until the owner comes for it, however long the interval. Cases are related of very unhappy results from the high sense of honour entertained by this people, one of which occurred in the family of my host some years since, and occasioned the death of two promising lads. One of these boys went out to cut down a valuable tree, in the absence of the parents of both, who were brothers. His cousin forbade him, saying the tree belonged to his own father. But the first boy persevered, while the other went and brought out his gun, and deliberately shot his cousin dead upon the spot. An indelible stain would now rest upon the family of the murdered boy, unless vengeance was satisfied according to immemorial usage; and the bereaved father, who was the legal avenger of blood, could accept of nothing but the blood of his brother's child, and they were both buried in one grave before the setting of another sun!

Another instance is said to have occurred at a social party, where, with less of formality than is used by some of our "men of honour," a person, in exchange for some supposed insult, plunged his large dagger, such as every one wears at his side, into the breast of another; upon which, the brother of the slain, the legal "avenger of blood," closed the tragical scene by laying the murderer

dead at his feet. But such cases must be of very uncommon occurrence, and they are related as such by the people. The summary manner of the punishment, no doubt, deters from crime—since the criminal has little chance of escaping justice.

I found my host a very intelligent man, for a person in his circumstances; but it is quite evident, that a people so much shut out from the world can have but a very imperfect and confused notion of what is going on in other countries. He had heard of steamboats and balloons, and wished to know if it were true that the English had ships which could sail under water, or which they could render invisible to their enemies, as he had heard. I was much pleased with his desire for information; and hope we may soon be able to respond to the call which continues to be made for books and schools, for the Bible, and the ability to read it: They want food for the mind.

The priest of the village often visited us, and expressed a lively interest in our plans and efforts for the improvement of his people. He was trying to live a very holy life, and had therefore taken a vow corresponding to that of the Nazarites among the Jews. He ate no meat or animal food of any kind, not even vegetable oils or milk: so that he might feed the soul by starving the body. Such instances are, however, very uncommon; but as celibacy is a part of the vow, it seems to have superseded the few convents which once existed among this people. Vows of celibacy among the females are known to exist, but the cases are very rare; and nunneries are quite unknown.

Oct. 23.—I found myself pleasantly employed in prescribing for the sick, and in general social and religious intercourse with the people. The situation of the village is romantic and agreeable; but it is not of the largest class, though there were others not far distant; so that we were not wanting for society. We still sat and slept on the floor, or rather upon the coarse felt carpets laid on the earthen floor, and ate our plain fare from one large wooden bowl, with wooden spoons, and with our fingers.

The women were social, and treated us with all kindness. The former wife of my host was a sister of the patriarch, and a rare example of female education: the only one of her day, I believe, among the Nestorians. She is said to have been a superior woman, and to have exerted a very salutary influence among her people. It is encouraging to see such respect paid to the educated of this too long degraded sex among the Nestorians. A younger sister of the patriarch has followed the example, and she is the only female among the mountain Nestorians who can read her Bible; while among those of the plain, not one could read previously to the commencement of our system of instruction. Let them become as intelligent and pious, as they are frugal, active, and virtuous, and they will soon rise to influence, and be a blessing and an ornament to their sex in these benighted lands.

Nature has been bountiful to them, and their minds are susceptible of the highest culture. They would not suffer in comparison with any other people. Their children are bright and active; but they are suffered to grow up without controul. Their affection for their relatives is strong, and they have a warm attachment to the family circle. But the example of a well-regulated Christian household is greatly needed; and the female missionary would here find a field of the greatest promise. She might exert an influence such as no one else could acquire; and, however self-denying her station, might enjoy, in the fruits of her toil, a more exalted happiness than all earthly pleasures could impart.

## RELIGIOUS LITERATURE.

### THE GREAT PHYSICIAN.

METHOUGHT there stood before me a noble mansion, the entrance to which was by a door provided with a knocker, and over which was inscribed in large letters—THE HOUSE OF THE PHYSICIAN. As I stood admiring, a miserable and unhappy looking person came dragging himself along, and gazing with eagerness towards the dwelling. His countenance was haggard and care-worn, and I observed that from the crown of the head to the sole of the foot, there was nothing but wounds and bruises and putrifying sores. He walked with so much difficulty, that I was afraid he would never

reach the object of his desires; but when he came near enough to read the inscription over the door, I thought I saw his countenance lighted up with a faint smile of pleasure, while he quickened his pace. But the exertion was too much for him—for scarcely had he reached the door, and given one loud knock, than he fell prostrate on the step, and groaned aloud. The door was quickly opened, and a person with kind looks came out, and asked the poor man for what he had knocked? Scarcely could he answer, "Save me, or I perish!"

"But why," said the master of the mansion, "do you come to me? could you find no physicians nearer to your own home?"

"O," said the poor man, "I have suffered much of many physicians, and I have only been made worse."

"But," said the master, "what reward can you give me for a cure?"

At this the poor man seemed discouraged, but after a while, being reassured, he replied:

"Is not this the house of the Great Physician, who has sent out his advertisements through the country, that he will cure without money and without price? Alas! I am so poor and destitute, that I have nothing to give in return but a grateful heart."

At this I could see a smile on the face of the Physician, who immediately ordered his servants to carry the poor man in; and no sooner was he in, than he began to bind up his sores, and mollify them with ointment. The effect was wonderful: his flesh became sound, his cheek ruddy with health; and as he came out of the house, a new man, I could hear him loudly praising the compassion and the skill of the Great Physician.

He had scarcely gone on his way rejoicing, before I saw another who was in search of the Physician's house. By the manner in which he stretched out his hand to feel his way, I discovered that he was blind. His countenance was anxious and disturbed, and he seemed at every step afraid of falling into some dangerous place. Again and again, he would plaintively say, "Will none lead me to him who gives sight to the blind?" At length a benevolent man stepped up, and giving him his hand, led him to the very door of the house. At his knock, the Great Physician appeared, and said to him, "What wouldst thou have?"

"Oh," said the blind man, "that I might receive my sight!"

The Physician looked at him compassionately, and, without further solicitation, applied salve to his eyes, saying, "Receive thy sight." The effect was instantaneous, and never was a poor creature in such an ecstasy of delight, as the light of day burst upon him. He gazed upon the Physician, and fell down and embraced his feet, and then looked around him, exclaiming at every moment, "Once I was blind, now I see!"

The next person that appeared, seemed still in greater distress. He was bowed down to the earth, and did not so much as lift up his eyes to heaven. When he came to the door he seemed afraid to knock, and stood weeping for a long time, and groaned aloud, as if suffering from great inward pain; at last he said aloud, "I can be but refused," and then loudly knocked. The door was not opened, as it had been to the others, at the first knock; and it was not till the poor man was emboldened to try again and again, that the Physician appeared. He did not seem to notice him with a kindly look, but rather spoke harshly to him: "Why troublest thou me?" The poor man acknowledged that he was not worthy; but the more he was refused the more loudly he cried, "Have mercy on me!" Then said the Physician, "You have before refused my aid, and why should I listen to your request?" At this the patient seemed as if he would sink into the earth, with shame and distress, and as the Physician was about closing the door against him, he fell down despairingly, and cried, "If I perish, I will perish here." In a moment the face of the Physician was lighted up with a smile, and stretching forth his hand, he raised the poor creature from the ground, saying, "I will, be thou clean." His cure was forthwith effected, and never was one more happy and thankful.

When he had gone, I observed one coming tripping along, who, when he had arrived at the door, knocked carelessly, as if he did not care to be heard. No sooner had the Physician appeared