THE GREAT COUNCIL OF NICE.

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P. Valerius Varro, Sub-Deacon of the same City; the living ! with Notes by a Country Parson.*

LETTER IV.

It wants yet an hour, my Varro, to the usual time licentiousness meet me at every turn-and among the for the public prayers, and I cannot employ it more to my own satisfaction than in giving you an ac- multitudes here who yet cling to the service of the count of what I have heard and seen since my last tion, it is displayed with a boldness which may well epistle was closed. I have spent an hour agreeably, in wandering about the city, and in re-visiting some of make a Christian shudder. Many of those degrading vices from which the pagans of the west and north are those places which are most interesting to strangers, free, or which, if indulged there at all, are indulged and most worthy of repeated contemplation. The Forum, which owes its existence to the taste and munitering marble from the quarries in the little island of Proconnesus. We may meet the monuments of this Emperor in almost every province in the empire, but those of the east seem to have been particularly favored. The forum of Nice, is advantageously situated on a rising ground in the heart of the city, into which the broad and even public way enters, and from which it diverges, reminding one how easy and rapid is the communication between the great heart of the empire at Rome, and the most distant realms that bow to her sceptre, or acknowledge the power of her arms. The forum was crowded when I arrived, with a multitude of persons, most of whom I ascertained to be strangers like myself. On the pedestal of the column, which has recently been erected here to celebrate the erless philosophy was, to check the degrading tendencies brilliant victory of Constantine and the Cæsar Crispus over Licinius, stood a man of noble appearance, clad in the flowing garb of a heathen philosopher, vehemently disputing with the crowd concerning the claims the abandonment of the popular religious vices.

of the Christian faith. Not far distant, leaning against one of the columns of the portico, was a young man, whose hollow cheek, burning eye, and extravagant gestures, caused me to mistake him for one of those unhappy persons whom God in his providence has deprived and new systems, with a knowledge of which the comof the gift of reason. As I drew near, however, I erless, because they are in opposition to the cherished soon found that he was reciting, in frigid and affected habits of vice, allowed and fostered by the popular reverse, the story of the Milvian bridge. No wonder that the effort to infuse the artificial fervor of rhetoric ligion. To minds besotted and darkened by evil into such a barren and servile imitation of the poetry there can be no restoring power, except it come from of the Augustan age, awoke my sympathies. Such verses might turn Apollo into marble. "And there," thought I-" yonder subtle logomachist-this gaunt weaver of limping hexameters, are the successors of Plato, Aristotle and Cicero, of Horatius and Maro! and yet the philosopher is one of the ablest of his age, and the poet (proh pudor !) wears the laurel wreath. Truly, my Varro, compared with such, the Christians may glory in the profound learning of Eusebius, and the noble classic eloquence of Lactantius; † and even been renewed by the grace of God, may, indeed be, the profane chant of the Thalia, + may seem like a breathing from Helicon, contrasted with the strains of Herodes Felix. As both these persons enjoy the pa- ful, and the wholesome discipline of the church, may, tronage of the Emperor, we may hear of them again, before the close of the Council. They represent pretty fairly I think, the merits of the heathen philo- the Pagan world, or to cleanse society from its festersophy and literature, as it now exists in the empire.§ The genius of Longinus has ceased to shine upon the world; and of Porphyry I have no knowledge, except new Platonistst may discourse eloquently of virtue, that his writings have been powerless, and that his but their words reach no hearts. The philosophers voice is now silent forever. Felix may be said to sur- and moralists themselves are sunk in the same mire, pass Calphurnius himself in frigidity and extravagance. But enough of these,

once for all, a picture of their vices, which is applicable In the Basilica of Aurelian, which communicates with the forum, on the eastern side, I saw deposited the cuirass of Mirdates, one of the celebrated generals of Narses, slain by the hand of Galerius among fit to clothe himself. What Paul wrote to the Romans, the mountains of Armenia. At its side is a copy of the edict of Diocletian, forbidding in his dominions the practice or study of the occult arts of magic and alchymy. The juxtaposition, although of course entirely accidental, struck me as significant, when taken in connection with the circumstances of the times, and the characters of the men. The battered trophy of the prowess of the most fierce and blood-thirsty of men, and of persecutors, is no unworthy companion for the forerunner of those edicts, by which in his artful but dangerous policy, Diocletian warred first with the old superstitions, and then with the faith once delivered to the saints. Vacillating in respect to the good betwixt conscience and prudence, but rash in the sanction or the commission of the evil which others prompted, had Diocletian relied upon Diocletian, his might have been a better and a nobler life-had he possessed better advisers, the pangs of remorse in his feeble old age and in his miserable death might have been less severe. He had "sown the wind" (and a hot withering simoom of the desert it was !) did he not. in some fearful sense, justly " reap the whirlwind ?" If ever Galerius at times, grew sick of carnage, though his black heart was fortified by the triple steel of hatred, superstition and false philosophy, think you that no spectres of remorse haunted the soul of the Emperor. All men wondered at the magnificence of that palace which he built for his retirement at Salona, -to him it was but a splendid mockery, a very hall of the muses in appearance, but peopled with the furies, in reality. That this was so, we know-why it was so, none but an all-seeing, and, perhaps, avenging, God can tell; but what peace did he deserve to enjoy, who for policy or popularity-nay, worse, for the sake of freeing himself from the importunity of the bloodthirsty Cæsar, consigned so many thousands of his subjects to death ? His abdication of the empire was, in part at least, influenced by the thought, that in an evil hour, he had let loose the flood-gates of a persecution which his conscience could not sanction, and which when once in action he could not control. Miserable, most miserable man! Methinks I see him wandering like a spectre through the splendid chambers of that Dalmatian palace, vainly repining at the loss of his abused power, harassed with the apprehension of the evils which had come upon the empire, evils of whose beginnings he knew that he himself was not guiltless-wounded in spirit by the misfortunes of his wife and daughter, and the coldness of Constantine and Licinius, and haunted by other griefs which hastened his death, if indeed, they did not

"Have you been able to accomplish any thing for prompt him to die, ignobly, by his own hand.* But Diocletian has gone to his God, and his God will judge the good of this people? I hope you have, for it is sad The most careless observer of the daily life of the inhabitants of these Eastern cities, must be convinced,

"Gods many and Lords many"-of the old supersti-

secretly and sparingly, are here practised almost in

veterate. Aristotle, himself a Pagan, and a philoso-

pagan people. The disgusting evidences of former hope that some person will be sent out to them." Two letters, addressed by the Rev. H. Southgate,

The following are extracts:

" Constantinople, Sept. 7, 1841.

tamia, from which I have just now returned. In the active correspondence should be established between course of my travels I visited Mossoul, and spent ten us. I shall always be glad to furnish information on resembling that of Trajan at Rome. It is surrounded ganism displays its true aspect; and every day convinces me, not only that it has no moral power to among the Syrians, but I gained from him and others self or to any others (as I know there are many), who by a torty quadrangular portico, and the principal en-trance is like a triumphal arch, with columns of glitpowerful encouragements of vice. Among the monu- and had some intercourse with them directly. I found shall be grateful in return for any suggestions that ments, yet swarming with life, of this old deceiver of those of Mossoul in a very interesting state, divided may be of service to us. I acknowledge myself inthe nations, there is every thing to assure the reflect- into three parties, which may be classed as thorough debted already for many useful hints which I have ing beholder, that great indeed was the "mystery of Papists, moderate Papists, and anti-Papists. The met with in English publications, especially in Mr. inquity" which they upheld and sanctioned, which first go all lengths in their subjection to the Pope; Beaven's pamphlet on intercourse with the Oriental they still, though only by tolerance, uphold. The the second acknowledge his supremacy, but oppose Churches. Some of his statements, perhaps, he would baths, the basilica of the forum, the very recesses of the superstitions which it has been the policy of Rome modify considerably, if he were to visit and reside for the temple are polluted. Christianity has begun to to introduce into the Chaldean Church; the third a time in the East. But the great principles which he purge away the abomination, but the power of the have set their faces against him, and desire the deli- lays down are the sound and true ones, and the only evil one is yet strong. To one who does not believe verance of their Church from his controul. Some of principles upon which real permanent good can be in Him who can renew, as he at first created all things those, however, most devoted to the Papal interests, done to the Eastern Churches. by the word of his power, the evil may well seem in- lament the interruption of the regular succession of the Patriarchate, which in former times descended | curred in this city during my absence, is the change from uncle to nephew (the Patriarchs themselves not of the Patriarch. He with whom you conferred is phical observer of its tendencies, confesses how powbeing allowed to marry), but on the decease of the now a simple metropolitan ... last Patriarch was conferred, by a legate from Rome, of the superstitions in which the people were educated. on a stranger, a Chaldean of Persia, educated at Rome. Patriarchs how little dependence is to be placed on The regular successor resiles at Al Kosh, nine hours the favourable or unfavourable disposition of any one Even those who acknowledged the beauty of virtue, from the city, and persists in claiming the Patriarchal of them. I believe that I informed you in my last never dreamed of its furnishing any motive towards seat. Their desire is, that the rightful successor letter of the deposition of the Armenian Patriarch. The devotee of Paganism, though enlightened in should enter upon the Patriarchal office, at the head His successor has not been in office a year, and every intellect, has been educated to resist the light, and to of those who favour his daim, or desire the rescue of day we expect to hear of his fall. A very important sin on, in opposition to his own moral convictions when the Church from the yole of Rome; that the inde- change has lately taken place in the internal polity of awakened. And thus it is still. The ethics of the old pendence of the Church should be declared, and, if the Armenian Church. Formerly its afairs were possible, protection obtained from England. The under the direction of twelve of the principal bankers, mon mind, at this day, is extensively imbued, are powlast object secured, thee can be no doubt of the suc- who managed every thing as they pleased governed cess of all the rest. I the Chaldeans, under the true the Patriarch (whom by their influence at the Porte Patriarch, could apped in need to British aid, as the they set up or put down at pleasure), and were styled, papal party look to Frince, there can be no reasonable significantly enough, the Nation. Lately the people, influences like these, to hearts thus awfully depraved, doubt of the speedy and entire restoration of the who are ever complaining of the bankers, have risen Church There is one other thing necessary, but against their authority, and determined to have a fairer the spirit of the living God. But do not the Chrishave a part in the work. There ought to be one or They have therefore substituted for the bankers a tians sometimes relapse into vice ? That such relapse two English clergynen on the ground, to regulate the board, consisting of one from each trade and profession. has been, and is, is true -and so long as a man is a depraved being, and, tried by temptation without, and movement. Men they should be of fearless spirit, of Of course there is one banker among the rest, and thorough Catholic principle, of conciliating temper, there are twenty-four in all. When shall we have by corruption within, such relapse must ever be. But there is a purifying energy in the gospel, which is and of great practical wisdom. Would that you or your Armenian translation of the Liturgy? I have no some sister Society could send such men to the field! doubt it will be an instrument of great good. I know deathless and divine-an energy which Paganism never knew, and never can know. They whose hearts have

> tains was interrupted by a quarrel between the Nesto- others, an incident at Mossoul. I put a copy of your rians and a tribe residing to the south. How long Arabic translation into the hands of a Syrian deacon, the difficulty may continue, it is impossible to say. one of the best-informed and most influential men in The country of the Patriarch is perhaps accessible the city. He glanced at it for a few minutes, and from the north, that is, from Van or Ourmiah, as Dr. then said, 'It is not true then, as we have heard, that Grant has lately gone that way. He is of the Ame- in England they have the communion only once in rican Congregational Missionary Society. Two cler- thirty years, and that then every body present rushes gymen from the same Society were on their way from forward, and seizes a portion of the sacred elements of Sinjar, but as our routes were several miles distant the greatest diligence. The Liturgy, wherever it goes, from each other, we did not meet. One of them died contradicts them: it is a witness which cannot be Mossoul, with his wife, where he will wait for an op-the more deeply I am convinced that an union between

" Constantinople, Sept. 17, 1841.

"There are several matters of uncommon interest Letters of Lucius Comnenus, Acolyth of Corduba, to him in righteousness. Let us turn from the dead to indeed to see the distracted state of the Chaldean and in the present state of the Eastern Churches, upon Syrian Church here in Mossoul. Nothing but constant which I had neither time nor room to touch in my last dissensions among them; several have left the churches of the 7th inst., but of which you may be glad to be on account of the abuses that are daily creeping in. informed. I take great pleasure in making these that strictness of morals is no favorite virtue among a Much, very much, might now be done, and I sincerely communications, and the more so from the strong desire that I have that the Churches of England and America, or at least those who are directly engaged delegate of the American Episcopal Church at Con- in carrying on the intercourse with the Oriental Chrisstantinople, to the Rev. G. Tomlinson, were also read. tians, should well understand each other's principles of action, and so address themselves to these Churches, that our several works, our designs, and our motives, should appear in harmony before the eyes of our East-"I left on the 7th of May for a tour in Mesopo-ern brethren. For this purpose it seems desirable that

"The principal event of importance which has oc-

"You will see from these frequent changes of the not from government The English Church should representation of themselves in the direction of affairs. 32-3 m. The moment is a critical one, the need is imperative. by trial that there is no way of introducing our West-"While I was at Mossoul, communication between ern Churches to our Eastern brethren like the transthat city and the Nestorian Patriarch of the moun- lation of the Liturgy. I remember, among many Beyrout to Mossoul, while I was coming from the for himself.' There are hundreds of such stories latter city to Mardin. I passed them on the desert afloat. The Papists circulate them every where with soon after in the desert. The other is doubtless at gainsaid. The more I see of the Eastern Churches, world, in whatever guise of false religion he may see portunity of joining Dr. Grant in the mountains. At them and us is practicable, without any sacrifice of Mossoul the labours of dissenting elergymen* must, I Catholic principle In the matter of Commubelieve, be is vain. None but a representative of an nion, we must hold that to be the belief of the Church fice. It behoves us, my Varto, fervently to pray, that Episcopal Church can accomplish the work to be done which we find in its standards. If the practice has the links of this dreadful coalition of unbelief, error, among the Chaldeans, who are, you know, all attached become corrupt, let us hope that it will be improved pride, blood-thirstiness, superstition and lust, may be to the Papal Church. Permit me, my dear Sir, to with the increase of knowledge, the circulation of the speedily broken, Lever again to be united, and that a urge upon your Society the necessity of immediate Word of God, and the publication of the Fathers and "new heart and a new spirit" may be given to this action. The people of Mossoul inquired with anxious Canons of the Church. In this good work lies our interest when an English clergyman was to come among department of labour. I hail the entrance of your

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Foronto, August 3rd, 1841.

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* From the Church Record.
* From the Church Record.
* Lacius Cacilius Lactantius Firmilianus was probably a native of first, studied under Amobius in Africa: removed to Nicomedia in the relegat of Dioeletian, and opened there a school for Rhetoric. He was ade private tutor or governor to Crispus, eldest son of Constantine, when an old man, and probably died a little before, A. D. 330. He was learned, and the most elegant of all the Latin fathers. He has been called the best writer of Latin after the age of Cicero.
This chant was a production of Arius, set to the same measure and music with the immortal convirial song: of Sotades, a Greek poet. Arius incorporated into it his own ophions. Philostorgius t. 1.2.
* Some allowances must be matie, of course, for the natural prejudices of Commenus, especially as he may at times, perhaps, be accessed of a strain of panegyric towards every thing Christian. But in truth, of dicting, was no characteristic of this age. The Christian fathers had other things in view than to shine as authors, and the same thing my be said of their beathen opponents. How can any one takk of plotions or Porphyry, or even of Longitus, awriters, after having and Plato? And yet these are the very man whose writings exerted an interms influence on their cotemporates, and on posterity. In general, individual distinctions were lost sight of in the overpowering basele and conflict of the age, between Paganian and Christianity. l conflict of the age, between Paganism and Christianity. rel Hist. Lit. Sec. vi.

Lit. Sec. vi. Lit. Diocletian, at Salona, in Dalmatia, the site of by the modern town of Spalatro, was the wonder it ers. The general monthly meeting of the Society for Premoting Chris-tian Knowledge. the parace built by Diocletian, at Satona, in Datmatia, the site of hich is occupied by the modern town of Spalatro, was the wonder f the age, and still remains an object of curiosity.

deluded race.

and often are, misled and seduced into sin, but these

self-examination, the rebukes and prayers of the faith-

in God's good time, reclaim. But what was there to

reclaim the Pagan?-what could there be to purify

ing corruptions? Nothing short of heaven'y truth!

Christianity can do it. The gospel will do it. The

from which they profess to be able to rescue their dis-

ciples. The inspired pen of an apostle, has drawn

now everywhere, which will be applicable, through all

third hour of the day is approaching, and calls me to miah in this city. He has come with Mr. Perkins, The shadow upon the dial reminds me, that the the necessary preparations for the public prayers. In these services, my Varro, though widely separated from each other, we may unite in spirit, in the blessed communion of the saints. How sweet to the Christian, to feel that this privilege is his. Although by providence or accident, cut off from the visible and public ministrations of the church-though business or neman on his couch of pain, may mingle its adorations, its confessions and prayers, with those that are rising from the hearts and voices of the brotherhood of faith. The way-farer, on his journey, remembers that it is the hour of prayer, and chastens his thoughts to reverence and devotion as if in his own loved sanctuary. The voyager on the deep, as the hour comes, looksup to the blue vault of heaven, and silently beneath that great and glorious temple-dome, communes in heart with the Church of God everywhere under the sky. Farewell!

THE EASTERN CHURCHES. (From the London Ecclesiastical Gazette for January.)

The following portions of a letter from Mr. Rassam, her Majesty's consul at Mossoul, addressed to the Rev. G. Tomlinson, were read to the Meeting:1

"Mossoul, April 20, 1841. "After a long and tedious journey of nearly three months, we at length arrived at our station on the 13th should be introduced, first, for the purpose of rescuing of February. I have not been able to write to you the old Syrian literature from destruction; and se-

I will certainly try to obtain it from him.

from the English Church. Some offers have already ject to them.

* Besides the charge of suicide, for which there appears to be some foundation, it has been afirmed, that Diocletian died raving mad, and that he was condemned as a criminal by the Roman Senate. See I the close of the second century was distinguished by the establishment of a new school of philosophy, under the above title, which soon prevailed over the empire. Its origin was in Alexandria. Its principles were collected from various systems, hence its designation of *Eclectic*. Annonius Plotinus and Porphyry were among its supporters.

them. There is now a Nestorian bishop from Our- Society upon it as the dawn of a better day. We want Episcopal missionaries to come among us.' would be received among the Nestorians.

them was to establish a correspondence between their Church and our own, to explain to their Patriarch and Metropolitans the claracter and institutions of our dation from the Standing Committee :western branches of the Church Catholic, and to offer the aid of the American Church in the education and delegates; that they should establish a seminary of a the objects of the Society in Chaldea and Kurdistan. high order at Mossoul for the instruction of youth | selected for the purpose, who, after receiving a thorough education, should be sent throughout the nation to establish schools and become teachers; that a press

more frequently. "When I was last at Constantinople, the Nestorian Patriarch sent me a letter, expressing a great desire to know what had been done for them in regard to edu-cation; but, unfortunately, this letter fell into the hands of a Popish Bishop, who is now at Baghdad, but monastery where the Patriarch resides-the teachers

"Only two days ago I received a letter from the to be Syrians, and the text-books selected from their Archbishop of the Nestorians, sent by a priest, in which own ancient literature. It will be necessary to add he wishes to know whether they may expect any help some books, such as Church Histories, &c.; but, whether translations or original works, every thing of been made them by Rome, but till now they have re- this kind, as well as the text-books for the seminary mained firm in their principles; but how long this may and schools, will be submitted to the Patriarch, before be the case it is not easy to say, especially if any assis- being put to press. In explaining the character of tance is offered, in order to protect them from the our Churches, I made great use of your Arabic trans-Kurds, who oppress them very much, they being sub- lation of the Liturgy, and presented copies to the Patriarch and to the Metropolitan of Mossoul. I put it also into the hands of others of the elergy, and was rejoiced to find it a most effectual means of correcting numerous misapprehensions received from the Papists, and imparting readily the very information which it was my object to convey."

* This is a great laxity of expression. There are dissenting *Tea-*chers, but no dissenting *Clergymen*: it is a contradiction of terms. † Bishop Yohanna (see our last number) has since visited the United States.

"September 23 .- Three Armenians called yesterone of the missionaries at Ourmiah, who is now on a day to inquire whether it was true, as reported among visit here, and may, perhaps, take the Bishop with their people, that an English delegate had arrived for him to the United States.⁺ The Bishop has in some the purpose of carrying into effect the protection of way heard of our churches, and appears extremely the Non-Papal Christians. They say, that there are desirous to learn more concerning them. He says, many among their people, who, fearing lest some evil befal them in the present disturbed state of their He at once recognised in the Episcopacy a bond of Church, think and talk of taking refuge among the Catholic union between us; and the interest he feels Papists, if no interposition comes from England. Lord, his spirit will be there. The spirit of the sick in hearing about the Reformed Episcopal Churches of believe that the mediation of your ambassador would the West shows how cordially clergymen from them easily settle the quarrel which now threatens to rend asunder the Armenian Church. The project of Bri-"My own work, as I have said, was among the tish protection, wherever it has been suggested to Syrians or Jacobites. My object in going among Eastern Christians, has created a deep sensation of joy, gratitude, and hope."

The Secretary then read the following recommen-

"The Standing Committee beg to report to the Board, that they have taken into consideration the improvement of the people. I spent two weeks with subjects connected with the expedition to Kurdistan, the Patriarch at Marcin, and ten days at Mossoul. together with some recent communications respecting I was every where received with the utmost cordiality, the state of religion in that and the neighbouring and my plans for the benefit of the Syrians hailed with countries; and they beg to recommend, that the sum the greatest delight. My principal proposition with of Five Hundred pounds be placed at the disposal of regard to aid from the American Church was, that His Grace the Archbishop of Canterbury, and the clergymen should come, not as missionaries, but as Lord Bishop of London, for the purpose of promoting

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THE Subscribers being about to discontinue the Retail Branch of their business, will commence this day, 1st March, to sell of

J. L. PERRIN & Co. No. 8, Wellington Buildings, King Street

NEW STRAW BONNETS.

JUST opened by the Subscribers, four cases STRAW BONNETS, of the latest importations and most modern and approved shapes, comprising as complete an assortment, at as low prices as can be met with in the market, which will be found well worth the attention of cown and country trade. J. L. PERRIN & Co. 35-tf

Torento, March, 1842. FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO

And King Street, KINGSTON, (opposite Bryce & Co's.)

REDUCED PRICES!!

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BRAUT

Velvet, French Chine, Satin, & Marsella Vesting. They having bought for each, at reduced prices, are able to take off TEN PER CENT of their usual charges. Correspondences and Barristers' ROBES, made in the neatest style. Toronto, July 14, 1841.

TOBONTO AXE FACTORY, HOSPITAL STREET. Toronto. October 6, 1841. HOME DISTRICT GRAMMAR SCHOOL. THIS Institution will be re-opened, after the Christmas recess on Monday, the 3rd of January, 1842. The business of Mrs. Cromble's Seminary will also be resumed on the seme day he same day. M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841. THE PROENIX FIRE ASSURANCE COM-PANY OF LONDON. A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to recom-premiums for the renewal of policies. ALEX. MURPAY. Toronto, July 1. 1841. BRITANNIA LIFE ASSURANCE COMPANY. No. 1, PRINCES STREET, BANK, LONDON CAPITAL, ONE MILLION, STEALING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent. No. 8, Chewett's Buildings, Toronto. MI. HOPPNER MEYER, Miniature Painter and Draughtsman, LATE STUDENT OF THE Brish Museum and National Gallery, LONDON. Office at the Corner of Temperance and Yonge Streets, Toronto. Mr. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET. Toronto, February 5, 1842. A. V. BROWN, M.D. SURGEON DENTIST, KING STREET, ONE DOOR EAST COMMERCIAL BANK 26-11 onto, December 31, 1841. WANTED. A STUDENT in the profession of DENTAL SURGERY, by A. V. BROWN, Dent Toronto, December 31, 1841. DR. PRIMROSE, (Late of Newmarket,) OPPOSITE LADY CAMPBELL'S, DUKE STREET. Toronto, 7th August, 1841. 7-0

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