

of their native Koordish. We entered the other court through wide, iron-cased folding doors. A second iron door opened into a long dark alley, which conducted to the room where the chief was lying. It was evident that he was becoming impatient; and, as I looked upon the swords, pistols, guns, spears, and daggers—the ordinary furniture of a Koordish castle—which hung around the walls of the room, I could not but think of the fate of the unfortunate Shultz, who had fallen, as it is said, by the orders of this sanguinary chief. He had the power of life and death in his hands. I knew I was entirely at his mercy; but I felt that I was under the guardian care of One who had the hearts of kings in his keeping. With a fervent aspiration for His guidance and blessing, I told the chief it was apparent that the means I had used were producing a good effect, though he needed more powerful medicine, which, for a time, would make him worse instead of better; that I could administer palliatives; but, if he confided in my judgment, he would take the more severe course. He consented, and I gave him an emetic, which he promptly swallowed, after he had made some of his attendants taste of the nauseating dose to see if it was good. I remained with him during the night, and the next morning he was much relieved. He rapidly recovered, and said he owed his life to my care. I became his greatest favourite. I must sit by his side, and dip my hand in the same dish with himself. I must remain with him, or speedily return and take up my abode in his country, where he assured me I should have everything as I pleased. As I could not remain, I must leave him some of the emetics which had effected his cure.

The chief had just heard of the case of a Koordish woman from whose eyes I removed a cataract while I was at the patriarch's residence. With a spice of the characteristic passion of her sex, she was curious to know what had been the effect of the operation, and, long before the prescribed time, she removed the bandage from her eyes. But so strange was the prospect that opened before her, that she was frightened, and immediately bound up her eyes, resolved thereafter to abide by my instructions. This story was so amusing to the chief, that he continued to divert himself by rehearsing it to his courtiers, with encomiums upon my professional skill too Oriental to repeat. He is a man of noble bearing, fine, open countenance, and he appeared to be about thirty years of age. He was very affable, and on my departure he made me a present of a horse, as an expression of his gratitude for the restoration of his health.

I now joined a small caravan, and proceeded to Salmas, and thence to Ooroomiah, where I arrived on the 7th of December, after an absence of more than eight months. For half a year I had not occupied a chair, and had long dispensed with the use of the knife and fork, in accordance with the custom of the natives. To meet again with beloved friends, and once more hear the sweet sounds of my own native tongue, and enjoy the comforts of civilized life, was indeed most delightful, after my long and weary pilgrimage. I had much to awaken the emotions of a grateful heart. Along the cold highlands of Armenia, over the sultry plains of Mesopotamia, and through the wild mountains of Assyria, I had been brought in safety to my home in Media, while bright prospects of usefulness opened before me. In all the perils through which I had passed, the angel of the Lord had encamped round about me for my deliverance; and it was sweet to unite in ascriptions of praise for the abounding mercies of our covenant-keeping God.

During the winter, two brothers of the patriarch, one of them his designated successor, made us a visit, and urged the extension of our labours through all parts of their country; and the patriarch himself wrote a cordial letter, renewing his invitation for me to repeat my visit in the spring.

The following is an extract from the patriarch's letter, in which reference is had to the desires he had expressed for the extension of our labours. It is dated from the Patriarchal Cottage, "with prayer and blessing." "My heart went with you, O doctor, in the day that you went from me; but after I heard that you had arrived in safety, I greatly rejoiced. If you inquire of my affairs, and what I have to say, it is that word which we spoke. What I said to you before is what I have to say now. You and I are one; and there is no

change—touching the things you heard from me. And again, may you be a blessing, and blessed with the blessings of God and the words of salvation: and may He give you joyful seasons and length of years, and remove and keep from you troubles and disquietudes."

I was desirous to promote, as far as possible, the friendly regard and confidence of the patriarch, improve our acquaintance, acquire additional information, and especially to remove any remaining doubts of the practicability and safety of travelling or residing in the mountains, or among the Koords on their borders. I, therefore, resolved to pass through the regions of Central Koordistan, and revisit the patriarch, and proceed thence on my route towards my native land.

I left Ooroomiah on the 7th of May, 1840, accompanied by my little son Henry Martyn, then about four years of age, together with the two bishops, Mar Yohannan and Mar Yoosuph, who are connected as coadjutors without mission. At Salmas we were joined by the two brothers of the patriarch mentioned above, and a number of Nestorians, who were returning to their homes in the mountains after spending the winter upon the plains.

Our way over the mountains from Salmas was so obstructed by the snow, that we were benighted upon their summits, and slept under the open canopy of heaven, while the temperature was quite below freezing. But, fortunately, the patriarch's brothers had with them a quantity of carpeting, by means of which we made ourselves comfortable, and rested quietly till about three o'clock in the morning, when we proceeded on our way by the light of the moon. On descending into the valleys along the sources of the Zab, we found numerous bands of Koords living in their black tents, and pasturing their flocks; but they offered us no molestation, and we passed on to the fortress of Bash-Kaleh.

My friend the Koordish chief was absent in the Turkish dominions, where we shall meet with him hereafter. I spent the night with the local governor, from whom I received a friendly welcome. The next morning I continued my route along the course of the Zab towards Julamerk, which I reached on the evening of the second day. The road was much obstructed by the remains of avalanches which had slid down the steep mountain sides; and into one of these my horse made a sudden plunge, and sent me and my little son over his head into the snow, but without our receiving material injury. Once or twice afterward we experienced similar falls; but I usually dismounted wherever there was apparent danger.

The approach to Julamerk from the river is very grand. The road rises along the face of the mountain, till at length the traveller looks down from an almost perpendicular height of more than a thousand feet. It was a part of the road which the governor of Salmas had described in the strong figurative terms already mentioned. The castle of Julamerk stands upon an insulated mountain, in an opening between the higher ranges. It is distant three or four miles from the river, which is visible through the opening ravine.

The bridge leading to the patriarch's residence had been swept away a few hours before my arrival, so that I could not cross the river and visit the tribes of Jelu, Bass, and Tehoma, as I at first intended; but I was so happy as to find the patriarch a guest with Suleiman Bey, the then presiding Hakary chief of Julamerk. My reception was most gratifying; and during ten days, which I spent in the castle, all my former impressions regarding the practicability and immediate importance of a mission in the mountains were fully confirmed. The confidence and interest of the patriarch in our work appeared to be increased, and he was joined by the chief in his repeated invitations for me to remain or speedily return.

I everywhere found myself an object of much curiosity, as I had exchanged the wide, flowing robes and turban, worn on my former visit, with my own proper costume, which I was accustomed to wear in Persia, retaining my beard to establish my identity. But the people very properly remarked that there was quite a deterioration in my appearance. I must certainly have appeared like a smaller person; as I became aware on seeing the chief habited in my Frank dress, which he put on in his harem for the amusement of his ladies.

My intercourse with the patriarch and his numerous visitors was of a very gratifying and en-

couraging nature; and I much regretted that I could not at once enter upon my labours for the improvement of this interesting people, instead of pursuing the long journey before me. But this might not be, and I hastened my departure.

Instead of proceeding through Tiary to Mosul, I resolved to take the more direct route by way of Van and Erzeroom, to Constantinople.

RELIGIOUS LITERATURE.

(ORIGINAL.)

REFLECTIONS ON THE CAPTIVITY OF THE ISRAELITES.

"By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"
PSALM CXXXVII.

THE Sacred Scriptures of the Old and New Testaments are the streets and courts which are round about Jerusalem. These are paved with all manner of precious stones, and are beautiful to behold—because the Lord hath, as the place of his feet, made them glorious. While we walk through them, we frequently meet the virgin, the daughter of Zion, going forth "fair as the morning," and "clothed with raiment of wrought needlework all glorious within." On these occasions, "the ark of the testimony" is carried before her, while the sweet singers of Israel, and the players upon stringed instruments, follow after, performing this beautiful anthem,—"Sing unto the Lord with the harp: with the harp, and the voice of a psalm."

But now, desolation has come upon the city: ruin is enthroned upon all its high places—solitude, deep solitude, like the ghost of departed tranquility, stalks through its deserted streets; and she, whom all the people delighted to honour, "is left as a cottage in a vineyard, as a lodge in a garden of cucumbers"—yea, as a captive in a strange land, and among barbarous people. In a word, to pursue the similitude no farther, the children of Jacob, who had lived "in a land flowing with milk and honey," are now prisoners of war in Babylon; and they are sitting down by the rivers thereof: sorrow is spread over them like a cloud—their harps are hanged upon the willows—and they are pouring out their souls in weeping and lamentation: "By the rivers of Babylon there we sat down; yea, we wept when we remembered Zion—we hanged our harps upon the willows in the midst thereof." The land of Babylon was now a house of bondage to the people of God, as the land of Egypt had been to their ancestors. Their conquerors were not permitted utterly to destroy them; but they excluded them, as aliens, from all their populous cities, and places of resort, and settled them in rural districts, and along the banks of their various rivers. And here the poor degraded children of the circumcision are now sitting, indulging their grief, and feeding their sorrow; their harps, which formerly emitted notes of joy and gladness, are hanging upon the willows; and the voices that were wont to accompany them, are uttering this bitter cry,—*"O that we were as in days that are past; when the candle of the Lord shined upon our head, and his favour made our horn to bud, and our crown to flourish."*

The Jews once were, while they continued to walk in the statutes and ordinances of God, a happy and highly distinguished people. Their religious and national privileges were, like the promises, "exceeding great and precious;" and the relationship which subsisted between them