

from the time when the disciples were first called Christians in their chief city, and which had given to the Church Diodorus, Theodorus, Chrysostom, Nestorius and Theodoret. They were indignant at the conduct of John of Antioch, the unworthy namesake of Chrysostom, and fellow-student of Nestorius and Theodoret, who had forsaken his Master's teaching, and joined not only in the condemnation of Nestorius but also in the persecution of his followers. The very sufferings of Nestorius himself drew forth all their sympathies. Persecuted by John, they went to Mesopotamia and founded the school of Edessa, whence they are sometimes called Chaldaic Christians; and, when the zeal of orthodoxy found them out there, they removed to Nisibis, within the boundaries of the Persian Empire, where Christianity had long existed on sufferance and in subjection to frequent persecutions of the Magi. In the year 496, Seleucia, a city of Susiana, became their headquarters, and from it and Nisibis, farther to the east, they spread over the whole of Persia, superseding the Catholic party, from whom they formally separated in the year 499. The Nestorian Church, persecuted and struggling for bare existence, was nevertheless essentially a missionary church. In Syria, Arabia, Mesopotamia, Armenia, even in distant Tartary its congregations were found within less than two centuries after the withdrawal of the Persian Church from the jurisdiction of the patriarch of Antioch. In 640 the great Mahommedan wave, which removed many a candlestick out of its place, swept over Persia, and left little more than a remnant of a once flourishing Church, which survives to this day. The American Board of Missions began the work of evangelization among the Nestorians of Persia and Armenia in 1833, and has met with great success. Mr. Perkins, one of the earliest missionaries, says, "The pious Nestorians are also doing something in the line of missionary effort. For several successive years they have united with us in sending Nestorian missionaries to the district of Bootan, on the River Tigris, about 300 miles westward from Oroomiah. To give a missionary character to this ancient Church, once so celebrated for its missionary efforts, has ever been the strong desire of our hearts; and it possesses good materials for that purpose." Such is the Church with which the Syrian Christians of India have been connected from the early days of Nestorianism, and which sent into China the first body of Christian missionaries.

The historian Mosheim, in his book on the history of the Tartar Church, cites certain authorities to the effect that Timotheus, the Nestorian patriarch from 778 to 820, sent out many missionaries to India, Tartary, Cathay, and China. One of them was David, Metropolitan of China; but of him we know little more than his name. If, however, we are to believe the genuineness of a Chinese monument, there must have been a Paul to this Timothy, who began the work long before. It is indeed stated in the chronicle which Mosheim quotes that the patriarch Salibazacha sent out a metropolitan in 714; but the Chinese inscription takes us farther back still. The Jesuit missionaries, whom we shall have occasion to refer to in their place, discovered a marble slab, ten feet long and five broad, which was dug up at Se-gan-foo, in the Province of Shense, in 1625, which they have been accused of fabricating. It is not likely that they would fabricate anything in the interests of Nestorianism. Kircher describes this stone:—"The top of the slab is a pyramidal cross. The heading of the inscription consists of nine Chinese words formed into a square, and is thus translated: 'This stone was erected to the honor and eternal memory of the Law of Light and Truth, (Urim and Thummim),