

in that vicinity. The ex-patriarch had been there. Some complained to him that a new sect had sprung up, which was spreading its poison everywhere. He inquired the names of the leaders of the new sect, sent for them, and questioned them. They told him that they had not separated, and did not intend to separate, from the church; and that their only peculiarity was, they kept the Sabbath, read the Bible, and endeavored to follow its instructions. The ex-patriarch being satisfied that they gave an honest account of themselves, told them, "very well,—go home and go on."

Mr. Van Leuven has spent some months in Adrianople, in European Turkey. While there, he attended a fair in a neighbouring town, at which 2000 copies of the New Testament were sold to Bulgarians of the Greek Church. It appears desirable to establish a mission in that region as soon as funds permit.

NESTORIANS OF TURKEY.

BESIDES the two divisions of the Nestorian people with whom your readers are already acquainted, there is a considerable population living under Turkish rule, on the declivity of the Koorish mountains, between the country of the Independent tribes on the north, and Mosul on the south. Several generations ago, this patriarch became a papist, and affairs have been so managed by him and the court and emissaries of Rome, that they are all obliged to acknowledge him as their civil head, in transacting business with the Turkish government. Of course, they are all considered as members of what the court of Rome calls the Chaldean Church? Though many of them still adhere to Nestorianism, many others care little and know less about the difference. Last autumn, Dr. Grant and Mr. Hinsdale made a tour among them. The papists were busy in attempting to complete their conversion, and not without success. In one district, sixteen villages had gone over to them since Dr. Grant's first visit to that region, leaving only eight or ten villages adhering to their ancient faith. Their principal arguments are, offers of temporal advantage; money; the assertion that the books of Nestorians have all been confuted, and that almost all the world have become "Christians;" that is, papists,—for so they use the word. Some of their converts are easily made, and as easily lost. One priest said that he joined them for a certain sum of money, equal to about one dollar and seventy-five cents; but that, three or four days afterwards, having spent the money for food, and eaten it, and having no advantage remaining from his change, he gave up his new religion, and returned to his former creed. It was found on investigation, that in villages reported as converted to popery, only a part of the inhabitants had actually gone over, while others remained firm in their ancient faith. It would seem, therefore, that the Chaldean Church, of which Rome has boasted not a little, is a much more considerable affair on paper, than it is in reality; and if a suitable missionary force could be sent in and sustained, a large part of it might yet be rescued from the "man of sin."

It was reported at Ooroomiah, that the Jesuit, Bone, who has been hovering round that region for several years, and who established a little school at Adishai, had followed Dr. Grant's track into the mountains, and offered the Patriarch the protection of the French government, if he would submit to the pope.

Dr. Grant and Mr. Hinsdale also visited the Yezidees, between the Nestorians and the Tigris; of whom there are at least fifty villages. They were kindly received. The Yezidees and Nestorians are supposed to be of the same descent.

JACOBITE SYRIANS.

THE English Church Missionary Society has for some time had a mission among the Syrian Christians of the Malabar coast, in Southern India. Dr. Grant found at Mosul, a Syrian priest from Malabar on his way to Mardin, to be ordained by the Jacobite Patriarch. He appeared to be enlightened, and truly pious. He had been preaching the gospel to the Jacobites at Mosul, with such effect, that several of them were awakened to serious inquiry after spiritual religion. Meanwhile, an Evangelical Armenian from Constantinople had awakened no little zeal for schools and education in the Jacobite Patriarch himself. So the influence of a mission in Malabar meets the influence of a mission in Constantinople, in the centre of Mesopotamia.

TAMUL MISSIONS.

THE whole district of Madura is open to missionary labors. A million of Tamul people are as really thrown upon the mission as ever the Druzes seemed to be, or as ever the people of the Sandwich Islands were. There is scarce a town or village in the whole district, in which the people have not called for schools and missionary labors. The missionaries believe that there is no spot on earth that calls more loudly for help.

The mission seminary at Batticotta, in Ceylon, has 207 students, of whom 91 are church members; the female seminary of the Ceylon mission has 118 pupils, of whom 20 are church members and of its schoolmasters, 46 are church members. The two printing establishments at Madras and Maneply have struck off 37,000,000 pages in a year. The Brenda, with the Rev. Mr. Meigs, and a reinforcement, reached Columbo in safety. All were well except Mrs. Smith, who appeared to be in a decline.

MISCELLANEOUS.

THE PREACHER AND THE PIRATES.

REMARKABLE INSTANCE OF DIVINE INTERPOSITION.

A NATIVE of Sweden, residing in the south of France, some years since, had occasion to go from one port to another in the Baltic sea. When he came to the place whence he expected to sail, the vessel was gone. On inquiry, he found a fishing boat going the same way, in which he embarked. After being for some time out at sea, the men observing he had several trunks and chests on board, concluded he must be very rich, and therefore, agreed among themselves to throw him overboard. This he heard them express, which gave him great uneasiness. However, he took occasion to open one of his trunks, which contained some books. Observing this, they remarked among themselves, that it was not worth while to throw him into the sea, as they did not want any books, which they supposed was all the trunks contained. They asked him if he was a priest. Hardly knowing what reply to make, he told them he was; at which they seemed much pleased, and said they would have a sermon on the next day, as it was the Sabbath.

This increased the anxiety and distress of his mind, for he knew himself to be as incapable of such an undertaking as it was possible for any one to be, as he knew very little about the Scriptures; neither did he believe in the inspiration of the Bible.

At length they came to a small rocky island, perhaps a quarter of a mile in circumference, where was a company of pirates, who had chosen this little sequestered spot to deposit their treasures. He was taken to a cave, and introduced to an old woman, to whom they remarked that they were to have a sermon preached the next day.—She said that she was very glad of it, for she had not heard the word of God in a great while. His was a trying case, for preach he must, and still knew nothing about preaching. If he refused, or undertook to preach and did not please, he expected it would be his death. With these thoughts he passed a sleepless night. In the morning, his mind was not settled upon any thing. To call upon God, whom he believed to be inaccessible, was altogether in vain. He walked to and fro, still shut up in darkness, striving to collect something to say to them, but could not even think of a single sentence.

When the appointed time for the meeting arrived, he entered the cave, where he found the men assembled. There was a seat prepared for him, and a table with a Bible on it. They sat for the space of half an hour in profound silence, and even then the anguish of his soul was as great as human nature was capable of enduring. At length these words came to his mind,—“Verily there is a reward for the righteous; Verily, there is a God that judgeth in the earth.” He arose and delivered them; then other words presented themselves, and so on till his understanding became opened—his heart enlarged in a manner astonishing to himself. He spoke upon subjects suiting their condition; the rewards of the righteous—the judgments awaiting the wicked—the necessity of repentance, and the importance of a change of life. The matchless love of God to the children of men, had such a powerful effect upon the minds of these wretched beings, that they were melted into tears. Nor was he less as-

tonished at the unbounded goodness of an Almighty God, in thus interposing to save his spiritual as well as natural life, and well might he exclaim—“This is the Lord's doings, and marvellous in our eyes.” Under a deep sense of God's goodness, his heart became filled with such thankfulness, that it was out of his power to express.

What a marvellous change was thus suddenly brought about by divine interposition! He who a little before disbelieved in communion with God and the soul, became as humble as a little child. And they who were so lately meditating his death now are filled with love and good will towards each other, and particularly towards him; manifesting affectionate kindness, and willing to render him all the assistance in their power.

The next morning they fitted out one of their vessels, and conveyed him where he desired.—From that time he became a changed man.—From sentiments of infidelity he became a sincere believer in the power and efficacy of the truth as it is in Jesus.—S. S. Instructor.

THE STORK.

THE annexed extract is from a work lately published in London, written by Frederic Strong, Esq., Consul at Athens for the kings of Bavaria and Hanover:—

“Speaking of the natural history, we have a singular anecdote.

“Storks, which used formerly to pass the summer in Greece in great numbers, are now never seen. It is a singular coincidence that they left the country on the breaking out of the revolution in 1821; and the superstitious Greeks call them in consequence ‘the Turk's friend.’

“Captain Jesse also alludes to this fact, and tells a remarkable story in connexion with it.

“I heard (he says) it remarked by several persons at Athens, that when the Turks left that city after the revolution, the storks, which for generations had built on almost every house in the town, immediately deserted it. There are numbers of these birds in the south of Russia; before migrating, which they always do at the approach of winter, they assemble from all parts, and kill the young ones that are not strong enough to accompany them in their long flight. This characteristic is remarkable, and in strong contrast to the affection they generally display towards their young. Of this, the following anecdote, related to me by a merchant of my acquaintance, is an example. He was on his way to Kharkoff, when he observed one evening several peasants assembled around something in a field near a village; ordering the zemstchik to stop, he alighted from his carriage, and went up to them to see what was going on. Arriving at the spot, he found that they were looking at two dead storks, which were lying on the grass; and upon his inquiring the reason of their taking such an interest in these birds, one of the bystanders gave him the following singular account of their death:—

The storks had a nest in the field they were then lying in; the hen-bird had been sitting that morning, the male having left her, as usual, in search of food; during his absence the lady, either with the same intention, or to have a bit of gossip with some of the female storks in the neighborhood, also took her departure. No sooner had she left her nest than a species of hawk, very common in the steppe, seeing the eggs unprotected, pounced upon and sucked them. A short time after this the male bird return; and, finding them destroyed, he threw himself down upon the shells, and gave way to every demonstration of grief. The female also returned; but immediately he observed her coming, he ran up, attacked her with his beak, and seizing her between his claws, soared up with her to a great height. He then compressed his own wings, and both falling to the ground together, they were killed.”

WALTER SCOTT.

BISHOP MEADE is publishing in the *Southern Churchman*, a series of letters, respecting matters in England and Scotland. In one of them he thus speaks of the Author of the *Waverley Novels*:—

“I tried a day in the neighborhood, and visited Abbotsford, finding it within and without such as might be expected from the former owner, being filled within, and surrounded without, with all the military curiosities and antiquities that could be collected.”