

pressors. They paid no regard to the observance of the Sabbath; they violated every command of the decalogue; and in their morals they were on a par with the Mahomedans, except in the violation of the seventh commandment. The Nestorians were also very ignorant; not a female could read, hardly any of the men, except a few of the ecclesiastics, and those very imperfectly, being only able to read or chant their devotions, and those in an ancient or unknown tongue. They had a few manuscripts; they had portions of the Bible in an unknown tongue, which portions they had rolled up and deposited in a secret place. Some of those portions were written on parchment, and dated back coeval with the English Magna Charta. The valley of Oroomiah was skirted on one side by mountains of unsurpassed grandeur, on the other by a lake of great beauty. The Nestorians welcomed the mission; but this might be understood when it was remembered that they were more scriptural in their belief than most other oriental sects; that they acknowledged the Bible as the highest authority, and as a rule of faith; that they refused to worship Saints or Angels, and did not believe in the doctrine of Purgatory. In fact the Nestorians seemed to merit the title they had long received—the Protestants of Asia. The first school in connection with the mission was begun in the winter time, and was held in a cellar; the first pupils were seven small boys. But the number of pupils soon increased to forty; and their progress was extremely satisfactory. Two years later a female seminary was established; it was successful, while, as regarded the male seminary, some of the boys under the direction of Mr. Stoddart became so efficient that it might be said they had few superiors in schools in Christendom. In the first year of the mission three primary schools were established; but these had increased till they numbered sixty or seventy in as many different places. The largest Sabbath School contained 250 persons of all ages and sexes. The seminary and Sabbath School had produced from two to three hundred intelligent readers of both sexes, and this among a people who did not number, when the mission was established, 20 male readers, nor had they any female readers. The missionaries found it hard to provide reading matter for lessons in a language which was unprinted. This language of the Nestorians was related to the ancient Syriac, a dialect supposed to be spoken by the Saviour; but, though it was an unwritten language, the missionaries persevered, and at last had the satisfaction of seeing the pupils read from boards on the wall passages from the Bible rendered in their own language.

Seven years after the mission had been established the printing-press arrived. The people were delighted and astonished. The press had been in operation eighteen years, and had printed the Holy Scriptures, and such excellent books as Bunyan's Pilgrim's Progress, Baxter's Saint's Everlasting Rest, etc., etc.—There had also been printed 240 of the best hymns in the English language; many excellent school books: altogether 60,000 printed volumes, embracing more than two millions of pages, all in a language never before written. The rev. gentleman went on to say that he preached to the Nestorians the first Sabbath after reaching, having learned some of the language on the journey. He also endeavoured to preach on the Sabbath, as often as he could, and also on weekdays. He next commented on the effects of a revival which took place among the Nestorians thirteen years ago, and to speak of the pleasure he experienced in sitting at the communion table with his Nestorian brethren and sisters; remarking that the extent of God's work was not to be measured by numbers. In connection with the revival he read to the meeting copies

of two letters, written in tolerable English by a Nestorian preacher, and addressed to Miss Fiss and Miss Rice, anxiously enquiring about the success of their schools, and communicating to them some incidents of the religious awakening. The rev. gentleman proceeded to speak of the effect which the schools would produce in sending out cultivated young men and women to disseminate the Gospel. He also stated that the Scriptures had been translated into the Persian language, and that not a few Nestorians had acquired the Persian language for the purpose of expounding them. This was a hopeful sign, for, as the ancestors of the Nestorians had brought the Gospel into Persia, Thibet, Hindostan and China, it was by their sons at the present day that the Truth would be diffused among the Mahomedans, Persians and Kurds. The meeting had heard of the advantages of this mission; they ought now to hear the trials that beset it. In the first place there was the oppression of the Mahomedans, and their coercion of the Nestorians; but their masters, however, did not separate the Nestorians from their families, or deprive them of their personal freedom, neither in any sense did they treat or regard them as chattels. The next dark cloud that overhung the path of the missionaries was caused by the Jesuits. Another dark cloud was the bloody massacre of the Nestorians by the Kurds fifteen years ago. Since that melancholy event, however, the Christian governments of Europe had compelled the Porte to take measures to restrain the Kurds; but Lord Stratford de Redcliff, representative of England, was the first to move in the matter. The next cloud, that darkened the path of the missionary, was the jealousy of the Persian government; and, another still, the death of a number of the most exemplary missionaries. The progress of civilization and British influence had been doing much for the spread of the Gospel in Persia. The British Embassy in Persia had cared for the American mission with the greatest solicitude. The representatives of that noble government had seemed to take delight in forwarding the mission; and hundreds of dollars had been saved to the mission by the agents of the British government procuring the free carriage of letters, etc., to the mission station. Knowing this, and more than this, the American missionary would be callous who would not pray that God might bless England, the power that aided the diffusion of the Truth from the rising to the setting of the sun. No matter what a politician might say, or a newspaper scribbler write, England and America were from one common stock, and their interests were the same. They should advance together in the work of man's moral evangelization, and he who would mar harmony, as they marched in their course of human benefaction, was unworthy to belong to any branch of the exalted brotherhood.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our Correspondents.]

(For the Presbyterian).

CHRISTIANS AND THE WORLD.

There is no question of practical Christianity, which is the cause of so much difference of opinion, so much vexation and unsatisfying controversy, and, too often, of so much harsh and censorious feeling on both sides, as the question of "worldly conformity."

Now to those who, though calling themselves Christians, have yet no experimen-

tal knowledge of the "new affection," who desire to honour religion so far as to satisfy the cravings of a troubled conscience, but are unwilling to lose a single earthly enjoyment, when as yet they know of no higher to take its place, to part with their "broken cisterns," while, like Hagar in the wilderness, they see not the gushing fountain of pure and living water from which they might for ever quench their thirst, to such it may be impossible ever to demonstrate the evil of any particular course of conduct, and to show "what harm" there can possibly be in anything which does not involve a positive breach of the Moral Law. But, while *these* must be left to the enlightening influence of that Divine Spirit, which alone can show them a "better way," it might be a more easy matter for those, who are Christians in spirit as well as in name, and who have tasted of that living water of which "whosoever drinketh" "shall never thirst," on a candid and prayerful examination of their confused rule of life, to ascertain clearly and distinctly what should be their course with regard to this "love of the world," against which they are so frequently and earnestly warned.

"They are not of the world, even as I am not of the world." "If ye were of the world, the world would love his own: but, because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." This is strong language,—stronger than many would be willing to use now, were it not incontrovertibly to be found in our Bibles;—and it must certainly mean something. No one will say that the "love of the things that are in the world" means the love of nature,—fair external nature, that amidst its ever-varying changes of aspect, its light and shade, its gentle beauty or its awful sublimity, forms so rich a volume wherein we may read the character and perfections of the loving Father who "made it all."

Nor can it be the love of our fellow-men which is forbidden. He, who said "Love one another, even as I have loved you," "Love your enemies, do good to them that hate you," would never thus have reversed His command. If we but place our first and warmest love at the Master's feet, we cannot love any fellow-being *too* ardently. The spirit of the world then must be sought in something different from any of these things, and not nearly so tangible; for it is a *spirit* and not any particular external thing which is forbidden. The true life of a Christian, without which all religion is a dull formality, is "the love of the Father," and, just so far as our interest and enjoyment in any other thing whatsoever deadens and eclipses this true life of the soul, in so far we are entering into the spirit which "is not of the Father but of the world."