

a Metropolitan sent out by the Patriarch of the Nestorians. The Nestorian interpreters of the Scriptures, in the sixth century, are said to have been the best any where in the Christian Church at that period, as they, and they alone, searched for the true sense of the inspired words. The Missions of this Church, in Central and Eastern Asia, continued from about the third century to the thirteenth. The more active periods of their Missions were from the seventh to the middle of the thirteenth centuries; a long period of time, evincing great perseverance, and showing, one would think, that the true spirit of Christ must have been at least one of the grand actuating motives.

But, during the last 1000 years, they have suffered persecution, oppression, and even martyrdom itself, in propagating and defending the doctrines of the Gospel of Christ. During this long period of distress and trials, trodden down and impoverished, both by the Persian and Turkish Mohammedan, they have been gradually reduced to their present condition of poverty and comparative ignorance. Copies of the Scriptures were scarce, and the art of printing being unknown, they could be multiplied only by the laborious process of writing with the pen.—Besides which, what few copies of the Bible were in use among this people were written in their ancient language, and not in their spoken tongue; the vernacular language not having been reduced to a written form till since the visit of the American Missionaries. All the prayers and offices of the Church were therefore, of necessity, in the ancient tongue.

The old Churches, erected when this people were strong and flourishing, which still remain standing, are built of stone, and are of considerable size; but during the 1000 years of their sufferings and oppression, they were driven from one mode of erecting Churches to another, till they finally built them of mud and clay, without floors and with little furniture, or outward emblems of religion, except a simple cross laid upon the Scriptures, a stone font for the baptism of their infant children, and an altar for the communion. These buildings are small, with a single door but three feet high and two feet wide, so that the only entrance is about the size of the doors of our pews. This was a matter of necessity, as, had the doors been larger, the Mohammedans would have used the Churches to shelter their horses and cattle. In the place of windows there are small openings in the walls, too narrow for thieves and enemies to enter.

When it is remembered that very few of this people possess any portion of the Word of God, that even the Churches are supplied only with parts of the sacred Scriptures, and that the means of education have been exceedingly limited, it is not surprising that many of their priests are very ignorant, and a large portion of the people are unmindful of the holy law of God. Sabbath breaking, intemperance, falsehood and other vices, prevail amongst them; and this interesting Church—this remarkable relic of Christianity, seemed fast verging into moral darkness, when the American Christian Missionaries, with the light of the Bible in their hands, were guided by an unseen but an ever watchful and over ruling Providence, to their isolated abode.

In 1833, the Rev. Mr. Perkins and his wife were sent by the American Board of Commissioners as Missionaries to the Nestorians in Persia. Having crossed the Atlantic and passed through the Mediterranean and Black Seas, after stopping a while at Constantinople, on their way to Trebizond, about 600 miles East of that City, they left the sea and took up their perilous journey of 7 or 800 miles by land. The details of this journey, as given by the Missionary, form a striking picture of the perils often encountered by those devoted servants of Christ who take their lives in their hands, and go forth to carry the Gospel to souls ready to perish.

It was between midnight and morning when Mr. Perkins reached the village of Galivan, where Bishop Yohanna resided. The inhabitants were asleep, but the Bishop, immediately on being informed of the arrival of a Christian Missionary from America, an event he had been led to anticipate after the visit of Messrs. Smith and Dwight, ran out into the yard, while it was yet dark, to meet him. From that time to the present he has continued to be a devoted friend to the Missionaries.

During seven years the zealous Missionaries of the American Board have been labouring among this people, and we learn with pleasure that they have not interfered in any way with the religious practices of the Nestorian Church, and those under their immediate charge are left free to attend the stated worship of their sanctuaries, and to observe the fasts and festivals of their Church.—Their aim is, simply, to impart religious knowledge from the pure word of God; to revive the slumbering piety of the Church, and impart useful secular learning. They do not wish to impair the liturgy of the Church, nor to disturb its Ecclesiastical organization; but they intend to give them their Prayer Books in a language which they understand, and to infuse into the Bishops and Clergy more of the spirit of Christ.

Among the first steps taken by the Missionaries, was the reduction of the common language of the people to written characters. In this work, Mr. Perkins was greatly aided by Bishop Yohanna and Priest Abraham. When they had ac-

complished this important object, a printing press had reached them, and we are told nothing could exceed the delight of the Nestorians when they saw the first page of the Gospel of Jesus Christ come out from the press, printed in a language familiar to all. The New Testament was soon struck off, and an abundant supply will now be furnished to those who never before possessed this invaluable treasure, the merchandize of which is better than the merchandize of silver, and the gain thereof than pure gold. And though all this was accomplished by Christians of another name, and who are worshippers under other forms than ours, we trust that we are not incapable of honoring their pious zeal and liberal sacrifices, and of rejoicing over their eminent success.

It gives us pleasure to add that our own Church has not been altogether unmindful of the spiritual necessities of the decayed and decrepid Christian Churches of the East. In the year 1836, the Foreign Committee of the Domestic and Foreign Missionary Society of the Episcopal Church, despatched the Rev. Mr. Southgate on a Missionary exploring tour in Armenia, Persia, and Mesopotamia. In the course of his travels he visited Ooroomiah, passed a week in the house of the Missionaries and there became acquainted with bishop Yohanna, of whom he makes honorable mention in his published journal. Mr. Southgate speaks in high praise of the judicious and successful course of evangelical labour pursued by the Missionaries at Ooroomiah. And allow me here to recommend to the members of this Parish, the perusal of the interesting and instructive narrative of his tour through Armenia, Kurdistan, Persia and Mesopotamia. If our people would be at more pains to inform themselves as to what is actually doing in the Missionary field, there would be more prayers offered, and far more liberal contributions made for this great work of evangelizing the world.

In reviewing what has been done in behalf of the Nestorians, a writer asks—'Is it not most remarkable, in the course of Divine Providence, that a Church in the interior regions of Africa, which for so many centuries was one of the most distinguished lights of the world, should now be in the process of re-illumination, by means of a mission from the Continent, of the existence of which, no one of the long succession of Nestorian Missionaries had a thought? The light of the Gospel having visited the ends of the earth, is travelling back to the centre, where it had been extinguished. The object of the mission to the Nestorians, however, is not merely the restoration of the Gospel to that people. It is expected through the Divine blessing to renew their missions to the countries in Central Asia. What is needed among them is a pious, well educated priesthood. Let there be such a priesthood, and let Mar Elias, the present patriarch and his successors, feel as did the patriarch Timotheus a thousand years ago, and let his bishops feel as did those whom Timotheus sent forth, and we shall need to send but few Missionaries into Central Asia from these western shores. We shall find them nearer the field of action,—oriental men, with oriental habits and manners, better fitted than men from this western world to win the way to the hearts of an oriental people.'

We have abundant testimony of the impressive and pungent manner in which Bishop Yohanna preaches the Gospel in his native language to the people of his charge, and urges upon them with power and eloquence, the performance of every Christian duty. It would be extremely gratifying, if the Bishop would venture, with his limited knowledge of the English tongue, to address a few words to his fellow Christians here assembled, in whose behalf, as well as in behalf of our own Right Reverend Bishop, I again greet him with a cordial welcome to this sanctuary, and to this Sacred Altar of the Lord.

Married.

At the Nashwaak, on the 28th ult., by the Rev. William Herris, Mr. James W. Fletcher, to Miss Rebecca Smith, both of the Parish of Saint Mary's, in the County of York.

At Douglas, on Wednesday the 11th instant, by the Rev. William M. Leggett, Mr. Charles Jarvis Clark, of Fredericton, to Mary Ann, eldest daughter of Mr. William Dayton.

NOTICE.

THE MARSH belonging to the Glebe right in the Parish of Westmorland, and County of Westmorland, consisting of eighty three acres, and recently dyked in, will be Let by the Subscribers, on the Aulac Aboideau, at 4 o'clock in the afternoon of Saturday, the 20th day of August next, for the purpose of defraying dyking expenses.

PETER ETTER,
RICHARD LOWERISSON, } *Special Commissioners*
JOHN G. ALLAN, } *of Sewers.*

Westmorland, May 10, 1842.—3m.

FOR SALE.

ON Wednesday the 1st June next, the whole of the Freehold and Leasehold Estate of the late WM. SCOTT, deceased, situate in the Town plat of Saint Andrews, in the County of Charlotte, consisting of Dwelling Houses, Stores and Wharves, with the appurtenances.

ALSO,—A Farm and Wilderness Land at Digdeguash, and another Farm at Oak Point.

Terms made known at the time of Sale. Any further information may be had on application to any of the Executors at Saint Andrews, or to W. B. KINNEAR, Esquire, in Saint John.

May 7, 1842.

[Sentinel.]