

## THE MISSIONARY DIFFICULTY AT CONSTANTINOPLE.

The *Levant Herald* gives as follows the terms on which the missionary difficulty has been arranged.—“The difference between the Porte and the Protestant missionaries has been arranged on a basis which, if not all that the latter could wish for, will perhaps, under all the circumstances, be generally regarded as equitable and satisfactory. The book stores and offices of the several societies have been re-opened, and full liberty given to their agents to preach to all comers in their respective chapels and meeting rooms; but not in the khans or other public places of Stamboul. The free sale of the Bible in book stores is permitted, but not its colportage about the capital, nor either the sale or gratuitous distribution of controversial works attacking Mahometanism. The native converts under arrest are, “for their own protection, and as a measure of precaution against popular excitement,” to be temporarily removed from the capital to some English consular station in the province, the Porte engaging to provide for their families during their absence. Such, briefly detailed, are the terms of the settlement come to between the Government and Sir Henry Bulwer. The result is, of course, a considerable curtailment of the latitude hitherto enjoyed by our clerical friends; and in certain influential circles in England it will, for this reason, undoubtedly provoke no friendly feeling toward the Porte. But there is more to be said both for and against the compromise—as the arrangement clearly is—than we are free to indicate. This, however, we may remark—that the exile of the native converts will be generally regarded as the least satisfactory feature of the settlement; at variance, as it apparently is, with the spirit of the firman of 1856, which abolished penalties of every sort and degree for religious profession. Of course we do not question the *bonâ fides* of the Porte in its alleged reason for their banishment; but others will be less just, and the act therefore sure to be misinterpreted. If the edict of Gulhané had never been issued, nor the firman of Abdul Medjid been written, religious persecution would nowadays be impossible; and all the less tolerant, therefore, is public opinion of even the very appearance of oppression for conscience’ sake. On the other hand, it would be equally unfair to deny that the arrangements come to leave the missionaries a wide margin of liberty—quite as much, in fact, as public feeling and the police would accord to a body of proselytising mollahs crusading against Christianity at home amongst ourselves.”

---

## Correspondence.

---

## THE FIRST CONGREGATIONAL CHURCH IN SCOTLAND.

DEAR EDITOR,—I was much pleased in reading, in the *Independent* for August, “The Origin and Organization of the First Congregational Church of England,” in the time of good Queen Elizabeth. The thought occurred to me that it might be encouraging to many of our brother ministers and Church members in these colonies to be informed of the origin of Congregationalism in the sister kingdom, Scotland.

In the following address, delivered by the Rev. Dr. Bennet, of London, at the thirteenth annual meeting of the Congregational Union of England and Wales, in the month of June, 1843, we have some interesting particulars of the formation of the first Congregational Church in that country.

Yours, affectionately, H. DENNY.

ALTON, 12th August, 1864.

---

“I should have no reason to make a speech, were I not now called to tell a story. I have, at your command, my brethren, visited, as your representative,