

Protestantism in Turkey.

THE attempts made by various religious societies to extend the Christian faith in Turkey have recently created some excitement among the Moslem population, and compelled the intervention of the English Ambassador. The immediate result is a long correspondence recently presented to Parliament. It is doubtful whether those who have caused the agitation are under the direct control of the Protestant Societies who have employed missionaries in Turkey, as it appears to have originated in the conduct of some native converts, who have ventured to preach their adopted creed among their own countrymen, at the risk of disturbing the public peace in a dangerous manner. The agitation commenced in July last, when Sir H. Bulwer, in a despatch dated the 18th of that month, reported that "a case of some difficulty and danger had arisen, which would probably cause a disagreeable impression in England." Four or five converts had been preaching in Constantinople, in the "khans" or inns, to travellers from the interior of Turkey, who are the most fanatical portion of the population. The attacks publicly made on their faith by those who had renounced it roused great indignation among the Moslems of the capital also, as they considered it a public insult. The people will not tolerate from a renegade what they will listen to calmly from a foreigner born in the creed he professes. The interference of the police became necessary to protect the lives of these converts, and some of them were arrested. The shops where Bibles were sold have been closed, as well as the places where the preaching took place. The Government itself has no apprehension of the religious consequences, but dreads any excitement of the public mind in such a city as Constantinople, where, as Sir H. Bulwer states, "if any affray occurred, and any blood were shed, it would be impossible to foresee the consequences." He promises to obtain the release of the converts, and permission for the quiet sale of the Bible. But he had told an English clergyman intimate with these converts that "they had better remain quiet for a time." The subject has, of course, excited great interest among the English religious societies. They have interposed in behalf of the converts, who, as it appears by a despatch dated the 10th of October, have been released. This, however, has by no means closed the question, which is very fully stated by Sir H. Bulwer in a report addressed to the committee of the Evangelical Society. The question, he says, narrows itself to this:—"The Ottoman Government is willing to allow all Christians to exercise their own religion quietly, as at home, but it will not allow Mahommedanism to be publicly assailed. Its policy is to protect all religions, but not to allow persons of one religion to attack those

of another." His argument applies more or less to all missionary vocations. It may be sufficient to say that he considers their conduct neither "prudent nor politic." On the other hand, the Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel, expresses to Lord Russell his belief that the facts proved "justify the strongest representation to the Government of the Sultan." As the discussion of the whole subject fills 95 despatches, it is impossible to follow the details. But as the converts have been released and the depot for the sale of Bibles has been re-opened, it is to be hoped that agitation will not extend. Lord Russell appears to have summed up the whole controversy in his despatch of Dec. 13, where he says, "If the missionaries will hereafter show somewhat more prudence, and the Turkish Government somewhat more of friendly forbearance, a recurrence of these painful scenes may be prevented."

Church Music.

THE following remarks on the subject of Church Music have been penned by a learned American, who has spent some time travelling through Europe. They are copied from an American exchange:—

"In some of the more fashionable Churches of Edinburgh, especially in those connected with the Scottish Establishment, a choir is introduced—not sitting aloft in a gallery, as with us, but occupying front seats below; in some cases, leading the congregation, but in others, singing music not familiar to the congregation, and therefore compelled to be alone in their performance. And now, to get as far away as possible from allowing the congregation to partake, Dr. Robert Lee, the bright, learned, but not grave pastor of Greyfriars Church, and leading Professor of Divinity in the university, proposes that the organ be added. It is strange that men will not learn from the experience of others; or that, learning, they will not take advantage of it. Here in Scotland is congregational singing carried to its highest point, and most conducive to the right fulfilment of divine worship—full, clear, strong, melodious, inspiring—and yet the fashionable Churches crave something more artistic, more operatic, more elegant and refined. If congregational singing were a failure here, they might, perhaps, be pardoned; but, in that it is a perfect success, what plea can be offered? And then, in the matter of organ introduction, they have but to look across the North Sea to Germany, and see in that land the finest choir of all, the second in point of excellence in the world, the famous cathedral choir, always sings without the organ, deeming that the sweetness of Silbermann's, even, would mar the melody of the human voice divine. The leader merely