

them He looks intently to the farthest corner of the house, and exclaims:—Holloa, Adam! Where art thou, Adam?" In the presumption that Adam is afraid to face such a congregation in answer to such a summons, he makes the father of mankind reply tremulously, "Here am I, what wouldst thou?" "What would I?" he indignantly rejoins, "I would know what you have done, Adam, that we are all damned through you?" Adam makes a speech. The preacher answers him. Adam has a rejoinder; the preacher another. Adam is greatly abashed, and has decidedly the worst of the argument, and is told, in the slang of the tap-room, "I thought I should make you sing small." Then, in jolly, rollicking, bantering style, he comforts Adam thus, "Ah, never mind, never mind, man; we have a new Adam, we have Christ instead of you," &c. Then he brings the persons of the Trinity on the platform, and holds colloquy with them. In like manner he introduces prophets, apostles, and all other scriptural personages. He makes the Saviour and Mary Magdalen hold conversation, the preacher imitating the tones of a timid, repentant woman. And this it is which the tens of thousands of the metropolitan population are crowding even unto death, to hear, to grieve at, or to approve by occasional bursts of laughter, or floods of tears. He gives scenes from hell, in which the persons of his drama are his brother ministers with their congregations; he has a powerful voice, and alters its tones with considerable effect, in a dramatic sense. He walks up and down the platform, and is only at home when he has such a stage. A pulpit cramps him. He tells that his gains to the kingdom of Christ have been a thousand souls a year, since he came to London, and he expects they will amount to an additional thousand this year. Have we said enough of this preposterous mountebank? Surely we have.—*Caledonian Mercury.*

### THE CHRISTIAN RELIGION IN TURKEY.

#### EFFECTS OF THE AMERICAN MISSIONARY SYSTEM—POSITION OF THE PROTESTANT CHURCH.

*Correspondence of the London Herald.*

BROUSSA, Oct. 13, 1856.

Few people at home would be prepared to hear that Divine service, according to the Protestant form, is regularly celebrated here in the Turkish language. In the quarter of Getbashi stands a building whose style and proportions, in spite of the close vicinity of several mosques, bespeak it to be a chapel of the dissenting type. This is the meeting-house of Armenian Protestants, as thorough an architectural exotic here as the Panopticon, with its minarets, is in Leicester square. But for the Oriental character of the surrounding objects, you might fancy yourself looking at a dissenting chapel in some Welsh county. It was, however, no direct importation from home. The spirit of Protestant proselytism to which this humble church owes its origin was indeed first kindled in England; but it had to cross the Atlantic, and again to make nearly half the circuit of the globe before finding its way here. It is to the American missionaries that this country is indebted for the introduction of Protestantism. Not only at Broussa, but in many towns and villages in Turkey proper, and Syria, those self-denying men, with very limited pecuniary resources, have, by the help of God and their own unshaken faith and perseverance, brought the knowledge of a pure and simple religion to the slumbering Oriental churches.

In the course of an excursion which I made on one occasion to the Sangarius river and the supposed site of ancient Gophon, I stopped at a place called Ada Bazar, which had nothing very prepossessing about it. While waiting at a coffee shop near the khan where my horses were, a native stepped up and addressed me in broken English. I found him to be an Armenian Protestant and a very intelligent man. He introduced me to a youth who spoke extremely good Italian. This young man had acquired it from a Frank, whose business had detained him about six months at Ada-Bazar. We should at home think a good deal of such a feat, if performed in one of our country towns by the son of a poor carrier, but there is an earnestness and practical determination about those Protestant neophytes which render them capable of great effort, which show clearly that they have imbibed the Western spirit. Their chapel at Broussa is in a half finished state at the time of the earthquake, and was destroyed before it was fit for use. Not in the least disheartened, the Broussa Protestants lost no time in repairing the damage done. The whole of the structure, shattered as it was, had to be pulled down, an entirely new building commenced; yet their twice built church was, in fact, inaugurated before any of the other religious buildings of the town which had suffered damage, whether Mahomedan or Christian, were restored.

It was in 1853 that Mr. Schmidt the first of the American missionaries in this field came to Broussa. On arriving he hardly knew any Greek and Turkish; but he had hardly been two years in the country when he spoke both with great accuracy, and translated into Turkish verse Watts' collection of hymns. He then established a school, which had great success. Besides the ordinary routine of school studies, his pupils were instructed in several branches of useful knowledge, as well as initiated in many little matters of general behaviour and habits. The humanizing effects of this system were soon conspicuous, and the American schools in consequence became so popular especially among the Armenians, as almost to threaten the extinction of the old schools. Through their children the parents also began to be acted upon, and many of them gave up attendance at their own church to follow the missionaries, who now became the objects of the hatred and ill will of the priests and their followers. Unlike your pet convert in England, for whom everything is made smooth, even to his bread and butter, the Greek or Armenian who embraced the Protestant faith had nothing but persecution to expect. Excommunication and every variety of bad treatment and annoyance which the constitution of society here admitted of, were directed against the Protestant proselytes, not by the Turks, who, like Gallio, "cared for none of these things," but by their Christian fellow citizens.

A former Pacha of Broussa—Delaver Pacha—used to take great pleasure in relating an answer which he gave on one occasion to the Armenian bishop, in the case of a dispute between him and one of his missionaries regarding the hiring of a house by the latter in the Armenian quarter, which the bishop opposed. "But what harm is this man going to do you that you wish to prevent him inhabiting your quarter?" asked the Pacha. "Why, your excellency," replied the good shepherd, "he will take away our flock." "Oh, is that all?" retorted the Pacha, "you must set more dogs to watch them, then."

Not only were the Protestant converts denounced from the pulpit, slunned in society

and cut off from their former customers in trade but being by the law of the country in all matters, except such as regard exclusively the Turkish tribunals, placed (as all Rayahs are) under the jurisdiction of their priests, from whom they had revolted, they were met by a complete denial of justice. Did they want a passport (*teskerch*) to leave home on a journey, and applied to the Turkish authorities, they were referred to the heads of their community, who alone were supposed to know them, and by them, on some frivolous pretext, were sure to be refused. Was a call made by the government on the particular community to which they originally belonged, they were always certain to have to bear more than their own share of the burden when it came to be divided among the different houses. In an endless variety of ways they were continually made to feel that their very existence almost depended on conforming to the will of their priests, who, had they had the power, would have treated the seceders from their church with as much implacable cruelty as the Turks exhibit in cases of the renouncing of Islamism. To such an extent were these persecutions carried, as to become quite unbearable. The Turks, who pay little or no attention to the internal bickerings of the Giaours, though often applied to on the subject, showed no inclination whatever to afford a remedy, till Lord Stratford took up the case and obtained from the Porte the important concession of raising the Protestants into a separate community. They now depend on no other community, but form a separate body, like the Roman Catholic and orthodox Greek and Armenian churches. There are now, therefore, five distinct Christian communities in Turkey.

The Turkish system, by which Christian communities were permitted to exist and to exercise each its own worship in the midst of a Mahomedan population, was, at the time it originated, far in advance of the legislation of Europe. Every Rayah community was allowed to manage its own affairs somewhat like our town corporations. As religion was the distinctive mark of each community, the priest came naturally to exercise the chief sway. In all matters that did not concern the imperial jurisdiction, the bishops decided with all but absolute authority. This state of things, which was highly advantageous during the old Turk regime, is no longer of the same character at the present day, when the tyranny of the Turks is beginning to give way from contact with the modern European system. As maintained up to the present time, it leaves the Rayah subject to the despotic sway of the priesthood in many of his most important interests, very much as in the middle ages. Nothing calls more loudly for reform in Turkey than the internal constitution of the Christian communities. The want of unity among the Rayahs has long been the strength of the Turks, for each of the old communities would support them in preference to their fellow Christians of a rival church. But this feeling of jealousy and hate does not more tend to keep down their influence in the general affairs of the empire than does the particular constitution of each body operate in retarding the progress of society in the individual communities.

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