

Commercial Bank, took the chair on the motion of Robert Scott Moncrieff, Esq., Chamberlain of the Duke of Buccleuch. A motion, approving of the objects of the Alliance, and of the formation of a District Alliance in Dalkeith, was made by the Rev. Mr. Macfarlane, Free Church; seconded by the Rev. Mr. McLeod, Established Church; and supported by the Rev. Mr. Brown, United Presbyterian; and the benediction was pronounced by the Rev. Mr. Hay, Wesleyan. Altogether the meeting was a most satisfactory one. The meeting at Dumfries was of a very different character, having been previously packed up by the Chartists, who, though from the terms of the advertisement, and the parties calling the meeting, had no right to be there, determined by their tactics of clamour and uproar to force on a discussion of the whole subject, which it was at last found necessary to concede. The Chartists were effectually balked in their attempts, as it afforded an opportunity to the friends of the Sabbath to expose the hollowness and sophistry of the arguments of the enemies of the Sabbath. In the meantime, the committee are receiving the most encouraging reports from all parts of the country. Without waiting for deputations from Edinburgh, associations are in the course of being formed at Greenock, Arbroath, Largs, Galashiels, Paisley, &c. Meetings are to be held next week at Kirkcaldy, Cupar Fife, and St. Andrews, and, we believe, the week after at Aberdeen, Perth, and Dundee.—*Edinburgh Paper.*

The following extract from the letter of an American Missionary in Asia Minor will be read with interest:—

WE next proceeded to Balikhessar. Its population consists of about 25,000 Turks, 150 Greeks, and nearly 2,000 Armenians. Here the annual fair is held, and here were the books which, you remember, were seized by the Armenians, about a year ago, and which he refused to deliver up. To recover these was our business here, and one main object of this tour.

On my first visit to the Pasha, I did not see him, as he was otherwise engaged, but stated the object of my call to his deputy. He answered me rather shortly, and implied that the books could not be delivered up without an express order from Constantinople, which I did not possess. But he told me to call again, and the case should be presented to the Pasha himself. I accordingly went, accompanied by the pious native, and we were very politely and pleasantly received. After the usual salutations, he alluded to the subject of the books, and said, if we had the time to spare, he should like to converse with us a while on this whole matter. He had evidently a very imperfect knowledge of the recent movements of Protestantism in this empire, and he thought this a favourable opportunity to inform himself; and such an occasion was precisely what we desired. He first inquired as to the nature of these books. I told him they were most of them the Old and New Testament, which the Armenian nation received as their sacred books, and had them read in their churches; and that all the others were derived from them, and had all their sentiments conformed thereto. And I further told him, that, if he wished to know the reason of the opposition of the Armenian nation to these evangelical men among them, it was simply this: viz. that these latter strived to live according to the Gospel, rejecting the worship of pictures, the adoration of Mary and other saints, the worship of the cross, auricular confession and absolution by a priest, the numerous fasts and feasts of these eastern churches, and other superstitions and human inventions, all of which were condemned by the Gospel. Hereupon he inquired, with some surprise, whether there really was no authority for such things in the Bible; as though he conceived it impossible for any Christian nation to introduce and practice them without such countenance. We then gave him, in a few words, an account of the principles of Protestantism, of its unflinching integrity and honesty, and its universal truthfulness; and that no man who indulged in falsehoods, as by common consent the Greeks and

Armenians do, and even the Patriarch himself, could be received into the number of true Protestants. Here he instantly remarked, in a manner wholly unsolicited, as though it was a matter he perfectly understood, "Yes, the Patriarch tells lies." Whatever some friend of this church dignitary may say or think, this Pasha, from his knowledge of his character through his political relations to the Porte, believes him capable of falsifying. On his inquiry, we informed him of the spread of these evangelical principles in their empire. He also inquired for our views of Christ, and wished to know how, if he was divine, it was possible for him to suffer and die. We told him, that he suffered only in his human nature, and not the divine. Then he wished to know how it was possible, that a being who had created the human race, could suffer himself to be put to death by them. I told him his death and sufferings were wholly voluntary. Mankind had all become sinners, and as such were exposed to perdition. But Christ, to save them from merited ruin, of his free will, suffered and died in their stead, and as he was so exalted a being, his sufferings and death constituted an atonement sufficient for all the world. Our interview continued three quarters of an hour, and was very satisfactory. We had a fair opportunity of giving him a general view of this new religion, as he called it, though we assured him it was as old as Christ and his apostles. He several times, in most decided terms expressed his pleasure at what he heard, and we could but be grateful for the opportunity we had of defending and explaining the truth under such circumstances.

When we took our leave, he said he would call for the primates of the Armenian, to see what they had to say for themselves. The vartabed was not in the place. When we called again, he sent for one of them the second time, so that we might have an opportunity of confronting each other. It would take too much room to repeat the conversation which took place. Suffice it to say, that after various assurances on the part of this primate, to escape the necessity of delivering up the books, as I held up the injustice of taking by force the property of another, and insisted on recovering what lawfully and of right was my own, and as the letter to the Pasha from our Consul with which I was provided, and in which the property was demanded in strong, yet respectful terms, was read, he decided that they be surrendered. And accordingly, in two hours afterwards, I obtained possession of them. Thus, through the gracious intervention of Providence, were these books delivered from their confinement in the Armenian church premises, and are now ready to go abroad and enlighten the benighted.

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