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OUR CANADIAN FOREIGN MISSIONARY.

(Concluded.)

The enemy had overdone his work. The excommunication was a blunder; for it founded four Protestant churches the first year. And the previous measures had been equally blundering. For, remarkable as was the spirit of inquiry among the Armenians, it had been vastly increased by the measures taken to put it down. The enemies of a pure gospel had done an immense amount of gratuitous advertising almost from the first. The Romish Patriarch had (in 1836) tried his hand at a public denunciation of the missionaries and their books. Four years later, the Armenian Patriarch had issued a "bull," followed in a fortnight by a bull from the Greek Patriarch, both of the same description, and by an imperial firman apparently re-enforcing them, and in another six weeks by still another Armenian bull, with terrific anathemas. A Patriarchal letter had been sent to Trebizond in 1840, and in January, 1846, two successive and still more furious anathemas had been issued by the Patriarch in his official character, with the lights extinguished, and a veil before the altar, whereby the adherents of the new gospel were "accursed, excommunicated, and anathematized by God, and by all His saints, and by us." They were printed, and sent to all the churches. For six months continuously was this anathema kept dinning every Sabbath in the ears of the faithful, till cursing grew stale.

The missionaries wisely availed themselves of this rising interest, in tours for preaching, conversing, and distributing religious treatises. Messrs. Powers, Johnston, Van Lennep, Smith, Peabody, Schneider, Goodell, Everett, Benjamin, pushed forth to Aintab, Aleppo, Broosa, Harpoot, Sivas, Diarbekir, Arabkir, Cesarea, and various other places through the empire.

They soon found that they were in the midst of one of the most extraordinary religious movements of modern times, silent, and sometimes untraceable, but potent and pervasive. In every important town of the empire, where there were Armenians, there were found to be, as early as 1849, one or more "lovers of evangelical truth." The brethren had observed the constant increase of inquirers, often from a distance, and they had found, even in 1843, such a demand for their books as the press at Smyrna was unable fully to supply. In many places, as at Nicomedia, Adabazar, and Aintab, books and tracts began the work.

The preaching Services at Constantinople would be occasionally attended by individuals from four or five other towns, and at Erzroom one Sabbath (February, 1846) there were attendants from six different places. The Seminary for young men at Bebek (a suburb of Constantinople) drew visitors from great distances and from all quarters, as far as Alexandria, St. Petersburg, and the Euphrates. The native brethren also had been engaged in disseminating the truth, and the first awakenings at Killis, Kessab, and Rodosto, for example, were due to their labors. And thus, though the movement rolled on at last with great power and speed, the preparation had been long and broad, yet not without abundant and fierce opposition. Indeed the resistance was so common, sooner or later, that it gives only