

by the side of any mission upon Earth. It is one of the purest and noblest, and most worthy of support; and it is one of the melancholy instances of people being excited by what is foreign and far away to the comparative neglect of what lies at their own door that, while, highly to their credit, they have maintained the labourers in the Foreign field on their full allowance, they have suffered, and are still suffering, those who are labouring in the Home field, after the conflict of ten years and all the sacrifices at the Disruption, to languish, many of them on half-pay,—many of them in absolute poverty,—enduring quietly and unrepiningly in their scattered homes a conflict,—a ten years' conflict,—which, though it brings them in no credit upon earth and little sympathy, and will never find a record or a historian here, will assuredly have a record on High, even in His book of remembrance who tells all His people's wanderings, and puts their tears in His bottle.

WHAT AND WHERE IS TURKEY?

[Abridged from Correspondence of the New York Daily Times—April 10, 1854.]

The overthrow, revolution, convulsion or partition—whatever you may choose to call it—of the Turkish Power, founded on the Empire of Constantinople, is near at hand—is inevitable. There lies beyond it a great and momentous question; a question in which, I think, the whole Christian world have a profound interest. It is, Who shall inherit this great Empire? What Religion—what Government—what form of civilization shall prevail? In one word, shall these ancient lands, which once constituted the garden and glory of the Earth, be delivered from Mahommedan Power only to be given up to another form of despotism? Another, though nominally Christian, persecuting Church, another Oriental Hierarchy? Another age of clouds and shadows? Or, finally, shall that glorious, though fallen land, be delivered from all fetters, and allowed to grow up to its former height and strength under the genial influences of a free Church, free commerce, and free laws? Why should not the last be possible? Why should we despair of anything in an age of revolutions? Let me state in the briefest manner some of the facts and principles at work in the destruction and revolution of the Mahommedan Empire.

1. The Turk is an intruder on the lands and houses of other people—not an immigrant in a wild and uncultivated country, but an intruder upon the possessions and rights of other men.

2. As such an intruder, he has never had the sagacity and wisdom to make friends of his compelled hosts and, assimilating with the people and habits of the country, become—as the Saxons and Normans of England—inseparably connected with its structure and interests. On the contrary he has made himself an exclusive aristocrat, separated from the country and its people.

3. It follows from this that he has no strength but his original imported strength; and hence, when in the progress of commerce the native element finds help and sympathy from its surrounding kindred, he on the contrary has only been weakened and enervated by his long existence as a separate exclusive caste. He must FALL, therefore, and falls by a most beautiful illustration of that divine Providence through which the religious element is made dominant over every other. It is his religion which makes the Turk an exclusive—despising the Christian—and thus causing the very weakness by which he falls before the Christian.

4. But, when he falls, the question as to *who* and *what* is to succeed him comes up; and this, too, is to be solved by the religious element, whatever the so-called statesmen of the day may think. They can wield armies and navies, and

dot maps with lines of demarcation, but they cannot change an opinion, nor destroy a worship, nor create a civilization, nor move a people. In one word, they can control forms and move matter; but mind and society are beyond their reach and their influence. In the movement of these religion is the controlling element, and the philosophy of religion is the philosophy of society, moulding alike its opinions and its movements.

Now, what is the religious element of the inhabitants of the Turkish Empire? The religious element of the dominant Government is Mahommedan; but, when that ceases to be dominant, what comes up? That is precisely the question at present.—What is to be the religious element of the future in the Empire of Constantine? That is the real question. But such a question is not to be settled by battle but by mind, commerce, the spirit of the Gospel acting on the social principles. Now, what are the elements of religion already existing in Turkey? *First*—we have the Nestorian Church, probably the earliest but the smallest. *Secondly*—the Armenian Church, embracing two or three millions of people, and nearly all the merchants and enterprising men of the country. *Thirdly*—the Greek Church, comprehending many millions of the inhabitants. *Fourthly*—the Roman Catholics, quite a small body, but occupying many old Convents and Monasteries. *Fifthly*—the new Protestant Congregation under the care of the American Missionaries. This is a small but very active element in Turkey.

Now, of these various Christian bodies, it is quite easy to say who will not prevail, but not so easy to say who will. The Nestorians, the Roman Catholics, and the Armenians can neither prevail. The Nestorians are small, and without propagandism. The Armenians are too active and intelligent to retain their old conceptions. They will become Evangelical and Protestant. The Roman Catholics are making no progress there, and have little comparative strength. At bottom, then, the religious question is, whether the Greek Hierarchy and its conception or the Protestant Evangelical Church shall prevail in giving direction and philosophy to the Christian Empire of the Holy Places? And is not this practically the same with the political question—Shall that Empire be Cossack or not?

I have omitted here the Mahommedan religion, because, though it may be tolerated, it will not be dominant. Christianity will become again the religion of the Orient; and the banners, which for a thousand years have been trampled in the dust, will be gaily flaunted on the waters of the Bosphorus and the towers of Byzantium. I omit also the question of Time? for assuredly much time may be required, and, though our vision may see clearly the result, as an inevitable consequence of principles fixed as the decrees of God, yet we may not be able to measure the space between us and the completed vision. In regard to Time, it is only necessary to recollect that we are now in the *commencement de la fin*; that the cycle of a great revolution has begun, to end we know not when.

But, to the question—Greek or Protestant? Have we no interest in that question? Is it nothing to us, whether from the land of Syria to the Adriatic Sea, and from the Bosphorus to the Danube, the Tigris, and the Euphrates, there reigns a Despotism and a corrupted Church—or whether the noble land becomes the noble residence of Freedom? This, you see in the *St. Petersburg Journal*, Russia already comprehends and dreads. It is *liberalized Turkey*—not the Turkey of Sultans and Janizaries—she dreads. She smells what is to her the tainted gale. She hears the storm on the winds,—and she would repeat the tragedy of Poland. But it cannot be repeated. The opinions of the World are against it;—the great question of who shall inherit the Empire of Constantine is committed to the battle. I hope, I even believe, that this great inheritance will yet be given both to Christianity and Freedom; and that Jerusalem, recovered to the Cross, will be Jerusalem indeed, *Vivat del Occidente*.

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