THE PROTECTOR
AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

Vol. 1. Charlottetown, Prince Edward Island, Wednesday, March 4, 1857. No. 1.

The Protector and Christian Witness,
GEO. T. HASZARD, PUBLISHER.
Edited by a Committee of Protestant Gentlemen. Terms: 12s. per annum, in advance, otherwise 15s. will be charged. Advertisements inserted at the usual rates.

RELIGIOUS DEPARTMENT.

THE BIBLE.

Lamp of our feet whereby we trace
Our path when wont to stray;
Stream from the fount of heavenly grace—
Brook by the traveller's way!

Bread of our souls! whereon we feed,
Our Manna from on high;
Our guide and chart! wherein we read
Of realms beyond the sky.

Pillar of fire! through watches dark!
Or radiant cloud by day!
When waves would whelm our tossing bark,
Our Anchor and our Stay!

Polestar on life's tempestuous deep!
Beacon when doubts surround;
Compass! by which our course we keep;
Our Plummet-line—to sound!

Riches in Poverty!—our aid
In every needful hour!
Unshaken rock, the pilgrim's shade,
The soldier's fortress—tower!

Our shield and buckler in the fight!
Of victory's hour the palm!
Comfort in grief! in weakness—might!
In sickness—Gilead's balm.

Childhood's instructor, manhood's trust,
Old age's firm Ally,
Our hope (when we go down to dust,)
Of Immortality.

Word of the living God!
Will of his glorious Son!
Without thee how could earth be trod?
Or Heaven itself be won?

Yet, to unfold thy hidden worth,
Thy mysteries to reveal,
The spirit which first gave thee forth
Thy volume must unseal.

And we if we would rightly learn
The wisdom it imparts,
Must to its heavenly teachings turn
With simple childlike hearts.

THE BLESSING OF AN OPEN BIBLE.

During the early periods of the Christian Church, long before the art of printing was discovered, copies of the sacred Scriptures were greatly multiplied, either in whole or in part, by being written out with the hand:—this labor not being thought too great for those, who thirsted for the waters of life, and desired to drink them pure at the fountain head. Those indeed were bright and golden days of the Church; when the word of the Lord was esteemed precious, and with the Psalmist, men counted "the word of God, as more to be desired than gold, yea than much fine gold." They were, however, succeeded by times of a very different character:—days of darkness and of gross ignorance of the Bible, during which the people perished for lack of knowledge. The sacred volume fell into disuse in most parts of Christendom. Scarce a copy could be found in any of the churches; and even those that did exist, were locked up in an unknown tongue; so that millions who bore the name of Christ, knew little more of this blessed book, than its name, and a few of its leading facts.

Now and then indeed God raised up holy men, endowed with learning, and fired with zeal to translate the sacred writings into the language understood by the people; but these translations reached only a few hands, and were like the dew, which moistened Gideon's fleece alone, whilst all around was dry. Indeed it was the policy of the Church of Rome, which was all powerful during these dark ages, to shut out the people from the knowledge of the Scriptures, lest they should discover the gross errors and frauds and impositions, which were palmed upon them. The priests and ministers of religion were foremost in their efforts to withdraw the Bible altogether from their flocks; and they well-nigh succeeded in this presumptuous and wicked attempt. So rare became the Holy Book, that we are told, in the thirteenth century, the price of a copy fairly written, was £30—which according to the value of money at that time, must have been an enormous sum: the pay of a laboring man being then only three half-pence a day. So that it would have cost the man fifteen years labor to have procured a copy. The very price, therefore, of the written word, rendered it an uncommon possession, whilst the prohibition of the church made it a *forbidden* book.

And what was the moral state of Christendom during this long period of gross darkness and ignorance; when the light of divine truth was well nigh extinguished, and the fables and commandments of men were substituted for the pure Word of God; We may learn this from the statement of a zealous advocate for Popery, and high dignitary of the Church of Rome. Speaking of these times, he says:—"All kind of virtue gave way, as a useless thing, and wickedness supplied its place. The world seemed to be declining apace towards its evening; and the second coming of the Son of Man to draw near: for love was grown cold, and faith was not found upon earth. In a word, men ran themselves headlong into all vice, and all flesh had corrupted its way." And no wonder, when we find from the records of those days, that the very ministers of religion, instead of being an example of holy living to their flocks, led the way in every species of crime and wickedness. The system of auricular confession, which was introduced during this period, together with the forced celibacy of the clergy, led to the most awful corruption of morals. There is now extant a [illegible] issued in the reign of one of the Popes, in which [illegible] had its absolution, and every sin its forgiveness [illegible] fixed sum of money; and much of the revenue of the bishops was derived from licences granted to the [illegible] for living in profligacy and vice. Indeed so great was the amount raised from the sale of various licences and indulgences for the practice of the grossest sins, that Pope Leo X. exclaimed of the Gospel,—"How profitable this fable of Jesus Christ has been to us." To such an audacious extent was this nefarious traffic carried on, that one who was employed to sell these indulgences, to use his own language, publicly proclaimed,—"There is no sin so great, that the indulgences which I have, cannot remit it—even repentance is not requisite—indulgences save not only the living, but the dead."

Need we then be surprised at the following representation given by a prelate of the Church of Rome, of the awful abounding of iniquity under circumstances like these. He thus complains—"There is no monstrous filthiness, or sink of uncleanness with which both people and priests are not defiled. In the very Sanctuary of God, there is no shame, no modesty, no regard of good living; [illegible] lust, singular audaciousness, incredible wickedness. The Roman name is hateful with all nations, and see how little esteem the church itself is of, because of the scandals that are heard and seen and felt." Thus did the state of things closely resemble the condition of the Jewish Church, in the early part of Josiah's reign, when the inspired volume was altogether lost, [illegible] copy of it was accidentally found amidst the rubbish of the temple, when that pious prince sought to [illegible], by repairing the house of God, and restoring the services of religion which had been suspended during the reign of his two predecessors. So corrupt had that highly-favored people become, when the Scriptures were thus withdrawn from public use, that they had wholly discarded the worship of the true God, and polluted the temple by serving Baal and worshipping the host of heaven. And such abominations were practised amongst them, that God threatened to bring utter desolation upon the land. "I will wipe Jerusalem, saith the Lord, as a man wipeth a dish, wiping it and turning it upside down: and I will forsake the remnant of mine inheritance, and deliver them as a prey into the hands of their enemies."—2 Kings, xxi, 13, 14. Such were the effects both in the Jewish Church, and amongst the nations of Christendom, of the sacred oracles having disappeared from amongst the people.

And now let us trace the happy consequences which resulted from the Inspired Volume being again brought into notice, and its contents unfolded to view. In the case of the Jews, you will find by a reference to the 21st and 22d chapters of the Second Book of Kings; that when King Josiah had heard the words of the Book, which had so long been lost sight of—"he rent his clothes," because of the sin of the nation in not having done according to the words written therein. And he assembled together the priests, and the prophets, and the people; and caused all the words of the book to be read in their ears, both small and great; and he made a solemn covenant with the Lord to keep his commandments, and his testimonies, and his statutes, with all their heart and with all their soul. He also put down all the idolatrous priests, and brake down the altars, on which incense had been offered to all the host of Heaven; and cast out of the temple the vessels, which were made for Baal, and burned them without Jerusalem; and restored the worship of the true God; and caused a general reformation throughout the land, enjoining all his subjects to serve the Lord and him only. Such were the blessed effects of a single copy of God's word being providentially preserved and recovered; when, it is probable, the idolatrous priests had destroyed all the rest, to prevent the people returning to their former religious worship.

Similar results ensued from the Scriptures being brought out of obscurity, translated into the vulgar tongue, and generally circulated among the people, both in our own country, and on the continent of Europe. It was towards the close of the fourteenth century, that great and good man Wickliff, the father of the British Reformers, was fired with zeal to translate the Bible into the English language; as a preparation for which he published a book "Of the truth of the Scriptures;" in which he held, that "Scripture is the law of Christ, and the faith of the Church:—that all truth is contained in it, and that every disputation, which has not its origin therein, is profane." Thus was he the first to lay down the important principle, that the Christian religion is grounded on *the Scriptures alone*. As at this time copies could only be multiplied by being written with the hand, the seed sown was but comparatively thinly scattered. Still, however, it was not unproductive. Many were savingly enlightened by a perusal of the sacred volume, and [illegible] led to renounce the errors of Popery, and to embrace the truth in its simplicity. But so unwelcome was this pious act of Wickliff to those, who had so long kept the people in ignorance, that every effort was made to suppress his writings. A decree was issued by the Pope, condemning all translations of the Scriptures in the language understood by the people; and a law was passed, by which all who possessed any of the sacred writings in their own tongue, should "forfeit land, cattle, body, life, and goods from their heirs for ever; and be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land." Such were the tender mercies of the Church of Rome in former days. And we have sufficient evidence in the present day, that if only she had the power, the same persecuting spirit would be directed against those, who abjured her errors, and claimed their right to read the Scriptures free and unfettered by human restrictions.

But the light having once shone forth from obscurity, was not to be quenched by any power of man, or opposition of the prince of darkness. The sword of persecution might cut off, as it did, both translators and readers of the Scriptures; but it could not crush the rising liberties of the soul, nor prevent the word of the Lord fulfilling its appointed course. The war of Rome against the Bible was like the strife of the angry waters against the everlasting rocks. It failed, and an event occurred about this time, which burst asunder the fetters in which immortal truth had long been shackled and confined, and opened the sacred volume to all classes of the community.

This was the invention of the art of printing, by which books could be multiplied at a comparatively small cost; and by means of this, a flood of light burst over the land, which chased away the gross darkness and ignorance, in which Popery had for so many ages flourished. As men had increased opportunities to read the word of God, they saw with amazement, grief and indignation, that they and their forefathers had been miserably duped and deceived. They felt that a galling yoke had been fastened on their necks, instead of the easy yoke of their Redeemer; and they resolved, at all hazards, to be free. In the year 1526, the first printed version of the New Testament was published and circulated by Tyndal; when an attempt was made to suppress it, by the Papists buying up all the copies, and publicly committing them to the flames. But this impious act only recoiled upon the authors of it: since the money thus procured, was employed in putting forth a new and enlarged edition, which was eagerly read by those, who from the very opposition made against the work, were the more anxious to become acquainted with its contents.

How greatly the Church of Rome dreaded the translation of the Scriptures into English, and their free circulation amongst the people, may be gathered from a pastoral letter addressed by Archbishop Warham to all the bishops of his provinces, relative to this edition of Tyndal's New Testament. He informs them, that certain children of iniquity, blinded by malice, had translated the New Testament into English, to spread heresy and ruin men's souls; and that some of the pernicious books had been brought into England. He directs them, therefore, to command all persons in these dioceses, who had any of these dangerous books, to deliver them up to their bishop, or his commissary, within thirty days, on pain of excommunication, and of being punished as heretics.

But now the time was come, when in the good Providence of God, the chains of Papal tyranny were to be broken off from our land. The king, having quarrelled with the Roman pontiff, was persuaded by Cranmar to appoint certain learned men to prepare a new translation of the whole Bible for the instruction of his subjects; which great work was completed on October 4th, 1535. This is the first translation of the whole Bible, printed in our language, and allowed by royal authority.

It may be interesting to know the effects which its publication produced. The historian tells us:—"It was wonderful to see with what joy this book of God was received, not only among the learneder sort, and those that were noted for being lovers of the Reformation, but generally all England over among all the common people; and with what greediness it was read, and what resort to places where the reading of it was. Every body that could, bought the book, and busily read it; and divers elderly people learned to read on purpose, and even little boys flocked among the rest, to hear portions of the holy Scriptures read."

Thus was the volume of eternal truth, which had so long been a sealed book, locked up in an unknown tongue, and placed out of the reach of the common people, now open to the perusal of all, who desired to acquaint themselves with its contents. And the happy consequence was, the moral and spiritual elevation of our land, when thus freed from the errors and corruptions of Popery, and its gradual rise in civilization and temporal prosperity; till it has reached the highest point of power and influence amongst the nations of Christendom, and is the object of admiration and envy to all around. Before the Reformation, England was an impotent and degraded country: and it is to the free circulation of the Bible and the influence of its ennobling truth, we owe the enjoyment of our social, civil, and religious liberties; the proud position we occupy in the scale of nations; and the stability and firmness with which we have stood the shock which has caused so many other thrones to totter and fall beneath its violence. And should she ever surrender this treasure, which is alike the safe-guard and her glory, she will then fall from her high elevation, and sink into the same depths of moral degradation, into which Popery ever plunges those, on whom she lays her withering hand.—*To be continued.*

THE BIBLE IN BULGARIA.

Bulgaria is a large province in the eastern part of Turkey in Europe. In a letter from Constantinple, dated on the 25th of last August, the Rev. Mr. Righter says:—

"Great interest has lately been excited in regard to the Bulgarians. The new translation of the Psalms recently published, was almost immediately exhausted. I was very much pleased with a visit I made to a very intelligent Bulgarian a short time since. He estimated the number of that people to be more than 6,000,000. They are rapidly advancing in schools and education, and desire greatly to be supplied with the Scriptures, that they may be relieved from the oppression of the Greek priests, who perform all their religious services in a language unintelligable to the common people.

He says that instead of an edition of 1,000, an edition of 20,000 of the New Testament and Psalms should at once be published.—The British and Foreign Bible Society have decided to publish immediately, 5,000 copies of the Pentateuch, Psalms, Proverbs and Ecclesiastes, for their benefit.

"Since the foreign troops have been withdrew, there has suddenly sprung up a serious reaction on the part of the Turks with regard to their treatment of Christians. They were never so oppressive, insolent and abusive as now, when all external pressure has once been removed. Notwithstanding, it is a remarkable fact the sale of Scriptures among them continues steadily to increase; 1,300 copies of the Turkish Scriptures were sold during the last year, and 800 within the last six months; which manifestly indicates that God in his providence is gradually preparing the way for the entrance of his gospel, in its purity and power, among the long deluded followers of the false prophet.

"The British and Foreign Bible Society have just sent out a magnificent Turkish Bible, bound in blue velvet and richly gilded, with golden clasps, as a present to his Majesty the Sultan. And our earnest prayer at this time is, that he may be induced to read, and receive the truth as it is in Jesus. With God all things are possible. His mother was a Christian woman, the daughter of a Georgian priest, and had great influence over his youthful mind.—When she died, he remarked that "he had lost the only *friend* he had upon earth."

UNEXPECTED FRUIT.

[We copy the following two striking narratives from the Christian Treasury from the pen of Dr. A. Thomson.—Ed. Protector.]

It is near to the commencement of the Crimean war, and in the crowded harbour of Toulon transport-ships are being filled with soldiers who are hastening to the seat of battle. The French flag is streaming gaily from the masthead, and mirth and music are made to drown the thoughts of home, and to deaden the pangs, and partings, and farewells. A French soldier must seem gay at such a moment,—the look of sadness might awaken suspicions of his bravery; and then, should he never return, what glory is there equal to that which surrounds a soldier's grave!

Amid all this bustle and excitement, an humble colporteur is, with quiet earnestness, plying his work of selling Bibles and New Testaments to the soldiers; and though many refuse to purchase, and even turn aside from him with levity or disdain, there are some found who are willing to give a few francs in exchange for the treasure. One young soldier in particular possesses a strong desire to obtain a copy of the good book; and on being assured that he is poor, the colporteur offers him a beautiful copy at half price. But the soldier protests that even half a franc cannot be spared. He would greatly like to possess a Bible, and to read it, but unless he may have it for nothing, it cannot be his. The good colporteur hesitates. His instructions are, not to give away the Bible gratuitously, when even a trifling sum can be got in exchange, in order to secure that it may not be cast away, or handed over to priests. But this young soldier looks so earnest and imploring, and protests so vehemently, that he will obey the spirit rather than the letter of his instructions, and give him a Bible for nothing. A copy is accordingly selected from the colporteur's knapsack, and given to the soldier. But what is his surprise, when, instead of expressions of gratitude, a loud laugh immediately rises from the soldier and his comrades! The truth is, that the good man has been wickedly and cruelly duped. The soldier had laid a wager with his companions that he would feign poverty and earnestness so well as to deceive the book-pedlar, and to obtain a Bible from him without paying even a sou in exchange for it. And now, exulting at the clever manner in which he has performed his part, he covers the good man with ridicule. "Did you indeed suppose that I cared for this Bible of yours? Well! Yes, I do care for it, after all. It *has* some use, for I shall light my pipe with a leaf from it every morning, and (tearing out the first leaf) now let me take my first smoke to your honour."

It was a bitter moment for the poor colporteur, to find his generosity thus abused, and his discrimination at fault; and for a little he was tempted to think of abandoning his work in despair. But he did not abandon it. Certain words of Scripture rose to his recollection, and, like good angels, cheered him: "Cast thy bread upon the waters, and thou shalt find it after many days." "In due season we shall reap, if we faint not." And soon after, descending the side of the vessel, he breathed a silent prayer that that young and hardened soldier might be forgiven, and that that very Bible might be blessed.

Eighteen months passed away, during which hundreds of those soldiers who had sailed from Toulon with such light hearts had found a grave in the cold trenches, or met with death on the battle-fields of Inkermann and Alma. About this time, our colporteur, who has meanwhile trudged over many a dusty road, and faced many a pelting blast, might have been seen late on a certain afternoon, with replenished knapsack, entering a small French village, and seeking rest and refreshment at its little inn. But instead of meeting with the usual promp and courteous welcome, he finds the landlord and his wife sunk in deep distress. He inquires the cause. That day they had committed to the grave their only son. He had gone out a young and light-hearted soldier to the Crimea, but the long night-watches in the trenches had undermined his constitution; he had returned to his home far advanced in consumption, and, after lingering out his young life for a few weeks, had died.

"We saw plainly that he was dying," continued the parents, "and he often gently warned us of the fact; but what astonished us was, that while we were sad, and even inconsolable, and the whole village sorrowed with us at the prospect of our losing our only son, he was happy, and not afraid to die."

"But surely," said the colporteur, now beginning to be deeply interested, "he must have given you some reason for his happiness; how did he account for it?"

"There was a book, called the Bible, in which he read constantly after his return; and in this, he told us, he found the secret of being joyful even in dying."

"Show me this Bible," was now the eager request of the colporteur.

It was brought; and, on examining it, the colporteur found that the first twenty-five pages had been torn out; and on looking yet more closely into it, he discovered a little journal written on the inside of its boards to the following effect:—

"Obtained this Bible in the harbour at Toulon on such a day—mocked at it for so long a period—began to read it at such a date—believed and found peace in it at such another date."

Need we now tell our readers that this was the identical Bible whose history we have been narrating; and that this only son of the French villager, who had died in hope, was the young soldier who, eighteen months, before, had duped the colporteur, and treated his Bible with mockery, but to whom, in the cold trenches, even when torn and mutilated, its words had proved the imperishable seed of eternal life!

As the good colporteur sat that evening at his simple repast of white bread and dried fruits, he felt that those words which, eighteen months before, had been the matter of his faith, had now become the matter of his experience. "Cast thy bread upon the waters, and thou shalt find it after many days,"—"In due season we shall reap, if we faint not;" and recorded in his journal, with a grateful heart, the lesson, that in the work of God we ought never to despair.

The late excellent Adolphe Monod had come down by the railway from Paris to a little French town, to be present at the funeral of the wife of a brother minister. As the train had brought him too early for the funeral, he betook himself to a park contiguous to the little town, intending to spend the time among its shady walks until the appointed hour for the gathering of the mourners. As he moved along, he passed a soldier, seated alone upon a bench, beneath a spreading lime-tree. There was mutual salutation, such as the native courtesy of Frenchmen makes so easy and graceful, and the devoted *pasteur* was already moving farther into the shadows of the walk. But a thought arrested him, and gradually made his pace slower,—"Why should I not take my seat beside that solitary soldier? It is yet half-an-hour from the time of the funeral, and may not that half-hour be given me to speak to him about divine themes? Am I warranted in letting slip so favourable an opportunity? or would I be easy in my conscience if I did? My Master, on a similar noon-day, conversed at a well with a solitary Samaritan woman, and the fruit was, not her conversion only, but life to a whole village and neighbourhood. I will return, and in that Master's name seek to do the soldier good."

In another minute he is seated on the same bench with the soldier, and engaged with him in absorbing conversation. Following in the wake of thousands that have already gone to the war in the East, the young man expects to be ordered in a few weeks to the Crimea. This, however, is but the starting-point of the conversation, and the earnest *pasteur*, pushing his advantage, hastens to speak of those old themes which are ever new to the awakened soul,—guilt and sin,—divine love as expressed in the atonement of Jesus, and finding in it a channel through which it can effectually reach the sinner,—the [illegible] and the Christian salvation,—the necessity of repentance and faith. With what earnestness and unconscious eloquence does the devoted *pasteur* speak! With what astonished eagerness does the young soldier listen! Perhaps there was another wind moving there than that which was now gently rustling among the leaves of the trees, and drawing forth their fragrance. It seems to M. Monod as if only a few minutes had passed since the interview began; but the solemn chimes of the church-bell tell him that half-an-hour has gone, and summon the devoted minister reluctantly away.

In the afternoon Adolphe Monod returned to Paris, but not to forget the Crimea. Indeed it is well known that the French Protestants were most assiduous in providing for the wants of the Protestant soldiers in the East, and, as far as possible, in turning the seat of war into a scene of evangelism. Among the missionaries sent forth by them was a young and talented nephew of Adolphe Monod's, named Babut. He was already in the East when this midsummer interview took place between Adolphe and the soldier. Months rolled on, and brought frequent tidings of the young missionary's toils, and hardships, and successes in the camp, the hospital, and even the battle-field. At length winter came, with its colds and rains, followed by fever and cholera, which slew more in the hospitals than the musket and bayonet had slain in the field. Babut was indefatigable in his ministrations to the wounded, and sick, and dying, until he himself was smitten and laid prostrate by fever. And now, shall any one be found to minister to him in that crowded hospital, where death is coming to claim its hourly victims! There is one young soldier who, in full health, ventures into the poisoned atmosphere, and posts himself at his side, resolved that the hospital shall be his home while Babut lives. Willingly and joyfully he performs with his own hands every office of kindness;—bathing his fevered temples; mingling for him and administering the nauseous medicine-draught; and, when his strength admits of it, reading beside him and praying. Still the disease increases in violence; and the young missionary, familiar with its every symptom in others, knows that ere long it must be fatal. He now intrusts to the kind soldier his books and papers, and loving farewell messages to his friends in France, and, with feeble breath blesses the man who has watched over him with all a woman's tenderness, and in his sweet consolations, culled like fresh flowers from the written Word, has helped "to make a dying bed feel soft as downy pillows are." Very rapidly after that his strength sinks, and it soon becomes the duty of the faithful soldier, amid manly tears, to close his eyes. Even then he will not yield up his body to those wholesale interments which render dying more horrible, but buries the precious dust in its own grave, and rears beside it a simple wooden memorial.

Meanwhile the only intelligence that reaches Adolphe Monod in Paris is, that the beloved Babut has died; that a kind soldier had watched by his deathbed, and received in charge his papers; and that the recovery of these would much depend on the preservation of the soldier, and his return to France. Weeks and months elapse without further tidings; the last illness of M. Monod has even begun its lingering course, and many prayers have gone up from him to heaven that the good soldier might speedily return to France, and that he might yet see face to face, and thank with cordial embrace, the benefactor of his nephew. At length, when hope deferred has almost begun to make the heart sick, a soldier knocks one day at the door of his house in Paris, bearing with him a parcel and a message from the distant East. With palpitating heart, Monod invites into his presence the man whom he at once concludes to be the long-expected messenger. But when the soldier appears, new emotions are awakened; each hastens to scan the other's countenance with the impression that this is not their first meeting; and in the same moment the *pasteur* discovers that this is the same soldier with whom he had conversed about salvation beneath the lime-tree at the little French town, and the soldier that the uncle of the beloved Babut had been his spiritual father!

It was an example of what often occurs in the history both of the Church and of individual Christians. Providence frequently moves for a time on double lines. In that hour, two lines of providence, that had long been converging towards each other, met. Adolphe Monod saw himself rewarded a hundred-fold for his act of single-hearted zeal, and the soldier found to his delight that in his kindness to Babut he had been unconsciously serving his greatest human benefactor.

Marriage of a Hindoo Widow.—The first marriage of a Hindoo widow that ever occurred in Calcutta took place on the 7th of December. This is better than burning herself on the funeral pile of her deceased husband. The parties in this transaction are of the highest respectability, and this will prove a marked event in the history of Hindostan.

MISSIONARY INTELLIGENCE.

MISSIONARY SUCCESS.

Our readers have been apprized of the successful missions established among the Armenians, who, although nominally Christian, retain nothing but dead forms, which are as much the result of blind superstition as those which are adopted in the Romish Church. They are not only destitute of the spirit of true religion, but persecute those who may manifest it. Christian missions among them, therefore, are as appropriate as among the heathen. These endeavours to evangelize them have been attended with remarkable and cheering results; and according to Dr. Hamlin, who has long laboured as a missionary in Turkey, the visible effects of evangelical Christianity on the Armenians react most favourably on the Turks who live in their neighbourhood. The followers of the false prophet were sagacious enough to see that if Christianity was truly represented among the Armenians, it was a system which they were safe in rejecting. Now they begin to perceive that there is a truer form of it, which is deserving of their respect; one that penetrates the heart and reforms the character, and which repudiates childish and superstitious ceremonies. Dr. Hamlin says:

"It was a singular fact that the Mussulmans protected the Protestant Armenians from the persecution of their own people. This the Mussulmans did, because they said that the Protestants Armenians were not given to idolatry. Many instances might be adduced in which the Cross was under the protection of the Crescent. What had been the influence of this work on the Mohammedan mind? When it was commenced, the Mussulman mind was closed against the approach of Christian truth. For six years we had one missionary whose sole attention was directed to that one object—the finding of some avenue to the Mussulman intellect; but he found none, and gave up the work in despair. Now, however, the Mussulmans declare the Armenian Church to be idolatrous, and protected the Protestants who came out of that Church solely on the ground that they had given up idolatry. The prevalent opinion, however, of the Turks was, that Christianity was nothing less than an authorized system of fraud. It was a singular fact, that a person could not enter a coffee-house in Constantinople, to which the Armenians and Greeks resorted, without hearing them boast of the manner, in which they had cheated the Turks. If the Turk was spoken to in reference to the absurdities of the Koran, his reply would be, 'Who are they that take flour and water, mix them together, and make wafers of them, who put these wafers to the mouths of the people, bidding them bow down and worship them, believing them to be the body and blood of their God?' No language was strong enough in the mouth of the Turk to express his abhorrence and indignation of the doctrine of transubstantiation. But when the Protestant Churches began to be formed in Turkey, the first thing which the Turks noticed was, that they were free from idolatry, and that their members were honest and upright men. There was a general confidence in the honesty of the Protestants.

At the present moment more than a hundred volumes of the Scriptures in the Turkish language were distributed every month amongst the Turks; and one of the colporteurs in Syria sold seventy volumes per month of the Arabic Scriptures to the Arabic Mussulmans. The great problem of the Turkish empire was one that could only be solved by a pure Protestant Christianity; and it was Christianity alone that would sanctify and ennoble whatever was beautiful in that character. Having referred to the obstacles which the idolatrous doctrines and ceremonials of the Armenian and Greek Churches placed in the way of a Mussulman embracing Christianity, Dr. Hamlin said, that the Turks had been greatly struck with the pure doctrines and lives of the Armenian converts, and that this had produced a great impression upon them, which was shown by the fact that they now bought copies of the Scriptures, and read them. They paid for more than a hundred copies of the Scriptures in Constantinople alone; and one of their colporteurs in Syria sold seventy copies of the Scriptures in Arabic to the Mussulmans who spoke that language. In short, wherever there was a missionary station, or wherever there was a Protestant Armenian Church, there the Mussulman population were seeking for copies of the Bible."

Besides these efforts, some of the Mohammedans have renounced the Koran, and given evidence of their conversion to Christ.

In Tokat, where Henry Martyn died without a Christian friend to soothe his sufferings, and with none near to whom the name of Jesus was familiar, a great change has been effected. Mr. Powers, who recently visited the place, notes the contrast. He remarks:

"Some miles before reaching Tokat, I was met by the missionary with words of welcome. As I approached the city, theological students met me with their hands full of delicious cherries, and every word and look expressive of welcome. As I entered the city, native helpers and other brethren intercepted my path with welcome on their lips. On entering what more than fifty years ago was the palace of a Pasha, two mission families welcomed me to their hearts, their table, and their pleasant home. My departure from these several places was not less grateful. The brethren, sometimes to the number of a dozen, some on foot, some on horseback, escorted me out of the city, and sent me on my way amid a shower of benedictions. How different this from my first visit into this region! I can never forget the delightful intercourse I enjoyed during this tour with brethren and sisters, both American and native, at the several stations, and the satisfaction I felt in seeing so many now interested listeners to the truth, and the pleasure and joy I felt in preaching to them the gospel of Christ."

In regard to the establishment and preservation of the Christian religion in the Burmese empire amidst various convulsions, we find quoted in the *News of the Churches* the following facts, which have not before fallen under our eye:

"The Rev. Mr. Kincaid was at Ava at this time (1836) and had a small congregation of believers under his care. Among them was a young Burman of rank, one of whose sisters was a maid of honour to the Queen there. Hearing that her brother had renounced idolatry, she tried all her powers of persuasion first, and, when that failed, of petty persecution, to win him back to the faith of his fathers. At length, thinking the matter hopeless as long as he remained under the influence of the missionary, she exerted her influence with the Queen to get him a post under Government in some distant province.

"Was it *chance* alone which led the King to make this young Burman *Governor of the Karens in Bassein!*

"Full of sorrow at leaving his home and his Christian brethren for a province nearly five hundred miles off, where he little expected to find any like-minded with himself, the young Governor left Ava. He had not been long installed in this new dignity when his Burmese officials brought some mean-looking men from the jungles before him, whom they charged with worshipping a strange god. 'What God?' was his first question. 'They call him *the Eternal God*,' was the reply; but to their astonishment their new governor could not see that this was wrong, and ordered the Christian Karens, for such they were, to be set free. It is not difficult to imagine the feelings under which they must have returned to their jungle homes, or the curiosity and wonder which their tale must have created among their people.

"But when the rumour got abroad that this new [illegible] not only tolerated the religion of Jesus, but observed the Sabbath day, and would not work on it, they no longer doubted but that he was a Christian. He immediately [illegible] all persecutions on account of religion; how far he [illegible] encouraged it I know not; but during the [illegible] years of his rule at Bassein, the gospel made such progress that [illegible] end of that time there were upwards of [illegible] thousand [illegible] ported by the native preachers [illegible].

"In this manner did the Church [illegible] the jungles of Bassein, and in the delta of the Irrawaddy [illegible] the work of a native agency [illegible] was employed; and [illegible] the church of Ephesus [illegible] a very limited knowledge of the principles of Christianity.