

# Religious Intelligence.

## BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

TERMS.—ONE DOLLAR A YEAR, IN ADVANCE.

VOL. III.—NO. 40.

ST. JOHN, NEW BRUNSWICK.

FRIDAY, OCTOBER 3, 1856.

WHOLE NO. 144

### The Gospel in Turkey.

The following statements made by the Rev. Dr. Hamlin, returned Missionary from Turkey, at a recent meeting in New York on the cause of Christianity in that country, were copied from the *New York Observer*, for which paper it was expressly reported.—*Ed. Intel.*

When he went to Constantinople in 1838, it was difficult to hold any intercourse with the people. The Armenians thought if the Gospel were preached, their own religion would come to an end, and everywhere anathemas were heard against any who should listen to the preaching or show favor to the missionaries. His own house was often attacked, and it had sometimes been necessary to have a guard to protect it from the people. Now all is changed, and an affecting contrast was presented when he left last May, the people expressing the kindest feelings towards him, and wishing him a safe journey, and quick return. He could truly say, he had entered under showers of stones, and left under showers of tears. This is the effect of preaching the Gospel. He next noticed the progress in education. Eighteen years ago all the missionary schools were closed by anathemas; now there are 16 in Turkey, and he ventured to say that the instruction imparted in them was more strictly biblical, than in any 16 schools in the United States. Ten years ago the Armenian Patriarch anathematized the English language, so that no one could study it without coming under an anathema. But recently the great Armenian Patriarch himself inaugurated the study of the English in the female institutions. The Seminary at Bebek has sent forth 17 native preachers, whose influence alone is worth more than all the school has cost the Christian world. Besides, from the Seminary have gone forth others who have been useful as workmen, proof-readers and interpreters. The latter were of much service in the late war, especially in removing prejudices of the English.

Till lately there has been great opposition against the Protestant Armenians, but, when he left, all of their number could find employment, so as to need no assistance from the mission.

There has been also great advance in the influence of the Press. Though it was formerly anathematized, they have now to learn the name of the town, where the issues of the mission at Constantinople are not to be found. Lately in the Holy Synod, there was a motion made that the Scripture be translated into Turkish Armenian under the direction of the Patriarch himself. It was argued that if the people did not get the Bible from him, they would from the American Missionaries. Though the motion was lost by a slight majority, the fact of its being made in such a body and argued, speaks much.

In the direct preaching of the Gospel great advance has been made. When he first spoke to them in Armenian, he could get but five or six hearers. Now there were not buildings large enough to contain those who came. So it is throughout the empire. He narrated some incidents of his first experience in Turkey, showing how low great were the difficulties and dangers passed through by those who sought to hear or to make known the Gospel. Entering Nicomedia quietly, for it would not have been safe to know that an American missionary was there, he stopped in the Greek quarter. He received a communication stating that some converts would meet him in the garden of a certain brother at 4 o'clock the next morning, Sunday, and at 3 A. M., one would come to guide him through. Rising while the city was wrapped in sleep, they passed beyond the city, and walked two miles through a street with a natural hedge on each side of various fruit trees, where the nightingales were sweetly singing, and arrived soon at the appointed spot where several were gathered. A careful watch was kept, and whenever any one was heard approaching they immediately kept speaking, till they felt again safe. After four hours, they took breakfast, and then spent four hours more in communion with each other, and so through the day till the meeting closed, when, it being dark again, they parted one by one by different paths.

At another time hearing that a dying person wished to see him, he was told that if he would risk being found by the police and imprisoned, he might make the visit at midnight, going without a lantern as required by law. It would have been dangerous to have had it known that a missionary visited the house. Yet he succeeded in going, and found the dying man in the triumph of faith. At that time it was difficult to get passports from place to place, and the mail was examined. The converts at Adahazar wishing to communicate with their brethren at Nicomedia, found an opportunity to do so by a Jewish steamer. Arriving at the house in Nicomedia where they assembled at midnight, his knock occasioned some alarm. But they soon found him the bearer of a letter from the brethren at Adahazar, which read: "We are fourteen men true and faithful. There is death, but no turning back."

A noble letter.

There are thirty-one churches in different parts of the Turkish empire. Of some, all the members have been baptized. These churches have opened the Mussulman mind to the gospel. Eight years ago, we had no access to the Mussulman mind. This was greatly owing to their impressions of Christianity derived from what they saw in the Russian Catholic Church. The Mussulmans have a hatred to every form of idolatry, and

this they see in the pictures, the mass, and especially in the doctrine of transubstantiation, which seems to them both wicked and ridiculous. Hence it is not strange, they looked upon Christianity as absurd in morals and doctrine. The Mussulman's idea of Christianity being connected with idolatry, getting drunk, cheating, etc., they are surprised at the course of the Protestants, whose integrity is having an effect on their minds.

The collector in Constantinople sells one hundred copies of the Scriptures a month. A collector who was interdicted by the governor of a province went to see him, with a selection of his books, and being requested, read to him from the prophet Moses, the account of the creation, of Abraham, the testimony against idolatry, which delighted the governor; also from the Psalms and the words of the Messiah, till having read eight hours, his throat was so dry he could read no longer. The governor told him to continue his work, and that he would protect him in the sixty villages under his rule. It is hoped salvation has come to that house. He related an interview with an Armenian Catholic, who after several conversations was led to see his error, and was converted. For some time he was subject to persecution in his family, till four of his brothers were also converted. He went to Salonica, and has since been labouring as a collector with one of his brothers. A Mussulman and his family were there converted, and he preaches wherever he goes, often in the beaten on the rivers. Thus the Gospel is reaching the Mussulman mind, and prejudice is gradually passing away.

In closing, Mr. Hamlin alluded to the influence of the late war in regard to the missionary work. The question of religious liberty has long been considered by the ambassadors of different powers at Constantinople. This war of the Crimea was needed. The Catholics had sought the protection of Turkish laws for Mussulmans who should embrace their religion, and now they have united with the power of England to secure religious liberty. How plainly do we see the hand of God in this. The Sultan has been obliged to disavow one of the plainest precepts of the Koran.

The British missionaries began the work by distributing the Scriptures among the Armenians before the American missionaries went there. Sir Stratford de Redcliffe said to the American missionaries, "I can do for you what I cannot for British missionaries, as I would be suspected of political design, and you can do what British missionaries cannot, as they would be suspected of political motives."

Hitherto the Mohammedan population have possessed the greater part of the country, and a Mussulman could not sell to a Christian. Now a free tenure of property is asked for, liberty for one to sell where and to whom he will. God's hand is in this. Yet remember how feeble the work has been commenced. There are thirty-one churches among thirty-two millions of people. There must be more men, more means. Let parents consecrate their children to the work, do. Then we can go forward confident that the time will soon arrive when God will bring all nations into subjection to Him.

### Bad Guides.

The young inquirer and the newly-born Christian are frequently called to encounter serious danger and difficulty in meeting with those who imagine themselves qualified to guide them into truth. Among these would be guides there are not a few with whom a certain system of doctrine is the only Saviour. They have no idea of leading the soul to a living friend; they have instead of this, the utmost zeal to lead that soul to a dead system. The doctrine of "election," or of "the work of the Spirit," or some other mere doctrine, is with them "Alpha and Omega." They thrust the mere abstract idea between the spirit and the living and loving One to whom alone it is seeking to be led. Do not imagine, dear reader, that we are exaggerating the evil. Hundreds of times have we known the mind, just beginning to know and trust the Lord Jesus, thrust away from all thought of him to founder among the metaphysical abstractions of man's ability or inability to believe, and the perplexities of foreknowledge and predestination. It may be you have experienced somewhat of the evil in your own soul's bitter experience. If so, you have a remedy, which might be always at hand. Judge of the character of your guide by one infallible test. Does he lead you to Jesus? If not, discard him instantly. If he were an angel from heaven, dismiss him as a guide, and tell him the reason if you have the opportunity. A lady we know was dangerously ill. She sent for the preacher under whom she had been sitting in health. She was deeply sensible of her guilt, and when he came, the first, or nearly the first, question she asked was this—"Did Jesus die for me?" He replied, "I cannot tell." She told him then he might go, as if he could not tell her that, he could tell her nothing that would be of any use in its stead. In the same manner, the moment any one seeking to guide your soul fails to lead you to the Saviour, and to full trust in his love and death for you, give him his leave to attend to other work. All eternity will never show that you are wrong in doing so.—*Christian News.*

### Mammonism.

The insufficiency of mere wealth alone to confer happiness, is strikingly illustrated in the life of Nathan Myers Rothschild, the Jew, who died in London some years ago, "one of the most devoted worshippers that ever laid a withered soul on the altar of mammon." For years he wielded the purse of the world, opening and closing it to kings and emperors as he listed; and upon certain occasions, was supposed to have more influence in Great Britain than the proudest and wealthiest of its nobles—perhaps more influence than the houses of Parliament taken together. He once purchased bills of the government in a single day, to the amount of twenty millions, and also the gold which he knew the Government must have to pay them; and with the profits on a single loan, purchased an estate which cost him seven hundred and fifty thousand. But with the clearest and widest comprehension in money matters, with the most piercing insight into all possible affecting causes in the money market, and with ingenuity to effect the profoundest, and most subtle, and most unscrupled combinations—an ingenuity before which all the other prodigies of calculation that have from time to time appeared, sink into nothing—he was, withal, a little soul. He exercised his talents and calculating powers, not only for the accumulation of millions, but also for the determination of the smallest price on which a clerk's soul could be refitted in connexion with his body. To part with a shilling in the way of charity cut him to the heart. One of his grand rules, "Never to have anything to do with an unlucky man or place,"—was also one of John Jacob Astor's—however shrewd in a worldly point of view, was the very quintessence of selfishness and mammonism. He was, in short, a thorough-going mammon worshipper—his whole soul converted into a machine or engine for coining guineas, and every noble emotion, immortal longing, dead within him. Guineas he did covet, to a sum that seems almost fabulous; but with all his wealth, he was profoundly unhappy; and with sorrowful earnestness, once exclaimed to one congratulating him on the gorgeous magnificence of his palatial mansion, and thence inferring that he was happy: "Happy! an happy!"

### Correspondence.

#### New York Correspondence.

NEW YORK, Sept. 1856.

Mr. Editor.—By the last arrival from California, there came not only over a million and a half of dollars, but rather encouraging news as to the state of society. You are aware, perhaps, that the authorities of that New State have so convulsed at crime that the great mass of citizens who expect to gain a livelihood by laudable pursuits have been compelled in order to protect their lives and property to take law into their own hands. This organization of citizens founded under the name of "the Vigilance Committee," by whose authority a few murderers have been executed and many desperadoes banished, and the authorities so called, though only by system of ballot box stuffing, have been completely overruled in common with the rest of the villains. The great danger is, that power is so intoxicating, that though at first actuated solely by the necessity of self-preservation, they are in danger of abusing the authority which they have gained. The recent intelligence allays our fears on this point, for the committee has now virtually adjourned, and will in a few days do so formally. Preparatory to adjournment, the committee had a great display in which thousands of men appeared under arms, and many thousands more joined in procession, unarmed, by way of adding moral force to the power of numbers. The design of this was to show the authorities that the committee still had the confidence of the people. The committee say, having accomplished our ends, we adjourn, but let the authorities see to it that they punish crime, and that they avoid revenge, or the committee will resume its action.

The Missouri river is blocked against Free-State emigrants to Kansas, as I have written you. Gen. Lane, with a company of emigrants opened, therefore, a northern land passage through the Nebraska. He left several detachments on the road after entering Kansas, to form new settlements, against which the Border Ruffians had spite; they sent Gen. Richardson to destroy them; but the new settlers took the General and part of his men prisoners. When Richardson was brought before Gen. Lane he restored to the former his arms and sent him under an escort out of the territory. On the other hand, the Missouri commanders have ordered some of their prisoners to be shot in cold blood, and have alienated even Border Ruffians from their camp by this unprecedented ferocity. The massacre which the Missourians prepared against the free-state men they have found more difficult to accomplish than expected, especially as Richardson came off so poorly. Besides several papers of the pro-slavery press have begun to denounce the ruffianism in very severe terms. Another reason for moderation just now is probably a fear as to the result of the impending election. I wrote you in my last that we considered Maine among the doubtful States, owing to the complete union in that State of the two wings of

the pro-slavery men. But that State, as you know, has, with an overwhelming majority, rebuked Ruffianism. This unexpected event creates great alarm in the pro-slavery camp. I might mention that the Buchanan wing of the pro-slavery troops had prepared at an expense of many thousands dollars, a triumphant display and procession in this city, for their success in Maine.

All this was to come off on Tuesday last, the day after the election in Maine. They had their procession, but they called it by a new name, and omitted to carry a flag on which was indicated a compliment to Maine, though the flag cost three hundred dollars or more. Take this with the fact that if Mr. Buchanan loses Pennsylvania he is sure to be defeated, and that many Free State men in Kansas are from Pennsylvania, and that abuse against them reacts badly at home, and you will see a powerful motive to be moderate in Kansas, at least till after election. The Governor of Kansas, Shannon, proved himself to be a miserable manager for his own party, as well as a wretched drunkard, and has been recalled and Geary appointed in his stead. Geary is from Pennsylvania, and will, we hope, have moderation for the sake of things in his own state. Recently over a hundred persons were forcibly driven from Leavenworth in Kansas. Many of these were business men having considerable trade with St. Louis, the principal city of Missouri, which had before suffered in business owing to the violent proceedings in Kansas, and this recent outrage materially increases the evil. This city has just elected Free State men to Congress, and now, as I have mentioned, seems to be action with a part of the pro-slavery mess. You can see the complication of parties seems to grow worse and worse, and yet at the same time this reaction gives us a better hope, things may yet be better, at least till after election, when, if the Republicans succeed, things will take a decided turn for the better. It may be it is darkest just before day.

The slave question has recently led to two riots in Baltimore, the first against the Republicans, and the other against the Know Nothings. Two men in the last riot were killed, and several others were wounded. These are not much worse than the riots some twenty years ago in Boston. I have seen the door that was broken down when the "broad cloth" mob, as it was called, undertook to hang a zealous anti-slavery man in Boston. To-day there is less liberty of speech in Baltimore on the slavery question, than in this city and Boston in 1832. Here I often see the churches which were nearly demolished in those times, because the minister in them dared to pray that liberty might be proclaimed throughout all the land to all the inhabitants thereof. As bad as things now are on this subject, they have been worse. There has never been more hope that the Southern people will soon begin to discuss this vexed question with at least some show of reason. In proof of this I might cite many recent facts, some of which are very interesting, but which I must for the present forbear.

The health of the City is good, and to-day the air feels a trifle like autumn.

#### London Correspondence.

LONDON, Sept. 12, 1856.

Affairs of Church and State have, not undergone any notable change, for better or worse, since my last communication. The rich Deanery of Westminster, rendered vacant by the demise of Dr. Buckland, the celebrated geologist, is added to the gifts in the disposal of the Prime Minister, but neither to this, nor to the sees of London and Durham have the expected appointments yet been made. The Evangelical Tractarian parties in the establishment are eagerly waiting the announcement which cannot now be long delayed. Rev. H. Melville, B.D., the distinguished preacher has resigned the golden lecturership at St. Margaret's, Southbury, on account of his canony of St. Pauls. The duties of this lecturership were comprised in a weekly sermon (on Tuesday morning), and its emoluments were £100 per annum. Mr. Melville has the reputation of being a fastidious reviser of his sermons, and though past his prime, is yet a great pulpit favourite. I heard him not long since—the matter was beaten out, but the style elegant, the elocution excellent; and strange was the contrast between the solemn services of the house of prayer and the outside racket, into which, on leaving the church, we were plunged—the roar of business which raged round the bank of England from nine to five o'clock. Among our dissenting bodies some agitation is in progress on the desirableness of connecting with public worship a form of liturgical exercise. In the church of Rev. Dr. Thomas, of St. Markwell, editor of the *Homilet*—a superior Monthly Magazine—a liturgy is in use, and a few other congregations are said to have begun the same plan. It cannot be denied that there is something in the Episcopal service more social, and more like communion than the independent mode of worship admits. Only in the singing is there with us a social expression of serious concord; and I am of opinion that if by some means or other—into the question of liturgy I do not enter—we could secure a more audible reciprocity between pulpits and pews, and pews and pews, the interest and impressiveness of our sacred services could be

enhanced. A very encouraging meeting of the Evangelical Alliance has recently been held at Glasgow. Dr. Krummacher, being present, he stated the King of Prussia's desire to have a meeting of this Catholic institution next year in Berlin, to check the intolerance of the Lutheran clergy. It is probable that his wish will be complied with, for monarchs have seldom to ask their fellow men twice (how much some of them would benefit by a little wholesome contradiction.) At this gathering Dr. K. took pains to vindicate the King from the charge of being addicted to wine; the denial was warmly uttered, and enthusiastically cheered. On hopes it is correct, but are we quite sure that the royal chaplain is familiar with the peculiarities of the royal table and royal closet?

Two important Blue Books—Reports from select committees of the legislature—have just appeared; the one on adulterations of food, and the other on the disposal of convicted criminals. The first brings into a collected form many strange facts on the generality and injuriousness of the adulterations practised, attacking both the pockets and health of the consumers. Part of this it is must be confessed, a retribution on the common demand for "cheapness," and part of it is the result of excessive competition. In regard to no class of article is this adulteration carried on to a more profuse or deleterious degree than intoxicating liquors, and one of the medical witnesses said that on this account he had refused to taste, for years, the beer made and sold in London. Teetotalers have thus an advantage over others, to say nothing of the benefit to be derived from renouncing beverages, which in their purest form are a compound of water and poison, sold at an exorbitant price—dirty water, as the Esquimaux said, which makes some ill, and kills others.

On the second subject the Lord's committee recommend, if possible, a revival of transportation, and a continuance of the new plan, allowing the convict to work out a remission of his sentence, in part, and encouraging good behaviour, by the hope of shortened terms of punishment.

The coal and scientific world—startle not at the odd connexion—are exceedingly interested just now with the invention of Mr. Bessemer, by which the carbon of the iron ore, in contact with the oxygen of the air, is made to supersede the whole of the process known by the name of puddling. This process, by the way, was a great discovery in its time, but is now on the point of being superseded. The chief effects of Mr. Bessemer's system will be to save a great consumption of coal, and to free a large number of men from that portion of iron work which was the most harmful to the health and vigour of the physical frame. Puddlers, it is said, rarely lived to mature age, and never to advanced years.

The suspension of the Royal British Bank—established as a joint stock concern—has caused wide-spread inconvenience and alarm. Small tradesmen, without number, have been seriously discommoded, and even if all the depositors get their money at last, the shareholders will grievously suffer, and the public confidence in such institutions will long feel the shock this failure has occasioned. Infiducious speculation and insecure advance: have been the cause of this "crash," and these are precisely the evils against which the most vigilant members of a joint stock Bank cannot protect themselves, where the Directors are weak or dishonest. Things are usually made worse, too, by the silly determination to conceal or hush up past mistakes, until no remedy, save stoppage, remains for resort.

While such affairs have been agitating the minds of ordinary mortals; the astronomers have been employed on their calculations, and heightening their telescopes, in expectation of the re-arrival of the great comet of 1856. Mr. Hind, the astronomical correspondent of the *Times*, has written to say that he is making computations as to the arrival of this mysterious stranger, and that the date fixed for its appearance (1858) is likely to be anticipated rather than deferred. There is something awful in such a wanderer of the heavens rushing in upon us after an absence of three hundred years! How it fits the mind for the loftiest conception of this Being, above material handiwork, rushing with a velocity we can write but cannot grasp, between whose visits to this corner of the creation ten generations of mankind pass away.

While waiting for the great comet, however, we are blest with the lunar crescent which is just filling into the round, comely face of the harvest moon. In England most of the cereal produce has been reaped and stored, and in Scotland the joyful work goes on with zeal. A future day, when a new reaping Machine—which has been exhibited as a curiosity—becomes domesticated in every farm, the operations of the corn harvest, which now drag over weeks, will be executed in a few days at longest. The reports from the continent are chequered, but where there is no superfluity there is no deficiency.

Last Monday, (8th) the annual fete in the Surrey Gardens was held by the National Temperance League, and as a new feature of the entertainment, a public meeting was held in the Splendid Concert Hall recently erected, from 3 to 5 o'clock. H. Forrester, Esq., was chairman, and the Speakers Rev. Dr. Burns, Rev. H. Allen, A.

M., an Episcopal clergyman, Dr. Ellis, a hydro-pathic physician, Rev. J. Satchel, of the Wesleyan West India Mission, and J. Cassell, Esq., the well known patron of cheap literature for the million. Our Wesleyan friend gave us cheering news from the Islands of the Caribbean Sea, stating that in his own denomination there total abstinence was looked upon almost in the right of an essential in all persons pretending to teach young or old the doctrines of religion. The great majority of the private members are also teetotalers. Next day (9th) a Conference of representatives from London and country societies was held in St. Martin's Hall, when free discussions and an excellent spirit prevailed. The Anti-Liquor traffic Alliance also keeps bravely on its way.

The first Prize Essay, for which one hundred guineas was awarded, is on the point of publication. The author is Dr. F. R. Seely, who has been for years one of our leading advocates, on the biblical and scientific branches of the temperance subject. More than 11,000 copies of this Essay are already ordered.

There is no particular stir in the world of general literature. Mr. Macaulay has been on a journey to Venice, and intends, it is reported, on his return home, to devote himself uninterruptedly to his History of England. When will another pair of volumes make their bow and entry? He publishes as if he had an antediluvian lease of life in his possession, and as his health is known to be fluctuating, it is a faint hope that is entertained, that he will realise his design of bringing down his narrative to a period within the memory of living men. It is undoubtedly to his credit, that he is not tempted by the public impatience to commit his compositions in a crude condition to the press. He paints on a grand scale, and must have time; but it would be lamentable if the hand should become palsied before the canvass is covered.

Mrs. Stowe's new story, "Dred," has appeared, and has been voraciously greeted. Our literary organs differ widely as to its merits. The authoress is with us at present, to secure the British and Continental copyrights. The anecdote is correct, that one of the earliest copies, from the press, came in the hands of the Queen in a curious manner. As the royal party were leaving King's Cross Station, the great Northern terminus, Mrs. Stowe, who was present, (probably for this purpose) requested Col. Gray to present her Majesty with the work; and, on hearing that the authoress was at hand, the Queen and Prince came forward and paid their thanks in person. This was gracefully done, and it is always pleasant to see grandeur paying deference to genius. Mrs. S. is now on a visit to the Duke and Duchess of Argyll, and it is said intends to make the tour of Europe, with more care and less celerity than before.

The Continent is not in a state of repose. The political volcano is surmounted with smoke, and sundry perturbations break over and anon, on the listening ear.

France is reported to be covered with secret societies, while all manner of queer rumours fly about as to the Emperor's debility, both of body and brain. Spain lies panting under the foot of a military ministry. Switzerland has been startled by a little revolution, which may be the precursor of more formidable risings. Sardinia is preparing for war with Austria, and the French and English have been called upon to subscribe for a hundred pieces of cannon, to be placed at the service of the former. The Pope has given liberty to the priesthood to absolve those who are engaged in carrying out the present liberal constitution of Piedmont. Turkey rejoices in the restoration of Russia.

And what of Russia? Was it a mere coincidence that exactly a year after the fall of Sebastopol, (Sunday, the 28th), the Emperor was crowned at Moscow? The correspondents of the London papers give graphic descriptions of the "holy city," and of the pomp attending the imperial coronation. Judging by these accounts it would not seem that the house of Romanoff intends to surrender its fondness for material display. The people are at once dazzled and ruled by the mailed squadrons which surround the throne, drawn from the confines of China to those of Finland. The ulterior views of Alexander II. have not yet been developed, but it is to be dreaded that his policy is too clearly allied to that of his father to render his reign an unalloyed blessing to his enormous empire.

The particulars of the coronation has not yet reached us, but it appears to have combined all that could inspire upon the senses, and lead the imagination captive. But it has passed as a dream, and one act of mercy—one widow's smile—one tear of pity—is worth it all, and to spare.

The proceedings of the slavery and anti-slavery parties in America, are engaging much interest on this side of the water. You will look at them with our eyes, and unite in our prayers, that the cause of right and goodness may triumph. It is a rich satisfaction to us, that the patriotism and christian feeling of the States is coming into action. If the House of Representatives stands firm, the first part of the battle will have been nobly won, and the guard prepared for other conflicts, and other triumphs. The enemies of America would rejoice to see her asleep on this subject, never to be awake till the resounding and clashing thunders of heaven brake upon her; but, as her friends, we hail every sign of opposition to that reign of oppression which has