expeditions; at another time they went to the place where they planted their corn; and at another, perhaps, to their fishing-grounds. Of some tribes, no band, and scarcely a family, resided in the same place during the whole year. To this constant wandering, their extreme improvidence, and consequent poverty, compelled them.[1]

The wars of the Indians were another great obstacle to their evangelization and civilization. These, for the time, engross their attention, call into action their savage and malignant passions, keep them in a state of constant excitement, occasion the destruction of many lives and of much property, indispose them to listen to the gospel, and discourage and check all efforts for their improvement. If a tribe have begun to abandon their wandering habits, and to settle down to agricultural pursuits, they are perhaps attacked by some hostile tribe, their villages burned, their fields laid waste, their cattle carried off, and some of themselves, men, women, and children, slaughtered.[2] Who can wonder if such a state of things should lead them to return to their wandering habits? Improvement might only induce the hostile attacks of their enemies.

The views which prevailed among the Indians were also a great hindrance to their improvement. Most of them regarded work as degrading, and fit employment only for women and slaves. Hence, if any one was seen engaged in such employments as belonged to civilized life, he was liable to meet with a flood of ridicule from his countrymen, which few were able to withstand. The mass of them had little desire to improve their condition, wretched as it was. Their only care was to obtain the means of a bare subsistence, with the least possible effort. Their wants were few; they were satisfied with a small amount of the coarsest clothing, and seldom complained of the quality of their food, provided there was a sufficient quantity of it. Of the value of property they had no idea, and they never thought of accumulating any beforehand. Hence, the motives for becoming industrious were with them few and feeble.

Few of them cared to learn anything of the religion of the

[1] Rep. Board For. Miss. 1833, p. 127.—Ibid. 1835, p. 98.

[2] Rep. Board For. Miss. 1833, p. 128.—Ibid. 1843, p. 167.—Ibid. 1846, p. 211.—Ibid. 1848, pp. 265, 267.—Miss. Her. vol. xlv. p. 430.

Bible. Most of them had the idea that the White man's religion was not for the Indians. His religion, and learning, and mode of life, might be well enough for him, but for them they were of no use; they would not render them more successful in hunting and fishing. They said they were a different race, and the Great Spirit designed they should be different. They lived differently, and when they died they went to a different place.[1]

The example of the White people had also a very injurious influence upon them. They came much more into contact with bad than with good people, and they were much more ready to adopt the vices than the virtues of the White man.[2]

Nothing, perhaps, has been so much and so generally the bane of the Indians as ardent spirits. The sufferings incident to savage life, taken in connexion with their naturally melancholy temperament, originating, perhaps in part, from these sufferings, predispose them more than most other nations to drown their sorrows in intoxication; and unprincipled White men, availing themselves of their thirst for spirituous liquors, supplied them with them in great abundance, and often, by the basest artifices, induced them to buy the poisonous drug. Intemperance would at times pass through among them like an overwhelming flood, carrying with it everywhere devastation and ruin.

The Indians became, in many cases, sensibly alive to the evils which intemperance spread among them. They often made strict laws against the introduction of ardent spirits among them, and they executed these laws with great rigidity. The United States government likewise passed laws, prohibiting the sale of spirituous liquors to the Indians, and many of its agents were anxious to execute the laws faithfully. Ardent spirits were by these means kept from this and the other body of Indians for a time. It often appeared as if intemperance had received a mortal blow; its ravages for a time were stayed; but it would again break out with renewed violence, blasting the fair hopes to which their reformation had given rise. It seemed as if nothing could long protect them from the incessant and insidious arts of unprincipled traders. Of late years, however, much has been effected among the Indians by temperance societies. These were established in connexion with many of the missions. Notorious drunkards were by means

[1] Rep. Board For. Miss. 1831, p. 150. [2] Rep. Board. For. Miss. 1847, p. 195.

of them reformed, while many others of the Indians were confirmed and preserved in their habits of sobriety.[1]

The United States government appeared for many years resolved to pursue a just and humane policy in regard to the Indian tribes, and was ready to afford its countenance and aid to any enlightened efforts for their improvement; but of late years, as we have already had occasion to state, a change came over its policy; the Indians were sacrificed to the cupidity of the White people. The scheme for removing the Indians to the west was not confined to the Cherokees and Choctaws; it was a general measure applicable to the various tribes in the eastern States, or rather to the remains of them, for they were now, for the most part, but few in number. Some of these tribes had already been removed from the country originally possessed by their fathers; and now they were required to remove again from the lands which had been granted to them in exchange for it, while, at the same time, new arrangements required to be made with some of the tribes who lived in the west, in order to make room for those whom it was now proposed to remove from the east. To the proposals for removing them the various tribes were, for the most part, strongly opposed; and few things could have had a more injurious influence as regarded their moral and social improvement. They dashed, to a great degree, the hopes which had been entertained of the evangelization and civilization of the Indians. They affected even their estimation of the missionaries. The Indians became disaffected to White men generally, and distrusted all their professions of desire to do them good. They thought themselves wronged, oppressed, and despoiled of their rights by the measures taken to obtain their lands. Exercising but little discrimination, they charged what was done by one class of White men upon them all; and the missionary as well as the agent of government became suspected of having sinister designs. It was difficult to convince them that every American was not fully aware of and accessory to all the policy, secret and avowed, of his government.[2]

[1] Miss. Her. vol. xxvii. p. 45; vol. xli. p. 166.—Rep. Board For. Miss. 1852, p. 159.

[2] Rep. Board For. Miss. 1838, p. 136.

The following statement of the aggregate quantity of land purchased from the Indian tribes "since the establishment of the present federal government, and the amount paid

Besides, these measures for removing the Indians greatly disheartened and discouraged the missionaries. In the midst of the agitation, strife, and suspicion to which they gave rise, they saw that in their preaching and in their schools, when the thoughts and feelings of those among whom they laboured were immoveably fixed on other subjects, they did but beat the air; and as they knew not how long this state of things might last, their zeal was chilled; there was no room for enterprize, and little inducement to form plans or adopt any course of action which looked forward to future results, when they knew not how soon they might be all broken up and frustrated.

Under the malignant influence of these measures, the Chickasaw, Creek, Osage, and Ottawa missions of the Board were broken up, and many of the other missions were deeply injured, some of them for a series of years.[1]

The progress of Christianity and civilization among the Indian tribes was subject to great alterations; it was often like the cloud and sunshine of a summer's day. There appears to be a want of stability in the Indian character; they seem to be a fickle, changeable race—to lack patience and perseverance, energy and industry, foresight and providence; and hence they so often fail of steady, continuous, lasting progress. They would go on well for a time; the gospel would appear to be producing good fruit among them; there would even be what were considered as revivals of religion; temperance and other virtues would be flourishing; husbandry would be advancing; and they would be becoming every way more comfortable in their circumstances. But after a time, religion would be on the decline; nothing would be heard but complaints of deadness and indifference; intemperance would be prevailing; everything, in short, would be going backwards. In

therefor, with a statement of lands given in exchange," was procured from the Indian department at Washington in or about 1852:—

Number of Acres of Land acquired.	Amount of consideration in money, goods, &c. given for them.	Number of acres given in exchange or reserved.	Value of lands given in exchange at 1¼ dollar per acre.	Where the lands given in exchange lie.
481,644,448	35,274,877	62,728,927	71,041,723	Chiefly west of the Mississippi and Missouri.

—*Miss. Her.* vol. xlviii. p. 278.

[1] Rep. Board For. Miss. 1838, p. 138.

few missions has more disappointment been experienced than in those among the North American Indians; it has almost seemed as if nothing lasting could be effected with them. Yet it would be unfair to attribute this entirely to the want of stability in the Indian character. It is but fair to take into account the circumstances in which they were placed, and the temptations to which they were exposed. It is scarcely possible for persons living in a civilized country to conceive the numerous and powerful temptations by which they were assailed. The poor Indians were often as much the objects of pity and sympathy as of blame.

The circumstances of the missions among the Indians were exceedingly perplexing to the Board, and they appear at times to have been quite nonplussed in regard to them, at once greatly discouraged and at a loss how to proceed. With the view of obtaining light as to the best modes of operation, visits of inspection were repeatedly made by officers of the Board to the missionary stations among different tribes, and various changes and modifications of their plans were made from time to time. The combination of systematic efforts for the civilization and evangelization of the Indians, was a leading feature in the missions of the Board, particularly in the earlier and more important missions. It was conceived, that many of the attempts which had heretofore been made for the conversion of the Indians had failed, or been successful only temporarily, in consequence of measures for introducing among them the arts of civilized life not having formed so prominent a part of the scheme, or not having been so assiduously prosecuted, as was desirable they should. This plan of operation required various classes of agents, and accordingly the Board employed missionaries, teachers, catechists, female teachers, farmers, and mechanics; the Indians themselves, or the United States government, contributing in many instances, in whole or in part, for the support of the schools and the farming establishments. The combination of the two objects often involved the missionaries and teachers in secular duties, and interfered materially with their labours for the religious instruction of the people. It also required a numerous agency, and that of various classes of persons; but wherever a large number of persons are associated at one station, there is apt to be a want of harmony and of due subordination among them. The system on which the missions were originally

established among the Indians, does not appear to have worked well. The Board were therefore led to reduce the number of the agents at the principal stations, and to increase the number of the stations, placing the whole on a smaller scale; and though we are not aware that it ever changed its opinion as to the importance of the civilization of the Indians, it came to the conclusion that this should be carried on by an agency distinct from that employed for their evangelization, and that the secular cares of each station, even the largest, should be as few and as simple as possible.

Much was originally expected from boarding-schools, but they did not realize the expectations which were formed of them. They were very expensive, and involved an amount of labour and care beyond what any one could conceive who had not made the experiment; and, after all, they were attended with much disappointment. It was very difficult, especially among the more uncivilized tribes, to know what to do with the pupils when they had finished their education and had to leave the school. If they returned to their parents' houses and lived among their countrymen, nearly all the good effects of their education were almost inevitably lost. They could hardly avoid becoming wandering hunters and warriors, and being again immersed in every kind of vice.

Disappointed in a great degree with the boarding establishments, and even with large schools at the principal stations, the missionaries formed small schools in districts or villages, though these would often be attended by not more than fifteen or twenty scholars.

At first the object appears to have been to communicate instruction in the schools through the medium of the English language, with the view, perhaps, of moulding the character and habits of the scholars after the English fashion, and of introducing them to the treasures of knowledge which are to be found in English literature; but afterwards it was judged necessary to teach them their own language, as being the only effectual way of communicating clear ideas to the mass of any population. Some of the missionaries, after having made the experiment for many years, gave it as their decided opinion, that the plan of teaching Indian children in the English language was productive of very little

good. There were cases, however, in which they taught them both their own language and the English.

Among the Ojibwas, the experience of the teachers led them to adopt, to a considerable extent, the method of teaching commonly employed in infant schools. Not only very young children, but youths, and even adults, among untutored Indians, are so unaccustomed to all purely intellectual effort, that they acquire knowledge slowly when communicated in the ordinary methods, and feel little interest in it even though presented in the simplest language, and accompanied with the most familiar illustrations, while their attention is at once riveted by the exhibition of pictures, maps, and other objects which appeal to the senses.

Besides a variety of works, as we have already mentioned, in the Cherokee and Choctaw languages, the missionaries prepared and printed books, chiefly of an elementary nature, or portions of the New Testament, in the Abenaquis, Seneca, Ojibwa, Sioux, Pawnee, Creek, Osage, Nez Perces, and Flathead Indian languages, in most of which no books had ever before been printed; most of them, indeed, had not so much as been reduced to writing.[1]

SECT. VII.—GREECE.

In June 1828, the Rev. Jonas King sailed for Greece, with the view of assisting in the distribution of supplies which were sent from the United States, for the relief of the distressed inhabitants of that country, and of promoting measures for the spread among them of evangelical truth, by the establishment of schools, and the circulation of the Holy Scriptures and religious tracts. That country had lately, after a severe and bloody struggle, become independent of Turkey; and in consequence of its many classical associations, a deep interest was felt in the infant republic throughout the civilized world, and perhaps nowhere was it greater than in the United States of America. On arriving in Greece, Mr King was very favourably received by Capo d'Istrias,

[1] Evarts's Mem. pp. 121, 172, 197, 236, 244, 264.—Rep. Board For. Miss. 1824, pp. 45, 169.—Ibid. 1827, p. 134.—Ibid. 1828, pp. 64, 66.—Ibid. 1830, p. 93.—Ibid. 1832, pp. 99, 166.—Ibid. 1833, pp. 123, 126.—Ibid. 1834, p. 127.—Ibid. 1836, p. 134.—For. Miss. Chron. of Western For. Miss. Soc. vol. iii. pp. 7, 41.

the President, who appeared to entertain large and liberal views on the subject of education. The inquiries for books, especially for the New Testament, were very numerous. The young and the old, priests as well as others, and even whole schools, came to him to be supplied with them. There also appeared great encouragement to establish schools. He opened a school for females in the isle of Tinos, and he subsequently proceeded to Athens, and commenced several schools; but, after some time, the number was reduced to two, which, however, were of a high character; the one was called the Elementary school, the other the Evangelical gymnasium. He had also Greek services on the Sabbath, which were attended by from 15 to 120 persons; and he endeavoured, by making frequent tours through the adjacent country and islands, to circulate the Holy Scriptures and religious tracts, to furnish books to schools, and to promote the cause of education generally.[1]

In August 1833, soon after the establishment of Greece into a kingdom, a royal decree was issued, consisting of a number of articles for the ecclesiastical government of the country. By this decree, "the Orthodox Eastern Apostolical Church" was represented as "acknowledging no other head in spiritual things than the Founder of the Christian faith, our Lord and Saviour Jesus Christ, but in respect to government, as having for its chief, the King of Greece, and being free and independent of every other power;" in fact, it was completely subjected to the will and authority of the civil government of the country. The highest ecclesiastical authority was vested under the control of the king, in a permanent council, named the Holy Council of the Kingdom of Greece; but the government had the right to take cognizance of all matters under the consideration of the council; and before obtaining the approbation of government, the council could not publish or enforce any of its decisions. Though all other religions were tolerated, proselytism from the Greek Church was expressly prohibited. The first article in the constitution of Greece was as follows:—"The prevailing religion in Greece is that of the Eastern Orthodox Church of Christ; but every other

[1] Miss. Her. vol. xxiv. pp. 225, 394; vol. xxv. p. 133; vol. xxvi. pp. 41, 62; vol. xxvii. p. 346; vol. xxx. p. 437.—Rep. Board For. Miss. 1833, p. 35.—Ibid. 1834, p. 42.

known religion is tolerated, and the rites of its worship are to be exercised without hindrance, under the protection of the law; proselytism, and every other interference with the prevailing religion, being inhibited." And in this new ecclesiastical constitution was found the following article:—"The council will watch over the diligent preservation of the doctrines professed by the Eastern Church, and especially over the contents of books designed for the use of youth, and of the clergy, and treating of religious subjects; and whenever it shall be positively assured that any man whatever is endeavouring to disturb the Church of the kingdom by false doctrine, by proselyting, or by any other means, it shall call upon the secular power to apply a remedy to the evil, according to the civil laws." This article is so pointedly expressed, that there appears reason to conclude that it was drawn up with special reference to the labours of missionaries in Greece. Certain restrictions were shortly after laid on schools, and on the circulation of books. No one was allowed to preach without a diploma from the government. Catalogues were required of books which were in deposit for sale or distribution, and a licence for circulating them had to be obtained from the minister of the interior; nor did he feel at liberty to give a general licence for the whole kingdom, but a special licence was necessary for each district where the sale or distribution might take place.[1]

In April 1835, the Holy Council, with the approbation of the government, issued a proclamation, declaring the Translation of the Seventy to be the canonical translation of the Old Testament, and appointing it to be read in churches, and also for the use of the clergy, of the youth, and of the people in general, so far as related to their religious instruction; and disapproving, for the above-mentioned purposes, of every other translation, whether from the Hebrew, or from any other language, declaring it uncanonical and inadmissible in the Eastern Church. Thus, the Holy Council appointed for general use a translation of the Old Testament in a dead language which comparatively few understood, and laid its interdict on any version into modern Greek which the people might understand; thus shewing how similar, in prin-

[1] Miss. Her. vol. xxx. pp. 134, 442; vol. xxxv. p. 253.—Rep. Board For. Miss. 1834, p. 41.—Miss. Reg. 1845, p. 83.

ciple and spirit, is the Greek Church to the Church of Rome. The circumstance which called forth the decree was probably the printing and circulation of some portions of the Old Testament, translated from the original Hebrew into modern Greek; and the known fact that the whole of the Old Testament was then in the course of translation, and might soon be printed.[1]

The government still appeared decidedly friendly, and the minister of the interior gave Mr King, and his fellow-missionary Mr Riggs, a general licence to distribute books in all the villages of Greece (but, for the chief towns of the provinces, it was still necessary to obtain permission from the Nomarchs), though this had been refused two years before, immediately on the passing of the law on that subject. Notwithstanding the unfriendly feelings of the priesthood, they sold and distributed vast numbers of the New Testament in modern Greek, and portions of the Old Testament, and numerous school-books and religious tracts. Meanwhile, however, the priestly leaven was working among the populace; and their jealousy and hostility toward missionaries generally were excited in a high degree.[2]

In 1837, Messrs Houston and Leyburn proceeded into Mane, a district of ancient Sparta, towards the extremity of the peninsula, a wild and rugged, yet interesting region, with the view of establishing schools in that quarter. Here they met with a most cordial welcome. They established a Hellenic school at Areopolis, of rather a high order in respect of the studies pursued in it. Among the books used in it was the catechism of the Greek Church, which, Mr Houston says, contains a most excellent summary of Christian doctrines. They hesitated much before they consented to introduce it into the school, on account of the few pages which contain error; but they at last agreed to do so, as their circumstances appeared to render this necessary; but it was on the condition, that the teacher should explicitly inform the

[1] Miss. Her. vol. xxxii. pp. 56, 101.—Rep. Bib. Soc. 1836, p. 41.

In 1844 the Greek Patriarch at Constantinople also addressed a circular to all his bishops, commanding them to take good heed that this translation of the Old Testament from the original Hebrew be neither sold, nor bought, nor read in their dioceses, as not being received by the Church, nor any kind of corrupt books, that the people may not be corrupted in their politics, their religion, and their morals.—*Miss. Her.* vol. xli. p. 51.

[2] Miss. Her. vol. xxxii. pp. 102, 227, 421.—Rep. Board For. Miss. 1836, p. 40.—Ibid. 1837, p. 46.—Ibid. 1838, p. 62.—Ibid. 1844, p. 96.

scholars that they did not believe the objectionable points, and give the reasons for their disbelief of them. They could in this way bring many important truths to bear upon the minds of the scholars, with all the authority of the Orthodox Eastern Church, and which are altogether at variance with their practice; and they could in no other way so distinctly, yet so inoffensively, declare their disbelief of prevailing errors. But their enemies at the capital prevented them from getting a licence from the government to circulate books, and also from obtaining a suitable teacher for a Lancasterian school. A teacher, however, was at length obtained from government, and there was quickly a numerous school.[1]

In 1841, a circular was issued by the government, ordering the catechism in use in the Greek Church to be taught in the Hellenic schools throughout the kingdom. Whether this was the same catechism as was previously introduced into the school at Areopolis, does not appear; but if it was, it would appear as if it had been discontinued. When this order was communicated to Mr Leyburn, he did not feel that he could conscientiously teach the catechism in his school, as it contained various unscriptural dogmas, such as the worship of pictures, the invocation of saints, baptismal regeneration, transubstantiation, auricular confession, and other gross errors on the subject of justification; and though the government yielded the matter so far, as not to require the catechism to be taught in the school of the mission, but offered to send a catechist to teach it to the scholars in a neighbouring church, yet it was on the condition that no religious instruction should be communicated, and not even the gospel expounded in the school. It was alleged, that if the Scriptures were taught in the school, and the catechism out of it, this would produce confusion; that the scholars would be neither Greeks nor Protestants, but would despise all religion; that the Scriptures were the cause of the rise of so many sects, and that it was necessary to teach religion as it is in the catechism, so as to avoid this evil, and to preserve the unity of the faith; that, in matters of faith, men must be taught to believe, not to examine. In consequence of these measures, Mr Leyburn began to take measures for closing his schools; but in this he only anticipated a little a communica-

[1] Miss. Her. vol. xxxiii. p. 453; vol. xxxv. p. 253; vol. xxxvi. pp. 187, 214.

tion from the government withdrawing the licence originally granted to the missionaries to establish schools in Laconia, and directing measures to be taken for the continuance of the schools at the public expense. Thus the station at Areopolis was brought to a close.[1]

In 1845, great excitement was raised against Mr King, who was now the only missionary of the Board in Greece, arising out of an alleged attempt at proselytism while he was at Smyrna the preceding autumn; and the original accusation was soon followed by the charge, that he had spoken impiously and injuriously of the Virgin Mary. He defended himself from this charge in one of the newspapers printed at Athens; and he afterwards published a full defence of his views regarding the Virgin Mary, transubstantiation, images, and pictures, in which he quoted largely from Epiphanius, Chrysostom, Irenæus, Clemens, and others of the Fathers, who are held in the highest veneration by the Greeks, shewing that they held the same sentiments as he had taught. Besides being distributed more generally, copies of this work were sent to all the professors in the university, the senators of the nation, the ministers of state, the members of the holy council, and to many other distinguished persons both in Greece and in Turkey. It produced a powerful sensation. Several persons of distinction who read it, spoke decidedly in its favour. Some declared their conviction that the Virgin Mary ought not to be worshipped. The hostility of others was excited to a great height. The Greek Synod addressed a circular "To all devout and orthodox Christians in the Greek commonwealth," in which it "excommunicated, as blasphemous and impious, the Defence of the Calvinist and Nestorian Jonas King, and prohibited to every orthodox Christian the reading of it, and called upon one and all to deliver it immediately to the fire. It prohibited, from thenceforth, all and every kind of connexion with this most impious heretic;" ordered "that no one may salute or greet him on the street, or enter into his dwelling, or eat or drink with him." "And," it added, "whosoever shall transgress and disobey this ecclesiastical command will be regarded as a follower of his heresy, a follower of Nestorius, a reviler of the immaculate and our highly blessed lady, the Mother of God, and ever Virgin

[1] Miss. Her. vol. xxxviii. p. 140; vol. xxxix. p. 32.

Mary, an enemy of the saints and of the holy images, and unworthy of the communion of the body and blood of our Lord and God Jesus Christ." A synodical writing or excommunication was also read against him and his blasphemous *Defence* in all the Greek churches of Constantinople; it appears to have been read likewise in the churches of Crete, and it would probably be read in all the Greek churches in the East, so that the whole Oriental Orthodox Greek Church was set in battle array against him. The holy synod at Athens, not content with excommunicating him, demanded that he should be prosecuted by the government. The case went against him in three successive trials, the last of which was before the Areopagus, or highest court of appeal. The effect of these judgments was to declare the offences alleged against him to be criminal in law, and to refer the case for trial, as to the truth of the charges and the punishment to be inflicted, to the criminal court, which was to sit at Syra. On proceeding thither, he found the populace so incensed against him, that he would be in imminent danger of his life if he should land. By the advice of his lawyers he therefore returned to Athens, as it was in his power to have his trial put off. Even in that city, however, he was not safe. It was reported that a number of persons had combined together to kill him; and in consequence of this he did not venture for several weeks beyond the precincts of his own dwelling. Everything he heard from friends shewed that it would be quite unsafe for him to go into the streets. The newspapers of Athens poured forth the most virulent abuse upon him, and held him up to the execration of the people.[1] Ten

[1] The following article in the *Morning Herald*, August 4, 1846, is a specimen of the attacks made upon him in the newspapers:—

"THE HORRIBLE KING.

"King, most appropriately called by the *Hope* (another newspaper), 'apostle of the devil'—an infernal vomit of America—wanted but little of being stoned by the people of Syra, where this vassal of Satan—the reviler of our most holy Mother of God—went to be judged by the judges of criminals, because he reviled, both in speech and in libels, our orthodox faith.

"We have seen many anti-Christian monsters and mad heretics, but such an one as Jonas King, vomited out, not from a whale, by a holy miracle, but from the lowest region of hell, by a diabolic energy, upon the illustrious soil of Greece, we have not as yet seen; and patience, had such a monstrous beast come out of the fanatic abodes of Papacy, and of anti-social Jesuitism, emanating from it; but that it should come out of the liberal and tolerant America, this remains to us inexplicable! And still more

months, however, passed away without his being put on his trial; but he at length received a citation to appear before the criminal court at Syra. He had supposed that should there be any trial it would take place at Athens, not at Syra, where it could not be expected he would have a fair trial. Subsequently, the king's attorney, through the interposition, it would appear, of powerful friends, recalled the citation; but the attacks on him in the newspapers became more outrageous than ever, and the excitement of the people was at length so great, that a communication was made to him from the king and his government, expressive of their wish that he would take a short journey until the public mind should be allayed; that in order to protect him there might be bloodshed; that if things should come to the worst, they might feel obliged to order him away, which they did not wish to do, as in that case, before he could return he must have a permit, which it might be difficult to obtain, whereas if he went away voluntarily, he could come back whenever he pleased. Under these circumstances he thought it his duty to go away for a season; and he accordingly sailed immediately for Corfu, whence he proceeded to Geneva, where he was kindly and hospitably received by the friends of religion. Though he left Greece in compliance with the suggestions and wishes of the government, yet after his departure, the prosecution was renewed against him for the alleged crime of proselytism, and an order was issued for his arrest and imprisonment, in the hope probably of deterring him from returning to the country. But after an absence of ten months he did return, and though he renewed his labours, yet he was not for a considerable time molested or interfered with in any manner of way. A work by him in Greek, entitled, "Exposition of an Apostolical Church," which was printed at Cambridge in New England, began at length to make some noise, and, it appeared from the newspapers, had been prohibited by the Greek hierarchy in Constantinople, Smyrna, and Salonica. He was at length tried for having, in discoursing in his own house, attacked

inexplicable appears to us the conduct of our government, which not only tolerates such a monster in our guileless community, but has not hesitated to condemn both all the people of Syra, and the Bishop of the Cyclades, for the sake of this abominable monster.

"O Coletti, Coletti! the days of charlatanry are passed, though you should protect such a wretch," &c.—*Miss. Her.* vol. xlii. p. 362. M. Coletti, who was thus apostrophized, was then prime minister of Greece.

the dogmas, ordinances, and customs of the Eastern Orthodox Church, and expressed opinions and sentiments contrary in general to its basis and influence, and he was condemned to be imprisoned for fifteen days, and to be exiled from the kingdom of Greece. He was considered even by distinguished Greek lawyers, and by the more enlightened portion of the public press, as having had a very unfair trial, and as being most unjustly condemned, as what he had done was not illegal by the laws of Greece, as they grant toleration to all religions; and he had merely expounded the gospel according to the views of the Protestant churches. His prosecutors also sought to bring against him a charge of proselytism, which is against the laws of Greece, but not being able to prove it, they dropped it for the present. According to his sentence he was put in prison; but being taken ill of fever, he was removed to his own house, and there was placed under a guard. The sentence of banishment, however, was not carried into effect for the present, for what cause is not certainly known. The whole case having been brought before the American government, it took measures for having it investigated with the view of ascertaining whether one of its citizens had been illegally treated by a government towards which it had ever sustained the most friendly relations. The results of its proceedings are not yet known; but in the meanwhile Dr King has continued his preaching and other labours much as in former years, and has met with no interruption from any quarter.[1]

In reflecting on the history of this and other missions in Greece, it is impossible not to feel deep disappointment, especially when we think of the high expectations which were entertained of the rise and progress of that country on its becoming an independent kingdom. It was not, however, the hopes of the friends of missions only which were disappointed; those of the politician, the scholar, and the philanthropist, were equally frustrated.

[1] Rep. Board For. Miss. 1845, p. 84.—Ibid. 1846, p. 92.—Ibid. 1848, p. 139.—Ibid. 1849, p. 103.—Ibid. 1850, p. 96.—Ibid. 1852, pp. 54, 56.—Ibid. 1853, p. 54.—Miss. Her. vol. xli. pp. 213, 393; vol. xlii. pp. 87, 305, 344; vol. xliii. pp. 285, 320, 357, 365; vol. xliv. pp. 314, 368; vol. xlv. pp. 103, 404; vol. xlvii. pp. 154, 156, 402, 404; vol. xlviii. pp. 135, 137, 177, 179, 238.

SECT. VIII.—SYRIA.

In November 1819, the Rev. Pliny Fisk and Levi Parsons sailed for Smyrna, with the view of establishing a mission in Palestine. After arriving at Smyrna, they visited the island of Scio, and various parts of Asia Minor, particularly the places where once flourished the Seven Churches of Asia. On their return, it was agreed, that while Mr Fisk should remain at Smyrna, studying the necessary languages, and making researches in the vicinity, Mr Parsons should proceed to Palestine, visit Jerusalem, and make inquiries respecting the most eligible place for the establishment of a mission.[1]

In December 1820, Mr Parsons sailed for Palestine; and after residing about three months in Jerusalem, he again embarked at Jaffa, to return to Smyrna. Having stopped at Syra, one of the Cyclades, he was there attacked by fever, which brought him near to the gates of death; and though he so far recovered his strength as to reach Smyrna after an absence of twelve months, it was judged advisable that he should immediately sail for Egypt, in the hope that a voyage to a warmer climate might prove beneficial to him. He and his colleague accordingly sailed for Alexandria. His strength was now greatly reduced; yet no one entertained any apprehension of immediate danger. One night Mr Fisk proposed sitting up with him; but he insisted on his going to bed, particularly as his servant always slept near him, and awoke at the least word or motion. His colleague, on bidding him good night, wished that God would place "underneath him the everlasting arms" of his mercy; to which he replied, "The angel of the Lord encampeth round about them that fear Him." "These," says Mr Fisk, "were the last words I ever heard that beloved brother speak; the last that I shall hear from him, until I shall hear him speak in the language of immortality. Twice while I slept he awoke, and told his servant that he had slept very quietly, and felt easy and well. At half-past three the servant heard him speak or groan, and started up. He saw something was the matter, and called me. I was by the bed-side in a moment. O what a heart-rending moment was that! He

[1] Memoir of the Rev. Pliny Fisk, pp. 93, 110, 115, 132.

was gasping for breath, unable to speak, and apparently insensible to all around him. I stood by his side, and attempted to revive him, but in vain. I tried to commend his departing spirit to that Redeemer on whom he had believed. I pressed his hand, kissed his quivering lips, and spoke to him; but he gave me no answer, not even a look or a motion. He took no notice of me, or of anything around him. His appointed time had arrived. He continued to breathe till a quarter past four. Then the muscles of his face were knit together, as if he was in pain. It was the dying struggle. It was the dissolution of the last ties that united soul and body. It was the soul breaking off its last fetters. His features then became placid again; his breath stopped; his pulse ceased to beat; his soul took its immortal flight.

"After the first pang of separation, I stood pensive by the corpse, thinking of the scenes which were opening to his view. O what glories! O what glories!

"I turned my thoughts to myself, and found my heart sick and faint. But I have not room to describe the emotions that agitated my breast. To me the stroke seems almost insupportable."[1]

After Mr Parson's death, Mr Fisk proceeded to Malta to meet the Rev. Mr Temple, who had come to his assistance; and after being usefully employed there for some months, he returned to Egypt, accompanied by the Rev. Jonas King, and by Mr Joseph Wolff, the well-known Jewish Missionary.[2] They travelled through Egypt, ascending the Nile as far as the ruins of ancient Thebes; they afterwards crossed the desert which separates Egypt from Palestine, and travelled through the Holy Land and Syria, visiting Jerusalem, Tyre and Sidon, Tripoli, Balbec, Damascus, Aleppo, Antioch, and many other interesting places. They had brought with them from Malta 2000 copies of the Holy Scriptures, in at least twelve different languages, and great quantities of tracts. Besides circulating these to the best advantage, sometimes selling the copies of the Scriptures, sometimes giving them away, they were frequently engaged in discussing religious sub-

[1] Memoir of the Rev. Levi Parsons: American edition, 1830, pp. 296, 338, 344, 349, 352, 360.—Fisk's Memoir, pp. 153, 157, 164, 167.

[2] Mr Temple brought a press with him, and it was agreed that he should remain at Malta to superintend its operations. The printing establishment at Malta had a common relation to the various missions which the Board established in the Mediterranean.

jects with Jews, Turks, Copts, Greeks, and Catholics. It was, however, no easy matter to converse or reason with them. To convict them of a direct and palpable contradiction did not at all embarrass them. They could shift their ground; recal or contradict what they had said; give new meanings, or no meaning to their words; assert without proving; explain without understanding; admit a point, then deny it; talk on any subject; answer any question; and amidst a mass of stupidity and nonsense, say some very shrewd things. They were in general everlasting talkers; but serious or profound thought was unknown to them. "In whatever way," says Mr Fisk, "I come into contact with the minds of men in this country, it seems like walking among the scattered walls and fallen columns of its ancient cities. All is confusion, desolation, and ruin." Some, indeed, professed to be pleased with what they heard, and to believe that it was all true; but no impression appeared to be made upon them. "We prove to them," says he, "that to pray to saints is idolatry. They admit it, and go and pray to saints. We prove to them that Jesus Christ is the only mediator. They admit it, and go and ask the Virgin Mary to intercede for them. We prove to them that confession of sin should be made to God, and not to the priest, and that God only can grant pardon. They say this is true, and go and confess to the priest, and get him to absolve them. We prove to them that God has forbidden the use of pictures and images in his worship. They profess to be convinced, and go and kiss the pictures, and bow before the images."[1]

When Messrs Fisk and King were at Jaffa, some singular reports were circulated concerning them among both Christians and Mussulmans. It was said that they induced their people to embrace their religion, and that each conversion cost ten piastres, which the convert received, and which would always remain with him however much he might spend. It was also reported that they took the portrait of every convert, and that, should he afterwards apostatize, if they shot the picture, the apostate would die.[2]

[1] Fisk's Memoirs, pp. 183, 186, 210, 218, 228, 233, 243, 288, 307, 347, 361.

[2] It is a curious fact that there was a similar report in Switzerland concerning the missionaries of the Basle Evangelical Society. It was customary to take their portraits before they went away, and to hang them up in the mission seminary. There was a considerable collection of them; and it was said, that if any one proved unfaithful they shot his picture with a gun, and that he fell down dead that instant in whatever part of

The man in whose house they lodged said to them one day, that a Moslem told him that he understood they hired people to worship the devil, and asked if it were true, saying that if it was he would come and join the company, and bring a hundred others with him. "What! would you worship the devil?" said Signor Damiani, the English Consul. "Yes, for the sake of money," answered the Moslem. By some it was said that they had caused a great shaking in the city, meaning by this a moral commotion, and it was reported they had actually caused an earthquake, and that the great earthquake of Aleppo was to be attributed to their influence.[1]

On occasion of one of Mr Fisk's visits to Jerusalem, he and Mr Bird, who had lately joined him, were arrested and taken before the moolah or judge, and afterwards before the governor, under an accusation by the Roman Catholics that the books which they circulated were neither Christian, Jewish, nor Mussulman books. A proclamation was made, that whoever had received books from them must deliver them up to the judge, and that nobody should hereafter receive any from them under pain of imprisonment; that they were books which might not be read in the mosque or in the synagogue, in the church, or anywhere else. After a variety of vexatious proceedings, the missionaries were liberated. The governor found they had gone too far, and threw the blame on the judge; all the parties seemed to regret that they had meddled with them, and a general impression appeared to be made, that persons under English protection were not to be trifled with.[2]

In November 1823, the Rev. Messrs Bird and Goodell arrived at Beirut on the coast of Syria, which henceforth became the head-quarters of the mission. Here, and in the neighbouring mountains of Lebanon, there was a very varied population among which to labour—Christians of different denominations, Greeks, Armenians, Romanists, the latter chiefly Maronites and Greek Catholics, Mahommedans, and Druses.[1] The missionaries did not

the world he might happen to be. This was told the author, nearly thirty years ago, by Mr Haensel, then one of the teachers in the Basle Missionary Institution. The story of the pictures was told many years after of the missionaries at Constantinople, and that of the piastres at Trebizond in Asia Minor.—*Miss. Her.* vol. xxxviii. p. 447; vol. xli. p. 294.

[1] Fisk's Memoirs, p. 359. [2] Ibid. p. 328. [3] Rep. Board For. Miss. 1824, p. 123.

however confine their labours to Beirut and its neighbourhood; they made frequent journeys through Palestine and Syria, seeking to spread everywhere, and among all classes of the population, the knowledge of the gospel.[2]

In October 1825, Mr Fisk died at Beirut, whither he had come a few months before, after having been travelling about from place to place for upwards of two years. To do justice to his character is no easy task. Few men have possessed such a rare combination of missionary qualifications. Of his piety and devotedness, the following extract from one of his letters gives a pleasing idea:—"I often long," says he, "for the society of dear Christian friends in America. I long to be with them in their domestic and social circles, in their prayer meetings, on the holy Sabbath, at the Lord's table, and more particularly at their missionary meetings; but though banished from them all, I am generally far from being unhappy. My prevailing state of mind is cheerfulness rather than the opposite. I am satisfied that happiness does not depend on external circumstances. With a contented mind, with a heart weaned from this world and fixed on heaven, with an earnest and undivided desire to serve and obey our divine Lord, with no interest of our own to promote, with a clear view of the Divine government, and with a lively faith in the Redeemer, we are happy, though our food be only bread and water, and our dwelling a dungeon or a desert. Without these, in some good degree at least, we are uneasy and unhappy, though we may be clothed in royal apparel, fare sumptuously every day, live in a palace, and have all the outward means of enjoyment that the world can afford. It is not this earth—it is not temporal comforts—it is not science and refinement—it is not even friends—that can give contentment to an immortal mind. It is God himself who has created our minds capable of enjoying His love and favour—it is communion with Him through Jesus Christ. In proportion as we enjoy this, the soul is filled and satisfied. In proportion as we

[1] It is curious to remark how generally the religious worship of the countries arou the Mediterranean is conducted in a language which the people do not understand that of the Romish Church, in Latin; of the Greek, in ancient Greek; of the Arme in ancient Armenian; of the Coptic, in Coptic; of the Syrians and Maronites, in S of the Jews, in Hebrew; and of the Mahommedans, in Arabic. In most cases, mon people of these different sects know about as little of the language in w' religious service is conducted, as the people of England know of old Saxon. vol. xx. p. 342.

seek happiness in other things, it is left void—the subject of bitter disappointment."[1] Parsons and Fisk "were lovely in their lives, and in their death they were not long divided."

The missionaries met with great and determined hostility from the ecclesiastics of the different Catholic sects in Syria, especially from the Patriarch of the Maronites, who resided at Kanobin, in the mountains of Lebanon, about fifty miles from Beirut. He appeared determined to root them out of the country, and at times it almost seemed as if he would accomplish his purpose. He issued an order to all his children of the Maronite community, of every rank and condition, whether ecclesiastics or laymen, that no one should possess the books circulated by the missionaries, nor buy them, nor sell them, nor give them to others, nor look into them, nor read them, from any motive or cause whatsoever; that all who possessed such books should burn them, or bring them to him at Kanobin; that no one should associate with them in spiritual things, by being present at their prayers, hearing their exhortations, or hold discourse with them in regard to things pertaining to religion, or study in their schools; that whosoever should neglect to obey, or should act contrary to this order, if he were an ecclesiastic, he declared that, by so doing, he was prohibited from the exercise of his office, or, if he were a layman, that he fell under excommunication. Letters or orders of a similar kind he sent forth from time to time, whenever there appeared to be any occasion for them. Excommunication was a weapon which he had always at hand, and he was not slow to wield it against such of the people as any way served or assisted the missionaries, or who attended on their instructions. These denunciations could not fail to have a powerful influence on an ignorant, superstitious, bigoted people. The schools of the missionaries were more than once nearly broken up, in consequence of the opposition which was made to them. Yet there were numbers even of the Maronites who did not much regard the anathemas of their patriarch, his tyranny and oppression having destroyed their respect and reverence for him.[2]

[1] Fisk's Memoirs, pp. 291, 296, 368, 378.

[2] Miss. Her. vol. xxi. p. 377; vol. xxiii. p. 297; vol. xxxiii. p. 445; vol. xxxviii. p. 54.—Rep. Board For. Miss. 1827, p. 60.

To set at nought the fulminations of the patriarch, must have required some energy of mind, as the following story will shew:—

A sheik, named Latoof, having granted Mr Bird a house at Ehden, in the moun-

Of the hostility of the patriarch, we have a striking example in the story of Assaad Shidiak, a Maronite, of about thirty years of age, who was engaged in the service of the missionaries, and had become an earnest inquirer after truth. The patriarch threatened him with excommunication, unless he gave up all connexion with them; and, in subsequent interviews with him, he sought to gain him over, sometimes by professions of love and fair promises, at other times by threats. His mother, brothers, and other relatives also came to him to persuade him to leave the missionaries, and thus save the family from the shame of his renouncing the religion of his fathers, and joining himself to foreigners. Having been prevailed on to go home, he was seized by twenty or more of his relatives, and delivered up to the patriarch, by whose orders he was removed to his convent at Kanobin. There he was put in confinement, was frequently beaten, and, having made an unsuccessful attempt to escape, he had a heavy chain put around

tains of Lebanon, to reside in during the hot summer months, a priest appeared the following day, and read a paper excommunicating him and his family. The patriarch also issued the following proclamation, which might well make a stout heart quake :—

"Proclamation to all our children, the people of the villages of Ehden and Zgarta; and to all our children, the inhabitants of the district of Gibbet, Bsharry, clergy and laity, rulers and subjects, universally:

"That we have knowledge of the infernal hardihood, to which the unhappy, wretched Latoof El Ashi and his sons have arrived, in having dared to associate themselves with that deceived man and deceiver of men, Bird, the Bible-man. They aid him in his object, and have brought him to Ehden, against the severe prohibitions which we had before issued, threatening every one who opposed our orders with immediate excommunication. We therefore make known to all, that those sons of wickedness, Latoof El Ashi and his sons, together with all the rest of his family, both male and female, except domestics, have fallen under the heavier excommunication; and now by the word of the Lord, which is almighty, confirm upon them this excommunication. They are, therefore, accursed, cut off from all Christian communion; and let the curse envelop them as a robe—and spread through all their members like oil—and break them in pieces like a potter's vessel—and wither them like the fig-tree, cursed by the mouth of the Lord himself: And let the evil angel rule over them, to torment them day and night—asleep and awake—and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favour, or give them a salutation, or converse with them in any form; but let them be avoided as a putrid member, and as hellish dragons. Beware! yea, beware of the wrath of God!"

Such is a specimen of the spiritual despotism which has been introduced into the Ancient Churches. Sheik Latoof expressed at first great contempt for the patriarch's excommunication; but he was afterwards glad to yield.—*Miss. Her.* vol. xxiv. pp. 306, 370, 374.

his neck, which was fastened at the other end into the wall. His sufferings were, after some time, much mitigated; but all attempts to procure his release proved vain. Many false reports were circulated concerning him, sometimes that he was mad, sometimes that he was dead. What became of him was never known; there was, however, reason to conclude that he was dead many years ago, though how his death happened was not ascertained. It was hoped, however, that, amidst all his sufferings, he remained steadfast in his adherence to the gospel.[1]

In May 1828, Messrs Bird, Goodell, and Smith, left Beirut, and proceeded to Malta, on account of the prospect there was of war between Turkey and the allied powers, England, France, and Russia, arising out of the affairs of Greece, which had lately risen to throw off the Turkish yoke; and the dangers to which they would be exposed in the event of hostilities taking place, especially as the English consul, under whose protection they were, had left the country; but two years afterwards, peace being restored, Mr Bird, accompanied by Mr Whiting, returned to renew the mission. Scarcely had they arrived at Beirut when the old hostility of the Romanists broke forth against them. Next day was the feast of the Ascension, and the Maronites having, according to custom, assembled in the morning to celebrate mass, the priests embraced the opportunity of announcing to the congregation "that the Bible-men, that is, the followers of the devil," had again made their appearance, and commanding their people to have no intercourse with them, or with any persons connected with them, under pain of the heaviest curse of the Church. Similar curses were denounced on the next Sabbath morning at the church of the Papal Greeks. The orthodox or proper Greeks were, as they had hitherto been, friendly and courteous, and were ready to converse with them, and to read the Scriptures; but afterwards, the Greek Church also became violently opposed to missionary operations, particularly to the schools. The parents were threatened with excommunication if they did not withdraw their children from them.[2]

[1] Miss. Her. vol. xxiii. pp. 71, 97, 129, 172, 268; vol. xxvii. p. 210; vol. xxix. pp. 28, 55.—Rep. Board For. Miss. 1828, p. 40.

[2] Miss. Her. vol. xxiv. p. 348; vol. xxvi. p. 373; vol. xxvii. pp. 14, 147, 208; vol xxxv. p. 404.—Rep. Board For. Miss. 1837, p. 61.

The mission could not fail to be materially affected by the state of warfare in which Syria was involved for a number of years. First of all, there was the invasion of the country by the forces of Mahomed Ali, the viceroy of Egypt, under the command of his son Ibrahim Pacha; and though he quickly overran it, yet it was long kept in a very agitated state, by repeated insurrections of the people. The allied powers at length interfered, to restore the country to Turkey. War once more swept along its coasts. Beirut was twice bombarded by the combined fleet of the allies, and the missionaries retired from that place, part of them to Jerusalem, and part to the island of Cyprus. The Egyptians having been completely defeated, the country was restored to its old masters the Turks. The mission was never in greater danger than at the conclusion of the war. The Maronite patriarch hoped to domineer over the whole of Lebanon, and to expel the missionaries from the country. His intrigues had drawn from the Turkish government a declaration to the American resident minister, that they would not be protected by the Porte; and from the minister another declaration, under a mistaken apprehension of the extent of his official duty, that he had no power to protect them. The restoration of the country to Turkey was followed by hostilities between the Druzes and the Maronites, in the southern part of Lebanon, where they formed a mixed population. They burned and plundered the villages and houses of each other. Scarcely a village or a house, either Druze or Maronite, was left, and the district, which was one of the finest and most populous in Lebanon, was rendered a complete desolation. Though the Maronites were by much the most numerous, they were entirely defeated. The power of the patriarch was now broken; he sunk under his disappointments, and died, leaving the mission nothing more to dread from him.[1]

[1] Miss. Her. vol. xxxvii. p. 60; vol. xxxviii. pp. 120, 196; vol. xli. pp. 283, 319, 342, 348, 397.—Rep. Board For. Miss. 1842, p. 124.—Ibid. 1845, p. 111.

"War," say the missionaries, "never, perhaps, assumes a more dreadful aspect than in such social neighbourhood conflicts as the one we are describing. The combatants are personally known to each other, and have private and personal injuries and insults to revenge. Nor is there any of that parade and pomp which fascinate and blind the mind to the inevitable horrors of human butchery, even when conducted according to the most scientific and fashionable rules of the art. Here is no gay uniform—no martial music—no glittering ranks of well-appointed infantry—no thundering artillery—no flying squadrons of cavalry rushing to the charge.

For several years after the commencement of the mission, formal preaching to the natives was not attempted, partly under the idea that such a measure would increase the hostility and opposition of the ecclesiastical authorities, already as violent at times as could well be sustained. Instead of preaching, catechetical exercises and meetings for the exposition of the Holy Scriptures in Arabic were regularly held; and by means of them numbers were from time to time instructed in the principles of Divine truth. At length, it was thought advisable to make the experiment of regular preaching. The services of the Sabbath were accordingly converted into a formal sermon, with appropriate prayers; and experience now shewed that their previous fears were without foundation. In fact, though the number of their hearers was small, no branch of their labours met with less opposition.[2]

Though Beirut was the seat of the mission, yet, during the hot months of summer, the missionaries found it necessary to retire from that place, and take up their residence in the neighbouring mountains of Lebanon. Though the preservation of health was a chief reason for this, yet health was not the only object which they had in view. In no material way did they cease their missionary labours; they only changed the scene of them. By these visits the missionaries were brought into acquaintance with the numerous and varied population of the mountains, and a knowledge of Divine truth was spread in regions

"At the fatal war-signal, every shepherd, farmer, or mechanic, every shopkeeper, sheik, or emir, hurries to the fight, with a rickety gun on his shoulder, a pair of pistols thrust through his girdle, an old rusty sword, or a villainous-looking hanger by his side, and an ugly butcher-knife in its sheath, concealed in his bosom. With savage yells, he bursts into his neighbour's house, blows out his brains, or drives the cold dagger through his heart, cuts off his head with his long knife, and with his right hand, red with gore, sets fire to the house, and consumes whatever his plundering cupidity has not carried off. If companies take refuge in castles, palaces, or strong houses, and cannot readily be reached otherwise, the houses are fired from without; or if this is impossible, the roof is broken up, and fire thrown down upon the inmates from above. If the fight takes place in the open country, it is carried on from behind stone walls, rocks, and trees. During the whole conflict, women and young girls carry water to the combatants, and cheer them on by their shrill war-songs. At length one party gives way. Then come the chase and the slaughter, the triumphant return, the plunder, and the conflagration. Nor are the cases rare in which those who surrender, on the most solemn guarantee of personal safety, are barbarously butchered in cold blood. Such is a faint picture of social war in Lebanon."—*Miss. Her.* vol. xli. p. 398.

[2] Miss. Her. vol. xxxii. p. 414.

which it might not otherwise have reached. One good result of their summer residence in Lebanon was, that during the other parts of the year, numbers of their acquaintances in the mountains came to visit them at Beirut, conversed with them, and received books.[1]

Among the inhabitants of the mountains, with whom the missionaries gained an acquaintance, were the Druzes, a very singular set of people, who, though they profess to be Mahommedans, are known to do so merely for political and worldly ends; whose religion, so far as they have any, is a kind of deism, mixed up with fooleries and nonsense of their own. A service was held on the Sabbath specially for their instruction, which was attended by a number of them. Great numbers of them came to Beirut to visit the missionaries, and many of them, including some of their sheiks, were anxious to be received into their sect; but, though the missionaries rejoiced in these opportunities of communicating religious instruction to them, they did not regard any of them as ingenuous and serious inquirers. They did not in fact conceal the secular motives by which they were actuated, the hope of obtaining certain political immunities, and the protection of England, if they became Protestant Christians. The Druzes continued to throng the houses of the missionaries, until a violent persecution which was raised against them cooled their ardour, and made them stop short in their course.[2]

In February 1844, a party of about fifty men came to Beirut from Hasbeiya, a town at the foot of Mount Hermon, a considerable number of the inhabitants of that place wishing to change their religion. They belonged to the Greek Church; but it did not appear that they had any particular dissatisfaction with the religion in which they had been brought up, or much knowledge of that which they sought to adopt; nor did they seem to know whether, in order to accomplish their object, they ought to apply to ministers of the gospel or to consuls. They made loud complaints of the oppressions of the local government, which were increased by the combinations of the leaders of their sect with the governor, and countenanced by the bishop residing in the place.

[1] Miss. Her. vol. xxxiii. p. 446.

[2] Wilson's Lands of the Bible, vol. ii. p. 713.—Miss. Her. vol. xxxii. pp. 91, 415; vol. xxxv. pp. 375, 377, 381, 403; vol. xxxviii. p. 362.

From these oppressions they imagined they would be relieved by changing their religion. This, they supposed, would secure to them either freedom from taxation and from the Turkish law, or special countenance from Protestant consuls, or, at least, entire separation from the Greek community, which would enable them to manage their own affairs independently of the leaders and bishop who had contributed to their oppression. Mr Smith, one of the missionaries, endeavoured to discountenance entirely all their political expectations, and in this view of the matter they soon acquiesced, but they said they could never return to the Greek Church; and they earnestly begged that some one might go back with them and instruct them. Visits were afterwards paid to the Hasbeiyans, both by native assistants and by the missionaries, and it was gratifying to see the interest with which they listened to the instructions which were given them, and the progress which they made in religious knowledge, notwithstanding their previous ignorance. The Greek patriarch and the priests of the place, with what was called "The Young Men's Party," now sought to bring them back to their mother Church. No measures, whether foul or fair, were left untried; not only entreaties, promises, threats, bribes, reproaches, curses, but they were beaten, spit upon, stoned, turned out of their houses, everywhere exposed to an intolerable flood of abuse; even their lives were threatened. Many of them made their escape to the mountains, but returning afterwards to the town, they were subjected from time to time to so much suffering, that they became disheartened, and at length, one after another, went back and made their peace with the Church. They had no alternative before them but perpetual persecution, or perhaps death, if they should attempt to remain at Hasbeiya, or starvation to their families if they themselves should find a refuge elsewhere. Their return, however, to the Greek Church, was more in name than in reality. Some of them at least still kept up communications with the missionaries, and continued to meet together secretly by night, for the purpose of reading the Word of God and prayer. It appears that the few who had been known for some time past as Protestants, were merely required to be present at the Church service. The worshipping of the pictures, the invocation of saints, and other things of that kind, were not insisted on. It would seem, in fact,

that these idolatrous ceremonies were not much observed by any except by a few of the more superstitious and bigoted adherents of the Church. Efforts were made by the priests to induce them to come to confession, which, after all, is the decisive conforming rite; but all, both men and women, were resolved not to do this. The Greek party seemed to have lost all hope of making them good Greeks again, and the great concern now was to prevent the mischief from spreading. Meanwhile the leaven of Divine truth appeared to be gradually diffusing itself in the community, in spite of all the efforts that were made to destroy it. The missionaries continued their visits to Hasbeiya, and though renewed attempts were made to persecute the Protestants, yet, on their laying their grievances before the Sublime Porte, orders were sent to the pacha of that district to protect them.[1]

When the heads of the Greek Church found that the Turkish government had given orders for their toleration, they resolved to try the effect of the highest ecclesiastical censures. The patriarch's bull of excommunication was immediately published in the Greek churches, not only in Hasbeiya, but in all that part of the country. The purport of it was to denounce the Protestants as accursed of God and man, and to require all persons belonging to the Greek Church to separate entirely from them, forbidding them to deal, speak, or hold any intercourse whatever with them, on pain of bringing the same fearful curse upon themselves. The sentence was carried into effect to the letter. Not only did the Greeks adopt the system of non-intercourse, but being the most numerous and influential sect in Hasbeiya, they induced the other sects, including even the Druzes and the Moslems, to join them. Hence it followed that no Protestant could buy or sell, or transact any kind of business except with his fellow-Protestants; and most of them being poor, and dependent on their daily labour for a living, they were at once thrown out of all employment, and cut off from their ordinary means of support. The consequence was, that they were reduced to the greatest distress; many of them were in want of the necessaries of life. Even the governor, notwithstanding the orders

[1] Miss. Her. vol. xl. pp. 352, 364; vol. xli. pp. 14, 145, 261, 266; vol. xlii. pp. 350, 383, 410; vol. xliii. pp. 184, 286; vol. xlv. pp. 103, 181, 324.—Rep. Board For. Miss. 1848, p. 160.—Ibid. 1849, p. 119.

he had received, employed his powerful influence, though in a secret way, to support the Greek party in their iniquitous combination to ruin them. But after some time, the rigour of the excommunication began to be relaxed, and the violence of the persecution passed away.[1]

A similar movement took place among the Armenians at Aintab, a place two days' journey north of Aleppo, where Bedros, a pious Armenian vartabed, had been employed in distributing the Scriptures and other religious books. Two hundred families of Armenians, it was reported, had become convinced of the errors and corruptions of their Church, and were resolved to abandon them and to adhere to the gospel alone; and though, when the missionaries visited the place, only a small number attended on their instructions, many being kept away probably through indecision and fear, yet they appeared to be earnest in their inquiries after the truth, and made rapid progress in religious knowledge. Some were much enlightened, and quite evangelical in their sentiments, but gave no evidence of piety. There were, however, a few who, it was hoped, had "received the truth in the love of it," and who were formed into a native evangelical church. The numbers who attended on the instructions of the missionaries when they visited Aintab, greatly increased, and the work appeared in every respect to make progress. Nor was the movement confined to Aintab; it extended to Killis, Marash, Kessab, Urfa,[2] and other places. Some of the converts were zealous and active in carrying the gospel to their brethren in various places; and, in doing so, it was not unusual for them to find persons who were prepared and disposed to listen to the truth.[3]

Though Beirut was the head-quarters of the mission, yet various other stations were occupied in different parts of the country, and also one at Larnica in the island of Cyprus, which was afterwards given up. Though the mission was for many years productive of little visible fruit, the missionaries now began to see the results of their patience and perseverance in a number of in-

[1] Miss. Her. vol. xliv. p. 387.

[2] Anciently Edessa, and supposed to be Ur of the Chaldees.

[3] Miss. Her. vol. xlii. p. 415; vol. xliii. p. 187; vol. xliv. pp. 127, 132, 270, 390; vol. xlv. pp. 134, 232, 316; vol. xlvi. pp. 152, 206, 375; vol. xlviii. p. 118.

dividuals, some of them of considerable standing and influence in the community.[1]

In 1853, the mission included the following principal stations:—

Begun.	Stations.
1823.	Beirut.
1842.	Abeih.
1848.	Aleppo.
1848.	Tripoli.
1851.	Hasbeiya & Sidon.[2]

The missionaries did not accomplish much in the way of schools. The few which they did establish were not numerously attended, and were repeatedly interrupted or broken up by the opposition of the ecclesiastics and the political troubles of the country. The desire for education was neither strong nor general in any class: female education was discouraged and opposed. Of late years, however, as the stations increased, the schools were also increased. For a series of years, several of the missionaries' wives took a few girls into their families for education. The girls were all dressed in the native style, and it was designed to give them such an education as would fit, not unfit, them, to be both happy and useful in the domestic and social relations of the country. There was a seminary begun at Beirut; the pupils received into it were partly boarders, partly day scholars; but this having been given up, an institution was afterwards established at Abeih, in the mountains, with the special view to training up an efficient native ministry; and the experience gained in the seminary at Beirut was felt to be of much importance in forming that at Abeih. Among the lessons thus learned were the following: Not to admit day scholars from the neighbourhood, as their influence will be counteractive of the domestic religious influence exerted upon the boarders; not to take pupils so young as that they must be kept a great many years, or dismissed with minds half developed, and with a crude imperfect education; as soon as possible, to admit none except such as were not only promising as regards talents and other qualifications, but who appeared to be truly pious, and, in the

[1] Miss. Her. vol. xlviii. p. 270. [2] Rep. Board For. Miss. 1853, p. 73.

absence of such pupils, to commence the institution on a small scale; to employ no natives as teachers in the seminary whose views and sympathies were not entirely in accordance with the objects of the institution; and to guard against that method of training which tends to make the pupils foreigners and Franks, in their manners, habits, and customs. It was designed that the education should be essentially Arabic; the clothing, boarding, and lodging strictly in the native style; and the utmost efforts made to cherish their sympathies with their own people.[1] We apprehend these principles are well deserving of the attention of missionaries in establishing similar institutions.

We cannot conclude our account of this mission, without mentioning that important improvements appear to have been made by it in the printing of Arabic books. The ordinary Arabic type is not adapted to the taste of the Arabs, not being conformed to the most approved standards of Arabic caligraphy, which are often singularly beautiful; and it is well known that the Arabic language has no printed character distinct from the written. The Rev. Eli Smith, one of the missionaries, distinguished as an Arabic scholar, having procured approved models of Arabic letters for a new fount of types, proceeded to Germany and had them cast by Tauchnitz at Leipsic under his own superintendence. It was believed there was no other fount in existence, unless it were one cast in Persia by a native of that country, which was so conformed to the Arabic caligraphy, and to the taste of the Arabs, while at the same time it possessed some other very important advantages.[2]

[1] Rep. Board For. Miss. 1834, p. 57.—Ibid. 1844, p. 132.—Ibid. 1847, p. 113.—Miss. Her. vol. xxxiii. p. 445.

[2] Rep. Board For. Miss. 1836, p. 51.—Ibid. 1837, p. 61.—Ibid. 1839, p. 81.—Ibid. 1844, p. 135.

"The new Arabic type, which has been in use about three years," say the missionaries, "has several important advantages over the old:—

"1. It is vastly superior in respect to the *form* of the letters. Such is the uniform and decided testimony of intelligent natives everywhere. Our books are incomparably more acceptable than those which are printed with the old type; more acceptable, we may safely say, in respect to typography, than any that were ever printed in the language. And not only are the letters more beautiful than the old, but bearing a close resemblance to the best caligraphy, they are of course far preferable for the use of schools, and especially for all who are learning to write.

"2. Another advantage of the new type arises from an expedient in relation to the vowel points. In printing with the old type, the vowels are set upon separate lines above and below the lines of letters, every line of letters requiring two lines of vowels.

SECT. IX.—TURKEY.

CONSTANTINOPLE.

In May 1831, the Rev. W. Goodell, who had previously been engaged for several years in the mission at Beirut, sailed from Malta, where he had lately carried through the press a translation of the New Testament into Armeno-Turkish,[1] to Constantinople, with a special view to missionary operations among the Armenians. The efforts of the mission were, however, not confined to them, but were extended to other classes of the population, the Greeks, Jews, and even in some degree to the Turks.[2]

Among the Armenians many appear to have been in a remarkable degree prepared for the labours of missionaries. To what causes this is to be ascribed we do not know; but there had of late years arisen among them the spirit of reformation.

This makes the work of composition very slow and difficult. Besides, it separates the vowel point so far from the letter, that the reader is often at a loss to know whether it belongs to the line above or to that below it. Moreover, the vowels are constantly liable, especially in correcting proofs, to be displaced horizontally, and so to be brought over or under the wrong letter. But in the new type an expedient has been invented which obviates both these evils, and which is believed to be entirely new. It consists in having the vowel attached to, or rather inserted in the letter itself by means of a groove, in such a manner that it cannot get out of place, and is brought so near the line that the mistake of referring the vowel to the wrong line is never made. Besides, the time and labour of composing, when the vowels are used, are by this system diminished at least one half. Also, the labour of correcting the vowels is comparatively trivial; for when a vowel is to be changed, it is simply to be taken out of the groove, and another dropped into its place.

"3. In printing with the *vowel points*, there is also a saving of paper in the use of the new type. By a careful comparison of the old and new points, it is found that in the use of the latter there is a gain of ten per cent. in *compactness*, and a gain of about eight per cent. in respect to *space between the lines*. This remark applies only to printing with the vowel points. When the points are not used there is no saving of paper."—*Rep. Board For. Miss.* 1844, p. 135.

Should this style of Arabic letters realize the advantages here stated, it might probably be extended to many others of the Oriental languages. In the Report of the Calcutta Bible Society for 1841, we are told, that "all the attempts hitherto made in this country and at home, and in Persia itself, to cast a good Persian type, have signally failed. Both on the score of distinctness, and on account of economy, the Persian type appeared ill suited for the purposes of the Society."—*Rep. Bib. Soc.* 1841, p. 64. If such was the case with the Persian, which has been so long and so often printed, it is likely to be still more the case with many of the languages which have been printed of late years for the first time.

[1] That is, into the Turkish language, in the Armenian character.

[2] Miss. Her. vol. xxvii. p. 280; vol. xxviii. p. 151.—Rep. Board For. Miss. 1836, p. 42.

Many were ready to acknowledge the errors and corruptions of their Church; they no longer believed some of its distinguishing and most cherished dogmas; they were dissatisfied with its burdensome rites and dead forms; and though they might not understand Scripture truth, yet they did not shut their eyes to it, but were willing to search and inquire after it. They accordingly set themselves to the study of the New Testament, proceeding on the great Protestant principle, that the Bible contains all that is necessary to salvation, and is the only safe guide in religion. Their attention was drawn away, in a wonderful manner, from fables to the Word of God; their inquiries were not only about religion speculatively, but were specially directed to those truths which are connected with the salvation of the soul. The hearts of many were softened, and several, it was hoped, gave evidence of piety. The spread of evangelical truth among them was truly remarkable, and was apparently independent, in a great measure, of the efforts of the missionaries.[1]

Constantinople was the head-quarters of the mission, but stations were also established in various places in Asia Minor, and other parts of the Turkish Empire. The following are the principal stations, being those at which missionaries are settled; but there are also a number of out-stations at which native preachers or other helpers are resident:—

Begun.	Stations.
1831.	Constantinople.
1833.	Smyrna.
1851.	Marsovan.
185–.	Tocat.
185–.	Cæsarea.
1835.	Trebizond.
1839.	Erzerum.
1849.	Aintab.
1851.	Diarbekir.[2]

Though the spirit of inquiry among the Armenians was for several years most remarkable at Constantinople, yet it extended

[1] Miss. Her. vol. xxxii. pp. 30, 41, 44, 48, 133; vol. xxxiii. pp. 398, 401, 403.—Rep. Board For. Miss. 1843, p. 94.

[2] Rep. Board For. Miss. 1853, p. 57.

more or less to all the other stations, and to various other parts of the country, including places widely distant from, and having only a very general connexion with each other.[1]

The work was carried on very much by means of conversation with visitors, who frequently came to the missionaries for the purpose of making inquiries on the subject of religion, or of learning "the way of God more perfectly." They also held meetings for preaching and for expounding the Scriptures; and though these meetings were not numerously attended, yet their influence was very considerable, as those who attended them communicated to others what they learned at them. It was a pleasing characteristic of the evangelical Armenians, that they were in general very active in seeking the salvation of their countrymen. No sooner did they feel the power of Divine truth on their own hearts, than they had a strong desire to communicate the knowledge of it to others; and, as every man is the centre of a circle of influence, the good seed of the Word was in this way sown in many different parts and among different classes in Constantinople, and the other towns where stations were established. There were even men of great influence, whom none of the missionaries had ever seen, who were daily engaged in making known the gospel, they themselves having learned the truth, at second-hand, through some of those who had received it from the missionaries, whom they, for prudential reasons, did not visit. For several years the missionaries had little opportunity of communicating a knowledge of the gospel to the female portion of the Armenians, as the customs of the country forbade the men and women meeting together for public worship; but it found its way to them also; and after a time some of them came to form a part of the small companies to whom the missionaries preached, and they even visited them, with the view of making inquiry concerning particular parts of Divine truth.[2]

Some of the converts also made tours in various directions, and to considerable distances, for the purpose of making known the gospel, and distributing or selling copies of the Scriptures and

[1] Miss. Her. vol. xxxiv. pp. 425, 460; vol. xxxvii. p. 55; vol. xxxviii. pp. 136, 138; vol. xxxix. pp. 319, 349.

[2] Miss. Her. vol. xxxviii. p. 201; vol. xxxix. p. 454; vol. xl. pp. 226, 230.—Rep. Board For. Miss. 1844, pp. 101, 102.

other books and tracts. Several booksellers in Constantinople were also supplied with the different publications of the mission for sale. In this way the gospel, in a printed form, penetrated to many cities and villages which had never been visited by any missionary.[1]

There were some, however, who came to the missionaries, professing to be inquirers after the truth, who were actuated by mercenary motives. Cases of this kind, indeed, were continually occurring. A man was unfortunate in business, and had failed in all his attempts to repair his broken fortunes. He had never seen the missionaries, but he had often heard that they were benevolent men, who loved the Armenians, and sought, in various ways, to do them good; and he was forthwith seized with a sudden desire to hear the gospel from them, and to come over to their way of thinking. In short, he was ready to become any thing, if they would help him to a piece of bread. For such men the missionaries had only one answer. If they wished to learn the way of salvation, they were ready to instruct them; but they had no power to help them in any other way; they could find them neither employment nor protection.[2]

The obstacles to the progress of the gospel in Turkey, even among the Christian sects, were for many years greater than was generally known. The Turkish government itself was no way favourable to the propagation of Christianity. But between the Turks and the Armenians there was an inferior, yet powerful, despot, the patriarch, who was the creature and representative of the policy of the bankers and higher clergy. The collection of revenues, the disposal of many important offices, the management of the Church, and the fees for priestly service, were in the hands of this oligarchy of bankers and clergy. The patriarch and the bankers were made responsible for the whole Armenian community, and were clothed by the Sultan with great and almost irresponsible power. If the patriarch wished to dispose of any one by imprisonment, banishment, or death, he had only to present the general accusation that he was a man dangerous to the community, and forthwith came the imperial firman, which Turkish

[1] Miss. Her. vol. xl. p. 27; vol. xli. pp. 211, 404.—Rep. Board For. Miss. 1845, p. 95.

[2] Miss. Her. vol. xxxix. p. 101.

officers were desired to execute. Hence, whatever might be the measure, the Turkish government did not hold itself responsible for it; it came from the patriarch and bankers. The patriarch and bankers, in like manner, did not hold themselves responsible for it; it came from the Turkish government. Where there is no responsibility, there is little check on injustice and oppression; and thus, between these two despotisms, the most iniquitous deeds might be enacted without either of them admitting its responsibility for them.

Another great obstacle to the progress of evangelical religion in Turkey was the power and influence of the Papacy, which was found at Constantinople in all its sleepless watchfulness, and bitter hatred of Protestantism. Most of the foreign embassies were Catholic. Their dragomen or interpreters, and the numerous persons in their employ, were Catholics. The Catholics were therefore a very powerful body at Constantinople, and were always able to represent matters to the Turkish government according to their own views and interests. They also did great injury to Protestant missionaries by their unwearied misrepresentations of their objects and designs among the Greeks and Armenians.[1]

It is not to be supposed that such a work as we have described would go on without opposition; it in fact called forth the violent hostility of both Greeks and Armenians. The patriarchs of both Churches issued their denunciations against the missionaries; all intercourse with them was forbidden under the heaviest ecclesiastical penalties; their schools, which, however, were not numerous, were broken up; their books were ordered to be delivered up to the priests, and many of them, including copies of the New Testament, Pentateuch, and Psalms, were burned. As it was chiefly among the Armenians that evangelical views were spreading, they were the principal sufferers. Nor was it merely by the clergy and their instruments that they were maltreated. There were many affecting exemplifications of the truth of Christ's declaration—"A man's foes shall be they of his own household." In short, nearly all who shewed a desire to follow the truth, found by experience, that they "who will live godly

[1] Miss. Her. vol. xxxvi. p. 176.

in Christ Jesus, will," in one way or other, "suffer persecution."[1]

The opposition, though at times violent, was commonly not lasting; and, after a while, things would return to their old course. There were, however, outbreaks of persecution from time to time; but as, notwithstanding this, evangelical views continued to spread among the Armenians, their enemies had recourse to stronger and more determined measures.

The patriarch of the Armenians had of late years been repeatedly changed, and now a new one was appointed. He was a man of more than common ability and learning; and he had in former years been in habits of personal intercourse with the missionaries. He sought at first to win over the Evangelicals by friendly professions, and this was perhaps the policy which he himself was disposed to pursue; but he was gradually driven by the party on which he himself depended for support, to set himself more and more in opposition to them. He at length caused a new creed to be drawn up, containing the doctrines of transubstantiation, confession to and absolution by a priest, the worship of relics and pictures, the intercession of saints, and other unscriptural and superstitious practices. This confession he required them to subscribe; and all who refused he publicly excommunicated and cursed with anathema, accusing them of being Protestants, atheists, and infidels; and ordering all his flock, and the chiefs of the trades, and also the priests, under penalty of excommunication and anathema, to oppress them in various ways, as by taking away their permission to trade, and expelling them from the trading corporations, by turning them out of their shops, and even causing them to quit rooms which belonged to themselves, by preventing those who were their debtors from paying them, and making those to whom they were indebted demand payment before it was due, by driving them from their homes, and separating them from their wives and children. Parents were called upon to disinherit their children, and every kind of intercourse between the nearest relations was absolutely interdicted, however dependent they might be on each other for sup-

[1] Rep. Board For. Miss. 1837, pp. 52, 57.—Miss. Her. vol. xxxiii. pp. 395, 397; vol. xxxv. pp. 177, 405; vol. xxxvi. p. 55; vol. xxxvii. p. 163; vol. xl. pp. 117, 226, 228; vol. xli. p. 51; vol. xlii. pp. 356, 401.

port. The baker was forbidden to supply them with bread, the butcher with meat, the water-carrier with water. The houses of some were attacked by mobs, and their property destroyed or thrown into the street. They could not even pass along the streets without being assailed with all kinds of filthy language, spit upon and stoned; some were bastinadoed; some were cast into prison; some were sent into exile. The persecution was not confined to Constantinople; it extended also to Smyrna, to Brusa, to Nicomedia, to Ada Bazar, to Trebizond, to Erzerum, and was in some instances even worse in distant places than in the capital. To crown the whole, the patriarch issued a new bull of excommunication, and caused it to be read in all the churches on the day of the Catholic Church festival, and ordered it to be read in all the churches throughout the Ottoman Empire every successive year at the same festival, thus seeking to give at once extent and permanency to his fulminations.[1]

By these proceedings, many of the Armenians were reduced to a state of great destitution, and at Constantinople it was necessary at one time to provide shelter and food for about one hundred persons; yet, in all that was done by the patriarch, it seems there was no persecution! He positively denied that he had persecuted any body, and declared that he was utterly opposed to all persecution on the ground of religion. He did nothing more, he said, than excommunicate with anathema, which was his spiritual right. Yet there was abundant evidence, that the driving away of so many people from their houses and shops, excluding them from the right to trade, and other acts of oppression, were all done by his authority or influence; but he found it necessary to inflict his temporal penalties upon those whom he deemed spiritual offenders, in such a way as there might, if possible, be no ground for interfering with him.[2]

It was truly pleasing to witness the spirit which many of the Armenians manifested under persecution, and the salutary effect which it appeared to have on some of them; but, on the other hand, considerable numbers fainted in the day of trial, and signed the papers of the patriarch and the bishops declaring their belief

[1] Miss. Her. vol. i. pp. 109, 198, 228, 292, 298; vol. xlii. pp. 113, 193, 195, 198, 202, 225, 267, 298, 356; vol. xliii. p. 40.—Rep. Board For. Miss. 1846, pp. 98, 109.—Tracy's Hist. p. 384.

[2] Rep. Board For. Miss. 1846, pp. 96, 99; vol. xlii. p. 202.

of the doctrines of the Armenian Church, while they were still convinced in their own mind of their unscriptural character. Among those who were thus overcome, there were some individuals in whose stability the greatest confidence was placed. That so many should fall, need excite no surprise. The doctrines of the gospel had gained, in many cases, the assent of the understanding where they did not exert a controlling influence over the heart. Many were only babes in Christ, so that when we consider the trials they were called to endure, we may rather wonder that so many should have maintained their Christian profession, as that numbers should have yielded in the day of trial. Yet, even of those who did thus fall, there were some who kept up intercourse with their brethren.[1]

The British ambassador, Sir Stratford Canning,[2] who, greatly to his honour, had already done much for the cause of religious toleration in Turkey, and who had obtained a promise from the Sultan that there should henceforth be no more religious persecution in his dominions,[3] had made representations to the Turkish

[1] Miss. Her. vol. xli. pp. 300, 302; vol. xlii. pp. 85, 193, 212, 219, 225, 404; vol. xliii. p. 372.

[2] Now Lord Stratford de Redcliffe.

[3] This, we presume, referred merely to Christians, and had probably a special reference to renegadoes from the Mahommedan faith who had originally belonged to some one of the Christian sects. It is the common law of Mahommedan countries that apostates should be put to death. The law of Turkey on this subject is thus expressed:—"Apostasy is an enormous crime in the eyes of the Deity. The Mussulman who is guilty of it must be condemned to death if he does not promptly abjure his error. The homicide of an apostate has no penalty attached to it,"—*i. e.*, we presume, every person is at liberty to kill him, without being called to account or punished for the deed. Under this law, Christians who had embraced the Mahommedan religion, if they afterwards recanted, were put to death in Turkey.

In August 1843, a young Armenian who had become a Mussulman, but afterwards avowed himself a Christian again, was beheaded at Constantinople. He was urged again and again to recant, and even at the very last moment his life was promised him, if he would declare himself a Mahommedan; but he resolutely persisted in asserting his belief in Christ alone, telling those around him, that though they should kill him he never could deny Christ. Sir Stratford Canning had solicited in vain for his liberation. Remonstrances were immediately addressed to the Porte by other foreign ministers, particularly those of France and Prussia, which were soon greatly strengthened by very decided instructions from their respective courts. But in the midst of these very remonstrances, and while the Turks were giving verbal promises that no such act should occur again, a firman issued from the government ordering the decapitation of a young Bulgarian, who had promised in a passion some months before to become a Mussulman, but who now refused to perform the rites. This order was actually executed. The ambassadors and the powers which they represented were exceedingly irritated at such

government in reference to the proceedings of the patriarch, and in this he was joined by the Prussian ambassador, M. Le Coq, and Mr Brown, the American Chargé d'affaires. In consequence of this, Reschid Pacha, the minister of foreign affairs, called up the patriarch and charged him to desist from his present course, telling him that he should now put him upon his good behaviour. But, notwithstanding this, the persecution did not cease. Means were fallen upon to prevent the Evangelicals opening their shops, or demands were made upon them for the payment of debts, and if not paid, they were cast into prison. But Sir Stratford Canning again interfered on their behalf, and they were then restored to their shops by an order from Reschid Pacha. This appeared to be an important point gained; but it was rendered to a great extent nugatory, by the anathemas repeated Sabbath after Sabbath, not only against the evangelical Armenians, but against all who should trade with them. Hence it was the practice of the Armenians of the neighbouring shops, to warn off all customers who approached their shops. Many were the devices which their enemies fell on

faithlessness. The ambassadors received instructions from home to demand from the Porte, under the signature of the Sultan, a distinct promise, that henceforth any person who should become a Mussulman should be at liberty to renounce the Mahommedan faith and to become a Christian again, without being put to death. The Grand Divan, in conjunction with the *Ulema*, or clergy, discussed for several weeks this proposition, which attacked so fundamental a point of their religious institutions. Evasive answers were given in vain. England especially stood firm in the new position she had assumed of protecting all the Christians of the Ottoman empire without distinction of sect, even if she should find herself standing alone. The Turkish government felt its need of the support of England and France, which were now threatening to leave her to the acts of her enemies, and was disposed to yield and to give the required promise. Yet it feared the power of the priesthood and the fanaticism of the people; but good sense, combined with the necessity of the case, prevailed, and it issued a declaration, engaging to take effectual measures to prevent the execution of any Christian who was an apostate from the Mahommedan faith henceforth.—*Miss. Her.* vol. xl. pp. 115, 116, 212.—*Rep. Board For. Miss.* 1846, p. 247.

We feel great pleasure in recording the services of the British ambassador, Sir Stratford Canning, to the cause of religious liberty in Turkey. "Few diplomatists," says Mr Hamlin, one of the missionaries, "could have maintained the noble position which Sir Stratford Canning has held in this conflict of political and ecclesiastical influences. He has firmly and calmly sustained the rights of conscience against the combined influence of Russia, France, and Austria, and the powerful monied interest of the Armenian bankers and the Armenian hierarchy." "It matters not with him," says Mr Dwight, "by what name the victim of persecution is called, or to what nation or denomination he belong; whether he be Jew or Greek, Mahommedan, Armenian, or Roman. This noble philanthropist is always ready to fly to his relief, and his influence in Turkey is very great."—*Miss. Her.* vol. xlii. pp. 272, 304.

to annoy and distress them; sometimes they had recourse to acts of open violence, but more frequently to false accusations, and other base artifices. The Turkish authorities, even in the distant parts of the empire, often took part with the Protestants, and protected them from their enemies, but, in some instances, they appear to have been afraid to put themselves in opposition to the Armenian and Greek communities, and yielded, perhaps reluctantly, to be their instruments in persecuting the converts. At Erzerum, a mob even assailed the house of Dr Smith, one of the missionaries, broke open the door with axes, and rifled or destroyed property to the value of seven or eight hundred dollars; but notice of the attack having been sent to the Pacha, the police came and put a stop to their proceedings. He afterwards received compensation for the injury done to the mission-house and to his library, though not in a way that was calculated to check similar outrages for the future, the Armenian community being taxed for it, while most of the offenders were allowed to pass without any material punishment.[1]

In July 1846, the evangelical Armenians in Constantinople formed themselves into a church distinct from the ancient Armenian Church, to which they originally belonged. They had not the least intention of separating from it, though they were united together for the special purpose of enlightening and reforming it; but the patriarch having of late framed a new creed which he required them to receive, and having excommunicated them because they could not subscribe it, they were in a manner driven out of their mother church, having no rest in it for the present, and no prospect of peace for the future. Nothing, therefore, remained for them, but to organize themselves into a separate church, in which they might secure to themselves and their children the preaching of the Word, and the other ordinances of the gospel in their scriptural simplicity. The missionaries, by their request, drew up a plan of ecclesiastical organization for them, but with a distinct understanding on their part that they merely suggested and advised the scheme, but left it entirely to themselves to adopt it or not as they might think proper. The form of government which the missionaries recommended, and

[1] Miss. Her. vol. xlii. pp. 199, 203, 219, 228, 272, 301, 363, 371, 373, 398, 401, 404; vol. xliii. pp. 58, 193, 198, 262, 264, 298.—Rep. Board For. Miss. 1847, p. 98.

which the Armenian brethren adopted, was neither Episcopalian, nor Presbyterian, nor Congregational, but it combined leading and characteristic features of the two latter modes of government. There was to be a committee or session, consisting of the pastor, deacons, and helps, or elders, for the examination of candidates for admission to the communion of the church, and for the administration of church discipline. Candidates for admission to the church were to be carefully examined, not only as to their knowledge of the doctrines of the gospel, but as to their personal piety; and if the result of this examination and of the observation of their lives, was such as to afford satisfactory evidence of "repentance toward God and faith in our Lord Jesus Christ," they were then to be proposed by the pastor at a regular meeting of the church, and the male members called on to vote on the question of their admission; and if no objection were made, they were to be admitted to the full privileges of church members, on their assenting, in the presence of the church, to a prescribed, yet brief confession of faith and church covenant.[1] No courts of review were proposed as in Presbyterian churches, but it would appear that each church was designed to be independent of all other churches. It might be called, not improperly, an Independent Presbyterian Church. It was to some extent Congregational, yet it had what in Presbyterian churches is called a session, which is the primary presbytery.

The original members of the church in Constantinople amounted to forty, of whom three were females. One of their number, Baron Apisoghom, they chose as their pastor, other two as deacons, and other three as helps or elders. The church also unanimously requested Mr Dwight to act as helper in the pastoral office, which he agreed to do.[2]

[1] This last part of the plan we cannot but deeply regret. The *belief* as well as the *knowledge* of candidates, may be ascertained far more certainly by examination than by their expressing assent to a prescribed or standing confession of faith, the inefficiency of which, for the maintenance of either orthodoxy or unity of sentiment, is lamentably demonstrated in the history of the Reformed churches. This is a great and undeniable fact, and reads important lessons to the Church of Christ. It is remarkable how much the inefficacy of subscription to confessions of faith has lately been acknowledged in regard to University tests, even in Scotland, and that in quarters where one would have least expected it. In recommending this practice, the missionaries followed the example of churches in New England, not any instructions or authority they could find in the New Testament.

[2] Miss. Her. vol. xlii. pp. 317, 356.

Churches of evangelical Armenians similar to those at Constantinople (there are now three in that city) were formed at Rodosto, on the northern shore of the Sea of Marmora, Nicomedia, Ada Bazar, Brusa, Smyrna, Sivas, Trebizond, Erzerum, and a number of other places, and native pastors were ordained over several of them. It is a painful fact that several of the communicants, after having suffered much for the gospel, went back to the Armenian Church. In some of the churches there were contentions among the members, arising, for the most part, out of cases of discipline, and occasioned, it was believed, chiefly by their inexperience in the art of self-government, and their ignorance of the proper mode of acting under the new circumstances in which they were placed. In a few cases, divisions arose regarding the doctrines of the Bible; the disputes ran high, and severed for a time the bonds of charity, but peace and harmony were after a while restored.[1]

Though the Turkish government had extended toleration to the evangelical Armenians, they were not yet acknowledged as constituting a separate community like the other Christian sects in Turkey; so that, politically, they were still liable to be treated as under the control of the Armenian rulers and their ecclesiastics, who, when it answered their purposes, declared that they had nothing to do with them, but when certain ends were to be served, maintained that there was no separation, and that they were really and truly Armenians. This was plainly a very inauspicious state of things, but happily an end was soon put to it.

In November 1847, the Turkish government issued an order at the instance of Lord Cowley, the British ambassador at Constantinople, recognizing Protestants as constituting a separate and independent community in Turkey, and granting to them all the rights and privileges possessed by the most favoured of the Christian sects in that country, and providing specially that no interference whatsoever should be permitted in their temporal or spiritual concerns on the part of the patriarch, monks, or priests of other denominations. It is worthy of notice, that in the official document issued by the Turkish government, nothing was said of

[1] Miss. Her. vol. xlii. pp. 364, 368, 370, 400; vol. xliv. pp. 49, 163, 411, 412; vol. xlv. pp. 41, 191; vol. xlix. pp. 259, 263, 267.—Rep. Board For. Miss. 1848, p. 147.

the Protestant Armenians; the designation used was Protestant rayahs, and of course any one, whether Armenian, Greek, Syrian, Jew, or of any other class (always excepting Mahommedans), who became a Protestant, was entitled to all the privileges which were granted by this firman, a matter of great importance in such a country as Turkey. By the suggestion of Lord Cowley, the Porte further directed letters to be sent to five different pashalics where there were Protestants, requiring the authorities to act in accordance with this order. Much praise is due to his lordship, who pursued the same magnanimous course as Sir Stratford Canning, exerting himself with the utmost zeal to have Protestants put on the footing of a separate community. But we should be chargeable with great injustice, if with their names we did not associate that of Reschid Pacha, who was now raised to the high office of grand vizier, a man of very liberal and enlightened views on political subjects, who contributed greatly to the improvement of the institutions of the Turkish empire, and who was ever the steady and consistent friend of religious toleration.[1]

In November 1850, an imperial firman was issued by the Grand Sultan, formally incorporating the Protestant community of Turkey. This was an important step, so far as their civil condition in the empire was concerned. They had been recognized as a distinct community for the last three years, and their complaints had always been listened to by the Porte; but no regular imperial act of incorporation had been passed. They had never received anything from the government to retain in their own hands as a pledge of permanent protection, and a change of administration or other circumstances might at any time turn the scale, and throw them again into the power of their enemies.

[1] Miss. Her. vol. xliii. p. 373.—Rep. Board For. Miss. 1847, p. 97.—Ibid. 1848, p. 141.

Great credit is also due to the Earl of Aberdeen and Lord Palmerston, when secretaries of state for foreign affairs, for the firm stand which they made in behalf of religious toleration in Turkey.—*Rep. Board For. Miss.* 1846, p. 247.—*Ibid.* 1852, p. 77.

Much praise is likewise due to the British consuls in various parts of the Levant, and to the ministers and consuls of some other nations, for the protection which they afforded, and for the kindness which they on many occasions shewed, to the missionaries and their converts.—*Rep. Board For. Miss.* 1847, p. 97.—*Ibid.* 1848, p. 146.

We feel great pleasure in making these acknowledgments. We have sometimes had occasion to speak in strong terms of condemnation of the acts of the authorities or representatives of our own and of other countries, among heathen nations. It is therefore with peculiar satisfaction that we put on record their praiseworthy deeds in Greece and Turkey, and, we shall shortly find, in Persia also.

One great peculiarity of this document was, that it was imperial, and accompanied with the Sultan's cipher. Previous documents had been vizierial only, and local and temporary in their application. But this firman was placed and remained in their own hands, and rendered them independent of any evils that might be liable to arise out of a change of administration. It gave them all the stability and permanency to their civil organization which the ancient and established Christian communities enjoyed. The prefect of police in Constantinople, to whom the firman was addressed, was specially required to "see to it that, like the other communities in the empire, they should in all their affairs, such as procuring cemeteries and places of worship, have every facility and every needed assistance; that he should not permit any of the other communities to interfere in any way with their edifices, or with their worldly matters or concerns, or, in short, with any of their affairs, either secular or religious, that thus they may be free to exercise the usages of their faith; that he should not allow them to be molested one iota in these particulars, or in any others; and that all attention and perseverance should be put in requisition to maintain them in quiet and security; and, in case of necessity, that they should be free to make representations regarding their affairs, through their agent, to the Sublime Porte." The Protestants were further authorized to select a trustworthy person from among themselves, who should be appointed, with the title of Wakeel, or agent, as their organ for transacting business with the government, and also a council or committee to decide upon the civil affairs of the community.[1]

The movement among the Armenians was now by no means confined to the stations occupied by the missionaries, nor to the places where churches were formed. In numerous other places throughout Asia Minor, and the neighbouring countries toward the east, there were Armenians who were considered as Protestants. There was, in fact, among the Armenians an alienation from the church of their fathers, in consequence, in a great degree, of the oppressions and the avarice of the priesthood. In some places, infidelity was coming in like a flood, and counting its disciples by hundreds. The minds of men, excited by religious discussion, and impressed mainly with the falsehood and absurdity

[1] Miss. Her. vol. xlvii. pp. 81, 114.

of their own notions, were in great danger, unless seasonably guided and instructed, of falling into unbelief and scepticism. The fields appeared to be "white for the harvest;" but the number of labourers was quite inadequate to reap them. The toleration which had of late been granted by the Sublime Porte to members of the ancient churches who became Protestants, contributed, no doubt, greatly to promote the movement. They were not yet, indeed, entirely freed from acts of oppression. Though the Turkish authorities were generally disposed to protect them, there were still exceptions to this, for in Turkey the good intentions of the government are frequently defeated by its own agents. In distant places, the authorities sometimes took part with the ecclesiastics, and between the two, under one pretext or another, they were often grievously oppressed and persecuted, sometimes through the craft of their enemies, by acts which the law would not reach. There were even instances in which the missionaries were attacked and maltreated.[1]

In 1853, the number of members of the churches which had been organized among the Armenians in various parts of Turkey was about 350; but this affords no adequate idea of the progress of the reformation. Besides the members of the churches, there were great numbers throughout the country who had embraced or were favourable to evangelical views.[2]

At Smyrna, the mission was less successful, and produced less excitement than at any of the other stations. There, was long the printing-press, and the missionaries were much engaged in editorial labours which had a general bearing on the operations of the whole mission. The Old Testament, in Armeno-Turkish, translated by Mr Goodell, thus completing the whole Bible in that language, was printed; and also the whole Bible in modern Armenian, translated by native scholars, under the superintendence of Mr Riggs, another of the missionaries. Great numbers of other works on various subjects, in the Armenian and Armeno-Turkish languages, also issued from the press at Smyrna.[3]

[1] Miss. Her. vol. xlviii. pp. 177, 193, 197, 233, 264, 333, 346, 357, 369.

[2] Rep. Board For. Miss. 1852, pp. 10, 72.—Ibid. 1853, p. 63.—Miss. Her. vol. xlix. p. 101.

[3] Miss. Her. vol. xxxix. p. 349.—Rep. Board For. Miss. 1844, p. 108.—Ibid. 1846, pp. 249, 253.—Ibid. 1850, p. 105.

The mission never did much in the way of schools; and the few which were established were broken up through the opposition of the people themselves, chiefly the Greeks. A seminary was begun at Pera, one of the suburbs of Constantinople, in which a higher course of education was given, with the view of raising up teachers of schools, preachers of the gospel, and labourers in other departments of usefulness; and though it was given up, a similar institution was established about three years afterwards at Bebek, a village in the neighbourhood of that city. In this seminary several were prepared for the work of the ministry, while others of the pupils were usefully employed as teachers, translators, or interpreters. A female seminary was also begun at Pera, in which a superior education was given. The course of education in both these institutions was designed to be such as to secure in a high degree the discipline of the mind; and it was believed that in no similar institutions in America was this end more fully attained. There are also schools at the various places where churches were formed among the Armenians.[1]

Though the Armenians were the chief object of the mission in Turkey, yet, in connexion with it, an effort was also made in behalf of the Jews. Soon after its commencement, the Rev. Mr Schauffer arrived at Constantinople, with the special view of labouring among them. They were very numerous in that city, being estimated at seventy or eighty thousand, and consisted chiefly of Spanish Jews, who had come thither when they were driven out of Spain in the end of the fifteenth century. They speak the Spanish language, somewhat corrupted, but it is written in the Hebrew character. Hence Mr Schauffer was led to prepare for their use an edition of the Old Testament in Hebrew-Spanish, which was sought after by them with great eagerness. Numbers of them appeared quite ready to be baptized, even when they had but little knowledge of Christianity, and gave no evidence of having felt its power. Secular motives had probably no small influence in leading them to wish to become Christians. Many of the Jews about Constantinople were in deep poverty and distress. Thousands of them were reduced, by gradual starva-

[1] Rep. Board For. Miss. 1836, p. 43.—Ibid. 1837, p. 52.—Ibid. 1842, p. 107.—Ibid. 1844, p. 105.—Ibid. 1846, p. 101.—Ibid. 1848, p. 151.—Ibid. 1852, p. 72.—Miss. Her. vol. xlv. pp. 400, 402.

tion, to skin and bone: untold misery reigned among them. A station was also established among the Jews at Salonica; but as yet it does not appear to have been attended with any success.[1]

Among the Mahommedans of Turkey the missionaries had no success. Some of them might attain a more correct idea of Christianity; but with martyrdom staring them in the face, we can scarcely wonder that none embraced it. We are perhaps apt to blame Mahommedans more than they deserve. We think the aversion which they manifest to Christianity, is, without question, most unreasonable; we ascribe it to prejudice, to perversity, to depravity, and other evil principles. It never occurs to our minds that Mahommedans may have something to say for themselves; that they may be able to adduce plausible grounds for the preference they give to their own religion. We, however, think it may fairly be made a question whether Mahommedanism is not a better religion than the Christianity of the East, from which they naturally take their ideas of what Christianity is. Assuredly it is, in many respects, a less absurd religion. The form in which it is daily presented to them, is as a system of idolatrous worship, of gross superstition, of senseless rites and ceremonies, of absolute and pure mummery; while both priests and people are, in point of morals, generally much below themselves. They have thus exhibited before their eyes very natural and very plausible reasons for rejecting Christianity; and it is no wonder that their objections should carry entire conviction to their minds, and lead them to think any further inquiry in regard to it perfectly unnecessary.[2]

[1] Miss. Her. vol. xxix. p. 229; vol. xxxii. p. 135; vol. xxxix. p. 72; vol. xl. p. 49; vol. xli. p. 114; vol. xlv. p. 274.—Rep. Board For. Miss. 1844, p. 118.—Ibid. 1852, p. 56.

[2] In corroboration of these views, we shall here quote the following statement by Mr Dwight, of Constantinople:—"The Turks, as a body, have never seen anything like a fair exhibition of Christian character. Who can wonder that they should look down with contempt on the mummery and nonsense in the shape of religious rites which they everywhere see in the professedly Christian churches of the country, especially when they also see that the most exact performance of these rites does not restrain from the grossest crime? To-day (Good-Friday) has been a high day with the Catholics here, and I could not but feel, when I saw some Turks laughing at the ceremonies they witnessed, that they were in the right, and had reasonable ground for prejudice against such a religion as this."—*Miss. Her.* vol. xxvi. p. 250.

It is curious to see what a different estimate was formed of the Turkish character by the missionaries from what generally prevails among us. If we wish to describe a man

SECT. X.—PERSIA.

URUMIAH.

In September 1833, the Rev. J. Perkins sailed from Boston, with a view to missionary operations among the Nestorian Christians in the Western parts of Persia. After remaining a few months at Constantinople, he embarked with his wife for Trebizond; from thence they travelled on horseback to Erzerum; but there they received such accounts of the depredations of the Kurds on the frontier some days before, that instead of taking the direct road to Tabriz, they were induced to turn off into the Russian provinces, though that route was much longer, and involved a tedious quarantine. On reaching the Russian frontier, however, they experienced such delays, and such annoyances and difficulties, as

of a despotic, harsh, cruel, unrelenting character, we are accustomed to say, "He is a perfect Turk." But they give a very different view of the Turkish character. "The Turks," says Mr Perkins, "are naturally a noble race of men. They are sober, dignified in their demeanour, generous in their deportment, and very hospitable in their treatment of strangers. Let the gospel rescue them from the dominion of the system of the false prophet, and shed over them its kindly influence, and Asia Minor may well be proud of its inhabitants."—Perkins's *Residence in Persia*, p. 108.—See also p. 122. "The Turks," says Mrs Grant, "are considered by the American residents here" (Constantinople) "as a noble people, needing only civilization and the gospel to render them an ornament to the world."—*Memoir of Mrs Dwight, with a Sketch of Mrs Grant*, p. 261. We have received similar testimonies to the Turkish character from others whose previous opinions were not likely to be favourable to it.

That Mahommedans in the Levant sustain a better character than the Christians we have decided testimonies. "The Turks," writes Mr Goodell, from Beirut, "exhibit, in some respects, more good traits of character than the nominal Christians of the country. The universal testimony of Frank merchants in the Levant is, that there is more honesty, more fair dealing, and more punctuality to engagements among the Turks than among the Christian sects; and my own opinion perfectly coincides with this testimony."—*Miss. Her.* vol. xxiii. p. 108. Among Christians in the Levant, lying appears to be exceedingly common. They will lie on the slightest temptation, and even without any visible temptation. This fact strongly indicates a loose morality. Lying is a sin which does not commonly stand alone, but is ordinarily employed as a covert for other sins. "It is undoubted," says Mr Homes, of Constantinople, "that the word of a Mussulman may be oftener taken than that of a Christian. The latter have been so long ground down and oppressed, that character, reputation, and honour do not weigh much with them. This, and some other circumstances, may account for the difference between their morals and those of the Mahommedans."—*Miss. Her.* vol. xxxv. p. 28.

The separation of morality from religion in the churches of the Levant, is a strange feature in their character. With us, a man may have morality without religion, but he cannot have religion without morality. An immoral man could never pass with us as a religious man. With them, it is far otherwise. Religion has little or nothing to do with the moral character of an individual, or of a community. A man may be

made them heartily repent of having subjected themselves to the insolence of the lower officials of Russia in her distant provinces. After being detained fourteen days in quarantine at Gumry, the frontier town, and having all their boxes broken open, that their contents might be fumigated, they were informed at the custom-house, whither the whole were now removed for examination, that, with the exception of those containing their wearing-apparel, and a few articles for the road, they must all, including their books, medicine-chest, and box of tools, go back into Turkey, being European goods, which were not permitted to be brought into Russia. All remonstrances, and even offers of money, were in vain. Fresh harassments still awaited them. On arriving at Nakchevan, the frontier town toward Persia, they were detained by the governor, under the most vexatious circumstances; their passports were sent back to Erivan, apparently under a mere pretext, thus occasioning their detention for other eight days. Having at length liberty to depart, they crossed the Aras, which is the boundary between Russia and Persia. "I stood upon the

grossly immoral, and yet strictly religious. "To be religious," says Mr Hamlin of Constantinople, "is to honour the Virgin and the saints, to make the sign of the cross and bow down before them, to entreat them as intercessors, and to keep the fasts of the Church, which is nothing more than laying aside animal food on certain days, but spending *extra* time, thought, and money, in procuring a good variety of luxuries of other kinds of food. Doing this, and remaining a faithful member of the Holy Apostolical Church, are sufficient to secure a man's salvation. Profaneness, perjury, and injustice, are slight affairs, which a single confession will quickly wipe away. Breaking the fasts, neglecting confession and absolution, and other external rites, are the damnable sins which can hardly find forgiveness either in this world or in the world to come."

Of all this, the following is a striking example:—"Two Greeks, notorious for their piracies and other crimes," writes Mr Goodell from Malta, "were, about three weeks since, tried and condemned, and three days after executed at this place. In the course of the trial, it appeared that the beef and anchovies on board one of the English vessels which they pirated were left untouched; and the circumstances under which they were left, appeared to the court so peculiar, that the culprits were asked the cause of it. They promptly answered, that it was at the time of the great fast, when their Church eat neither meat nor fish. They appeared to be most hardened and abandoned wretches, enemies alike to their own and every other nation, and yet rigidly maintaining their *religious* character; and while they were robbing, plundering, and murdering, and stealing the women and children of their countrymen, and selling them to the Turks, and committing other atrocious deeds, they would have us understand they were not so wicked as to taste of meat or fish when prohibited by the canons of their Church.

"When they were apprehended, one of them had what he called *a small piece of the very cross of our blessed Saviour*, which he wore in his bosom; and when this was taken from him, he was greatly troubled, as he was now, he thought, in danger of being killed by some means, whereas before, not even a ball could touch him.

"After their condemnation, the Greek priest in Malta confessed them; and the account he gave of them was this, that they were both *very religious*. And yet one of

river bank," says Mr Perkins, "and looked tremblingly until every article had cleared the boat, and lay safe upon the Persian shore, lest the officers should fabricate some pretext to embarrass us still further. Like captives emerging from a cruel imprisonment, we now felt that we again inhaled the air of freedom. With rejoicing hearts did we take our last look of that country where we had been detained and oppressed more than four weeks, for the sake of making a journey of six days, while we were compelled to leave behind us two-thirds of our luggage, to come to us by way of Turkey." Previous to his liberation, Mr Perkins had sent a letter to Sir John N. R. Campbell, the British ambassador at Tabriz, informing him of their situation; and they had scarcely encamped for the day, after having passed the Aras, when a courier rode up to their tent, and put into their hands a letter from his excellency, in which he stated that the Russian ambassador, to whom he had lost no time in communicating his

them was employing the last precious hours in which he enjoyed the light of this world, and the privileges of probation, in writing a song, in which, among other things indicative of an impenitent and exceedingly depraved heart, he bequeathed (and directed his friends to carry) to his wife, three portions of poison, to be taken, one in the morning, one at noon, and the other at night. He also jocosely tells her that he is about to be married at Malta, represents his tragical end as his nuptials, his bride as the gallows, his mother-in-law the tomb, &c. Indeed, he appeared to feel that he had been a very *religious* man; that he had now confessed, and obtained absolution for all wherein he had failed of being religious; and that therefore he had nothing more to do than to indulge in wit, humour, and sarcasm."—*Miss. Her.* vol. xxv. p. 313; vol. xxxvii. p. 487.

Mr Ladd of Brusa, in Asia Minor, thus writes:—"These Eastern Christians are very much surprised that we have so few forms connected with our religion. This destitution of forms and ceremonies is, in their view, almost equivalent to infidelity. The reason of this is obvious. They have no idea that true religion consists in an internal principle, and depends essentially upon a purified state of the heart; but they suppose it to be altogether conversant with external actions.

"It is often surprising to more enlightened Christians, that any one can possibly call himself by the name of Christ, or entertain any satisfactory hope of being saved, while he is guilty of such open flagrant immoralities as most of these Eastern Christians generally commit, not excepting priests, bishops, or patriarchs. But when their view of the nature of religion is understood, the whole mystery is solved. Immoral conduct is perfectly consistent with a strict observance of religious forms; and if their conscience still feels any compunctions of guilt, these are all quieted when confession to a priest has procured the desired absolution. The hope of salvation does not imply, in their view, holiness of life; and hence, to be a good Christian is quite consistent with all manner of wickedness."—*Miss. Her.* vol. xxxix. p. 347.

These statements give us a vivid idea of the sad condition of the ancient Churches, and explain, but too satisfactorily, the attachment of their votaries to them. They shew, also, the great difficulty there must be in gaining them over to the simplicity and purity of the gospel.

letter, was to despatch a letter that night to the officer commanding Nakchevan, to make arrangements for immediately permitting them to cross the frontier, should they not already have received their passports from Erivan; that in consideration of Mrs Perkins's situation, who was near the time of her confinement, he had sent a *taktrawan*,[1] and four mules, to relieve her from the fatigue of riding on horseback, with three or four bottles of French claret, and some tea, sugar, and biscuit, as their long detention in quarantine might have exhausted their supplies of these articles; that he had given directions for providing lodgings for them on their arrival in Tabriz, until they could make better arrangements for themselves, together with other circumstances, the whole shewing a degree of considerate kindness on the part of his excellency, which reflects much credit upon him, more especially as they were entire strangers to him. Mrs Perkins had already rode on horseback, and with comparative comfort, between six and seven hundred miles; but the exchange of her saddle for the litter was now most grateful. Next day, they had halted but a short time, when an English gentleman rode up to their tent, who proved to be no other than Dr Riach, physician of the English embassy at Tabriz, whom they had seen at Constantinople on his way to Persia. On learning their harassing circumstances on the banks of the Aras, he had procured a Russian passport, and advanced thus far on his way to the Russian frontier, with the view of remaining with them, should he not find them liberated, and of accompanying them on the road, that he might contribute to their comfort, and administer medical assistance in case of need. Such generous acts of kindness made a deep impression on their hearts, still bleeding with the recollection of their recent trials, and throbbing with joy under the feeling of their happy deliverance. After travelling other two days, they reached Tabriz in safety.[2]

[1] A kind of litter, the only vehicle used in Persia; it resembles a close palanquin, or a sedan chair, but is carried by mules instead of men.—*Perkins*, p. 471.

[2] Perkins's Residence of Eight Years in Persia among the Nestorian Christians, pp. 27, 33, 71, 81, 93, 114, 120, 123, 134, 137, 157.

Mr Perkins gives a striking instance of the confidence which is placed in Englishmen in the East. When at Erivan, he writes, "Our unanticipated expenses, arising from long detention in quarantine, and other circumstances attending our circuitous route, had nearly exhausted my purse. I stated the fact to our Persian servant, and asked him what we should do. He soon wandered away to the bazaar, and conducted to our tent a Persian merchant from Tabriz, who was an entire stranger to the servant, as

Just three days after their arrival at Tabriz, Mrs Perkins became the mother of a daughter, of whose existence she was not conscious for several days. Her previous fatigues, exposures, and anxieties, had shaken her system; incessant vomiting for several hours was attended by repeated and so severe convulsions, that they appeared enough to shake to pieces the firmest frame; after which the vital spark seemed, for nearly a week, as if almost extinguished. Three English physicians were in attendance, Dr Riach, who met them on the road, Dr Griffiths, surgeon of the English detachment, and Dr Macneil, then first secretary of the embassy. They all manifested the utmost solicitude about her, but, at the same time, told her husband that they saw no likelihood of her recovery. His feelings in these circumstances may be more easily conceived than described; the perils and trials of their long and toilsome journey just ended; his companion for life, who had so happily survived those trials, now apparently in the agonies of death; and he himself

well as to myself, but who was still ready to lend me as much money, and for as long a period as I wished, with no other security than my promissory note, written in English, not a word of which he could understand. This implicit confidence in a foreigner and a stranger is but a fair illustration of the *unlimited credit* of the English in the East; for my servant had announced me to the merchant as an Englishman, our nationality as Americans being then hardly known in Persia. I borrowed fifty dollars of him, which I paid some weeks afterwards, on his presenting my note, at Tabriz. The Persians, for obvious reasons, will never confide in each other in that manner."—*Perkins*, p. 131. Mr Groves, when at Bagdad, mentions similar instances of confidence in him in advancing him money.

We have already mentioned the great kindness of Sir John N. R. Campbell, the English ambassador, to Mr and Mrs Perkins; but it is only due to Count Simonitch, the Russian ambassador, to state that he also acted with great promptness in interfering in their behalf, and shewed much solicitude for their speedy relief. His letter to the commanding officer of Nakchevan was in very decisive terms:—"I know not," he wrote, "under what authority you act in detaining that gentleman and lady: but, be that authority what it may, I request you to release them immediately; and if you have any apprehension that you may be blamed for so doing, I hold myself fully responsible for the measure."—*Ibid.* p. 140.

We also take this opportunity of mentioning, that the subsequent English ambassadors to the Court of Persia, the Honourable Henry Ellis and Sir John Macneil, acted in the most friendly way to the missionaries; and when the English embassy left the country, in consequence of differences with the Persian government, the Russian ambassador took them under his protection, and exerted himself in their behalf in a very friendly manner. At the same time, it is only due to the government to state, that the Persian authorities, including the king himself, shewed every disposition to protect them. The Shah even encouraged their efforts for the education of the young.—*Perkins*, pp. 218, 371, 396, 400, 419.

having only the cheerless prospect of being soon left a solitary pilgrim in this dark and distant land. "But," says he, "though no *American* voice was near to comfort me in these trying circumstances, a merciful Providence had not left me without friends. Parents and brothers could not have been more tender and assiduous in their kindness than we the English residents. Sir John Campbell, the ambassador, sent repeatedly to us, saying, 'My house is open to you; spare nothing that can contribute to your relief and comfort.' Mrs Nisbet, the wife of the commissary to the English military detachment in Persia, a pious and excellent man, took home our infant on the day of its birth, and relieved me of all anxiety respecting it; and Dr Riach stayed four days and nights at Mrs Perkins' bed-side, not leaving the house to eat or sleep (the other physicians also calling repeatedly), until, by little less than a miracle of Divine mercy, we were permitted to cherish the hope of her recovery. No one will wonder that, after a short residence in Persia, we had become tenderly attached to the English in that country; and the treatment which we received from them on our arrival is but a specimen of their kindness to us from that period to the present time."[1]

Mr Perkins remained near fifteen months at Tabriz, as it was not deemed prudent for him to take up his residence at Urumiah among the Nestorians, until he should be joined by a fellow-missionary. He however paid a short visit to that place with the view of obtaining a teacher from whom he might learn their language while he remained at Tabriz. In this he found little difficulty. Mar Yohannan, one of the Nestorian bishops, readily agreed to return with him; and he engaged a young priest, named Abraham, about twenty years of age, to accompany him as his servant. Hearing, at length, that the Rev. James L. Merrick, and Dr Asahel Grant, a physician, were on their way to Persia, he proceeded to meet them that he might conduct them to Tabriz; and after travelling between five and six hundred miles he fell in with them at a village midway between Trebizond and Erzerum. Mr Merrick was sent out with the special view of collecting information concerning the character and condition of the Mahommedans in Persia and Central Asia,

[1] Perkins, p. 142.

and of ascertaining where it might be expedient to form missionary stations.[1]

In November 1835, Mr Perkins and Dr Grant removed from Tabriz to Urumiah, which is situated on the western side of the lake of the same name, about twelve miles from the shore. The neighbouring country is of surpassing beauty and fertility, and the climate, with its brilliant skies and balmy breezes, is naturally one of the finest in the world. Yet the plain of Urumiah is very unhealthy, particularly to foreigners. Fever and ophthalmia are especially prevalent, the former arising, no doubt, from the *miasmata* of the vast amount of decaying vegetable substances, and of the many pools of stagnant water around the town. On the shores of the lake there are deposited immense quantities of salt: the lake is so salt that fish cannot live in it, and the specific gravity of the water is so great that a man will not sink in it lower than his shoulders.[2]

The Nestorian Christians are a small but venerable remnant of a once great and influential Christian church. They received the name from Nestorius, a native of Syria, who was made Bishop of Constantinople in 428, but was deposed and excommunicated by the third General Council of Ephesus in 431, upon a charge of heresy, arising probably in part from his efforts to correct the popular superstition, which had begun to give to the Virgin Mary the unscriptural title of the mother of God, and still more, perhaps, from the envy and ambition of Cyril, Bishop of Alexandria. He was first banished to Arabia Petræa; he was afterwards trans-

[1] Perkins, pp. 165, 175, 187, 188, 213, 215.—Miss. Her. vol. xxx. pp. 402, 405.

[2] Perkins, pp. 8, 227, 285, 287, 393, 464.

"The geology of this region," says Mr Perkins, "is exceedingly interesting, but very little understood. It appears to have a striking resemblance in its salt mountains, lakes, &c., to the valley of the Dead Sea. I have often regretted my inability to contribute more to the interests of the natural sciences, by not possessing a better acquaintance with them; and did not my missionary work press with a mountain weight upon me, I should be strongly tempted at least to study geology in a somewhat systematic manner, so wonderfully interesting does the face of Persia appear in a geological point of view. This and the other natural sciences have peculiar claims on foreign missionaries, who, visiting as they do all parts of the world, enjoy opportunities for contributing to this department of knowledge, with almost no sacrifice of time or effort, which are possessed by no other class of American citizens. Candidates for missions should have this in mind, and as they would increase their future usefulness, secure a good, practical knowledge of the physical sciences as an important part of their academical education." —*Perkins*, p. 394.