

MISSIONARY RESULTS.

In a previous paper we explained what the results are which European Missionaries may be expected to accomplish. It has become necessary so to do, not only because on this subject there exists so much misunderstanding, but because such misunderstandings exercise an injurious influence on the cause of Missions. If the European be expected to accomplish that which lies entirely beyond his province, then, when such results are not forthcoming, friends are discouraged. Then enemies exult, and say, "Do you not see how these boasted Missions of your's are confessedly a failure? Much time has been consumed, valuable means have been expended, and yet, after all, what has been done? You expected large results, the ingathering of a glorious harvest, and, lo! instead of this, there is produced something so small, that it is absolutely contemptible. Why then persist?"

Such disparagements produce their effect, and that, too, even on some who have hitherto aided the Missionary enterprise. It does not go so far as to touch the great duty, and lead to its abandonment, so that there shall be no more Missionary work. That it must be done because the Lord has commanded it, is a conviction too firmly established in the conscience to be so easily surrendered. It is not so much as regards the principle that an injurious influence is exercised, but rather as to the mode of operation hitherto pursued, and the way in which the work has been prosecuted. On points such as these misgivings have arisen. Men who, under misconception, have been led to think that the results which Missionary effort has yielded are worthless, because of their small extent, conclude that a better way may be devised for the fulfilment of the great Missionary duty than that which has been hitherto acted upon. Nor is this idea confined to the work of foreign Missions. As regards home work, as well as foreign, there is a conviction widely spread abroad that the evangelical principle is deficient in power; that, having been tried, the effects which it has yielded are unsatisfactory. No one can read the proceedings at the various Church Congresses without perceiving that this is the conclusion to which that wayward thing, the human mind, is hurrying at the present moment. It is not that men are indisposed to work. The leaden sleep of former days has passed away; it is gone like the ice which had placed the ocean in chains, when, invaded by the increasing power of the sun, it relaxes its hold and breaks up. There is, then, for a time, a rough and stormy period, and the fragments, driven to and fro, come into fierce collision with each other, until, under the influence of some powerful currents, they are swept onward in one direction. So the spiritual stagnation has broken up. These new men, whose energies have been recently aroused, look around, and, despising the slow progress which, according to their ideas, has been made, in their inexperience conceive that it is reserved for them to accomplish great things. Hence they are full of new projects. Amidst the noisy excitement which prevails, there is scarcely room for the old evangelical principle to make itself heard. It has had its day; it has been tried, and found wanting; it is not suited to the age; something is needed more sensational, even though it be the monastic vow and the friar's garb. In fact, many of these devices are of a retrograde character, and savour of the old superstitions which, at the Reformation, our forefathers abjured. But the current at the present moment sets in strongly in this direction, and men are borne away by it.

Now we are persuaded that the evangelical principle is very grievously maligned, and that, neither at home or abroad, is justice done to the results of which it has been productive. In the foreign field undoubtedly it has worked well. It has hitherto been in the hands of the foreign Missionary, and is now being transferred to the custody of the native churches, as a faithful and valuable deposit, which they are to transact with, in

order to the enlightenment and salvation of their heathen countrymen. Happily it is too late for the new school to arrest the action of the evangelical principle in the field of Missions. The new churches raised up from amongst the heathen have caught—if indeed it is to be so regarded—the infection. In fact they were born with it. It is to this, under God, they owe their existence. By the evangelical principle they were begotten; in this they have been raised; by this they have grown from an helpless and dependent state to one of vigorous and independent action. Let the men of the new school, who despise the evangelical principle, and the mode in which, agreeably to that principle, Missionary operations have been conducted, go and try whether they can, by their novelties, produce like results. They would change every thing. Instead of the Gospel in its integrity, they would send forth the Church in its entirety. They would initiate a system in which there should be more form and less spirituality; more to affect the eye, less to affect the heart. Let them bring down their theories into the arena of practice, and see what they will be worth. If, at home, the popular mind accepts the new nostrums, the nation will deteriorate. If, in the Mission field, the old mode of action is to be supplanted by the new, Missions will deteriorate. If men must needs make the essay, let them do so, but until they have proved, by actual results, the value of their new procedures, let them at least be modest—"Let not him that girdeth on his harness boast himself as he that putteth it off."

As regards the Mission field, there is no excuse for this crusade. All that could be wished for has been accomplished; and this we are prepared to prove. At home, the Evangelical principle has not had the same measure of free action. It has been always opposed by numbers, who discredited it because they had never felt its power. By those who occupy the seats of power and influence it has been rarely encouraged, often rebuked, or, if not rebuked, yet distrusted, and reluctantly tolerated. Yet at home it has done much, far more than men are aware of. What it has done will soon be known, if the men of the new school succeed in banishing it from the pulpits, and substituting in its place an elaborate ceremonialism. But this is not our province. Our duty lies in the Mission field, and if we can show that Evangelical Missions have been unjustly disparaged and unfairly dealt with; that, misapprehensions being rectified, they have done their work; then, so far, this is an argument in favour of the working of the Evangelical principle at home, for it is difficult to conceive that a principle which has worked well in the field of foreign Missions, should be at home so worthless and undeserving of support as some assert it to be.

The objection, most pertinaciously urged against Evangelical Missions at the present moment, is the limited extent of the results. But this is precisely that which a right perception of the subject would lead us to expect, and therefore, so far from shaking our confidence, it confirms us in our conviction of their reality. Results on an extended scale are not to be expected from the foreign Missionary. It never was intended that he should evangelize great masses, or accomplish extraordinary national movements. On the contrary, the effects to be wrought out by him were purposely designed to be apparently feeble, in dimensions small, and little calculated to attract attention.

Are they indeed worthless because thus small? Is not the seed the germ of the forest tree, and yet is it not small? Is not the leaven, when put into the mass, so small that it disappears and is hidden, and yet is there not in it a concentrated energy, so that the little dominates over the much, and, by its superior influence, subdues to itself the mass which had absorbed it? Has the philosophy of the present day accepted this as an axiom, that small beginnings are incapable of expanding into great results? Can any thing be more contrary to fact and the experiences of every-day life? "Behold how great a fire a little fuel kindleth." And if this be a principle which pervades nature, why should the explanatory force which it carries with it be excluded from the philo-

sophy of Missions? There is between nature and grace a wonderful analogy, so much so, that the phenomena of the one are continually made use of in Scripture to illustrate the other. If Evangelical Missions are to be put upon their trial, let them at least have fair dealing. Let not their opponents place themselves in the position of an unjust judge, who, having conceived a strong prejudice against an accused party, resolves beforehand on his condemnation, and refuses to entertain the evidences of his innocence. Let it only be admitted, that principles which are undeniable as having force in the order of natural things, may also have place in the kingdom of grace, and then the objections urged against Missionary efforts, because the results which they have as yet yielded are so small in bulk, fall at once to the ground; for these small beginnings do often marvellously and unexpectedly open out into consequences of astounding magnitude. It is so in nature, and it was foretold it should be so in the workings of grace. That which smote the image of Nebuchadnezzar's dream was but a stone. It lay within a small compass, yet because of that it was the more manageable. While thus small, it did its work. It was not as though the mighty avalanche of some loosened mass fell upon and crushed the image, but the stone, aimed at a particular part, smote the image on the feet, and when it had done its work of destruction, then the stone that smote the image became a great mountain, and filled the whole earth."

The Saviour Himself recognises the same principle—the small beginning, and yet its expansion into great results. He borrows it from natural things, and uses it to illustrate the laws which should govern the development of his kingdom—"Another parable put He forth to them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." "Another parable spake He unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." In both illustrations there is the small beginning, and yet from this originate results which arrest attention by their magnitude.

The foreign Missionary sows the seed; he prepares the leaven, and places it in the lump. His work is small in compass, so small, that it seems lost amidst the dense masses of prevailing heathenism; and men despise it as a thing of nought, and lose sight of it as they do of the buried seed, or the hidden leaven; but that it should be thus humiliated is a part of the singular process through which it has to pass; and, when least expected, it will appear again, like the seed when it springs, or the leaven when it has leavened the mass.

And if we look into the Mission field, we shall find that the position of the European Missionaries is precisely this—they are busily occupied in their own initiative work; they are preparing the leaven in diverse places, in order that it may be introduced into the contiguous mass. In some instances they have done more than this: the leaven, having been prepared, has been introduced into the lump, and already there are evidences to show that it is working.

In Africa a portion was broken off from the great mass of population. In Africa there are diverse nationalities, and the fragment was homogeneous with the parent mass, so that the individuals composing it were of diverse races, and spoke diverse languages.

This was placed in the hands of the European Missionaries, that they might prepare it as leaven. To this task they addressed themselves, and at what cost of health and life need not now be stated. The records are before the church. They were prospered in their work. Sierra Leone is now a land of Christian profession like our own, and, like our congregations at home, the native church there, amidst much that is

evil and fictitious, includes very many real Christians. There is much gold in the quartz.

This is the leaven. It is now being put into the lump. Along the banks of the Niger the process is going on. Amongst the heathen Ibos, at Onitsha, were introduced a few Christian men of the same race, part of the leaven prepared at Sierra Leone. The quantity was small, but in quality it was genuine. It wrought. There is now there a Christian congregation, consisting of 135 converts, with 48 communicants, and the work is spreading. At the Confluence, higher up, there is a confluence of nations, and we have placed there a leaven made up of Christian men of the same races. "Gbebe," observes Bishop Crowther, "being a place forming a nucleus of languages, such as Igbira, Nupe, Hausa, Eki, Yagba, Igara, Kakanda, and Gbari, it requires the knowledge of two or three of those to be most useful here; but Igbira is the native language of the people, which must be learnt by the resident teachers here, the others being introduced by mere sojourners from other places through the unsettled state of their country from war when they came to sojourn here. Onitsha possesses this one great advantage over Gbebe, that the Christian teachers have to deal with a people of one language only, while at Gbebe they have to do with about half-a-dozen."

When introduced into the lump the leaven was left. From various circumstances, communications with Lagos and Sierra Leone being interrupted, the work was isolated for months, nor could any one from without approach to ascertain whether the leaven was doing its work: when, however, the station was revisited, it was found that the leaven had wrought effectually. Men and women had turned from their idols; they had embraced Christianity; they desired baptism. On a recent occasion, at the Confluence, Bishop Crowther administered the Lord's Supper to a company of twenty-five converts, and afterwards baptized ten adults and seven children of converts. A few of the converts were from among the Mohammedans, but the greater part were from the heathen tribes of the Igbiras and Bunnus. Well might the bishop say—"The Gospel is fermenting among the measures of meal in which it has been hid."

The process has been marvellously accelerated by the appointment of the native episcopate. Of European bishops there have been several on the coast, but they have fallen rapidly. The European episcopate can with difficulty retain its hold on the coast; it could never pass up and down the Niger, and carry on, from station to station, the work of superintendence. The leaven, by the appointment of the native bishop, has been set free to work.

Again, India, like Africa, consists of various nationalities, and from these also a leaven has been prepared. The mode of operation has not been the same as in Africa. The representative specimens of races have not been gathered from out of their own localities, brought into one place, and there put into the hands of the European Missionary. This process has not been requisite in India, because, being under British influence, the whole land is accessible to the European Missionary; nor does climate interfere in the same degree that it does in Africa.

The initiative agents, therefore, have gone into the localities of the different races, learned their languages, and on the spot prepared the leaven. Thus, for instance, the Missionaries of the Church Missionary Society have made converts or raised up congregations from amongst Tamils, the Malayalim speaking people, Telugus, Bengalees, the Urdu-speaking people of the north-west, Punjabis, Affghans, the people of Sindh.

In some cases, as in the case of the Affghans, the leaven prepared is very small in quantity, but especially quick, pungent, and penetrative. In exemplification of this we refer to the narrative of an Affghan Mission to Kafiristan, recently published in the pages of this periodical.

Amongst the Tamils the leaven is comparatively large in quantity, there being no

less than 33,000 Christian Tamils under the charge of the Missionaries of the Church Missionary Society, besides those which connect with the Society for the Propagation of the Gospel. There is among these thousands a genuine element, although mixed with others that are less valuable. The people are well instructed: they have been brought up, not in a formal ritualism, but in the knowledge of the word of God. They have been taught, not through the eye by ceremonies, but, through the understanding, by sound doctrine. They can read—do read—their Tamil Bibles. They can give a reason for the hope that is in them.

The congregations have yielded an efficient native pastorate. The people value their Christian ordinances. Like the Sierra-Leone church, they prove that they do so by contributing liberally to their support. They are anxious for the evangelization of their heathen countrymen, and are putting forth corresponding efforts.

Let the following testimony as to the state of these Tamil Christians be duly weighed. It is that of the Rev. J. Thomas, the senior Missionary, who thus speaks of them on his return from a health-visit to Europe—

The number of Christians under my care is 10,751. They are orderly for the most part, and I think the signs of stability in general are more visible than ever, and the instances of true piety more numerous. I do not for a moment doubt but that this people would retain their religion if the English raj, and, with it, all the Missionaries, were providentially withdrawn from the country. Their stability arises very much, I think, from their knowledge of God's holy word, and the very great extent to which the power of reading that word has been afforded by means of our village vernacular schools. It is not a mere ritual formality that our Christians have been trained in, but in a knowledge of, and supreme regard to, the divine oracles, which they are taught to reverence as God's revelation, containing all that man need know, and more than he could know in any other way. And here it would be unjust not to acknowledge the invaluable aid which we have derived from the Bible Society in supplying the people

liberally with the Scriptures in every form, adapted as well to our schools as to our reading population, and for distribution among the heathen, &c. The people have made that acknowledgment, not in word only, but by a donation this year of fifty rupees to the funds of that noble institution. I may mention, in proof of the stability to which I have referred, the efforts made by almost every congregation some time ago to raise a separate fund in each village for the support of their own teachers, when it was thought possible that the Church Missionary Society would be compelled to withdraw from the Mission some part of its annual aid. Of course the native church is altogether inadequate to pay the present staff of agents: still it was felt, that if the withdrawal of aid were unavoidable, the people, by uniting together in localities where the congregations are contiguous to each other, would be able to maintain a catechist.

Have the European Missionaries done nothing? Have they not prepared a valuable leaven, which is fitted to influence, and that powerfully, the heathen masses? Only let force and concentrativeness be given to the native church in Tinnevely, by the appointment of a native bishop, and, by the blessing of God, we shall see it rising up to a measure of Christian influence and evangelistic labour, which shall put to silence the gainsayers in this land of England.

Again, in Travancore a leaven has been prepared. The population there is strangely composed of various castes and races—Brahmins, Nairs, Soodras, mountain tribes, slaves, besides the Syrian Christians. From amongst these various sections there has been gathered together a body of native Christians, more than 9000 in number. The adaptation of the leaven to the lump is at once evident. If the population to be influenced is mingled, the leaven is of the same character. In this respect it resembles the Christian leaven at Sierra Leone, and stands in the same relation to the population of Travancore, which that prepared at Sierra Leone does to the nations and languages of Africa. There is something admirable and exquisite in the similarity of arrangement

under circumstances so different. There presides undoubtedly over the widely-extended Mission work a divine superintendence. The earthly agent sees little more than the contracted sphere of present and personal duty. He is often under discouragement; and so feeble does his work seem to be, when compared with the urgent necessities of the heathen, that he cannot realize how it can tell with any thing of beneficial influence on the future. Yet these apparently feeble efforts are links in the great chain of events by which God is working out his own great purposes.

One quotation may be introduced, in order to show that the Christian population of Travancore does possess the energy of leaven. It is from the report of the native pastor, the Rev. K. Koshi—

I have much cause for thankfulness that the leading men in this congregation are Christians of approved character, using their united influence for good, and striving, according to their ability and opportunities, to make the truth known amongst their friends and neighbours. In my visiting tours I have sometimes had to pass by a house or shop without giving

the intended call, for fear of disturbing the conversation or reading that I could overhear was going on within, either with Syrians or heathen, or both, as it may be. Is not this a gratifying proof that there is leaven hid in the meal? May it ever go on doing its silent work until the whole lump is leavened!

There are some practical lessons which may be drawn with advantage from this subject, but we reserve them for another Number.

GOD'S HUSBANDRY.—HOW BEST TO SECURE A FULLER HARVEST.

MEN are by nature estranged from God, barren in the production of good, exuberant in the production of evil. It is not God's purpose that they should remain so. If the proprietor of large estates perceives that one outlying portion of his property yields him no return, that the productive powers of which it is possessed are all wasted upon the growth of thorns and briars, he commands that it should be reclaimed, and the work of husbandry commences. So it is as regards God's dealings with men: the divine husbandry is going forward amongst them. His judgments and afflictive dispensations go before to break up the hard earth, and disturb the ease, and self-complacency, and self-righteousness of the human heart, so that, instead of carelessness and indifference, there should be, on man's part, a readiness to attend; and then the sower goes forth to sow the divine seed in the furrows of humanity.

This seed has been most carefully prepared, and at a most costly price. It is necessary, in order to successful cultivation, that the seed should be adapted to the soil into which it is to be cast. The divine seed is the word, and this word is sown by being proclaimed, published, preached. "Preach the word," was Paul's admonition to Timothy. It is said that there is in every seed a heart, and that the seat of vitality is there. This heart is wrapped about with farinaceous lobes, and when the seed strikes, these lobes resolve into a fine dust, which becomes the first material on which the infant germ feeds. In the divine seed there is a heart, and that heart is Christ wrapped up in the lobes of sound doctrine. Paul teaches this in his Epistle to the Romans. He is explaining that Christ is not far off, but near to the sinner, that he may lay hold upon Him in order to justification—"Say not in thine heart who shall ascend into heaven (that is to bring down Christ from above); or who shall descend into the deep (that is to bring up Christ again from the dead). But what saith it? The word is nigh thee,"—and therefore Christ is nigh, for it is in this word, so nigh as to be "in thy mouth and in thy heart," that Christ is presented to the sinner that faith may lay hold on Him. It is this the sinner needs—one to save from urgent, imminent danger; one who can render

present and powerful help ; and Christ is that mighty one on whom our help is laid. His personal acts commend Him to the acceptance of the sinner, for the sinner knows well that for his sin there must be suffering. The displeasure of God against sin has been felt by him in his inmost soul. Of this he is convinced, that between himself and God there must be somewhat interposed which shall avert from him that high displeasure. It is in this respect the atonement of Christ especially commends itself to him, and in this consists the adaptation of the seed to that sinful and ruined humanity in which it is intended to be sown. Christ, apart from his work of substitution and atonement, does not meet the sinner's want. As an example, He is useless except on the foundation of his atonement. It is in the belief of this, that, obtaining full and undelayed remission of all past sins, the man enters into a state of acceptance before God, and therein finds the motives and the strength which enable him to a new life of obedience. He who would be liberated from the power of sin must first be freed from the guilt of sin ; for so long as sin holds the conscience under guilt it will hold the life under its power. The blood of Christ must be put between us and our sins, otherwise our sins will interpose between us and our God, and shut us out from Him. When the Israelites were on the same side of the Red Sea as Pharaoh they were in dismay—"they were sore afraid ; and they said unto Moses, Because there were no graves in Egypt hast thou taken us away to die in the wilderness?" But so soon as the Red Sea was interposed between them and their enemies, they sang the song of praise to Him who had saved them that day out of the hand of the Egyptians. So let the blood of Christ be interposed between us and those past sins, which, pursuing after us, would drag us back into captivity, and we also shall sing a new song, even praise unto our God.

In this, then, consists the special adaptation of the Gospel message to the necessities of the sinner ; and this blessed truth of a way of escape, immediate and effectual, through Him whom God hath set forth to be a propitiation through faith in his blood, is to be made known to men through the medium of sound doctrine. Christ crucified is to be presented, not in pictures to the senses, but through scriptural teaching to the understanding. This was the apostolic mode. It was by "speech and by preaching" that Paul "declared the testimony of God"—"whom we preach," as he reminds the Ephesians, "warning every man, and teaching every man in all wisdom." The idea of elaborating a ritual which shall so picture forth Christ to the senses as to dispense, in a great measure, with the necessity of preaching, is a delusion. Rome has long tried this mode. She left pure teaching, and adopted symbolism in its stead, and the effect has been deadening and destructive. It is through the incorruptible seed of the word that the Spirit regenerates, and if this be slighted and disregarded, there can be no spiritual results : the man may be formalized, but he will not be converted to God. Let, then, the preaching of Christ crucified be esteemed the great business of the minister at home and the Missionary abroad ; and as for the forms in which Christian worship should be clothed, let the principle laid down by the Church of England in that prefatory chapter to her Prayer-book entitled "Of Ceremonies," &c., be adhered to—"Some ceremonies are put away, because the multitude of them hath so increased in these latter days, that the burden of them was intolerable ; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in a worse case concerning that matter than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the ceremonies of late days used among us ; whereunto the multitude used in his time was not to be compared ? Thus our excessive multitude of ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits to us."

And the old Reformers, who so sedulously laboured to cut away this unscriptural redundancy of form, which, instead of setting forth, overshadowed and concealed the great object of faith, and desired that congregations should content themselves "only with those ceremonies which do serve to a decent order and godly discipline," what would they say now, if only they were to see the crimson-vested thurifers, and the censers, and the incense floating in clouds, while the priests group themselves with artistic effect around what it pleases them to call an altar, during the singing of the Magnificat. Is it indeed true that the simplicity of our Protestant worship is thus painfully invaded? Then is this to "confound and darken, rather than declare and set forth Christ's benefits unto us."

We claim for the Church Missionary Society, that, in the selection of its Missionaries, it has ever had special regard to the sowing of the seed. Its anxiety has ever been that they should be men determined, by the grace of God, to sow none but the pure seed of God's word, as He Himself has provided it.

Well, now, this seed has been sown, not, indeed, universally, but very extensively, over the field of this world. In our own days considerable additions have been made to the old cultivations, and large portions of the heathen desert have been sown with the Gospel seed. Let it be remembered, that wherever this has been done, the results have not been in any case all that could be desired. The growth upon the fields which are under divine husbandry is not such as would content the man who ploughs and sows to gather in a material harvest. The good seed does not fail: it yields its results: but the produce thus yielded does not find itself in exclusive possession of the field. Its claims are disputed, its growth interfered with: "When the blade was sprung up and brought forth fruit, then appeared the tares also." Tares are in appearance like the genuine wheat plant, more especially in the infancy of the crop, when the blade is yet tender; although, however similar in appearance, yet yielding a grain which, if used as food, is deleterious, they are essentially different. It is not merely the parable of the tares and wheat that conveys this lesson of a mingled crop, but many others unite with it in so describing the condition of the professing church during the period which lies between the two advents. And practically we find it so to be: congregations at home and congregations abroad are identical in this respect. Wherever the good seed has been sown, there are some raised up who are Christ's in reality; while others are mingled with them who have the name of Christian, and nothing more.

Why, then, should that be charged as a fault on the results of Christian Missions which equally prevails at home? There is, it is alleged, so much that is superficial, so many who are content with a name to live whilst they are dead. Undoubtedly it is so. In every group of converts there are those in whom there is indeed nothing of open opposition; so far from it, that they very readily conform to all outward arrangements; but in whom spirituality is wanting, and concerning whom there is reason to fear that they are as yet strangers to the experimental working of Christian truth upon the heart and life. But is it not so at home, and can it be expected that those infant churches, which have so recently emerged from all the darkness and evil of heathenism, should already, at this brief period of their growth, have surpassed in their attainments the old mother church? Nor are we to be surprised if betimes, on the part of such professors, there is open backsliding, and if, when tribulation or persecution ariseth because of the word, they be offended? It has been so in New Zealand. There have been tares among the wheat, and, under adverse circumstances, they have broken out into open opposition. Perhaps if a similar strain were put on congregations at home, and a perseverance in their profession and attendance upon ordinances involved loss of property, liberty, and endangered life, like apostasies might occur.

Let it be observed that this spoiling of the crop is the work of an enemy. His object

is to raise up those who shall in all respects resemble true Christians, except in this, that Christ is not honoured by the surrender of the heart. The more like they are to true Christians in other respects, provided there be this reserve, the better they answer his purpose, for they encourage other men to think that they also may be Christians without being devoted. Moreover, it gratifies his personal enmity to the Lord Jesus, that even amongst those who bear the Saviour's name there should be many who love Him not. He hopes thus to lower the tone and standard of Christianity in the world, and to diminish its usefulness. He has various ways of accomplishing his object. He sows the seed of a deteriorated Christianity. Through his agents he so alters its doctrine as to destroy its efficacy. It is as though a medicine, powerfully counteractive of a prevailing epidemic, be tampered with, until its original virtue is gone, and all that it does, when administered, is to modify the action of the disease, so that it is less alarming in its symptoms, yet equally destructive. Sin is the virulent disease of human nature; the Gospel is the sure specific. Just in proportion as its original simplicity is departed from, does it lose its power, until at length, its efficacy being destroyed, it can no longer regenerate. Under such teaching the sin of our nature remains unsubdued: all that is done is so to modify its action as that it may consist with the name and appearance of religion.

There are many who prefer a diluted Gospel, and thus, by a secret process carried on within their own hearts, assist the enemy in the attainment of his object. The Gospel in its purity is too strong for them. It asks more than they are prepared to grant. They do not mean to be openly irreligious, yet they are fully intent on self-gratification. They would compromise, therefore, after the manner of the Laodiceans. They did not like the extremes of hot or cold; they tempered them together until the admixture became lukewarm. In contributing to the formation of this, each extreme lost something. The hot element lost something of its heat; the cold lost something of its chill. So there are many who blend together religion and the world; so much of religion as consists with the enjoyment of the world; so much of the world as consists with the appearance and profession of religion. In this admixture each of the ingredients loses something. Religion loses its earnestness, and is reduced to a form; the enjoyment of the world must be restrained within the bounds of decency. No open sin on the one hand, no heart surrender on the other; and so the temperature is attained which is preferred by many, and that is lukewarmness.

In these various ways the enemy works. Sometimes the doctrine is corrupted; in other places where the truth is preached the natural mind rises up in opposition to it, and, by a secret process within, neutralizes its virtue. But thus it is that the crop is of a mingled nature, and tares and wheat must grow together to the harvest.

Now let us suppose the case of a husbandman who has many fields under cultivation. He adopts the most approved of process; he selects the best seed; he spares no cost. And yet he finds that, with all his diligence, his crops fall short of the desired standard, and that his fields yield him far less than he is justified in expecting. He goes from one field to another, yet he finds in every case that it is invariably the same. What is to be done under such circumstances? It is indispensable to him that he should have larger results, and yet his fields will yield no more. What, then, is to be done? If he has the opportunity, let him extend the boundaries of his farm, and bring more land under cultivation. Suppose his farm lies at the foot of one of our Cumberland mountains, some of whose projecting spurs lie within his boundaries; and as yet he has only cultivated the lowlands; but now he begins to climb the hills, and subdue the neglected slopes to his use. Or suppose that the farm lies on the edge of one of the vast Irish bogs, stretching out as far as eye can see. But there are portions where the slane has been at work, and the peat has been cut away for firing, until the gravel sub-soil has

seen the light; and these recovered spots he has neglected, but now he proceeds to utilize them, that his year's produce may be increased. Or realize another scene—the back-wood settler in one of our Canadian provinces, and the log-house, the home of the expatriated man, where his wife and children find a shelter, and around which lies the area of cleared ground; and yet the produce is not enough for the maintenance of those who are so near and dear to him: what then does he do? He girds himself for fresh labour, and proceeds to deprive the land of more of its forest clothing, that he may dig, and sow, and have more food.

And so with us, the servants of that great Lord, "who is the Saviour of all men, specially of those that believe." We desire a richer, fuller harvest, a larger ingathering of souls. We desire it for the Lord's glory, in compassion to the souls of our fellow-men. How then shall we obtain an increase? Pray for the Spirit! Undoubtedly that is indispensable, for the power is with Him: "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." But we are now speaking of the means to be used, not of the power. What means, then, shall be used in order that the harvest of souls may be increased? "Stay at home," some wise man says; "cultivate more diligently the fields you already have." But we shall never obtain otherwise than a mingled crop. Concentrate upon one assigned spot all the available agencies in the world; abandon your Mission stations, and transfer all your Missionaries to the home field; the tares will yet spring up together with the wheat. The increase of results will not keep pace with the increased expenditure. You will find no compensation at home for the disregard of other fields, and this un pitying neglect of the outlying portions of the world. In no one parish, in no one congregation, will you attain the maximum of universal conversion. Nay, instead of home being benefited by this monopoly of effort, it will suffer injury; the spiritual results will be less instead of greater; and you will, too late, discover that there is no surer way of inflicting serious injury on the cause of true religion at home, than by holding back your hands from the great work of foreign Missions.

Such council, therefore, is only worthy of rejection. We must not stop; we may not stay. From year to year we must enlarge our boundaries. The Church or Society which thus decides—this must be the utmost limit; we can go further—from that moment will begin to be impoverished and to decline. Proceed to inclose the Mission fields already under cultivation within a ring fence, and say, beyond this we may not pass; on these chosen spots we shall concentrate our efforts, nor desist from their cultivation until they become as the garden of the Lord; from that moment will the dews of blessing be diminished, and the trees of righteousness begin to droop. Let this hedge of separation be removed, and the wide wilderness appearing to view be permitted by its desolation to claim some pity at our hands, and then, as we go on to master new languages, and to gladden new nations with the Gospel sound, we shall so enrich home, that it shall yield the full measure of which, under present circumstances, it is capable, while for the tares which shall still mingle with the wheat we shall find compensation in the increase which the new fields shall yield us.

MISSIONARY ACTION OF THE TAMIL CHURCH.

AFTER the article on Missionary Results, which will be found in the present Number, had been sent to the press, some papers arrived from India which very remarkably confirm the views therein expressed, namely, that the native churches and congregations raised up by the European Missionary from amongst the heathen are designed of God to reproduce Christianity amongst their countrymen on a far more extended scale than

we have yet seen; and that their smallness as to numbers no more incapacitates them from doing so, than the smallness of the leaven unfits it for being influential on the mass. However few in number, if only they be genuine, they possess the necessary qualifications for usefulness, and will be sure to work.

Amongst others of these *primitivæ* from amongst the heathen, special reference was made to the Tamilian church. That church was spoken of as a Christian reality; not, indeed, as though all its members were spiritual persons, but that there was enough of true spirituality to invest it with reproductive power. The truth of such assertions might perhaps be questioned. It is therefore well that we are enabled to substantiate them, and to prove by facts that the Christian Tamils are already and actually fulfilling the functions of leaven, and that not merely on their native soil of Tinnevelly, but in another land. We refer to the Tamil Cooly Mission, the ninth report of which has just reached us.

It may be well to refresh the memory of our readers by a brief *resumé* of its history.

It originated in the visit to that island, in the year 1854-55, of one of the Secretaries of the Parent Society, the Rev. William Knight, now Rector of High Ham, Somerset. He was invited by some of the coffee-planters to visit their large settlements of coolies from South India, and to devise, if possible, some means whereby their moral and religious welfare might be promoted. Mr. Knight had just before been in the midst of the Tamil Mission work in Tinnevelly, and he saw at once how effectually the influence of the native Christians in Tinnevelly might be brought to bear upon the heathen coolies in Ceylon. They were both Tamils. The one needed Christianity, the other had it to give. An appeal was made to the Tinnevelly Christians whether some from amongst them would not offer themselves for Missionary work amongst their heathen countrymen in Ceylon. It was similar to the appeal made to the Christian negroes of Sierra Leone to volunteer for Missionary work along the banks of the Niger, and it was with the same alacrity responded to. A handful of Tamil leaven was put into the heathen mass in Ceylon, and now, at the expiration of nine years, we are enabled to see how it is working.

First, then, as to the number of native agents employed, and their qualifications—

The number of agents employed has continued to be on the average, throughout the year, twelve catechists, one schoolmaster, and one colporteur. To this list may be added a catechist labouring in the Ratnapoora district, in connexion with the Cooly Mission, though not supported by its funds. Besides these agents actively engaged in the Mission field, there are two catechists absent on leave in Tinnevelly, and it is expected that they

will re-enter upon their duties in a month from this time. The general conduct of the catechists during the past year has been such as to give much satisfaction. They are generally men who have had the advantage of a careful education, and a long training in the Missionary field of Tinnevelly. The superintendent reports that a contented, prayerful, and earnest spirit prevails among them.

These agents, after the example of the mother church in Tinnevelly, are divided into stationary and itinerant. In Tinnevelly, some of the European Missionaries are stationary and others itinerant, the native agents being assigned, some to one, some to the other department of the Mission. We entertain the hope that the Tinnevelly church, and other native churches after its example, will always sustain the itinerant agency, so long at least as there remains a heathen element to be evangelized.

Within the limits of the districts assigned to the stationary catechists are to be found the little groups of converts which constitute the rudiments of future congregations, and some interesting notices of this portion of the work will be found in the following paragraph—

In the last annual report allusion was made to the advisability of increasing the number of the stationary catechists. The full supply of native agents, the large number of professing Christians in certain districts, and the watchful care which would be exercised by warm friends of the Mission, led the Committee to feel that the time had arrived when the plan must be carried out to a certain extent. The apparent results of this movement during the past year have been highly encouraging. For all practical purposes these so-called stationary catechists are itinerants. Every morning sees them carrying the message of the Gospel to a different estate, until the cycle of estates is completed. The valley of Kallibokka may be taken as an example. There are twenty-three estates in the district visited by this catechist. Each estate is visited twice a month. The catechist is allowed, on nearly every estate, to preach to the people for a short time at morning muster. But the Committee attach great importance to the visiting of the lines. There are great opportunities here of teaching the sick, or of holding conversations with those who are not working. The catechist is generally engaged in this work from seven o'clock till ten. In the afternoon another estate is visited, and if it be not convenient for the catechist to preach to the people, his duty is to spend some time in conversing with the people in the lines. In the case of the Kallibokka catechist, the Sunday work is laborious and interesting. From fifty to eighty Christian worshippers meet for divine service, and there are inviting opportunities of preaching to the heathen. Such is a fair description of the work of the stationary catechist, the only difference being, that where the Christians are not numerous, as in the neighbourhood of Matella, Gampola, and Navelapittia, the catechist is employed in preaching in the bazaar. There now six of these catechists at work.

The next paragraph refers to the itineration and its results. One instance given is deeply interesting, as showing the reflex action of Christianity; how, like a sunbeam, emitted from Tinnevely and lighting up Ceylon, it is again thrown back on South India, and brings with it to the country from whence it originated a rich reward.

The six catechists who have been employed in the wider fields of labour have been enabled diligently to make known in every direction the glad tidings of salvation. Their labours, it is humbly believed, have been greatly blessed, not only among the heathen, but also among the professed native Christian coolies scattered in the remote districts.

On one of the distant estates, six men from North Tinnevely heard the catechist preach with a kind of wondering interest. These

The impression thus far perceptible from the labours of these men differs in the different districts. In Kallibokka, Maturatta, and Matelle, there have been many cases in which the awakening and renewing power of God's Spirit has been manifested, and there has been an apparent breaking down of heathenism on several estates. On one estate, where there has been a well-sustained plan of visiting the lines, and of preaching to the people, the manager declares the people have ceased to offer to Muniande, and what is perhaps still more worthy of notice, seven men have come forward for baptism. On another estate in the same neighbourhood, two men sought to be baptized. They learnt with diligence the Creed, the Lord's Prayer, the ten commandments, and the simple doctrines of the Gospel, as is the custom with all candidates. They persevered in the prescribed course of instruction with a steady, earnest determination, and were in due time baptized in the presence of the coolies on the estate. There was a peculiar solemnity about the service, and a considerable effect was produced by the head Cangany rising up after the concluding prayer, and saying to all the people, with much apparent emotion—"There shall be no more offerings to the devil on this estate."

During the past year, fifty-four men and women have come forward as candidates for baptism. Of these, thirty-eight have been received into the visible church of Christ by this ordinance, after careful instruction. Thus it has pleased God to give a considerable increase, and it is interesting to observe that the largest number of inquirers have come forward in those districts where the people, through the stationary catechists, have received line upon line, and precept upon precept. The work of each stationary catechist is brought under the eye of the superintendent every six weeks, by his visiting the district, and by the catechist coming into Kandy.

men had listened to the same message of the Gospel from this very catechist five years before, in their own village. This fact arrested their attention, and drew them favourably towards the teacher. They expressed their surprise that he should have come so far to make known this Vedam. The catechist said that this Vedam was the only true one, that it was necessary to all men, and that the King of the whole earth, and the Creator of all things, had given a command to his ser-

wants to go and preach the glad tidings to all men. They listened with lively interest to the message of the Gospel, and it pleased God to carry home the word with power, for they diligently sought, from that day, to understand the way of salvation, and, after four months careful instruction, five of them were received into the church by baptism.

It would be easy to mention many similar cases in which we may reasonably believe we can see the presence and blessing of God resting upon our work.

The Committee are fully aware of the wisdom of speaking with moderation when looking at apparent results among the Tamil people. We are not in a position to balance apparent failures with apparent successes. We see not the links which connect one event with another. In the report of last year it was mentioned that one of our Tamil Christians, who had been brought under the influence of the Gospel through the instrumentality of the Cooly Mission, had contri-

buted the large sum of 100*l.* for the building of a church in his own village near Trichinopoly. The sequel deserves notice. The Committee of the Society for the Propagation of the Gospel, being made acquainted with this man's donation, sanctioned a grant of 100*l.* towards the same object, and thus a handsome church is being built. But a further result followed. The people in an adjoining village, seeing what had been done by one who, a few years before, was a heathen, resolved to possess a place of worship as permanent and beautiful as their neighbours. They therefore raised among themselves 100*l.*, and having obtained the same help from the Parent Society, they also will rejoice in a suitable and substantial church, in which they can meet to worship the true God. These two churches will be, throughout the district of Trichinopoly, silent witnesses of Ceylon. Men will observe that temporal and spiritual good may be obtained in this island.

It appears that there are now on the coffee estates and in Kandy 1006 professed Christians of whom 609 are baptized and 131 communicants. Like all other Christian congregations, they are a mixed body, consisting of tares and wheat. On this subject the Report speaks very truthfully—

The Cooly Mission Report would be incomplete without one or two remarks upon the professed Christian coolies. St. Paul was obliged to say of some even under his own ministry—"There are some of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." As it was in the favoured church at Philippi, so it is on the estates, in the bazaars, and in the households of Ceylon. It is often thrown in the teeth of the Mission. How unjustly so, we may well ask any candid man to consider. It is true there are many who have the name of Christ, and yet they walk not according to his teaching. There may even be the form of

godliness, but there is none of its power. But among the professed Tamil Christians there are often features which should not be overlooked while we form a judgment of their Christianity. Some have received a Christian education, but misconduct may have obliged them to try their fortunes in Ceylon; some are ignorant, and away from social influences, and they fall into evil habits. Such is the case with some, but they do not form the rule, but the exception. The Gospel possesses a divine power to change the heart when it is truly received, either by the European or the Tamil, and we rejoice to know that there are a large number of Tamil Christians who show, by a good conversation, the reality of their faith in Christ.

Besides the means of communicating a knowledge of Christian truth already referred to, there are three other instrumentalities employed—a Missionary colporteur, the germ of a more extensive system; street preaching; and schools.

The labours of the Mission colporteur have been attended with encouraging success. With the permission of the authorities, a small book-stall was placed in a much frequented part of the bazaar. Here the sale of English, Tamil, and Singhalese Scriptures was well sustained. There has been a great demand for elementary educational books.

It is a proof of the spirit of inquiry and the

thirst for knowledge among the people when so large a sale of copies of the Scriptures and elementary educational books can be effected in Kandy and its neighbourhood. The rate of sale diminished only by the difficulty of obtaining a supply of the books in demand. The work done by the colporteur may be said to be two-fold. He has sold useful books to the value of 38*l.*, and he has had large oppor-

tunities of making known the Gospel to the circle of readers or inquirers who might generally be seen surrounding his box or table of books.

A systematic plan of street-preaching in Kandy has been kept up during the past year. The present year, it is hoped, will see the plan extended to Gampola, Navalapittia, and Matelle. On Sunday, after mid-day service, the word of God is preached in three different places in the bazaar. The object on these occasions is to bring the Gospel before the large number of Tamil coolies who come

into the town on that day. On Thursday evening there is a well-sustained plan of preaching among the Tamil-speaking Moham-medans and Chetties. Controversy is neither sought nor avoided. Among the Moham-medans and Malays there has been often warm opposition, and occasionally threatened violence. The seed thus sown has not been unproductive. God has given testimony to the word of his grace, and several have visited the superintendent and catechists in the manner and spirit of Nicodemus inquiring "How can these things be?"

With the exception of the personal allowance of the superintending Missionary, this Mission is entirely dependent for its maintenance on local funds. That was the original principle on which it was commenced, namely, "that a local fund should be raised and maintained, for the purpose of providing and maintaining catechists, supporting schools, and defraying all other expenses of the Mission." This resolution, we rejoice to say, has been successfully carried out. The planters have liberally contributed, many of them, in letters addressed to the Local Committee, expressing their deep conviction of the good which has been done to the coolies on their estates, and assuring them of their sympathy and hearty co-operation.

But the native Christians, also, are alive to the duty of communicating the Gospel to their countrymen, and, desiring to take part in that Missionary work from which they have themselves derived so much benefit, come forward cheerfully to do what they can. The Report says—

The Christians in Kallibokka contribute a part of the salary of the catechist in that valley. They have contributed 10% for the purchase of a handsome communion service, which is now on its way to Kandy, being sent out by the Rev. S. Hobbs. But perhaps the most encouraging proof of the influence of the Mission among the coolies will be seen by reference to the subjoined list of native contributors to the proposed Tamil church in the Kandy bazaar. More than 113% has been contributed voluntarily by the Canganies and

coolies, and a few other Tamils, during the past year, towards the erection of the proposed new church. In one case a Tamil Christian put 2% into the hands of the superintendent, saying, "I do not give this to please you, but for Christ's sake." In another case a heathen Cangany, after being present at a service during which two men received baptism, gave the catechist a five-rupee note, saying, "Your religion is a good one, and I wish to help it: please take this."

We wish very sincerely that our readers could see the list of native contributors, to which the Report refers, without the necessity of transferring it to our pages. But the fact is, that the names occupy no less than six pages of the Report, at the rate of fifty contributors to a page, and therefore, deeply interesting as they are—and there is not one of these names on which we would not ask a blessing—we have no space which we could appropriate to their use, and we must content ourselves with introducing the final paragraph.

The Committee of the Tamil Cooly Mission desire particularly to draw the attention of their friends to the fact, that no effort has been made during the past year to obtain subscriptions from Europeans for the proposed church. It was thought desirable that the Tamil people should give a substantial proof of their zeal and sincerity by first contributing to the utmost of their power. The above list

of voluntary contributions will show to the satisfaction of every unprejudiced mind that the Tamil people are willing to do all they can. No doubt further subscriptions will be given by them when the building is in progress of construction, but in the mean time the Committee confidently appeal to their friends for assistance.

We may conclude with the following sentence, which presents an admirable summary of the Mission—"The coolies in Ceylon receive the benefit; the native Christians in Tinnevely supply the catechists; the planters in Ceylon liberally provide the salaries; the Church Missionary Society is honoured by the management and superintendence of the whole work."

MISSIONARY PROSPECTS IN TURKEY.

THE distinctiveness of Turkey, as a nation, might have been preserved. True, indeed, its condition had become one of extreme decadence, and the well-known illustration of the sick man accurately described what that condition was. Sick, undoubtedly, it had become, even unto death—sick of Mohammedanism. That false religion has poisoned the blood of the body politic, so that, from the sole of the foot even to the head, there was no soundness. One remedy, however, was available, which might have arrested the progress of the disease, nor, extreme as the case had become, was it too late for its administration. Moreover, an opportunity for doing so appeared to be afforded. The Hatti-Sheriff of 1856 had proclaimed liberty of conscience, and promised to the Turk, as well as to the Ryot, freedom to embrace and, without molestation, profess whatever religion had established itself in his convictions; and if the Turk was free to inquire and profess, it became the bounden duty of the Christian Missionary not to be absent at such a crisis, but to be on the spot, so as to afford to the inquiring Mohammedan the opportunity of obtaining information. The door into Turkey, as a Mission field, had opened, and it was the duty of the Christian Missionary to enter in. It was impossible for him to do otherwise, for wherever a door is opened, God has commanded that the Gospel should be introduced. Christian Missionaries therefore entered in; they did so at the command of Him who is King of kings and Lord of lords, and whose are the kingdoms of the earth, although they do not yet acknowledge Him. They brought with them the divine remedy. They commenced to administer it, at first on a small scale; and some few of the Turkish population, under the awakening influence of Christian truth, had become convinced of the falsehood of Mohammedanism, and had renounced it. But now the Turkish authorities took the alarm. There are, it is true, few events of sufficient force to arouse Turkish officials out of that indolence which fatalism engenders; we doubt almost whether any thing would have sufficed to do so short of the conviction that active aggressive Christianity, something very different from the dead formalism of the Greek church, had entered into the land, and was actually at work. But this did. In the season of national adversity, when the vessel of the state was in danger of being shipwrecked, they were ready to promise any thing, even that they would befriend Christianity. But it was an engagement which they never intended to fulfil; indeed, they never expected to be called upon to fulfil it. It looked well on paper, that Turkey had recognised the principle of religious toleration. It bespoke sympathy; it satisfied the claimants of the day. But they never imagined that genuine Missionary effort would be commenced in Turkey; or, if it did, they never thought that it could convert Turks. But so soon as this unexpected result did take place, the fanatical party at once took the alarm, and bigoted members of the royal family were forthwith enlisted on their side. A powerful pressure was brought to bear upon the ministry and the decision was come to that the Christian movement must be stopped. There was in Constantinople no Lord Stratford de Redcliffe to interfere by firm remonstrance, and save Turkey from the most ruinous course she could adopt.

The language of the Hatti-Sheriff was examined. It was resolved to put the narrowest interpretation possible upon it. A Turk might be a Christian provided he kept

his Christianity to himself; and a Missionary might reside within the dominions of the Sublime Porte, provided he was careful never to utter any thing which might suggest a doubt as to the truth of Mohammedanism. All religions were to recognise each other as children of the same family, and settle down into a system of mutual forbearance. Protestant Christianity had exceeded these bounds: it must be rebuked and repressed. Resolutions of this kind were not to remain a *brutum fulmen*. They were vigorously acted upon. Turkish fanaticism showed that it was not dead. It broke through all engagements, and acted with unbecoming violence. The details are too recent to be forgotten. It is unnecessary to repeat them.

An opportunity, then, has been afforded. The great panacea was introduced: it wrought efficaciously, and showed, if not interfered with, what it was capable of effecting. It was stupidly rejected, and the process of inquiry was stopped. Since then the Missionaries have done nothing.

Has Turkey prospered in consequence? Have there been no evidences of the divine displeasure? The cholera came and scourged the outlying dependencies. It broke out at Mecca, and decimated the pilgrims. Egypt suffered fearfully. The cloud of pestilence then came and settled upon Constantinople, and the angel of death went forth to smite. The victims fell by tens of thousands. What had the Turkish Government to offer to its suffering people instead of that Christianity which it had forbidden them to approach? The panic-stricken crowds were commanded to take holiday, and to be festive. Bands of music perambulated the streets; fireworks were let off; and so within the homes of the people there was wailing, and, without, din and discord. What a strange sympathy this—what a mockery of the people's sufferings. We regret to find from the following letter, written by one of our Missionaries, that the terrible infliction failed to awaken amongst the population a sense of religious need, and induced no inquiries after Christianity.

I received your letter, dated July 25th, and should have written at once, had it not been that, in this terrible time of pestilence, my own household has not escaped sickness, although, through great mercy, we have been spared the disease in its virulent form. The cholera, too, is generally decreasing, although the mortality is very great, far beyond the published official returns. The scourge has been terrible, and the panic universal. We pray that the people may hear the rod, but, as yet, the only effect it has produced among the natives seems to be a terrible increase of selfishness, and, in very many instances, the most reckless ungodliness. Our own work seems as entirely at a stand still as it was immediately after the persecution of last year. No inquiring Turk has visited our Mission-room, neither do any of the few who used to come to my house in a friendly way ever see me now. Of late we have made some effort to reach those men who were imprisoned last year. Our catechist, Mr. Ghazaros, was directed to seek them out at their homes, to learn their condition, and to endeavour to induce them to attend a service on the Lord's-day, which we were anxious to open for them: the result of this effort was very discouraging. Those whom Mr. Ghazaros saw were still living in

their old residences in one of the Mohammedan quarters of the city, but in such fear, that they only ventured to see one another at long intervals, and, at all other times, scrupulously avoided even a casual meeting in the street.

If the Lord permit, when the epidemic has passed we shall try once more to gather them for instruction and prayer in a little house we have taken in Galata, where they will be less likely to be molested than in the room we have just relinquished in the khan. In the mean time the hostility of Aali Pasha to Protestants, and especially Protestant Missionaries, is more clearly pronounced than ever. We know this from the character of his proceedings with regard to the Protestant (native) community's civil affairs, as well as from the character of his intercourse with the Protestant embassies upon the subject. This, together with his late official declaration to the Ambassador, that he would not allow the publication of any religious books in the Turkish language, goes far to show that, as yet, a Christian Turk is not a recognised individual among the subjects of the Sultan, and that directly aggressive Mission work among the Turks will not be tolerated. There seems but little hope at present of our being able to do

any thing in the capital in the way of civilization. We can only wait until it shall please the Lord, in his good providence, to open the door. It can hardly be, humanly speaking, that the present state of things can last, and any change that may take place cannot well obstruct work still further. Not many days ago the chief of the Protestant community died of cholera, after a few hours' illness. This man has been a chief cause of the weakness of that community. This event will bring about some change which will deeply interest us. As it is, the treasury is nearly always empty; officials and employés, the military and the navy, with some few exceptions, are long in arrears of pay, and the producing population, as we had many opportunities of observing, are taxed beyond their power, and are universally discontented. And should the contemplated conversion of the home debt into foreign stock take place, the dependence of Turkey upon foreign Governments will be materially increased; and as the payments of interest must be punctually performed, the already too heavy taxation of the agriculturist will have to be made heavier still.

With so many elements of probable and possible change about us, our eyes wait upon the Lord our God, until He make our path plain. In regard to the inhabitants of the capital, it may be said that ignorance is the mother of devotion, and that education, so far as it goes, leads only to infidelity. Men of devotional sympathies attach themselves

to one or other of the numerous sects of Der-vishes which abound everywhere, making their choice according to the reputation of the Sheikh for occult spiritual power. Mysticism, and the supposed near contact with the unseen and all-pervading spirit, meet, and temporarily satisfy their cravings after something inexpressible and intangible by carnal sense. On the other hand, the French education of others (and the education of neo-Turks is almost wholly French) leads them to consider their highest good to consist in the gratification of the senses, and the casting aside of all restraints of religion whatever, with a vast affectation of philosophy. Among those who are learned, and have not been touched by European influence, there are many who are thorough infidels. The only Turk who has visited our rooms of late is an Atheist, in long robes and a green turban. "God!" said he the other day to me, "what is God? Is he a worm? (alluding to the doctrine of spontaneous generation). I can neither see Him nor hear Him: the air fans my cheek, but I know nothing of God." Still among the middle and lower classes, and notably in the interior, there is a large residue of those whom we may call sincere and pious Mussulmans. More than once have my dear brother Wolters and myself been led to say, during our late journey, "If the Lord shall bless our labours to these people, what beautiful Christian characters we should find here! What simplicity! what devotion!"

Scarcely had the cholera abated its ravages, than the fire came, and, destroying 5000 houses, left homeless a vast body of the people, thus to the horrors of pestilence adding the sufferings of poverty. The Turkish Government has now its hands full, and it is only to be hoped that it will exhibit the same energy in aiding the people that it did in repressing Christianity. Perhaps, had it acted a more honest part as regards the Hatti-Sheriff of 1856, it might have fared otherwise. But it has sown the wind, and it must reap the whirlwind. There are now in Turkey all the marks of a falling empire, nor, if Turkish officialism continue to interpose between the mercy of God and the need of man, can it be desired that such an obstruction should be perpetuated.

Undoubtedly, as, for the present, the door of Constantinople is closed, it behoves us to look elsewhere for opportunities of usefulness. Our Missionaries cannot wait. "If they persecute you in one city, flee ye to another." Time is short; souls are perishing: they must go where they can teach and preach Jesus Christ. Under such circumstances the following letter, from our experienced Missionary, the Rev. J. T. Wolters, of Smyrna, dated September 7, 1865, is well worthy of perusal—

I take the liberty of addressing you at this time on the present aspect and future prospects of the Asia-Minor Missions, with an especial view to the adoption of such means as may, under the blessing of God, be most efficient in promoting the great object which the Society, and we who are your humble labourers in the Gospel of our Lord Jesus

Christ in the land of darkness, have at heart, namely, the making known of the blessed Gospel to its benighted inhabitants, and especially the Turks, praying daily that it may please the Lord to bless our feeble efforts, to the glory of his name in the salvation of immortal souls.

Allow me, therefore, to solicit the kind

attention of the Committee to the following statements—

1. With regard to the present aspect of the Mission, I may again say what I have expressed in my letter of July last, although we cannot call it bright, in regard especially to the difficulties we meet with in our endeavours to bring the claims of the Gospel before the Turks, yet, on the whole, we think it is not altogether dark and discouraging. I will now only say, on the present occasion, that after the troubles of last year and the efforts of the enemies of the truth, not only to hinder, but if possible to destroy our work, the Lord has comforted our hearts, and cheered us by the conviction that He has still a work for us to do in this land, and that our recent troubles will be overruled for the furtherance of the Gospel in this great empire.

There can, therefore, be no question as to the continuance of our Mission, not only at Constantinople, but also here at Smyrna. This latter place, it appears to us, as first in rank after the capital, claims our special attention with a view to a Turkish Mission. Its intercourse with, and influence on, the chief places of Asia Minor, chiefly inhabited by Mussulmans, is great. Light springing up here must reflect some rays on the dark interior, which must more or less influence the town of Smyrna. From all the chief places in the interior people come here, on account of business, and return to their respective places with goods bought, and sometimes with a copy or copies of the holy Scriptures, accompanied by words of the Missionaries or their native agents.

But in order to cultivate our intercourse with the interior, itinerancy should be practised as much as possible in the favourable seasons. Places should be visited again and again, and the precious seed of the Gospel sown wherever and whenever it is possible. The journeys of Mr. Weakley and my son have been hitherto more of an exploratory character. They have returned, however, with the conviction deeply impressed on their minds that there is a field to be cultivated in the interior, which ought not to be left as it now is, bearing only the fruits which a false religion and a corrupt Christianity can produce. By frequent intercourse with the people in the interior, friendship will be established, prejudices removed, and opportunities afforded of making known the truth. Some of the people with whom acquaintances have been formed will eventually come to Smyrna and visit us, and bring, perhaps, others of our friends and fellow-travellers, who for the first time will hear a good word from our lips.

The last journey of our Missionaries to

Koniah, in the spring of this year, has been particularly interesting. At some places, especially Kulah, they were very kindly received, and their message was listened to with great attention; and, more than this, they were invited to visit them again, and instruct them in scriptural truth. There seems to be a growing desire among the people in the interior to receive the holy Scriptures as the rule of Christian faith and practice. But the journals of Mr. Weakley and my son will best show this.

But it may be said, the people who received our travellers so readily were Christians, and especially Greeks, while with the Turks they had, as it appears from their journals, comparatively little intercourse; and is not our Mission especially and prominently directed to the Mussulmans? Yes; and we do not wish to lose sight of this point for a moment. But the important question arises, "How shall we bring the Gospel to bear upon the Mussulmans as long as it cannot be preached publicly, in the streets, in the bazaar, and wherever there is a concourse of people who will listen to us?" To attempt such a mode of proceeding would soon prove fatal, and, instead of furthering our work, would perhaps throw it back for years. Under Mohammedan rule, this public method of preaching the Gospel is impracticable. As one of the elder Missionaries in Turkey, and after more than thirty years' experience among Mussulmans and Eastern Christians, I may be allowed to express my decided opinion, that in order to bring the claims of the Gospel before the Mussulmans, we must endeavour to influence the Christians who live amongst them. Every unenlightened, superstitious, and ignorant Christian, who by his life denies the power of godliness which the Gospel affords, is a hindrance and a stumbling-block in the way of the Missionary who desires to make the Gospel known to the Mussulman; while, on the other hand, every truly converted Christian in a Mohammedan country, who makes the word of God the rule of his faith and practice, is a light in the darkness, and a helper to the evangelical Missionary, though he (the native Christian) be not officially so by being employed in the Mission. There is also another consideration bearing on this subject. A European agent can have but a very limited intercourse with the Mussulman, who looks upon him quite as a stranger, while an Eastern Christian finds it easy to talk with a Mohammedan, having intercourse with and access to him continually.

By these remarks I have prepared the way for the introduction of the chief subject of

this letter, namely, to ask the Committee to allow us to respond to the call of the Christians in the interior, especially at Kulah, by exerting ourselves for the purpose of instructing them in scriptural Christianity. Our object is, not to establish a new Mission for Eastern Christians, but simply to cultivate intercourse with them, and to afford them Christian instruction whenever they are ready to receive it, as appears to be the case at Kulah; and all this to be a stepping-stone to approach the Turks more easily. Looking upon the thousands of Mussulmans around, it grieves us deeply that we cannot reach them with the preaching of the Gospel as we most earnestly desire. When, therefore, the Lord seems to show us a way by which we may reach them, *i.e.* by bringing the light of truth to the Christians in the interior, should we not gladly avail ourselves of such a means at once? The success which our American brethren have had among the Armenians is indeed encouraging and cheering. The

We now give to our readers the Rev. R. Weakley's narrative of the Missionary tour into the interior of Asia Minor, accomplished by him and Mr. Wolters, prefacing it by the following passage from one of his letters, in which he describes the general impression left upon his mind by the reception which he and his brother Missionary met with.

On the 6th of the month I despatched my journal, addressed to yourself, which I trust has arrived safely.

The impression received by my dear brother and myself during the journey was, that in a time of straitness and discouragement, the Lord had providentially opened a field of labour for us in the interior. The greater part of the ground has not been visited by Missionaries of modern days: every town we have visited is in constant communication with Smyrna, which is the emporium of the whole tract of country. The population of the towns is five-sixths Mussulman, and the villages are wholly Turkish. The Christians nearly everywhere received us with much pleasure, and took an interest in our work, while in Kulah and Koniah they most anxiously entreated us to stay and instruct them; and, besides all this, we found an unexpected demand for the word of God. But we have found in this, as in former journeys, that without some intermediary, except under special circumstances, the Turks of the interior were hardly accessible. In the capital the intercourse between all classes of the community, Frank and native, is so general, that direct intercourse between the Missionary and the Mohammedan population is possible, and, under an assurance of liberty and security, easy. In the interior it is far otherwise. The Christians, however, and notably the Greeks, have

efforts hitherto made among the Greeks have, it is true, not met with much success; but it must not be forgotten that the Greeks in the interior, and especially those of Kulah, are a different and more independent set of people than the Greeks at Smyrna and other towns bordering on the sea-shore. They are, generally speaking, more inclined to religious inquiry, reading, and reflection, than here and at Constantinople, where they exhibit a cunning, worldly, and—if I may use the expression—vainly-proud character, boasting of their nationality and orthodox church.

I may remark, also, under this head, that to influence the Greeks in Anatolia, with a view to reach the Turks, requires no separate agency, as it would do at Constantinople, where there is a difference of language. In the interior the Greeks speak the Turkish language, and we may hope, that if meetings for prayer and exposition of the word of God were here and there held, well-inclined Turks may come and hear.

constantly business transactions with Mussulmans, and, in very many instances, are on very friendly terms with individual Turks; besides which they are gradually and surely gaining position and influence. When there, we found these people so anxious to possess the word of God, so impatient of the religious darkness in which they had long been sitting, so desirous of our instruction, and so interested in our work, we could not but feel that the Lord had opened a door for us in answer to much prayer, and given us the very means of gaining a footing in the interior, and access to the Turks. We have reason to believe that this interest among the Greeks in scriptural Christianity is sincere, and has proceeded from those who have in times past obtained Scriptures from our Smyrna Mission, and carefully read them. In Kulah, where we were received with much respect and evident pleasure, the wealthy chiefs of the community were the first to welcome us, while those in humbler circumstances were not backward in bidding us stay.

Our standing, as ministers of the Church of England, having episcopal ordination and using a scriptural liturgy, gave us a weight and influence which we should not otherwise have had; for although the minds of our Greek friends are thoroughly disturbed upon such questions as the intercession of saints, the nature and number of the sacraments, the

adoration of the Virgin Mary, &c., their ideas of church order remain the same.

The natural function of our Smyrna station seems to be itinerancy. It is the emporium of all, or nearly all, the vast tract of country that stretches away eastward as far as the Halys or Kizil Ernak. It is, to use the expressive simile of the natives, the pulley of Asia Minor. Thither, about August in each year, all the merchants and traders of the towns resort to sell or barter their various produce, and at other seasons the flux and reflux of travellers never entirely ceases. . . . I really think that this is at present the only active work which can be carried on in Turkey without the interference of the present Government. Though the news of last year's persecution has been widely spread everywhere, it has produced no effects antagonistic to our work; indeed, on several occasions we saw, on the contrary, that the minds of many

had become familiarized by it to the idea of a Mohammedan renouncing his creed for Christianity. The idea also occurred to us more than once, that the poverty and discontent of the people, on account of the oppressive taxation, had, in some degree, softened their behaviour towards Christians, and rendered them more accessible. The friendship and sympathy of the Greeks were, and would be again, a cover and help to the work; and as the sale and circulation of the word of God has the largest guarantee of freedom, there is hardly a point in which the Turkish Government could openly interfere with this Missionary plan. The whole scheme, too, having its centre and rendezvous in Smyrna, would bring a new influence to bear upon what has hitherto been a hard, and apparently sterile field, and might, under the divine blessing, awaken some interest there.

ITINERATION IN ASIA MINOR.

HAVING, through the merciful kindness of our heavenly Father, been brought safely through a severe and dangerous illness, I left Constantinople on the 22nd of March, intending, if it should be his will, to recruit my strength in the milder and less changeable climate of Smyrna for a season, and afterwards to carry out the project of a long journey into the interior which had for some time past been made the subject of much prayer and thought by Mr. Wolters, jun., and myself.

April 21—After making the necessary preparations, and taking with us a heavy box-load of Scriptures—about one-fourth of which were Turkish—together with a few small books and tracts of Christian instruction and devotion, we started about eleven A.M. for Nyf (Nymphæum), intending merely to rest there for the night, and then pass rapidly on, as we hoped to dispose of the whole of our books in places which are more distant and less visited. We arrived about four P.M., and there met M. Renan, who was on his return to Smyrna, after a short tour in the interior. The evening was spent in walking about the place and the ruins of the old castle which overlooks the town: we found, however, no opportunity of having serious conversation with any one. The Turks we saw were mostly day-labourers, very poor and very ignorant: the Greeks, which form the chief part of the population, are better off, and appear to have most of the trade in their hands. Nyf is a small place, in a situation of great natural beauty, and surrounded by a well-watered and richly-fertile country.

Cassaba.

April 22—On the morrow we rode on to Cassaba, stopping only for a few minutes at a way-side coffee-shop, the only inmates of which were two or three very rough Albanians. At midday we arrived at our destination, somewhat fatigued by a wearisome ride through rough and marshy cross-country and the numerous fords of a rapid river. We spent the evening in conversation with our agent, who resides here, on his work and prospects, and learnt much that was encouraging. Notwithstanding the general shyness which has been shown by the Turks since the events of last year, he is frequently visited by Mohammedans from the surrounding villages when they come to the market, which is held twice in the week, and occasionally by the merchants, who are constantly passing through Cassaba on their way to and from Smyrna. Besides this, he has made friends in the place itself, and is generally respected (as we had opportunity of observing) by all sections of the community.

Cassaba, or, more properly, Durghudly, is a flourishing town of about 15,000 inhabitants, chiefly Turkish, and will probably be connected with Smyrna within a year by a railway which is now in progress, and by which its importance will be largely increased.

April 23: First Sunday after Easter—Brother Wolters held divine service in Greek, and afterwards we joined with Montesanto and our servant in the communion of the Lord's Supper. It had been our intention to visit one or two Turks in the afternoon, but our

visit was anticipated by one of them, a wealthy and intelligent man, who, hearing of our arrival, sent his servant to beg that we would call and converse with him. Accordingly we went, and were warmly welcomed. After the usual salutations and the coffee, he began to ask about the Constantinople difficulties, saying that the matter had been much talked of in Cassaba, and that he wished very much to know the truth concerning it. I endeavoured to explain at length the circumstances of the case, and how, according to the opinion of most persons, it was a clear violation of the religious liberty which had been proclaimed by the Government. With reference to the last statement, he said that he certainly understood it so; and, taking a large book (the title of which I did not ask), he read some passages from the imperial edicts, in Turkish, which declare that every subject of the Sultan is at liberty to change his religion, and shall not be molested in the exercise of it, and that no compulsion should be used in any case. "Now," said he, "the terms exclude no class of His Majesty's subjects; and although our Ulema dispute with me, and say that the declaration refers only to the question of Christians embracing Islam, I take my stand upon what is here written, and assert that Mussulmans have an equal right and liberty to adopt the Christian faith if they choose to do so." He then asked a variety of questions, and we got very soon upon the subject of personal religion. He had been giving directions about the sowing of his fields to a man who wished to do the work by contract, when, turning to me, he spoke of the vicissitudes and difficulties of life, and of the weariness which he, in common with so many others, oftentimes felt. Upon which I remarked that bitter was always mingled with the sweet of the world, and that sin, and sin only, was that which had produced the bitter. He agreed, but said that we know not the sweet but by the bitter, and that just as God had created every thing in pairs in the beginning, so also good, and evil its counterfoil, were ever found side by side. This at once led to the discussion of the nature of sin as being rebellion against a just and holy God, who is of purer eyes than to behold iniquity, and can by no means clear the guilty; and as consisting not only in outward acts but in inward thoughts and desires. I supported this explanation with passages of Scripture, and then asked him how he hoped for deliverance. "We can only entreat for mercy," he said, "and the prophets help us." "How so?" "They are the beloved of God, and He hears them." "They were but men," I replied, "and so come under the description

of the holy word, 'There is none that doeth good, and sinneth not;' and, although faultless in what they delivered as God's word, were but sinners, and faulty in their personal behaviour and service. Besides, supposing them to be faultless, their obedience sufficed but for themselves, and could not suffice to make up the deficiencies of others. Supposing you, a rich man, owed me the whole of your property, could you help another man in that respect who was indebted to me to the entire amount of his?" "No, certainly." "Yet we all owe to God obedience and service, in all our time, our property, our relations, our business, our thoughts, or words, and works; and this being so, no man can redeem his brother, or give to God a ransom for him, nor can one become a mediator between God and man." Here he looked surprised and interested, but simply remarked, "I see." "Now," said I, "we come to the great point on which Mussulmans disagree with Christians—Christ, not merely man, for that would not suffice, but having the divine nature; God's Son—a title not to be carnally understood, but to be received as that by which God has been pleased to reveal to us a relation in the divine unity, as when He said, 'This is my beloved Son, hear Him'—Christ is the Mediator and Saviour. And Christ says in the Gospel, 'Come unto me, all ye who labour and are heavy-laden.'" After entering a little fully into the Gospel plan, I said, "What can give one greater happiness and comfort than to be certain of forgiveness and the favour of God?" "Nothing," he replied. "Well, the Gospel offers us this certainty, and although all suffer alike the ills of life, yet a true Christian enjoys an inner happiness which they cannot affect." He then asked some questions, and we took our leave after he had expressed the hope that we should not forget to visit him again. We wished to call upon one or two more, but the sun was setting, so we returned to our lodging, with the resolution that, should the Lord prosper our way, we would remain one or two days in Cassaba on our return. Our servant sold several copies of sacred Scripture here.

April 24—Started for Salykly. The clouds which capped the mountains descended after we had been two or three hours on the road, and deluged the valley with rain, which continued to fall undiminished until we reached the khan. For some distance the water had so covered the road that our only guide was an opening in a mound some distance before us, through which we had to pass. We were recognised, and welcomed in the khan, and the best room was made ready for us, but we saw no one with whom we could converse.

Our indefatigable servant, however, managed to sell four copies of sacred Scripture in the pouring rain.

Kulah.

April 25—The weather having cleared, we started for Kulah. The plain was full of water and mud as far as the Cogamus, and some little distance beyond, where we rested for a few minutes after passing the ford. The rising ground then commenced, a series of low and well-cultivated hills gradually increasing in height until we reached the foot of a long and difficult ravine, which led us up to a small plain high up in the mountain, where we halted for a couple of hours to refresh ourselves and the horses. Thence, still ascending, we pushed on to Kulah, being refreshed and delighted on our way by the vast panorama of mountain scenery to the north and east, which our elevated position enabled us to enjoy. Kulah is situated in a narrow plain of considerable elevation, shut in on the south and open towards the north. The space on the southern side, between the town and the hills, is laid out in enclosures, where the vine and madder are cultivated; but the northern side, which, at some distance from Kulah, opens out into the valley of the Hermus, is entirely filled by that indescribable and terrible chaos of lava and ashes, which Strabo calls the *κατακεκαυμένη χώρα*, and which extends as far as Adala, eight hours' journey distant. In Kulah we were very kindly received into the house of one of the most wealthy Greek residents, and treated with great respect. As soon as our object became known—which it did the next day—we found very many persons among the Christians who were not only willing but most anxious to converse with us on the subject of religion. In the schools we found enlightened teachers and good attendance. The chief master visited us several times during the two days we stayed, and asked many questions; indeed, our conversations with him and several others, which were wholly on the doctrines of the Gospel, lasted on each occasion till midnight, and were of a deeply-interesting character. Besides this, we were asked several times by different persons to come frequently, and to stay some days at a time, so that they might be at liberty on the Lord's-day to hear the Scriptures expounded, and to join in prayers which they could understand. They would gladly provide a place for us to do so. The thirst for scriptural instruction is general in the community, and appears to have been awakened by the reading of the Græco-Turkish Bible by a few serious men among them. There is also an earnest desire with some to

benefit their Mussulman neighbours, with whom they are generally on friendly terms. "We shall be glad to learn how to speak with them," they said to us.

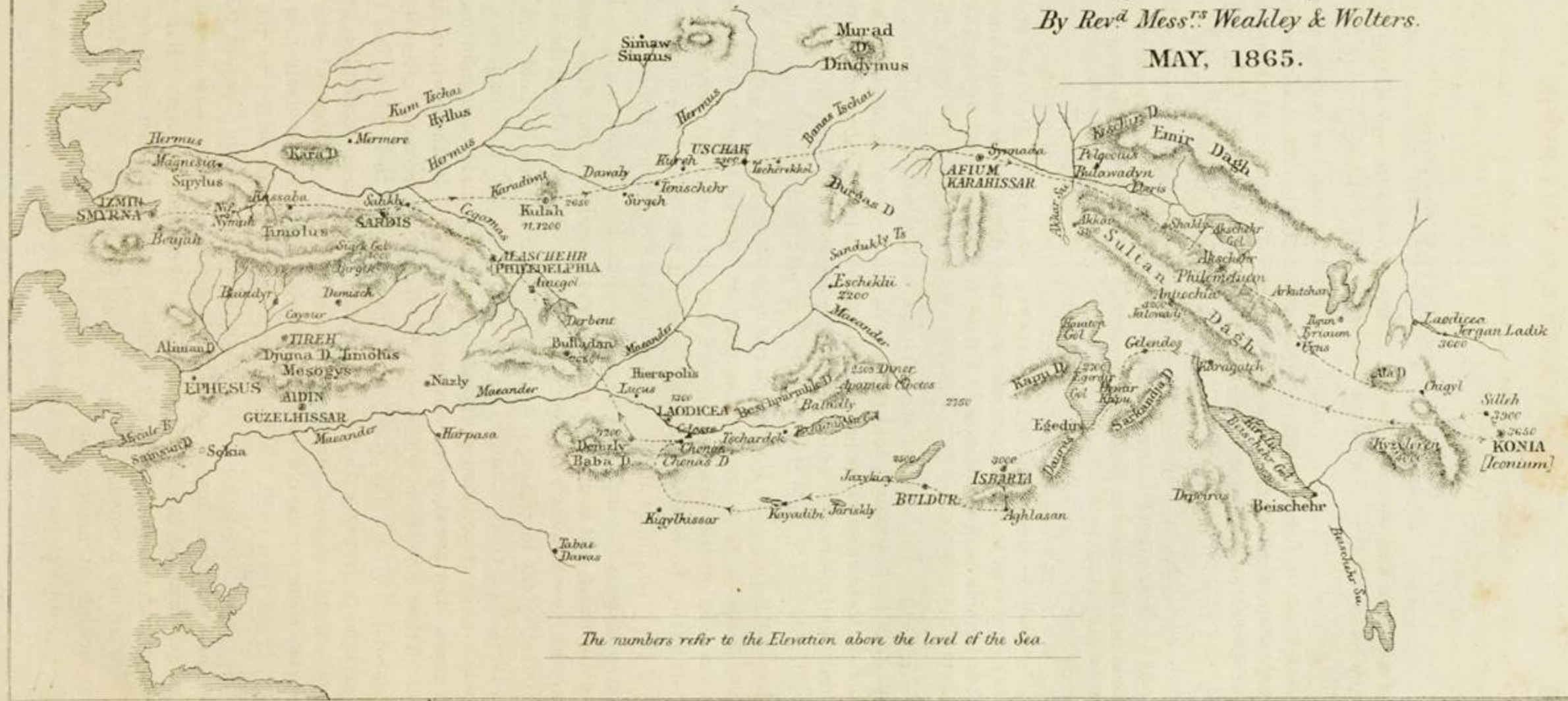
Our intercourse with the Mussulmans was very limited, but very friendly, and did not go much beyond conversation on matters in-different. Two or three came to our room in the khan, looked at our books, and talked awhile. The books were good, they said, but they could not be persuaded to buy them. In the bazaar the Turks wished much to see the holy Gospel in their own language. Some sat reading for awhile, and then returned the copy, saying they could not take it then. Others were offended at finding the name "Father" attributed to God, and abruptly closed the conversation. Others, again, freely discussed with our servant; and one frankly told him that he would read the New Testament attentively, and that, if it commended itself to his conscience as better than the Korán, he would adopt the Christian faith.

Nearly eighty copies of sacred Scripture were sold here, a very few of which were taken by the Mussulmans. Books of prayer were very much in demand, also the Book of Common Prayer and Reference Bibles. The two latter have never yet been printed in Græco-Turkish.

We are informed that the Turks know perfectly well what happened in Constantinople last year, but that the most prominent piece of news they received was to the effect that several thousand Turks in the capital were ready to embrace Christianity, and that very many had done so—a rumour which, in various proportions as to extent, was rife in the capital itself at that time. The Mussulmans of Kulah had manifested no signs of displeasure at the news, nor made any disturbance. An expression of surprise, and the remark, "If these things are done where the Sultan sits and reigns, what can we say?" was all. Our friends had read in the native newspapers many things of an exaggerated character, which they asked us about, and which we were very glad to explain. Aali Pasha's letter to the Ottoman Ambassador in London had been printed lately, by command, in most of the native newspapers, in their different languages, and thus the misrepresentations made at the first have been perpetuated. Kulah contains about 2000 houses, of which 400 are Greek, the rest Mussulman, eleven mosques, two or three convents of Dervishes, and two churches. All the Greeks speak Turkish, and but very few know Greek. The inhabitants are chiefly factors and merchants, who travel about in Asia Minor during a great part of the year, buying up produce of various kinds,

OUTLINE MAP
of the
CENTRAL PLATEAU OF WESTERN ASIA MINOR.

Illustrating the Missionary Tour made
By Rev.^d Mess^{rs} Weakley & Wolters.
MAY, 1865.



The numbers refer to the Elevation above the level of the Sea.

which they take down to Smyrna. The place itself has no trade. There is but little land in the neighbourhood capable of cultivation, and the only manufacture carried on is that of a few fine carpets, which are made by the women at home. The ruddy complexion and robust frames of the women and children strike one as quite a remarkable characteristic of the people. When we had left, our servant told us that many more people wished to see us the evening before for religious conversation, but that they felt ashamed to come to the house in which we were staying. This place affords us an opening for usefulness, which it would be for the general interests of our holy work not to neglect. We have felt constrained to promise them another visit in the autumn.

April 28—Rode on from Kulah after a warm farewell from our friends, and a visit from the elder of the two priests. Our road ran through deep ravines, and over rocky steeps, gradually severe, and twice in the course of the day we crossed the Hermus, once by a bridge. Towards evening we passed through a semi-ruined village called Yeni-Shedr, two or three mosque-like minarets indicating what had once been the size of the place. Shortly afterwards we reached the farmstead where we were to pass the night. Here we were guests, and had a good deal of conversation with our hosts, who are natives of Kulah. We were told very much about the oppressive taxation, which has been much increased of late, and from which the Turks seem to be the greatest sufferers.

Ushak.

April 29—After taking a bath in the Hermus, which is here very rapid and full of sand, we rode on to Ushak, on the way passing by another semi-deserted village. At Ushak, after we had taken a room in the khan, and arranged our things, we were received into the house of a Greek merchant, to whom we had a letter of introduction, and a number of persons came to call upon us. It was impossible, however, to induce religious conversation. Money, merchandize, profit, loss—these were the all-absorbing topics, a most marked contrast to what we had met with in Kulah. A Turkish gentleman came in upon some business he had with a person present, who farms some of the taxes in the district, and, during his short stay, called for and drank several glasses of raki. I tried to draw his attention to the evils of intemperance, by telling him of the interest which many good people in England take in the reclamation of drunkards, and how, on this account, a great number of persons had agreed to abstain from strong drink altogether, and to persuade as many as they

could to follow their example. He said it was good not to drink raki, and that such efforts were praiseworthy; he also tried to excuse his drinking so much, but while saying "I beg you will pardon me," did not cease asking our host to order more for him. He was evidently ashamed, but, having begun, seemed to have no control over his appetite, so that when he left, after half an hour's conversation, he appeared quite silly from the effects of what he had drunk. We were told that the habit of raki drinking was very prevalent among the Turks of Ushak. The town, which is almost entirely built of unburnt brick, and has a very dirty and poor appearance, contains between 2000 and 3000 houses, of which 100 are Greek and 50 Armenian. The finest wheat is grown in this neighbourhood, which is a rich plain, and nearly half the women of the town are employed in making carpets. The Turkish women make the thick rich carpets which are so well known in Europe, while the Christians manufacture a durable and handsome carpet, with a smooth surface, much used by the people themselves. We are informed that the earnings of these poor women amount to only one piastre ($2\frac{1}{2}d.$) a day. Of late years the people have become much impoverished, and the possibility of having railway communication with Smyrna is looked upon as a ray of hope, and furnishes matter for conversation and speculation to all. Thus, when we alighted a number of Turks flocked immediately around us to learn who we were; and when one or two tried to lift our boxes of books, which were very heavy, they concluded at once that they contained money—which, in the interior, is almost wholly copper—and that we had come to commence railway works forthwith. In a little while this was bruited about in the bazaar, soon, however, to be corrected by the appearance of our man with his bag of books.

April 30: Lord's-day—We succeeded, by candidly stating our views concerning the Lord's-day, in obtaining a little time of retirement for reading the word and praying. Our host had thought to do us honour by taking us to see the town and what antiquities it possessed. Some little time later several persons came in, and one asked for information about the difficulties we met with in Constantinople last year. They had heard many rumours, and seen several notices in the newspapers, but wished to know the truth. We had thus an opportunity of speaking of the progress of the Gospel among the Turks, and of denying the foolish assertions that money was our chief agent in the work, and that we had stirred up the people by publicly preaching against Mohammed. The latter accusation they did not believe, nor does it seem to have gained credit anywhere

except in certain quarters in Constantinople, so utterly improbable, and—in connexion with the safety of the persons so acting—so impossible does it appear to every one. A gentleman who was present said that he was in Constantinople about the time when these things took place, and could say, from his own personal knowledge, that there were many Turks there who were reading the New Testament. He mentioned especially one person, a fellow-townsmen of his (Kutahyah), an Imam resident in Constantinople, whom he saw while there, who taught a number of persons secretly from the Gospel. He gave me the man's name and address, so that I might find him out on my return. Most of the afternoon we spent with our servant in the khan, with whom we had prayers. Previous to our going down thither, a few hairs of Mohammed's beard were brought into the town on the back of a camel, with great pomp and solemnity. Most of the inhabitants had gone out to meet the relic, which is a present from the Government at Constantinople to the town of Ushak. In the evening we had an opportunity of speaking a few words for our Master to two or three persons. One of them acknowledged sadly his godless state. "We are so swallowed up," said he, "with business, merchandize, and money, that we never go to church, or keep a fast: we find no time either to think or to pray." A visitor told us that the people (Christians) were very much alarmed at our presence: they had rather one of their number should become a Mohammedan than a Protestant.

May 1—Visited the Greek school, and found the master prepared with a perfect storm of opposition to us as Protestants, and our work as Missionaries. He held a long controversy with Mr. Wolters in an acrimonious spirit, but always shrunk from appeals to the word. From thence we went to the room in the khan, where I had the opportunity of conversing with two or three people. Besides these, several Turks came in for a few minutes, but would neither stay nor purchase Scriptures. A Softa, who had bought a New Testament and a copy of Genesis and Psalms, brought them back, saying that he had shown them to his Hoja, who told him that they were not the true books, and that he should return them. After a few words with him, I found he was terribly ignorant. Controversy with such a man would only make disturbance, so the money was restored, and he went off in good humour. The Turks generally seemed very ignorant and very bigoted, and the gift which came yesterday, together with the near approach of the Bairam, has not tended to make them any more disposed to tolerate conversation, or to buy our books.

On our return to the house, we had a visit from the owner of the farm where we lodged on Friday night. He was exceedingly friendly, and offered to introduce us to several Turks in the neighbourhood of his farm when we should next visit him. He wishes our work God speed.

In the evening our host, and a gentleman who was staying there, asked us some questions about our liturgy, and especially about the degrees of relationship which were prohibited in marriage. On being informed, they expressed much surprise at the liberty which the Scriptures and the Church of England allowed, and told us that the restrictions laid upon them by the Greek Church were felt by the people to be a great burden, and particularly in Asia Minor, where the Christian communities are comparatively small. It occurs not unfrequently—as at this moment in Ushak—that a young man is entirely debarred from marrying in his own town, because of some remote relationship which he may have with nearly the whole community.

We gave our kind host a New Testament, which, with one other copy, were the only books we could dispose of in Ushak. But although the people are very ignorant and rough, neither we nor our servant met with any insult.

Route to Kara Hissar.

May 2—Left Ushak for Kara Hissar, two days' journey. Our road lay through beautiful uplands, apparently very fertile, but only half cultivated. Here for the first time we saw women ploughing. The villagers, however, for the first few hours were more numerous than usual. About midday we halted at Islam Keuy—a poor village on the east bank of the Banas, a tributary of the Meander—having the Murad Dagh (Dindymus) on our left, and the Ahar Dagh on our right hand, both being capped with snow. After resting awhile, we passed on through a pleasant valley, in which is a celebrated warm spring, much frequented by the sick and superstitious, both Christian and Turk, who tie numerous pieces of dirty rag to the bush close by,* as they do, indeed, at the tombs of their saints and every other holy place. At ten hours from Ushak we arrived, in heavy rain, at a farm, where we were most comfortably lodged in the travellers' room, and soon had a large blazing log fire to dry and warm ourselves by. After a plentiful meal, provided by the owner of the farm, that person, known by the title of the Mollah Effendi, came in, and, lighting his narghillé, sat down to converse with us. He asked many questions about England, and the way in which our

* The same superstitious custom prevails in Ireland.

Government was conducted, and thus we sat until ten P.M., conversing about the nature of our institutions, and the liberty and security which was enjoyed in our country; and, above all, we dwelt upon the moral tone which prevailed, and which was the result of the influence, acknowledged or not, of the word of God, that holy book being constantly taught in our schools, read publicly in our churches, and privately by individuals, in a language that all could understand. He seemed very much interested by this statement; and when I told him that we had with us some copies of the New Testament in Turkish, and that, if he would accept and read it, we would give him one, he said he would be delighted to have it. Anticipating the usual surprise which a Mohammedan feels on finding the holy Scriptures to consist in great part of narrative—their idea of revelation being that it is ever in the form of direct utterances from heaven, and so is said to descend, or to be sent down—I explained that he would find in the New Testament a record of the words and acts of Jesus, and the teaching of the Apostles, all being written for our instruction, &c.

May 3—In the morning very early he came in again, and reminded me that I had not given him the book. A copy of the new translation of the Gospels and Acts, lately printed, was in readiness for him, and he received it with evident pleasure. We then had some more conversation. During the night the rain had changed to snow, and the wind was intensely cold. Our kind host invited us to remain another day, but we thought it best to push on to Kara Hissar, since, if the snow should continue to fall, we might have difficulty in finding the road, or even be compelled to remain where we were, in a lone farm, with poor accommodation for the horses; and if, on the other hand, it should clear up, and we waited till it did so, we should not have time to reach our destination, which was a long day's journey distant. So, taking our guide with us to the next village on the main road, we started; but when we got out of the hollow in which the farm lay, we found ourselves exposed to the fury of the mountain blast and blinding snow, which stunned and bewildered both horses and men. The poor beasts dreaded the rude shocks, and turned their tails to receive them, while the intense cold made the hands and feet of their riders unconscious of stirrup and rein. Thus, after about two hours and a half of painful struggling to get on, we were driven to take shelter in a little Turkish village, where a warm room and blazing pine logs, which the people kindled for us, brought life again to our benumbed feet and hands and battered heads. Here a great many

rough Turks, some of whom were of larger stature than is usually met with, came in to bid us welcome, and to drink coffee with us. We had some pleasant conversation with them, but could not introduce our message. When talking with a number of ignorant Turks, one is obliged to wait for something to drop from them which gives an easy opening for speaking upon religious subjects, otherwise our object is likely to be defeated by their suspicious fanaticism, or by all leaving us. The state of the crops, wheat, barley, and opium, and the depredations which the cattle of the Turkomans make in their fields, and their general poverty, form the principal topics of conversation. The compulsory settlement of the Turkomans or Yurouks is a boon much desired by the farmers, especially by those in the highlands (Yaïlah), which are their summer camping places. These nomads have usually much cattle—sheep, goats, horned cattle, camels, horses, asses and mules—and as these do not all feed together, and are often numerous, they cannot be properly tended. The population of the camp, even if willing to do so, is never sufficient to prepare their produce for sale, weave their carpets, attend the markets, perform their domestic duties, and, at the same time, watch the cattle, which, in consequence, make sad ravages on the crops, for which redress is very rarely given. Indeed, the people generally choose the lesser evil of patiently enduring their losses, rather than run the risk of a quarrel with neighbours who have it in their power to be very troublesome.

Kara Hissar.

May 4—Weather intensely cold, but the snow had ceased. Notwithstanding the request of the Agha, that we should consider the room as our own, and stay till the weather moderated, we thought best to get on as soon as possible to Afium Kara Hissar. We were glad, however, to have a hard gallop occasionally, to warm the horses and quicken our own circulation. At length we reached the beautiful level plain on the edge of which Kara Hissar is situated, and which, from the absence of prominent enclosures and the occasional protrusion of masses of rock from the smooth surface, bears much resemblance to a vast lake, dotted here and there with small rocky islands. The town itself takes its name from a remarkably isolated mass of rock, which rises to a great height, and is nearly perpendicular, being crowned with the ruins of an ancient castle, and having the houses about its base. Kara Hissar signifies the black castle, Afium being prefixed to distinguish it from another Kara Hissar at no great distance off. Opium is the chief article of pro-

duce and commerce, of which large quantities are sent down to Smyrna every year for exportation. An oil is expressed from the seeds of the poppy, which is used universally instead of fat or olive oil in cookery, the smell of which is very disagreeable. The people say that the use of this oil produces the baldness which is so prevalent in Kara Hissar; but while in Koniah we found, on inquiry, that the same defect existed, although the poppy oil is but little, if at all, used there. The town is large and busy, containing between 5000 and 6000 houses, of which 400 are Christian (all Armenian). There are from thirty to forty mosques, one of which is of an ancient date, and very richly endowed, and, as a gentleman remarked to us, not a single school for the Mussulmans; meaning, no doubt, nothing better worthy of the name than those wretched establishments in which children are taught to read, write, and do a little necessary arithmetic, as well as to repeat a few passages from the Korán, the meaning of which is equally unknown to the teacher and the taught. One cannot be surprised at meeting with gross ignorance where the instruction of the young is so neglected. Many Dervishes reside in Kara Hissar, and have several *tékés*, or convents, some of which are largely endowed. A gentleman, to whom we had a letter of introduction, hearing that we were in the khan, came and carried us to his house, where we could appreciate many comforts after our experience of the last two days.

May 5—Went about the town, and passed through the bazaars, which are extensive. The whole place was in a bustle, as the Mussulmans were making preparations for the Corbam Bairan, a feast of three days, commencing on the morrow. In this they commemorate the offering of Ishmael (?) by Abraham, and every one who can afford to do so buys a sheep or goat, sacrifices it, and then feasts with his family and friends on its flesh. Sometimes the rich provide a number, the flesh of which is distributed to the needy; and it is not unfrequent that, in fulfilment of a vow made in reference to the success of some enterprise, a recovery from dangerous sickness, or a deliverance from impending danger, a sheep or sheep are sacrificed at the tomb of some reputed saint, and either given to the Dervishes or divided among a number of beggars. We then called to pay our respects to the Caimakam (deputy governor), who talked with us freely for some time, and told us of the vast improvements he had begun and was about to carry out in his province, &c. &c. We also saw another official of rank, but did not stay with him, as he was very busy. In the evening several persons came to see us, and much

inquiry was made about the Stamboul business of last year. All had heard that there had been a wonderful movement among the Turks in favour of Christianity, and that the Government had interfered to put a stop to it.

May 6—Yesterday all was bustle; to-day every shop and stall is shut up, the feast has commenced, and the Turks are making holiday, while the Christians have left their businesses, partly because there is nothing for them to do, and partly because they fear the Turks, who do not scruple to ill-treat them now and then on such occasions. There was no hope of our doing any thing among the Turks, but we found a number of Armenians, in our room in the khan, buying Scriptures, and conversing earnestly with our servant on religious subjects. In the afternoon we had some conversation with an exiled Pasha, a very intelligent and handsome man. We learnt from other persons that he had been deprived of all his property, and that, since his residence in Kara Hissar, he had been obliged to part with all the valuables he brought with him, and then with every thing he had, until he had nothing left but the clothes he wore, so that he might obtain necessary food for himself and his two motherless children. He had attempted to open a little school where he might teach a few children French and other things, but the authorities promptly put a stop to it. His circumstances are such that he is often without food, and then he finds a welcome and sympathy at the table of Christians. He held a responsible position under Reschid Pasha's government, and still receives occasional help and sympathy in a private way from some of his old associates and friends. We then called at the houses of two or three well-to-do Armenians, and found that we were less disliked on account of our religion than on account of our steadfast refusal to drink raki with them. What a sad life some of these rich people live! money-getting and raki-drinking absorb the chief of their thoughts and the greater part of their time. However, thank God, our presence has awakened inquiry among some of the Armenians, and a good number of sacred Scriptures and selections of prayers in Armenian-Turkish have been sold. A number of persons wished to see us on the morrow, the time and place we left for them to arrange. All speak Turkish, and are ignorant of Armenian.

May 7: Lord's-day—We attended, by invitation, the examination of the Armenian schoolchildren, which took place in the church. We stayed only an hour. There were 300 or 400 people present. One of the boys delivered an oration, which, with the excep-

tion of a sprinkling of Armenian terms for law, Gospel, church, &c. &c., was in very good Turkish, and delivered with a great deal of spirit. Some little time after, we went to the khan, and found five or six Armenians, who asked many questions relative to passages of Scripture, and the doctrines of the Gospel. These people told us that they all, and many more, were very anxious for some one to reside among them and teach them the Gospel. The chief schoolmaster came in, and entered heartily into the conversation: he appeared to have read the sacred Scriptures attentively, and could quote readily and appositely. The conversation was prolonged for some time, and, when all had left, we returned to the house, with our servant, and had prayers in Greek. We learnt from him that he had been kept up till near midnight by Armenians, who came to the khan to converse about religion, and who were all anxious that we should either stay with them for a while, or send some one to remain with them. Long after sunset we were sitting and conversing with our host, when a messenger with a lantern came to invite us to a house where several persons were assembled who wished to converse with us. We went, and found five or six persons waiting for us, one of whom opened the conversation by saying that, some years ago, a few copies of the word of God were brought to Kara Hissar: these books had been read with deep attention by many of their community (Armenian), who found that some of the tenets, which formerly they held in their ignorance, were wrong, and did not scruple to express their convictions. They were then persecuted by the richer and more powerful Armenians on account of their new opinions, and were stigmatized with the epithet of Protestants. The thing then slumbered for a while, in consequence of the opposition met with. Last year, however, hearing of the progress of Christian work in Constantinople, and the rumours of many Turks embracing, and many more being ready to embrace, Christianity, they thought it a favourable time to express their convictions openly, and to petition the Governor to obtain for them the permission to constitute themselves a Protestant community, and the privileges which belong to such a community. Their old enemies then obtained the help of the Turks, who made common cause with them in persecuting the petitioners, and put eight of them in prison for forty-five days for the crime of separating, or wishing to separate themselves from the church.

In consequence of this treatment, and seeing the power of the local government and that of the chief men of the Armenian community arrayed against them, all had remained quiet, not knowing what to do. Nearly 200 heads

of houses would have separated from the Armenian church at that time, but of these by far the greater number, alarmed and depressed, had given way to despair, while the rest still held to the hope of seeing a teacher of their own to minister the word of life to them. He said, in conclusion, "Your coming among us has rekindled the hope we have long cherished. Can you not help us? Can you not give us a teacher? Tell us what we must do that we may become a recognised community, and so enjoy protection in the avowal and exercise of our conscientious convictions." We told them that we sympathized with them very heartily in the troubles they suffered on account of their wishing to follow the Gospel of our Lord Jesus Christ; but for the present there did not seem to be any other alternative but patience; for, in the first place, they had no teacher and no assembly for worship, and were thus without any visible claim to be recognised as a separate community; and that, secondly, if it were not absolutely necessary for them to have some slight evidence of unity and the beginning of organization, the present was not a fit time to make an application for enrolment in the Protestant community, since the affairs of its Chancery was in a very unsettled state; indeed, we could not, in regard to their own welfare, advise them to separate formally from the Armenian church until they could be assured of protection elsewhere. Besides all this, we thought that it would be well for them to habituate themselves to the expectation of a persecution which they would certainly, in one shape or another, have to suffer for the name of Christ, if they boldly professed to be his, and strove to follow his example. Our advice was, then, that they should patiently wait until the Lord opened a door for them; that during this time of waiting they should meet often to read the word of God, and pray together for guidance, strength, and perseverance, to endure all hardness for the sake of Him who loved them and gave Himself for them; that they should not allow themselves to doubt that those who sincerely sought the Lord would ever be forsaken by Him. They had already seen something of persecution; they had also been allowed to feel their own weakness; they must, therefore, not forget the lesson they had learnt, and be ready always to make more account of the Lord's help and presence than of the disposition of those with whom they had to do. They must *know* Him in whom they had believed. We would, however, consult about their case on our return to Smyrna; and as some of them would be coming there, in the way of business, in the autumn, we should be glad to see them there. Thus we conversed with them for

some time, and, after praying together, we bade them farewell, and left, among many tokens of respect. This was the end of our stay in Kara Hissar. We heard much of the sadly impoverished state of the farmers, which goes on continually from bad to worse. The Turkish merchants and the Christians, who are most engaged in trade, do not suffer so much. We learnt also, that, not long ago, an order came from Constantinople commanding all Mussulmans to observe the stated prayers five times a-day, &c.

Route to Ak Shehr.

May 8 — Parted with our kind friends, leaving with them a New Testament and a note for the exiled Pasha, whose case had awakened our sympathy, and led us to pray and hope that, by reading the words of Jesus, he might be led in his sorrow to Him, and there find rest for his soul. We have not compassed much more than a third of our projected journey, and two-thirds of our books have been sold. The journey of this day was over level plain, a great deal of which is uncultivated, and in some parts covered with standing water. We had ridden some hours, and were skirting the mountains on the western side, when a violent thunderstorm broke suddenly upon us. Our macintoshes had been sent on with the books earlier, as it was very fine when we started. Our horses were thoroughly frightened by the crash upon crash, and we were temporarily blinded by the beating of the rain and the fierce glare of the lightning. Thus we sped at full gallop till we arrived at the village of Chai, where we found a miserable windowless lodging, the best place that could be found. However, by nailing up coverings over the four large apertures, and getting a good fire of well-burnt charcoal, we managed to dry ourselves, and pass a comfortable night. Here a Turk purchased a New Testament. We could converse with no one.

May 9 — The rain continued incessantly, but we thought it better to face it than to stay in our wretched lodging. The weather was, however, more violent than we anticipated, and so, at the end of four hours' buffeting, we were obliged to relinquish our intention of reaching Ak Shehr, and to seek shelter in the village of Ishakli. Our men, not being so well protected from the rain as ourselves, were wetted to the skin, so they lit a large fire in the stable, and hung up their dripping clothes to dry, while they crept close to the flame to get warm. Our lodging was a little dirty coffee-shop, there being neither guest-room nor khan in the place: still we were in shelter, a sufficient cause for thankfulness. About a dozen Turks were sitting

smoking in the place. Our books were shown to them, but the greater number could not read, and those who could had no desire to read religious books or have religious conversation. One respectable Turk, who, like ourselves, had been driven to shelter, was very friendly. He said he was going to Koniah, and would be glad to renew our acquaintance there. Very shortly after, the rain held up a little, and he proceeded on his way. We could not go on because of the pitiable plight of our men, so we walked about the place, which is prettily situated between the Sultan Dagh on the west and the Lake of Ak Shehr on the east. This is probably the Thymbrion mentioned by Xenophon in the Anabasis. We saw, however, no ruins of earlier date than that of the lower empire, and these were merely fragments of sculpture set up in the cemetery as tombstones. A massive caravan-serai, with a little mosque in the courtyard, according to the inscription over the entrance, the work of Sultan Alaed'din of Koniah, is an object of curiosity to the present inhabitants, some of whom went with us to ask what it might be. In the walls of the mosque, which is dilapidated and filthy, we observed tombstones of the period of the empire, built in with the other masonry. The country around was covered with clusters of fruit-trees, chiefly apricots, and in every respect is fertile and beautiful.

Ak Shehr.

May 10 — Started very early for Ak Shehr, which we reached about half-past ten A.M. This is a town of about 2500 houses, a small proportion of which are Christian, chiefly Armenian. It is situated at the foot of the pass, and runs up into the ravine, through which passes the road to the site of the Pisidian Antioch, now Yaloratch, six hours' distant. Many Christians came to see us in the khan, and two or three Turks. Several books were sold. The people wonderfully misunderstood the name Protestant, and were very suspicious of our motives. We stated very frankly who we were, what Protestant signified, and what our object was in thus travelling the country; but they could hardly be persuaded that we had not some ulterior object. As in other places, so here, Græco-Turkish Scriptures were in demand, but our stock of them had been exhausted some days. Mr. Wolters had a long conversation with an intelligent young Greek who came in again in the evening, and was present at our prayers. We noticed, and were informed, that there is more friendliness between the Christians and the Turks here than in most other places, but did not find the latter disposed to have intercourse with us.

In the middle of the Turkish cemetery is a noted place of pilgrimage, the tomb of Haja Nasr Ed'din Effendi, whose sayings and doings are household words among the Turks, but have nothing either of piety or morality in them. One is led to think that he was considered a saint on account of his not being quite sane. The ludicrous is perpetuated even on his tomb, which is covered with an immense green cloth cap and turban, and surrounded with earthen water-pipes, set upright, for candlesticks. At the bottom of the tomb is a small hole, whence the pilgrims carry away handfuls of earth, as having a healing virtue. Here, as at other holy places, were dirty rags in abundance, left by the sick pilgrims, who, whether Christian or Turk, will go anywhere rather than to the Good Physician. We were more than once surprised and grieved to find potsherds at the tombs of Musliman saints, containing fragments of burnt charcoal, upon which Christians had sprinkled incense; nor is it unknown that Turks in their need have visited Christian sanctuaries. We were informed that at Ladik, a place two days' journey distant (the ancient Laodicea Combastia), the inhabitants were all formerly Christians, and that, until within the memory of some now living, they recognised relationship with some of the Christians of Ak Shehr, and even now were exceedingly friendly with Christians. By that route it would take three days to reach Koniah, whereas by the direct road it was only two long days' journey. On this occasion we thought it best to take the shorter route, and to make more inquiries about Ladik at Koniah, trusting, if the Lord will, to pass that way another time.

May 11—Left Ak Shehr for Koniah. After crossing a somewhat undulating and partially cultivated country, we halted at midday in a little village, wholly Mussulman, as is the case in the villages, with very few exceptions. As usual, the people came in to see us and bid us welcome, and to ask who we were. They inquired what books we had, and when told that we had the New Testament, which we should be pleased to show them, they coldly refused. During the course of conversation, one of them said, in reference to their condition, with great bitterness, "We sleep three hours, work all the rest, eat a piece of bread, and thank God!" The Imam and one or two others then asked if there was war in Constantinople. I replied, "No." "Had the title Ghazi (conqueror) been yet added to the titles of the Sultan?" "Not that I was aware of; but why?" "That they might read it in the Khotbé in the mosque on Fridays. I remarked, that Sultan Aziz had subdued the Montenegrins: had they not added it on that account?" "No; it must be a war with other

Governments; indeed, the Jihad;" (a holy war against infidels, not his subjects.) I said that in that case I did not think it likely the Sultan would ever bear the title. All said at once, "Please God it shall be so." I explained that the Government had no longer the power to enter into conflict with Christian Governments, at which they were offended, and would talk no more. After leaving this place we soon entered the pine forest, the cool shade and sweet perfume of which were doubly grateful after our long ride in the burning sun, without a tree for shelter. At the village where we stopped for the night, the guest-room was crowded with Turks, who seemed to be a far more frank and simple people than those whom we saw at midday. They were on very friendly terms with some Greeks, who, like ourselves, were guests. The principal topic of conversation was here, as everywhere else, the ever-increasing burden of taxation, which, as the chief man said, did not leave them enough for their ordinary necessities. Indeed the depression of the people was marked on their countenances.

Koniah.

May 12—Rose very early, and proceeded on our way through a series of valleys, some of which were very beautiful, and arrived at Koniah in the gloaming, having been nearly fourteen hours on the road. The best room we could get in the khan was worse than many stables we had seen, with two small open apertures for windows. However, it was dry and private, and wonderfully exempt from unpleasant inhabitants, a comfort which we could thoroughly appreciate.

May 13—We had a succession of visitors to talk with most of the day. The conversation was throughout such as we always desire. First came in two Armenians, one of whom, a native of Cyprus, had evidently read the Scriptures carefully, for there were few things we said that he could not support with a fluently quoted passage. His companion shook his head when pressed to receive and follow the Gospel of Christ. "How can I?" said he; but his careless laugh showed that his heart and mind were pre-occupied. A younger man, also an Armenian, who came in before the others left, showed by his words and behaviour that he was no stranger to the power of the word. He is the servant of the Governor's physician, and told us afterwards that he was a native of Kharpoot, and a Protestant, his name being Bedras. He felt sadly alone, and met with much annoyance from the Armenians on account of his not going to mass, and because of his quiet observance of the Lord's-day. His master, who is a European, places much confidence in him, and has

lately given him more liberty to follow out his convictions concerning the sanctity of Sunday. We then went out for a short time about midday, and called on a respectable merchant, to whom we had a letter of introduction. From thence we walked about the bazaar, where the Turk whom we saw at Ishakli called to me from his shop, and, after the usual salutations, said he intended to call upon us. After leaving him we passed through the yards of two mosques, which seemed to be the principal ones in Koniah. In one of these is the tomb of the Pir, or founder of the great sect of Meolevis. I had some talk with one of these Dervishes, who was sauntering in the cemetery beyond. He was exceedingly friendly, and spoke about a conviction which he entertained that all men would soon be of one faith. When we had got to this point he uttered two or three mysterious and, to me, unintelligible sentences, and, wishing us good-bye, went off. On our return to the khan we found Greeks looking at our books, and one or two young Armenians. We had some conversation with them, after which one of the Greek schoolmasters, an intelligent young man, came in, and talked for a while in Greek with brother Wolters. One of the Greek priests also visited us, and invited us to call upon him. We had constantly applications for Græco-Turkish Scriptures, and the disappointment which our visitors showed when told we had no more was evidently real. In the evening we were invited to visit an Italian physician, who had married in the

Armenian community, and settled in Koniah. He offered us his house during our stay, and said that he was but expressing the wishes of others, as well as his own, when he asked us to stay some time in the town, and ultimately provide them with a Protestant minister. He would gladly give a room in his house to such a person, and no expense for living should be incurred by him. We understood, from what he said, that there was a great deal of discord in the Armenian community, and the wish for a Protestant teacher seems to have emanated from one party in the dispute. In reply, we said that we were unable either to stay a long time or to provide an instructor, and that we feared there was little hope at present of others supplying what they wished for; besides which, it was no part of the plan of Christian Missions to profit by the disputes which may arise in a nominal Christian community. Our object in relation to such was to urge on them the means of securing their spiritual and eternal well-being. We exhorted men to be diligent in the reading of God's holy word, and in prayer for the light and guidance of the Holy Spirit. We had no design of making a new community attached to ourselves. So we urged him to set the example in this respect, and to induce others to do the same, waiting patiently for such guidance as God, who heareth prayer, would be pleased to vouchsafe. We did not accept the proffered hospitality, as we deemed that to remain in the khan would be more convenient for our work.

We regret that the length of this document compels us to break off here, and reserve the remainder for our next Number.

Recent Intelligence.

YORUBA MISSION.

THE political complications which have so long distracted this country, and so very seriously interfered with the progress of Missionary work, are, we rejoice to say, in some measure modified. Peace between the Ibadans and the people of Abbeokuta is restored. Ibadans come to Abbeokuta almost daily, by thousands, peacefully, for the purpose of trading, and the Abbeokutans are going to Ibadan in like manner. Moreover, the Ijebus, both Iremmos and Ode, are free to come to Abbeokuta unmolested.

The Ibadans have expressed their goodwill by returning many captives, and, among them, the wife of the Bashorun, and the wives of the chief Ogudpe. They were sent back without any price being paid for them, and were loaded with presents.

Thus, from Abbeokuta as a centre, the roads are open in any direction through the Yoruba country, that to Lagos excepted. This remains closed, the Governor of Lagos maintaining the blockade. We trust that it will soon be removed, and the chiefs and people of Abbeokuta on fair and reasonable terms be restored to the position which they once enjoyed, that of being recognised as the friends and allies of Great Britain, and of being admitted to free and open communication with the British settlement at Lagos.

We feel persuaded that there is every readiness on their part to accede to every fair and reasonable requirement, if, indeed, they be only informed in a straightforward manner what it is that is expected of them. Restoration of a friendly understanding between Lagos and Abbeokuta is all that is now wanting to the establishment of a universal peace throughout Yoruba.

THE NIGER MISSION.

On the 29th July Bishop Crowther sailed from Lagos for the Niger, having with him two ordained native Missionaries, with their wives; one catechist and schoolmaster, with their wives; two unmarried schoolmasters, and two colporteurs, all natives, and all for the Niger Mission. Our Missionary at Lagos, Mr. Nicholson, says—"I could not help thinking, as they sailed away, that they presented a complete answer to the Anthropological Society. All who sailed, from the bishop downward, were the fruit of European Missionary work, and now these men have become Missionaries to their countrymen."

SOUTH INDIA.—TELUGU MISSION.

Our readers will remember the interesting facts respecting Venkia, the headman of the Mala caste in the neighbourhood of Ellore, how he was led to feel the worthlessness of idols, and to seek a better faith. The last intelligence we received of him was, that, converted himself to the faith of Christ, he had become the teacher of his tribe.

The following brief extract from a letter received from our Missionary at Ellore, the Rev. N. Alexander, dated June 25, 1865, will be gladly welcomed, assuring us, as it does, that this promising movement is healthfully going forward—

I am sure you will be glad to hear that the movement amongst the Malas in the district still continues. Very lately several persons, in two separate villages, came forward and asked for religious books for themselves, and schools for their children. I have established a school in one of the villages, and a second will be commenced as soon as I can get a teacher. There are not many children in them, but they are invaluable as giving us a foothold in the village, and supplying spiritual instruction to the elders, as well as letters to the children.

I consider that most of these Malas have come over to us chiefly from a feeling that, under our protection, they will be freed from the grinding tyranny of the higher castes, and from a rising conviction that heathenism fails to satisfy the cravings and necessities of man's heart. Most of the elders are dull, very dull, very ignorant, and depraved; but in the whole lot many bright pearls will, I hope, be found to adorn the diadem of our heavenly King.

CEYLON MISSION.—JAFFNA DISTRICT.

This Mission was visited in August last by the Bishop of Colombo. On this occasion three native candidates, Messrs. Hoole, Handy, and Champion, were admitted to deacons' orders, and the native deacon, the Rev. J. Hensman, to priests' orders. They were examined in "Pearson on the Creed," and the "Evidences of Christianity," the Prayer Book, the Thirty-nine Articles, and Scripture.

Our Missionary, the Rev. C. McArthur, thus describes the ordination—

Sunday, August 13, was a most eventful day in the history of the Jaffna Church Mission; I trust a day long to be remembered.

It was my happy privilege on that day to present to the bishop three native catechists for ordination as deacons, and one native

deacon to be ordained as priest. The ordination was held in the Nellore church, it being more central and more roomy than any of our other churches. Both the church and the verandahs were filled with natives, Chris-

tians and heathen. Several of the Europeans from the town were also present. After the ordination 230 native communicants remained to commemorate the dying love of the Lord Jesus.

Various confirmations were also held, of an interesting character, during the time of the bishop's visit.

It is evident, then, that there has been gathered in the Jaffna district a considerable body of native Christians, from the midst of which a native pastorate is being led forth. They are in a position to commence and vigorously sustain the great work of reproducing Christianity among their countrymen. We pray God that so deep a sense of their responsibility in this respect may take possession of this Christian body, that by their zeal and diligence they may prove themselves to be indeed of the salt of the earth.

THE CALCUTTA BRAHMO SAMAJ.

WE print the following brief but interesting notice from the pages of the "Calcutta Christian Intelligencer"—

"A native Correspondent has lately favoured us with an account of a recent schism in the Calcutta Brahmo Samaj, the facts of which may be interesting to our readers. A reform movement seems to have caused the split, and our Correspondent writes—

"It was all along believed by every one, except those who were in the secret, that the Calcutta Brahmo Samaj advocated enlightened principles of reform, and that any movement that might be calculated to break caste, and its concomitant evils, would be encouraged by the Samaj. But it appears that such movements have brought about the recent schism. There were in fact two parties in the Samaj. The one was for compromise, and conducting business in a manner that might not shock the prejudices of the Hindu community at large. The other, which might be called the ultra-radical party, was for reform, not caring for any consequences that might ensue, nor for any prejudices that might be shocked. These parties were both secretly developing their principles, till some bold steps taken by the radical party made the other give vent to its opinions and feelings. An 'intermarriage,' *i.e.* a marriage between Hindus of different classes, taking place a few months ago, under the auspices of the reformed party, first touched the conservative party. Subsequently, two other bold steps, successively taken by the younger members, proved more than the older ones could bear. An article, advocating reform and radical changes in the Samaj, written by Baboo Keshub Chunder in the "Indian Mirror" newspaper, which was thought to be the recognised organ of the Brahmo Samaj, was one of these.

The other was the proposal made by the reformed party to allow no one who recognised caste to take a leading part in the divine services of the Samaj. Such proceedings could hardly be tolerated by the conservative members. They also had power on their side, for amongst them were the Trustees of the Samaj, who, exercising the legal authority with which they were invested by the late Rajah Ram Mohun Roy, the founder of the institution, cleared the Samaj of the ultra-radicals.

"Such is the account which our correspondent gives of the schism in the Samaj, and from some personal intercourse which we have had with the writer, we believe his statements to be trustworthy. But the Brahmo Samaj is itself a reforming Society. Why, then, does it cling to caste, and dread more reform? The fact seems to be that the practice of its older members does not tally with their theories. In theory they renounce idolatry and caste, but in practice they are afraid to separate themselves from their Hindu relatives in customs which in heart they despise. The reforming party, however, acting in accordance with their theory and their conscience, show an honesty of purpose and a fearlessness which cannot but give hope to the Missionary, and commend them to us all in a Christian point of view. How many an 'almost Christian' among the natives would be altogether one but for the want of the moral courage which these reforming Brahmos have begun to show! May the next step lead them to inquire boldly into the truths of Christianity, and, if they are persuaded, to profess it also boldly, without fear of man!