

Our readers will, we hope, be glad to hear some later accounts than have yet been published of the progress of the interesting work which is going on under the care of our missionaries at Constantinople. At the beginning of the present year, a more satisfactory report is made of the attendance at the two English services; the fullest was on the first Sunday in Advent, 1869, when sixty-six persons were present; on Christmas day, there were eight communicants. The day school has now increased to fifty-two pupils, and amongst them one is a Turkish boy. But the last twelvemonth has witnessed still more remarkable progress. It was on the seventeenth Sunday after Trinity, 1858, if we are not mistaken, that the first baptism of a Mussulman in the Mission Chapel took place; the congregation consisted of fifty-one persons, and of these two were Turks, and six Armenians. Mr. Curtis addressed to the catechumen the words of the office which applied to him in Turkish. Acting upon the advice of a Turk who had already been baptised, the missionary gave him no new name; the first disciple whom he had gathered in from the vast multitude of unbelievers would bear still his original name, though it has been sanctified by the seal of the renewing Spirit of Christ.

But this has not been all. A little later, a well educated Mahometan convert, to whom we just now alluded, was, at Mr. Curtis's instance, accepted by the *Society for the Propagation of the Gospel* as one of their agents, and is now, we believe, studying at St. Augustine's, Canterbury, for mission work amongst his countrymen. Before he left Constantinople, he had helped our missionaries to a further step in the development of their work. On the last Sunday of October, 1869, a service was commenced in the School Chapel in Pera, in Turkish. Mr. Curtis said Evening Prayer in Turkish himself; the Lessons were read by this converted Mussulman: the other Turk, whose baptism we have mentioned, was present also. There were, besides, in that small but deeply-interesting congregation, seven Armenians. The following Sunday, our missionary preached his first sermon in Turkish, at this special service. Three Turks were now present, and twelve Armenians. Then it was that an English Clergyman proclaimed in Constantinople, we suppose for the first time, in their own language, to a little flock gathered in from that unhappy race, and before the members of one of the old churches in the east, what England's Church sought to do in their land, and what she would absolutely refuse to do. Our mission, the preacher said, is in the first place to our own countrymen; next, we would publish the Name and the Cross of Christ to the Osmanlis. We have been allied with them for their defence from earthly enemies; we would win them, if by God's help we may, to a peace more enduring, and bind them with holier bonds of christian love into a communion which can never be broken. And as for those around us who worship Christ apart from us now, and who hold opinions which are not ours, and have traditions with which we do not sympathize, let them understand that the English Church sends me not here to divide their communions, or to make them proselytes from among them; no, we desire to help them, if we may,—to instruct them, if they seek our instruction,—in a spirit of humility and love to show them why we differ from them, and wherein we are persuaded that we have received the truth of Christ more perfectly; and then, if our words be indeed true, and our heart's prayer be indeed for the peace of Christ's Church, and for its gathering together in one of parted brethren, we trust the Lord, whom we serve, both theirs and ours, will work in them and in us His own blessed

work. His Life will be manifested in us by a more loving and effectual witness of His truth and grace, and in them quickening again of their first faith, and a purifying in themselves of their worship and of their doctrine, of their zeal and their devotion.

Surely it is in this spirit that members of Christ's Holy Church can alone work with comfort and a good conscience in such a place as Constantinople. Not Antioch, in the first beginnings of the Gospel, with its mixed multitude of Syrians, and Greeks, and Romans, and Jews;—not Corinth, in the same Apostolic age, with its horrible licentiousness, and its contending schools, and its fanatical acceptance of the new teaching of the ministers of Christ;—not Rome itself, when Nero was its emperor, and still, amidst that awful profaneness and riot of iniquity, even of the little community of christians, some were found to "preach Christ even of envy and strife;"—not any where, then, even in that first ferment of the truth, was there, we may suppose, a scene of greater trial, or of greater difficulty, than is presented to the christian missionary in the city of the Sultan.

Whatever be the fate of the Osmanlis in Europe, one thing is certain, they have been long declining in every thing which constitutes even worldly greatness. Corruption and intrigue on the part of men in power, and a shameful profligacy of manners every where, except perhaps amongst the poorest classes, seem to have gone so far, and to have sunk so deep, as to leave no hope for the future. There are signs that some among them are themselves utterly miserable in their sad unrest, and we already hear of some thirty Turkish converts at Bebek, on the Bosphorus, who meet for christian worship, as far as persecution allows them; and elsewhere there are the stirrings of an unusual convulsion of mind. But, on the other hand, christians, we fear, of different countries and of different professions, are directing themselves not so much to the evangelization of the Turks, as to the work of proselytism amongst the Eastern Churches. The Roman Catholics, under French influence and protection, have been making immense efforts at Constantinople since the close of the war; the American Dissenters, with no small aid from England, are carrying out the same purpose with increased zeal. Every where the seeds of fresh jealousies, and more bitter feuds are sown; every where "Christ is preached," we fear, "of contention."

We have resolved deliberately to take no further notice here of these melancholy instances of most misdirected zeal. We fear the supporters of the Turkish Mission Aid Society in England, if they read these pages, would not heed our warning. We address ourselves, however, very earnestly to our brethren of the Church of England. Most anxiously do we entreat them to remember in their prayers our Church's present work at Constantinople. A real and a great result had been already attained. Many most hopeful opportunities are arising around us. Many of the Turks are very eager to learn English; both our excellent missionaries can speak Turkish; fresh English labourers, to the number of 100, are engaged on the railway at Kustendji, all of them members of the Church of England or Wesleyans. Most happily, we can add, these men and their families are carefully overlooked, and the resident officers of the Company are anxious to find for them an English Clergyman, and a school master. After many unavoidable delays, the plans for the Memorial Church are now complete, and a contract has been entered into with a local builder for the completion of the church within three years. Far better than all, an English-speaking Turk, already converted, is

studying at St. Augustine's for missionary work amongst his brethren, and one or two others are likely to follow him to the same noble College.

With these encouragements, let us take fresh heart, and give ourselves more earnestly to our work. The mission is in sore need of girls' schools; at present, nearly twenty English girls go to the schools of the French Sisters of Charity,—some even are boarders,—with what danger to their faith we can all understand. Then, a civil hospital, and a kind of institute for lectures, with a library, is much wanted to draw our own people away from their sensuality; and quite as much a Turkish school besides. For these works, and for the relief of our two hard labouring missionaries, additional help of men and money must be supplied. We do not believe it will be long delayed. Hearts are touched when work is real. Christian zeal will follow when a loving, self-denying devotion has led the way. The Turkish people are at present strongly inclined to the English; they contrast even our sterner manners very favourably with the imperiousness with which the French marked their occupation of the country. If they look upon all foreigners with suspicion, they appear to regard us as more disinterested friends than they can find elsewhere. But we have better grounds for hope than these. Our beloved mother Church is, we know and are sure, thoroughly Catholic minded, and thoroughly honest in this most deeply important mission. It is our faith, and we will try in Constantinople, too, what that faith is worth. Not by aggressions on weaker churches, not by a vaunting self-assertion, and contempt of other members of Christ's Body; not by seeking glory to ourselves in making proselytes, not by practising upon our brethren cruel arts which we should resent bitterly if tried upon ourselves; not thus will we preach Christ, or bear in the land of the infidel the blessed burden of His Cross. There is a better way, the way of humility and patience, the way of mercy and love; we seek to heal long festering wounds; we seek to unite those whom pride and self-will have divided, we would own all as brethren, if it may be, who with us, in any way, own and love the One Lord and Saviour; so only do we believe we can please Him, and do His Work, and win His blessing; so only we can win Peace for ourselves, or give, through Him, Peace to that most unhappy and most suffering race, whom perhaps He is now at last calling with His own Voice in Constantinople. Oh! it is indeed a blessed work thus to labour and thus to pray. And is there not a blessing, too, for those who in such a work even fail? W.

St. James's Day, 1860.

REPORT OF THE UPPER HOUSE OF CONVOCA-TION ON MISSIONARY BISHOPS.

"The Committee of the Upper House of Convocation of the Province of Canterbury, appointed to consider the report of the Lower House on Missionary Bishops, have met and considered the same, and resolved to report:—

1 That we highly approve of the course pursued by the Committee of the Lower House, in endeavouring to ascertain the practice of the Primitive Church, as it may be inferred from Holy Scripture and from early ecclesiastical records.

2 That we do not feel it needful to make any special remarks on paragraphs 2 to 8.

3 That in giving a modified assent to paragraphs 8 and 12, we must observe that in many cases the adjacent Church, however anxious to evangelize the native heathen, will be unable, in