

## EXTRACTS FROM THE REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

## TURKEY.

It is often by taking the reverse of any proposition that we see more clearly its meaning and appreciate more fully its force. When enveloped for a time in darkness, we become more conscious of the beauty and value of light, and when we have returned from gazing on the still features of a lifeless form, we recognise more distinctly the comeliness of animation and life. And if it were desired to give point to the proverb which the wise man utters, when he says, "The blessing of the Lord it maketh rich, and He addeth no sorrow with it," the present state of the Turkish Empire and the miserable condition of its inhabitants would afford the most practical illustration of the reverse of this beautiful picture. The Rev. Dr. Thomson (the Society's agent) furnishes a heartrending account of the way in which neglect and oppression, disease and famine have made desolate the land. Misery and distrust prevail, the people and the government are alike engaged in a death-struggle for existence, and the severity of taxation to which the latter has recourse for preservation, is enough to quench the hope of the former in any measure of relief, if not to drive them to despair.

Under these circumstances, no surprise will be entertained if the operations of the Society have partaken of the general depression; but the following extracts will be read with interest at the present time, when the eyes of the world are directed to that unhappy Empire:—

CONSTANTINOPLE.—The instrumentality employed for the dissemination of the Scriptures in this city is the same now as in former years. There are a central depôt and a sub-depôt in Pera, and two colporteurs are engaged—Goldstein and Klonares. It is possible that the work might be enlarged were the staff increased, and several offers of service have been made during the year, but much patience and physical endurance are needed, and all but one of those who volunteered relinquished the attempt after a short trial. This one is the brother of Klonares, and bids fair to be successful, having Christian principle sufficient to ensure faithfulness and zeal. Like Peter, his own brother brought him to Jesus, and at the call of conscience he gave up a lucrative appointment which he considered inconsistent with his Christian profession, and offered himself as a colporteur. \* \*

Goldstein relates that he sold a Turkish Bible and a New Testament to a Moslem who said that he would always maintain that every man had a right to hear what his neighbour believed, and that it was his duty to acquaint himself with it. He admired the precept to love our enemies, and invited Goldstein to return frequently. Calling soon after at the residence of one who was recently a distinguished member of the Government, the ex-Minister, with a familiarity not unusual in the East, entered into conversation with your colporteur, and expressed his disapprobation of the attempt the Government was then making to prohibit the printing of the Bible. He added that, now that he was out of the whirl of politics, he had time to read the Scriptures, and purchased a Turkish Bible and New Testament, a French Bible, and a Hungarian Psalter for his groom. Who can tell what the introduction of these Scriptures into the houses of men of rank, in the highest classes of society in this capital, may not with God's blessing produce! But other Moslems, too, are studying carefully the Christian Scriptures.

In Beylerbey, on the Bosphorus, Goldstein sold a second Bible to a Turk, who had disposed of a copy he had previously bought to a neighbour. This