

they passed beyond the city, and walked two miles through a street with a natural hedge on each side of various fruit trees, where the nightingales were sweetly singing, and arrived soon at the appointed spot where several were gathered. A careful watch was kept, and whenever any one was heard approaching they immediately stopped speaking, till they felt again safe. After four hours, they took breakfast, and then spent four hours more in communion with each other, and so through the day till the meeting closed, when it being dark again, they parted one by one by different paths. At another time hearing that a dying person wished to see him, he was told that if he would risk being found by the police and imprisoned, he might make the visit at midnight, going without a lantern as required by law. It would have been dangerous to have it known that a missionary visited the house. Yet he succeeded in going, and found the dying man in the triumphs of faith. At that time it was difficult to get passports from place to place, and the mail was examined. The converts at Adabazar wishing to communicate with their brethren at Nicomedia, found an opportunity to do so by a Jewish teamster. Arriving at the house in Nicomedia where they were assembled at midnight, his knock occasioned some alarm. But they soon found him the bearer of a letter from the brethren at Adabazar, which read: "We are fourteen men true and faithful. There is death, but no turning back." A noble letter.

There are 31 churches in different parts of the Turkish empire. Of some, all the members have been bastinadoed. These churches have opened the Mussulman mind to the gospel. Eight years ago, we had no access to the Mahomedan mind. This was greatly owing to their impressions of Christianity derived from what they saw in the Roman Catholic Church. The Mussulmen have a hatred to every form of idolatry, and this they see in the pictures, the mass, and especially in the doctrine of transubstantiation, which seems to them both wicked and ridiculous. Hence it is not strange they looked upon Christianity as absurd in morals and doctrine. The Mussulman's idea of Christianity being connected with idolatry, getting drunk, cheating, etc., they are surprised at the course of the Protestants, whose integrity is having an effect on their minds.

The colporteur in Constantinople sells 100 copies of the Scriptures a month. A colporteur who was interdicted by the governor of a province went to see him with a selection of his books, and being requested, read to him from the prophet Moses, the account of the creation, of Abraham, the testimony against idolatry, which delighted the governor; also from the Psalms and the words of the Messiah, till having read eight hours, his throat was so dry he could read no longer. The governor told him to continue his work, and that he would protect him in the sixty villages under his rule. It is hoped salvation has come to that house. He related an interview with an Armenian Catholic, who after several conversations was led to see his error, and was converted. For some time he was subject to persecution in his family, till four of his brothers were also converted. He went to Salonica, and has since been laboring as a colporteur with one of his brothers. A Mussulman and his family were there converted, and he preaches wherever he goes, often to the boatmen on the rivers. Thus the gospel is reaching the Mussulman mind, and prejudice is gradually passing away.

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

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

Hitherto the Mohammedan population have possessed the greater part of the country, and a Mussulman could not sell to a Christian. Now a free tenure of property is asked for, liberty for one to