

welcomed the messengers of good tidings, it was found that the tract and the Gospel had penetrated before the Missionary and Native preacher. Everywhere, too, the testimony is the same: the Gospel has been heard with more than ordinary attention; fewer objections have been made, except by those whose craft is in danger; and on the part of those who preach the Word there has been a deeper feeling that the time should not be spent in refuting the thousand errors and absurdities of Hindooism, but in tenderly and affectionately setting forth the love and grace of Christ. There is also on the part of those who hear an increasing desire to know what we can tell them on this all-important theme. Not long ago a Native preacher offered a tract to a man who had been listening with great attention to the Gospel message: the title—"Jaganath Tested,"—is a very taking one with the people, and the tract is very popular. On perceiving what the subject was he said, "Jaganath Tested! well I don't care much about that. I have tested Jaganath, and know pretty well what he is—nothing but a piece of wood. Give me one that explains about Jesus Christ."

TURKEY.

A visit paid by the Rev. Mr. Crane to the Central Turkey mission, his former field of labour, affords him an opportunity of drawing an interesting contrast between the missionary work as it was nearly a quarter of a century ago and as it is now. Then the missionary was a pioneer, laying foundations and clearing away the rubbish of error. The Bible, recently placed into the hands of the people, created earnest inquiry and sharp discussions. Companies of inquirers, some of them capricious, but most of them serious, would gather around the missionary at all hours, often far into the night.

Preaching services were held on the Sabbath in private houses, or under the shade of trees, before buildings for worship were granted by the authorities. In those days the missionary was mainly a preacher and expounder of the Scriptures, and what ever work of this kind was done was performed by him. Now the aspects of the work have completely changed. In Central Turkey there are 26 organized churches, with some 2,500 members and audiences amounting in the aggregate to 5,000 or 6,000 steady attendants, and in the Sunday-schools there is an equally large attendance. Besides there are some 40 out-stations, where small congregations are struggling up into organization and self-support. The people are aroused on the subject of education. Advanced schools are called for, and some of the young men go abroad to England or America to pursue their studies. The missionary is now become a superintendent and educator. He has to deal with churches and communities, rather than with individuals and little audiences, as at the first. He labours through the native pastors and helpers, whom he educates and counsels, and through the churches and church unions, which require his advice. Through his experience and educational activity he makes other men aggressive.

SYRIA.

For many years it has been a noticeable fact in connection with the admissions into the mission churches in Syria, that the applicants were almost all men. Now this has changed; more women than men are coming forward to profess their faith in Christ. The change began to appear at the very time when the women in our home churches commenced their special work for women in heathen lands. Is there no connection between the two?