

Hassan's release; and at last Mr. Eldridge, the British Consul, obliged the Pasha to give him a passport. Three little boys once came to their father to recount what part each had performed in securing a little brother from drowning in a tank. Said the father, "Johnnie, what did you do?" "I brought a board, and he got upon it and climbed out." "And William, what did you do?" said the father. "I ran to call you, and could not find you." He asked Samuel, the youngest of all, "And what did you do, my boy?" "I stood still and shouted with all my might." And this is not far from the case in Syria. None could be more cordially willing and anxious to do all in their power for the protection of the persecuted in this land than are the Consuls of Germany and the United States, and their influence in the Hassan case, as in other cases, has been very great, and is always exerted in the right direction; but unofficial interference must always stop at a certain point, and while King William and "Uncle Sam" may do their best to rescue the drowning brother, the final resort in a crisis must always be to the representative of the veritable *Jc in Bull*. This is plain talk for an American, but it is only the statement of a simple truth familiar to all residents of this empire. The United States protect American citizens, but absolutely refuse to interfere in behalf of Protestant subjects of the Porte. The Prussian (German) Government holds a similar position, but England claims and exercises the right of insisting upon religious toleration throughout Turkey. British ambassadors and consuls have been in many notable instances the very bulwarks of religious liberty in the Sultan's dominions; and they are such to-day. Foreign interference on this subject is palpably becoming more distasteful to Turkish officials from year to year, but it is none the less a necessity on that account. Even where the Turkish official is a liberal and enlightened man, the pressure of the old Moslem sympathies and antipathies is so overpowering, that justice is more likely to be done and religious liberty to be secured, if in some way his Excellency be reminded that the British lion is in the vicinity. It may not be necessary that he roar, or even shake his mane; but experience has shown that teeth and claws are so necessarily associated with the abstract human idea of the lion, that the mere mention of his name generally suffices as a wholesome restraint upon intruders. It has been so ordered in the providence of God that the great majority foreign missionary labourers, thus far, in this empire are Americans, and it is no less striking, as a providential fact, that the foreign political influence which has watched over the rights, and often the very lives of persecuted Protestants, is that of Great

Britain. As a natural consequence, though not for this reason only, the relations between the British and American residents in Turkey have always been most cordial and harmonious. Never may the influence of either of these great nations be given to any cause which would conflict with religious liberty and toleration!

GRATIFYING PROGRESS.

The statistics of the Presbyterian Church in the United States exhibit a most remarkable example of growth in the grace of liberality. Doubtless similar progress has been made elsewhere, though not so marked, perhaps. In 1807 there were connected with the church in the United States 17,871 communicants. These contributed for all Missionary purposes the sum of \$4,641, or an average of 26 cents each. In 1819, 63,997 communicants contributed \$15,149, or a little over 23 cents each.

In 1829, 162,816 communicants gave to the Missionary Board \$39,180, or 24 cents each; and to Education, \$30,445, or 18 cents each; making a total of 42 cents each to the two causes.

In 1837, the year before the separation, the year also in which the Foreign Board was formed, and the year before the formation of the Board of Publication, 220,557 communicants contributed to Missions \$163,563, or 74 cents each, and to Education \$111,265, or 50 cents each—making \$1.24 each to the whole benevolent work.

Last year 455,378 members contributed to the different objects \$1,444,388, or \$3.17 each; and to all benevolent objects which are reported to their sessions \$5.40 each.

The Communion Rolls are now 25 times as large as they were in 1807; but the contributions are 311 times as large! The contributions have grown twelve times more than the membership. The membership in the year of Reconstruction (1870) is twice as large as it was in the year of separation (1839). The receipts of the Boards are more than five times as large.

Figures show that within the past fifteen years, while the membership of the church has increased 20 per cent, the contributions have increased 100 per cent. The money