

vast empire will be hopelessly postponed; and the conversion to Christianity of this people, will (to human view) be indefinitely delayed. The pæans of Manchu triumph will be the melancholy dirge of a vast nation, having her liberties entombed among the dead, and sinking into the lowest depths of political annihilation."

Christianity in the eyes of many of this people is already identified with the Insurgent cause; and while it prejudices them against the revolution their animosity would in the event of its failure (as they mistake for its cause that which is only a concomitant,) recoil against foreigners, for causing them to "suffer so many things in vain, if it be yet in vain." Missionaries would be treated as political incendiaries, and the Bible be proscribed as a dangerous book. Certain papal Missionaries might perhaps exult in such a result, to what they regard as protestantism. But that would be the short-sighted folly of those Jewish partizans, who triumphed in the fall of a rival faction, while their city was besieged by a Roman army and their own doom sealed by that very event.

MISSIONS IN TURKEY.

The following account of the progress of Missionary operations in Turkey was made by Dr Hamlin of the Armenian Mission at a meeting held in New York.

When he went to Constantinople in 1838, it was difficult to hold any intercourse with the people. The Armenians thought if the Gospel were preached, their own religion would come to an end, and everywhere anathemas were heard against any who should listen to the preaching or show favor to the missionaries. His own house was often attacked, and it had sometimes been necessary to have a guard to protect it from the people. Now all is changed, and an affecting contrast was presented when he left last May, the people expressing the kindest feelings towards him, and wishing him a safe journey, and quick return. He could truly say, he had entered under showers of stones, and left under showers of tears. This is the effect of preaching the Gospel. He next noticed the progress in education. Eighteen years ago all the missionary schools were closed by anathemas; now there are 17 in Turkey, and he ventured to say that instruction imparted in them was

more strictly biblical, than in any 17 schools in the United States. Ten years ago the Armenian Patriarch anathematized the English language, so that no one could study it without coming under an anathema. But recently the great Armenian Patriarch himself inaugurated the study of the English in the female institutes. The Seminary at Bebek has sent forth 17 native preachers, whose influence alone is worth more than all the school has cost the Christian world. Besides, from the seminary have gone forth others who have been useful as workmen, proof-readers and interpreters. The latter were of much service in the late war, especially in removing prejudices to the English.

Till lately there has been great opposition against the Protestant Armenians, but, when he left, all of their number could find employment, so as to need no assistance from the mission.

There has been also great advance in the influence of the Press. Though it was formerly anathematized, they have now to learn the name of the town, where the issues of the mission at Constantinople are not to be found. Lately in the Holy Synod, there was a motion made that the Scriptures be translated into Turkish Armenian under the direction of the Patriarch himself. It was argued that if the people did not get the Bible from him, they would from the American Missionaries. Though the motion was lost by a slight majority, the fact of its being made in such a body and argued, speaks much.

In the direct preaching of the Gospel great advance has been made. When he first spoke to them in Armenian, he could get but five or six hearers. Now there were not buildings large enough to contain those who came. So it is throughout the empire. He narrated some incidents of his first experience in Turkey, showing how great were the difficulties and dangers passed through by those who sought to hear or to make known the Gospel. Entering Nicomedia quietly, for it would not have been safe to have it known that an American missionary was there, he stopped in the Greek quarter. He received a communication stating that some converts would meet him in the garden of a certain brother at 4 o'clock the next morning, Sunday, and at 3 A. M. one would come to guide him thither. Rising while the city was wrapt in sleep,