

SERMONS OF THE REV. JOHN CAIRD, OF ERROL.—This celebrated preacher delivered two sermons on Sunday in the Scotch Church, St. Peter's Square, Manchester—his subject in the morning being "Duty," and in the evening "The signs of declension of spiritual life in the soul, its guilt and danger." The church was crowded at each service. Collections were made in behalf of a female industrial school for the teaching of common things, which the rev. gentleman is seeking to establish in the parish of which he has the care, which realised about £85.—*Manchester Guardian.*

RELIGION IN THE EAST.

Missionary Effort in Turkey.

The Rev. Dr. Hamlin, President of the Bebek College, Constantinople, having lately arrived in England, made the following statement to an assembly lately convened in the house of Lord Shaftesbury to hear him:—

He remarked that the variety of races and religions in the Ottoman empire, was a fact which must always govern missionary effort. Aside from the Mussulman races, we find the Armenian, Jewish, Greek, Slavic, and Albanian races, the Roumains of Moldavia and Wallachia. The latter four although distinct in nationality and language belong to the Greek Church. The American Board has found its most prosperous fields of mission among the Armenians; and it was remarked as an interesting fact, that the British and Foreign Bible Society had prepared the way for this mission by various editions of the Armenian Scriptures, distributed among the people; and that thus from the commencement, England and America have been connected in this good work.

The Armenian race, having a distinct language, a marked nationality, and an independent Church, and composed of two or three millions, are scattered throughout the empire. They are a sober, industrious, enterprising people, and have great stability and strength of character.

More than thirty Evangelical Churches have already been formed in various parts of the empire, and the work is moving onward with the most cheering prospects. Through the Protestant Armenians access has been obtained to many Turkish minds, and in various places Mussulmen have been awakened to examine the Scriptures, and have been led to renounce, in some cases, the Mohammedan faith. Dr Hamlin expressed, however, very decidedly, his opinion (in which his missionary brethren coincide) that the time has not yet come for organising missions to the Mussulmans. Bigotry, fanaticism, and jealousy would be excited, and the doors now opened would be closed. Everything is being done which can be safely and prudently done; and should any think to hasten the cause by a direct organisation for the Turks, they would commit a false mistake, and embarrass all the efforts for good which are now being made. Dr. Hamlin then turned to the Greek Church, and made some

statements as to its numbers, power and progress, and then remarked that of the seventy millions composing this Church, the *Bulgarians are the most accessible* to missionary effort. They are not Greeks; they are a Slavic race; their language is Slavic; their numbers not less than 3,000,000; their attachment to the Greek Church slight; and they have a strong desire for schools, Bibles, and missionaries. Repeated editions of the New Testament, published by the British and Foreign Bible Society, have been bought up by them, and the way of the Lord seems to be prepared among them. Dr. Hamlin also remarked upon the relations of this people to the Greek Church and to Russia, its situation between the Balkan and the Danube, and the recent removal of the Russian protectorate, as one of the results of the war. All these constitute a loud call to British Christians at once to enter in and possess the land for Christ.—*The H. and F. Missionary Record of the Free Church of Scotland.*

Native Missionary Agency in India.

It must be obvious to all who contemplate the magnitude of the missionary work in India—the evangelization of 150,000,000—that it can never be accomplished by the direct personal labours of men sent from Europe and America. How is the great population of that country ever hear the gospel? The answer to this enquiry is obvious and easy to find. This great work must be accomplished by a native agency.—It is by such an agency the great body of the people of India are to be converted to Christianity, and they must then have a native ministry.

The manner in which the East India Company acquired possession of that great country, and still holds and governs it, furnishes an appropriate illustration of the means by which its inhabitants are to be brought from their present state of idolatry into the kingdom and under the government of Emmanuel. The English acquired India by employing the inhabitants of the country to conquer it for them. The East India Company sent agents and officers to India, who enlisted the natives into their service, formed them into regiments, instructed them in military discipline, furnished them with weapons, and showed them how to use them. These officers had to retain the control of these regiments, support them, and accompany, or rather lead them from province, to province, and from one country to another. The sable regiments, thus enlisted, disciplined, and supported, have been seen following their English officers, and marching under their banners, not only in every part of India, but in Egypt, in Arabia, in Persia, in Afghanistan, in the Mauritius, in Burma, in Java, and in China and its islands. Of the East India Company's military force, probably at no time within a century past has more than one fourth, and sometimes not

more than one eighth part, been European, and all the rest have been natives of the country. A similar course had been pursued in the civil government of the country. Of the great number of men there employed in government business, only a very small proportion, probably not 1 in 100, are sent from England. But these few employ, superintend, direct and control the whole.—To this system of policy, civil and military, wisely conceived and ably managed, England is indebted for the acquisition of her Asiatic possessions. And she could not now retain and govern her possessions in India by any civil agency and military force she could send from England. She can only retain and govern what she has acquired by continuing to employ the same agency under her control. And if the English had not pursued this course of policy, their possessions in India would now have consisted of some scattered forts here and there, and a few square miles of territory around them.

Now the Christians of America and Europe must pursue a somewhat analogous course in conquering India from the powers of darkness and bringing it under the dominion of Emmanuel. Missionaries must first be sent from Europe and America to preach the gospel, but they should from the first have a native agency in view. Some missionary societies have made the preparation of such an agency a more prominent part of their operations than others. The number of their converts may not for a while be large, yet they have acquired more influence in the native population. Of the ordained missionaries now in India, about 50 are natives of the country, while the number of licensed preachers and catechists amounts to nearly or quite 700. These facts show that in some missions a good beginning has been made. While all missionaries are agreed that a native agency is very desirable, all do not attach equal importance to the labours of this class of men. And there is some difference of opinion in respect to the best means of creating such agency.

Some missions have institutions in which pious young men, selected to become missionaries, catechists, etc., are educated expressly for this work. Other missions have seminaries, in some places called colleges, for general education in English science and literature as well as in the vernacular languages in connection with Christianity. These institutions are open to all classes of people on the same terms. There are several such institutions of a high character and containing several hundred students, in the large cities. In these institutions the students who have professed Christianity are formed into a theological class, and pursue an appropriate course of reading and instruction under the missionaries.

The climate of India furnishes strong reasons for raising up a native agency as soon as practicable. Though not so unhealthy as has been generally supposed, yet the climate will always be enervating and sickly to the