

the time to the great mainland in whose bosom they lie. One teacher will be enough for the islands, and two consider themselves especially appointed to the main. Between the adjacent tribes on the mainland and the islanders there are close relations through marriage and otherwise; so there will be no difficulty in getting amongst them, and the teachers are intensely anxious to be at work among them. Tauan will always be a safe retreat in case of sickness. The two teachers appointed to Bampton Island will remain at Darnley Island for a time—two months or so—and then proceed to their destination, accompanied by one or more natives of Bampton Island, now on Darnley. We are getting a boat here to leave with them, so that they will be able to get to any place in the Straits to which they have occasion to go.

"We had a very interesting introduction to Tauan and Saiwai. We slept a night on shore at Tauan and went about freely, and we remained some hours among the natives on Saiwai. There was some doubt about the ship being able to go to these islands, so we left her at anchor here, and went in a large open boat. They are about thirty miles distant from this island." In another communication, written on board the *Surprise*, Warrior Island, dated July 15th, the Rev. A. W. Murray says:—"We think it well to forward you a few lines by an opportunity which offers to Sydney, to inform you of some difficulty which have arisen in connection with our newly formed stations on the New Guinea coast, lest false or exaggerated accounts should reach you. While on our way from Cape York to Darnley Island, yesterday, we brought up for the night at Rennel Island, and there a letter met us from two of the teachers, stating that difficulties had occurred soon after we left, and considering their lives in danger, they had fled to this place in a small vessel, the *Illalong*, of Sydney. It appears that the disturbance that led to the flight of the teachers was owing to the conduct of the parties belonging to the said *Illalong*. These parties, the teachers state, went on shore at the island of Tauan, and ravaged the plantations, the bulk of the natives being absent at the time on the neighbouring island of Saiwai. When they returned and found what had been done, they were of course much excited, and the teachers supposed that their anger was directed towards them, and the consequence was that two of them became frightened and left in the *Illalong*, the other two disapproving of their conduct and remaining at their post. Captain Barmer has again kindly placed a boat and boat's crew at our service, and we are about to start to ascertain the real state of things, and make such arrangements as the circumstances may re-

quire. Should the vessel by which we write not have left when we return we may have something important to add." The Revs. A. W. Murray and S. Macfarlane say they are deeply indebted to Captain Barmer, manager of a shelling establishment on Warrior Island. He directed the attention of the missionaries to the islands of Tauan and Saiwai, and furnished an interpreter, and lent a boat, and sent a Tongan, named Joe, who was of great service. The missionaries will return in the *Surprise* to the Loyalty Islands. They expected to finish their work in a few days, and to reach Lifu in about six weeks from the date of the last letter.

### Turkey.

Agop Effendi, head of the native Protestant community in Turkey, publishes the results of a tour of inspection, which he spent a year in making. The community, which was established by permission of the Sultan in 1848, numbers 23,000 subjects of the Porte, scattered over every part of the empire, and comprising twelve different nationalities. The greater part of them—19,000—are connected with the American missions. The members are, as a rule, quiet, sober, and industrious. Drunkenness is very rare among them; 85 per cent. of them can read, and there are 5,600 pupils in school, supported wholly or in part by themselves, and under their own control. They are every year undertaking a greater share of the expense of supporting their pastors and their schools. As it is, they pay more than a tithe of their income—namely, 12 per cent.—towards those objects. There are two hundred and fifty Protestant places of worship in the empire, to the maintenance of which the various missionary societies largely contribute. Agop Effendi reports on the want of better school-rooms, and suitable parsonages in many places. He gives the following as the expenditure of the Protestant societies in last year: English, £32,421; American, £50,228; and German, £23,000; total, £105,640. Appropriated to the support of 166 missionaries and native helpers; of orphanage and house of industry, with 300 inmates; 3 hospitals with 200 beds; and the publication and distribution of 127,000 Bibles, school books, &c.

### Increase.

The increase in the number of missionaries in the last fifty years is more than five hundred per cent., as shown by a comparison of missionary statistics for 1820 and 1870, which gives for the former year 357 Protestant missionaries from Europe and America; for the latter, 1,949 missionaries, with 10,986 native preachers and assistants.