

which are rented and occupied by individuals or companies, and are used by them for storing merchandize, for workshops, or to dwell in, or in short for any purpose, at the occupier's pleasure. The khan is a public place; but these rooms are no more public than are the chambers of a barrister in Lincoln's Inn. No person enters them but at the invitation of the occupier, or with his consent. By no fair use of language could any canvassing of the claims of Mohammedanism, or any exhibition of the superior evidence of Christianity into which a missionary might be drawn in answering the inquiries of those who resort to him in these rooms, be represented as a public attack upon the religion of the country; for the rooms are private. Into a church any one may enter, for it is open to all, but the doors of a room in the khan are closed, and the public are not admitted, but only individual persons whom the missionary pleases to receive. In these private rooms, moreover, religious meetings have been accustomed to be held for years; expositions of the Sacred Scriptures have been given in them; and the doctrines of the Bible discussed with Greeks, Armenians and Turks, and without disturbance given or received. Missionaries, it may be added, have never attempted to preach in the open court of the khan any more than in the streets of the city. To prohibit them, therefore, from thus resorting to and using the khans in the way explained, the only way in which they have used them, is not only any act of intolerance, but an uncalled for abridgement of the liberty which has long been enjoyed, and never hitherto abused."

It appears that the Turkish government is going back to the old policy of exclusiveness, and that Sir Henry Bulwer approves of this fanatical course:—

"The limits of religious liberty, as now defined by the Turkish rulers, are narrowed down to a practical negation of it almost altogether. 'The Ottoman Government,' it is said, in Sir Henry Bulwer's letter to the Secretary of the Committee of the Evangelical Alliance at Constantinople, dated August 1, 'is willing to allow Protestants and all Christians to exercise their own religion in the Ottoman dominions in churches, or quietly at home; but it will not allow any attempts, public or private, to assail the Mussulman religion. It will allow Mussulmans to become Christians; but it will not allow them, any more than it will other Christians, to go about speaking publicly against Mohammedanism.'

"Your memorialists feel certain that they need enter into no argument to satisfy your Lordship that the enforcement of these

views will inevitably put a stop to all missionary efforts, and prove utterly subversive of all religious liberty in Turkey. Nor can they refrain from expressing their surprise and deep sorrow that such views should be sanctioned in express terms, and be sustained by the influence of a British Ambassador, the immediate successor of that eminent statesman to whom Turkey is indebted for the Hatti Humayoun of 1856, which has been justly extolled as the charter of her liberties, and one of the noblest monuments of modern European legislation."

It is gratifying to learn that Earl Russell expressed himself in a manner that left no doubt on the minds of the Memorialists that he would instruct Sir H. Bulwer to do his duty in a manner more becoming the successor of Lord Stratford de Redcliffe. It is distinctly stated by the *London Record* that the Missionaries of the Romish Church, the Jesuits, were at the root of this plot to overthrow Protestant Missions—that they skilfully excited the fears of the Ottoman Government, and that Sir H. Bulwer was not sufficiently shrewd and firm to counterwork their schemes. The cause of Missions is too strong in Turkey to be overthrown by such plots, but they certainly cause a great deal of trouble and suffering.



LOSS OF THE "JOHN WILLIAMS."

We are persuaded that tidings of the loss of the *John Williams* have been received throughout the bounds of our church with deeper regret than has ever before been excited by any mere ship-wreck.—That gallant bark had often borne our own missionaries from island to island—had taken some of them from Britain to the South Seas—had often gone a messenger of mercy from group to group, from station to station, with supplies of every sort, letters, books, clothing, food—all that the Missionaries required. Her name has long been a household word among all interested in Polynesian missions.

The *John Williams* has been twenty years in service. She was built specially for the mission work, and belonged to the London Missionary Society. The money to build her was raised by British children..