

take so deep an interest. I am grieved that I can hear so seldom from you, and that I could not give you more encouragement in your labours of love than what I have done hitherto. But while we are pursuing our common object in silence, trusting in the never failing promises of the Father, things are taking place in this province such as the most sanguine expectations could never have anticipated or believed. I wrote you about this time last year of the circumstances under which I came to this place, and of the encouragement the Greeks gave me in the endeavour to preach to them the gospel. I wrote you of the Bishop whom they degraded, and of their endeavours to break the heavy yoke of their priests. The degraded Bishop, after the obstinate struggle of a whole year, succeeded in re-ascending his throne, and a fortnight back he returned to Brusa in great pomp and power. The result is that a considerable part of the nobility of his diocese sent out a deputy to the American Missionaries in Constantinople to implore them to help and protect them. As my friends were fully aware that I can offer no help to these people, they sent them to the Missionaries of the Church of Scotland, advising that community to take up the field in earnest. A Rev. gentleman of that body accordingly took our disengaged colporteur, and came to Brusa. Before the Greeks met him at Brusa, they sent and called me to be present and attend their meetings. I complied with their wishes, and as their Missionary could not speak their language, I had to be his interpreter, or rather to speak for him. The first meeting consisted of fifteen or twenty representatives of the people among whom were two priests.

At the outset of the meeting I asked two questions. 1st. What reasons would they give to the world for separating themselves from the church of their fathers? and 2d, What were their demands?

To the first of my questions they answered:—"We are intimately acquainted with the public and private life of this Bishop, and we are grieved to say that he is the darkest and most profligate character of our acquaintance. We have brought our grievances before the Synod, before the Patriarch himself and the only miserable reply we received was that 'We must submit to our superiors, and that the Bishop is one of the best dignitaries of the Church.' *If this is one of the best dignitaries*, we thought, what then must the generality and the worst ones of them be? We feel that we can no longer submit ourselves to such spiritual guides, and we consider it to be our most sacred duty to be separated forthwith from this most corrupt church.

"2d. As to our demands—We have no right to any demands—they are few and simple. First of all, as many of us as are Turkish subjects beg to be recognized as Evangelicals, and have our names registered along with the Evangelicals; so that the Bishop may have no longer dominion over us. Secondly, as for our religion, we ourselves are fully aware of the superstition of our church, and we greatly admire the simplicity of the Protestant worship, but there are great numbers of women and children amongst us who know nothing of Protestantism besides the name, and who are rather prejudiced against it, and were we to set aside all at once the ancient superstition, they would in no wise consent, and were we to force them we would injure the Great Cause. We propose, therefore, that we continue to worship as we have been accustomed hitherto. That we reform at once some of the grossest abuses of our church. That we fix the number and salary of the priests, who should be chosen by the people. That Missionaries be established amongst us who should take to themselves the education of our sons and daughters. That the gospel be read and explained in our public places of worship, either by the priest or by the Missionary, and last of all that gradually and cautiously we accomplish by the help of God, the Reformation of our Church."

I proposed that they should write these their reasons for separation, and all their demands and give them to their missionary to publish them in Protestant lands, that Christians may become acquainted with their circumstances, and take an interest in them. I see clearly that the whole is a political movement, and numbers of these *Protestants* neither have the remotest idea of what Protestantism is nor the slightest inclination to put off an iota of their superstition. Yet a great door is opened, a splendid opportunity is offered to the soldiers of Christ to