

Jews, especially among the young Jews, but that they were restrained by the fear of the Hacham Bashi. It would seem, from the following notices, that matters are coming to a crisis. On 7th January, Mr Brown says: "I may mention that several young Jews have informed me that the reason why they visited me less frequently is, that the Hacham Bashi summoned them to his presence, told them that he possessed the names of all who called on me, and severely threatened them if they continued their inquiries about Christianity. He said their names had been given him by one of themselves. I suspect this was a falsehood, designed to create mutual distrust among them." On 26th January he says: "You will be cheered to hear that more Jews have this week taken the decided step of declaring themselves Protestants. Finding that the Hacham was taking decided steps to prevent any spirit of inquiry, and punish or intimidate all those who came to visit me, they wisely resolved to separate themselves from his jurisdiction by an open profession of Christianity. They have, however, passed this week in a state of great excitement, dreading every hour that they would be seized and banished, without having time to obtain justice. Thus far no accusation has been made against them. On Saturday week I had the largest Jewish congregation—or rather audience—I have had for some time.—I went out to the open country—for here the flower-fields and roads have no fences—expecting to meet and hoping to converse with Jews. About twenty young men were playing at ball. . . I sat down on a large stone, and they all crowded round me. Very soon we were in warm discussion about Christ and the prophecies. I asked them to visit me; and, about half an hour after, my little study was filled. If the Hacham Bashi is unable to injure or draw back those who have declared themselves Protestants, I trust I shall have henceforward very free intercourse with the Jews." And on 9th February he says: "You will be rejoiced to hear that two more of my inquirers have openly avowed themselves Protestants, in addition to the two mentioned in my last. The great Herim or curse has been laid upon eight of those who came to me.—This forbids all Jews to speak to them, or to give them food. Two of them have

been imprisoned for two days, but have been liberated. As they are Persian subjects, and were imprisoned, at the request of the Hacham Bashi, by the Persian Consul, one of the Jewish family Picciatto, in the Consulate, I do not know what to do for their protection.—If they were Turkish subjects, it would be easy. It is said that the Hacham asked him to banish or bastinado the young men for coming to me; but that he declined to do more than shut them up for two days, in a tolerably comfortable room, very different from the terrible prison at the Pasha's palace.—This Josef Picciatto is also Swedish Consul. His superior, Mr. Von Lenné, of Constantinople, brother of a missionary, asked me to watch his conduct and report to him. Perhaps a hint of this fact may make him desist altogether from persecution. I am sure you will pray that these young men may be enabled to be steadfast, and to seek the Lord Jesus till they find him as a personal Saviour."—*Ibid.*

MISSIONS IN TURKEY.

The friends of missions will be interested in the following extracts from a letter written by a lady who has resided a long time in Constantinople, to a relative in Baltimore. Her letter first marks upon the late conspiracy against the Sultan, and the probable change of our missionaries, which would have occurred, if that conspiracy had succeeded in placing on the throne his brother who is a bigoted Mussulman, and at all likely to be at all tolerant to missionary cause. She then proceeds as follows:—

"The missionaries have had for a long time upwards of a thousand Turks in their schools, studying both the Old and New Testaments. Some of them occasionally visit our mission station, and I have had opportunities of knowing that they can quote the New Testament better than many Christians. Some, also, have visited there who have never conversed with a Christian until about two weeks since, when they came to Mr D., and others in my office. These Turks say that they believe in the inspirations of the Scriptures, in the Trinity, in Christ as the promised Messiah and the Son of God. They believe in the Holy Spirit,