

and Ali. They gave the chief place to Christ. Ahmed said one day, "I have written some lines in Arabic, they are addressed to Christ.—'Men call Thee the true Joseph; but I believe thee to be the only God.'" When I spoke about truth, and the necessity of it for a operation in any work, he quoted Solomon's proverb about the lying tongue, and pointed to it in a little book which he carried about with him; it was a book published for the use of children in Greek schools.

All enquirers who visited us were not apparently so sincere as Ahmed. Some came to dispute, others to blaspheme. One brought a long paper bearing the names of false gospels, and declared our Christian gospel to be one of them.

Two of our converts were imprisoned, one of these was exiled; the other was released upon his wife's petition. Before he was set free, the chief residents in his parish were required to give an account of his conduct. The only complaint made against him was that he became a Christian. His companion, who was afterwards sent away from Constantinople, had been seriously assaulted by an acquaintance. This man, seeing a religious book in his (Ismail's) room, began to abuse Christianity. "It is because you know nothing about it," said Ismail, "that you talk thus." Upon this, the visitor fell upon him with a dagger, and wounded him in several places. The police interfered. The magistrate, after hearing the case, condemned the assailant to ten years imprisonment. Ismail begged his enemy off. "My religion,"

he said, "teaches me to forgive injuries." The plea was received; the man was required to do no more than present two sureties for Ismail's safety, and pay the surgeon's bill. Soon after this, Ismail was arrested. Before his arrest, he had been confined with nine other converts from Mahometanism, by our diocesan, the Bishop of Gibraltar. All but one of the candidates were connected with our Society for the Propagation of the Gospel. They were encouraged by the Bishop to meet the persecution which was then awaiting them. The candidates were persons of different ranks and callings. One was a barber, another a gardener, a third a policeman. There was among them a major of the Sultan's artillery, and a servant of one of the European embassies. They were all Mahometans once, and were all, except a negress, Turks by race. The persecution and other causes have scattered them. May God preserve in His Church all of them who are now living, and through the prayers of His people may good be brought out of the evil which has befallen our Church of England Missions, and other agencies in Turkey.

In offering the above short sketch of our work among the Mahometans, I would beg your lordship to suggest any additions which may seem desirable. I am, my Lord Bishop, your Lordship's faithful servant,

CHARLES E. CURTIS.

The Right Rev. the  
Lord Bishop of Fredericton,  
St. Thomas, Exeter. }

## CORRESPONDENCE.

(To the Editor of the Church Magazine.)

DEAR SIR,

Want of organisation "is doubtless a great hindrance to the advance of the Church in this diocese;" and on looking at the position in which we are left by the late decision of the Highest Court of Appeal in the Mother Country, the fact is forced upon us, that it is impossible to remain longer in our present anomalous position.

If the late judgment delivered by the Lord Chancellor is upheld in its effects by the Law officers of the Crown, then we are without even that shadow of Ecclesiastical organisation which seemed to be in existence before. Therein it is declared, that in every Colonial Diocese, where there is a local legislature, it is and has been beyond the power of the Crown to issue Letters Patent appointing Bishops to those dioceses. Therefore the Letters Patent which appointed our Bishop are null and void, and in the sight of the law no such officer exists.

It is perfectly true, that in the sight of God and the Church, we have a Bishop over us, to whom is entrusted the spiritual charge of the clergy, who have taken the oath of obedience to him, and of the laity constituting their flocks; but it is also necessary, that there should be some person or persons having control over the temporalities of the Church, and able to exercise temporal discipline over its members. This power, I believe, at present no one possesses by any express or implied law of this province, so that we are without any settled government.

It is evident that such a state of affairs is by no means conducive to the interests of the Church; and the question is, How shall it be remedied?

When a dispute arose in the early Church we read (Acts xv, 6), "The apostles and elders came together for to consider this matter." This first Council, presided over by James, Bishop of Jerusalem, passed certain canons