

the title of the New Testament, and it was quite enough. "It is a dangerous book!—no doubt of it." Erumya spoke like a man and to the point, and the Turk at the head of the Medjlis asked some questions; for some time a spirited discussion ensued. I protested that they must follow the law, and it was strange if the Bible in Syriac and Turkish was legal, but in Armenian contraband. The karabash, fearing perhaps his case would be lost, rose abruptly and went to the pasha; the mufti followed; then the head of the Medjlis; and finally Erumya, our colporteur, and myself. The ecclesiastic made his statement that the books were dangerous; and the pasha took up the Turkish Testament he had just bought, and read a chapter aloud, asking, every few verses, "Is it not the same in Armenian?" "Just the same; but for our people it is dangerous." I pressed the point that the question was, whether it was dangerous to government and contrary to law—not whether the Armenian ecclesiastics wished their people to buy the Bible or not. Discussion followed, and under the pressure the pasha rose, saying to the Armenian, "Give me a paper stating what is dangerous in the books." The karabash replied that he must consult his superior, and so the company broke up. The pasha said to me that he wished to corner the Armenians and get the responsibility on them; but, as the event proved, he was playing the snake in the grass. From that time till we left Van it was impossible to get the Medjlis together, and the pasha was powerless to act without the Medjlis. After we were gone, the decision was made to send the books under escort to the Persian frontier, and if our salmas helper, who remained in Van, sold a single one of them, he was to be at once imprisoned. According to direction, rather than take the books on such terms, he left in the night, and the books remain in the hands of the pasha. Sego, the colporteur, went with me to Bitlissert and the regions of Bootan. We parted in Tiary—I to come home, and he for his winter's labours in the plains of the Tigris. Drakhnaneshov, the colporteur of last winter, left here so as to join Sego about the first of the year; and together, or rather in supporting distance of each other, they are to explore the regions of ancient Assyria, and visit, in the plain and on the skirts of the mountain, the Papal, Jacobite, and Nestorian villages, as far as the Syriac is spoken. Of their success we have not yet heard. They have an arduous work in an unexplored region, and they need our prayers.

At the end of the current six months (D.V.), I will again report from the labours in Koordistan and Assyria.

Yours, very truly,

J. H. SHEDD.

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## Miscellaneous.

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### THE BIBLE AMONG THIEVES.

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In further proof that the reclamation of the criminal is highly practicable, and ought to be more directly and generally sought, a few words may be said concerning another and more modest agency. The society to which reference has been made is, I believe, the only organisation which makes the reformation of thieves its specific object. Providentially, however, an agent of the London City Missionary Society has been led to devote himself very greatly to this particular work. In the year 1842, this excellent man, Mr. Jackson, of Welclose-square, was induced to visit a large lodging-house near Wapping which was occupied chiefly by gamblers and thieves. He was received more favourably than he had expected, though for a long time no good impression appeared to be produced. But he says, "I took courage in the fact that I was allowed to visit the place, to read to the inmates the *Word of God*, to pray and distribute amongst them religious tracts. There was much to