

tance to all Evangelical missions in the Turkish Empire, but especially to the American; it has been enabled to be most useful to all departments of the work, but chiefly to the Bulgarian Mission, which was undertaken, I believe, upon its own recommendation. Unfortunately, its income has never been in proportion to the greatness of its end. Let us hope that it may no longer be so with a work which has the privilege of being so many things at the same time—a pledge of international friendship, a testimony of brotherly love, the stay of a mission, the existence of which is at once so important and so menaced.

Is it only with a view to the spiritual weal of the Christian populations that we should wish for a prolongation of the Ottoman Empire? or is there any ground to hope for a change in the Turks themselves? We are aware that all Moslem populations are now alternately disheartened or roused to fits of fanaticism. It would seem as if the consciousness of the decrepitude of their civilization were now acting upon the minds of a number of thinking Turks, disturbing their confidence in the infallibility of their Prophet, and disposing them—to use the language of one of themselves—to change a dead mediator for one that “ever liveth.”

The number of Mohammedans actually baptized is inconsiderable, but the New Testament is sought after with avidity, conversation on religious subjects is well received by Turks of all classes, and the missionaries in general, especially those of Constantinople and Ualik, are struck by the kindly feeling manifested towards them by men of every rank. Labourers among the Nestorians remark the same feeling among the tawny Persians and the savage Kurds. The ragged Moslem children of Aintab can be heard singing in the street the airs of American revival hymns! In a word, apart from the vexations caused by the venality of functionaries, requests for Protestant teaching are universal among all the Mohammedans who know how to distinguish between our worship and that of the idolaters, as they are in the habit of calling Eastern Christians, with but too much justice. More than fifty families of Kurdish mountaineers of the sect called *Guzzlebash* call themselves Protestants, give up their habits of plundering, and ask for a teacher to explain the way of salvation to them, saying that they will honour him as they do their own sheik.

The rise of reforming sects, aiming at a syncretism of Mohammedanism, and of a modified form of Christianity, is a remarkable symptom of the process which is going on in men's minds. The most important specimen of this kind is the sect founded by Omar Effendi, at Broosa and in the neighbourhood. It is a sort of mysticism, presenting much that is analogous to the primitive doctrines of the Society of Friends. Its founder is at present in exile.

Are the barbarians of the East, then, about to become speedily Christian, and to form a new society, like the barbarians of the West? Our unbelief is disposed to tax as chimerical the very thought of the possibility of such a thing. For many centuries back we have seen no religious movement except upon a small scale; hence the looking forward to very little seems to us to be so much wisdom and sobriety; but real experience is that which draws its conclusions from the ways of God as a whole. Now it is evident that human history has always presented great epochs of crisis, development and sudden transformation, even though they have been prepared by the slow and silent labours of ages. The real connexion between the different spheres of human life is also an undeniable fact. Intellectual, social, and political progress, scientific discoveries, the consolidation of nationalities, the increase of intercourse between nations—all these elements of labour, of conflict, of a germinant future, synchronize mysteriously with a secret preparation of minds for a higher life. The half century preceding the Reformation is the most illustrious example of this great law of simultaneous development. Our generation has advanced with giant steps in its material acquisitions and in every kind of science, and just as in the beginning of the sixteenth century, this progress has been accompanied by deep moral disquiet, by decomposition of opinions, and by increasing scepticism. A new effusion of the Spirit of Grace alone can bring this time of transition to a happy issue, and put the higher life of