

*will* stand if the *means* requisite are provided and used, if the doors which *God* has opened are entered before it shall be too late.

For—

1. After all the extraordinary fluctuations by which the Eastern mind has been agitated since the commencement of the late war, it appears that a great advance towards the universal emancipation of the mind and the conscience has been made. Although the Hatti-Sheriff has hardly begun to be acted upon, although for some time after its promulgation it seemed destined rather to rouse the slumbering fanaticism of bigotted Moslems, strengthened by the favourable issue of the war, against the doubly defenceless subject races, and especially against the handful of Protestant subjects, of whom the late dissemination of the New Testament among the Mohammedans had made their orthodox zealots keenly apprehensive; still it is plain, at present, that the document is pouring new light upon the minds of *millions*. Translated into all the languages of the Empire, and read to the various nations publicly, it has created a ferment never yet witnessed in Turkey. Its enlightening power is great, and begins to inspire millions with the hope of a better day.

Now, wherever the people begin to awake to intellectual progress and religious freedom, Protestantism finds a congenial soil, and Popery, and every other corrupt form of Christianity, together with Islamism and Judaism, and priestly tyranny in every shape, find it impossible to gain ground, or even to keep the ground they are occupying. Nor is the Hatti-Sheriff by any means an empty letter. Many of the Greeks on the Island of Crete, who had for a long time outwardly professed Islamism, while inwardly they were Greeks, have returned lately to their Church, and have not been molested. Quite recently, we are informed, two Mohammedans (probably after reading the New Testament, and without understanding its teachings sufficiently) desired baptism from the Armenian Patriarch. He, afraid of bad consequences, asked privately the permission of the Porte, and obtained leave to baptise the applicants. At a late session of the Divan at the Sublime Porte, the question arose, whether the paragraph on religious liberty, in the Hatti-Sheriff, really implied that a Mohammedan could change his religion with impunity; and the majority of the Pachas answered the question in the affirmative. Just at this time, the case of a boy was brought to the Sheikh ul Islam (the religious head of the Mohammedan sect) for decision. The boy's father (deceased) had been a Mohammedan, the mother, still surviving, a Greek. The Mohammedan relatives claimed the boy, according to Mohammedan law; the mother contested the case. The Sheikh ul Islam decided that, under the *present new law*, the child should remain with the surviving mother, and when he was of age he should choose his own religion.

Thus the Turkish mind in general is gradually being familiarised with the idea, that religion is a matter of every man's own choice, and that a Mussulman, who has ceased to believe in the Prophet of Mecca, may profess Christianity without being molested. But, as soon as this principle has gained ground—though it be but tacitly acknowledged by a mere non-interference with the consciences of inquiring Mohammedans—we expect a great turning unto the Lord; for Popery, and all the different Eastern churches, can only fill with horror the minds of serious Mohammedans, on account of the rank idolatry which defiles their creed, their churches, and their service. This difficulty Catholics and others feel and acknowledge themselves, and they look with jealousy and fear upon the probable success of Protestant Christianity among the Mohammedans.

2. The vast number of so-called Greeks in the Turkish Empire is a mere illusion. Their true number has been given above. The other *so-called* Greeks are in reality Bulgarians, Bosnians, Albanians, &c., &c. Great efforts are con-