

According to the principles of our Society, I have endeavoured to supply the needs of (1) our own countrymen, who lie beyond the circle of the Embassy Chaplain's ministrations, and (2) the Mohametans, Turks, and others, who reside in, or frequent the city in which our mission is established.

It is now more than nine years since I was sent out alone to occupy this post; I have been enabled, by God's blessing, to supply in a small measure the wants of our countrymen by opening a school for English boys, and by performing Divine service in our school-chapel, and in the neighbourhood of the capital, for the benefit of several groups of English residents, and further, by visiting communities of our countrymen in the provinces of European Turkey.

Our staff has been from time to time enlarged. We had last year, besides two English clergymen, two Turks, deacons in English orders, a Schoolmaster, (English), and a Catechist, (Turk.)

I will speak chiefly of what we have undertaken for the benefit of the Mohametans.

1. Mohametan children, (boys), have been admitted into our school in Pera.

2. Enquirers have been received in our school-room, and in meeting rooms held for the purpose, and at home in our residences. You may know that for about one year our missionary work has been in abeyance, owing to the persecution which emanated from the Turkish government last year. Before its commencement our different rooms were crowded with enquirers.

I have employed various measures of prevention with a view to keep out the insincere, and may state that some of the converts connected with our Society for Propagating the Gospel Mission received their support from us.

In illustration of our work, I ought to mention certain cases which I recollect:—

1. *Ali* was a Cretan boy: a Mohametan. His guardian brought him to our school and desired him to be trained as an English boy, because, as he said, the English prospered, and the English were honest. The boy's mother-tongue was Greek. He used to try to learn "Glory be" &c., and chant like the English children. Once he asked, "Who is the Saviour?" I

wrote out for him a short account; I took it from a Greek book published for the use of the children in Greek schools. He could not read Greek, but had learned to read English, so I wrote for him Greek words in English letters. I said to him one day, "Would you like me to tell you more of Him who has done so much for us?" He said he should. "So I will," I replied, "from time to time." The lad soon disappeared; for another who had come in after a while pretended a wish to learn with him, but informed against the boy. He was accordingly arrested, kept in prison for several hours, because he had frequented our school, and was only saved from transportation by the powerful influence of some Cretan Pachas. He was more fortunate than another young man, who was confined for five days.

2. I once found in our meeting-room a *Dervish* member of a religious order from Asia. He appeared to me well acquainted with the history of Adam and Eve. I took occasion to speak to him of the second Adam, the Lord from heaven. All that I said about the great anti type was new to him. I have not seen him since that conversation.

3. *Ali*, once a Mollah, as I understand, but of late years a teacher of the Turkish language, told one of our agents that he wished to show us out of our own gospel, that we were in error. He came accordingly to my private room, and asked for a New Testament. Then turning to St. John's gospel, chapter 15 or 16, he said that the Christians had thrust a wrong word into the text. "I know what you mean," I replied, "it is *Ahmed*." "*Ahmed*? that is it," he said. "Yes," I rejoined, "but the error is on the side of the Mohametan transcriber, for he rendered the original *Paracletos* as if it had been *Pericutos*, and gave as its equivalent *Ahmed*, so that Christ might seem to be predicting the advent of Mahomet, whose name, Mahomet Mohamammed, means, like *Ahmed* and *Pericutos*, the "praised" or "glorified one."

4. "Of what are the angels composed?" a Mohametan doctor once asked me. "We say they are made of fire." "It concerns us little to question about such points," I replied; "let us rather reflect, as dying men, of what we ourselves are made, and prepare for eternity."