

us ; we had no right to impose restraint upon them. A welcome change was noticed after our service had been established a little over a week. During prayer the annoyance gave place to a reverent quiet. This partial recognition of the solemnity of our worship soon became complete, by the suspension, not only of their favourite game altogether, but also by the complete cessation of conversation. This gave us great satisfaction, especially so, when, a few evenings after, we found every Greek seated at the table round which we regularly met. We supplied them with Bibles, that they might take part in our evening reading. For some time they sat without sharing in our reading, but, by and by, those who could read English not only read their verses, but joined others in suggesting questions concerning the portion read. It was especially noticed that anything touching the character or life of Christ called forth inquiring suggestions more than anything else. One had a New Testament in modern Greek, and very interesting the conversations became, embracing as they did, comparisons of words, various readings, etc.

Our evening service now included every passenger in the ship, besides the captain, who was often with us, and occasionally an under officer. The sight thus presented each evening was one never to be forgotten. Punctually at nine o'clock the candles would be placed upon the table, and we would assemble for prayer. We were a motley company—Greeks, an Armenian, a Maltese, English and Scotch, assembled around the throne of the "Father of us all." We represented, individually, more points of difference, probably, than of agreement ; but these we sank at the throne of grace. The thought of "OUR FATHER" made us one. Many a dark and stormy night was made happy, peaceful and radiant by this united fellowship with God.

Our relations with the Greeks did not end here. Their uniting with us in our evening worship was followed by another, and yet more decided (because more public) step. We were singing at the "dog-watch" service for'ard one evening, when I noticed one of our Greek friends timidly approaching us. He stood, half concealed by the mast, during the service, listening most attentively to the address. Subsequent evenings found three Greeks at every service—not spectators merely, but apparently worshippers. This continued for some evenings before a further evidence of progress manifested itself. All this time I had not interposed one word to any of them, beyond our ordinary intercourse. It seemed to me that a good work was in progress, and I feared that a premature word might hinder it. My attitude toward them was one of kindly, hopeful watchfulness.

Our ship had ploughed its way through the Cyclades group of the Archipelago, skirted Scio, Mitylene

and Tenedos, and entered the Dardanelles. After obtaining pratique at Channak, where I first touched Turkish soil, and scrutinizing Abydos, of Byronic memory, we entered the Marmora. It was here that the mutual silence on religious subjects between the Greeks and myself was broken. Their journey was about to close, and our fellowship about to end. We were closely skirting the northern coast of the Marmora, on the evening previous to our arrival at Constantinople. It was after the fo'c'stle service, and previous to that in the saloon, when the two English-speaking Greeks accosted me, and desired half-an-hour's conversation. Arm in arm we walked along the saloon deck for more than an hour. It is impossible to reproduce their statement fully ; its substance will suffice. They said they came to me, not only on their own behalf, but also in the name of the others, to make their statement. They candidly told me that they had considered the saloon service an encroachment upon the privileges of passengers, and had resented it accordingly. They were surprised that we did not expostulate. We were just as kind to them as we were before. They could not continue play under such conditions, and agreed to desist. Neutrality warmed into interest, and they joined us. They represented themselves to me as being much impressed by the sight of a "priest" (so they denominated me) taking an interest in the common seamen, preaching to them, and visiting them in their berths. Their representation of their own "priests" in this respect was not flattering. They took no interest in the "common people." The impression produced by that which every earnest worker for Christ would have done deepened into interest in the message delivered. They said I taught a very different character of Jesus Christ than they had been accustomed to. His character was just such an one as they should have expected that I would give. "You take an interest in neglected men, and you represent Christ as moving amongst and dying for such." This, in effect, was their testimony to the Gospel teaching afloat ; it had impressed and surprised them greatly. I sought to follow up personally what had thus touched them, and the closing words of our conference roused in me profound gratitude to God. It was to this effect, and (as near as I can remember) in these words : "We never saw the character of the Saviour as we do now ; we never felt God so near. We shall never forget you. Pray for us, that we may not go back to our old, careless life, and lose that which we are taking home which we did not bring." In some such words, with many expressions of grateful appreciation, we parted for the night.

Early next morning we were steaming past Stamboul, each passenger revelling in the fairy panorama of which Byron wrote :