

preach in German, are all the absolute requisites. A knowledge of rabbinical lore is not so needful as in other places; what is chiefly wanted is, a lively, affectionate preacher of the searching Law of God, and the blessed Gospel of our Lord Jesus Christ. Such a man, casting aside the controversial style altogether, and speaking plainly and directly to the consciences of the Jews, might, we are persuaded, be the instrument, in the hand of the Spirit, of awakening and converting the great mass of the Jews in that interesting province.

5. *Smyrna*.—This station, from the mercantile character of the people, is of easy access, and has regular intercourse with Europe. An English Consul and many English families have their residence in the town, or in the neighbouring villages. The white stones of the Jewish burying ground, on the face of the hill, as you sail up the gulph and approach the town, indicate that this has been a residence of Israel in many a past generation. From the earliest age to the present day there has been a race of Jews in the city. The importance of the place, as a missionary station, consists in existing circumstances—quite independent of the interest which every Christian naturally attaches to the site of one of the seven Churches, and to the grave of Polycarp. A missionary would here have freedom to labour among a population of at least 9,000 Jews; and this, an increasing population. The state of their minds, too, is interesting; for a considerable number are already aware of the peculiar doctrines of Christianity, and have shown a desire to enquire into them. There is but one labourer on the spot—and he is not a regularly ordained minister, but only a missionary—to converse with, and show kindness to, his brethern of the house of Israel. There is a constant influx of Jews from all parts of Asia Minor, and the coasts; chiefly in the course of business; sometimes in the course of a Pilgrimage to the Holy Land. In this manner there might be access to the 1,000 Jews of Rhodes, and even something done for the vast population of Salonika, the ancient Thessalonica. The qualifications, also, of a missionary to this station would not require to be very great; and the expense of living is much smaller than at Constantinople. A house rent here is £40 at an average; whereas in the latter place, £100 annually is very commonly demanded for the most moderate sized dwelling.

The only formidable obstacles are, the difficulty of supporting converts; and the power which the Jewish body have from the Government to excite persecution against any of their brethren who receive the truth.

6. *Constantinople*.—The vast importance of this station is, its immense population of Jews. They are so spread throughout this amazing city and so little visited hitherto, that their exact number has not been ascertained; but the general belief is, that they amount to about 30,000 souls; all sitting in "the region and shadow of death," and never visited by the

great Light that has arisen on us. This field may be said to be quite unoccupied; for though there are two labourers on the spot, one from England and another from America, yet their efforts have scarcely been aggressive. This mass has not been penetrated by a single missionary; no Jonah has gone through this city of dense multitudes, to tell them of the "Son born to us." The general state of mind can scarcely be ascertained; but the spontaneous visits which not a few have paid to the missionaries, (many of them it is true, moved only by worldly motives) prove that an opening among them would be a very probable event; and thus too, access would be obtained to a large and scattered population on the Dardanelles, and the adjoining region, such as *Brusa*, where are said to be 6000 Jews and *Ismid*, (Nicomedia), where 1000 reside. The mass of this population is Spanish Jews; but it is interesting to know, that, as it were on the skirts of this field, there are about 1000 German Jews, and some hundreds from Italy, who readily seem to welcome the visits of a missionary, because quite separated from the influence and society of their Spanish brethren.

We were repeatedly assured, that schools might be established among these with every probability of success. Not least interesting are the *Caraites* Jews. There are of these about 100 heads of houses. They are disliked and often persecuted, by their Talmudical brethren; and on this, as well as other grounds, have rather a kindly feeling to Christians. Intercourse with them would, in all likelihood, become free. They are far less artificial in their character than other Jews. Their worship is simple. They sit on the ground during most of the service, having cast off their shoes on entering the synagogue; only standing up at particular parts of the service. Before they dismiss, their rabbi gives them an exposition, or discourse upon a passage of scripture—pointing out its bearing on their duties in life.—Though not 'earned in general, yet they have less superstition than their other brethren; and as they reject the traditions of the fathers, and appeal to the simple word of God, there seems, in their case, every thing that might invite the approach of the messenger of peace.

The obstacles here would be, the interference of the government, if the bigoted Jews chose to complain of converts; which they did some years ago with too great success. The difficulty of supporting converts would also be felt here. But with these exceptions, there is every thing to invite. Of course, there might arise bitter opposition on the part of friends, if any converts were made; but this is an event which takes place wherever there are souls converted, and is not peculiar to this place.—"Henceforth there shall five in one house be divided, three against two, and two against three; the father shall be divided against the son, and the son against the father."