

"There are in this diocese three parishes, with populations exceeding 35,000; four with between 30,000 and 35,000, five with between 25,000 and 30,000; six with between 20,000 and 25,000; sixteen with between 15,000 and 20,000, and thirty-two with between 10,000 and 15,000. Now, whatever diversity of opinion exists among us as to the desirableness of not carrying the subdivision of old parishes too far, there is, I believe, but one opinion that such parishes as I have now mentioned ought to be subdivided. The parochial principle is lost when we come into such multitudes."

He mentions that the sum contributed to the Diocesan Society during the past year is £4872 3s. 4d. Numerous private efforts have also been made, though all consequently inadequate. He states:

"Since I came to the see of London I have consecrated twenty-nine new churches, whereby a new parochial organization has been supplied capable of reaching the wants of at least 90,000 persons; but, according to the Registrar-General's calculation, the population of the diocese has meanwhile increased by 140,000. Allowing, for argument's sake, that the Dissenters and Roman Catholics have been as active in this matter as ourselves, and that we should be justified in considering their efforts, it will be found that we have kept pace with the increase of population, without applying any remedy for the fearful aggregate neglect accumulated during past years."

INDIA.

THE INFLUENCE OF THE EDUCATIONAL SYSTEM.

Dr. DIFF writes to the Convener of the Free Church Foreign Missions:—

"Knowledge of Gospel truth, powerfully brought home to the heart and conscience by the Spirit of God, is the usual antecedent of genuine conversion. But that antecedent knowledge is not ordinarily conveyed by the Spirit miraculously; if that were so, it would be inspiration. No; to convey this knowledge to all men is the grand duty of the Christian Church, its ministers and its members. Now, hitherto, looking not only at our missions but at all missions in India (perhaps in the heathen world), as a whole, we cannot fail to see that this work of communicating Divine knowledge to old and young, whether by Bibles or tracts, by schools or out-door conferences, discussions and preachings, has been the main work. And on this point we may take our firm stand, and declare, not boastfully but humbly, truthfully, gratefully to God, that, in proportion to its agents and means, no mission in India has been more honoured in carrying on a more solid work, in conveying Divine knowledge intelligently to a larger number of immortal souls. This is true of all our missions, whether at Bombay, Madras, Nagpore or Calcutta. I believe I am greatly within the mark when I say in Bengal alone there are now living between 20,000 and 30,000 instructed in our different schools, in whose minds is lodged as much of Divine knowledge as would suffice for their conversion and take them to Heaven, were the Holy Spirit to descend and quicken that knowledge to the saving of their souls! In a word, were we only to be favoured with an American, or Irish or rather Scriptural Pentecostal revival, we should see thousands actually born in a day; thousands of more or less instructed, disciplined, soul-furnished Christians, who would at once proclaim to others the glad tidings of great joy! And is such a vast extent of comparatively prepared soil, with its seed already sown, to be accounted as nothing?"

"My own firm persuasion is that, whether we, the weary, toiling pioneers, ploughers and

sowers, shall be privileged to reap or not, the reaping of a great harvest will yet be realized. Perhaps, when the bones of those who are now sowing in tears shall be rotting in the dust, something like justice may be done to their principles and motives, their faith and perseverance, by those who shall then be reaping with joy, and gathering in the great world-harvest of redeemed souls. In the face of myriads' daily perishing, and in the face of myriads instantaneously saved, under the mighty outpourings of the Spirit of grace, I feel no disposition to enter into argument, discussion or controversy with any one. Still my impulses and tendencies are to labour on amid sunshine and storm, to leave all to God, to pray without ceasing that the Spirit may be poured out on Scotland, England, India and all lands, in the full assurance that such outpourings would soon settle all controversies, put an end to all theorizings about modes and methods and other immaterial details, and give us all so much to do with alarmed, convicted and converted souls as to leave no head, no heart, no spirit, no life for anything else. Yes: I do devoutly declare that a great, wide-spread, universal revival would be the instantaneous and all-satisfying solution of all our difficulties at home and abroad! Oh, then, for such a revival! How long, Lord, how long? When wilt Thou rend Thy heavens and come down? When will the stream descend? These, and such like, are our daily aspirations. We are like the hart, thirsting, panting, braying for the water-brooks. We feel intensely that it is not argument or discussion or controversy, that will ever win or convert a single soul to God: that it is the Spirit's grace which alone can effectuate this; and it is in answer to believing, persevering, importunate prayer, that the Spirit usually descends with His awakening, convicting and converting influences. Our weapon, therefore, is more than ever the Word of God, and the arm that wields it, prayer.

"Surrounded as we are by the bristling fences and the frowning bulwarks of a three thousand years' old heathenism, we crave the sympathies and the prayers of our brethren in more highly favoured lands. Painfully familiar as we are with the 'hope deferred' which 'maketh the heart sick,' we often feel faint, very faint; yet, through God's grace, however faint, we have ever found ourselves still 'pursuing,' still holding on, with our face resolutely towards the enemy, whether confronting us in open battle, or merely evading the sharp edge of the sword of the Spirit by timely flight. Our motto has ever been 'Onward! onward!' no matter what might be the Red Sea of difficulties ahead of us. But oh, as men—men of like feelings and infirmities as others—it would tend to cheer and hearten us, did we find ourselves encompassed with the sympathies and the prayers of brethren at a distance. Not that God has ever left us without some witness or manifestation of His favour. We have had our own share of spiritual success. a goodly number of souls, from first to last, have been converted to God. For this we feel deeply grateful. But we long for thousands, yea, tens of thousands, and hundreds of thousands, and millions. Will the Church at home, if wearied of giving its moneys, assist us by a united, mighty host and army of prayers?"

(From the News of the Churches for May.)

REMARKABLE MOVEMENT AMONG THE MOHAMMEDANS OF CONSTANTINOPLE.

Dr. Schausfler, of the American Board at Constantinople gives a deeply interesting detailed account of a movement to which we have before alluded, at present going on among

the Mahommedans. His letter appeared in the *Missionary Herald*:

"I must now call your attention to a movement among the Turks, which can hardly remain without some very serious and extensive consequences. About 15 months ago we heard of a commotion among them. A new sect had started up, and the heresy was to be put down. We took no cognizance of it, nor did I ever refer to it in word or by correspondence, for it did not concern me, and the rumours going about are many. The leader was an old and otherwise inoffensive man, a doctor of Mohammedan theology, and a lecturer in a theological school.

"Mr. Hamlin has doubtless written to you of his visit to Brusa with Mr. Williams. Soon after their return several Mohammedans called on Mr. Williams, and stated that they were of the so called sect, that their leader had written to them after what he had heard of his (Mr. Williams) remarks at Brusa, telling them to go to him, and hear what doctrine he preached and to let him know. After conversation and prayer, they seemed to be greatly delighted; and declared to Mr. Williams that these were the same views the teacher had communicated to them, with this difference only that he proved his doctrine out of the Bible, and their teacher proved his out of the Koran. This looks strange enough at first sight, but it can be accounted for sufficiently on closer examination. A number of these persons have, ever since come regularly to Divine service here [on the Sabbath]; have visited Mr. Williams and us frequently, on other days, have spent evenings and nights in our houses, and the only topic of conversation is Divine truth and the way of salvation.

"Before I proceed, I must define a little more accurately the apparent religious posture of their minds. It appears from what they say that all they know of the Gospel and of Christ is the result of reading the Koran, and of the religious prayerful meditations of their teacher. Several months since he began to teach, more openly than before, doctrines closely allied to those of Christianity, though his mind began to wake up to his present views some ten years ago. Neither he nor his followers had ever read the New Testament. They were not among the purchasers of the thousands of New Testaments in Turkish, which have been selling at such a rapid rate for three or four years past. And yet they not only acknowledge the divinity of Christ, and the work of the Holy Spirit, but profess to be mere beginners, ready and anxious to find the full truth concerning Christ and salvation from the Word of God itself.

"Since they came into connection with us, both their leader and those with whom we have come in contact here have accepted eagerly the Word of God, and are studying it with apparent delight.

"Upon a closer examination of their case, there is nothing inconsistent in all this. It is rather strange that such a movement should not have arisen before. It is a fact that the Koran, received by the Mussulman as a Divine revelation, testifies to the Divine character of the Old and New Testaments in unequivocal terms, and so repeatedly, that this forms in fact one of the chief tautologies of that tedious book. From one end of it to the other, from the second sura or chapter, to the ninety-eight, near the close of the book, you find scattered along, no less than 127 commendations or indorsements of the Law and Gospel, as the Word of God. They (i.e., the Old and New Testaments) are sometimes even called 'Furcan,' or the 'Distinction' (of good and evil), the highest title claimed by the Koran. And, as this testimony is borne through nearly the