

great cities with the best of all possible implements ; he can fight the battle of truth with the keenest of weapons.

To a very great degree popular dislike and suspicion has been overcome among the common people. There will always be enemies ; but the mass of the population, both city and country, are friendly. Malignant opposition arises from the bitter hostility of individuals, often men whose evil purposes have been thwarted by the course of events, but rarely from the unwillingness of the people as a whole to listen to the Gospel. In many villages where the missionary was stoned years ago he is welcome now, and there is far more of a disposition to discuss calmly the points in debate. Our schools and colleges have exerted a considerable influence along this line, and the matter is now so well understood that it is taken for granted as a recognized factor in the life of the community. Thus, every man who sends his son to the Robert College, Constantinople, knows perfectly well that he is subjecting him there to a strong Protestant influence, and assents to this as a matter beyond question. The same thing for substance might be said of similar institutions at Aintab, Beirut, and other points. What does it signify ? Just this : that Christian work in Moslem cities has a firm foothold ; that we have the confidence of thousands of the people ; that we have the Bible and many other books ; that a good beginning has been made in the line of a periodical Christian literature ; and besides all this many hearts have been touched in homes where the martyr spirit has not yet developed to the point of public confession and the braving of obloquy for Jesus' sake. There is reason to believe that considerable numbers of Moslems are already Christians at heart, but wait till a more opportune moment for such action. If the course of events should be such as to provide a real protection for the convert, a great many would soon declare themselves in sympathy with evangelical truth.

For many centuries it was the standing rule of Islam that the person who abjured that faith was, *ipso facto*, doomed to die. This brutal law was carried out in all its literal barbarity many times, and it continued in force without question till the memorable summer of 1843. The death of a young Armenian in that year gave occasion to a sudden reversal of the policy so long in force. His name was Harootune, and he was by birth and education a Christian, a member of the Armenian Church. One unhappy day, in a state of partial intoxication, he stated his purpose to become a Moslem ; and this was heard by some Mohammedans, who noted it, and afterward insisted on the complete fulfilment of the promise so made. But Harootune, in his sober senses again, flatly refused to keep his word or to take any steps in the direction of such a change. After some further threats, and in spite of earnest remonstrance from several sources, the young man was publicly beheaded in the city of Constantinople at the end of the great bridge that spans the inner harbor. Upon this, the British Ambassador, Lord Stratford, took a bold stand, and demanded of the Turkish Government the absolute and unequivocal abroga-