

oriental Christian Churches existing in Asia Minor, so little was previously known about them. Chiefly through their representations, the American Board saw it to be their duty to enter upon the great work in which they have now been engaged for fifty years. It was in 1831 that the work was begun in Constantinople by Mr. Goodell. At that time the Armenians were the most influential class in the capital, and they gave the missionary a hearty reception—even the Patriarch blandly assuring him that, so great was his love for him, had Mr. Goodell not come to visit him, he must needs have gone to America to see Mr. Goodell! Adding many other protestations of friendship, all of which, however, were speedily forgotten. So soon as it was discovered that the Protestant doctrines were wholly at variance with the dead formalism of the Armenian Church, a pronounced and bitter persecution followed. An order was obtained from the Sultan for the expulsion of the missionaries. Armenian, Greek, and Mohammedan combined to crush out the new religion. The converts were excommunicated, arrested, imprisoned, and banished. Bulls were issued prohibiting the reading of *all* the missionary books. Anathemas were proclaimed against "the heretics." But sultans do not live for ever. When opposition was at its height, this ruler suddenly ceased from troubling. By a remarkable providence, the young sultan who succeeded him, in 1839, commenced his reign by granting his people a charter of civil protection and religious liberty. The missionaries took advantage of the new state of affairs, and prosecuted their work with renewed diligence. A spirit of enquiry increased among the Armenians proportionately to the efforts to put it down. A wide-spread reformation set in, and extended to every important town in the empire. Station after station was opened: one band of missionaries succeeded another; and the foundations were laid of churches and seminaries over the whole land. The opposition of the old church authorities became fiercer than ever. They took the law into their own hands. At their instigation the missionaries and converts were pelted with stones, even in Constantinople. The little band at Nicomedia were driven to worship in the fields, like the Scottish Covenanters. The missionaries were expelled from Aintab by the governor and driven out of the town by the Armenian school-boys and teachers. But the work went on. Hitherto the missionaries had aimed at the reformation of these old dead churches, now they resolved to form a separate organization. The first evangelical congregation was instituted at Constantinople on the 1st July, 1846, followed by others at Nicomedia, Adabazar, and Trebizond. In the

following year the Protestants were recognized as an independent community. The next important era in the history of the mission, resulting from the Crimean war, was a still further concession extorted from the Turkish government by Lord Stratford de Redcliffe, the British Ambassador. This was known as the "Hatti Hamayoun"—a solemn obligation on the part of Turkey that thenceforth no person should be persecuted for his religious opinions in the empire. This became law in 1860. The battle had been fought and won. By the recent treaty of Berlin it is agreed that the civil disabilities of dissentients from the State religion shall cease; that all persons without distinction of creed shall be admitted to give evidence before the tribunals, and that liberty to worship according to every man's conscience shall be assured to all.

VI. CENTRAL TURKEY. Among the *thirty-seven* stations and out-stations in this section is *Antioch*, the old "Queen of the West," whither the disciples who had been scattered abroad by the persecution following the death of Stephen went, preaching the Word, Acts 11: 19. It was then a splendid city of 200,000 inhabitants. Here Paul and Barnabas preached a whole year. Later, it took rank with Jerusalem and Alexandria as the seat of a patriarchal see. Ten Christian councils have been held at Antioch, at which Arianism and other heresies were condemned. At one time it had three hundred and sixty Christian churches. Since then it has been twenty times overturned by earthquakes, and as often sacked and burned by invading armies. It is still the residence of a patriarch of the Greek Church. There is here a Protestant church with a native pastor under the American Board. The Irish Presbyterians have large and flourishing schools. But the modern town, called by the natives *Antakieh*, is little more than an unsightly village interspersed with ruins. *Tarsus*, in St. Paul's time, "no mean city,"—now a poor filthy place of 20,000 inhabitants—is again placed under the influence of evangelical Christianity. But the chief stations of the American Board are at *Aintab*, *Marash*, and *Hadgin*. The college at Aintab, commenced in 1874, has *eighty* students. The Theological Seminary at Marash graduated eight students in 1878. Altogether the Central Turkey Mission has 8 ordained missionaries, 20 native pastors and preachers, 64 teachers, and 2700 communicants.

VII. EASTERN TURKEY. This part of the field is on many accounts worthy of special mention. Armenia is the home of the people among whom the principal successes have been gained in the other parts of the empire; and a very interesting people they are