

pany of men and women at the present time, has been a roll of honor, of able and trusted men and women, household names in the churches from which they went forth, and widely known in all missionary circles. To-day the list contains 152 men and women, distributed through some twenty chief cities and towns from the Bosphorus to the Russian frontier, from the Euxine to the Mediterranean, among them Constantinople, Brousa, Smyrna, Sivas, Erzeroum, and Aintab. This work has been confined to the Armenians, Greeks, and other nominally Christian people in the empire. The Armenians are distributed throughout the empire, mingled with Turks in the same cities and towns, being more numerous relatively in Eastern Turkey, but confined to no one section. The Greeks are less widely scattered, being found chiefly in the regions bordering on the Aegean Sea and on the Black Sea, and in the capital. The aim of missionary effort has been to give to these people the Bible in a language intelligible to all, to awaken a true faith in Jesus Christ, and to develop a genuine Christian life. The reform of the old churches has been sought, and the separate Protestant organization, the result of persecution and not of missionary influence, has always been deemed a temporary adjustment.

The Turkish Government has never cordially welcomed this effort in behalf of its Christian subjects, has looked with more or less disfavor upon the methods employed in making the Bible accessible to all, opening schools for the youth of both sexes, and cultivating the self-respect and manhood of all who came under their influence. Sometimes this disfavor has been expressed in words, sometimes in a greater or less interference with the work. Of necessity a *modus vivendi* has been gradually worked out, expressed in treaties and diplomatic correspondence, mutually recognized by the Porte and the government at Washington. It is one of the anxious features of the present situation that for some time there has appeared a growing disposition on the part of the Porte to ignore this sanction, and to question the validity of the rights so long enjoyed and so fully secured by general and particular treaties. American missionaries are now in Turkey, and have been there for seventy years, on the same grounds as European missionaries have been there for one hundred and sixty years, on the same grounds as Christian people of various races have been in the Ottoman Empire since the conquest of Constantinople by Mohammed II. No diplomatic pressure has opened the way, no specific concession of the Sultan on their account has been made; they have come as the citizens of other friendly nations come, and have remained in the enjoyment of the common rights belonging to the citizens of friendly powers. In the course of their long residence in the empire, and of the gradual extension of their enterprise to nearly all the most important cities and towns in Asia Minor, many occasions have arisen for defining the rights of these American missionaries, and the action of the Turkish Government in these cases is a further and explicit recognition of their legal standing and the legitimate character of their work. Specific treaties have also been made,