

secutions it had to endure in its initial stages were specially fiery or long-continued, though they were severe and often renewed, but because they were closely connected with an organic change at the seat of Mohammedanism, which was legally completed by the promulgation of the famous Hatti-Humaiyoun.

An execution for apostasy took place in August 1843. The sufferer was a young Armenian, who had declared himself a Turk, and had afterwards gone back to the Christian faith. "Resolved not to deny his real faith a second time, he kept out of sight till accident betrayed him to the police, and he was then thrown into prison. In spite of threats, promises, and blows, he there maintained his resolution, refused to save his life by a fresh disavowal of Christianity, and was finally decapitated in one of the most frequented parts of the city with circumstances of great barbarity." Sir Stratford Canning, who had written these words to his government, with the other ambassadors, made such strong representations to the Porte that "the Sultan, on the 22nd March 1844, gave the following written pledge: 'The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate.' On the 23rd of March, the Sultan, in an audience which he granted to Sir Stratford Canning, gave him personally this assurance: 'Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be persecuted in any way for their religion.'"

In 1847, through Lord Cowley acting in absence of Sir Stratford Canning, civil protection was guaranteed to the Protestant converts. They were formally constituted a separate body, with the same rights as the Greeks or the Armenians, and with a responsible head over them chosen from among themselves.

But by far the most important religious charter ever granted in Turkey was not given till 1856, and as a result of the Crimean war. This, known as the Hatti-Humaiyoun, or Imperial Edict, was regarded as a guarantee of complete religious freedom within the Turkish Empire; but though the missionaries and the Christian Governments so regarded it, it is probable that the Turkish Government from the first intended to evade it as regards its Moslem subjects, and interpret it simply as confirming the liberties already granted to the non-Musulman communities.

But we return to Goodell himself. Of the general principles on which the great work was carried on in which he and others were engaged, we have already spoken. But we should like to speak a little more fully of the missionary's own labours.

Goodell's great work was the translation of the Bible into the Armeno-Turkish—that is to say, the Armenian tongue, written with Turkish characters. This he began at Beyrout; and its completion and revision occupied him till February 1863, near the close of his life. Through the times when the missionaries dared not go to a native Christian, or speak to him in the streets, for fear of compromising him; through the times when all outward work was stopped by the plague, translation went steadily forward. The whole mind of the missionary was saturated with the Bible. He had prayed again and again over every term. No words of ours can so well express this aspect of the man as those which he uses of Panayotes Constantinides, his able assistant:—"His most important, and what may be called the crowning work of his life, was the help he afforded in translating the Scriptures of the Old and New Testaments into Armeno-Turkish. In translating, and revising, and carrying through the press several editions of