

years ago, and write these state papers in plain intelligible Turkish. The constitution, for example, that was promulgated some three years ago, was written in language perfectly plain and easily read and understood by the commonest reader. Editors of newspapers also have naturally enough found that if they are to sell their papers they must put them into a language that the people can understand, else they will never buy nor read them. On the other hand, there has been a very great change among these nominal Christian races, as education has advanced among them. Those Turkish-speaking Christians have dropped the peculiarities of their race; the Grecisms and the Armenianisms have been eliminated from the Turkish as they use it. Only a little while ago a proposition was made to drop all reading-books and all books in the Armenian character, in the schools of the Turkish-speaking Armenians. By whom think you was this proposition made? You may suppose by those Armenian employees, the highest officials of the Turkish government in Constantinople? No. Then by ambitious Turkish scholars of the Armenian race? No. But by a lady teacher of a girls school in the heart of Asia Minor. This great change in the direction of unifying the written Turkish language fully justified and even demanded that enterprise in which the American Bible Society has engaged with the British and Foreign Bible Society, viz., the effort to prepare only one version of the Bible in the Turkish language, by whatsoever race or whatsoever class or in whatsoever characters read. That work, which was entrusted to your committee just five years ago, is now finished, and we are able to present to you here [the volumes were placed on the President's table] copies of this Bible in Turkish—the one in the Ottoman or Arabic character as read by all Moslems, and the other in the Armenian character as read by Turkish-speaking Armenians.

Now, what is done by thus putting the same Bible, with the same words from the beginning to the end, into the hands of the people, in characters adapted to the reading of the different races? What is gained by it is, that the entire evangelical population of Turkey are now made a missionary force to carry the Bible to their Mohammedan neighbours. Any Christian preacher, pastor, teacher, colporteur, or private Christian, can now take the Bible in the language in which he reads it, and put another copy of the Bible, in the characters his Mohammedan neighbour reads it, into his hand, and they can sit down together to a comparison of the word of God. This takes out of the hand of the Moslem in Turkey his standard objection to our Christian Scriptures, viz., that we change according to our own pleasure the sacred text. Now we give him the same text; there is no difference. The Christian preacher or teacher is not obliged to apologize for the fact that he reads the Bible in a somewhat different language from that read by the Moslem himself; they are identical now. We cannot too greatly emphasize the importance of thus putting the Bible, in their own language, into the hands of all the people.

Now, there are four points which we may mention as indications in God's providence of the actual opening of the Mohammedan races of Turkey to the Bible. The first is the significant one, that at the very moment when the grand vizier of the Turkish empire in 1875 was saying to our minister, "It is impossible for a Mohammedan to become a Christian; the religious liberty promises of the Sublime Porte concern the Christian races alone; my august master, his imperial majesty, will not permit the powers of Europe to interfere at all in the religious affairs of his Moslem subjects,"—just at the moment this utterance was made, the Sublime Porte, having in the first instance refused permission for the printing of the Bible in the new version in the Arabic character, was by the pressure of the British Government compelled to yield. In the first instance they said, "You shall have permission if you will put on the title page, '*This is the Protestants' Bible, or the Bible for Turkish Protestants.*'" Of course we refused the permission on such terms. "Then," said they, "you shall put on the title page of every copy, '*Printed*