

cause after having embraced Islam he had denied the Mohammedan faith. The immediate result of the ambassador's efforts was a written pledge from Sultan Abd ul Mejid that such an execution should not again take place.

But it was not until 1856, after the Crimean war, that Sultan Abd ul Mejid issued the Hatti Humayoun or Imperial Edict. One of the articles reads: "As all forms of religion are and shall be freely professed in my dominions, no subject of my empire shall be hindered in the exercise of the religion that he professes, nor shall be in any way annoyed on this account. No one shall be compelled to change his religion."

It is very evident that this edict became known throughout the provinces and that it began at once to affect the work of the missionaries. Moslems felt themselves free to associate with missionaries and even to confess Christ. In 1857 Dr. Hamlin reported a family converted from Islam officially examined by the police and justified in their change of faith on the ground that no compulsion had been used. Mr. Dwight reported in 1859 that the governors at Sivas, Diarbekr and Cæsarea declared that Moslems who had become Christians should not be molested. In Constantinople Selim Effendi, a convert, became an evangelist and was permitted to gather around him a company of Turks who were inquirers.

But, perhaps as a result of the importation and circulation of Dr. Pfander's controversial writings, notably the "Mizan ul Hakk," there occurred in 1864 a reactionary movement which started in the government and spread among the people. The Turkish converts were arrested. What eventually became of them is not known. The mission presses and bookstores were temporarily closed by the police. And it was clearly understood by Mohammedans throughout the country that to forsake Islam was regarded by the government as a civil offense. This