

tracted fellow-believers in Chevermeh were hustled from the village. The governor of the district professed inability to control the people, but a superior order from the pasha, at Moosh, secured rest to the little flock for four days, after which interval, however, the storm broke out afresh in fiercer fashion. Six of the eight heads of families openly renounced the faith which, for a brief space, they had kept so bravely; and the remaining two were compelled to flee for their lives, travelling by night and concealing themselves by day, "leaving their wheat ready for the harvest un-reaped, their sheep, cattle, and horses without an enclosure, and their families without a shelter."

A visit from Mr. Dunmore during this year seems to have had a good effect, for in the winter of 1852-53, we find one of the faithful two above mentioned keeping a school of fifteen pupils, conducting service three times each Sabbath, and prayer meeting every evening of the week. In the Erzroom Station Report for 1852, the opinion is expressed that Chevermeh should become a regular out-station, and accordingly in the spring of 1853, a pious old man—Mardyros by name—is sent to be their teacher.

In the summer of 1853, the preacher "of their own choice," Baron Simon, reached the sturdy little flock. At the same time another teacher was procured. An interval of rest from violent persecution allowed the cause to grow during the succeeding two years, so that in the fall of 1855, we find that the heads of twelve houses, with an aggregate population of 118 souls, are Protestants. A fairly comfortable dwelling has also been erected, which served as school-room, chapel, and house for the preacher.

As a remarkable illustration of Oriental insusceptibility to change, let me here mention that Mr. Richardson's letter, of October, 1855, would require but slight alteration in order

to make it a description of the state of affairs to be seen to-day. True, the work has spread to other villages; a neat chapel has been built; a settled pastor obtained, and the Protestant community has been increased by about sixty souls; but the condition of the people, their style of life, oppressions by unscrupulous officials, the unsettled state on account of the expected approach of the Russians, the friendliness of the Gregorian neighbours, the indications that the whole village is about to become Protestant, and the very persons there named as the leaders—Baron Bedros, one of the faithful two so often mentioned in this narrative, Malo, with his brothers, Kevork and Melcon, and Baron Harutune—seem unchanged in any particular, except in the years of the persons mentioned.

An interesting fact has just come to my knowledge, showing the simplicity and earnestness of these early confessors of the truth. Baron Bedros, already mentioned, was one of those who visited Mr. Peabody several times between the years 1849 and 1852. On the occasion of his first visit, having met with some of the half-persuaded friends in Erzroom, and having learned from them the main points of "Protestant" teaching, a name utterly unknown to him as yet (nor had he any evangelical book with which to take counsel), exclaimed: "Why, that is just what we want, just what we have been seeking all these years! How can I proclaim to my fellow villagers that I have found the truth? that I am a Protestant?" One, with a laugh, said: "During the fast, take a little *madsoon* (thickened milk, a common article of food) and eat it on your house-top." The simple-minded disciple took the advice in earnest, and proclaimed his faith by taking food on a fast day upon the house-top, and so brought upon himself and friends the bitter persecution already related.