

that "forty men" were needed at once, as teachers and preachers, around Harpoot; and Dr. Hamlin was urgently pressing the wants of the Bulgarians in European Turkey.

One of the most delightful instances of Christian magnanimity was displayed in England about this time. The financial troubles of 1857 in America had embarrassed the Board, and threatened serious embarrassment to this mission. Noble Christians in England, of all Evangelical communions, including ministers of the Church of England, came at once to the rescue. They formed the "Turkish Missions Aid Society," invited Dr. Dwight to present our cause in England, and raised money thenceforward, not to found missions of their own in Turkey, but to aid ours. At an anniversary of the Society in 1860, the Earl of Shaftesbury crowned this magnanimity of deeds by an equal magnanimity of words. He said of our missionaries in Turkey, "I do not believe that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negotiation carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure Evangelical truth of the men who constitute the American mission. I have said it twenty times before, and I will say it again—for the expression appropriately conveys my meaning—that they are a marvellous combination of common sense and piety."

At this point, the enterprise, like a Banyan tree, changed its branches into new roots, and henceforth was reported as the Western, Central, and Eastern Turkey missions. The main feature of interest became that of sure but gradual growth.

The Western Turkey mission-field covers a region of singular historic interest. It includes alike the field of Troy and of the "Seven Churches." It probably saw the origin both of the Iliad and the Odyssey, and of the Apocalypse and the fourth Gospel. In its north-western portion flows the little river Granicus, where Alexander first defeated the Persian armies, and in its south-western part lies the once world-renowned seaport of Miletus, where Paul made his affecting speech to the elders who had come from Ephesus, that seat of the marvellous temple of Diana, and of the Church of the "Ephesians." The poor little village of Isnik, too small for a mission station, is all that remains of the Nicea famous for the Nicene Creed, framed in a council where Constantine presided—a city long the bulwark of Constantinople against the Turks, then the capital of the Sultan Solyman, and afterwards retaken by the first crusaders. The centre of missionary operations is the great city of unparalleled site and matchless harbour, rebuilt by Constantine, the object of six captures, and more than twenty sieges, the ignis fatuus that turned the first Napoleon towards Moscow rather than St. Petersburg, the long-coveted treasure of the Russian Czars, and the place of five great Christian councils. Broosa, another of our stations, is at the ancient capital of the Ottoman empire; and its castle is said to commemorate the time and the work of Hannibal the Carthaginian. Nicomedia, still another station, was once the capital of the Bithynian kings, the home of Diocletian when he ruled the Eastern empire, and the place where poison ended the life of Hannibal. One of the stations last occupied, Manissa, is the old Magnesia, where the two Scipios defeated Antiochus the Great, and won for Rome the empire of the East.

In this region, covered thick with historic associations, the twenty-four churches, with their thousand members, their twenty-nine pastors and licensed preachers, and their forty-five hundred enrolled Protestants, only indicate the deep undercurrent of influence now at work. A considerable body of missionaries are still furnishing the original forces. The press pours forth some fifty thousand volumes and thirty thousand tracts a year, in six different languages, including the English. Two "Evangelical Unions" of native churches and pastors have been formed, and the churches contribute already to Christian objects four thousand dollars a year. A theological seminary, and a ladies' boarding-school, now at Marsovan; two other girls' schools; training classes at Broosa and Sivas; Robert College, the indirect child of the mission, now looking out conspicuously over the Bosphorus, with its hundred and eighty students of seventeen different nationalities.