

a glimpse at the facts, to tell how, even at Constantinople, the brethren and one of the missionaries were once pelted with stones; how the little band at Nicomedia were at times compelled to hold their worship, somewhat like the early Christians and the Covenanters, in distant fields, and even after religious liberty was proclaimed, were abused in the streets, and had their houses stoned; how, at Adabazar, a Protestant teacher was put in chains and in prison; how at Trebizond the very women attacked with stones two of their own sex, as they returned from the preaching, and the husbands who protected their own wives were thrown into prison and the stocks, like Paul and Silas of old; how the mob at Erzroom burst into the house of Dr. Smith, and destroyed his books and furniture; and how, in 1847, Mr. Johnston was expelled from Aintab by the governor, and stoned out of town by Armenian school-boys and teachers, although the very next year Aintab became the seat of a church that grew with singular rapidity, and a great centre of Christian activity. These things died out only by degrees; not until after the Sultan had issued his firmans, first (in 1850) placing the Protestants on the same basis with other Christian communities; and again (in 1853) placing his Christian subjects on the same level with Mohammedans before the law; and yet once more (in 1856) granting full "freedom of conscience and of religious profession;" not until long after three Patriarchs, Stepan, Hagopos, and Matteos, had tried each to outdo his predecessor in severity, and the third of them had (in 1848) been deposed for financial frauds.

In the year 1849 the missionaries, with five native pastors ordained already, and with the clear recognition of the broad fields now white for the harvest, adopted a Report, setting forth to the native Christians the great duty of supporting their pastors and religious institutions, relieving the missionaries for other fields, and themselves engaging "in the further extension of the truth." Next year they turned and asked the home churches for twelve more missionaries, to oversee this wonderful uprising. For several years in succession the Board repeated the call for "twelve more missionaries." For two years six only answered. "From every part of the land," wrote Mr. Dwight, in 1853, "there comes to us one appeal, 'Send us preachers, send us preachers;'" and Mr. Schneider wrote home, "I almost fear to have the post arrive." Six other labourers responded in 1854; and the next year came the urgent call for "seventeen," to meet the great emergency.

The Crimean war for three or four years agitated the nation and the nations. But the spiritual reformation rolled on; it was a mightier and a deeper force. It was impossible for the missionaries to keep pace with the calls. The wonder is, that they could accomplish so much as they did. At one time (1855) they hurried five young students into the ministry before their studies were completed. But they felt and wrote that they were losing opportunities all the time. And they were right. Humanly speaking, it seemed as though with a sufficient missionary force the Armenian element of Turkey could have been carried everywhere by storm.

From this time forth the enterprise became too broad even to trace in this rapid way. If the whole movement shall ever be suitably recorded, the history of this reformation will be second in interest to no other that ever has been written. There are scores and scores of villages, each of which would furnish materials for a volume; and multitudes of cases that recall the fervour, faith, and fortitude of apostolic times.

The breadth of the movement began also to demand new missionary centres. The book depository, which had been on the north side of the Golden Horn, planted itself boldly (1855) in the heart of Constantinople; and six or eight boxes of books might be seen at a time, marked to "Diarbekir," "Arabkir," "Cesarea," "Aintab," and so on. The Seminary proved inadequate to the demand for preachers and teachers, and the organization of other seminaries about this time at Tokat and Aintab, indicated the time as not distant when there should be three missions, instead of one, in Asiatic Turkey. Indeed, Mr. Dunmore was writing, in 1857,