

about the tender and delicate women who were thrown to the wild beasts in Roman amphitheatres? What of those who were covered with tar and set on fire to illuminate Roman gardens? What of the heroes of the Reformation? What of the victims of the King of Spain and the Duke of Alba? What of the massacre of the Huguenots on St. Bartholomew's Day? What of the fires of Smithfield? What of the Catholics, as well as Protestants, who for their loyalty to God were dragged at the cart end, beheaded, drawn and quartered, and burned in "Merrie England" even as late as Queen Mary's day? What of many of the Jews of Europe in the present decade who are realizing the fulfilment of Moses' prophecy that "among these nations shalt thou find no ease"?

3. Let us remember that such atrocities as these were not only fore-known, but predicted in the Word of God. "They shall put you out of the synagogues," said Jesus; "yea, the time cometh that whosoever killeth you will think that he doeth God service." Paul exhorts the Thessalonians that "no man should be moved by these afflictions"—that is, he should not be moved away from his faith, because "we are appointed thereunto." Peter warns the "strangers" scattered throughout these very parts of Asia now so much upon our minds that their "adversary, the devil, as a roaring lion, walketh about seeking whom he may devour," whom they are to "resist steadfast in the faith." John "saw under the altar the souls of them that were slain for the Word of God, and they cried, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And it was said unto them that they should rest yet for a little season until their fellow-servants also and their brethren, *that should be killed as they were,* should be fulfilled."

4. Let us remember that God gives grace equal to such emergencies as this. Martyrs have gone to the stake with joy. Those who were tortured in an earlier age would not accept "deliverance." Archbishop Cranmer of his own accord thrust his right hand into the fire because it had deceived him into signing the recantation of Protestantism. We have an illustration to-day of an Armenian in this country recently bereft of his family in Turkey—four of them imprisoned and one murdered—who is nevertheless sustained in his daily calling and enabled to go from city to city and platform to platform awakening our citizens on behalf of his outraged countrymen. Paul had a great affliction, for whose removal he thrice besought the throne of power and mercy. But His answer was, "My grace is sufficient for thee." The great apostle to the Gentiles found it to be so, and he was able to declare, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." There is many a Christian martyr in Armenia at this present moment, man, woman, and child, naked, sick, and in prison, who is saying the very same.

5. Such atrocities as these furnish the strongest evidence of the reality and power of the Christian religion. This conflict in Armenia is between Mohammedanism and Christianity, between darkness and light, between Satan and God. Our Christian brethren in that land could purchase deliverance and peace at the price of apostasy, but they will not pay it. Do the ages show a sublimer proof of the Divine origin of Christianity? Men speak of this event as weakening to faith! It would be if the Armenians recanted; but as it is, the event is a wonderful *strengtheners* of faith. Had it occurred eighteen hundred, or even one hundred years ago, it would be employed to prove that; and the Christian apologist or evangelist of the coming century, in his efforts to point men to Christ, will speak of