

be seen the lofty tower of the Protestant Evangelical Church, and beside it is located the American Mission house. The story of the founding and growth of this church, together with the history of its able and faithful pastor for the last quarter of a century, who was also the architect and builder of the church edifice, would form the subject for an extended and interesting sketch. I am glad to be able to send you a photograph of this devoted servant of God, who also was one of the many martyrs who perished that day. When the massacre began he happened to be at the home of a friend, where he and seventeen others who were in this house when it was attacked by the soldiers and the mob all met the same fate. Nine of the ten Armenian priests in Oorfa had taken refuge in the large Armenian church, and were, of course, slaughtered there with the members of their flock.

While their fiendish programme was being carried out in the large church the whole of the Christian portion of the city was one scene of carnage. The manner in which this part of the bloody work was executed manifested a measure of 'method in madness.' First of all one set of soldiers was detailed to lead the attack on each home. The duties of these consisted in forcing an entrance, by breaking down the doors when they were not opened at their command, and slaughtering the male members of the household. The women and small children generally were spared, except in cases where they attempted to offer any resistance. It is for this reason that of the total number killed outside of the great church on that day probably not more than ten percent were women and children. Other sets of soldiers were told off to drive the women of the households to the neighboring mosques or khans. The houses being thus freed from all possible sources of resistance, the rabble was left a clear field for the third act in the tragedy, namely, that of plundering these homes of every vestige of furniture, clothing, bedding and winter stores. Throughout the whole of this performance the Moslem women—wives, mothers and sisters—cheered on their chivalrous brothers and husbands in their cowardly onslaught upon these defenceless victims of their brutal fanaticism. They did this by shouting, rather than singing, a popular Turkish wedding chant. Between the rifle shots and above the pleadings for mercy and the groans of the wounded could be heard the weird yelping of Mohammedan mothers and maidens, resembling more the barking of jackals than the voices of human beings—most fitting orchestral accompaniment to the bloody tragedy which was being enacted.

The Christian women and children who were driven to the mosques and khans were detained there for a day or two and then counselled by the government authorities to return to their houses. By this time, however, nothing remained of their homes but the bare walls and ceilings. This was all they had to return to. Not only was the winter's supply of food all carried off, along with everything else in their homes, but the fathers and brothers—those who had been the stay and support of these households—are now no longer there. The only remaining traces of these dear ones are the pools of blood in the deserted homes. Apart altogether from those killed and burned in the church, the bodies of over fifteen hundred, by actual count, were dragged, usually by the legs, and in considerable numbers at a time, by animals to a large trench dug for the purpose on the outskirts of the city. There they lie to-day in one irregular mass, awaiting the day when all wrongs shall be righted. As many as three hundred bodies are said to have been taken from one large cistern well some days after the massacre, while another furnished over fifty, and yet another about thirty.

Scarcely a single Gregorian or Pro-

testant home escaped the general pillage and bloodshed, and the total number of victims in this last massacre in Oorfa must now be put down at four thousand. There are now in Oorfa alone from ten to twelve thousand persons, chiefly women and children, utterly dependent upon charity for their daily bread and for their clothing and bedding.

The government authorities were endeavoring to cleanse and fumigate the large church by burning sulphur and tar, in order to fit it as a hospital for the many hundreds of wounded Christians. This mode of dispensing charity reminds one of the old fable of the hungry huntsman who cut off the tail of his faithful dog, and after making a soup of it for himself requited the injury he had done his dog by generously throwing him the bone. The story of Oorfa is the story of hundreds of towns, villages and cities throughout the interior provinces. In the Province of Harpoot alone 176 towns and villages met a fate similar to that of Oorfa.

SCHOLARS' NOTES.

LESSON IV.—April 26, 1896.

Luke 16: 19-31.

THE RICH MAN AND LAZARUS.

GOLDEN TEXT.

Ye cannot serve God and mammon.—Luke 16: 13.

THE LESSON STORY.

Jesus told a story to his disciples to show how foolish and wrong it is to love riches more than God.

There was a rich man, Jesus said, who wore expensive clothes and ate the richest food every day. And there was a sick beggar named Lazarus who was often laid at the rich man's gate. All he asked of the rich man was to have some of the crumbs which fell from his table, and he was so sick and suffering that even the dogs pitied him and came and licked his sores.

But the rich man did not notice him at all. He could see him every time he went in or out of his beautiful house, but he did not try to help him in his misery.

By and by the beggar died, and was carried by the angels into heaven. The rich man died too, but his spirit did not enter heaven. The unkind, selfish spirit has no place there. But one day, looking up into heaven he saw Lazarus there, and begged that he might be sent to help him in his mercy. Then he was told that there was a great gulf between heaven and hell, and each one must stay in the place he had chosen. Dives, the lover of money and pleasure, had chosen to be selfish and unloving here, and he carried the same spirit with him to the other world. But Lazarus took with him the humble, loving spirit so dear to God and the holy angels.—Berean Lesson Book.

LESSON OUTLINE.

- I. The two men in this world. vs. 19-21.
- II. The two men in death, v. 22.
- III. The two men in the other world. vs. 23-31.

HOME READINGS.

- M. Luke 16: 1-18, The Unjust Steward.
T. Luke 16: 19-31, The Rich Man and Lazarus.
W. Psalm 73: 1-23, The Prosperity of the Wicked.
Th. Heb. 12: 1-13, The Afflictions of the Righteous.
F. Job 27: 11-23, The End of the Wicked.
S. James 2: 1-12, The Poor, Rich in Faith, Chosen.
S. James 5: 1-11, Exhortation to Patient Endurance.
Time.—A.D. 30, January, shortly after the last lesson.
Place.—Perea.

HINTS AND HELPS IN STUDY.

Soon after the parable of The Prodigal Son, Jesus, still in Perea, spoke to his disciples the parable of The Unjust Steward. He also told them they could not serve God and mammon, and he rebuked the covetous Pharisees who derided his doctrines. Monday's Reading. Then followed the parable of The Rich Man and Lazarus. Tuesday's Reading. Read thoughtfully the rest of the Home Readings, and try to understand from them and to-day's lesson how true happiness in this world and the next is really affected by the matter of earthly possessions. This rich man is sometimes called Dives (Latin for 'rich'), but Jesus gave him no name. Abraham's bosom was a com-

mon Jewish term, expressing heavenly bliss. Great gulf—an impassable chasm.

QUESTIONS.

What is the parable in to-day's lesson called? How is the rich man's condition described? Lazarus's condition? What became of Lazarus at death? What became of the rich man? What request did he make? What was Abraham's reply? What did the rich man then request? What answer did he receive? What do we learn about the condition of souls after death? About the sufficiency of revelation?

WHAT THE LESSON TEACHES.

1. The wicked may prosper and the good suffer in this world.
2. In death each finds his own true place.
3. The condition beyond death depends on life here.
4. It is too late to crave mercy for one's self of friends after death.
5. The gospel has warning enough to lead men to believe.

ILLUSTRATION.

A place of torment. Vs. 23, 24, 28. And that is the prison house of the finally impenitent. 'The wicked shall be turned into hell, with all the nations that forget God.' Rev. E. Davies tells of one who had enjoyed great earthly advantages but felt that the Spirit of God had left him. He had wandered into sin and infidelity for fifteen years, and then cut his throat, but did not die for several days. He said to a friend, 'I am damned! infinitely damned. I feel as if I was in the midst of fire, and that it was pressing upon me on every side. To live is hell, and to die a thousand times worse. My doom is sealed.' So he died.

Extraordinary Warnings Fail. V. 31. A college student whose life had been gay and reckless, suddenly became grave and seemed terrified. When questioned concerning his changed appearance he said, it was produced by a dream. He had dreamed that he was breathing stifling, oppressive air in a large, gloomy hall, densely thronged with undergraduates, their gowns wrapped round them, and their countenances indicative of great suffering. Inquiring where he was, a melancholy young man replied, 'This is hell,' unfolding his gown and revealing in his breast a transparent heart as of crystal, in which burned a fierce flame. 'Cannot I escape?' asked the terror-stricken dreamer. 'You have a chance for nine days,' answered the gloomy figure. Folding his arms and concealing his burning heart, he awoke, full of horror, and to dispel the strong, painful impressions, sought his friends. They laughed at his sordid fancy, drank deep and persuaded him to spend the ensuing nine days with them in special gaiety. On the ninth day, whether from the natural effects of excessive debauch or in solemn fulfilment of the warning, he suddenly died. This is a practical confirmation of Christ's words that where ordinary warnings have failed, extraordinary warnings would be unavailing.—A. C. Morrow.—Arnold's Practical Commentary.

LESSON V.—May 3, 1896.

Luke 17: 5-19.

FAITH.

Commit to memory vs. 17-19.

GOLDEN TEXT.

Increase our faith.—Luke 17: 5.

THE LESSON STORY.

One day, when Jesus was teaching the disciples they said to him, 'Lord, increase our faith.' Then Jesus told them what great things even a little faith could do, and he taught them to be humble and lowly. We are all servants of the great God, and we have nothing of which to be proud. Even if we always obeyed God and did all the work he has given us to do we should not deserve anything of him, because we are his servants. Jesus was on the way to Jerusalem and was going the straight way through Samaria. He passed some Samaritan villages on the way, and was going to go into one, when he saw a strange sight. A little way back from the road were ten men dressed in white, with bells at their waists and little cloths hanging over their mouths. They were lepers, and wanted Jesus to heal them.

'Go, show yourselves unto the priests,' Jesus said, and they knew at once what he meant. No leper could enter a town or village unless he had a letter from a priest saying that he was healed. Nine of them were Jews and had to go to Jerusalem, but one was a Samaritan and must go to Gerizim, and they were in haste to go. Nine started at once; but one, the Samaritan, stopped to thank Jesus and worship at his feet.

Even as the acorn grows into a great

tree, so a little faith may grow into a new, beautiful life.—Berean Lesson Book.

LESSON OUTLINE.

- I. The power of faith. vs. 5-10.
- II. The cleansed ten. vs. 11-16.
- III. The thankless nine. vs. 17-19.

HOME READINGS.

- M. Luke 17: 1-10, Forbearance, Forgiveness, Faith.
T. John 11: 1-19, Death of Lazarus.
W. John 11: 20-46, Raising of Lazarus.
Th. John 11: 47-57, Jesus Retires to Ephraim.
F. Luke 17: 11-19, Ten Lepers Cleansed.
S. Luke 17: 20-37, Christ's Second Coming.
S. Heb. 11: 1-40, Faith and its Triumphs. Time.—A.D. 30; of verse 5-10, January; of verses 11-19, March.
Places.—Perea, vs. 5-10; border of Samaria and Galilee, on the way from Ephraim to Perea, vs. 11-19.

HINTS AND HELPS IN STUDY.

The discourse in Luke 17: 1-10 was probably delivered directly after the parable of our last lesson. About this time, learning that Lazarus, the brother of Mary and Martha, was sick, Jesus went to Bethany, arriving there four days after Lazarus was buried. Tuesday's Reading. He raised Lazarus to life as told in Wednesday's reading. The miracle caused the Jews to determine on Jesus's death, but he retired to Ephraim, situated somewhere in the hill-country north-east of Jerusalem. Thursday's Reading. On the approach of the Passover he started to return from Ephraim to Jerusalem, going by way of Perea. On this journey the incidents in Friday's and Saturday's Readings occurred.

QUESTIONS.

What did Jesus say about offences? Vs. 1, 2. What did he teach about forgiveness? Vs. 3, 4. What did he say of the power of faith? Who met him as he entered a certain village? What was their prayer? How did Jesus answer it? What followed? What did one of the lepers do when he saw that he was healed? Of what nation was he? What did Jesus say to him? How had his faith made him whole?

WHAT THE LESSON TEACHES.

1. If we had stronger faith we could do greater things.
2. After we have done our best we must still depend on mercy.
3. As we obey Christ's commands blessing comes to us.
4. When we have been blessed we should show our gratitude.
5. Christ is grieved by the ingratitude of those he helps and blesses.

ILLUSTRATION.

Sin is hereditary. It not only destroys him who refuses to hate it but destroys his offspring. Mr. Dugdale, of New York, deputed by the Prisons Association, investigated the life history, extending over a century—through six generations—of one great criminal family. In one country prison he found six persons who were blood relations. These belong to a lineage reaching back to the early colonists. They lived in the same locality for generations, and were so despised that their family name was a term of reproach. Of the immediate relations of these six persons, twenty-nine males were still living, seventeen of whom were criminals guilty of the worst crimes. Mr. Dugdale traced out the history of their dead from the time the family settled in America. One of them was even then called Margaret Jukes, the mother of criminals. From this parent, 1,200 had descended, out of which he distinctly followed the life record of 709 of all ages. Not one escaped the contamination of evil. The members of this family had cost the state, in seventy-five years, over one million and a quarter of dollars for the treatment of their crimes, diseases and poverty.

Cry, 'Have mercy.' V. 13. A farmer suddenly awoke to the fact that he was a confirmed drunkard. He endeavored to reform but in vain. Still deeper he sank until he felt he must stop, or he would have delirium tremens. He determined never to touch whiskey again. About four weeks after as he was walking over his farm, he felt the old craving for drink lay hold of him mightily. 'No,' said he to himself, 'I will never touch it.' Then it seemed as if the devil were laughing at him, and saying 'You will, you will; you cannot escape me.' He felt his heart sink within him, and knew that if he succumbed, he would soon kill himself. In an agony of despair he threw himself on the ground, and cried out, 'Lord Jesus save me!' Even while he prayed the answer came. He has not touched a drop of drink since then. Jesus, his Saviour, has kept him safe in the hollow of his hand.—Arnold's Practical Commentary.