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الفورة



·A·M·B·

June
·1914·



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أنا نور العالم

St John viii.12.

EL COUFFA.

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* * *

LITERARY SUPPLEMENT.

* * * * *

الهن مور الخمسة عشر
من من امير داود

1. يارث من هواله ييفر في مسكنك
و من يسكن في جبل فده سك
2. هواله يمشي بقلب سالم و يخدم بالصفا
و يتكلم الحق بقلبه الكل
3. الي ما يفور شي الحيب في الناس بلسانه و ما يعمل شي
الشر مع صاحبه
4. و ما ير من شي العار على فر يبه
يكون في عينيه الرذيل مخفور
ويقر الي ايتجا بوا من الرب
يصدر في يمينه بلا تبه ييل
و لوكان في مضرته
5. ما ياكل شي الربا و ما ياخذ شي شهوة على النجس الباريه
الي يعمل هكذا ابدًا ما يتزعزع

امين



THE WAY OF GOD.

* * *

The way of God is wonderful
So wonderful it seems,
The way of God is God Himself,
Above our highest dreams.

* * *

The way of God, is God Himself,
This we most surely know;
The way of God is only God,
Himself hath told us so.

* * *

The way of God is only God
To those who know Him best.
The way of God is Love to those
Who take Him for their Quest.

* * *

The way of God is Love to those,-
An utter deep of Love;
The way of God,- Excelsior,
From earth to Heaven above.

* * *

Anon.

THREE DAYS AT NEFTA. DJERID.

* * * * *

Wednesday. March 1914. Sunrise saw us en route for Nefta; oh the joy of it!.... & the same canopy of white winged clouds was over us as on Saturday, - the hosts of God going out to war one called them. Our conveyance was a "carita" i.e. a large wooden shovel, without seats, slung on such a tilt that our efforts, for the five hours transit, were concentrated on keeping ourselves from sliding off the shovel edge.



We passed out westward by the sand dune behind which we had camped years ago, what memories it woke, & what praise for the changed outlook now!

The heavenly overshadowing has been very marked. We gave ourselves to God, & went out in the afternoon to see how, & where He would lead, & within five minutes we had come across one of the three Nefta men through whom the call to the place had come, two months ago. So he will give news of our arrival without delay.

It was a joy to find the great beautiful town unmarred still by a touch of the European element. Down through the outskirts of the date-groves we went, & up the hill beyond, crested, as are all the eight other hills, with its citadel of mosques & houses. Such "a strong city" it looked in the glow of the afternoon.

Then suddenly, A.K. recognised that we had unwittingly,



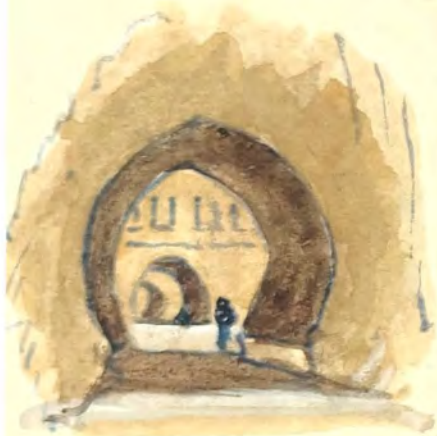
come to the very "houma" where stood the one house to which she had had access when here three years ago: only the little bride whose coming there had given that access, had gone away. It was a grand house belonging to one of the chief families, should we venture?

The inner light seemed "yes", we would go up to it & see if entrance came.... Close by, an indigo swathed girl was holding a poor sand-bird by its tightly bound wings, & while A.K. gave her a sound scolding & cut its tethering, a band of men, young & old, gathered round. Some of these passed through the side entrance & met us again at the door of the great house, asking for books, & before we knew it, we were in the long vestibule, with eager hands outstretched for them.

The little bride proved to be there after all, & we were taken from one court to another, courts wide enough to hold three or four ordinary houses each, & each peopled by a different throng of many hued women of all ages, negress servants, girls, boys, & babies, all clustering round to listen (except the babies!,) quietly & intelligently, so different from the wild screaming crowds of the back streets, where alone, for the most part, we had entrance in olden days... it was sunset before we had done.

Thursday. This morning started with the turning up of the second of the three men who had asked A.K. to come to Nefta, a tall, thoughtful looking man, who proves to be the guide of the Hotel. To sit there, in the court, one of us reading with this man, the other, in colloquial, with a boy from yesterdays house who had come for a book, "no man forbidding", was another of these daily miracles. The rest of the morning was spent in going about the streets with the loveliest sense of Gods leading & weaving links among the various sellers with whom we talked. At last the point be-

can to be mooted, could we not take a shop where we could read with them? the Hotel guide echoed it the next time we met him, & said he would look out for one. Meanwhile we had come across a Tebessa man who recognized A.K. & asked her to come & see his wife, who was leaving next day. And so the afternoon, from two to six, was spent in going from court to court in another of these palace-houses where the wife was a guest. Strange to say they were cousins of yesterday house-owners though in a far away quarter, & both houses of the family of Si.Tahar whose heart was open to the light in the tenting days of long ago. He himself seems to be no longer here, but it is as if the prayers that went up for him had come down like the dew on his kith & kin; one of the boys followed us silently all the time, a tall erect little fellow of ten or twelve, clothed in a long loose gandoura of egg-shell blue, with a resolute face & a droop of sadness about the mouth. How they plead for books, most of those boys, & how little we have that is of any use for them!



I wish I could make people see those Nefta streets, with their deep recessed house-shoe arches & the lovely play of light & shade on the bas-reliefs of their brickwork patterns. Such a colour too, that brickwork is, or rather such a range of changing tones, ashy grey in the dawn, old ivory in the afternoon, copper gold at sunset & a strange pale lemon yellow afterwards against the dead blue of the eastern sky, & each new colour note strikes a fresh chord with the deep blue green of the palms.

As we came back, out came the guide, "we have found you a shop, here it is".

And there in the market place on the right hand corner it stood, a little "beit" with two doors, straw mats; & two wooden footstools for seats, at 2 francs a day, furnishing included! And with it a request from the men that they might meet us there at eight o'clock next morning.

Friday. In they came, in a string, till the little room was lined two or three deep while a crowd of lads perched outside on a table in front of the door.

We had a tough time; one thin, keenfaced fellow, whom we called the "Stony" was bent on interrupting & drowning everything with his long harangues. The other tolbas for the most part stalked out in a row, when they came to the words in St. John I. "to them gave He power to become the sons of God". Others dropped in, in their places, & we had a room full for the whole two hours only not the sense of much done, which made us sad.

The afternoon reading was better, chiefly for the sense that in the Sermon on the Mount came arrow-thrusts of conviction as we read it, specially to the guide, who broke out with the impossibility of living at such standard. Our other two had come by now, in the carita that will take us back to morrow, for three & a half days is as much as is wise to put in. It is an university town, so to speak, & a turn of the tide against the light here, would re-act on Touzer. So the side of wisdom is to throw in a handful of living, dynamic truth, & disappear again. Even to-night going back to say goodbye to the first set of houses, there was an uneasy feeling among the women



as if they were half relieved when we got safely away. As yet, among the men, they seem to want us to stay, "why do you not take a bigger room, so that more can hear? why do you not stop a month? &c. But it is better to leave them hungry, & oh thank God the hungry ones have Touzer near! Saturday. One more last gathering of the men, this morning. "The Stony" was there again, & the softening of his spirit that had begun yesterday afternoon, was marked now. We felt our hearts quite drawn to him before he had done. Time after time came the hush when God's word is with power & there were signs that some of the men felt a shaking of their foundations: they looked at each other, now & again, with a shade of doubt & perplexity, & we broke up with quiet & order.

And in the background, throwing up all into a fresh wonder of contrast, lies that last south-land gathering of 12 years ago, when the men of Beni Ferah sat round our tent in a huge semicircle, just out of earshot, not daring under threat of fine & imprisonment to come near or take the books..."Blessed are all they that wait for Him".

In a back street after us, came "the Stony" & another hardheaded student, for a word more, & "the Stony" gave his name & address to have a Bible sent him from Alger.

The way home from 2 till 7,- oh that one can use the word "home" of Touzer!-was beautiful beyond words. The air was like hot wine, & the Ghott was like a great silent seashore with the tide far out, barred to the horizon in deep ultramarine & pale cream colour, as sand & water, light & shadow alternated. And as we neared Touzer the eastern hills took on their evening amethyst with sapphire shadows, & the sun went down in a blaze of copper & mulberry-purple, with the faintest baby new moon hung above in the blue.

* * * * *

THE DANCE FOR THE DEAD IN THE DESERT.

The simoom was blowing hotly off the desert, bringing sand & grit everywhere, burning air-lessness filled the court below, from the roof sand-coloured houses were silhouetted against a sky of lead.

Suddenly a weird chant filled the air. Its beats marked by heavy thuds. Curiosity overcame good manners & walking over the white washed roofs I pored down into the neighbour's court from whence the sounds came, think-



A Christless Grave.

But in the centre was a thing more beast than human, It called itself woman but wild eyes & mad smile above a half naked body belied the name. On & on she jumped, higher & higher as she led the chant turning mean white to every point of the compass, and as she turned and her eye fell on some woman or girl in the outer circle, quiet for the nonce, they re-commenced the beast-like drill.

Close to her were evidently the two chief mourners. Ah it was horrible to watch. They were really tearing their flesh. What at first sight one had taken for extra deep toned rouge on face and breast was really blood trickling down in innumerable tiny streams.

For hours they continued dropping down exhausted for a few minutes only to leap up more frenzied than ever. It was the wailing for the dead. The dark blue garments waved on the hot wind, bare limbs tossed and long plaits of coarse ill-kempt hair flew up & down at each bound as first one & then another took up the wail.

"O my little brother,

"O my little uncle,

"O my little son,

"Come all of you

"Oh my little heart, etc,"

till sick & sad we turned away.

Such are the barren consolations Islam offers to stricken hearts. Two days later the same group tired out stood in their court at dusk, for the last of the three days mourning. The sun had set & the sad sky, the dark walls, the bent heads of the veiled figures, the tired wailing as of heart sick children all formed a picture of desolate hopelessness that wrung one's heart.

A God who seeth all that goes on behind the high walls where live imprisoned these our sisters how Thy heart of love must ache & yearn over them all.

Let Thy Kingdom come in Touzer.

Anne Walmsley

DAR NAAMA CONFERENCE .



The Conference met again at Dar Naama, from April 21 to April 24. Rev. G. Inwood took charge of the meetings as we hoped. Though some were unable to gather with us, yet more were present than ever before, coming from a radius of Constantine to Oran, so we praise God & take courage; the Committee Room having for the first time to be thrown open for the General Meetings. There was a blessed sense of oneness

among all; representing as we did many shades of thought, & many nationalities. There was a unity of purpose through each day, the hymns sung at the early Prayer Meeting being often those that were already chosen all unknown for the General Meeting Nos. 11 & 372, perhaps being Key notes; & 61. A wire of greeting came from Mr. Summers of the B.F.B.S. from Madrid. Touzer too remembered us; & many others who sent no word were praying for us. Such subjects were taken as:

The Grace of God.
The Government shall be upon His shoulder.
The supply of all need .
"I will trust & not be afraid".

The Thursday Morning address we give in full. The Evening one was on the Holy Spirit. Pastor Cook Jelabert, had charge of some of the afternoon meetings, round the Morris, under the trees in the garden reminding us of certain Beech trees of long ago.



Mr. Loshhead from Constantine led the early prayer meetings, after the first day which was in the hands of Mr. Smeeton. The Praise Meeting was good on Friday morning. An afternoon meeting was also held on Friday while all waited the arrival of Dr. Zwemer whose boat only came in at 9 p.m. necessitating our assembling in the Hotel Regence in town.

THURSDAY MORNING ADDRESS.

Hymns, 11. 61. 1 John. III. 6 : III 16. : IV. 11..

"Ought himself so to walk".

"we ought to lay down our lives."

"we ought also to love one another".

Three Christian obligations, the teaching of all the verses centres in that one little word "ought" In this simple little old word ought there is a light that flashes and a fire that burns, & I do pray that some of its light may flash afresh into us, and some of its fire burn us as we have never yet been burned. First we ought to walk as Jesus walked, second, we ought to sacrifice as He sacrificed, third we ought to love as He loved. What were the distinguishing features of Christ's walk among men? There are many, we will single out two, perhaps the main ones. First of all the Lord Jesus always walked in the pathway of His Father's will, and next, He always walked in that pathway in dependance on the Holy Spirit. Always walked in the pathway of His Father's will, elected to tread that path not because it was easy but because it was His Father's will, and so whether the way were rough or smooth, bright or dark, whether in company or alone, whether men praised or blamed & persecuted Him, never for a single moment, never in one single step did He turn aside from the pathway of his Father's will. In that pathway He found all His suffering, but in that pathway He found all His rest, & in that pathway He found all His joy.

Among Christian people there are such different conceptions of the Father's will. To some Christians the will of God is being on a rack, on which they are tortured beyond endurance & from which they cannot escape, but have to submit because they are powerless to help themselves. What a terrible conception! Others don't go quite so far but think of God's will rather as one thinks of a prison, where you are limited, depressed. Others think of God's will as a miner might think of the mine, where he works, and is happy in many respects, but all the time is waiting for the bell to ring for him to get into the fresh air. Another conception is this: the will of God is home, - you often say to yourself "there is no place like home". The tenderest associations are there, the purest life is there, the sweetest music. To the true child of God the Father's will is not a rack, nor a prison, nor a dark mine where you work hard, it is home, the place of all places where you love to be, the place of all places where the heart really rests, rejoices and revels & says "Why it is heaven to me". If we say we abide in Him, then the Father's will is to be to us as it was to

Him, home, sweet home.

The Lord Jesus walked the path of the Father's will in dependence on the Holy Spirit. He received the Holy Spirit as the final preparation for the great work of His ministry, being full of the Spirit He went into the desert & met the devil, He overcame & came out of that great fight in the power of the Spirit. Paul speaking of His life said He went about in the power of the Spirit doing good. - As the Holy Spirit was given to our Lord so the Holy Spirit is given to us. The power of the Spirit is available for the working of the Father's will, for nothing else, not for your own enjoyment. Not only always available but always adequate, no matter what the work or what the test or suffering or sorrow, strain or disappointment, the power of the Spirit is fully adequate to enable you to tread in the footsteps of your Master and to walk humbly in the path of your Father's will.

Then, the obligation to sacrifice, He laid down His life, we ought to lay down our lives. It is rather remarkable that this wonderful reference to the love of God in the Epistle should be in chapter 3 v.16 when in St. John's Gospel 3.16 we have the great proclamation of God's love for the world. I beseech you when you face the question of sacrifice to beware of imitating others in their sacrifice. The fact that others have done certain things is no proof that you should do it. Some souls make a plan of their own sacrifice. The only things you are called to sacrifice are the things that block the way of your whole-hearted obedience to God, and He will show them to you. We are called to be living sacrifices. Look at His sacrifice in action, the willingness to be lonely, oh so lonely! The One who had come closer to men than any one else absolutely alone! The willingness to depend on the charity of another for food & clothing, willingness many & many a time to just lie down on the hillside out in the open, the only bed He could get, to surrender friendship & affinity (for there were affinities with the Lord). There was not another spot in the whole land so restful to the Lord Jesus as that little home in Bethany. I believe Mary & Martha saw more into His heart than the disciples ever did. His life was sacrifice all the while in every shape & form. That life of continual sacrifice was crowned by the supreme sacrifice of Calvary, when He laid down His life for us. We are not called to imitate His example there, but there is a sense in which we are called to be willing to sacrifice up to the point of death, i.e. sometimes called to be ready & willing to shed our blood if by so doing others may come to know that He died for them just as He died for us, the whole heart & life to be laid a freewill offering on the altar. The evangelization of the world is the most colossal & pressing obligation of the Christian Church. It is waiting for the spirit of blood shedding in the saints at home; we shall never have the evangelizing that is necessary until God's people at home catch this spirit.

There is the obligation to love as well as to sacrifice, "we ought to love one another". Notice for a moment how the order of these texts is the order of the Christian life.

Notice it is love to one another, those inside the family & those outside the family. The measure of your power to bless others is always determined by the measure of your love. One of your first ministries here is for every missionary to be a real spiritual help to every other missionary. Your first duty is to those inside.

* * * * *

DR. ZWEMER'S VISIT.

* * *

On the evening of April 24. about 50 or 60 missionaries met on the quay at Algiers, waiting patiently for the incoming of the great American Liner, due at 9 p.m. Slowly & majestically she appeared out of the darkness, her two great lights gleaming like two great stars as she drew nearer, merging in a blaze of brilliancy as she turned broadside on. Two or three were deputed to meet Dr. Zwemer, but almost before anyone could get on deck, he was off & at our carriage door, asking, "Is Miss Trotter here"; "Meet in a room at the Regence", was quickly passed round & in a few moments, all were gathered there.

Dr. Zwemer began immediatly, asking for "The Son of God goes forth to war", (which however could not be sung, at that hour,) then he read from St. John's Gospel, XX. 19. to 29. "Came JESUS & stood in the midst". Mr Inwood prayed. Then the business of the meeting was quickly gone through, Dr. Zwemer announced, That a Christian University is to be built at Cairo, funds for the same to be supplied by Christian millionaires, that in response to a request from Egypt & also Syria. Dr. Mott expects to hold a series of Conferences in the near East, the first to be in Algiers D.V. in January of next year, ending with one of Delegates from all, at Cairo in April of 1915. A strong Committee was formed to consider Syllabus & make preparations. After prayer, "Lord give us Thine own initiative in all these things", Dr. Zwemer began to speak on the developments in the Moslem world. No mere memory notes can give an idea of his message, as no words can paint the picture that he saw. This is something of what he said:-

"There is no work so deadly & so baffling to the child of God, as work among Moslems, it either makes the missionary strong in the knowledge of God & of His power, or he becomes discouraged & returns from the field because it is too hard for him. North Africa is the hardest part of the Moslem field.

GOD has a fulness of time. When His time has come the thing is done. I believe the time has come for the Evangelization of the Moslem world, it may that it will need some one to give his life publicly for Christ, some Moslem leader to die for the Cause, before the break comes, I do not know, but I think sometimes that God may be waiting for that, for some one to die for Him, for the Truth, & that then the fulness of time will come.

But there are many things that have convinced me & others that the time has fully come for the Evangelization of the Moslem world. I will give five.-

- I. The whole of Christendom now faces the problem, as never before given as it is in a multitude of publications from all quarters.
- II. Because we know now the problem.
- III. Never such a willingness to hear as now, as proved by coming to schools & hospitals &c.
- IV. Mohammedanism is breaking up, it is disintegrating, as an ice berg in the Gulf Stream or a lump of sugar, when boiling tea is poured on it. A Moslem convert preaching one day in Egypt on the Koran, said :

1. The Koran is not the word of God.
2. It contains grammatical errors.
3. It contains historical errors.
4. It does not reveal the Fatherhood of God.
5. It provides no way of redemption.

This converted Moslem, was met in the street & told if ever he preached in that way again he would be shot, the next preaching night he was there & preached on the truth of the Bible, then he told the story & opened his coat & said, "New sheet me if you want te" & he was applauded by his Moslem audience!

In Jeddah when the ship got into the port, the flags were flying half mast high, & we thought some one was dead, but it was not so. The English Consul had followed a good old custom, it was Good Friday, & he had put his flag at half mast, & all the other Consuls had followed his lead, so all the flags in Jeddah that day were flying at half mast, because, they said, Jesus Christ was dead!

V. Willingness to hear the truth.

Then he gave some telling statistics, to which as we have not got them verbatim we cannot refer, one I think was that there were more unevangelized Mohammedans in the U.S.A. than any other sect. "Never mind, I do not care about the expansion, at the outposts, if the centre is disintegrating. What matters the young shoot at the end of the boughs, if the tree is rotten at the core. We are advancing, a mighty host, under a Leader who is ever victorious & WHO WILL NOT DIVIDE HIS KINGDOM WITH MOHAMMED!" "Amen & Amen.

We reached home at 1. a.m. refreshed in soul & body from contact with that brave spirit who is also a past master on all Moslem questions. "It was worth while", as he himself said, every missionary that we have met since, or from whom we have heard, has a new timbre in their voice, another tone in their speech, there is hope, there is expectancy; a ring of triumph! No defeat now, no going back because the fight is too hard, or the battle against them, No, they have had a Vision! They have seen what they will never forget as long as they live. A privilege now to be of that little company, a worker in the hardest field. It is wonderful to note the difference that hour has made, we asked that the most might be made of the time from a heavenly point of view, & HE has answered a thousandfold. El Hamdullah!

T H E R A L L Y , will D.V. take place at DAR NAAMA, on Tuesday & Wednesday, the 13th & 14th, of October 1914. It is hoped all the A.M.B. will be present, as questions of advance all along the line will be considered. Ed.

"E N A V A N T".



At Headquarters.

There are times when half-asleep buds suddenly begin to expand, & once the dormant stage is over, you can almost see them develop before your eyes.

It seems as if we were at one of these growing periods just now: changes are coming in a strangely swift way.

Dr. Zwemer's visit in connection with Dr. Mott's Conference, & all that it means in bringing the land into touch with the onward sweep of a "missionary strategy", marks that expansion for the whole field. But the same note of change seems struck in some measure in our own corner: & it is needful that we should adjust ourselves to it even when new claims in a fresh direction call for sacrifice, the scattering that is increasing.

Curiously that same evening of Dr. Zwemer's meeting brought our smaller advance in its train. For much has arisen from it at Headquarters. The outcome of many & great longing over Moslem boys & Literature for them, suddenly flashed into view by a call for help from Dr. Zwemer

in that direction; help for want of which the question of Literature for Women & Boys is at present at a standstill in Cairo.

It soon grew clear that the matter was too great a one to be set aside, and that three months should be given to it after Dr. Mott's Conference. I want that we should feel that this opportunity reaching out as it does to the whole Moslem world, is a gift from God to our Band, & that we can all share in it by a "closing the ranks", specially in Algiers & at Dar Naama, so that nothing may go slack while those in charge are away!

Two of our number have already risen most unselfishly to the breach by leaving their little flat & coming into residence at Headquarters. This will not only facilitate the boys work there, & the Egypt plan, but will set free much-needed reinforcement for Relizane.

Other hopes are on the horizon & it may be that new help for men & boys may be at hand for us.

In view of the expansion on that side which is so sorely wanted, we feel that it would be well if the seniors at any rate of our Band studied together the lines of advance shown in the missionary work of the Acts. The text book proposed, is noted among "Reviews". We shall then have opportunity at the Rally to bring together the results of that study for our united use.

Two other points of advance call for our prayer this summer. One that God will bless the Algiers converts in their first attempt at standing alone, the other that we are making the offer, for buying the native house at Tezeur & the one adjoining, for permanent occupation. May the breath of the Springtime breathe all into life.

A. V. B.

RELIZANE. At last we can give a wee picture of the little mission house. It is a long dusty way up from the station, & on to the crest of a very flat hill; for Relizane is the "Hill of the flies"! - & then a little triangle of green meets your eye, with roads converging on it from all sides, a very oasis in the midst of the dustiness, typical too of spiritual life it is, among the death around. It is a centre for the Lord of life, & so a Source in the midst of barrenness.

The children gather here as elsewhere, merry little ones, & sadder elder girls, as the burden of their birth-right as Moslems comes upon them. Pray that the King whose reign is love, joy, peace may soon come to them.

Boys come too, flying like a cloud, or as arrows shot from a bow, across the empty space as soon as school is over; on the days their class is held, for fear of being crowded out. For it is the Day of the children every where.



BOU-HANIFIA, the springs have come now in such abundance, as to ensure the fruitfulness of the place.

MASCARA. Here a house has been "given", suitable in all ways to the work being done among Arabs & Spanish, and in which the workers can live together.



MILIANA, has opened again with a staff of three, for which indeed there is work and to spare.

BLIDA likewise, a fourth could be used almost everywhere gladly, if that were not a luxury too great of which even to dress

BOUFARIK. Half way between Alger & Blida! A wee ne emigrated there, & begged to be visited, her joy ended when her particular two Outposters, one day little ones she was trying to teach; and elder so a tiny seed sown was springing up in a new place.





DILLYS. A temporary Post here is now an established fact. "Some diamonds in the rough are there, let us look at their setting, the ruined appearance of their dwellings, the country clothing the definition by the women of themselves, "like donkeys". Yet there is an intelligent response to the message of Salvation, by repentance & faith in Christ; though some say, and more echo, that the "Sheheda" is the last word. There have been good linkings with past labourers, which every fresh visit seems to strengthen, we have felt it true with regard to the people. "Te you is this salvation sent", yet there must always necessarily be "division because of Him."

Even under shadow of their marabout ^{مراوت} they asked us to sit down and tell about Jesus, & the village of Assouaf was also reached built on a spur of the hill. It abounded with dogs! even there, we had gatherings of some eager listeners". So the three weeks passed all too quickly and now Dillys is left again to the prayers of the saints, & the blessed remembrance of God.

KOLEA. An autobus, take us from our dear, through stretches of vineyards, beautiful in their Spring green past little towns till this Post is reached, it is eighteen months since we were here last.

Two days are now given with much more sense of response, so we may say of this place also the door is open.

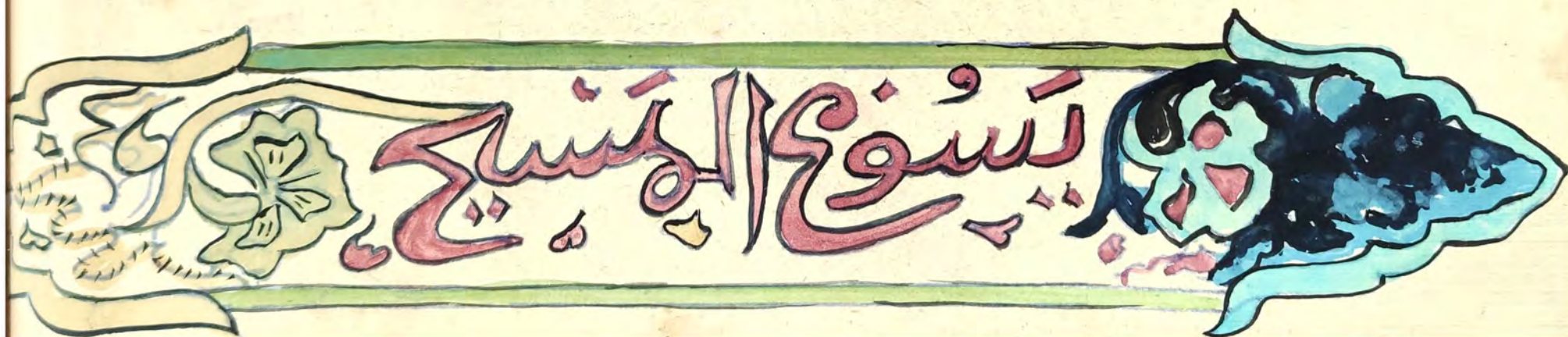
TOUZER. This Station is now closed for summer, the Thermometer registered 104° (Fahrenheit) in the shade the last days. Pray for the souls left to the care of the Chief shepherd of the sheep who careth for them & will not slumber.





Four Native
"Renderings"
of the
Same Pattern.

* JESUS the MESSIAH *



P R A I S E R E C O R D .

1914.

A L G E R .

- Apr. For God's blessing on the weekly meetings at Fifi's. H.Q.
 For interest & quietness among the boys during the lesson. D.N.
 For Chira mert Tchellil & her wee daughter. D.el.F.
- May. For the sense of springtime in the Spiritual air. H.Q.
 For God's blessing on Beit Naama classes. For three days visiting at Colea. Also Dellys. D.N.
 For Boualem that he is doing well with his shop. For increased numbers of little girls. D.el.F.
- June. For many striking unfoldings of God's ways for next winter. H.Q.
 For contact with Dellys's families & the attendance of some of them at the classes. D.N.
 For the many answered prayers of this winter. For Boualem's eagerness to learn more & help others.
 (D.el.F.)

E L B A R R A .

- Apr. For blessing on the little sick guest. For eagerness to hear among those visited. Blida.
 That all seems going well at Mascara. Relizane.
 That it has lent its workers to work 'down south'. Miliana.
 For the open doors & the children who come. Mascara.
 For H. G.'s safe arrival, & time here. For all the lovely unfoldings of God's way & especially
 That everything is 'above all we could ask or think'. Nefta. over Nefta, Touzer.
 For open doors & listening hearts. Dellys.
- May. For the touch of God's hand on some souls. For the help & inspiration of the Conference. Blida.
 For the new house at Mascara now in possession. Relizane.
 That the work can be re-opened through the return of the workers. Miliana.
 For the two who say they have found the light. Touzer.
- June. For the eager listening in Town & Villages, & for new doors opened. Blida.
 That a work seems beginning among the young men. Relizane.
 For women's meetings & for welcome in town houses. For good attendance boys. Miliana.
 For quietness in the girls' classes. Mascara.
 For the 'blessing of the Lord' on the Winter's work. Touzer.

* * * * *

O God of mountains, stars and boundless spaces!	Heart, heart, awake! the love that loveth all
O God of freedom and of joyous hearts!	Maketh a deeper calm than Hereb's cave.
When Thy face looketh forth from all men's faces,	God in thee, can His children's folly gail?
There will be room enough in crowded marts;	Love may be hurt, but shall not love be brave?
Breed Thou around me, and the noise is o'er;	Thy haly silence sinks in dews of balm;
Thy universe my closet with shut door.	Thou art my solitude, my mountain-calm.
	George Mac Donald.



Fring Egypt.

THE RIVER.

There is only one in Egypt, that seems a platitude. But till you live in Egypt you do not realize that it is true; literally & actually true, & you know it all the time. The River rules the land, the country is dominated by the River! Any part of it you

like, everything is done with regard & in relation to the River. Should the River cease to exist! the country would cease also to be. If the River dried up the land also would return to bareness, desert only everywhere, were the mighty flow to fail.

The reverse is also true, as it is written in the Sacred Story of old.

"Everything shall live whither the river cometh."

And where it does not come there is nothing but want & decay & death.

One could almost say the Country rises or falls, as its River rises or falls, as it is a high Nile or a low one at its flood. The longest single Water-way in the world, with one exception for nearly 2000 miles from its outpouring no other river touches it. In a land where rain is practically non existent, its influence is paramount. So no wonder everything is done to preserve & utilize this gracious supply. No wonder its Inundation is the great event of the Egyptian year. From early days, it was the Nile, that laid the foundation of social, legal & political order. In old time taxation was regulated by its height, & even now it is so in a measure.

Long ago there was a legend, a beautiful one! They said a "sacred drop came down from heaven". In the Leliet el Nukteh, "the night of the drop" it came. And they held high festival. A "tear of Isis," the Egyptians called it, and they dreamed it fell into the Nile causing it to rise. Was it not something of the Angel troubling the waters?

Far away up on the Abyssinian uplands, falls the rain, & down it comes, in tumultuous rush into the Blue Nile, the volume of whose flood may even exceed 350,000 cubic feet per second; rich in alluvial deposit. Now a wonderful thing happens, this great tide of water holds back the White Nile, so that little of its water from the great African Lakes swells the annual inundation, as before. "the waters which came down from above stood, & rose up upon a heap". But after its flood, the Blue Nile falls rapidly, thus liberating the water of the White Nile, which has had time to run clear (hence its name), & this liberated water in its constant quantity, some 14,000 cubic feet per second, becomes the mainstay of the Nile supply, from January till June, or till the Blue Nile begins again to surge. The river is rising all summer reaching its maximum height early in September at Khartoum & Assuan. Below Minia the various controlling works prevent the normal rise, in Cairo the average is 16 feet.... Still this amount is insufficient to meet the needs of cultivation so several huge works have been constructed. The great dam at Assuan being the best.



portant. Thus the surplus water, is stored for distribution in the months before the river comes down in flood.

The Assuan dam the largest in the world, is over a mile in length, the view is from the western bank, looking towards Philae. This great sea of piled up water, is run off they say till the reservoir is empty, in July; impossible though it may seem, when you sail on it waters. And the barrages at Assiut and Esneh & below Cairo, render it possible to raise the up stream water level, so as to reach certain areas, which would otherwise be lost.

Here is the Barrage at Assiut a fair sample of the effect, & the impediment caused to the water way. At the best only part of Nile Valley can be reached, a large part, but there is always sand that remains at too high a level to come under the blessed power of inundation.

Where shall a spiritual meaning come out of all these facts concerning the River? It seems to run through all & to be intertwined all the way, - if only our eyes are open to see, our ears quick to hear, & all our being waiting to obey!

ON THE NILE ! Going by train along its edge, we said to ourselves, we can see everything, is it worth really getting on to the water itself & peeping over those mud banks, we could not see more than here. But we tried it, we got



down to the water level & on board, & went on the river.... Nothing can describe the difference! You do not know the Nile if only beside it; as you do not smell a flower by sight or taste a peach by hearing! No, when you are floating on the bosom of that sepia flood, when you are thus yourself a part of the river, by day & by night; in the dream of its colouring, the joy of its lights & shades, even at the mercy of its sand banks, you begin to know the Nile! you only begin! No words can paint what it is. As the everchanging panorama, passing on "either side" carves out your horizon, carves it against the blue, or the creamy gold of sunrise or the burning copper of the evening sky. Now a group of palms, the pylon of a temple; then a sakyeh with a buffalo turning it; or shadoofs worked patiently, one above another, by the blue brown figures, to a rhythmic chant, or the long grass & sugar canes, or dark robed women with water pots, balanced side ways on their heads; never the same, a never ending, ever changing line of beauty; & when behind all, the wondrous after glow flames across the western sky, one can only gaze, speechless, & be still!

But more than even this, is the Dawn! We could never miss it, the Morning Star hanging in the shimmer, & at last there was a tiny crescent moon, encircling it; each giving a single reflection in the river, so like a sea of glass! A fringe of palms against the gold an outline of sand hills; a hay-laden boat, clearer in the water than in reality; then the Day broke and the shadows fled away. But richer for ever were we, & nearer heaven, for that "sejour" on the River of Egypt.



* * * * *

UNION ON THE FIELD.

A scheme of Federation from Africa.

From Times, Dec. 5th 1913.

The Bishop of Uganda (Dr. J. J. Willis) has sent us an important letter explaining the proposals adopted at the conference of East African missionaries held at Kikuyu last June.

The object of that conference was to discuss the question of a possible federation between the different missionary bodies working in British East Africa. It had in view, not an impracticable attempt to amalgamate existing Churches or missionary societies, but an ultimate union of native Christians into one native Church, & it sought means, not for removing existing differences, nor for watering down the distinctive characteristics of the different bodies, but for averting dissensions between native Christians barely visible as yet on the horizon....

The conference was not the fruit of a sudden enthusiasm, but of a movement dating at least as far back as 1907. The opening of the Uganda Railway has awakened the native tribes from the sleep of centuries, & with the new demand for education the people turn naturally to the missions. It is an unexampled opportunity. East Africa is still emphatically pagan, but its paganism is weak, invertebrate, & readily forsaken. Mohammedanism, on the other hand is strong and definite, but its strength lies almost entirely on the coast....

The question really is whether, in view of a united Roman Catholicism & a united Mohammedanism, Protestant Christianity is to be represented by a dozen different types, independent of, if not opposed to, one another; or whether it may be possible to work in harmony and along converging lines, avoiding unnecessary overlapping. The Government of the Protectorate certainly desires this; it has already passed a regulation by which no mission may build a European station within ten miles of an existing station of another mission.

Some of the proposals are as follows:- It is proposed that the conditions of admission to & the period of probation in the catechumenate shall be the same in all the missions. In all cases the form of baptism in the name of the Holy Trinity should be used. That all ministers shall be "duly set apart by lawful authority, & by the laying on of hands." By "lawful authority" is understood the recognised authority of each federated Church.

A form of common prayer is proposed, based on the Book of Common Prayer, but including no order for the administration of the Sacraments.. It is proposed to establish a "comity of missions" dividing British East Africa into distinct missionary districts, and leaving each Church free to develop its work within its own defined area.

.....
From America comes the thought of a world conference on Faith & Order, appealing to all Christian communities who confess Jesus Christ as God & Saviour to unite in arranging for such a conference.
.....

The question of reunion of the Christian Churches has occupied public attention for some time in Australia, and meetings of the committees of the various religious bodies culminated in a "Congress on Union of the Churches" held in Melbourne last autumn.

THE C.M.S. AND THE KIKUYU CONFERENCE.

The committee of the Church Missionary Society has passed a resolution on the question of the co-operation of Christian Churches in the mission field raised by the action of the United Missionary Conference at Kikuyu last June.

Recognizing that there are certain issues involved which primarily concern the Church authorities and which are not, at least at present, matters for consideration by this committee, and without necessarily assenting to the details, and the wording of the proposed scheme, the committee whole-heartedly sympathise with the Bishops of Mombasa and Uganda & their brethren in their desire for fuller co-operation & advance along the pathway towards such reunion as may eventually be according to God's purpose.

From Times, Dec. 12th 1913.

A P R O T E S T F R O M M O H A M M E D A N S.

We insert the following from Times of February 1914.

It gives an enlightening as to how Kikuyu is regarded by the followers of Mohammed. The description of Islam therein, is as audacious as it is untrue. A creed with its false conception of God: which propagates itself at the sword's point; which turns peaceful homes into a wilderness, & is responsible for the horrors of slavery & the trampling underfoot of womanhood wherever it penetrates, can hardly be described in such terms. That it should be possible for such a communication to issue presumably from an English press, in a Christian land, is sufficient cause for sorrow; & an earnest call for prayer.

"We have received a letter signed Khwaja Kamal Ud Din, The Mosque, Woking, & Duse Mohammed, Effendi, editor of the African Times & Orient Review, 158, Fleet Street, E.C. in the course of which they say:-

"On behalf of the members of the Islamic faith residing in England we desire to enter an emphatic protest against the hostility to Islam displayed at a Conference of missionaries belonging to a number of Protestant denominations at Kikuyu, in East Africa.

There can be no doubt that important agencies of Protestant missionary enterprise have adopted against Islam the device of an artificial & pretended unity, for the purpose of increasing the chance of Protestant propaganda against Islam. We are entitled, therefore, to ask, What is the "menace" of which the Protestant missionaries are afraid? The humble missionary of Islam, without the accessories of wealth & power at the back of others, carries his simple faith to people immersed in absolute darkness: uplifts them from pure heathenism, teaches them the duties of life, & turns them into beings with a true conception of the relation of God to man; he impresses on them the value of human life & the responsibility of man to God; he weans them from drink & the barbarous rites of heathenism to the simple worship of an All-seeing, All-Wise Creator, & he asks them to revere the great teacher who, in an age of utter darkness, called back the world to worship and the love of God "

* * * * *

STATION REPORTS.

"Canst be idle? Canst thou play
Foolish soul who sinned to-day?..."

Who in heart not ever kneels
Neither sinne nor Saviour feels. G. Herbert.

ALGER.

Apr. May. 1914.

El Barra.

ATTENDANCE.	Date	H.Q.	D.N.	D.F.	PT.P.	B.LI.	REL.	MIL.	MAS.	TOU.	TOTALS	G.TOTALS
Meetings	Apr.	242	18	70		145	170			206	851	
"	May.	245	28	86		180	98	170	111		916	1787
Industrial	Apr.		120	243		205	178				748	
	May.		286	514		435	99	210	662		2206	2952
Medical.	Apr.	9		10		77	2				98	
	May.	6	3	26		75	2	58			170	268
Other	Apr.	188		181		94	109			144	716	
Visitors.	May.	145	25	317		137	189	212	7	136	1168	1884
Resident	Apr.	3		6		1					10	
Guests.	May.	5		9		1		2			17	27
Visits Sta-	Apr.	78	6	78	138	18	12			8	338	
tions Villages	May.	119	71	141		75	11	123	18		558	896
Distribution	Apr.	40			9		5			3	57	
Scriptures.	May.	21				2	20	8		5	56	113
Distribution	Apr.	96			22	2	7			47	174	
Tracts.	May.	16	9			7	22	18		51	123	297

*Temporary Posts.

"I Am the LORD, I Change not".

Far among the lonely hills,
As I lay beside my sheep,
Rest came down upon my soul,
From the everlasting deep.

See the rivers, how they run,
Changeless to the changeless sea;
All around is forethought sure,
Fixed will and stern decree.

Changeless march the stars above,
Changeless morn succeeds to even;
And the everlasting hills
Changeless watch the changeless heaven.

Can the sailor move the main?
Will the potter heed the clay?
Mortal! where the Spirit drives,
Thither must the wheels obey. Ch. Kingsley

"Whither soever the Spirit was to go they went thither was their spirit to go: & the wheels were lifted up against them, for the Spirit of Life was in the wheels".

"He that is joined to the LORD is one Spirit".

L I T E R A R Y S U P P L E M E N T .

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1. Literature Notes. Reviews.
2. Fragments from a Diary. Egypt.
3. Cairo Study Centre. Apologetics.
Notes on Lectures vii & viii. (unrevised.)
4. Memoranda of Lectures Algiers. Moslem Maladies.
5. Possible Outline of Phonetics.
6. Paraphrases. (by P.S.)

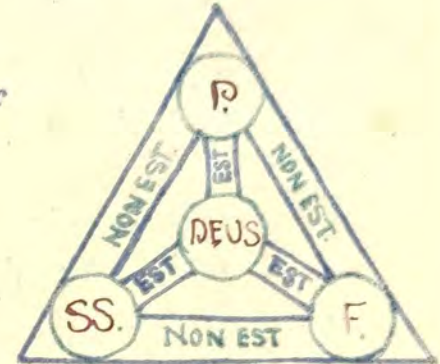
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LITERATURE NOTES.

MISSIONARY METHODS ST. PAUL'S OR OURS. By Rev. Roland Allen. M.A.

This book has been placed in our hands, & we can truly say it is a wonderful one. It has been chosen for the Holiday Study Book for the senior members of the A. M. B. for the Summer Vacation. Therefore it will be out of place to notice it further till our next number.

DR. ZWEMER writes: "I would like to call your attention, and that of the workers in Algiers to an important book by Henri Lammens, an R.C. priest, under the title "Le Berceau de Islam". It is an introduction to a critical work on Mohammedism which will, I believe, prove most helpful to all missionaries."

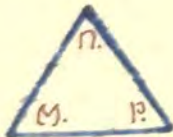


-:-:-:-:-

THE TIMES remarks, "that the great Missionaries Societies which are the thermometer of Evangelical life in England, have come through an ebb of great depression and are now in the flood of better times. . . . The B. & F. Bible Society have had an unprecedented year. Its expenditure rose to £ 274,298, & the receipts to £ 275,447. These are the highest figures on record, and indicate that the policy of the society in continually increasing & improving the translations of the Bible, which are sold under cost price, is meeting with the support of large givers all the world over."

DR. ZWEMER writes under date of May 16. 1914. from Cairo:

"We are all of us rejoicing at the increase of opposition here in Cairo & because it shows that our work is beginning to tell..... since my arrival back in Cairo I have been twice to the Azhar & have been able to do considerable work & preaching. Today I spoke to a gathering of some fifteen of the leading men, taking with me a number of Christians, & after two hours of friendly discussion, we closed the meeting with prayer. This seems almost incredible. I was also able to distribute in the University itself, some of our leaflets & books without any disturbance."



N.M.P. A very great point in connection with the distribution of books, is to use a certain amount of push ...

A colporteur in the Delta, asks for some of the strongest books, one of the Moslems had told him that the N.M.P. books are making so much effect upon Islam, as to cause many Moslems to doubt the truth of their religion. This was a man who would only engage on condition nothing should be sent him to sell for Moslems, as he had his teeth already knocked out in days gone by, while attempting to reach the Moslems.

FRAGMENTS FROM A DIARY. EGYPT.

On the way to the Tombs of the Kings we passed some very poor peasants, impoverished by the lack of water. Down in the bottom of a canal, they had some across a tiny spring & with their shadoofs were raising the water up to a little ditch scooped out higher up the bank. A second shadoof was then put into operation to lift a third one, then again they worked another. Such a miserable trickle of water it seemed, but now dependent they were upon it. How men strive for the water that perisheth!.....

At Fant. From 5-50, hymns singing in Coptic church, & then the church filled, 150 or more men then gave a rapt attention to a special address upon the Indwelling of the Holy Ghost. The light was somewhat dim, & extemporare prayer was offered by several, & as we all stood close together with our eyes looking towards heaven & hands outstretched one felt a decided feeling of awe, then as if by common impulse all fell on their knees with their faces to the ground. Ever & anon. one would raise his hand & go on pleading for the Holy Ghost to enter the Coptic church & cause a revival.....

One is almost afraid lest the Evan: church should have a less share of revival than the Coptic church, not that the latter is anything or true in doctrine, nor so simple in worship, nor so upright in dealing, but simply that the poor people have such a realization of their own spiritual poverty put now, that they are crying to God in all simplicity to send a revival & He seems to be ready to hear them in their utter need. Surely this fulfils the conditions of faith.

* * * * *

THE TRINITY .

(Tisdall, chapter 5; Rice, pp. 212-227)

A statement of the Christian doctrine essential to avoid misunderstanding.
The importance of establishing our belief in monotheism first.
The Koran statements examined.
Is the doctrine of the Trinity contrary to reason?

Illustrations from Nature and Philosophy.
The argument from the use of the term Kalimet Allah.
The Bible argument and statement. Cf. Gairdner's paper, "The Doctrine of the Unity in Trinity," Moslem World, 1911.
The Moslem idea of God incomplete.

* * * *

VII. The Trinity.

Not mentioned in the Bible by name, Arabic تثليث means to make itself three. The right word is ثلاث to be three. In India they have resolved to abolish the first, which means to Trinitize. If we believe in the everlasting Trinity, ثلاث you make up the subject in this order.

1. The Moslem Misconception.
2. The Christian Statement.
3. Indications of the Trinity in the Koran.
4. Indications of the Trinity in the Old Testament.
5. The Trinity in the New Testament.
6. The Trinity in Philosophy as illustrated by science, art etc.
7. By Experience.

You prove doctrine by documents, i.e. previous authority; by deduction; & by experience. Three ways only. I will leave out (4) & (5) which you can find out for yourselves, & (7) By Experience. You have dealing with God the Father in providence, God the Son in forgiveness, & God the Holy Spirit in guidance, that is mysticism, if you like, but it is real.

1. The Moslem Misconception, not only by tradition but by the Koran; "did you say I should take myself & my Mother as well as God". a. wrong persons. b. in wrong relations, Son by human birth, c. wrong idea of Christian Unity of God, i.e. that there are three, tri-theism. They are wrong in several elements, wrong in combination, wrong in result. You must always begin there, by denying the mistakes.

2. Christian Statement.

1. The Unity.
2. The three Persons.
3. Their relations.

Westminster Catechism, a statement, of which this is a part: "In the one individual numerical substance are three real & distinct subsistences each & all are equal in power & glory none first or last, & each has His part in Redemption".

Ab. **أب** not waled **والد**

Ibn. **ابن** not ouled **ولد**

One who loves & makes his son. 1 John. 2. is **الاب** (if a boy is adopted.)
one who begets; **والد**

the same with **ابن** **ولد** means one in flesh & blood **ابن** is son in love and position, so we can entirely agree that — **لَمْ يَلِدْ وَ لَمْ يُولَدْ** Surah 112.

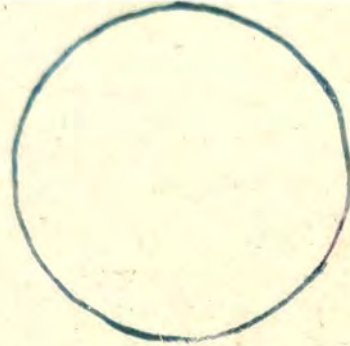
& applies to Korish (idolators.) spoken in Mecca, & not in Medina. Clear the air of the awful blasphemy.

5. Indications of the Trinity in Koran. There is a verse in the Koran about the **ميسكاد** miskad, a receptacle for holding oil, somewhere in the middle of the Koran there is this verse:

"God is the light of the heaven & the earth; like into a lamp in a niche; & His light is fed by an olive tree that comes neither from the east nor the west." God is the light, it is not human and the light came into the **ميسكاد** at the Incarnation fed by the Olive tree neither from the east nor the west. (see Zechariah IV.)

God independent of all, into a little lamp! Why a non human olive tree? They cannot make it out & say **الله يعرب** God the Father, Christ & Spirit. Anointed the **مسيح**

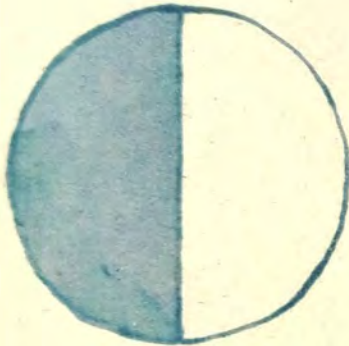
"Jesus is the Word of God & a Spirit from Him" Surah 4 also the indication of the use sometimes in the Koran of the plural for God, & also of the singular. Three & one. Now he says it is an unreasonable thing & against **عقل** Do not prove three is one, & one is three, but begin on the whole conception of God.



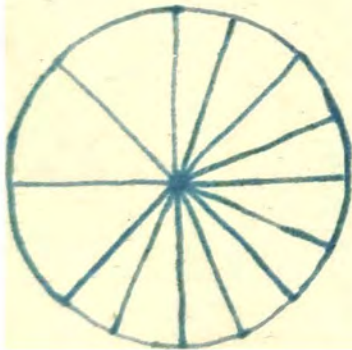
THE UNIVERSE.

دايرة الكائنة

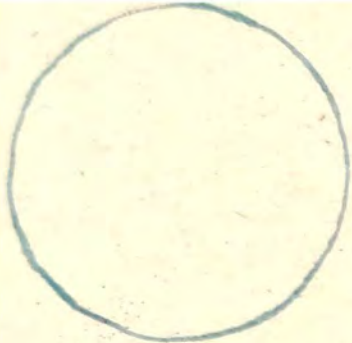
Circle of all Created
things.



Now the DUALIST says, it is all in two parts,
dark & light, the good from a good God, and
the bad from a bad God, — neither we nor
Mohammedans, believe it.



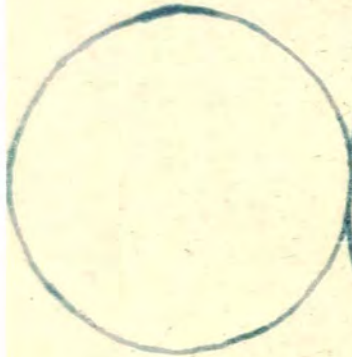
The POLYTHEIST says, there are as many Gods as there
are parts in creation a God of hills a God of plains,
&c. Why? They wanted a God close to them, the fisher-
man wanted a fish God, & the soldier a war God, & a
Venus for love & beauty, a God incarnate close to them.



PANTHEISM, all that is, is good, & God is all that is, no centre & no circumference.

God sleeps in the stones
God dreams in the beasts
God wakes up in man. Hegel.

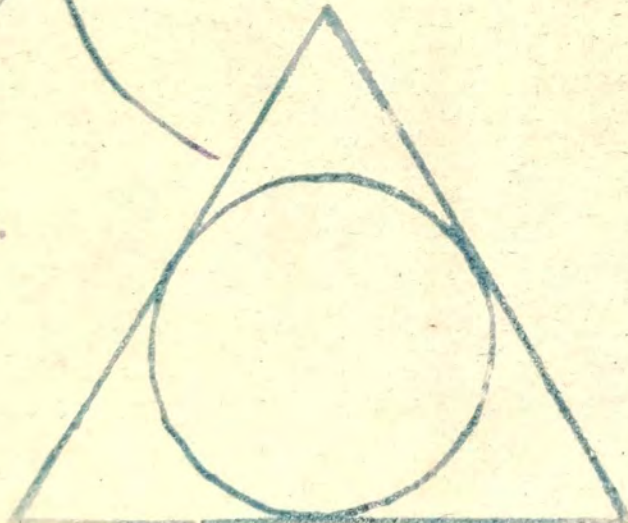
HINDOOISM says we are all a part of this scheme & return to it.



Now ISLAM? Mohammed says all is of God, men, devils angels, the Koran puts God just outside the circle, near enough to run it, to start it, & set it going, a deistic conception, away from anything.

CHRISTIANITY.

Eph. IV. 6.



One God & Father of all,

above all

through all

in you all.



Mohammed taught a God above us.

Moses taught a God above & with us.

Christ taught a God above & with & in us.

One God & Father of all who is above all, that is Moslem teaching, yes, no man hath seen God at any time, so the only way we can see Him is in Christ, this meets the hunger & thirst of Islam—"above all". Of Polytheists, we want God near us, Christ meets that hunger & thirst "through all", & Pantheism finds its hunger & thirst met by the Spirit in us, "in you all". Gravitation, Cohesion, all the forces of nature are by His living power. What the Polytheist thirsts for, we have, what the Pantheist longs for, we know, of what the Moslem asserts, we say

1. Transcendence of the Father.
2. Incarnation of the Son.
3. Indwelling, Immanence of the Holy Spirit.

All of God in a human heart we appeal to; the Holy Spirit is immanent in the Moslem, we appeal to that Immanence. It responds though, the man may bang the door in our face.

How can the Moslem's God become incarnate in the prophet Jesus?

How can the ocean go into a vase, even a beautiful vase?

We believe that in Him dwelt all that God could manifest in the life of His Son. I do not

say of His Deity but that in **ابن مريم** all the attributes that it was possible to

exhibit in a human life, all that was possible of the Immanence of the Polytheist & the Incarnation of the Pantheist & the Transcendence of the Moslem was manifested.

We cannot help saying "My Lord & my God" what the Sufi thinks he gets, we get in truth: he has a paste diamond, an unmeasured note when he says he is filled with God.

False religions are generally wrong not by what they state so much as by what they omit.

+ **الله اكبار** + but he forgets He is also + **متواضع** +

He that humbleth Himself...

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THE DEATH OF CHRIST: THE ATONEMENT.

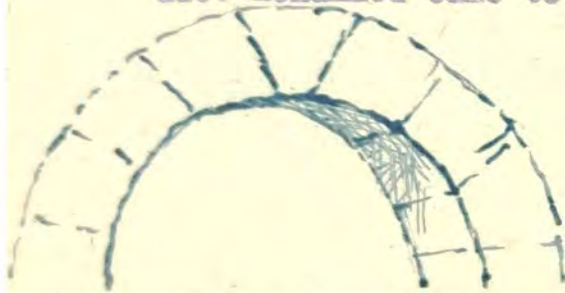
(Tisdall, chapter 6; Rice, pp. 251-260.)

This the key-stone of our faith.
Establish the fact of His death.
Show that it was voluntary, and
therefore that it must have been
necessary.

Why do Moslems reject the Atonement?
How does His death save us from sin?
Indications of the doctrine of the atonement in
Islam. The great feast; custom of 'Aqiqah; Blood
covenants before Islam.

VIII. The Death of Christ: the Atonement.

The key-stone of our faith. "The Lamb slain from the foundation of the world" Christ came to die. Mohammed came to live.



It is the key-stone of the arch: if that is displaced then all falls down. If in practical experience we do not want His death, if we fail to see need of a Saviour, all goes. He must be more than man. He must be Son of God, sinless, the Trinity, Incarnation, all included in this. Son of God. (Book, "Death of Christ" by Demmy.)

It is the Key-stone of our religion; the greatest miracle, Incarnation & Resurrection are easy after this. The Key-stone is Death. If we leave this out we may cry "Home".

Yet unconsciously, you do, I did; you take Matt, & Luke & leave out death because it is so hard, yet its the heart of the thing. (see Moslem World April 1913 Art: Stumbling Block.)

Moslems hate it, they hate the sign, they hate the thing signified. They say that Mohammed broke everything that had a cross on it. I have found out that Jews here make crosses & sell them to Mohammedans to drive away Christian devils, if they are in trouble. In Arabia, when a murderer is buried, they will paint a red cross lying down on the grave, as the only thing to help him. At the Hague 6 years ago, Turkey asked for the sign of the red cross to be changed to a crown or a crescent, but Europe could not.

In the Sudan there was a stamp with the water mark of a cross on it, a Maltese cross. Some Arab held it up & found it, & the British Government had to recall the stamp because the Arabs would not take it. It was not there to honour the cross, only some paper mark, but they hated it. I found this out because the recall rendered the stamp valuable & collectors were told to look out for it.

Again a traveller has told, how he had seen in Arabia children at play in the sand draw crosses & then defile them & say evil over them, because they had learnt to hate the cross, to shew they are good Moslems.

The Koran denies it, to-day with spite & hate, & vile things are said of the cross.

Mohammedan objections:

1. Opposed to Reason.
2. " to Theism.
3. " to God's Knowledge. (Plan of salvation.)
4. " to Justice & mercy. (Mercy as Christ was innocent, & justice not to punish Jews.)
5. " to Piety. (He who believes may sin & never be punished.)
6. It was unnecessary. (Justice is not abrogated by act of mercy, it is good to pardon.)

Query. Fact or doctrine first? depends on your man. If educated, fact, if common people, doctrine. If you do the first you are not much further, but if you do the second, you are in the heart of your subject. If some one must die, who so good as Christ?
How is His death proved?

1. By New Testament, in nearly all its 27 books.
2. By Old Testament, in 3 books. Psa. Isai. & Zech. & by type in sacrifices.
3. By Jewish writers, Josephus.
4. By Pagan writers, Pliny. Tacitus. Suetonius, (see "Gospel according to Pagans.")
5. By the Lord's Supper.
6. By Symbol of the cross, why should it be the symbol of a cross if Christ did not die on it? Nowhere do we find Judas on a cross. The Lord's Supper commemorates death of Christ. Washington's birthday, being kept by 18 millions of people is proof of the fact of his life, so the cross of Christ's death.
7. By experience "I am crucified with Christ" said Paul, I was there.-

All this may shock a Mohammedan. It is good sometimes to shock them & wake up their sluggish thought.

Christ's death was not compulsory, but voluntary: He prophesied it Himself.

The reason. -- The atonement! Lead up to its being voluntary.

Judas betrays me. Why did He not stop Judas? He who had twelve Legions of Angels, why did He not strike Judas dead? He gives Himself up. Mine hour is come! He stands silent before Pilate, when He could have spoken & gone out scot free. He let the Jews condemn Him, & opens not His mouth. He who was able to do miracles, did not do one to deliver Himself.

1. It was a fact.
2. It was voluntary, as a sheep to the slaughter.
3. It was necessary.

Let us take it in this order. It was necessary for humanity, because we were sinners. It was necessary for the God-head, that justice & mercy might meet together. Without shedding of blood, there is no remission, that is your basis. Build on that. See indications of atonement in the Koran. All is wrong without the blood. Old Testament and New Testament. Old Covenant & New Covenant, both by blood, by altar, by Cross. All religions have some form of sacrifice. Islam teaches sacrifice.

In some places they sacrifice a lamb for child at birth, redeemed by blood of sacrifice, then they will put blood on four corners of a building in Arabia, & here to prevent accident. A skin of a sheep is thrown on a child fallen, it is saved by the life slain. (See Trumbull's "Blood covenants", on hands, mingling blood.) The grand Effendi may deny all this & say it is superstition, but at Bairam feast day, you press it, & he will say, "it is in remembrance of Ismael (we say Isaac, but that is a trifle) being redeemed, though God could have redeemed him otherwise". But it is a commemorating. There is redemption but by Blood. No shedding of Blood, no forgiveness: for on the bridge over the abyss which is narrow as a razor's edge, there is no crossing save you mount the Bairam sacrifice, when you can go over confidently. Confidence through the Blood. The Shiah sect teach forgiveness through the blood of Hussein. Once it is told of Mohammed that he shed his blood in battle a blow on his tooth & it bled, a friend stayed the bleeding by sucking it, & Mohammed said through his blood he was saved. Plato in his Politeia, a theist, describes the one whom he thinks could save, a man who submitted to all suffering at Roman hands, all of indignity all of humiliation. A wonderful description! A Mohammedan cannot see it as a virtue to humble himself he will have to learn to admire the grace of humility in us, before he can understand it in Christ. The whole Moslem mind is too proud, he cannot appreciate going down or being lowly. He cannot conceive how God could send His Son to be born of a virgin, & die the death of a criminal.

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ways, viz:

1. - An egg is boiled in quick lime, the shell taken off it is given to the child to eat.
2. - The child is sat out on the door-step. two eggs are placed in its lap, other children come along and take them, the jealousy enters them, and the child is then supposed to be healed.
3. - The child is given "l'eau des tombes" to drink (i.e. that water which they take to the Marabouts) whilst the mother says some words to the effect that the heart of the little one may become as cold as the dead body of the Marabout.
4. - It is given the water to drink in which a red-hot iron has been cooled.

Hypochondria - The hat is taken off the child & heated, then the child is rubbed with it.

Cold - They take up a piece of the wool out of the carpet, put it in their mouth and then rub it on the forehead of the patient.

Snoring - A cat is placed in a sack, then the sleeping infant is hit with it and the snores enter the cat instead.

Crying.

1. - The child is taken to a Taleb who gives it an armlet, or writes certain verses in a plate, the plate is then filled with water which the child has to drink.
2. - They take it to a Marabout.
3. - All the children are sent away from the house, then when all is quite quiet a nut has to be cracked without anyone present being able to hear the slightest noise, if the nut does make the least sound in cracking the child will cry all night.
4. - Opium is administered from the very first hours of the little ones life.
5. - A verse is read from the Koran, the word silent being repeated three times, upon which the infant is supposed to become instantly silent.

Backwardness in walking

1. - Eggs are smashed on its legs.
2. - It is put on the door-step, figs and sugar being put on its knees. As in the case of jealousy, the one who takes them cures the child.
3. - The mother goes from house to house begging for flour to make a cake with. It is put on the child's lap and then distributed to the poor.

Weak or short legs - At the time the call to prayer is heard on Friday oxide of copper is put in water, a ring dipped in same is placed round the child's legs & it is exhorted to "Get up & run as the faithful run to prayer"

Backwardness in talking

1. - The baby is made to drink the bath water of 2 turtle doves.
2. - At Blida, at the time of the sacrifice, 7 of the sacrificed sheep's tongues are procured, of which the child has to eat.
3. - It is given the tongues of certain birds to eat.

POSSIBLE OUTLINE ON PHONETICS.

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Form of Lectures suggested by Rev. W.H.T. Gairdner's Study Course, Cairo.

- e.g. (1). Gutturals, Aspirates, etc, with a Kabyle present, to give the special Kabyle sibilants.
- (2). Reading, Accuracy, Fluency, Speed.
- (3). Intonation, & Value of Syllables, illustrated by Musical Notation.
- (4). On how to learn from a Native, or a stupid teacher, (or from children).
- (5). On how to learn from listening to Arabs talking, & the general subject of living in an Arab 'Entourage' as much as possible.
- (6). The principles of the developement of the Colloquial from the Literary.

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SACRIFICIAL GIVING.

Mere living becomes real life, when it becomes sacrificial. We begin to operate with vital forces, when we cross the border into the land of sacrifice. So long as we remain among the superfluties, we are in the shadowy realm of existence, and we have not yet begun to live.....

The things that we can spare, carry no blood. The things that we can ill spare, carry part of ourselves, and are alive.....

It is sacrifice that makes all deeds effective..... If there be sacrifice in the giver, there will be spiritual power in the gift. I believe that all our offerings of strength, or time, or money, have their virtue conditioned by the sacrifice which gave them birth.

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J. H. Jewett.



فصيده على خلق الدنيا

وقال اعطيت لكم كل الاشجار
 حلال لكم ما حلة الا اشجار
 سموي من شجرة من الشجر
 شجرة محرمة الخير والشر
 من الثيبان في وبيد الجنان
 ما تاكل ثمره من غلتها يا انسان
 اذا كليتها عصيت الرحمان
 والهوت تهرتها عذاب للعصيان
 هكذا خلق رب الاحسان
 خليجة للمولى في كل مكان
 وزوجته ثابته من معان
 في كلمة الرب والشجر لله

في يد الزمان من قبل الاوقات
 خلق الله الارض والسموات
 انفقات بكلية الوجودات
 واتهمت الدنيا بالخلق واليات
 جعل في آدم نجس الحياة
 وسلكته على الحيوانات
 يرض عليه جميع الخيرات
 تاج الخليفة كغير الصوبات
 كنفه المولى بكل الهاعات
 وعده بكابيه بكل اجارات
 اعطاه للمأكلة كل العلات
 وحشيش الارض للحيوانات

Note. The Native music for these Paraphrases, is now being sung into the Phonograph,
 & we hope to be able to give a transcript in our next issue. Ed.

سفوف الانسان

وتخبأوا من وجهه خزيا نيين
 نادى صوت الله في وسط الجنان
 آدم يا آدم واينك يا انسان
 جاوب ابونا وهو خجلان
 خبت منك ياربي وانا عريان
 جاوب المولى وقال للخزيان
 من هو خبرك انت مهمان
 كان الله من قال لك بهمة الكلام
 والما كليتو الله من الحرام
 جاوب ابونا يا حسرتنا
 فبليت الغلة من يد المراد
 الى جعلتها عوننا لرواح
 من الى صار الى سببة هيوح
 تكلم الله وقال لانتى
 ما هذ الى فعلت يا حواء
 فالت المراد يا الرب الرحمان
 يهع اللجوع قد عنف الشيطان



اكن العدو وهو الشيطان
 جرب يجتنهم على الرحمان
 جاء بحيلاته في صفة لوعر
 وسوس الكذب في اذن المراد
 كذب المولى في امر العجان
 وقال ما تكون لاموت لا حساب
 واذا كليتوا من الثمر
 تعودوا عارفين الخير والنشر
 تذكروا الحكمة مثل الالامات
 وتعلموا الغيب وكل خفيات
 بهذا الكلام خجع المراد
 وغلى الر جل بقول الانتى
 هر كلات واعطيت للانسان
 وخالجوا امر الله الحنان
 تملوا عينيهم في الوقت والحين
 وعلمو انجوسهم عربانيين
 هر بوا من خالفهم خايبين

