

Northern Messenger

Wm Bronscombe 30 203

VOLUME XXXVII. No. 30.

MONTREAL, JULY 25, 1902.

30 Cts. Per An. Post-Paid

A Syrian Evangelist.

Mr. (Khawaja) Ibrahim Katiby is an evangelist who has been in charge for some time past in the Kalamoon district of the field, after first having his capacity for imparting knowledge tried in the teaching of the mixed school at Rashaya. Unlike most native preachers of the present day, he has not wished to adopt European costume.

His only modification of native attire has been the buttoned-up vest and long thick coat, which he has worn instead of

expression not just 'understanded' of the common people.

In a Bible lesson, however, his instruction of the simple is admirable. Like other Syrian teachers, he has studied the Scriptures by themselves, commentaries not not having been procurable until lately. For this reason he can expound the Word with a power and an individuality of treatment from which the best students in any land might profit; while the illustrations in the passages themselves, or those suitable in explanation, being taken from every-day life in the Land of the Bible,

other' of spiritual matters; and when too difficult questions arise they keep them in mind for the evangelist or missionary, whom they expect to be equal to answering all.

In his medical capacity Mr. Ibrahim's reputation is unique; for years the family doctor through his extensive district, his common sense, his prudent employment of simple medicines, and his skill in diagnosing have enabled him to avoid mistakes, so that no other is esteemed as he, not even the government doctor, though of Beyrout college training, and provided with official diploma. Mr. Ibrahim's own son, an M.D., occupies the secondary position; when in holiday time he would wish to lessen his father's labors, he is tolerated in his father's absence, and respected as his son; but it is the man of experience who is wanted.

A work on which the evangelist and doctor has employed his leisure for many years has been the allegorical reduction of Scripture, as the history of the Church, to the form of an Eastern tale, where the personality of the characters representing the Church, Christ himself, and the powers of good and evil, are developed with a talent little below genius. The work, completed for some time, has not yet been given to the public owing to present want of funds.—'Irish Missionary Herald.'



MR. IBRAHIM KATIBY,

the zouave jacket. In travelling he finds the native head-dress the best protection from the sun. It consists of the kafeeyah and the 'aggal. The first, or large square of silk or cotton folded in bias, is kept in place by two rolls of woollen material, or aggal; the opposite hanging corners of stuff are then crossed and fastened up round the rolls, and neck and face are covered, except the eyes. His education, his theological training, and some knowledge of medicine, had prepared him for the work in which he was alone for many years; but his natural love of high Arabic proved an obstacle which, for a time, he had difficulty in surmounting, pulpit language lending itself to forms of

make direct appeal to the most ordinary intelligence.

To the three stations at which Mr. Ibrahim at first preached was added a fourth a few years ago. This was Hafar, whose inhabitants belong to the old Syriac or Jacobite church, and where the Syriac translation of the Scriptures is used, one said to be superior to the excellent Arabic version of Dr. Van Dyck.

Here the thirsting for the Word of the few men who have united with the Protestant communion is one of the most cheering facts in the work. The simple people conduct Sabbath and week-day services by themselves; they do as did the inquirers of old, 'who spake one with an-

'Honor the Holy Ghost.'

In the summer of 1859 I was teaching a class of small boys in the Sabbath School of Bedford Congregational Church, Brooklyn. A large accession to my class of boys of German parentage led me to visit their homes, and I found between Brooklyn and East New York, then known as New Brooklyn, a large settlement of German tailors.

In September of that year I hired a store at the corner of Patchen avenue and Chauncey street, and, with the help of another young man, started a Mission Sunday-school. The first Sunday we had 38, the second 72, and the third 112. We had our hands full. A year and a half later we had begged the money to buy four lots on the corner of Rochester avenue and Herkimer street, where we built a pretty chapel and moved into it, adopting the name, 'Rochester Avenue Mission.' We had occupied it about a year, when we had a visit from Dwight L. Moody. One Saturday in 1862, about noon, I was walking down Nassau street, New York, and observed before me one of our mission school teachers, Mr. C. K. Howlett. He turned down Ann street. 'Can it be that he is going in by the back door to the Fulton street prayer-meeting?' I asked myself. 'Well, if Howlett can afford to spend an hour in prayer in the middle of the day, I guess I can.' So I followed, and caught him just as he entered the church. The settees were very close together and the room was packed like a box of sardines.

A young man from Chicago spoke and told some wonderful experiences. I said to Mr. Howlett, 'When they stand to sing the last hymn, I will slip to the aisle and go for that young man and get him to come to our