

5. The son of the Arab prince *Abdul Mutallib* having found me out through a friend of his foster-brother, asked me to introduce him to the English ambassador at Constantinople. His father had held the post of guardian of the *Casba* at Mecca. The son wished to help him to recover it, and accordingly sought the aid of British interference. He came to our school to speak with me about religion. After he had commended a book which I had lent him concerning the testimony borne by the Koran to the Jewish and Christian Scriptures, I drew his attention to one passage: it occurred in a chapter in the Koran, in which Mahomet calls the gospel "guidance and light," and condemns those who disobey it. "If so," I said, "then you, as a consistent disciple of your Prophet, must follow the gospel's guidance, and see by the gospel's light. Look at this next passage: what does Mahomet there call Jesus? He says He is the son of Mary. Mark that, he names His human mother. But men are not called after their mothers. He shews that Jesus had no human father. But more than this: he calls Him Apostle of God, and the *Word* of God. Now see this in my hand: it is the exact copy of a passage in a manuscript of the gospel which we have in London, and that manuscript was written two hundred years before your prophet was born. The words are the same as in my modern gospel on that shelf. Now mind, Mahomet says the gospel is 'guidance.' But what does that passage of the gospel say about the Word? It declares Him to be God. Follow out what Mahomet said, and you must confess Jesus to be God." "There are ninety-nine black pillars," he answered, "and one only white; happy the man who, wandering among those black columns, succeeds in touching the white one. This is what we will do; some day I will bring my books, and you shall bring yours; if I persuade you, you must become a Mohametan, but if you convince me, I will turn Christian." "Let us name an early day, as we cannot be sure of our time," I replied; "let it be Tuesday; come next Tuesday." He never came again.

6. "We wish to be Christians," said an Albanian, (Mohametan,) who visited me one day with five or six of his countrymen; one of them was a

lawyer, his white turban made him more conspicuous than the rest. I warned them that they ran some risk by coming to us; our rooms were infested by spies, and persons had been put into prison for coming to us. It was arranged, therefore, that one of the party should come to me, when he could, to my private lodging. He would first learn what I could teach him day after day, and then in the evening teach his companions. The spokesman was chosen as the representative, and, in turn, the instructor of the others. During several hours, often on successive days, I taught that young man the principles of our holy religion. Of course I could not teach him as I should have taught a child, before I could teach. I had to unteach. This is the great difficulty in attempting the instruction of Mohametans. Their minds are not like a blank tablet on which we can write Christian truth in firm characters; they are pre-occupied with perversions and distortions of that truth. I had to unteach error concerning the foundation of the truth. The Mohametans being instructed to deny the fact of our Saviour's death, I was to put before my pupil that which the disciple of Mahomet is required to reject. Accordingly, I said to him, "In Constantinople are men of various nations, and Christians who possess various forms of the Christian religion. Tell me the sacred day of the Greeks, the Armenians, the French, &c." "Sunday." "Sunday, then, is the sacred day of all Christians of all time, and of every place. It is a perpetual monument of the resurrection of Jesus Christ,—if of His resurrection from the dead, therefore of His death." Having convinced him of the fact of Christ's death, I went on to explain why He died, what His death is to us, &c.

This young Albanian remarked one day, "I have read in Greek books that Socrates called himself 'immortal.' So I think of myself, 'I am immortal.' I am now eighteen years of age; I inherit a good position, and shall have all that I want; but, perhaps, in forty years I shall die; what is to become of me then?"

Ahmed (that was his name,) and his friends used to discuss among themselves various points of religion, comparing the sayings and actions of the four prophets, Moses, Christ, Mahomet,