

stitutions, under the protection of law, and in the light of publicity, can really have no idea of the difficulties to be encountered by the Moslem woman who becomes a Christian. A man can escape by flight, but this refuge is denied her. Even if she wish to keep her change of faith secret, it is impossible to do so, and be true to her new-found Saviour. The whole warp and woof of her daily life are so bound up with religious observances, and the least failure to perform them is so jealously noted, the least endeavor to fulfil the commands of the Gospel with regard to Sabbath rest, reading the Word, or secret prayer is at once the object of remark and criticism; often of active opposition. Were it not so her changed life and character mark her out as walking in a different path and measuring her conduct by another standard from those who surround her. She is most happy if, as sometimes happens, her husband, brother, father, or son is in sympathy with her, and has perhaps been the means of her enlightenment; or if a sister or friend is of like faith, and they can strengthen each other. But often she stands entirely alone in her family and social circle, and must bear much petty persecution, even if she is not turned out of her home, does not lose her children, or her life. In such circumstances, if a convert stand firm, and even win her enemies to accept Jesus, it is a genuine miracle. Yet it is seen to occur.

Words cannot tell the beauty of some of these