



MATTHEW XXVIII

18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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OFFICE OF THE MISSION, LINTON ROAD, BARKING.



MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA

THE NORTH AFRICA MISSION.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	Laraisch.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.	DEPENDENCY OF TRIPOLI.	Date of Arrival.
Tangier.		Miss S. JENNINGS ...	Mar., 1887	Tunis.		Mr. W. H. VENABLES ...	Mar., 1891
J. H. D. ROBERTS,		Miss K. ALDRIDGE ...	Dec., 1891			Mrs. VENABLES ...	" "
M.B., C.M., (Ed)	Dec., 1896			Mr. A. V. LILEY ...	July, 1885	Mr. W. REID ...	Dec., 1892
Mrs. ROBERTS ...	Dec., 1896	Fez.		Mr. G. B. MICHELL ...	June, 1887	Mrs. REID ...	Dec., 1894
Mr. W. T. BOLTON ...	Feb., 1897	Mr. D. J. COOPER ...	Nov., 1895	Mrs. MICHELL ...	Oct., 1888		
Mr. O. E. SIMPSON ...	Dec., 1896	Mrs. COOPER ...	Dec., 1897	Mr J. H. C. PURDON ...	Oct., 1899		
Mrs. SIMPSON ...	Mar., 1898	Miss L. GREATHEAD ...	Nov., 1890	Mrs. PURDON ...	" "		
Miss J. JAY ...	Nov., 1885	Miss M. MELLETT ...	Mar., 1892	Miss M. B. GRISSELL ...	Oct., 1883	EGYPT.	
Mrs. BOULTON ...	Nov., 1888	Miss S. M. DENISON ...	Nov., 1893	Miss A. M. CASE ...	Oct., 1890	Alexandria.	
Miss G. R. S. BREEZE,				Miss A. HAMMON ...	Oct., 1894	Mr. W. DICKINS ...	Feb., 1896
M.B. (Lond.) ...	Dec. 1894	ALGERIA.		Miss F. HARNDEN ...	Nov., 1901	Mrs. DICKINS ...	" "
Miss F. MARSTON ...	Nov., 1895	Cherchell.				Mr. W. T. FAIRMAN ...	Nov., 1897
<i>Spanish Work—</i>		Miss L. READ ...	April, 1886			Mrs. FAIRMAN ...	Feb., 1896
Miss F. R. BROWN ...	Oct., 1889	Miss H. D. DAY ...	" "			Miss B. M. IPTAFT ...	Oct., 1899
Mr. A. BLANCO, <i>Spanish Evangelist.</i>				Bizerta.		Miss K. E. PHILPOTT ...	Nov., 1900
Miss VECCHIO, <i>School Mistress.</i>							
<i>Boys' Industrial Institute, near</i>		Algiers.		Miss M. ERICSSON ...	Nov., 1888	Shebin el Kom.	
<i>Tangier.</i>				Miss R. J. MARKUSSON ...	" "	Mr. C. T. HOOPER ...	Feb., 1896
Mr. J. J. EDWARDS ...	Oct., 1888	<i>Kabyle Work—</i>				Mrs. HOOPER ...	Oct., 1899
Mrs. EDWARDS ...	Mar., 1892	Mons. E. CUENDET ...	Sept., 1884	Susa.		Mr. A. T. UPSON ...	Nov., 1898
		Madame CUENDET ...	Sept., 1885	T. G. CHURCHER,		Miss VAN DER MOLEN ...	April, 1892
		Miss E. SMITH ...	Feb., 1891	M B., C.M., (Ed.)	Oct., 1885	Mr. A. HOPE ...	Feb., 1901
		Miss A. WELCH ...	Dec., 1892	Mrs. CHURCHER ...	Oct., 1889	Mr. S. FRASER ...	" "
		<i>Arab Work—</i>		Mr. H. E. WEBB ...	Dec., 1896		
		Mr. W. G. POPE ...	Feb., 1891	Mrs. WEBB ...	Nov., 1897	IN ENGLAND.	
		Mrs. POPE ...	Dec., 1892	Miss R. HODGES ...	Feb., 1889	C. L. TERRY, B.A., (Lond.), M.B.,	
				Miss A. COX ...	Oct., 1892	C.M., (Edin.), <i>Assisting at</i>	
		Djemaa Sahridj.		Miss F. M. HARRALD ...	Oct., 1899	<i>Headquarters.</i>	
		<i>Kabyle Work—</i>				Mrs. TERRY.	
		Miss J. COX ...	May, 1887			Miss I. L. REED.	
		Miss K. SMITH ...	" "			Miss K. JOHNSTON, <i>Prolonged, & unwell</i>	
		<i>Missionary Helpers.</i>				Miss E. TURNER ...	" "
		M., Mme., and Mdlle. ROLLAND.				Miss M. SCOTT ...	" "
						Miss N. BAGSTER ...	" "
		Constantine.				Miss M. COPPING, <i>Invalided.</i>	
		Mr. J. L. LOCHHEAD ...	Mar., 1892			Miss B. VINING ...	" "
		Mrs. LOCHHEAD ...	" "			<i>Studying Arabic, etc.</i>	
		Miss E. K. LOCHHEAD ...	" "	Kairouan.		Mr. A. LEVACK, Miss F. H.	
		Mr. P. SMITH ...	Feb., 1899	Mr. J. COOKSEY ...	Dec., 1896	GUILLERMET, Miss A. WENDEN.	
		Mrs. SMITH ...	Sept., 1900	Mrs. COOKSEY ...	" "	<i>Tutor.</i>	
		Mr. E. SHORT ...	Feb., 1899	Miss E. T. NORTH ...	Oct., 1894	Mr. MILTON H. MARSHALL.	
				Miss G. L. ADDINSELL ...	Nov., 1895		

The Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised. It was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt.

Its Character is, like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death, resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

No salary being guaranteed by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

NORTH AFRICA.



Faith to Endure the World's Enmity.

"Time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms . . . and others were tortured, not accepting deliverance . . . of whom the world was not worthy."—Heb. xi. 32-38.

MOST people would probably prefer to have the faith to subdue kingdoms and work righteousness, rather than that which endures tortures and other desperate sufferings for faithfulness to God and His Truth. Yet this latter faith needs perhaps to be the stronger of the two manifestations, and may bring more glory to God than even the former.

During the last few years God has permitted not a few to suffer martyrdom for Him, and many more to suffer much for His name. In Armenia and China specially, many have won the martyr's

crown. In a variety of ways those who seek to be true to God have latterly been made to feel that the old enmity of the worldly against the godly exists as truly as of old, though it may be partly covered over with the robes of civilisation and culture. It is well that this enmity is being made increasingly clear. There is a dangerous tendency, even among true Christians, towards fellowship with the cultured and refined enemies of God and His Truth; but this must not be. God will not have it, and so He permits the enmity of the refined and cultured to break out against His people to prevent them from abandoning their position of separation unto God and from the world.

The progress of the work of God is at present slow, so slow that many get impatient, and, in the hope of making it more rapid, are disposed to abandon their unworldly ways, thinking that by this compromise some worldly ones may be induced to come over on the Lord's side. Others are prepared to surrender truths and doctrines that the world finds unpalatable to meet the difficulty. Thus the inspiration of the Scriptures is qualified, or even abandoned, and other fundamental doctrines are modified to meet objectors. But these concessions are both treacherous and impolitic. The more concessions are made the more they will be required, until nothing of Christianity is left but the name—the kernel abandoned and the shell only retained.

To retard this movement, if not to reverse it, the world is permitted to show its antagonism to the people of God. During the last few years we have not only witnessed Armenian massacres and Chinese barbarities, but also the general indifference of Christendom when Armenians were being tortured, and the readiness with which the Chinese troubles have been spitefully attributed to missionary indiscretion, notwithstanding the strong evidence to the contrary.

The spirit of the unregenerate man, whether heathen or Moslem, whether civilised and nominally Christian or belonging to the lapsed masses, is at enmity with God. No amount of compromise will pacify this enmity. Regeneration and reconciliation is the only cure, failing that, the enmity of man continues, and leads on to eternal antagonism, and to voluntary separation from God. Those who are true to God are sometimes enabled to win mighty victories for Him, but at other times they are permitted to suffer for Him and win mightier victories over their fears and weaknesses.

These sufferers for God and Truth are those of whom the world is not worthy. We are invited to imitate them: to lay aside every weight and every sin that might retard our running in the heavenly race, looking unto Jesus, who, for the joy set before Him, endured the cross, despising the shame, and is set down on the right hand of God. Our Lord's life combined the faith that accomplished and the faith that endured. During its latter period it was specially marked by enduring the hatred of the enemies of God. At last that enmity culminated in putting Him to death, in spite of His proved innocence, and in defiance of Roman and Jewish law.

His faith enabled Him to endure the cross, and to say at the last, "Father, into *Thy* hands I commend My spirit." If we are called to suffer from the world's hatred, we are reminded, "If the world hate you ye know that it hated Me before it hated you." The reasons for the world's hatred of the people of God are because they are not of it, for Christ's sake, and because it knows not God. What was the cause of the world's hatred of Christ? He says they hated Him without a cause. That is, there was no cause in Him for their hatred, the cause was in themselves; they hated light and goodness, like Satan, and it was *because* He was true and good they hated Him. No doubt Christians are often disliked because of their want of consistency, but if they were perfectly consistent they would probably be hated quite as much, or even more. For if we were fully consistent, we should by life and word rebuke sin more than we do now. Let us not, therefore, think it strange even to-day if the world hates us, and says sarcastic and untrue things about us. Let us aim to have the faith that subdues kingdoms, but seek also to have the faith that can suffer patiently, as others have done and as our Lord did.

If we are to have such faith, God must give it to us; He must cause it to spring up in our hearts. It will never come in our poor hearts of itself, but by His Spirit working mightily, through His Word.

E. H. G.

Notes and Extracts.

A Prayer Meeting is held at the Office of the Mission, 21, Linton Road, Barking, every Friday, at 4 p.m., to which all friends of the Mission are heartily welcome. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street Station at 3.28; there is also one from Kentish Town at 3.31.



Birth.—At Susa, Tunisia, the wife of Mr. H. E. Webb, of a son.

The Hospital at Casablanca was visited recently by about fifteen well-to-do Moors, who were very interested in seeing over it, and hearing from the patients how they were treated. Some had previously had copies of the Gospel, and had read them. Some were from the Sultan's Court.

On the same day Mrs. Jones spent an hour talking with four women from the country, who, instead of showing the usual ignorance and indifference, were really anxious to hear, and again and again recurred to the subject of Christ's dying in our place and paying our debt.

In that fever of the human race which we call Mohammedanism I rather fancy that the crisis is at last over, and recovery from it will presently be in sight.—*Prof. D. S. Margoliouth.*

To the Friends of the North Africa Mission.

LINTON ROAD, BARKING,

June 15th, 1901.

DEAR FELLOW-HELPERS,—I am glad to be able to report some encouraging news from Bizerta, where our two Swedish sisters have been labouring. Their Mohammedan servant has professed his faith in Christ, and also an Italian girl, and there are other hopeful cases. Our sisters have had some Italian orphan children under their care; some of these are being placed with Christian friends. Miss Ericson is going for her health to Sweden, but Miss Marcusson still continues at her post.

Mr. Lochhead of Constantine also writes very encouragingly. A Swedish missionary, Mr. Franson, belonging to the Christian Alliance of America, has visited this and several other stations. His words seem to have been blessed to the French. At a meeting at which twenty were present all expressed a desire to be saved, and two women, a mother and daughter, have made a clear confession of their faith, and some men continue to manifest concern. Mr. Lochhead speaks of having nine Arab men attending his class. Our brother is very much cheered, as he has laboured here a long while without there being any very marked movement among the people.

At Djemâa Sahridj also five Moslems have made some profession of faith in Christ. Our sisters report that ten in all have confessed Christ since they returned to their work last year; the greater number of these have been attending the evening classes. During the past few years eleven men, twenty-two youths and three boys, all Moslems, have made a profession and seemed at the time to have been sincere; some of these, however, have gone back. Our sisters here find one of their greatest difficulties to be that those who are converted cannot find employment unless they go far away from the missionary's influence; then they get no spiritual food or spiritual help, and are exposed to all kinds of temptation. They are very anxious if possible to find them employment somewhere near, where Mr. Rolland, their French fellow-labourer, might superintend them, so that they might still be kept under Christian influence until they are more mature. There are numerous difficulties attending this proposal; first there is the expense and then the difficulties attending the carrying on of any industrial employment. We would ask your prayers that guidance may be given in this matter.

Mr. Cuendet has had one or two very interesting journeys in Kabylia. In one of these he visited Mr. Griffiths, who is labouring at Tazmalt, not far from Akbou, where Mr. A. S. Lamb used to labour. Mr. Cuendet was there for eight days and had meetings for the natives. One Kabyle came out clearly for Christ, and some others seemed deeply impressed. Mr. Griffiths' servant had already professed to trust the Saviour. Mr. Cuendet has lately been visiting Mr. H. G. Lamb, who is labouring near Miss Gillard at Taaroust, at a village called Tabarouth; here also there is encouragement.

The work is made much more difficult both here and in many other places on account of the continued suspicion on the part of the French. This opposition has been stirred up afresh by speeches lately made in the French Chamber, in which some of the speakers attributed the late troubles amongst the Arabs to missionary influence. Most of the charges relate to years ago and are absurd and false, but amongst the charges are certain true statements, such as that the missionaries give away books and instruct the people. I have several times in-

vited the French authorities to call our attention to any missionary acting in an improper manner, but they have never attempted to do so. Some of the speakers in the French Chamber, however, repudiate the thought that the trouble had been caused by the English missionaries. The unfavourable statements are printed in the Algerian papers, the favourable ones are often suppressed. The *Courrier du Dimanche*, the French Protestant paper in Algiers, has published an article strongly favourable to the missionaries, and so has *L'Évangéliste*, the organ of the French Wesleyans, who themselves have a Mission in Algeria. Thus on the one hand we are encouraged by cheering reports and professed conversions and friendly articles, and on the other are saddened by renewed attacks upon the Mission.

The past month has again been one of very low receipts, and we are giving ourselves to daily special prayer that God would fulfil His promises to us and supply all that is needed in the way of money for the carrying on of the work. We consider that £200 a week is required to maintain the Mission, but during the last six weeks the receipts have not been much more than a quarter of this amount. We are therefore expecting that in answer to your prayers and ours we shall soon receive some gracious answers to our petitions. Please continue to unite with us in supplication that when the answer comes you may join with us in praise.

We regret to report that Miss Brown of Tangier, who is working amongst the Spaniards, is suffering from a sharp attack of fever, but whether it is Mediterranean, malarial or typhoid is not very clear. Our latest news, however, was that she is rather better. On the other hand two or three workers who have not been very strong write home to say that their health is better than at any previous time since they have been in the field.

We are thankful to say that a few new candidates are offering themselves to the Mission and two have been accepted as missionary probationers, Mr. D. Ross and Miss R. Cohen. They hope to come to Barking for the study of Arabic next autumn, but in the meanwhile they and we must look to the Lord to provide funds that they may do so, as our supplies are so low that we feel that whatever we have should at present go to those already in the field. There are also several other friends offering. This is an answer to prayer, as we have been specially asking God to send us new labourers to take the places of those who for one reason or another drop out of the ranks.

The missionary enthusiasm which seemed apparent a few years ago seems to be in some measure subsiding. Let us pray that the labourers in the field may be more abundantly empowered from on high, and that we may have grace to use the funds placed at our disposal to the best advantage and in the most economical manner.

I am thankful to report that our book, "The Gospel in North Africa," is being very kindly received. Towards 1,000 copies have now gone out, but we have 4,000 more that we want to get placed and read. Our advertisement of the book and the reviews on the double-page inset will give some idea of how the book is being appreciated. I shall be very glad if you can help us in getting it circulated, and thus stirring up a deeper and wider interest in the poor people of North Africa.

I am thankful to report that Dr. Eccles is back again in this country in fairly good general health, though still unable to undertake any laborious or exhausting work.

Counting on your continued prayerful sympathy,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

Methods of Evangelistic Work among Moslems.

BY THE REV. E. M. WHERRY, D.D.

Dr. Rouse, of Calcutta, has kindly sent us a copy of *The Harvest Field* (Mysore: Wesleyan Mission Press), containing an interesting and useful article under the above heading, from which we are glad to copy some of the more striking paragraphs.

The paper was first read at the Mussoorie Conference, and has reference really to work amongst Moslems in India, where the conditions are very different from those existing in most other Moslem lands. After mentioning some of these, Dr. Wherry continues:—

We may say that methods of missionary work among Muslims in India are possible and even practicable, which could not be adopted among Muslims in other parts of the Muhammadan world. On the other hand, it stands to reason that any methods practicable in any Muslim community would be useful in India. For instance, the literature prepared by Christian writers for Muslim readers in Syria would be useful among Muhammadans in India. The *Shahadat i Quran* of Sir William Muir is useful among Muslims anywhere, provided it be translated into a language which they can understand. In like manner what we shall have to say as to the spirit and temper of the evangelist, of the method of his approach and the matter of his address, will have a very direct bearing upon missionary work among Muslims in general. . . .

Before proceeding to the presentation of our views as to the methods of evangelistic work among Muslims we should call to mind some of the characteristics of the religion of Islam, which in a measure determine the methods of work among Muslims.

And first among these characteristics of Islam we would call attention to its teaching as to the DIVINE UNITY. Allah is the only God, He is Creator and Preserver, He is a personal God, possessing the attributes of Infinite, Eternal and Unchangeable Power, Justice and Mercy.* "Praise be to Allah, the Merciful and the Beneficent," is written upon all the outward symbols of Islam. The watchword, "Allah is God and Muhammad is the Apostle of Allah," has sounded the death-knell to idolatry in every Muslim country, except India, and even here has changed the faith of one-fourth of the population. This Unitarianism of Islam has been understood in such a sense as to preclude all faith in incarnations of the deity, and especially so as to forbid the recognition of Jesus the Christ as the Incarnate Son of God, or the recognition of the Christian doctrine of the Trinity. While it is undoubtedly true that the Trinity, against which Muhammad inveighed in the fourth chapter of the *Quran* (*Surat-un-Nisa*) was a false Trinity, consisting of Allah, Mary and Jesus, nevertheless the teaching of

* The experience of most of our missionaries has been that these somewhat pleasing phases of Islamic doctrine are largely theoretical, and have little bearing on the lives of Moslems, and even on the beliefs of the great majority in North Africa.—E. H. G.

the passage forbids all faith in a Trinity of any kind. So, too, in respect to the idea of incarnation, the passage is equally clear which represents Jesus as confessing in the Day of Judgment the sin of the Christians in ascribing to Him Divine Sonship and protesting that He never taught them such a doctrine!

This doctrine of the Divine Unity, which would seem to bring the Muslim so near to the Christian, is, in its Muslim dress, that which makes it so difficult for him either to understand or to accept the claims of the Gospel of Jesus. . . .

Once more, we would call attention to another characteristic of Islam, which is its teaching that the Way of Life is a way of IMPLICIT OBEDIENCE TO GOD AND HIS PROPHETS. A Mussalman is one who submits himself to God. This submission must be absolute. There may be no conditions, no mental reservation; God's will is absolute. Those who have departed from this state of submission are infidels and the objects of divine wrath. Those who submit themselves become the objects of divine approval and the recipients of His favour. God is merciful and beneficent, but only merciful to those who submit themselves to His will.

Now this doctrine of submission, regarded as a statement of the attitude of the human to the divine, is true, and we may truly say that every true Christian is in that sense a Mussalman. "Not my will, but Thine be done," is the word of our Lord, and expresses the desire of every Christian believer. But with Muslims this doctrine has never been understood to mean any more than an absolute submission to the claims of Islam as the true religion of God. Outward and formal recognition of Islam as the True Faith of God has always been declared to be the passport to heaven. Very little stress has been laid upon the inner life of the heart. Every form of iniquity, anger, wrath, envy and deceit, impure thoughts and affections, lascivious and lecherous lives, lying, oppression, robbery and murder, when committed upon the persons of idolaters and unbelievers, has so uniformly characterised the Muhammadans as to leave the conviction that the religion of submission is with them a matter of their mental attitude towards God. Obedience is thereby limited to the requirements of the *Quran* in relation to their conduct. The teaching of the book, and not the dictates of conscience, becomes the sole rule of life.

This characteristic of Islam, however

we may interpret the requirements of the teachings of the *Quran* and the Traditions, makes it clear that ISLAM IS ESSENTIALLY A RELIGION OF WORKS. That many Muslims do interpret the teachings of the *Quran* in a highly spiritual and ethical sense we all know, but even these are no exception to the rule that *man must do that he may live*. The Christian doctrine, which lies at the bottom of the teaching of Jesus and His apostles, that man must be born again, that the sinner, dead in sin, must be raised from the dead, and so receive life before that he can do the will of God, is entirely foreign to the teaching of Muhammad or of his followers. Here is the contrast. Muhammad says, Do and live: Christ says, Live and do. . . .

We are now in a position to consider some of the methods that should be adopted in order to best impress the minds and hearts of Muslim hearers with the claims of the Gospel. . . .

The first point we should discuss under the head of method is *preaching*. The matter and style of address will, of course, be determined by the circumstances of time and place, the character and intelligence of the audience, the attitude of the hearers, etc.

In a mixed assembly it is hardly practicable to enter upon any of the subjects that might in a special manner impress the Muslim mind, or answer the inquiry of such a hearer. The address would naturally be upon some subject of general interest, such as the lost condition of mankind, the destructive character of sin, the compassion of God towards sinful men, or the Gospel plan of salvation. And here we would emphasise the importance of addressing non-Christian men, not as Muslims, or Hindus, as the case may be, but simply as sinful men. We should avoid as far as possible raising what may be called a sectional antagonism or a party bigotry. Our Lord's example is here, as always, to be considered. He addressed all sections of the Jewish nation, religious and political, but He steadily declined to recognise any of them in his preaching. All alike were in need of reconciliation to God, and to all alike came His words of love and rebuke, of encouragement and hope. Failure to recognise this principle has rendered many a sermon fruitless. A fling at a Muslim practice or belief has sufficed to divert the attention of every Muslim hearer from the main point of

discourse, if not to send them away full of anger with the preacher and his preaching.

We would say, then, that in addressing a mixed audience care should be taken to avoid expressions that would unnecessarily offend the prejudices of Muslim hearers. Even many of the most sacred formulae of Christian faith may be wisely withheld. "The sincere milk of the word" is what is best adapted to such hearers, rather than the strong meat of a mature Christian experience. Every effort should be made to bring them to realise the presence of God and to make them feel guilty before God, so as to raise in their minds the inquiry, "What shall we do to be saved?" Observe that we do not urge the withholding of any truth necessary in order to present the whole counsel of God to the unconverted children of men. We only plead for a careful and thoughtful consideration of the weaknesses and prejudices of the Muslim hearer, so that the truth of God which he needs may have free course in his heart and he be brought into that state of mind necessary to enable him to appreciate the plan of salvation revealed in the Gospel.

On the other hand, in addressing ourselves specially to a Muslim audience, respect should be had to the subjects of discourse. Those which are calculated to lead the hearer to a conviction of sin have already been indicated. There are, however, certain subjects peculiarly fitted to awaken inquiry in Muslim minds along lines not altogether foreign to Muhammadan belief. For example, the subject of *the manifestation or self-revelation of God* to men, may be presented in some such form as the following:—

1. The necessity of such a revelation that men may know God.
2. The capacity of mankind to know and worship God predicates a revelation of God.
3. The revelation of God in His works.
4. The revelation of God in His providence.
5. The revelation of God by prophets.
6. Note the theophanies vouchsafed to Abraham, Moses, etc.
7. The supreme revelation of God in Jesus Christ.

Such a discourse would raise the question of *the Incarnation of God*. This subject being confounded in most Muslim minds with that of *Shirk*, or the ascription of divine honours to any creature or to any image wrought by the hand of man, we must call attention to the difference of God's act and man's act in this connection. Man may not ascribe to any object the attributes of divinity, nor must he constitute angels or men intercessors with God. We must repudiate idolatry in every form, but that is quite a different thing from God's act, when He chooses to manifest Himself in any manner whatsoever consonant with His nature. Surely no one will venture to question His power to do so. We may then go on to give at least two instances in which the *Quran*

itself attests such a manifestation of God: the Burning Bush and the Shekinah in the Tabernacle. In both instances there was a miraculous light and the presence of a visible something out of which came the voice of God. Moses bowed before the Burning Bush in worship, knowing God was there speaking with him.

Granting, therefore, any form of manifestation through material substances, we may ask our Muslim hearers, wherein is it unreasonable to accept the teaching of the Christian scripture that God was incarnate in Christ in order to accomplish man's redemption?

The teaching of the *Quran* and the Muslim Traditions are united in teaching the absolute sinlessness of Jesus. They are equally united in testifying to the sinfulness of all other prophets, and especially of Muhammad, who is not only represented as repenting of his sins, but who is distinctly commanded to repent of his sins. This was the subject of the recent lecture delivered in the Rong Mohal at Lahore by Bishop Lefroy, which excited no little inquiry in many minds among his hearers. The sinless Christ presents a problem which can only be truly solved by recognising Him as the only Intercessor and Saviour of sinful men. Why did the sinless one die? What did He teach in regard to His death? Was it not that through His death the way of life might be opened to a guilty race? . . .

Much more might be said as to the matter of discourse specially suited to Muslims. We must, however, pass on to notice the manner of preaching and even of writing for Muslims. And first we would say, *avoid controversy*. This is, however, easier said than done. Not only is the Muslim ready to debate, but trained disputants and preachers are usually near at hand, who are determined to draw the Christian preacher into a debate on any one of a dozen subjects. The purpose of such men is not to discover truth, but to disturb the work of the Christian preacher, and, if possible, to prevent his influencing the minds of the people with the truth of the Gospel. It is a good rule to refuse to debate with these men before the multitude. Let it be understood that an opportunity to discuss such subjects may be had at your own home, but that in your public preaching you will not turn aside to discuss any question whatever. A persistent attitude of this kind will in the end succeed in securing a hearing in comparative quietness. . . .

It is exceedingly important to cultivate a grave, dignified bearing. The preacher should guard against all risings of temper. Even a "righteous indignation" may be misunderstood, or at least misinterpreted. Even such small matters as the handling of the sacred volume do not escape the notice of the Muslim. An old Maulvi once asked the writer why he laid the Bible on the floor or stood it by the leg of his chair! He would never hold his *Quran* below the middle of his waist, never took it in his hands to read without first washing them. "The pure alone should

read it," is his motto. It is therefore quite shocking to such as he to see the Christian irreverently handle his Holy Bible. Is it not quite possible that we, in our antagonism to Bibliolatry, have gone too far in the opposite direction?

The next mode of missionary endeavour for the evangelisation of Muslims is *the judicious use of literature*. It is often better to persuade a Muslim to read a portion of scripture, or a book or tract, than to speak to him directly. The advantage of the book is that the message comes to him without the presence of even the writer, and appeals to his mind and conscience in solitude. If written in the right spirit, the book disarms prejudice and arouses conscience. Every preacher should be supplied with tracts and leaflets, and distribute them among such of his hearers as are likely to be profited by them. For this purpose we need a series of tracts, for the most part yet unwritten, which would treat of the fundamental things of religion and lead all readers to consider those things which belong to God and the highest interests of the souls of men. These should be scattered by millions all over the land.

Many books ought to be brought to the notice of our Muslim neighbours by our preachers and colporteurs. They should not only be printed in the vernaculars read by the average Muslim, but also in the English language. Many Muslim readers prefer to read such books in English. The Christian Literature Society for India has taken up the work of preparing and publishing such books and tracts in English and the vernacular as promise most usefulness among Muslims. Among these probably few are better suited than the popular booklets of the Rev. Dr. Rouse, of Calcutta, published in English, Bengali, and Hindustani. Dr. Pfander's *Tariq-ul-Hayat* is still most suitable for use among the better educated. The writings of Sir William Muir, the *Shahadat-i-Quran*, the *Asmin-i-Shirin* and the *Manar-ul-Haqq* are exceedingly useful.

The question sometimes is asked, "How circulate such books?" It is not easy to secure a sale of such books, and possibly the preacher feels a hesitancy about asking a man to buy a book which is aimed at his religion. The writer sympathises with this feeling. It does seem like an impertinence, if not an insult, to ask a man to buy such a book. A better plan is to send such a book as a present, either by a messenger or through the Post Office, always accompanying it with a kindly letter, duly signed by the sender. The name of the giver should not as a rule be written in the book itself. We should shield our friends from the persecution which may be raised against them by bigoted relatives and neighbours. Sometimes it is wise to loan books rather than to sell them or give them away. Where reading-rooms are established, it would be well to loan to any who are willing to read. The return of the books will always afford an opportunity for conversation on the subject nearest the heart. . . .

The Spanish Work in Tangier.

Miss Vecchio has written as follows about her school:—
 “When I took over the Evangelical School in Tangier five years ago last September, there were only twelve scholars in it. From that time three hundred and twenty-five have been admitted. At the present time there are eighty-eight on the registers, with an average attendance of over sixty. On Tuesday, March 12th, there were seventy-seven scholars present, the largest number I have had.

“For the last fifteen months there has been a decided improvement in numbers, as shown by the weekly attendances.

“During the last two years I have had two families of children who have been removed from Roman Catholic schools and brought to the one under my charge, both for the same reason—ineffective teaching and cruel punishment.

“The Roman Catholics do what they can to prevent the children coming, as the following instance will show: Two sisters had come two or three times to our Sunday School, and the nuns got to hear of it. The poor things were made to stand on benches with their arms extended in the form of a cross, till they dropped from exhaustion, and then they were made to kneel on the ground, and with their tongues make the sign of the cross on the floor. The other children looking on were encouraged to call them heretics, renegades, and to hiss at them. On the mother’s complaining, she was told she had committed a great sin in allowing her daughters to enter Protestant meetings. When they came to me the elder child of ten years could barely spell words of four letters, had no knowledge of arithmetic, and her writing and needlework were very bad. She had been at school over four years. It was not incapacity to learn, as she has made good progress since she came to me.

“My scholars, besides getting secular instruction, have a Bible-reading every morning with comments, and Psalms are learned off by heart, and other portions of Scripture. The teaching staff is far from adequate; the demand on me is so great that but for the Master’s help I could not undertake it. I beg the prayers of friends that I may be enabled to do the work He has called me to.”

Miss Harvey writes about the visit of Miss Smith and Miss Spiers amongst the Spanish children:—“How precious and how perfect are God’s answers to our prayers! For many months back we had been praying for definite blessing in the Spanish work, and God, for some reason or other, did not give it as we desired, perhaps because we were not prepared for it. He seemed to show His willingness to bless by sending two of His dear servants to hold special meetings for the children. But still the blessing did not come at once; there were

hindrances to be removed first. So these friends went to Tetuan, where they were much blessed. During their visit there God prepared the hearts of His people in Tangier in a remarkable way. On the day after their return a most happy united meeting was held, when the dear children of Miss Vecchio’s school repeated their verses and texts, and all the workers took part in the meeting.

“The next night there was a Gospel meeting, with a large gathering of young people. The presence of the Holy Spirit was manifestly present, for there was a spirit of enquiry, and many stayed to the after-meeting.

“A week of special meetings for children followed. I was hindered from attending all, as I would have liked, but those I did attend were bright earnest times, and there were splendid numbers, and I believe much permanent blessing will be the result. One dear girl, who was deeply impressed during one of the meetings, was spoken to afterwards, and said that she would take Jesus to be her Saviour and Friend. All learned to sing most heartily, ‘The best Friend to have is Jesus.’ Although a sister of this girl teased her and tried to laugh her out of the step she was taking, as soon as she reached home she boldly confessed Christ. The following evening her elder sister went to the meeting and came out for the Lord.

“The adults’ meetings have been most encouraging. One of our members, a dear old woman who never fails to come all weathers, one night brought a neighbour. This woman said she came just to see what Protestant meetings were like. The Lord met with her that first night, and she said to Mr. Blanco as she passed out, ‘I love Jesus, and I am coming to your meetings again.’ After she had attended a few more meetings, she confessed Christ to be her Saviour, and it is so lovely to see the old member that brought her teaching her how to pray.

“Dear friends, we know how much young converts at home need our prayers, where they are surrounded with dear children of God to encourage, cheer, and strengthen them. How much more, then, these dear people, surrounded with nothing but what is evil and bad!

“These, we believe, are but the drops of the showers of blessing God is yet going to give. The prayer-meetings, held now every Sunday after the first service, prove again to us that God answers prayer, for some of us have prayed for this season for a long time past. God has said, ‘Ask and ye shall receive.’ Do not let us give up asking because we do not receive at once, but rather let us ask Him, ‘Lord, show me what is hindering me from being answered.’ We cannot long for the blessing more than He longs to give it.”

News from the Mission-Field.

Morocco.

From Miss Sexton (Casablanca).

How painfully common divorces are in this country! For absolutely nothing a husband may divorce his wife, and as he does not even *see* her until she is his wife, marriage is indeed a lottery. It is arranged between the parents and friends in the first place, and the girl, often quite a child, has no voice at all in the matter. When the preliminaries are settled, her girl friends deck the bride in gorgeous clothing, and

a super-abundance of jewellery, huge earrings, great heavy bracelets, necklaces, anklets—as much and as many as can be crowded on; some the gifts of the bridegroom, the remainder lent for the occasion. Then she is painted, her cheeks a vivid crimson with a dark brown line and dots outlining her face. A figured lace veil, covering her entirely, completes the *tout ensemble*, and she is seated on cushions, her maidens gracefully arranging her draperies. There she must remain perfectly motionless for several hours at a time, her eyes being closed,

while friends and relatives surround her, and the din of native music goes on. She looks exactly like a large doll or lay figure.

When the ceremonies are all complete she is taken, by night and closely veiled, to the bridegroom's house, where husband and wife set eyes upon each other for the first time. In the case of a Moslem being fairly well off, he may have two or three other wives there (four are allowed by law), in which case the quarrellings are often dreadful. But more often he keeps them in separate houses.

A young fellow (I used to think him a nice lad, but I don't now), Bushibe by name, came and begged for a bunch of flowers one day. He was getting married, he said, with a sunny smile, and he would like to send a bouquet to his bride elect. "Certainly, you shall, Bushibe," I said, "with great pleasure. And when you are married you will take me to see your wife, one day, won't you?" So I gave him a large bunch of pink ivy-geraniums and marguerites, and he departed in great delight, leaving numberless blessings behind him. A few days afterwards I met this same young man again. "Well, Bushibe," I said, "how is your wife? When will you take me to see her?" "Oh," he answered quite unconcernedly, "she's not my wife. I wouldn't have her. She was ugly. I divorced her at once." "Divorced her!" I cried in horror. "Poor girl! How could you? What had she done?" "She was ugly, señora," he answered calmly. "Well, that is a shame of you, Bushibe," I said. "Who will marry her now?" He merely shrugged his shoulders, repeating, "She was ugly. I didn't want her." And his whole manner said, "You are making a fuss over a trifle, señora."

From Mr. D. J. Cooper

(Fez).

The annual festival, called the "Students' Sultan," was held this year as usual at Wad Fez. At this local custom the highest bidder gets the throne and reigns for ten days over his student subjects in festive mockery, by the river outside Fez. They all dwell in tents (of wickedness!) during this period, and are joined by hundreds of people from the city and surrounding districts, who avail themselves of this opportunity of getting a change of air, under the protection of the soldiers sent to guard the students' camp.

For the first time, a green "Edgington" tent was pitched alongside the others. There was a difference of opinion amongst the colporteurs as to the advisability of placing such a noticeable thing amongst such a bigoted set, for it is well known that they are specially attached to *their* religion, when they are indulging in additional license; but the majority were in favour, and so off it went to try the experiment under the enthusiastic direction of E. and H. The result has been satisfactory, as I hope to show in a copy of their reports. I rode out unexpectedly one afternoon and dropped upon them with two men and three youths in the tent. A copy of the Bible was spread open before E., and other copies of the Gospels in the hands of the two other colporteurs. I remained almost until sunset, and before I left I heard them preach the Gospel faithfully to five men and several youths.

S. was baptised by immersion in our house on 23rd April, in the presence of three American missionaries, all our own workers, five of the colporteurs, S., the soldier, and the son of one of the colporteurs, who is not a Christian.

Zunisia.

From Miss A. Cox

(Susa).

We had rather a busy morning in the book-shop on Saturday.

First, a talk with one of the Italian Christians on *obediencia* as the line of blessing and growth for a converted man.

Next, reading Hebrew numbers, or numerals, with a young Jew. Invited him to French meeting to-morrow.

Thirdly, an Arab from Masaken came in to purchase cheque-forms. This led to a short Bible reading, which was interrupted by the entrance of a stout Frenchman, who had business dealings with the Arab, and while he sent the latter out to buy his forms, he himself commenced a "religious" conversation in a tone of hidden sarcasm. He said God had not revealed the way of salvation with sufficient clearness for rational beings to lay hold of; that the Scriptures were not lucid; that those who pretended to interpret them all gave different meanings, etc., etc. He was pointed to the *one* great Interpreter, who, to a *sincere* seeker, always reveals clearly the way of salvation. At this point he smiled and said he wanted his sins forgiven as much as I did. To my surprise, however, at the close of our talk, he accepted a Bible I offered, and said he would read it, that is, he muttered something to that effect. May the Great Teacher Himself lead this soul into the light!

Fourthly, the next visitors were some little lads, who belong to our Arab class, held on Friday. Some of these, having failed to come the day before, were chidden, and recommended to be regular.

Fifthly, three Jews came in with whom we had a very earnest talk over the practical observance of the Ten Commandments. They acknowledged that they had failed to keep each one of them according to the spirit. This led to a

showing how, by His grace and mercy, in the Messiah's sacrifice, it became possible, by the change of heart for which David prayed, to keep God's commandments; and the young men left promising to come to the service next day.

Sixthly. Then entered a poor sick Arab boy, who came to show me the nice bottle of medicine he had just received up at the Medical Mission from Dr. Churcher, and wanting me to tell him "once more" how it was to be taken.

Seventhly. Then came three more Arabs and a negro. One of the former, being a reader, was handed a tract to read aloud. This he did all through, the others meanwhile listening, and after a little explanation they went off with the tract.

Eighthly. Next a giant Moslem sailed in, to enquire what we did in this shop, and why we are here. This he asked of a lad who stood by, under his voice. The boy replied, "They read and teach the Words of God in Arabic." On this he sat down and informed me he had come from Kairouan. I began to talk and read to him from the Word, and he drew nearer, and listened with much attention, and two European-dressed Jews stood by, with questioning, interested faces. To these, cards of invitation were given for the next day, on each of which is printed, "Ho! every one that thirsteth," etc.

Ninthly, another set of Jews, who often turn in on Saturday, now greeted us, and then some more Arab lads, and these, intermingled with beggars of all ages and both sexes who had entered from time to time during the morning, completed the programme. We locked the doors of this dear little "city set on a hill," and wended our way home tired, but, oh! so thankful to the dear Lord, who graciously opens so many doors for the sounding forth of His glorious Gospel.

What a wealth of prayer this place needs!

"Brethren, pray for us!"

Egypt.

From Mr. Fairman (Alexandria).

During the month, not being able, from lack of funds for the purpose, and from other reasons, to take long itinerating journeys, I have made two attempts, in conjunction with Mr. Dickins, to reach outlying districts on my bicycle. Our first effort was to reach a place called Kafr Ed Dawar, but owing to the roughness of the road, in consequence of the winter rains, we did not arrive there till too late to do much work. On the way, however, some interesting talks were held with several men, and some Gospels were distributed. We also discovered that lying along the canal, by way of whose banks we endeavoured to reach the town, there were many farmsteads, some containing 100 persons, others more. We estimated that there would probably be between Alexandria and Kafr Ed Dawar some thousands of Fellaheen, and these, it is hoped, we may be able to visit when the canal-bank road has been levelled a bit by a few weeks' traffic.

Our next venture was to cross Lake Mareotis to its southern shore, and strike inland on to the land purchased by the Khedive during the last two or three years, and which he is now cultivating, our object being to reach the Fellaheen he has brought into the land for agricultural purposes. We found great improvements had been made since I had visited the place some two years ago with Mr. Summers, and among these is a light railway, which has been laid down by the Khedive since that time, extending from Meky to Mariout. Mariout, from being nothing but a few huts and ruins, is now



Arab Women, Algiers.

quickly springing up into a respectable little township, with shops, café, post office, and dwellings for labourers and police. A good-sized mosque is rapidly approaching completion. We made for the café in this place and speedily got mixed up with the people. I found amongst those congregated in the café a couple of Government clerks, one of whom I thought I recognised as being one of my old friends at Damanhour. Upon making my way to him and questioning him, I found that I was correct, and we soon got into discussion upon things in general, and lastly upon religious things, the result of which was that he went away carrying with him a pocket New Testament that I happened to have with me, promising me that he would read it. Very curiously he remembered and repeated to me a text that used to hang upon the wall of my room at Damanhour. It was "Able to Keep."

Before we reached Mariout we made a stoppage under some trees at a village called Zawiet, in order to partake of some food. Two or three boys were near us. So, after we had eaten, I read to them the Parable of the Prodigal Son, and explained it. Just as I had finished the father of one of the boys came up and greeted us warmly. I told him I had been reading the Parable of the Prodigal Son to his son, and asked him if he would like to hear it, and immediately began to go over the ground I had gone over with his boy, and to enlarge upon it. He sent off his son to the house to bring coffee for us and something to sit upon. Some of his friends also came up, and we had a very good time, and at last left them, promising to call there again on our way back from Mariout. We did so, and were regaled with green tea. We again began to give them the Gospel, but a rather bigoted old sheikh came up and joined us, and somewhat upset our plans. As the day was drawing on, and we could not stay longer, we thought we would not run the risk of spoiling our previous talk, and so left them.

From Mr. C. T. Hooper (Shebin-el-Kom).

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom."—Matt. ix. 35.

May 1st, 1901.—How favoured were the cities and villages where the voice of the King was heard proclaiming the Gospel of the kingdom! During that short ministry His voice was heard on the mountain side and in the valley, on the sea and near the shore, in the towns and villages, as well as in the temple and the home. He was always preaching and teaching the Gospel of the kingdom. The true messenger of the Cross has been entrusted with the same glad tidings. The Apostle Paul, writing to Timothy, says, "The glorious Gospel of the blessed God, which was committed to my trust." No greater privilege was ever conferred upon men than that of following Jesus in teaching and preaching the Gospel, and no greater responsibility was ever undertaken by man.

On Monday, April 8th, Mr. A. Hope and I left Shebin-el-Kom to preach the Gospel in some of the towns and villages of the Delta. We took with us a large variety of scriptures, which were offered for sale to those who were able to read. As we travelled on the crowded trains, many were found who were ready to read and talk on religious things; some books were sold, others were read and politely returned as the reader alighted from the train.

The first town we called at had a population of about 34,000, and from the fact that it is said to contain 365 mosques, one can see that Islam still reigns. Three days were spent in this

dark place preaching and scattering the Word. Cafés, shops, markets, and Government offices were visited. Several Moslems who had never seen the Scriptures purchased copies from us, and at once began to read. The Copts were very angry at this, and accused me of casting pearls before swine. One, speaking very rapidly and emphasising every word with his hands, said, "Why don't you go to the heathen? What is the result of all your labour among Moslems? Copts become Moslems, but Moslems never become Copts." I simply answered by saying that I had not seen either, but I had seen some Moslems and Copts who had become Christians. After much conversation, and urging them to open their hearts to the light of God, we left them. We also visited two of the many outlying villages, but were saddened to find that not one of the 6,000 souls could read. All that Islam had brought to these poor creatures was darkness and sin.

The next day we left for S. On the train we met a Moslem who had received a Bible from Mr. Dickins nearly two years ago, which he was still reading. Arriving at S. we met many old friends who had received books from us before. As we walked through the markets several bought books and asked many useful questions. During our stay in this old town we visited the Coptic Church. Being the time of the feast, the priest was very busy standing in front of a large picture intended to represent Christ. The children were coming to the church with roses in their hands for Jesus, which the priest took from them, and laid on the table in front of the picture. Later on in the day the picture is taken down, and the roses offered to Jesus, and then kept until next year, when they are replaced by new ones. A few boys were chanting the story of the Crucifixion, while the priest filled up his time in waving the incense. How one wished to tell these people of the peace that comes through faith, and the joy of knowing the Saviour! I asked for permission to speak the Gospel to them, but it was not granted.

The next day we were supplied with mounts, and rode to the town of A—. This place I had visited three years ago, and soon I was welcomed by many old friends. Two *sheikhs* who had received Gospels from me at that time came and bought complete copies. One ventured to say how much he appreciated the teaching of the book, and went on to predict that Egypt in ten years would be half Christian. One of these men told me how he had read the gospel of Matthew to a wealthy Bey in the town who had recently died. Other Moslems were visited; one family was specially open to hear the word.

On Sunday we crossed the Nile, and walked out to two villages, praying the Lord to open up our way for preaching the word. No. 1 seemed to be closed to us; at No. 2 about twenty men gathered to whom we gave the simple Gospel story. On our way back we called again at No. 1; after a little friendly chat with a few men, the number increased to about twenty. We then took some chairs that were near by, and seated ourselves under the shade of the trees, the men sitting on the ground round us to hear what we had to say. After we had been speaking for some time, they asked permission to fetch two of their religious teachers, who were better able to defend their faith. Soon they arrived; one was a fine old man with a white beard, the other younger. The latter opened the conversation, but soon passed it on to the older man, while he himself retired. The subject discussed was "The foundations of saving faith." Many pointed passages from Scripture were read, while all listened eagerly. At this orderly and unexpected gathering, the Lord helped me to show that in Islam there is no saving faith, and that only Jesus can be "the Way, the Truth, and the Life." The old *sheikh*, when rising to leave, was asked by one of the men sitting round if he would explain

these things more fully to them in the mosque. The *sheikh* gave him a severe rebuke.

On the morrow we left on donkeys for B—, a village of about 4,000 inhabitants. Soon we were in conversation with some men, who sent for the brother of the *omdi*, who, when he came, took us to his house. The *omdi* appeared presently, and also a number of men, who sat round listening attentively. Some purchased books on the recommendation of the *omdi*. These two brothers were wonderful men, free from bigotry, though Moslems in name. The *omdi* had a large number of controversial books dealing with the Scriptures and the Koran, such as *The Balance of Truth*, *The Beacon of Light*, *Al Kindy*, and many others, besides a complete Bible and some of the best commentaries on the Bible that are to be procured in Arabic. He had also *Grace and Truth* in Arabic. He said that he wished to buy any books that could be obtained that would help him in understanding the Scriptures. He gave me a standing order to send to him any new books, for which he will gladly pay. For these men I would ask special prayer, for one feels that they are very near the kingdom. They showed us great kindness, providing dinner, and they promised to visit us at Shebin.

In the afternoon we left for the next town. Here we had many opportunities of speaking for the Master, both to Copts and Moslems. One *sheikh* tried for some time to show the sufficiency of Islam to meet man's need, but spiritual things were not understood by him, poor fellow!

After spending about twenty-four hours in this village, we passed on to another large centre in the Delta, where there were about 40,000 souls. Here we made a special point of visiting the Moslems in their shops. Many refused both our books and conversation, while others talked freely and bought our books. We were specially encouraged in this place from the fact that we sold more scriptures here than anywhere else.

Having slept two nights in this town, we passed on to S—; here we waited only a few hours, at the close of which time we had some very close dealing with Moslems on the subject of sin and its remedy. The sins of the prophets were dealt with, from Adam (who is reckoned by them among the prophets) to Mohammed—showing how impossible it was for them to save others when they themselves needed saving, and how only Jesus, the sinless and spotless One, could be the accepted substitute and saviour for a sinful world. Then followed the subject of His mediatorship. The fact that Jesus lives, while all the other prophets are dead (which the Koran also teaches) seemed to come with great force to one man, who said to all with a loud voice, summing up all that had been said, "The teaching which we have listened to is sound and good, though we do not believe it, and we all know and must admit that the living is far superior to the dead." At this a bigoted *sheikh* came over from the other side of the room and asked him not to say such things, and tried to take him away; however, he remained until the end.

After selling six books, we crossed the river, and mounted our donkeys for Shebin, and thus ended ten days of happy, interesting service in the towns and villages.

In going among Moslems in this way one comes in touch with the same old questions and difficulties, but the encouraging feature is this, that the people are buying the scriptures and reading them. Friends are asked to continue in prayer. Pray that the Word may have an entrance into the hearts of many who are reading it for the first time.

Should any friends wish to know further particulars concerning the Lord's work in the villages, we shall be pleased to give them information, and should any wish to help, we can tell them many ways in which they may do so.

From Mr. A. T. Upson
(Shebin-el-Kom).

"Some of our visitors" were described in a previous number of NORTH AFRICA; the following paragraphs are descriptive of others who have recently called upon the missionaries in Shebin-el-Kom.

MORE OF OUR VISITORS.

A POLICEMAN.—This is his own story somewhat abbreviated:—"I was born of Coptic parents in Upper Egypt and named Ishag (Isaac). After I had been some time in the Egyptian Army in the Soudan, I heard that my wife had been unfaithful to me in my absence, and thereupon I sought to be rid of her, but had not the necessary cash to obtain a divorce from the Coptic Patriarch in the ordinary way. There was only one other way by which I could annul my marriage, and that was by becoming a Moslem. I accordingly became one, and after some trouble got my name registered as Ahmed Rajab. I never prayed or fasted, and have been only a Moslem in name. Being tired of it all now, I want to change my name back to Ishag, and once more be a Christian. What is the first thing to be done?" I told this good man that the very first step was to get a change of heart. "No! no!" said he, "you have not understood me. What I changed was my name *only*, my heart is just the same as it always was!" "Exactly! That is just my meaning. Since your heart has not been altered, and the Bible assures us that the heart is deceitful above all things, and desperately wicked, therefore you are still in need of a change of heart. When I feel quite sure that this has taken place, I don't mind helping in the matter of the change of name at the registry office, but 'first things first.'" We chatted for some time on the Way of Life, but he has not yet accepted my invitation to visit me again and get further teaching.

A MOSLEM, once a clerk in a Government office, but now pensioned off on £1 6s. a month, used to come to see me nearly every day, asking for an introduction to Lord Cromer, or to some other English Government representative. On being assured that, sorry as I was, I was quite unable to help him to get employment, he said, "Well, never mind, just write to one of the Cairo missionaries describing my virtues, and ask him to introduce me to some high official." Of course our friend still remained disappointed. One afternoon he took a walk with Mr. Hope and Mr. Fraser and myself, and, the way seeming specially cleared, I gave him a plain statement of the way of salvation, and urged him to save himself from destruction by believing in Jesus. He took it all very pleasantly, but has *not* since been to ask me to get him work.

THE EDITOR of an Arabic daily paper, being a relative of our teacher, paid us a visit. During this interview his theme of conversation was, "Why spend so much effort upon the evangelisation of Moslems? Why not work *indirectly* through the Coptic Church?" Of course, our answer to this was, "The Copts must themselves be saved, and their Church utterly reformed, before they can do any effective work in reaching Moslems."

A MOSLEM CLERK, on paying us a visit, purchased Psalms, Proverbs, the Gospels and Acts, ultimately returning them as not containing the whole of the Revelation of God, and buying instead a complete Bible in cloth. He was one of the most gentlemanly visitors we have had.

A COPT FROM MIT KHAFAN (who was mentioned in March NORTH AFRICA, p. 35), paid me another visit. This was his story:—"My little daughter of five months old is to be christened in the Coptic Church at Mit Khafan next Saturday. I have bought a robe of green and white silk, which gleams in the sunshine like a diamond, and all I want now is a little bonnet such as a European child would wear, and this I have

utterly failed to obtain in Shebin. Will the ladies of the Mission make me one?" After consultation with Mrs. Hooper I made answer that, seeing that several other ladies were expected from Alexandria the following week, if he came on the Monday, they would talk with him and see what materials were needed. He failed to keep his appointment, so the hat was never made.

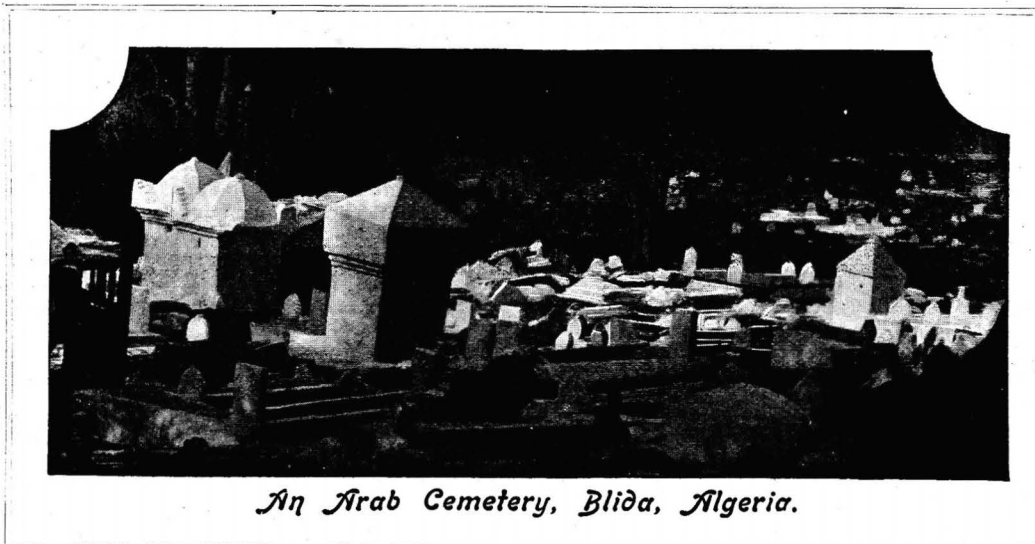
T., A CHRISTIAN COPT.—This dear fellow was born of Coptic parents in Upper Egypt, and says that on one occasion, while listening to a sermon by a native evangelist on John xv. 3: "Abide in Me," he became conscious that the Holy Spirit was taking possession of him, and that the influence then realised has never been lost, but that to-day he knows that he is in Christ, and Christ in him. He often comes to see us, and appears to grow in grace. A fortnight ago he made a great feast of many courses for us; we were all present, and after supper much enjoyed the singing, reading, and praying together. Last Sunday he was present at our Sunday evening commemoration of the Lord's Supper, and partook with us. After the service he stayed to question me on the Millennium, and the first and second Resurrections, mentioned in Rev. xx., and his face shone as we talked upon the prospect of being "caught up" to meet the Lord.

From Mr. Hope
(Shebin-el-Kom).

My first impressions of Egypt, which were very pleasant, as everything was new, are wearing off, and I am beginning to see things in their true light. It is not difficult to understand how tourists, coming to this country for a few weeks or months, and during that time going all over the country visiting places of interest, are favourably impressed with what they see of the religious life of the people, especially the Moslems. They hear in early morning (at present 4.30), the solemn call to prayer, and this call repeated four times throughout the day. They see men engaging in prayer in a seemingly earnest and reverential manner, and so engrossed as to be quite indifferent to the gaze of the public, as they pray everywhere: in the shop exposed to the view of passers by, in the street, on the Nile boat, or on the bank of the river. It would be well if that were all that had to be said of the faith of the Moslem, but that is only the varnish which adorns a rotten and corrupting system. Although I have been here only a month, I have seen enough of the results of Mohammedanism in the life to make me consider it as bad as the most degraded heathenism. It brings men and women to the level of the beasts, and covers their sin with a thin robe of religiousness. Nothing but total ignorance of practical Mohammedanism could ever make a man believe that that system was a preparation for the reception of Christianity. There is much more hope, speaking humanly, of the salvation of the Congoese than of the Moslem. The one has a naked darkness, but the darkness of the Moslem is covered and encouraged by his religion. The people of England do not know of the great need which exists so near their door.

Our Illustrations.

The picture on page 80 shows how Arab women veil themselves and cover their faces with the large woollen cloaks when they go out of doors. The better-class and more respectable women in the towns are not allowed to go out of their houses on any day except on Fridays, the day which, with Mohammedans, corresponds somewhat to our Sunday. The only place they are allowed to go to, even then, is the cemetery, where they sit together in groups near the tomb of some relative, or some dead saint. A picture of an Arab cemetery at Blida, in Algeria, is shown on page 83.



An Arab Cemetery, Blida, Algeria.

The Work of Others.

Effect of Christian Life on Moslems.

Rev. George Washburn, D.D., LL.D., of Constantinople, in an article in the *Missionary Review of the World*, says: "It is often said that the chief obstacle in the way of converting Mohammedans is the un-Christian character and conduct of the Christian states and churches. There is some truth in this. . . . But, after all, this is rather an excuse than a reason for their rejection of our faith. They fully understand the difference between a nominal and a real believer. . . . At present very few Mohammedans know what Christian morality is—what our faith demands of us. They honestly believe that their ethical code is much higher than ours. When Robert College was founded, near a Mohammedan quarter in the city, the people stoned us, spat upon us, cursed us, and tried to drive us away. Years after they came and explained to us that all this was because they believed that we were bad people, who would corrupt the neighbourhood. Now they are good friends."

Pioneering in Arabia.

Friends interested in Arabia may be glad to know that I have just returned from a pioneer journey into that land from the North, reaching as far as the Jowf. I visited eight places, and distributed and sold a large number of Arabic Scriptures. I suffered much from thirst, robbers, and the ignorant fanaticism of the Arabs. But the journey was encouraging, and if the Lord will, I hope to go over the ground again, further on towards the end of the summer. I shall be glad to hear from, and answer any questions to, those interested in missions to Arabs and Arabia.—A. FORDER, of Christian and Missionary Alliance, Jerusalem.—*The Christian*, May 16th.

Dr. Wherry's Newspaper for Moslems.

Seed Time and Harvest, "a record of the 102nd year's work of the Religious Tract Society among the Nations," contains a reduced facsimile of the first page of a paper which circulates largely among Moslems in India, under the title of *Nur Afshan* (the Light Scatterer). The editor of this paper is Dr. Wherry, of Lodiana, who writes: "The *Nur Afshan* is likely to assume a more important place than ever in our Evangelistic work. A special work for Moslems is to be undertaken by the Presbyterian Mission, and the *Nur Afshan* will be the medium through which much teaching will be communicated to the Moslems. This has always been true of the *Nur Afshan*, but it is now proposed to reach out after non-subscribers, by sending the paper to certain prominent or specially influential Moslems, from time to time, as a gratuity. In this way it is expected to widen the influence of the paper. Hereafter it is expected that everything written for Moslems shall be in a conciliatory spirit—controversy

being avoided as far as possible. Dependence will be placed upon a positive but kindly presentation of the truth."

A Good Use of Geography.

Of Oriental scholars, one all too little known, was a veteran missionary of India, Rev. Thomas Williams, who died last year. He was master of Hindustani, Sanskrit, and Arabic, and so able a controversialist that when once known he was not often opposed. During the later years of his life he devoted much time to the study of Islam, and several times worked through the Koran, annotating it from different points of view. When preaching in the bazaar of Riwari, he usually had with him, on a table, a Koran and several Sanskrit volumes, with slips of paper inserted for ready reference, should any challenge his statements. In his village preachings he often adopted the method of giving his hearers a lesson in general geography from a globe he carried with him, gradually working round to the Holy Land, and from this point teaching Scripture truth, with the further aid of pictures.

Work amongst Moslems in India.

Rev. W. R. James, of the Baptist Missionary Society in Calcutta, writes cheerfully of the work amongst Mohammedans there. The extracts are from the *Missionary Herald* of the B.M.S.

"Whatever be the cause, it is a fact that the bitterest opposition to the Gospel in this country comes from Mohammedans. And yet a change is slowly coming over them. They are becoming ashamed of their polygamy. The sword, as an instrument of conversion, is disclaimed. Some go as far as to try to make out that the Koran does not enjoin religious compulsion of any kind. These and many other similar things indicate that the Gospel of Christ is pouring new wine into their old bottles. How long it will take before it will burst the old wine-skins no one knows but God, who hath kept the times and the seasons in His own power. One thing, however, is certain, that no man, be he Hindu or Mohammedan, if he listens attentively to the Gospel, though it be but once, will ever be exactly the same after as he was before."

"Our work in the villages, on the old lines of house to house visitation with informal preaching, has gone on steadily and with considerable encouragement. My old friend and colleague, Dhonai Biswas, popularly known as the 'Doctor,' has, during the past six years, I find, considerably increased his efficiency in dealing with all questions of Mohammedan controversy. He has practically silenced all local champions of the false prophet. More than one Mohammedan leader, enjoying considerable repute in their own neighbourhood, when visiting Jessore have

thought to make short work of our unassuming and unpretentious village doctor. A few pointed questions from friend Dhonai, who prefers being the 'cornerer' rather than the cornered, shows them that the task undertaken is not so easy as it at first appeared. A pleasing feature is that frequently the majority of the crowd gathered, although nominal Mohammedans, make no secret of the fact that their sympathies are on the side of their friend the doctor. This state of things is an eloquent tribute to the esteem and respect our brother Dhonai has won by his consistent Christian life and persistent Christian work for some sixteen years."



How the Government Hinders in Palestine.

A police-station has been established opposite a mission house of the Baptist Missionary Society in Palestine, so that all entering the house may be watched. This is to hinder any Moslems who might wish to hear of Christianity

from coming under the missionary's influence.

The missionary at this station was brought before the Moslem judge and sentenced to be burnt alive, because he allowed his wife to conduct a mothers' meeting, at which some Moslem women attended. Fortunately, his escape was secured through the intervention of the British Foreign Office.

Progress at Tazmalt, Algeria.

Mr. Cuendet, in the early part of May, spent a week or so with Mr. and Mrs. Griffiths at Tazmalt, in Kabylia. He reports that the work amongst the Kabyles there is very encouraging. The servant boy is really converted, and shows a great desire that other Kabyles should come to Christ. His prayers are very earnest, and he has managed to learn to read the Roman character, and can now read the Kabyle Gospels almost fluently.

During his stay Mr. Cuendet held meetings every night with some men and young men; and at the last meeting one who had shown before that he was anxious stayed behind, and after prayer and conversation recognised himself as a sinner and accepted Christ as his Saviour. Mr. Cuendet asks that much prayer may be offered for him, in view of the many temptations that must necessarily be met. Mention is made also of another young man who is very much interested in the Gospel, but is being kept from coming to Christ by some great difficulty which hinders him.

Eight different villages were visited, and meetings held at each, and Gospels were distributed. Though some marabouts were opposed to the preaching, many of the villagers listened with great interest.

Mr. Cuendet returned to Algiers, feeling assured that a good work is going on at Tazmalt.

For the Children.

NORTH AFRICA MISSION,
BARKING, LONDON.

MY DEAR YOUNG FRIENDS,—Perhaps you would like to hear a little in this letter about the school children in Tangier. Tangier is in the very north of Morocco, and is nearly opposite Gibraltar, that wonderful rock of which you must have heard, I am sure. I should advise you always to look for the places on the map: it is so much nicer to know exactly where they are.

The North Africa missionaries have two schools in Tangier, beside Mr. Edwards' orphanage for boys which I asked you to pray for last month. One of these schools is for

SPANISH CHILDREN;

a good many come to it—about sixty. These children would be brought up to be Roman Catholics, and taught to pray to the Virgin Mary and the Saints instead of the Lord Jesus, if the missionaries did not teach them that we should pray to God only. How nice it is to have so many of them learning the truth! A few months ago they had a visit from Pastor Fliedner, a gentleman who had a great many children in his schools in Spain, and he asked them to write letters to his children. They liked this idea very much indeed, and wrote the letters very soon after. Their teacher, Miss Vecchio, was greatly pleased with them. She believes that some of the older girls are really disciples of the Lord Jesus. Last winter they had some special mission services, and enjoyed them very much.

Now I want to tell you about the

SCHOOL FOR LITTLE MOORISH GIRLS.

Miss Jay started it some years ago, and it was the very first school for native girls in Morocco. The Moors never teach girls to read and write; they think that only boys ought to learn such things. The people there are altogether very ignorant, for great numbers of boys never learn either, so that sometimes the missionaries will come to a village and find perhaps only one or two, or even no one at all, able to read. Of course you will easily understand that this makes it much harder to teach the people about the Lord Jesus, as so few can read the Bible for themselves, so it is a very good thing to have the girls learning to read. Miss Jay has over forty little girls now. I think they must like going to school better than some children I have heard of in this country, for although last winter in Tangier it

was terribly wet, and the mud very deep in the streets which are not swept nicely like ours, the lowest number who came all winter was no less than sixteen.

I must tell you how useful Miss Jay's children have been this last winter. They have made two garments each for themselves, for of course they are taught sewing, as well as reading and writing. The older girls helped the little ones. But, besides that, they made

OVER A HUNDRED GARMENTS

for an English lady in Tangier, who gave these clothes away to other poor children. I am afraid we have not worked as hard as that, have we? They are setting us a good example, and we ought to follow it. What could you do for the children in North Africa? I am putting down some ways in which you might be able to help, as well as the things to pray for.

I remain, your affectionate friend,

R. I. L.

Some Ways in which Children might help.

1. By making all sorts of things and selling them to friends, and then sending the money to the North Africa Mission. Mats, bags, dolls' clothes, cakes, toffee, and other things might be made and sold in this way.
2. By having a money-box and putting in whatever they can save for it out of their pocket-money.
3. By making clothes. These clothes are not the same shape as English ones, but they are not hard to make. If any children would like to try, they should write for patterns.
4. By making crotchet. The girls in Cherchell like to have long strips of cotton crotchet for prizes. They should be about twenty-seven inches long, and one and a half or two inches wide.

Some Special Things to Pray for.

1. The girls in the Moorish School, Tangier. Ask that they may be converted, and that they may be able to teach others about the Lord Jesus when they leave school.
2. The children in the Spanish School, Tangier. Ask God to keep those who are trusting in the Lord Jesus very true to Him; and ask that many more of the children may find Him as their Saviour.

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