

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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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.
OFFICE OF THE MISSION, LINTON ROAD BARKING.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA

THE NORTH AFRICA MISSION.

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

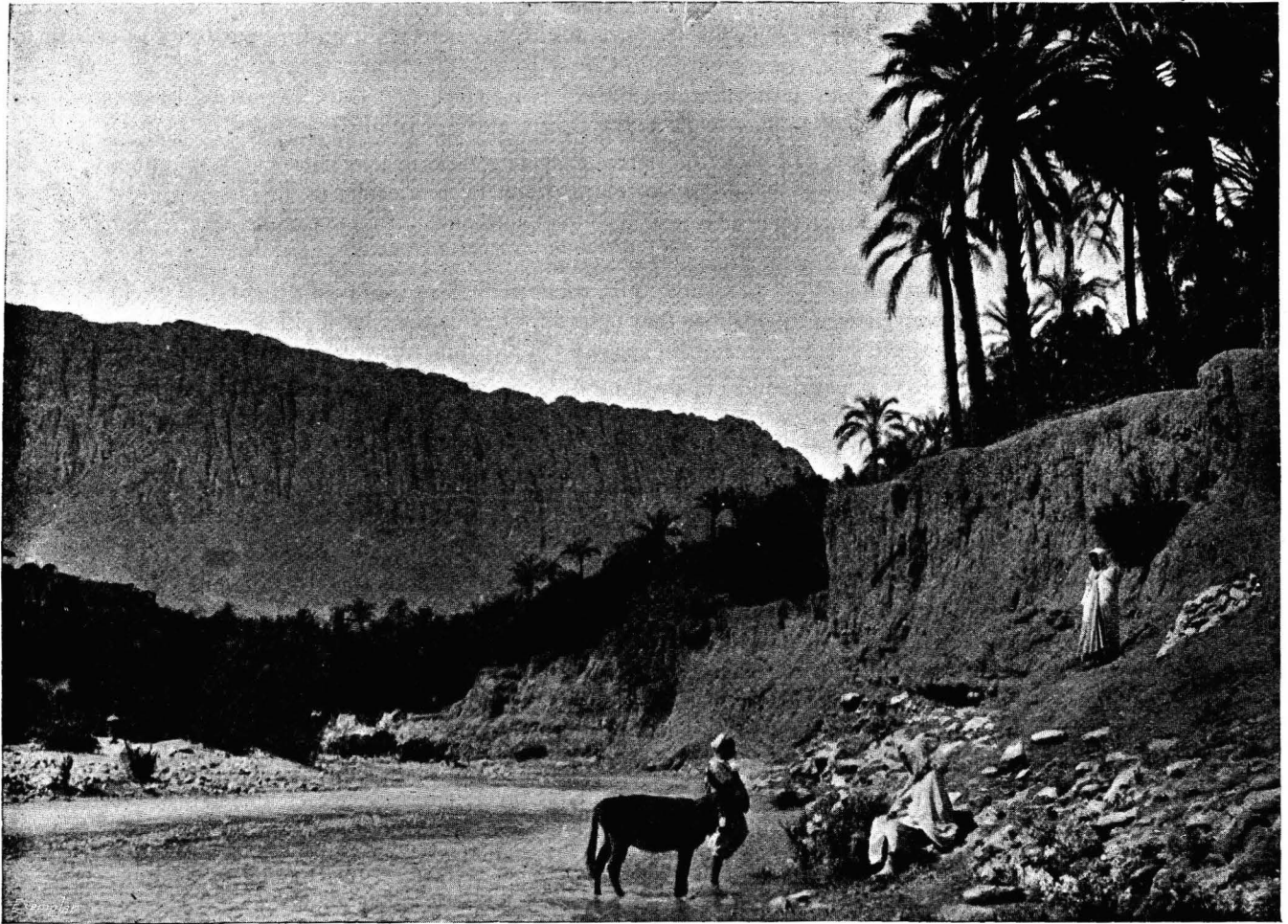
No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

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.



The Gorge, El Kantara, Algeria.

The Living God.

"But the Lord is the true God, He is the Living God" (Jer. x. 10). "We trust in the Living God, who is the Saviour of all men, specially of those that believe" (1 Tim. iv. 10). "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the Living God" (Heb. iii. 12).

*There is an eye that never sleeps
Beneath the wing of night,
There is an ear that never shuts
When sink the beams of light.*

*There is an arm that never tires
When human strength gives way,
There is a love that never fails
When earthly loves decay.*

*That eye is fixed on seraph throngs,
That arm upholds the sky,
That ear is filled with heavenly songs,
That love is throned on high.*

*But there's a power which faith can wield
When mortal aid is vain—
That eye, that arm, that love to reach,
That listening ear to gain.*

*That power is prayer, which soars on high,
Through Jesus to the throne,
And moves the hand that moves the world,
To bring deliverance down.*



HE expression, *The Living God*, seems to bring before us God in all His wonderful activities. The Lord Jesus said, "My Father worketh hitherto, and I work." There is a sense in which God rests, but as we look around us we see evidences of His unceasing and untiring activity. In creation, in providence, and in redemption, God is ever occupied.

The true God is the Living God, as well as the Loving God. His truth and His love are active principles in His glorious being, and not mere abstract sentiments. We who believe are the children of the Living God (Rom ix. 26), and should be like our Father, full of activity in the interests of love and truth. Are there not many who are inclined to be spectators, rather than workers together with God?

The energies of the Living God are now engaged in gathering out a people for Himself from this wicked world. The present order of things is too seriously disorganised and ruined to be patched up. "Behold, I make all things new" is the order of the day from the Divine Headquarters. The day of grace is lengthened out that the servants of the Living God may invite all who will to flee from the wrath to come, and, finding pardon and eternal life in Christ, the Son of the Living God, become a new creation in Christ Jesus. The Spirit of the Living God comes to dwell in the regenerated, and makes their bodies the temple of the Living God, that thus the lusting of the flesh may be subdued by the lusting of the Spirit, and we may walk in the Spirit, and not fulfil the desires of the flesh.

The work to which we have been called as workers together with God in this dark world is immensely difficult. The world and the devil work upon our evil tendencies in the hope of hindering us in our progress in Christian living and Christian service. How slowly we advance at best; sometimes there may even be standing still or going back.

What truth, what fact shall we lay hold of to steady and propel us? This amongst others, that the Living God is the Saviour or Preserver of all men, specially of those that believe. Let us then lay hold of the Living God by faith. Let us count on His resistless activities being exerted to assist us in the difficult work or suffering to which He calls us.

The late Mr. George Müller was very fond of speaking of God as the Living God, and of exhorting his hearers to trust in Him. The God he knew was a living and active God: a God who would feed the orphan and send His messengers and His messages to earth's remotest bounds.

George Müller's God was not asleep or hunting, like Baal, but the God of Elijah, who answers prayer. Is He not the same for us to-day? His eyes run to and fro throughout the whole earth, to show Himself strong in the behalf of those whose hearts are perfect toward Him.

It was when Goliath defied the armies of the Living God that David, jealous for His honour, went forth as God's servant and triumphed over the giant of the Philistines. Sennacherib is said to have sent his servant, Rabshakeh, to reproach the Living God; but Hezekiah counted on the Lord reproving him, and so He did. It was the angel of this Living God that went to the camp of the Assyrians and smote in one night one hundred and eighty-five thousand men. The Living God who could enable David to put to flight the hosts of the Philistines, and Hezekiah to overcome the armies of Sennacherib, is a mighty Friend to those who put their trust in Him.

It is such a God as this that we need to help us. Weak and without resources, or powerful friends of our own, we are driven, as well as drawn, to cry to this mighty Living God for His help. Moses and Israel heard His voice from Sinai, and trembled; David, Elijah, and Hezekiah drew upon His resources; and George Müller by Him fed and clothed orphans by thousands. He has not changed; He never will, He never can. Oh, for a simpler and more untaggering faith, and for prayer and patience. He can sustain us and supply our need. He can turn even Moslem hearts to repentance and faith in Christ.

We cannot do without Him, for in ourselves we are poor and weak and helpless. He is our only stay. May we all lean hard on Him.

E. H. G.

Notes and Extracts.

A Prayer Meeting is held at the Office of the Mission, 31, 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.



Mr. R. Pollock Simpson in his fourth annual *Report of the Aguilas Mission, 1901*, mentions some meetings he held at Tlemçen, in Algeria, where seven Spanish families gathered together for meetings. He adds: "Two young women who were present at the meetings, had some years previously attended a Sabbath School held by two lady workers of the North Africa Mission, and had learned some Gospel hymns there."



Rev. S. M. Zwemer, of the Arabia Mission, writing from Bahrein, Persian Gulf, May 20th, 1901, says: "I am just back from a journey across Oman, from Abu Thabi to Muscat, *via* Bereimy. We found the doors open for sale and teaching even among the Wahabis."

Miss De La Camp, writing from Tetuan, on June 6th, says, "Harvest is in full swing, so the numbers in classes and at the dispensary are beginning to fall off. Only about eight children are coming to school regularly just now. To-morrow, I believe, five of them will get a prize for learning by heart the tract which the Gospel Union has published."



Mr. J. L. Lochhead, writing from Constantine, on June 8th, says:—"Mr. Mitchell and I returned from our itinerating tour on Thursday. We had a most interesting time, and visited Batna, Kenchela, and Ain Beida, besides stopping at various places, cafés, etc., to speak with the people. We had bicycles with us, and rode part of the time. There is no charge for taking bicycles in trains here, and this is a consideration."



Mr. C. T. Hooper, of Shebin-el-Kom, writes saying that the cost of the ten days' journey taken by Mr. Hope and himself, including everything, came to £2 10s. only. Notes of this journey were given in last month's number.

Mr. Dickins in his last quarterly report of the visiting work done in the Hospital, Moharrem Bey, at **Alexandria**, says: "Last Sunday afternoon, a young, intelligent Mohammedan, having asked permission to accompany me to the Hospital in the visitation of his sick brethren, when returning said, 'The sight I have seen to-day is a strange one. Here everybody in this city is bent on his or her own pleasure, it being the first day of the week, and a day of leisure. But you and your friend have been using its hours to comfort and minister to the sick.' I told him how many of my brethren in England used this day to gather the children together and instruct them in the love of Jesus Christ, and to visit the prisons and hospitals and infirmaries, moved thereto by love to Christ.

"The Evangelist who is paid by the Hospital authorities, under our superintendence and direction, has regularly visited the Hospital, and expounded the Scriptures during the quarter to the Mohammedan patients. . . . He never fails to apply the Sacred Word to the errors of Mohammedanism, and to show that there can be only one Saviour from sin, even Jesus. Mr. Short has visited the English patients, and has occasionally spoken to the Mohammedans also."



Birth.—20th June, at Twyford, Winchester, the wife of Mr. Percy Smith, of a daughter (Kathleen Boyt Smith).

To the Friends of the North Africa Mission.

LINTON ROAD, BARKING,

July 16th, 1901.

DEAR FELLOW-HELPERS,—I referred in my letter last month to the opposition which the mission was again encountering from a section of the French people of Algeria and France. There was a lengthened discussion on Algerian affairs in the French Chamber on four consecutive Fridays up to June 14th, when all kinds of suggestions were made as to the difficulties of this French colony, and how best to overcome them.

Quite a number of speakers took part in this debate, and many interesting facts were brought to light. Some of the speakers attacked the English missionaries, and charged them with being disloyal to France, and selling powder and arms to the natives. These speakers mainly belonged to the Nationalists and Anti-Jewish party, a combination of Royalists and Socialists largely engineered by the Jesuits, who certainly do not deserve the name of French Nationalists. They rather seek to advance the political and temporal interests of Roman Catholicism.

Their charges were, in the first instance, levelled against the present French Government for not interfering with us. The serious charges that are made are generally so worded that it is not quite possible to find out against whom they are directed, so that it is difficult either to prove or disprove them. Then certain other statements are made of work done by the missionaries which is perfectly harmless. In these cases the names and addresses of missionaries are given. The comparatively careless reader is no doubt often deceived by this into thinking that the names and addresses refer to the serious charges.

On the 14th of June one of the speakers made such violent statements with regard to the Government that he had to be expelled from the Chamber for a month. M. Waldeck-Rousseau, the Prime Minister, in his reply declared that the charges brought against the missionaries, of selling arms and ammunition to the natives, were without foundation, and that the missionaries were at liberty to sell or distribute Bibles, or other books or papers; but in the event of their making this a cover for unpatriotic teaching, they would be dealt with. This is entirely satisfactory, and a matter for very great thankfulness; at the same time, there is no doubt that there is still a strong prejudice against Protestantism as well as

against the Jews. The idea is very widely spread in France and her colonies, that Protestantism is English, and Roman Catholicism is French. Would that England stood more than she does for Protestantism!

We still ask your prayers that all the workers in Algeria may have wisdom and grace given to them to so preach the Gospel of Christ that the people may understand the spiritual character of our work. Please also pray that the small French Protestant community in Algeria may be helped and strengthened to remain true and faithful to the Gospel, and that their labours may be blessed.

Two more missionary probationers have been provisionally accepted, with a view to their coming here to study Arabic next October; but with these two we only have four new workers in view for the coming year. This will not be sufficient to fill the gaps which occur in our ranks from one cause or another. We hope to have three workers who have been with us during the past year ready to go to the field in October, and for these passages and outfits will be required. It may hardly seem prudent to say very much about this when the general fund of the mission continues so very low. Still, we believe God has raised us up to do His work in North Africa, and He has sustained us thus far. We therefore anticipate that when He has tried our faith in this matter sufficiently, He will send us all that we need. We are still giving ourselves to special prayer in this matter, and are looking to God for an extra £2,000 to make up, in some measure, for past deficiencies.

If there is any part of the work which God does not want done, we are perfectly willing to give it up; but we see nothing to indicate such a purpose on God's part, but rather it seems to us that God would have His servants see whether they cannot help this and other works more abundantly in what is, without doubt, a trying and critical time for missions. Two thousand pounds is a great deal to us, but it is very little to our Heavenly Father, in whose hand are the hearts of all His servants. The Scripture is full of encouraging promises, and on these we lean.

Pray that our faith may grow stronger, and that in due season we may be brought into a wealthy place.

We are thankful to report that Miss Brown, of Tangier, who has been suffering from fever, is getting better; but she is still weak, and it is thought necessary for her to come to England for change and recuperation.

Miss Copping, who came home from the mission field two years ago after Miss Herdman's death, has never been considered strong enough to return. She had for years been suffering more or less from weakness of the heart; she has longed to go back, but has not been fit to go. Lately she has not been so well; we would ask your prayers for God's blessing to rest upon her in her serious weakness.

Mr. Lochhead, of Constantine, has had a slight attack of sunstroke, which has confined him to his bed for a few days. We are thankful to say he is better, though not quite well yet.

Miss Bolton, of Tetuan, and Dr. and Mrs. Roberts, and Mrs. Boulton, of Tangier, have come on a visit to England. They arrived at the close of last week.

We are thankful to have had further favourable notices of our book, "The Gospel in North Africa." We would again urge our friends to help us in getting it widely circulated, and also in endeavouring to secure for us regular subscribers for our monthly paper, NORTH AFRICA. The publication of this paper is a considerable expense, but it seems unavoidable if friends are to be kept informed of the work. If, therefore, those who receive it, in addition to subscribing 1s. 6d. a year for it themselves, could obtain one or more others who would

subscribe for it, it would help to make the paper self-supporting. In some cases friends take a dozen, and in some cases even five or six dozen, circulating them from month to month, and collecting the subscriptions. This is a most valuable work, and we should be glad if others would imitate it.

Seeing in NORTH AFRICA, some time ago, that we were in need of help in the home department of the mission, Mr. and Mrs. Dovey, who have for some years been living in the neighbourhood of Sydney, New South Wales, have offered to come and help us, for a time, at any rate. Mr. and Mrs. Dovey have for a long while been acquainted with our Mission, and Mr. Dovey visited our mission field before he went out to Australia. While there he has ever maintained an interest in the work, as well as in other missionary efforts. He and his wife are now here, and they are proposing to help in the organising of meetings and auxiliaries, and we trust you will all do what you can to forward this movement.

The number of people interested in the North Africa Mission is comparatively small. In some large towns and cities there is scarcely an individual who has our paper. This surely ought not to be! In regard to some parts of the world there is the excuse for not helping young missions that older ones are already working there, and have the first claim; but it is not so with North Africa, with the exception, perhaps, of Egypt. In the Barbary States none of the larger missionary societies have any work amongst the natives. We feel, therefore, that we have a claim on the sympathy and prayers of all denominations for the work there. Help given to older and larger societies is good, but it does not assist in any direct way in the evangelisation of the Barbary States. This dark and difficult field has been left almost to the last, and the work there is now undertaken only by the North Africa Mission and other small missions, which consequently have a special claim on the sympathy of God's people.

If any friends could help us, therefore, in circulating information or books and papers, by meetings, or in any other ways, we shall be very thankful.

During the last month we have been having a good deal of special prayer about the work and its needs, and our own souls have been greatly refreshed and encouraged. We invite all our friends to join us, that they may share with us in the pleasure of communing with our God.

I remain,

Yours heartily in Christ,
EDWARD H. GLENNY.

Work Among Muhammadans in South India.

BY THE REV. MALCOLM G. GOLDSMITH, M.A., OF THE
CHURCH MISSIONARY SOCIETY.

Extracts from a paper read at the Madras Missionary Conference, February 11th, 1901, printed in the March issue of "The Harvest Field," kindly sent by Dr. Rouse of Calcutta.

As for Masulipatam; during a visit there last September, I was very struck with the friendly character of the Muhammadans. It was twenty years since I had been there. The missionary brethren and Indian workers gave me every opportunity in schoolrooms and in other ways of meeting those I wished to get at. What most surprised me was the ready way in which the Muhammadans came together to hear Gospel addresses, and the attentive hearing that they gave us. They had their champion, but he was respectful and fair. The long-continued faithful work carried on in that place in school and bazaar seemed to have thoroughly leavened for good all the people, though open results of conversion have not been

great as yet. The chief worker is a lady of the C.E.Z.M.S., but one or two of the school teachers know colloquial Hindustani and are on friendly terms with their Muhammadan neighbours and are keen on winning them for Christ. In such a field, one great need seems to be that there should be some well-instructed European or Indian man to assist the present Indian workers in the acquisition of the language and to conduct meetings for the Musalmans and to lay himself out for answering their objections, etc., in a more definite way than a European missionary lady can be expected to attempt. As usual I found they had some books amongst them *against* Christianity: it is unfair that such books should be allowed to root themselves with their poisonous effects without due effort on the part of the Christian Church to counteract them. . . .

The vast multitude of Muhammadans in India and (as it would appear) elsewhere, are wedded to *Saint-worship*, as shown in the countless shrines, old and new, that abound. This superstition depends for its support, *first* on the wide-felt need of a Mediator with God, a need which the *Quran* does not meet; for both *Quran* and Traditions insist on good works as being the only thing to rely upon for the Great Day of Account. And *secondly* on the host of *Faqirs*—religious mendicants, who are recruited from all the idle, or else mentally insane, of the population, and who get their living by feeding on the gifts made at these shrines.

Beside *Saint-worship*, the ordinary *morality of the religion of Muhammad* undoubtedly suits the level of fallen Human Nature, and opposes a formidable wall of opposition to the acceptance of the purity of the Gospel. The only wonder is that so many who professedly continue Musalmans are adopting and approving of so much of Christian domestic life and other Christian virtues, proving themselves in this respect better than their creed.

All this is hopeful, and even the above-mentioned *Saint-worship* is not without its hopeful side, if it leads men away from the rigid hopelessness of the *Quran* to seek for the Holy One of God, who alone can save them.

I turn now to the subject of CHRISTIAN HINDUSTANI LITERATURE. This has vastly developed during the last few years, and ought to become more and more a power for good.

The Lahore Religious Book Society is a magazine of ammunition which all Missions that are located where Muhammadans reside should draw from. Amongst comparatively recent works I would recommend as English Books with their Urdu translations:—*Sweet Firstfruits*, containing in narrative form answers to all ordinary current objections; *The Beacon of Truth*, containing comments on all the passages of the *Quran* that bear on the burning questions of the controversy, supported by the opinions of their commentators; *Judaism and Islam*—translation of a Jewish Rabbi's book to show the weak origin of much of the *Quran*—a Persian version of this by Rev. S. Tisdall is entitled *Yenabi-ul Islam* (Sources of Islam).

Besides these, the S.P.G. Cawnpore Mission issues a monthly paper in Urdu, called *Al Haqq* (The Truth), devoted to considering and answering objections.

The translation of Dr. Rouse's "Tracts for Muhammadans" into Urdu has been a great boon. With regard to the style of these books, they are mostly very conciliatory. . . .

Our own practice more and more is to avoid all direct reference to Muhammad. Allusion to him is rarely necessary. Recently in our preaching a man exclaimed, "Oh, then, do you want us to give up Muhammad?" though the preacher had studiously avoided preaching anything but from the New Testament. Showing that attentive hearers will naturally raise this point for themselves without our having the obloquy of bringing it forward. . . .

A Month's Evangelising in the Djerid.

By MISS ALBINA COX.

On March 17th Miss Cox left Sousse, in Tunisia, and accompanied by Miss Jones from Tunis, travelled by Sfax to Meit-laoui. There they were kindly helped by the Director of the Mines to secure a suitable driver and cart for their desert journey to Tozeur. The following are extracts from Miss Cox's diary:—

March 21st.—An Arab cart, or truck, with two enormous wheels, and not even the suggestion of a spring, is to conduct us and our baggage through the twelve hours' stage over these dry sandy tracts, not worthy the name of roads. This is the best means of going, as the sand is too heavy for other methods of transit. We are trusting that the heavy sirocco, which is upon us now, will pass somewhat before we start.

March 22nd.—Alas! it did *not* pass, though the early morning was calm enough for us to get off, after a very hasty toilet and "stand-up" cup of coffee. For an hour or more we enjoyed the fresh breeze and beautiful sunrise tints over the distant hills; but as the light deepened, the wind rose, and then the dust, or, rather, *sand*, with it, until we were entirely surrounded on all sides and above by a wild (cool) sirocco, one of the worst I have ever known out here. The rough track, where there had been any, was soon lost to sight, and had it not been for the telegraph wires, lately established between Gafsa and Tozeur, it would have been impossible for the best-informed guide to find his way through the miles

of shifting sand. We met now and again caravans of camels, with their dusky owners, carrying loads of dates and oranges, etc., and some few persons on foot, with guns slung on their backs and knives in their waistbands, with head and mouth carefully covered over against the blinding sand. We followed their example, and cut the funniest of figures, muffled up to the eyes, as we sat perched upon our baggage in the queer little vehicle. Our driver was very good and patient, and most kind to his horse, which, not having even blinkers on, must have suffered severely from the sand.

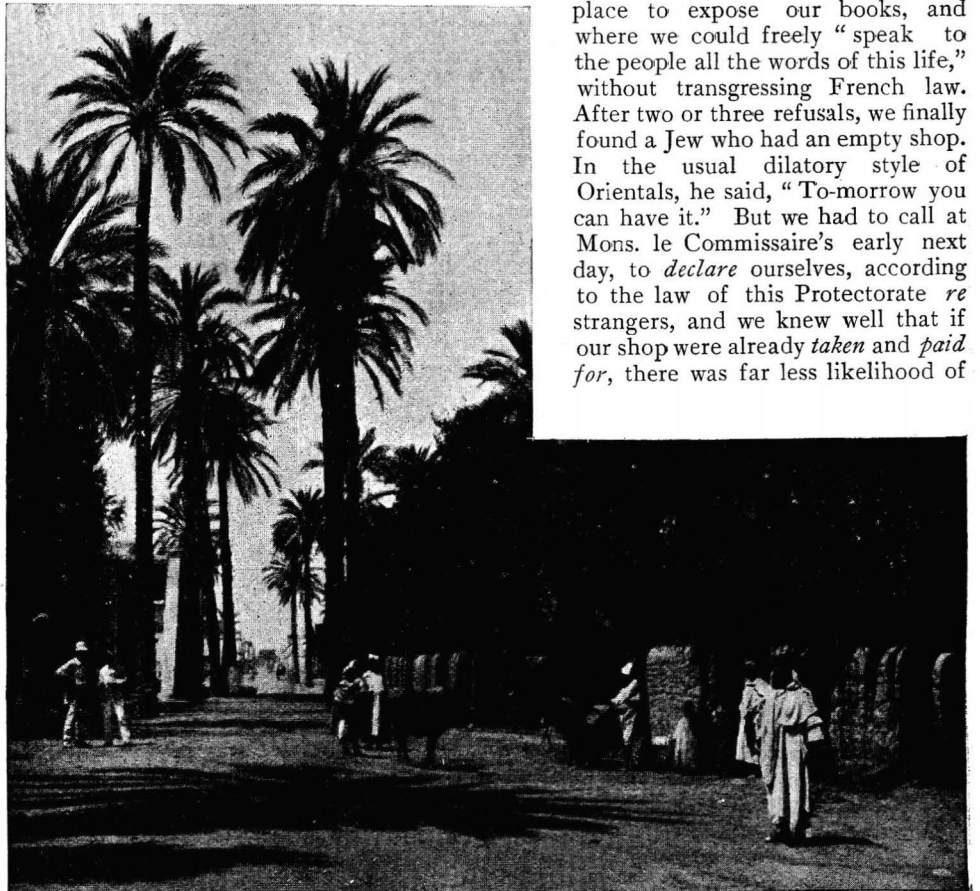
A rough, dry stubble pushed now and again above the arid soil, but apart from this, vegetation there is none. And this journey was not relieved, like the one of last year in South Algeria, by occasional oases of cool palm trees, but, until near Tozeur, where is a large group of these, it is one stretch of flat, bare sand. Again and again we passed the weird, bleached carcasses of the poor "desert-ships," which had fallen in the weary way, and been pounced upon by the dreadful carrion birds and picked clean.

One part of the route, about half-way through, was very eerie, with a great square empty building, like a prison, lying on the left-hand side. When we had got clear of this, our man informed us, in a sepulchral

tone, that it was a very dangerous spot, and several travellers had lately been set upon there by robbers and one killed. We praised our Heavenly Father for His loving care of us, and felt "Because Thou hast been our help, *therefore* in the shadow of Thy wings I will take refuge."

It really seemed at times as if our journey would never end, and as if that poor springless machine were constructed on purpose to rack one's vertebral column. But at last we halted at the oasis, about eight miles from Tozeur, where for a few delicious moments we lay down and revived. Another hour and half brought us to the "city of dates," whose waving *djerids*, or palm leaves, have given its name to this part of Tunisia. But the beautiful, graceful forms looked colourless-to-day in that thick whirling veil of sand. The town is built of curious grey sand-bricks, sometimes arranged in most fantastic patterns. The houses are low, with long rooms built around a great square court. Many were the curious eyes that gazed as we drove slowly in. By God's goodness, in answer to prayer, we soon found a simple room where we could lodge, and after getting some soup at a neighbouring restaurant, and oranges, almost as large as an infant's head, we lay down to rest, full of gratitude for being brought at last to this poor dark place.

The next day, after getting a little ship-shape in the said room, we sallied forth for the most difficult part of our business, viz., the hiring of a small place to expose our books, and where we could freely "speak to the people all the words of this life," without transgressing French law. After two or three refusals, we finally found a Jew who had an empty shop. In the usual dilatory style of Orientals, he said, "To-morrow you can have it." But we had to call at Mons. le Commissaire's early next day, to *declare* ourselves, according to the law of this Protectorate *re* strangers, and we knew well that if our shop were already *taken* and *paid for*, there was far less likelihood of



Road in Biskra.

the work being hindered. So, sitting down quietly beside the two Jews, we requested a little receipt there and then, and offered the rent—seven francs fifty cents—for a fortnight. This was not easy for a descendant of Jacob to refuse. Then, receipt in pocket, we left the place.

Yesterday (Friday), we set an Arab to work "with a muck-rake," to clear away a few bushels of dust and débris which lay thickly on the floor, and no sooner did we commence to set out to the best advantage our small stock of books and tracts, than a crowd gathered round the door, and we were soon deep in Bible talk, some of the men who were the most interested gathering inside, and sitting on the floor, Bibles in hand. One, a well-known teacher among them, had read the Scriptures before, and knew where to turn up passages, which he wished explained. He did not buy (though we sold to a good many others), as he said he had had a copy of the whole book for years. We lent him one of the *El Koul Es Sarih* (an exposition on the divinity and work of Christ), for which he seemed ready. May the Holy Spirit makè plain His own truth to this soul. There were also some younger men who understand the Gospel message.

March 27th.—We spent Sunday quietly in our room seeking help and guidance. On Monday morning we started, as usual, for the little shop, and were deep in converse with the people over the Word, when an Arab policeman brought us two notices from the "Commissaire," summoning us before him for nine o'clock. It was ten, however, ere we could break off with the reading, and then, feeling both of us strangely calm and free from fear, we went across. It was the old tale: we had been distributing books in public places, and were, therefore, transgressing "Article 7." A Jew and an Arab had thus witnessed against us. We explained that we had neither *sold, given, nor lent* from any place but our *own hired shop*. The officer was most gentle and polite; said he really regretted causing us all this trouble, but telegrams from Tunis had warned him concerning us. We suggested that the two who had witnessed against us be examined in our presence. They were immediately summoned. The Jew appeared first, trembling visibly—*the very man from whom we had hired the shop*. I turned to him and said, "In the name of the God of Abraham, Isaac, and Jacob, speak only the truth." Then he was asked if he had received the Hebrew gospel before him *outside or inside* our shop. He replied, "Inside," and was dismissed with a scowl from the official. The same formalities were gone over with the Arab, who gave the same reply. What hallelujahs our hearts sang! And we grew bold enough to request that the pile of gospels, which stood on the table before us (having been seized by command from Tunis), might be returned to those who had bought them. The official said he would return them. We then took the opportunity of a straight word with himself (he had already received a gospel and some tracts in our shop). He said he knew the truth, but in such work as his it was not easy to follow it. He then remarked that we were, of course, perfectly free to continue our work, only he would warn us against arousing the fanaticism of the natives, who were specially bigoted and fierce in these parts. We replied that were it not for a strong confidence in God, we should be afraid, but that we knew He would take care of us while walking in His paths. Returning, we had lunch and a praise meeting, with songs of victory.

The little shop filled again in the afternoon, and most encouraging attention was given. A promise was made to go the next day to the sheikh's house, to reply to some difficulties he had found in the Bible, of which he possessed a well-marked copy.

March 31st.—Our talk in the said house lasted some three

hours, and was attended by a crowd of readers, who evinced great interest. The Holy Spirit gave an exceptional opportunity to press the truth home, and several seemed quite struck. "What is this eternal life?" they inquired; "we have nothing of it in Islam." One of them came later to the depôt, and asked so seriously *how* it was that the blood of Jesus could cleanse from sin. We are praying specially for this case, and for three others who seemed touched in heart and conscience.

Wednesday afternoon we started off to visit the women and girls in some tents, pitched out in the desert sand, at a little distance out of the town. Oh! the welcome we had! Oh! the screaming, laughing, hauling us over, etc., which went on! We squatted down in the midst of them, under one of the tents, and tried to tell the Gospel story in words suited to their understanding. They appeared to take in a little, but it was all so utterly new to them, and we ourselves so strange to their eyes, that we felt rather despairing.

April 1st.—Yesterday was Sunday, and after a quiet morning we went off to the Mosque College, in response to the invitation of some of the students. The Professor made us most welcome, and after having placed us in his own seat, gathered his disciples round. The conversation commenced by their asking, "In what way did we hold Jesus to be the Son of God?" The Spirit Himself was very present with us as we replied, mostly in the words of Scripture, and the men, though well-read and thoughtful, were remarkably reasonable for Moslems, and seemed intensely interested. Our visit to Tozeur has evidently set them all thinking and studying Christian doctrines, with a view to refuting them more earnestly than ever. Yet we feel sure that more than once doubts as to certain of the Koranic tenets entered their minds. They had two copies of the Scriptures and some other books in that mosque for six or seven days, studying them. Our prayer goes up mightily to God that in the search they may find and be laid hold of by *the Truth*.

NEFTA, Good Friday.—Such a place as we are in on such a day! The third division of a long, mud-built Arab house, arched off, and made private by ourselves with a curtain of itinerating fame. All day long the women and children are in the central part of this room, weaving behind a palm-tree frame, and holding screaming conversations at least "yards long," as my companion puts it. Our apartment has no window, but a hole in the roof, made by a portion falling through. Piles of sand, bricks, and earth cover the floor. At night we stipulate that the whole place be left to us, and close the great doors with their heavy wooden bolts.

In coming to Nefta we decided not to try and get a shop, or push our purpose at all openly, as we were told in several directions that the Neftans are among the most bigoted and fanatical of Mohammedans. We therefore sought special leading from on high.

In purchasing something in the market yesterday, we were asked for books—*gospels*—and if we intended to read with the people. Here was the Divine answer. So we replied if they would find us a place to gather in we would. The chief speaker offered his shop, but as that was too small, they led us to a large upper room in an Arab coffee house, and some fifty persons flocked in. We *hired* the place from the proprietor, so as to be quite within the law for selling and giving books, etc., and then for some two hours sat telling out the dear old story. Some listened very hungrily, and asked many questions, and at the close inquired if we would come again. This morning, by request, a meeting was held in an alley, near our room, a "great gun" of a Marabout, swelling with pride, fanaticism, and impatience, being brought to tackle us. He was *withering*, but so lost his temper that

the thirty or forty men who had come to hear looked positively ashamed of him.

Nefta is a most picturesque place, with its big rocks, of mud colour, and its lovely graceful palms. Over 200,000 of these bring livelihood to pretty well the whole of the inhabitants (some 9,000). The Neftans seemed to us less intelligent than their neighbours of Tozeur, and we met two exceptionally hard, bitter, and bigoted. There was, however, one man yesterday to whose heart I verily believe God spoke. Oh, that this short visit may make way for the entrance of Christ Himself into many a life!

April 8th.—Arrived at Tozeur, on our way back to Sousse. How good and faithful hath been our God all these weeks! How He has cared for, kept, and led us! And how He has brought the people under the hearing of the Gospel! Without any attraction whatever of medicine, doctor, etc., they have gathered round day by day, and twice a day, in groups of from ten to forty, asking constantly, "Will you read again this afternoon? Will you come to us to-morrow?" Here in Tozeur we believe the Holy Spirit has been dealing definitely with some four or five souls, but we trust also with many more. And our cry is now to you, our beloved friends at home, "Come over to the Djerid and help us." We cannot quit our own deeply-needy stations to settle down among these 18,000 souls, and there is no one among the workers out in North Africa free to evangelise permanently here. Oh, surely the Lord will call, is *calling*, some two of His dear, enlightened children away from their home and their "Keswick" privileges, to the higher and more precious privilege of living for, and serving Him in this dark, needy, desert land. "COME over, dear friends, and help us."

Home Helpers for the North Africa Mission.

The Council of the North Africa Mission believe that God has called and guided them to seek to spread the knowledge of Christ amongst the peoples of North Africa. To this end they have invited brethren and sisters in Christ to become members of the North Africa Mission with a view to their going forth to the Mission field, and personally preaching the Gospel there. The Council feel that it is also part of the work to which God has called them, to seek to stir up His people at home and in all nominal Christian lands to practical *fellowship with Christ* and His servants in this work, which, they believe, He is doing through them.

To this end the Council are anxious to increase the circulation of their monthly record, NORTH AFRICA, and their new illustrated book, "The Gospel in North Africa," which gives a general view of the countries and the work; also to obtain opportunities for missionaries and others to give an account of the spiritual condition of North Africa, and the encouraging work that is being done there. They believe also that if a real interest is stirred up it will result in increased prayer and praise, and in the raising up of many who will become practical helpers and who will assist, as they are inclined of God, both financially and in other ways. It will probably also result in increased offers for service amongst those long neglected people.

The Council believe that if they seek first the Kingdom of God and His righteousness, all necessary means will be supplied in answer to prayer, but they believe that God would have them make known the needs of North Africa to God's people, as well as God's provision for the needy people of North Africa.

The number of those at present interested in the evangelisation of North Africa is, comparatively speaking, very small, and we feel assured that God would have more of His people both interested and helping in the work which He Himself is doing. If we are not interested in what interests God, and in what

interests Jesus Christ, to that extent we are out of fellowship.

With these facts before them the Council propose, after twenty years' work in North Africa, to seek to make a special effort to widen the circle of those who may be interested in, and may pray for, this work, and who may in one way or another be God's instruments in assisting it.

To accomplish this the Council are desirous of finding brethren and sisters in Christ in full sympathy with work of the sort we are doing, who may become centres in the locality in which they reside for distributing information, arranging meetings for prayer, and for telling about the work, and who may be willing to receive funds voluntarily given, and forward them to the Mission.

In Dublin there is an Auxiliary which distributes NORTH AFRICA, arranges prayer and other meetings, and receives and forwards to us between £200 and £300 a year. In Brighton a returned missionary does a similar work, and receives over £100 a year; and in other places we have friends who are doing likewise. We feel assured that these sympathetic circles might be greatly increased if friends in various parts of the country were inclined of God to make this kind of work their special concern. Surely there are many who cannot go to the Mission field, yet who, by taking up work of this kind, could really be doing most valuable work in helping those who are able to go, and who, when we shall come to appear before the judgment-seat of Christ, will receive His "Well done," just as much as those who have gone out to the field.

The members of the North Africa Mission come from various denominations, but are agreed in this, viz., to put Christ and the foundation truths of the Bible before denominationalism. Most of the older organised Churches are already very fully committed to the support of the missionaries of the denominations to which they belong, but there still remains a not inconsiderable number of most devoted workers for Christ at home whose denominational associations would not prevent them from taking up work of this sort in connection with the North Africa Mission or other societies of a like character.

Mr. W. R. Dovey, who has for many years been interested in the North Africa Mission, and who, during the last ten years, has been resident in Sydney, New South Wales, has returned to England with his wife and family, and is now staying with us. Mr. Dovey had noticed in NORTH AFRICA our need of help, and has offered to assist us, at any rate for a time, in the home department of our work. He has, while in Sydney, been interested in the Lord's work in South America and also in Home Mission work. Some fifteen or sixteen years ago he visited Morocco and saw something of our work there, and he is thus thoroughly in sympathy with the North Africa Mission and its principles.

Any friends who may have it laid upon their heart to help us by becoming local representatives should communicate with me here, where I shall have Mr. Dovey's assistance in developing this movement.

EDWARD H. GLENNY, *Honorary Secretary.*

North Africa Mission, Barking, London.

Our Illustrations.

El Kantara and Biskra, views of which are shown on pages 85 and 89 respectively, are oases on the edge of the Algerian Sahara desert. The palm trees, in these pictures, will give an idea of those mentioned by Miss A. Cox in her account of her journey in the Djerid.

The photo from which the picture of an Arab Marriage (page 93) is produced, was taken at the moment when the bridegroom is firing a gun over the head of the bride and her friends assembled at the wedding feast. Many of the curious customs at Arab marriages are symbolical, and this gun-firing may be intended to signify absolute power which the husband has over his wife.

News from the Mission-Field.

Morocco.

From Mrs. Simpson
(El Ksar).

May 13th, 1901.—We have had a wondrously blessed time during these past two weeks. The village where we pitched our tent was not quite on a main road, and has been therefore seldom visited by missionaries. We had a hearty welcome, and interest was shown, not only in our drugs, but, to some extent, at least, in our message. Between one and two hundred daily heard of God's love in Jesus, either from myself or Mr. Simpson. In eleven days 162 patients received help, and many had to be sent away as unsuitable for treatment. The Lord graciously heard our prayers for blessing on the drugs used in many cases, and so opened hearts for us. One or two, thus relieved, declared they were prepared to follow us wherever we went, and they came again and again from early morn, before we arose, until the last thing at night, following us as shadows; and they were ever ready to "make the message plain" to newcomers, although that message was an altogether new story to themselves only a few days previously. It was truly refreshing to find that they had grasped, at least intellectually, a Gospel so altogether contrary to all their former teaching, and saw the force of it by the contrast which *they* drew to us between the results of "the two religions" in their own lives and ours. I have ever valued medical work in Morocco, but never as now among the villages.

Last Saturday I saw patients from 9 a.m. to 1 p.m., after lunch again for an hour, from 4 p.m. to 6 p.m., and again in the evening, and during these times we were both preaching the Gospel. The people came from long distances, bringing "the halt, the maimed, and the blind," on mules, some needing to be supported on their animals owing to their weakness. Each day as the news of us travelled further, more distant places sent their representatives, and of course *all* expected to be cured *at once*.

I can see now the Lord's gracious provision in sending me two small sums from personal friends—one before our marriage

—to be used as I thought best in the work: I suggested drugs, and they were delighted that the sums should be put to this use. This was before the need for the drugs existed.

We very much hope to get to Agaria, from Mequinez. I understand that no lady has yet been there, though the brethren twice managed to remain there a few days. It is a splendid centre from which to reach the Berbers, who throng the town. We do not yet know whether the roads are safe, but shall enquire, and probably the drugs will be a great "means of entrance."

The last village we were at bore the Arabic name for "port," as being the place to which all stolen animals from the surrounding district are taken and kept. Yesterday morning four well-known robbers were hanging around our tent and animals, professedly coming for medicines, which we never dispense on Sundays. At night, the moon now rising late at 10 p.m., two mounted robbers rode round the back of our tent and passed our animals, near which we were standing, talking to the watchmen. An hour later we were hurriedly roused by another stampede, and the watchman's challenge. Getting no answer he cried out, "Whoever passes here and answers me not, I will answer him with my gun." They reluctantly said they were shepherds (?). We heard the furious barking of dogs in the next village as these "lovers of darkness" passed on to do some dark deed there. Our hearts rose in thankfulness for our safety. One hears of terrible wrongs and ills committed and suffered, but it becomes such a real thing when living among the living actors.

The next village to the east accommodated a band of some ten or twelve notorious robbers. Yet from all such we were preserved, and we received nothing but kindness at those who would gladly have taken our all, and even our lives, had they dared.

Truly "the angel of the Lord encampeth round about them that fear Him." We have proved the truth of this, and rejoiced to tell even to such as these "Christ Jesus came into the world to save sinners."

Algeria.

From Miss Kate Smith
(Djemaa Sabridj).

We have been here (Michelet) to evangelise among the surrounding villages, and hard work it is! We are watched and spied upon at every turn. To-day the weather is so wet that it is impossible to get among the villages, but this morning we had a most attentive audience in a native café *here*, and believe in spite of continued opposition God's work is going forward.

You will rejoice with us that during Mr. Franson's visit five more Kabyles gave themselves to the Lord; among them our guardian A., making in all ten who have confessed Christ since our return last year. The greater number of these are members of our night classes. We find in making a rough list, we can name some eleven men, twenty-two young men, and three boys who have made a profession during the past years. We have reason to believe they were sincere at the time.

Tunisia.

From Miss M. Ericsson
(Bizerta).

We have had encouragement during the past winter, as you have heard. We want you to praise God with us for two Muhammedans who have accepted Christ and are living a changed life. One is a young girl; the other is our servant, a man between twenty-five and thirty years old. He was baptised the 18th of May, and has faithfully confessed Christ wherever opportunity has occurred. His visits to a "doar" or village some distance from Bizerta are very interesting. A number of men are gathering together there every day to read the New Testament. A daybreak has in some little measure begun.

God has proved that He *will* save Muhammedans. I am so glad to be able to give some proof of this, as there are many Christians in Sweden who do not believe that Muhammedans can be saved. I know you will join us in praise and prayer. The way is very narrow for a converted Muhammedan. Our servant was brought before the "Cahia" and the "Cadi" by his neighbour, but the Lord strengthened him and he stood the test. I hope to return to Bizerta early in October, and probably two, or at least one lady friend, is going with me to take part in the work during next winter.

I am now in the very north of Sweden, and I have had the pleasure of attending some meetings which Prince Bernadotte has had for the Laps. He is a real missionary.

From Miss Harnden
(Tunis).

April 8th.—To-day (being Easter Monday) Miss Case and Miss Roberts took their people down to Kram, and I accepted an invitation to go with them. We started by an early train, on a beautiful morning, and Mr. and Mrs. Mitchell and their children went down to the sea by the same train. On our arrival we sat down under some welcome shade and chatted, while the children played and some of the men romped with the boys. Then we all *dined*, spreading the cloth on the sand. Later we went down close to the sea, and after a little we walked to a neighbouring point. There the children were in their element, and some waded and splashed the sea-water to their great delight, quite oblivious of their garments. We slipped away on our return to get afternoon tea. Then the grown-ups came up and had some tea and cake, after which we all resorted to the trees again, and there had a great romp. The day's happy enjoyment closed with singing and prayer, as all sat on the sand in a big ring. I was so struck with the bright faces and the genuine enjoyment of all. In the train we had some very hearty singing, when the face of one man in particular was beaming. I felt so pleased to be with them. It did my heart good to see these fellow-Christians "gathered out" of this dark Tunis, and to witness their gladness in the Lord.

April 10th.—I studied from 8.30 till just after 12 o'clock. After a short rest after dinner I started for Mrs. Mitchell's and went with her to the women's meeting. There were only six there when we arrived, but later on four more arrived. I was very interested. Mrs. Mitchell took the life of Moses, and read the Bible to them, giving them explanations now and then. They liked the singing very much. On the way home she called at the house of some better-class Arabs, as she wished to find out whether they would like the lantern there. I think they will have it one afternoon in an inner room. Here they wanted me to sing with Mrs. Mitchell, and, in spite of my assuring them that I did not yet know the hymns, they kept urging and shouting to me to sing.

April 20th.—On Thursday I went out in the afternoon with Mrs. Mitchell and Miss Harrald with the lantern to an Arab house. We met at Mrs. Mitchell's and had some prayer. We felt afterwards how God answered. We saw (to our surprise) the father at the entrance, and he came up the stairs and into the room, and remained the whole time. We had some difficulty and some laughter over arrangements for the lantern, and then Mrs. Mitchell spoke and Miss Harrald showed the slides. Mrs. Mitchell had previously told the Arab that she was about to speak of what was in the Book, and she asked him if he would listen, though she would be obliged to speak of things connected with our religion, which was different from theirs. He listened to this quite politely, and I think the gentle way in which she spoke disarmed him, for during the whole time the pictures were shown, and the Gospel put quite straightly and simply, he entered into no dispute or discus-

sion. We had some hymns sung, too, the words being on the sheet, and some texts read. It was to me very wonderful, for these are well-to-do Arabs and bigoted Mohammedans. Afterwards we had coffee, and they gave an invitation for to-day, and asked Mrs. Mitchell to take her children. This afternoon I went with them. This is their New Year's Day, and the mother was beautifully dressed in pink satin and brocade and jewels, and the children were in dresses befitting the occasion. We had such a good opportunity of witnessing for Christ. I sang a hymn in English, and Mrs. Mitchell explained as well as interpreted, and they asked me about my people, and I spoke a little broken Arabic. They also asked about prayer, and what was the first prayer I prayed when I began my "new life," and I told them in Arabic, "I am a sinner and Thou the Saviour, save me!"

May 25th.—Miss Grissell and I went down to the school this morning, as she gave the Bible lesson to-day. I went on purpose to hear the Arabic. The children listened very well indeed. Three came late, and were all very tired, having been up in the night for wedding festivities, and they came to school much decked out. One nearly fell asleep during the lesson, but her attention was roused after awhile.

May 27th.—I went down to the dépôt last night with Miss Grissell, and was very much interested, for I can understand somewhat now, though when the natives speak to one another I rarely understand what they say.

May 28th.—After studying this morning I went visiting with Miss Grissell this afternoon, and in one house there was a poor girl who seems to be dying. She has often heard the Gospel, but it was so sad to see her indifference. She asked Miss Grissell if she would get better, and she told her to turn to Jesus Christ for comfort for her heart. In the other house Owaysha is staying, and I had a very good time with some dear little girls. Owaysha is to come to us (D.V.) on Friday. She seemed very pleased to see us.

May 31st.—On Tuesday I studied in the morning, and was



An Arab Marriage.

at the Cours in the evening. On Wednesday I went to the school to help Mrs. Mitchell as much as I could. The girls were very intelligent over the story of the Crucifixion, but they seem to feel so little the wonder and beauty of the story of the Cross. One of the older girls, about whom there seems some promise of good things, behaved badly. Poor girl, she does not realise her naughtiness and her need of Jesus. The new girl is very attentive and intelligent. I studied in the afternoon a very little, and then had my Arabic lesson—a very good lesson, of more than an hour and a quarter.

June 1st.—This morning, just after eight o'clock, I went to fetch Owaysha here. I sat and tried talking in my stumbling Arabic to the children at the house, while I waited for her to put her things together. The two little girls played with me a little while. How I wish we had entrance to that house to preach the Gospel there; but the subject is absolutely forbidden, and we could not have had access to Owaysha had Christ been spoken of there. Study took up the rest of the morning. It is now *very* hot. I managed to study for another two and a half hours this afternoon. It is nice to have Owaysha here, for it will help me much now.

June 4th.—This afternoon I went out to pay my first visit to an Arab house alone, to visit the Arab girl, who is so ill, and who is slowly dying we believe. I told her, in stumbling fashion, the story of my being lost on the shore when I was a girl of about eighteen, and about men from a lighthouse coming to our help and guiding us to the lighthouse with a lantern, for it was very late at night. I applied the story to herself, "in the dark, unhappy and needing a Saviour," and

quoted John xii. 46, and sang her a very short verse of an Arabic hymn. Poor girl! She said she understood me; she was willing to listen *even to me*, but when I asked her whether she prayed to the Lord Jesus (for she knows the Gospel well), she said she was *ill*, how could she? I tried to show her that the Lord knew the desire of the heart, and *very* few words would express her need of Jesus. I gave her some flowers. I hope to go again. I told her I was praying for her every day.

June 27th.—On Tuesday afternoon Mrs. Mitchell took me with her to Rades, to some people who live in Tunis. They are very well-to-do Arabs, whom I went to see with her twice not long ago. They were most kind and polite, but, being very bigoted, much oppose the Gospel. The question of the Fatherhood of God came up, and the father of the family asked Mrs. Mitchell not to speak "of these things." We were *so* glad when he yielded at the station so far as to accept a Testament. We felt it was an answer to our prayers. A wee boy of about four came with his father to the station and made friends with me. He prattled away in his pretty baby Arabic, and I managed to understand something of what he said. He told me he knew how to pray, and laughingly bent his head and put himself into one of the postures for prayer. He also said he knew how to read, and could read the first Sura. Then we talked of bathing and the railway, etc., etc. His father waited with us twenty minutes at the station, though we asked him not to do so, he seemed to be anxious to show the greatest politeness.

Tripoli.

From Mr. W. Reed
(Tripoli).

The extracts from Mr. Reid's diary jottings, given below, show that good work is steadily going on in the sin-sodden city of Tripoli. Although the results in actual conversions have not yet been large, so far as is known, the patient sowing of the Gospel seed, well "steeped" in prayer, will certainly produce definite results in God's time. The attendances at the dispensary have been very encouraging, and are gradually increasing. The work amongst women and children is also being steadily persevered with. Our workers need much patience and much faith to continue their work month by month.

May 8th.—At Medical Mission. Preached from Luke xxiv. 35.

May 9th.—Attended book-shop. Had the ordinary visitors.

May 10th.—At the book-shop a learned Moslem called; and when we had got into conversation he astonished me by his knowledge of the New Testament. He quoted quite a number of passages beautifully, and professed to believe all that the New Testament says of Jesus. But he interprets it all as

Unitarians in England do. His companion, who came with him, bought a New Testament.

May 14th.—Attended the book-shop. Two young Moslems called and enquired about our teaching.

May 23rd.—Attended book-shop. Jewish visitors.

May 24th.—"Girls' Sewing Class" feast to-day. About twenty-seven came. They enjoyed themselves very much indeed. I gave a short address, to which nearly all listened most attentively. Seven or eight of them stopped, or pretended to stop, their ears, but they seemed to pay so much attention that they must have heard all I said.

I was greatly impressed with the progress these girls have made in every way, and cannot help feeling that this work is exercising a very good and lasting influence. Some of the girls are old enough to be married, at any rate, according to Tripoli notions.

May 28th.—Attended book-shop. A few Moslems called; also some Jews.

May 29th.—An educated Moslem called at the book-shop.

May 31st.—Attended the book-shop. A good many called, Italians, Jews, and Moslems.

Egypt.

From Mr. W. Dickins
(Alexandria).

Our little *mandara* (meeting room), with its lighted lamp each evening after sunset, is a sacred and typical spot where seekers after the truth gather together in the light of the Word of God. We have resumed the use of the magic-lantern on every Friday evening, that the truth may affect the heart through the eye as well as the ear, by the blessing of the Holy Spirit, on Whom alone we rely for any real change to be made in the beliefs of the Mohammedans.

I have been cheered and encouraged by the valuable aid

of Mr. Short, who is ever ready to second my efforts. For a long time now we have had a good congregation each evening, and sometimes two or three parties have come in during the evening, so that we have continued until 11.30 occasionally.

Of the cases in whom we are taking special interest just now, the following are mentioned that Christian friends may join us in prayer for them.

First, there is Saeed, our household servant—the tall, upright, ebony-skinned Soudanese. His father was killed in

one of the early wars between the soldiers of the Mahdi and the English, and his mother fled away with him while quite a boy, to Lower Egypt. He remembers very well Osman Digna and the many cruelties which used to be practised under the Mahdi's despotism. He has been in our service all the time we have been in Egypt, and has proved to be trustworthy and faithful in every way. Of late he has manifested perfect sympathy with us in reference to our Christian faith. We have during this month commenced morning worship in Arabic. We sing, read the chapter, verse by verse, when he takes his turn, and pray. He has several times asked intelligent questions, showing that his spirit is enquiring after the Saviour. I have given him a copy of the New Testament for his own private use. He is left perfectly free in reference to the Gospel meetings, but is often with us listening intently to the preaching.

Secondly, there are several men who have walked at least two miles to attend the meetings. Two of them asked me if I could spare them a copy of St. John's Gospel, as they wished to read it together. They seemed delighted with the gift. As these Gospel portions in Arabic can be obtained here at the Bible Society's dépôt, well printed and well bound, for one small piastre each copy, I am always able and glad to give a Gospel to the seeker.

Thirdly, there is an *effendi*—i.e., a middle-class man, who holds an important office in the Custom-house. He borrowed a complete copy of the Scriptures in order, as he said, to get to know what was taught in the Law and the Prophets, as well as their relation to the Gospel.

Fourthly, a young clerk in the Khedivial Steamship Company's offices has been attending the meetings on and off for a long time. He is an intelligent young fellow, but the great need in this case is a sense of sin. At present he takes life lightly and gaily, and is not prepared to take up his cross and follow Jesus. I have often pleaded with him.

Fifthly, the second son of a Bey of much influence, who lives near us, often comes in. He has a large acquaintance with the Scriptures, and has read many of the books written in support of the truth of the Gospel, and against Mohammedan errors. He professes to be fully convinced that the Bible, as we have it, is the uncorrupted word of God. And he is not afraid to confess his belief openly among the people of the district, but there is something in the background, and he does not surrender himself to Jesus as his Saviour from sin.

Sixthly, I must mention the case of one whom we have known for years. He came to me one afternoon by himself and said, "I have believed in Jesus as my Saviour for a year, but I want now to follow Him fully. Will you read the Scriptures with me and explain the fundamentals of the Christian faith?" He is employed on the railway, and lives some distance away, but he comes about every other day when he is off duty. We have read the Epistle to the Philipians together, and more than half of St. John's Gospel. We always commence and conclude with prayer. He prays simply and believably. I am very hopeful indeed about him. I translated for him, the other day, the "statement of faith" of the church at Highgate Road (Pastor Stephens), in which he was greatly interested.

These few cases have been given in detail, that our friends may be able to pray intelligently and particularly for us.

Time would fail to tell of the various objections we meet night after night concerning the superiority of Mohammed to Jesus, the doctrine of the Trinity, the corruptions of the text of our Book, etc., etc., but we rejoice because even through these we get the opportunity of preaching to objectors Jesus, the Way of Life.

From Miss Philpott (Alexandria).

Our work among the girls is a great pleasure, and a constant source for praise, although at times some of the children grieve us very much.

Just lately Miss Tiptaft and I have been trying to visit in the homes of our girls two or three times a week, after school; partly for the sake of Arabic, and partly that we may leave a "seed from the basket," and by seeing the homes get to understand the children's lives better. What wretched places some of these so-called homes are! Our only wonder is that the children are as good and obedient as they are.

We are continually having new-comers, and it is very amusing as well as interesting to see the older ones teaching them our ways. The other afternoon, during prayer time—I am always on guard at that time—one of the girls was peeping at the new one by her side to see that she kept her eyes tightly closed all the time, forgetting herself entirely. But as she was trying to be helpful I could not reprove her, could I?

We have been learning afresh lately how much we need the power of the Spirit in our midst, to so keep us cleansed that He may work through us mightily. We ask your prayers that we may be kept in utter dependence upon God, for the supply of all our need, all the time.

From Mrs. Hooper (Sbebin-el-Kom).

Every month brings its round of work, and every day is filled with things that claim all one's time and attention. My work of the past month (April) may be divided into four sections. First, there is the study of the language, which is an endless work, for the more one learns the more there seems to be to learn. Part of my mornings have been spent in seeking to get a better use of the Arabic, and part in helping in the school. We have been hoping to get more children, but at present they are very shy of us.

We have been trying in the afternoons to get into the houses of the women, but this has been, and still is, a difficult task, although I am thankful to say that the last month the Lord has given us encouragement in this direction. A few more doors have been opened and more acquaintances made. But the more one sees of the true condition of these people, the wretchedness of their homes and their fearful ignorance, the more one is convinced that only by a miracle of God can the light enter them. For example, Miss Van der Molen and I were one day passing along a street, and, as we passed, stopped to speak to some poor women who were sitting at their doors. Some nine or ten came round, and one, taking me by the hand, led me away to her house. She was anxious for me to go in and drink coffee, but as it was far sweeter outside than in, I told her not to trouble, and sat down beside her on the doorstep. After a time I asked her if she ever prayed, but she evidently left that to others. Then she said, "If I do pray, what am I to say?" and I tried to teach her a short prayer. She seemed very interested, and, looking into my face, said, "And when I pray, what am I to do with my hands? Put them up like this, or down, so?" (imitating the position of the Mohammedans at prayer). Of course, I told her God did not look at our hands, but at our hearts, to see if we meant what we said. I think she finally understood that this was of no account with God, but still it remained a difficulty as to what she really was to do with her hands. She seemed satisfied when I told her to put them together, as we tell the children to do in England.

One rejoices in the grace that enables us to visit and re-visit these poor creatures, and to draw our encouragement from the Lord, when we cannot find it in the work.

The fourth division of my time will be fully understood by those who have the care of a home.

For the Children.

NORTH AFRICA MISSION,
BARKING, LONDON.

MY DEAR YOUNG FRIENDS,—Some weeks ago I asked my friend, Mrs. Jones of Casablanca, if she would write something for you. I am so glad to be able to give you a letter from her this month.

You will read in it about the ladies being secluded. I wonder if you have already heard that in Mohammedan and some other foreign countries the ladies are shut up in their houses, and are sometimes locked in by their husbands. They are only allowed out now and again, and then they must have their faces very closely covered. As soon as the girls get to be about sixteen, or often even younger, they are kept like this. Let us thank God very much that we are free to go out and in as we choose.

The poor women are not shut up, but then they generally have to work very hard, and that is nearly as bad.

I hope you do not forget the things to pray for.

I remain, your affectionate friend,

R. I. L.

CASABLANCA,
MOROCCO.

June, 1901.

DEAR YOUNG FRIENDS,—I wish I could tell you of some little children in Casablanca, who have given their hearts to the Lord, and who are trusting in Him instead of Mohammed; but as I cannot do that I will tell you something of some of those whom we meet from day to day.

Kiltoom is about eleven or twelve years old. Her friends used to call her "Blue-Eye," because she had blue eyes; this was not at all a compliment, as the women do not like blue eyes. I am specially interested in her, as she is my little nurse girl, and I have many opportunities of teaching her about Jesus Christ. She knows a good many Bible stories, and understands the Gospel. She tells me she trusts in Jesus, and I think, as far as she knows what it means, she does, but she is still very ignorant. One afternoon, after my husband had shown the magic-lantern and explained the pictures to the children's class, she came to me and said, "Señora, you must teach me much more; there is such a lot I do not yet know." You know the people here are very superstitious; when one is ill he or she is taken by their friends to visit the tomb of a saint who is supposed to have power to cure them. Kiltoom, not long since, told me that her brother-in-law had gone two days' journey, with a man who was insane, to one of these tombs in order that he might be cured. "I don't know any one who has been cured by these visits," she said, "and if this man returns no better I shall not believe any more in them." I need hardly say that the dead saint was not able to do him any good, but he is still as bad as ever. Kiltoom, of course, cannot read, but she can sew nicely and do a little embroidery, of which accomplishment she is very proud. A doll which she prized very much was the payment she gave to a girl friend for a few lessons in embroidery.

Shibeya is a very dirty girl and not nice looking, but she is very quick and sharp. She comes to the sewing class and always knows her hymns and texts long before the others, and can answer the questions quickly. I have promised thimbles

as prizes to those in the class who come clean, but poor little Shibeya I am afraid will not get one. Last week her hands, feet and clothes were a greenish colour, and she hastened to explain that at the house of her mistress she was learning to make carpets, and the green dye had come off the wool. So I excused her that time. Nearly all the little girls here are sent by their parents to be servants, or as they call them, "learners" to other Moorish women, and these other women in turn send their girls to others, because, they say, children won't do what their parents tell them at home, so it is better to send them to strangers, where they must do as they are told and learn to bake, sew, make carpets, cook, etc.

Yamina is a big country girl and comes nearly a mile to the class. She has often heard about Jesus coming into the world and dying for us, but when asked, "How can we obtain forgiveness for our sins?" she still says, "Pray, fast, give alms, etc., that is the only thing that can take you to Heaven."

Zahara and her little sister Yamina are, I think, the prettiest Moorish children I know. They are not poor children living in mud huts, like these others I have mentioned. Their mother is called Hadja because she has visited Mecca. She does not go out much, but two or three times she brought the children here. They so enjoyed hearing some hymns sung. As they are still young they can play about out of doors, but presently they too will have to be secluded, and then they will seldom get out, and will have nothing to brighten their lives.

Fatima and Khadush are about thirteen and fifteen years old. They live in a nice house, are nicely dressed, and hardly ever go out. The younger one even began to learn to read. When I visited in their house they were so pleased to see me. They showed me the beautiful embroidery they had worked in silks, and were delighted when I gave them needle cases. I am sorry to say, though, that their brother does not like them to be taught about Jesus Christ. He says "They are only women and cannot judge what is good or bad, and I am afraid they might believe what you tell them." I said to him that I would be so happy if not only they but he also would believe on the Lord Jesus Christ. I hear now that the elder one has just been married to a very learned man. This man I know has read a good part of the Bible, so I am sure you will pray that God may speak to their hearts by His Word. And when you pray, do not forget the poor children of Morocco, who have not the same liberty, pleasures and privileges that you have.

I remain, yours affectionately,

EMMA JONES.

Some Special Things to Pray for.

(1) For the children in Mrs. Jones' sewing-class, Casablanca. Ask God to make them understand what they are taught, and to make them believe it too.

(2) For all the children as well as the men and women in Casablanca. Pray that they may listen to the missionaries who have gone to tell them the true way of being saved.

(3) For more missionaries to go out to Morocco; the people are very ignorant, and there are not nearly enough missionaries to teach even the quarter of them.

NOW READY.

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