

MATTHEW XXVIII

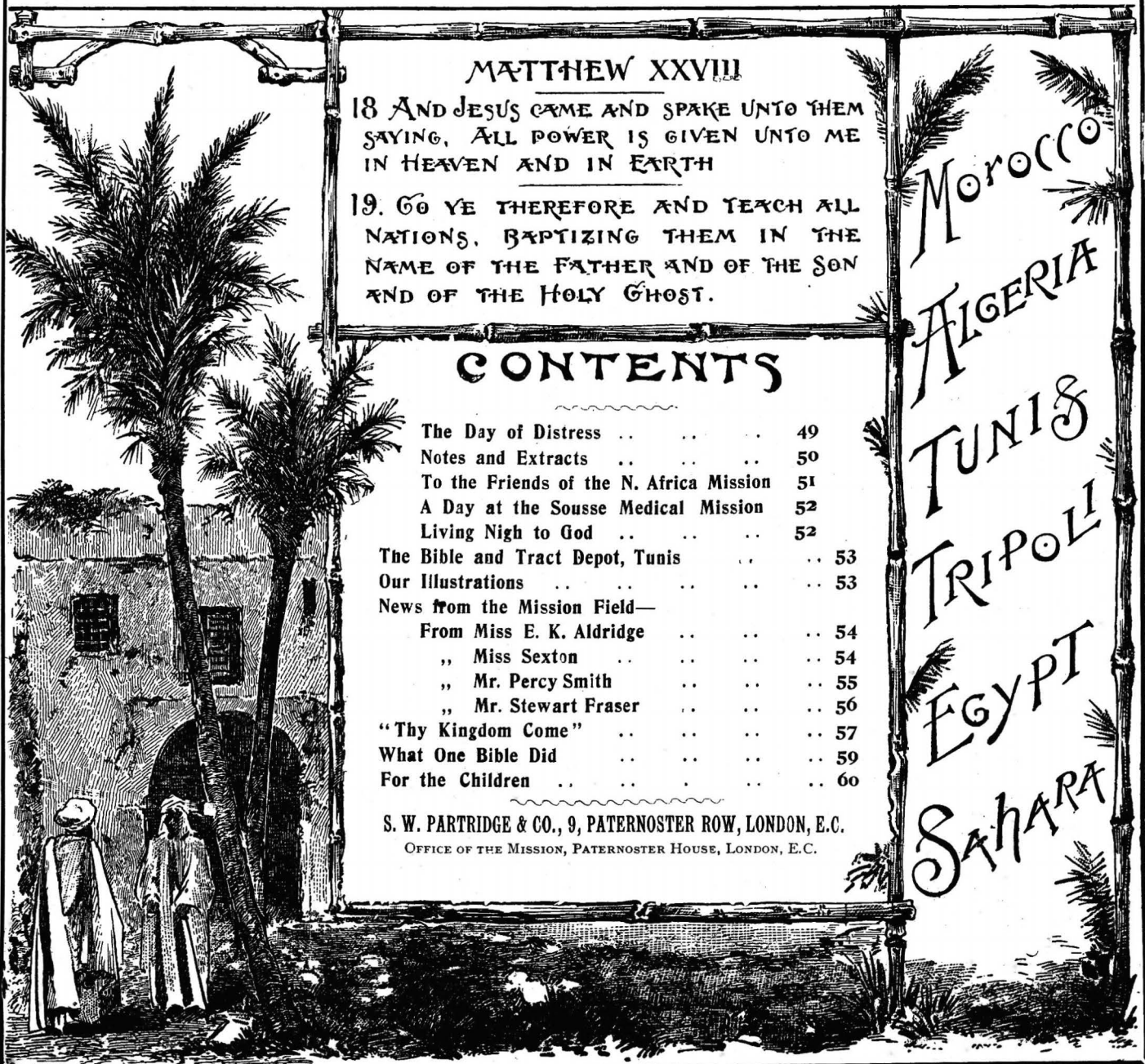
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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, PATERNOSTER HOUSE, LONDON, E.C.



# THE NORTH AFRICA MISSION.

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## Location of Missionaries.

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

\* At present at home for deputation work.

**Newman's Concordance.**—Through the kindness of a friend we are able to offer this excellent work at 7s. 6d. post free. It contains 750 pp. in clear, large type, and is bound in cloth boards. Published at 15s. The proceeds will be devoted to the Mission. Address the Secretary.

**Workers' Union for North Africa.**—This Union, established in Jan., 1893, has already rendered considerable assistance to the missionaries and their families on the field; more helpers are, however, needed, as the work is continually growing. Those desiring further information should apply to the Hon. Gen. Sec., Miss Tighe, The Priory, Christchurch, Hants. Miss Tighe would be glad to enrol any lady friends as "scattered members" of the Union in towns or districts not yet represented. Membership with this Union presents a form of service open to all ladies, however isolated their position.

**"Tuckaway" Tables.**—Will friends kindly make known that these small handy folding tables can be had, hand-painted with

flowers, wood-stained, either mahogany or walnut-wood, from A. H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

The Missionaries of the North Africa Mission go out on their own initiative with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, wholly or in part, by friends, churches, or communities, through the Mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, who has called them, will sustain them, probably through the Council, but, if not, by some other channel. Thus their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies, but the measure of financial help they render to the missionaries is dependent upon what the Lord's servants place at their disposal.

# NORTH AFRICA.

## The Day of Distress.

*"Let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."*—Gen. xxxv. 3.

**F**ROM the time that Jacob deceived his father till he uttered the words above recorded, it had been more or less a time of distress. It must have been distressing to know that Esau planned his death, and then to fly, leaving mother, and father, and home. There was doubtless a great contrast between the tents of his father, the mighty Sheikh Isaac, and the desolation of Bethel, where he spent the night as a fugitive among its stones. His experiences at Padan-aram were not pleasant, though he was successful. On his return journey the prospect of meeting Esau filled him with fear and distress, and in Shechem, where he bought land and built a house, he again had great trouble in and through his family.

Jacob's troubles were, to a very great extent, the result of his own sins and failures. In this we also often resemble him.

He seems to have been spasmodic and careless in his religious life. At Bethel the Lord appeared to him, and he was greatly impressed and made vows of what he would do. He seems, however, to have forgotten them in Padan, and we read very little that would indicate that he let his light shine. From the time that Laban brought him into his house (Chapter xxix. 13), he seems to have neglected the altar and the tent, those two marks of the worshipper and of the pilgrim, and to have been engrossed with his family, his flocks, and his herds, though he had not forgotten God's promises. On returning to Canaan, notwithstanding receiving special revelations from God, he appears not only to have purchased land as a settler, rather than as a pilgrim, but to have continued to permit the worship of false gods in his family. It is true he built an altar in Shechem, but under the circumstances this can hardly have satisfied the thoughts of God. Probably the sore distress into which he was permitted to be brought in this place was of God's gracious permission, so that in obedience to God he might return to Bethel and remember the forgotten vows of years before.

What a mercy it is that God will not let His people rest in ways that are unworthy of Himself and of them as His people. At last Jacob is thoroughly roused, and deals with the heathen worship in his family. It is then

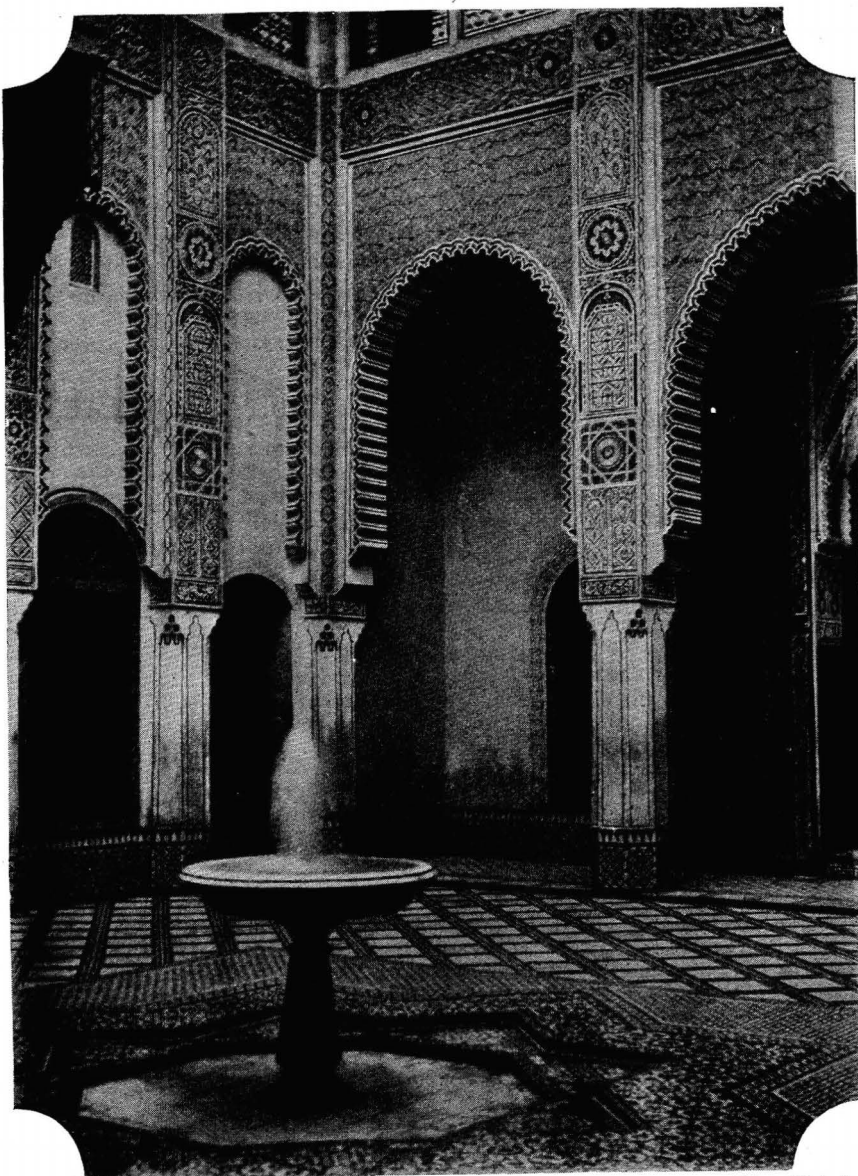


Photo by]

*A Moorish Interior.*

[Mrs. Bishop.

that, reviewing his past experiences, he testifies that he had found God to be a prayer hearer in the day of distress, and that in spite of all his failure and waywardness the Lord had been with him in the way he went.

What a revelation this gives us of our God as the God of all grace! What He was to Jacob He is still for us. He will never leave us nor forsake us. As He said to David in regard to his seed, so He says to His true people now: "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but My mercy shall not depart away from him."—2 Sam. vii. 14, 15.

But while the experience of Jacob is an encouragement to the backslider because it reveals the grace of God to such, it is not given us as an ideal of what we should be: rather is it a warning as to what we should not be. If, however, one who so manifestly failed could so truly say that God heard his prayer, and was with him in the way, much more should we, who have God's Word and God's Spirit, be enabled to testify to a greater degree of the goodness and faithfulness of God. We have our days of distress, when we know not what to do. Distress that may come from all sorts of causes beside our own failures; distress permitted of God that we may know experimentally what a wondrous God is ours. Let us count upon our God; there is none like Him for kindness and love. Let us not doubt Him or forget Him, but by prayer and faith draw upon His limitless resources for the supply of every material and spiritual need. Jehovah is still our Shepherd, Jehovah Jireh is His name and character, and He loves to be proved to be in our experience what He declares Himself to be in His word.

E. H. G.

### Notes and Extracts.

**N.A.M. Prayer Meeting.**—The prayer meeting formerly held at Barking, on Fridays, at 4 o'clock, is now held at the new mission premises, Paternoster House, 34, Paternoster Row, E.C., on Fridays, at 5 o'clock. Will friends kindly note the alteration of the time? It lasts for one hour only, closing promptly at 6 o'clock. Secretaries of the Prayer and Helpers' Unions, and all friends of the Mission, are earnestly invited to attend. Their presence and fellowship in prayer will be a great encouragement at this time.



**Mr. Hooper, of Shebin-el-Kom,** writes on March 14th: "You will be glad to know that during the last nine months we have sold 591 copies of the Scriptures, and that without a colporteur. I have started a man this month, and hope it will be possible to put on another next month." Mr. Hooper sends sad news that a convert who was of late boldly preaching and witnessing for Christ, has at length yielded to temptations from his former co-religionists; but since the time of writing, more hopeful news has come to hand concerning him. Mr. Hooper mentions that very active opposition, which he considers a most hopeful sign, is being organised against them and their work in Shebin. He asks friends to pray that grace and guidance may be given to all the workers, and that they may be enabled to continue preaching faithfully and scattering God's Word.



**Mr. Evan Short** sends a most encouraging report of the work done during March at **Constantine**, where a work of grace seems to be going on amongst the Europeans and Jews. The attendances of the Arabs at the various classes and meetings has also increased. He says: "The larger numbers of Europeans have kept up, and the large room in Mr. Lochhead's new house has seated them all comfortably, and offered room for more. The lantern views also show to better advantage in the larger room. The Tuesday prayer meeting (where numbers are not the point) has had one or two fresh attendants, and last Tuesday one, a nominal Roman Catholic, who has been coming for some time, raised her voice in prayer. It was evidently an effort for her, and though she broke down in her prayer twice, she began again and ended it. An Italian, who has shown great interest, and comes from some distance out of town on the Sunday evenings, was present by invitation last Tuesday. He had asked if he might bring his children on the Sunday evenings, and has since brought them, a little boy and girl.

This Italian meeting has grown rapidly. The singing is specially an attraction to the Italians. This month the attendance went up from seven on the first Sunday of the month

to twenty-six on the fourth Sunday. Nearly all of those coming are men, in which respect the meetings are very different from the French ones. Mr. Bardet is the chief speaker at these meetings." [M. Bardet, who has been much blessed since his arrival in Constantine, was wrongly stated in former issues to be Swiss. He is a Frenchman, working in connection with the Geneva Evangelisation Society.]

More recent news from Constantine tells that all distribution of tracts, and gospels, and religious papers to the Arabs has been forbidden. This matter calls for earnest prayer that the work may not be hindered.



**Miss Day, of Cherchell,** has sent an interesting diary which tells good news of the convert Yamina. In February last a little son was born, whom she named "Abdallah" (*i.e.*, servant of God), instead of calling him "Mohammed," as desired by her unconverted relations, in accordance with the Moslem custom. We hope to give Miss Day's diary in full next month.



In the Salvation Army publication, *All the World* (January issue), is an article, over the name of Frank Stammers, candidate, entitled "**The Hamduchy**, and some Reflections: A Plea for the Army to Open Morocco." A short account is given of the "Hamduchy" ceremony, and a very good electro from a snapshot photo shows the procession in the Outer Soko. The sight of this enthusiasm, and the being awakened by the call to prayer of the Muezzin every night, seem to have led the writer to promise to God that he would publish the glorious gift of salvation wherever he went.



**Births.**—On March 28th, at Casablanca, the wife of **Mr. Harry Nott**, of a son (Sidney James).

On March 27th, at Tangier, the wife of **Mr. David Cooper**, of a daughter.



**Arrival.**—On April 15th, **Miss Case**, from Tunis.



**Mr. Cooper, of Fez, and Mr. Bolton, of Tangier,** started on April 4th for Mogador, whence they hope to travel to Morocco City, and Dimnat, doing itinerating Gospel work on the way. They are accompanied by several of the colporteurs from Fez.

Christian friends are asked to remember this special work in their prayers.



**Mr. Cooksey**, of Kairouan, has since last summer been doing deputation work in the west and other parts of England. When he returns to his station at Tunisia, he would like to take back with him a bicycle, which he would find very useful when visiting places outside of the city. If any friends would care to provide him with a new or second-hand one, Mr. Cooksey would be very glad to hear from them. His address is 15, Nutgrove Avenue, Totterdown, Bristol.



**Miss Jennings**, of Laraish, has recently paid a visit to Fez, and writing from Casablanca, March 15th, on her way back, says:

"We were persuaded to lengthen our visit (in Fez), and spent seventeen days most happily in the interesting city. Never before have I seen so much of Fez, but sadly I missed dear Miss Herdman, especially when I went to the medical mission in the old house. Though she has passed away, her work remains, and others are reaping where she sowed. By words I cannot express the sacred and solemn joy I felt when attending on two Sunday mornings the Arabic service, conducted by Mr. Cooper. The first time there were eleven members of the Fez native church present, meeting to study God's Word, and to have fellowship in praise and prayer. There were no awkward pauses between the prayers, and there was an earnest responsiveness on the faces of nearly all as Mr. Cooper gave them a heart-searching address on the Holy Spirit. On the second Sunday five of the colporteurs read their reports of the week's work." Miss Jennings had also a happy time when visiting the home of the Tetuan convert and her husband, who live in Fez.

## To the Friends of the North Africa Mission.

1, PALMEIRA AVENUE,

SOUTHEND-ON-SEA,

April 15th, 1902.

DEAR FELLOW-HELPERS,—By the time this is in your hands our Mission financial year will probably have closed, as April 30th is its last day.

It is not at present possible to say exactly what our receipts and expenditure will be by that time, but unless some specially large gifts are received, the year will be a low one financially. The receipts are, however, already rather greater than last year; but then it was necessary to get £1,000 from our bank. This year that amount has been repaid.

The Mission has still some £3,500 in legacies to come in, and holds property to the value of £5,000 to £6,000, so that its assets may altogether be safely reckoned at £9,000. We should be very glad of another £1,000 before the year closes, if God sees fit to incline His servants to send it, as it is distinctly difficult and trying to be always endeavouring to economise to the last degree. On the other hand, we know that these times of shortness are often profitable if rightly used, and lead to a closer walk with God; but if not rightly used, they sour and harm. We need much grace to know either how to abound or how to suffer need.

The moving of our offices from Barking to Paternoster House has compelled us to destroy a large number of old letters and papers which had for years been accumulating, and has also drawn our attention to a large number of back numbers of NORTH AFRICA, which we are now disposing of to any who will distribute them.

We shall be pleased to make FREE GRANTS of back numbers of NORTH AFRICA to any who will help us by distributing them. They will be sent CARRIAGE PAID to any part of this country. Will those willing to assist in spreading information about the Mission write to Edward H. Glenny, 31, Linton Road, Barking? We have also a number of Mission leaflets, some of which can be enclosed in each parcel.

We are also prepared to make offers of bound volumes of NORTH AFRICA for prizes in Sunday Schools. Those in paper boards, price 1s. 6d., will be sent carriage paid at 6s. a dozen, and those selling at 2s. 6d. each at 10s. a dozen. We have only a limited number of these to dispose of, so application should be made without delay.

Our beautifully illustrated volume, "The Gospel in North Africa," which has over 120 illustrations, and sells at 2s. 6d., will be supplied in quantities of not less than one dozen,

carriage paid, at 15s. a dozen, so as to reduce our stock before completing our new arrangements. This volume would be a very cheap and useful book to give to young men or young women, and might lead to their being stirred to take up foreign mission work.

We are still keeping some premises at Linton Road, Barking, for storing the furniture of the probationers' homes, for office and publication stores, and for receiving, storing, and packing missionaries' boxes and parcels. These premises will also form a centre for the Barking and district auxiliary of the North Africa Mission, and there will be some spare rooms where missionaries can be received. There will be a caretaker on the premises. It is hoped, therefore, that a practical interest in the Mission will be maintained in Barking, where for so many years the Mission has had its centre, and where so many of our missionaries have for longer or shorter times laboured.

Small parcels can be sent to Paternoster House, but boxes and goods for the missionaries or the work should be sent to 31, Linton Road, Barking, which is the house which for nearly twenty years has been the Mission centre, though it was known as No. 21 till the local authorities thought best to change it to 31.

I am thankful to report that the home mission work at Barking, where so many missionaries have helped us, is making happy and good progress since I left in November last. The labours of Mr. S. Levermore, who is superintending, have been much appreciated, and a number have professed to come to the Saviour. I would ask that the work may still be remembered in prayer.

The Mission offices in London are now getting put straight. It has been a difficult business to rearrange everything. Mr. Dovey, our acting home secretary, and Dr. Terry, our foreign secretary, have had to labour under considerable disadvantage during these changes, and I would bespeak for them and the rest of our office staff your continued remembrance at the throne of grace.

Mr. Bridgford, of our Council, has paid a brief visit to Morocco, and is now returning. Miss Lepper also is returning from a visit to the mission field to resume her work in helping with the editing of NORTH AFRICA.

I greatly regret to report that Mrs. Summers, of Tangier, late of our Mission, has been dangerously ill, and is still in a very grave condition. We pray her valuable life may be spared.

I must reserve remarks about other matters for future communications.

Yours heartily in Christ,

EDWARD H. GLENNY.

P.S.—A gift of £500 has just been received. Please join us in thanksgiving to God.—E. H. G.

## A Day at the Sousse Medical Mission.

By MRS. CHURCHER.

It has come to me this evening, as I have been having a little quiet time, and thinking over the day's work, that perhaps the friends who pray for the Lord's work here, and support it by their generous gifts, might be interested to hear about it.

The Arabs keep early hours, so that by daybreak our patients begin to arrive. They gather in little groups under the olive trees near our house. At about seven the door is opened, and there is a general rush in, and soon the waiting room, staircase and passage get blocked. What a strange crowd they look, from the well-dressed man in his clean white flowing robes, to the poor creatures who have only a filthy piece of calico wherewith to cover themselves! Some of them will tell you that they have come two, three, four, five, even six days' journey, to get medicine. What a charm that word has, even to a bigoted Mohammedan! I know of nothing else that would bring such a crowd under the sound of the Gospel.

Numbers are given out about eight o'clock, and almost all



*A Group of Patients.*

pay half a franc for their ticket. Then the workers who can do so meet for prayer at eight-thirty, to ask God's blessing on the day's work. It is in dealing with Moslems that one realises one's helplessness, but the Lord is with us, and the hearts of all men are in His hands; He turneth them whithersoever He willeth, and He has condescended to say to us, "ye are my witnesses." We often feel what a privilege is ours, to preach Christ where men know Him not.

After prayers the Doctor takes the service for the men in the waiting room, while the women have a service in the consulting room, and we Sisters take it in turn to speak to them. This morning I had a crowded room, and very good attention, and for not a few it was the first time that they had even heard the wonderful story of Calvary.

"How much owest thou?" are words that I am always reminded of when I am with Moslem women. What sad stories one has to listen to! That little word "Love," which is so dear to us, seems unknown to them. And who has made us to differ? Is it not the Christ of Calvary? Oh, my sisters! what shall our answer be to Him to whom we owe so much, even in this life? Can we look up into His face and say, "Thou knowest that I love Thee"? He has many "other sheep" in this dark

land that need searching out and bringing into the fold, and the shepherds are so very few.

This morning we had more than fifty patients, who came from sixteen different districts. After service the doctor begins to see patients according to their numbers, and another worker continues the preaching in the waiting room, while others of us do the dispensing.

Shall we glance at the patients as they pass through? Some are suffering from fever, a few from phthisis, many are eye cases, and a number have "specific" disease—for it seems to me that morality is a thing unknown among these people. Here comes a poor boy with a cloth covering his face, a sad case indeed. Eight months ago he was attacked with ordinary ophthalmia, which was so entirely neglected that now the poor lad is quite blind, and when the doctor remonstrates with them for not bringing him sooner for treatment his friends answer, "It is written," thus putting upon God the blame for their own carelessness, even as they do for their grosser sins. Now comes an old lady who has brought a friend to see the doctor, and she thinks she had better get something for herself as well. She tells the doctor quite positively that she has not been able to retain anything on her stomach, not even cold water, for the last fifteen years; yet she looks wonderfully well. Another very sad case is a young girl with a sweet face and lovely dark eyes; it is hard to believe that she is stone blind. Her father says that she had a fall six months ago. This is the first time that they had seen a doctor, and now the case is hopeless.

The "Baraka" patients come last. That tall lad with a bright face is an old patient; he came the first summer we were here, and we have reason to believe that he is a sincere believer in the Lord Jesus. My husband tells me that he testified so nicely this morning before his fellow Moslems.

Now the last one has gone, and we cannot help wondering "What will the harvest be?" Most have taken away with them a "Wordless Book" to remind them of Jesus and His love. A few who could read, or had friends who could, had Gospels given them. Will you follow them with your prayers?

I feel sure, dear friends, if you could see the tired, weary face of the doctor, as he comes into lunch at twelve-thirty, you would be glad to relieve him of financial worry, for drug bills are heavy, and funds are short.

And will you still pray for us, that we may have all needed grace, strength, and patience? The changes of the seasons always try us more or less; but they also try our people too, so that when we feel that we need to rest most, we can least do so. Thus we are often weary in the work; but never, thank God! are we weary of His work.

### Living Nigh to God.

Conversion is a change of residence for the soul. To this change the great Apostle referred when he said: "Ye that once were far off are made nigh in the blood of Christ." There is one sense in which the omnipresent God surrounds us with His presence, and an equally true sense in which every unconverted heart dwells in the "far country," like the profligate prodigal, and seeks to satisfy itself with the husks. We were all there once, in sinful self-exile, and would have been there still if our heavenly Father had not invited us back, and opened a new and living way for our return. The cross of Calvary is the glorious guide-mark, and Jesus proclaims: "I am the way; no man cometh to the Father but by Me." His atoning death satisfies the demands of God's broken law, and purchases the redemption of every soul that trusts in Him; whosoever penitently and believingly accepts Jesus Christ as his Saviour is restored to God's favour; he is made nigh in the blood of Christ.—*The Railway Signal.*

## The Bible and Tract Depot, Tunis.

BY MR. G. BABINGTON MICHELL.

The present seems an opportune moment to draw attention again to the work and need of the Bible and Tract Dépôt, at Tunis. It has been found necessary to remove to other and more suitable premises, and the workers who have so long had this agency upon their hearts, and who have kept it going on for upwards of six years, desire earnestly to share it more and more with the Lord's people generally, in prayer and labour.

It has been a great comfort and encouragement to us that throughout the troublous times which clouded Mission work in Tunis since the death of Dr. and Mrs. Leach, the Lord has graciously kept this door of access open to the people. When all public distribution or colportage was strictly repressed, as well as every effort to place the Word of God, or even Gospel leaflets, in the hands of natives or others, the sale of all kinds of Scriptures and tracts has been freely allowed in the Dépôt. This place was opened on the initiative, and at the private charges, of the missionaries, and has been kept on in the same way ever since. The rent, wages of caretaker, expenses of lighting, furnishing, cleaning, etc., the little capital necessary for laying in stock of Scriptures, books, cards, almanacs, etc., etc., have all been met by the missionaries themselves, each endeavouring to enlist the sympathy and help of their friends at home, and, thank God, with such success that the work has never yet been closed for want of funds. After about five years in the "Rue de la Commission," where we had large and convenient premises, both for the Bookshop, and for meetings and class-rooms, but where customers were few, the street

being little frequented, we moved to the "Rue Al Djazira," No. 45. This is one of the finest and busiest streets in Tunis. The tramway runs up its whole length, and the large hotels, shops, bazaars, etc., attract great numbers of passers-by. We took a small wooden building with a good window and doorway, but on the sunny side of the road, which was a drawback in the summer. After just a year there, we have been obliged to move again. The shop was small, but sufficient for small meetings, and we had many conversations in the daytime, and on Thursday and Sunday evenings we generally gathered in a few natives for quiet Bible readings, and exposition of the Way of Life in our Lord Jesus Christ. But at last the landlord, a Frenchman, who keeps a café next door, probably objecting to these meetings, which were plainly audible through the thin wooden partitions, gave us notice to quit. Through the Lord's goodness another shop has been secured in the same street, but nearer to the business part of the town, and on the shady side, and within two doors of one of the best hotels in Tunis. The rent of this shop is £1 16s. per month, which we depend upon the Lord to supply. This is 12s. per month more than we were paying.

The shop is small, but we hope it will be a centre of light, whence many copies of those holy writings which are able to make wise unto salvation will be scattered among the thousands of Tunisians who are now sunk in sin and superstition. Here, too, we trust, many careless and ignorant wanderers, many countrymen gazing about the streets of the city, many even of those tourists who are almost in as great spiritual darkness as the poor bond-slaves of Mohammed, will be arrested and led to search the Scriptures, and hear the Word of the Spirit in their hearts. We earnestly ask the prayers of God's people on this new beginning, and beg the continued remembrance of those who sympathise with this unobtrusive, but invaluable, means of reaching the people with the living Word of God. We need prayer, too, for wisdom for those who have to deal with the many wayfarers who turn in for a longer or shorter time, that the word suited to each may be given. Several of us share this work with the Dépôt-keeper, a converted Jew, whose bright, consistent testimony is a great joy to all. All communications should be addressed to Miss Grissell, Rue es Saida Messika, Halfaouine, Tunis.

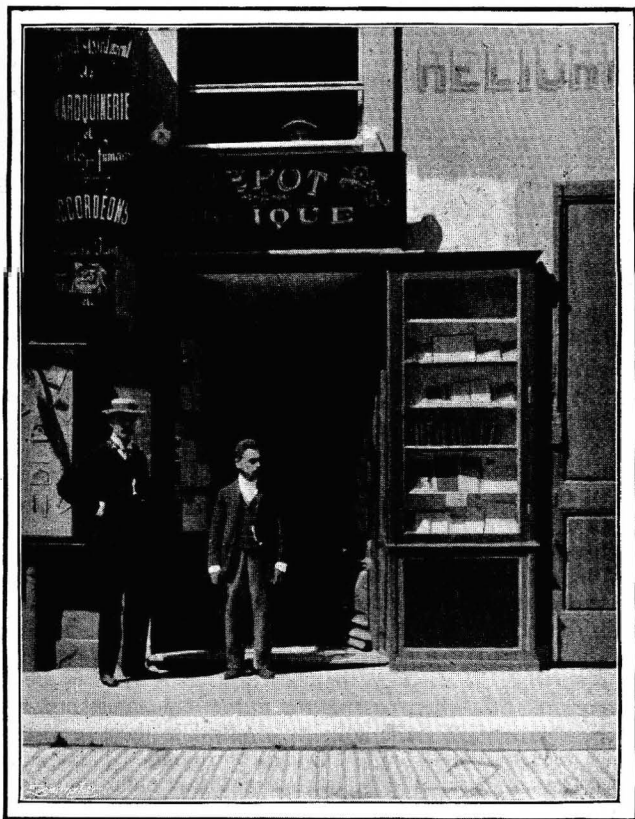
### Our Illustrations.

The two larger pictures in this issue are from exquisite photos kindly lent by Mrs. Bishop. They were taken during her journey in Morocco last year.

The interior, on page 49, shows the Arabesque tracery work of the house of the former Ameen Mackree, of Fez. It is perhaps some of the finest work to be seen at present in the country.

The picture on page 55 gives a view of the Great Public Fountains at Marrakesh (Morocco City). Four of the fountains provide water for animals, and the fifth, that to the right hand of the view, is for "the sons of Adam," and at this the numerous water-carriers fill their water-skins, in which they carry the water to their customers in the street, and to the houses.

The January number of the *Missionary Herald* of the Baptist Missionary Society contains an excellent article on "**Muhammedanism**, and Work amongst Muhammedans," by Rev. J. J. Hasler, B.A., of Delhi. It calls attention to the points of controversy, and some ways of meeting the usual difficulties; but the tone is somewhat gentle. It is illustrated by a photo of the interior of Masjid Mosque at Delhi, taken when the worshippers were prostrate.



Mr. Michell.

Lozato, the Converted  
Jewish Depot Keeper

Photo by Mr. Purdon.

The New Depot, Tunis.

## News from the Mission-Field.

### Morocco.

From Miss E. K. Aldridge  
(Laraisb).

Last Sunday morning we had our brother Mr. Cooper with us, and four native Christians, beside five of ourselves; so we were a goodly number at our meeting for worship. Mr. Cooper spoke from the "Two Covenants," and two of the native evangelists engaged in prayer. It was a great joy and encouragement to meet together with these. In the afternoon one of these evangelists took a small meeting, at which we were present, and the native Christian who has been living in this town for some months also took part.

Next day these friends left us, continuing their journey to Fez, two others of our party travelling with them, leaving us very reduced in numbers here.

Since that time we have had the sorrow of parting with Mr. and Mrs. Rockefeller (the American missionaries), who have been living here some time, and have now returned to America. We miss them much; it was always helpful to join with them in prayer over the difficulties of the work.

For a few Sundays I have been able to gather some of the poor women living near for a quiet hour over the Bible. It is hard to keep their attention long, but after a little talk they get pictures explained, and they are interested in these. Afterwards I give them tea.

One afternoon, when going to see a sick lady, I had a good long talk with several neighbours. They were unusually quiet and attentive. There is always this one point we have in common with those who know anything at all in their religion, viz., that Christ is soon coming again; and often it is a point from which one can start backwards. Later on, on the same day, I went on with a Gospel to a reading man. He had had some copies, and wanted another. He was sitting alone in a little hut outside the city gates, and in the course of talk he told me he was believing in Jesus Christ; but I could see he was still clinging tightly to his old faith. He spoke repeatedly of the death of Christ, as he had read of it in the Gospel, and yet kept repeating the denial of it from the Koran. As we were still talking, the sunset prayer was called, and I had to hurry home.

The great Mohammedan feast has just passed. On the morning of the first day I was waiting in the oven for some loaves for the prisoners (for which I still had money in hand), when a woman passed who is a very old friend of mine. She told me of the death of her daughter's baby, and of their sheep having been stolen, so that only that morning her husband had had to buy another, etc., etc., and she finished up by asking me to go and see her daughter. This I did as soon as I had given away the bread at the prison. After sitting with the bereaved mother awhile, I got up to come away, but they said, "Come now and see the sheep." There were no less than thirteen, all belonging to that compound, which were to be killed that day at the firing of the cannon. Upon leaving I could not get away without a promise to go next day and drink tea with them, as I had not been to see them for so long a time previously.

Next day I went about three o'clock. It seemed rather early, but one generally is early for these people. I think they usually begin preparations when they see the guest come. One daughter was toasting the minced-up meat, pressed on a skewer; the granddaughter washed the teacups, broke up the sugar, polished the brass tray, etc.; the son-in-law brought in a little packet of tea, and another daughter fetched the mint,

and by and bye everything was ready, and we sat round a sumptuous feast, and I dipped my bread in oil with them. Two dishes of meat had to be eaten, and then the tea came. We sat on the floor in full view of two dead sheep still hanging, and the remainder of another partly cut up.

After this experience I gave up visiting for the remainder of the feast-week, except where specially sent for to see some one ill. It would only be the same thing over and over again, and so I took the opportunity of a change of work, and accompanied Miss Parkinson in her visiting and distribution of reading matter to the foreign seamen who put into the river from time to time. Just then there were boats of several nationalities lying out—Russian, Danish, Spanish, Portuguese, and one English. Two sailors belonging to the last we met and spoke to at the port, and they rowed us out in their little rowing boat to their vessel, and then on to a Russian boat lying near, the captain of which spoke English. We left books and papers in each, and they seemed glad to have some fresh literature.

The lad who accepted the Truth some months since has been coming to read with me every Sunday, and two or three times in the week, since Mr. R.'s departure. Last Sunday the Christian native, mentioned at the beginning of this letter, who has now returned from his journey, came with him, and we had about two hours' Bible study together, and then prayer.

The Dispensary work goes on as usual, but with increased numbers, so that some mornings we are very much crowded, in spite of having more room than formerly.

From Miss Sexton  
(Casablanca).

March, 1902.—In visiting the women in their homes, one is often struck by the different way in which the Gospel message is received. For instance, there is one home I visit where the family, though very poor, are willing to respond to my words. The mistress has a primitive sort of framework for making carpets (all by hand). It takes up nearly the whole of the hut they live in, leaving only a little space close to the door, where an occasional visitor can seat herself on the floor. Rahma sits behind her frame, and though her fingers are busy fastening in bright-coloured bits of wool, her ears and heart are both open to the Divine message. She herself begins by saying, "Tell me about your Prophet—what you told me the other day, you know. The words are good, but I can't remember them all." It is indeed a case of

"Tell me the story often,  
For I forget so soon,"

with these poor dark Arab souls. The gleam of hope is their readiness to be told it.

And that gleam is often wanting when we visit "ladies of high degree."

The other day a slave came from one of the better class houses, with the message that her mistress wished to see me. We returned together, passing through a large courtyard, filled with groups of Moorish soldiers, dressed in their picturesque style, with scarlet fez-caps, through marble-tiled passages and great, heavy doors studded with huge brass nails, and closely bolted and barred, until at last we came to the women's quarters, where the ladies of this household are kept in the strictest seclusion, surrounded by a great many slaves, who bring them all the news they can get from the outside world. One of



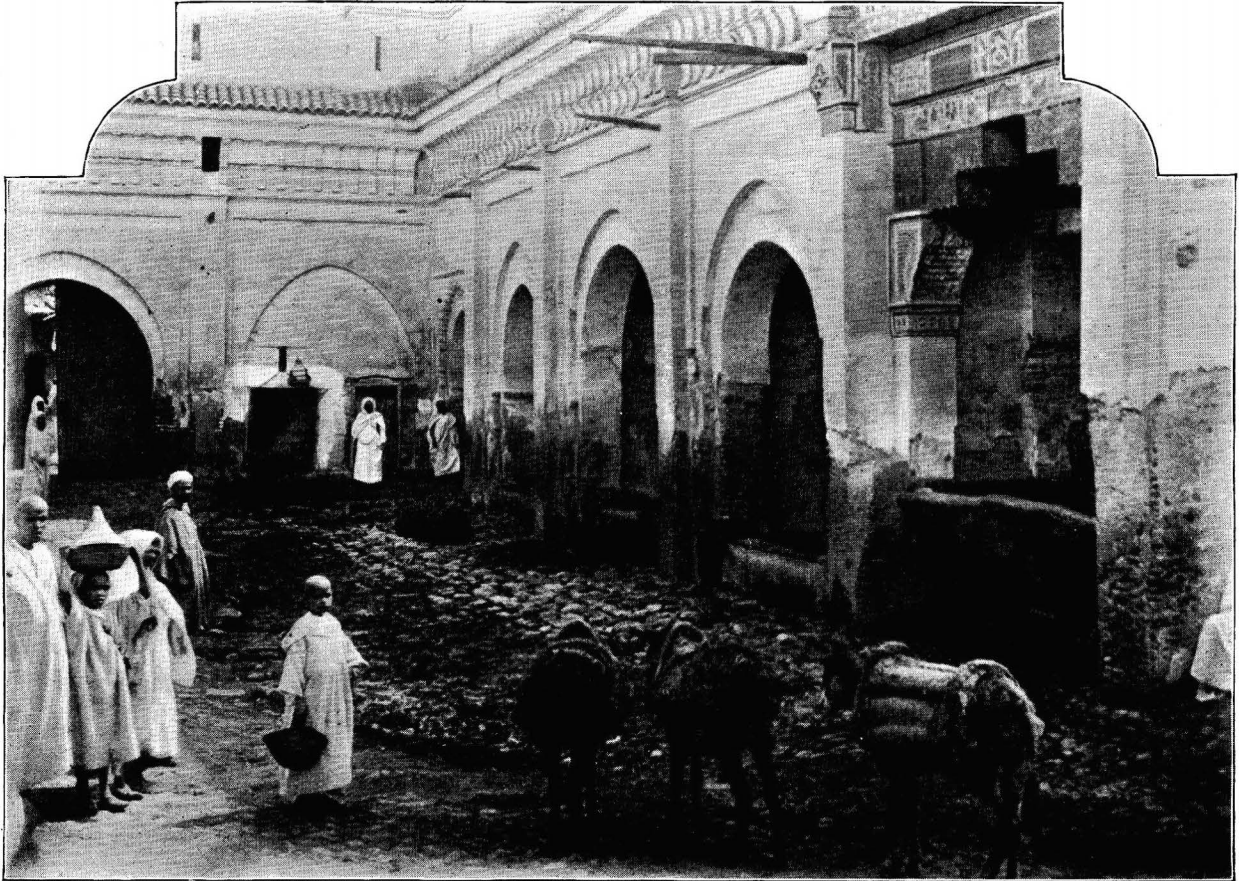


Photo by]

**Public Fountains at Morocco City.**

[Mrs. Bishop.

these slaves knew something of our medical work, and had urged her mistress, who was ailing, to send for me. Poor soul! She was seated, gorgeously appareled and loaded with heavy jewellery, on bright silk-embroidered cushions, in a large room. This room was decorated with beautiful Moorish carving, and opened on to a square courtyard, paved with marble. This grand lady had an expression of the greatest discontent and weariness on her handsome though somewhat coarse face. It was hard to get her to listen to a word of the Gospel. Again and again she would interrupt with the most trifling and absurd questions. It was quite easy to see that she did not *want* to

hear. The fact that all the sons of Adam were sinners, in a general way she admitted, but when it came nearer home, the idea that she was a sinner too—actually she, one of the wives of the Kaid, had a black and sinful heart—that was more than she cared to own, and hard she tried to wriggle away from the subject. But one of her daughters drew closer to listen, her beautiful dark eyes sparkling with interest at the words which seemed so distasteful to the elder woman. Several times I have visited that household, but as yet the mistress fails to grasp the Gospel news, though she is certainly not quite so bigoted and unapproachable as she was at first.

## Algeria.

From Mr. Percy Smith  
(Constantine).

### JEWISH WORK.

[Besides the work done among Arabs and Europeans, regular work among the Jews has been carried on at Constantine, with much encouragement. In connection with this, the following account will be read with interest.]

*March 7th, 1902.*—The work among the Jews has increased in importance of late. The Wednesday evening lantern meetings have been well attended. Our highest number up to the present being twenty-two, the average attendance would be about thirteen or fourteen.

M. Bardet, our French brother, takes the French part of the meeting, while either Mr. Lochhead or I speak in Arabic. We

have had some very impressive times. Testimony to man's sinful state and his need of a Saviour has been very plain, as also the proclaiming of Jesus to be the only Saviour given to men.

A good number of the audience are young men. Straight talk about sin and its consequences is new to them. Like the majority of the youth here, they are swept along in the stream of immorality, and this is regarded as most natural. Their religion is to them but a collection of rules of what is lawful and what not; they are occupied about the externals of religion, with no conception of anything beyond that. To such, faithful testimony as to sin and salvation is strange but forcible, and many have felt the power of the truth in their hearts. It seems to me that our work is exactly like that of the prophets of old. Is. i. 1-18 must still be the burden of our

speech, and especially vv. 10-18. They exhorted to repentance with promises of the coming Deliverer. We exhort to repentance and faith in Him who has already come.

On Wednesdays, M. Bardet and myself visit the Jews in order to invite them to the evening meeting. We have had some very good interviews with some of them. Among others there are four brothers with whom we are very friendly. Just recently their father died. M. Bardet and I were present at the funeral, and on the twenty-eighth day afterwards we were invited to be present at the anniversary ceremony. I was present, and I think a little account of what took place would be interesting.

When I arrived at the house at 7.30 p.m., I found the staircase packed, as also were all the rooms, with Jews, mostly dressed à l'indigène. A seat had been reserved for me in the chief room. Each person as he entered was offered a cup of black coffee. In the room in which I was seated there was a long, low table, only about a foot above the floor. Behind this were seated several Rabbis. In front were four or five lads of about fourteen years of age, who were studying for the Rabbinate. Upon the table were long candles burning. The young lads had parts of the Talmud with them. One of them began to read the Mishnah. The subject was upon *Gittin*, i.e., Divorce. As he read the Rabbis asked questions upon the meaning. Each question was the beginning of a discussion between the Rabbis themselves, which oftentimes was rather heated. This lasted for about half-an-hour, in a stifling atmosphere, and was brought to a close by the introduction of other refreshments—oranges, nuts, dates, figs, etc.

Then a Rabbi stood up and gave a discourse bearing upon the state of the soul of a righteous man after death. He linked

several texts together which seemed to have no connection whatever with the subject or with one another, but which Rabbinical textual twisting and ingenuity to find meanings never intended succeeded in making to teach doctrines upon the subject in hand. When this again was finished, another of the young lads began to read. Then upon a question put by one of the Rabbis began a discussion, which for its eagerness and heat can scarcely be imagined, all turning upon the meaning of the text of the Mishnah (i.e., the Oral Law), and its application to various circumstances. Five or six were shouting at one another at the top of their voices, each trying to prove that his interpretation of these "traditions of the elders" was the correct one. One could then understand a little of the discussions between the rival schools of Hillel and Shammai, which even led to bloodshed, at the beginning of the Christian era.

One could not help feeling what a waste of energy, and intellect, and time all this Rabbinical tradition is. They "have a zeal for God, but not according to knowledge." Foolish babblings and vain disputings over that which profiteth nothing, while, as our Saviour said, the weightier matters of the law are left. The heart of God's revelation to His people in the Old Testament is never arrived at. Upon the heart of Israel the veil is cast. One felt that those Jews, who had been to our meetings, and had felt the force of the truth of God speaking to their consciences, must realise the enormous difference between this and the endless discussions and disputings upon their vain traditions—the heavy yoke laid upon Israel by the Rabbins of old, and accepted by Rabbins and people to-day as the oral law of God given to Moses, besides the written law, and handed down by tradition to the present day.

## Egypt.

### From Mr. Stewart Fraser (Shebin-el-Kom).

REPORT OF SECOND MONTH'S ITINERATION WITH MR. FAIRMAN.

*April, 1902.*—Our second journey was commenced on February 18th, with the object of reaching the towns and villages in the Sharkieh or Eastern Province of the Delta. This province, which includes most of what was in ancient times the Land of Goshen, covers a large area, extending from near Benha, on the Cairo-Alexandria Railway line, to the Suez Canal. Much of the land is desert, and the villages and towns are farther apart than in Kalioubiyeh; but it is well intersected by Government and light railways, and thus it is easy to reach almost any part of the province. The scenery is very lovely, especially towards the east, where one passes suddenly from long stretches of desert into great woods and groves of tall date palms.

There are three mission stations in the province—one at Suez and another at Balbeis, occupied by members of the Egypt Mission Band, and one at Zagazig, the capital of the province, where an excellent pastoral, evangelistic, and educational work is carried on in the town and surrounding district by the Rev. and Mrs. S. G. Hart, of the American Mission, with an energetic staff of teachers and helpers.

Leaving Shebin-el-Kom on the morning of February 18th, we cycled along the railway side to Benha, and from there we followed the Ismailia line till we reached Minet-el-Gambh. Here we put up for several days, and visited three or four of the outlying villages, where our experiences were very much the same as during our last journey. But after four days Mr. Fairman had an attack of dysentery, which compelled him to go to Cairo for treatment, and so our work had to be abandoned for a time. When he had recovered sufficiently to resume the journey we proceeded to Zagazig.

This town, which is built on or near the site of ancient Bubastis, has a population of over 37,000. Our work was confined to the outlying villages, as the town itself is well cared for by the Rev. and Mrs. Hart, whose Arabic service we attended on the Sabbath morning, and with whom we enjoyed true and helpful fellowship in the evening. Six days were spent in the district, and as many villages visited. Many tracts and Scriptures were sold, and the Gospel read and preached, sometimes to the twos and the threes, and often to large crowds.

At one village, with a population of 9,759, mostly Moslems, we were having a real good meeting among a company of thirty men, when one man came over and asked if Jesus was the Mediator. To this we replied "Yes." He was taken aback by such a direct answer, and he hesitated for a time; but as everybody waited for him to say something more, he stammered out that there was no need for a mediator, and that God did not use mediators. A parable was put to him of a sick man who believed that God would heal him, but who went to a doctor for medicine and was cured, and yet he believed that God had cured him. The question was then put, "Who cured the sick man, God or the doctor?" and our questioner at once answered, "God, by means of the doctor," which answer caused a laugh, as he had previously declared that God did not use "means" or mediators. Of course, it must not be thought that all our opponents are so easily met and answered as this one, as very often questions are put which involve the most difficult reasoning, and require a very clear grasp of scripture and theology before they can be answered with any satisfaction to either side.

At another village we were sitting among a group of Fellahs, when one old man came over who could read. He took the Bible from Mr. Fairman's hand and examined it, and then asked another man for a piastre (twopence-halfpenny), which he offered for the Bible (a well-bound and excellent book which

we sell at 2s. 6d.). When we explained to him that 2s. 6d. was the price, he said he was a boatman on the river, and if he ever met us he would give us a sail, etc., etc., and at last he added another penny to the piastre for the book. We offered to give him a cheap Bible for half-price, but he would have none but the good one, so we gave him a tract and left him. Such covetousness is not confined to one class, as in the same village a Moslem skeikh from the Azhar University at Cairo pleaded and reasoned, and tried by every means to persuade us to give him this same Bible, although we had already sold him one.

One day we rode for two hours and a half to a village said to have a population of over 3,000, only to find that it was merely a group of farm buildings, and that all the people were out working in the fields. So we had to return without seeing anyone to speak to. Our day's journey, however, was not all in vain, as we called in at another village on the way back, where we had a good opportunity of preaching the Gospel to the Omdi and a number of the leading men. From Zagazig we travelled by train to Abu Kebir, a town about fifteen miles farther east, with a population of over 8,000 people, mostly Moslems. Here we put up at a small *lucanda* (inn) owned by a Greek, who had been born in Egypt and had spent twelve years in England, and also some years in America. Latterly he had passed some time as a sailor, in connection with the shipping of remounts to South Africa. While in England he took out his papers as a naturalised Englishman, and he is now very proud of his right to call himself a British subject. Abu Kebir proved a convenient centre for our work, as we were able to travel by railway in five different directions, and in addition could reach other places on donkeys. Eleven days were spent in the district. We went out by day to some other town or village, and at night visited in Abu Kebir itself, or received in our room many who came to speak with us. Some very encouraging meetings were held in this way almost every night, and we were able to do a good work in the town, both among the Moslems and the Copts.

Among the places we visited were Facous, a large town some miles farther east, and Salahieh, the eastern terminus of the railway line. At Facous, and in fact at most of the places in this district, we sold an exceptionally large number of Bibles, Testaments, and Scriptures, besides having some large meetings and other special opportunities of preaching the Gospel.

Another village of special interest which we visited was Tel-el-Kebir, known to all as the scene of the famous battle of

13th September, 1882, when the British Army, under Sir Garnet Wolseley, stormed the earthworks, and with one splendid dash scattered for ever the forces and hopes of the rebel Arabi Pasha. We went up into the village, which stands on a hill, and there we had a good meeting among some fifty of the natives, who seemed mostly to be pure Arabs. Before leaving we called at the little English cemetery, where the soldiers are buried who died at the battle, or on the march from Ismailia and Kassassin. The cemetery, which is railed round, is well kept and looks beautiful. Many of the graves are marked by tombstones, and others by the plain wooden cross, with the name and number of the soldier printed on it. It is interesting to notice in several places a major or other officer buried side by side with an ordinary private, and one is much touched by reading again and again upon a plain wooden cross the simple words, "Sacred to the memory of *One Unknown*." One or two tombstones have been erected by the different regiments represented, the most noticeable of which is a large one by the Gordon Highlanders, bearing the inscription, "Erected by the Officers, Non-Com. Officers, and Men of the 1st Battalion Gordon Highlanders, to the memory of their comrades who fell in action or died of wounds received on the 13th September, 1882; also to the memory of those who died on the march from Ismailia, all of whom are buried here." The thought occurred to me that so also will our Lord honour those who have "died on the march" to fight His battles, along with those who have "fallen in action." So also will the "One Unknown" be found at last, side by side with the great and the famous.

We concluded this journey on March 27th. It has been a very encouraging time, and we ourselves have received great blessing and profit from it. We found the people much more free and sociable than those whom we met on our previous journey, and we also sold many more Bibles and Scriptures and tracts. Every day brought some new experience, and we proved the truth of the promise that "As thy day so shall thy strength be." We were very much cheered by the many meetings held, and several confessed to having received blessing from the words read and spoken to them.

Again it has been impressed upon us how much there is yet to be done, and how great is the need of more men and more funds if the evangelisation of Egypt is to be effectively carried on. It is our earnest prayer that many in the home land may be stirred up to take a great and practical interest in this work of Itineration in the Delta.

## "Thy Kingdom Come."

BY WALTER S. MOULE.

Principal of the C.M.S. College, Ningpo.

(Extracted from the *Church Missionary Intelligencer*, August, 1901.)

"This Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."—St. Matt. xxiv. 14.

It seems clear from the words of Scripture that the immediate object of the preaching of the Gospel is the salvation of souls. In St. Mark's Gospel the commission runs, "Go ye into all the world, and preach the Gospel to the whole creation. He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned." In St. Luke "*repentance and remission of sins*" is to be preached in Christ's Name unto all the nations. In St. Matthew the command is, "*Make disciples* of all the nations, baptising them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." So that the salvation of men, in the fuller sense of the word, effecting in them a change of mind, giving to them release of penalty,

and admittance to covenant relationship with God, and leading them to actual obedience to His commands—this is the immediate object of missionary work, whether at home or abroad. And wherever the Gospel has been preached it has not failed to accomplish this end. It has been and it is the power of God unto salvation, as every missionary knows, in countless cases. But, if I may judge by my own experience, there are times in some missionaries' lives when the success of the Gospel in saving some men appears infinitesimal in comparison with its failure to save the rest. It is as if the joy of the promise, "He that believeth and is baptised shall be saved," were damped, or even quenched, by the corresponding declaration, "He that disbelieveth shall be condemned." If each repentant and believing soul is precious, each disbelieving soul is also precious, and for one who welcomes the message, how many turn a deaf ear to its call! We are often reminded that we must not estimate the results of missionary labour by conversions merely. Missions have been the pioneers of geographical discovery and the advancement of knowledge; of commerce, and of a higher civilisation and improved social conditions. They have introduced a loftier moral atmosphere in the lands where they have been established, and they have

reacted favourably on the spiritual life of those lands from which they have been dispatched. All these are gains, though in some cases so mixed with imperfection and evil, that it is not always easy to strike a just balance between gain and loss. And though on the whole they may all be described as happy results of the preaching of the Gospel, yet we feel that they are not *the* result set before us in the Scriptures. They cannot satisfy, if I may speak from my own experience. Nothing short of the full proposed effect of the Gospel—a real repentance, a real holiness, a real new life God-ward of the whole man—can satisfy, if we look at the terms of our commission, and the expressed object of our Captain.

Our sense of the comparative smallness of the results, from this point of view, may well lead us to consider whether our efforts are sufficiently directed to the desired end; and whether our Captain has indicated any further design in the preaching of the Gospel other than the salvation of souls.

With regard to the first point, I think it will never be amiss for the missionary to consider whether he has not allowed himself to be turned aside from his main object. Questions of finance and administration, ecclesiastical problems, education and social reforms, linguistic and historical research—how easily they may become ends instead of means! So that the missionary's sadness at the fewness of those who believe may well lead him to examine whether he is really working to "make disciples." Yet this is surely the immediate object that our Master sets before us as He sends us forth.

It is rather on the second point, however, that I wish to make some suggestions. If I read the Bible correctly, our Master has not left the faithful missionary without some indications of a further design in the preaching of the Gospel. We may be quite sure that where the Word of the Lord is carried, it will not fail to effect His purpose. And if He had only revealed the salvation of souls as the intended result of our mission, we should be content to leave the explanation of what we see with Him. But if we do find another purpose to be fulfilled by the preaching of the Gospel revealed in the Scriptures, it may help to cheer and energise us, when the joy over one sinner that repents is for a while lost in the sorrowful experience that no man receives the witness.

Such a purpose I find to be suggested in the words at the head of this article. The Gospel of the Kingdom is to be preached in the whole world, not only for the salvation of their souls, but for a necessary testimony to all the nations, preparatory to the in-coming of "the end" (τὸ τέλος). What is this "end"? Can it be anything else than "Christ's coming and the end of the world" (τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος) about which the disciples inquired (verse 3)?—"the end of the world" or "the consummation of the Age," that condition and that time which will be the last of this world's history, the time of "the regeneration," "the restoration of all things," when "the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God," and which is inseparably linked with Christ's coming? This is "the end" (Daniel vii. 26), when "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." I take our Lord to imply that this kingdom shall not come until testimony of its coming shall have been borne to all the inhabited earth. "The good tidings of the" coming "kingdom" must first be preached, that the King may not come to His kingdom unheralded. The first coming of Christ was to the house of Israel, and it was heralded by all the prophets, and in all the synagogues of Israel; it must have been so far a testimony unto them before the King came. His second and

final coming will be to all the world, and it was heralded by all the Scriptures of both Testaments, and in all the Churches of Christendom; it must also "be preached in the whole world for a testimony unto all the nations, and then shall the end come." When in the mind of God the world is sufficiently informed of the claims of Jesus, He will come to substantiate those claims; and we may in this way get a glimpse of *how* every knee shall eventually bow to Him, and every tongue shall be brought to confess that Jesus Christ is Lord to the glory of God the Father; and of how the whole earth shall become full of the knowledge of the glory of the Lord as the waters cover the sea, and the idols shall be utterly abolished. "The Gospel of the Kingdom" includes this good tidings. To be "Christ's witnesses" (Acts i. 8) includes a witness to what still remains for Christ to do upon earth. Not only as a present Saviour do we preach Him, but we bear witness everywhere that "this Jesus shall so come in like manner" as He was seen going into heaven, and that He shall "restore the kingdom to Israel," and that "all kings shall fall down before Him; all nations shall serve Him," and "shall be blessed in Him." Our preaching of this good tidings now is a necessary preliminary to that glorious consummation then. Shall not this truth "nerve our faint endeavour"? It is, I venture to think, a mistaken idea of the purport of this verse, that regards it as referring to the evangelisation of the nations, in the sense of having given them all a *chance*, so to speak, of believing. For it is the belief of individuals, and no mere national acceptance of religion, that the Gospel ever contemplates. And so the testimony must be borne in some real sense to each individual upon the inhabited earth before the end can come. Perhaps we can faintly conceive a condition of the Christian Church—but oh! how immeasurably in advance of anything that has yet been seen!—when its witness shall have reached and shall be daily reaching each member of *Christendom*. But when we contemplate the vast area of Heathen and Mohammedan lands, and the constant increase of their populations, and consider (as we must in Christendom also) the swift succession of generation to generation—can we conceive such a condition throughout the world? I do not think that our Lord demands it. Rather does He refer to a testimony which is to be borne unto them, in view of a blessed future which awaits the nations. He tells us in fact that every one who believes obtains everlasting life and becomes an heir of the kingdom; while every audience that is reached by voice or pen—whatever their present attitude may be—widens the knowledge of Jesus against the time of His revealing. Our witness must then be as comprehensive as that of St. Peter:—(1) "The things which God foreshewed by the mouth of all the prophets, that His Christ should suffer, He thus fulfilled. (2) Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; (3) and that He may send the Christ Who hath been appointed for you, even Jesus: Whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began" (Acts iii. 18-21).

Two practical conclusions suggest themselves. How near the end may be! Do we realise how widely the testimony has been borne? How many nations now would know of Whom it was spoken, if through all the world ran the lightning flash, *Jesus has come!* Every city in India must know His Name, and in China, and a great portion of Africa. Every Chinese scholar who turns to his Imperial Dictionary finds Him described as "The World-Saviour of Western nations." How near the end may be! Wherefore "rejoice and lift up your heads, for your redemption draweth nigh."

How necessary too that the messengers of Christ should

learn "the gospel of the kingdom" as well as the gospel of salvation. The two indeed form one Gospel of Christ, for with all the present riches of His saving grace, it is still true that we were saved by hope. Essentially one, the ideas are separable in thought, and the experiences, though linked, are successive. May it not be that the testimony of the Church of Christ to Him as "the Coming One" needs to be clearer and more decided—more like the primitive testimony to Him—before He can appear? Again, if God has indeed spoken by the mouth of all His holy prophets of the times of restoration of all things, when the heavens will no longer receive our absent Lord, nothing should deter us from the study of prophecy, and specially as it treats of this all-important subject. If the Lord Jesus in His reply to the disciples gave (as He seems to have done) a summary answer to their question about the destruction of Jerusalem, His own coming, and the end of the world, one thing His words seem to make clear, namely, that we are not to look for a gradual reformation under Christian influence and teaching, until the golden age of the Millennium dawns upon the world. On the contrary, we are to expect as between the nations conflict rather than harmony; we are to see convulsions in nature, and not its restoration; Christians must expect to be hated rather than honoured; and in the Church itself unfaithfulness and lukewarmness will be only too frequent; so that there will remain the ever-abiding need of endurance as a condition of salvation (verses 4-13).

When the Galileans saw the miracles that Jesus did, they wished to make Him at once a King. But His hour had not come. When the crowds followed Jesus as He went up to Jerusalem, and heard His words, and saw His acts, "they supposed that the Kingdom of God was immediately to appear." But Christ spoke a parable to show that though the King was there, His kingdom was not yet, nor indeed till He had gone away and returned (St. Luke xix. 11, 12). In like manner, when we see the triumphs of the Gospel over suffering and over evil, and count up all the blessings that follow in its train, some eager souls are carried away by their enthusiasm to cry, The Kingdom of God! the Kingdom of God! But is this not akin to the ancient error? Where Jesus went "preaching the Gospel of the Kingdom," He also went healing every manner of sickness and disease (St. Matthew iv. 23; ix. 35). But sickness and disease were not banished from those villages even, much less from the land. The people mistook the signs of the kingdom, or rather the proclamation of the King, for the establishment of the Kingdom. And so the beneficent work of the Gospel goes forward in the world, and shall go forward, but surrounded by cavil and rebuke, a light shining still in darkness; witnessing by what it effects to the presence of the Saviour of the World, and by what it fails to effect to the truth that the Kingdom is not yet. May we not say that the Kingdom of God *has come* to us in the sense that its gate stands open wide for whosoever will to enter in, and become an heir of the kingdom and joint heir with Christ; aye, and to receive already in himself the earnest of final and complete redemption, and to be in himself a witness to the living Saviour of all men; but that it is *future* in its actual influence over the whole world of men and of "Nature," and that this future is connected with the time when Jesus comes? And perhaps we may add that it is future in the sense of the exclusion of the "prince of this world" from his present sphere of action. To this glorious future adequate testimony must be borne, and then shall the end come.

I believe that this truth will shine out with greater brightness in the near future. I believe also that it possesses intense practical value for the Church and for the Christian, no less in their hours of success and exaltation than in the time of humiliation and perplexity.

## What One Bible Did.

A Roman Catholic lady, who had been for some time in bad health and low spirits, was one day passing a theatre in London, when she observed that the doors were open, and thinking it would both amuse and benefit her to see the performance, she entered.

A large number of people had assembled to hear Mr. Stevenson Blackwood, and the lady had not been seated long when, to her surprise, she heard the words, "Let us pray." She rose immediately, with the intention of leaving the theatre; but the falling, first of her fan, and then of her umbrella, caused so much noise that all eyes were directed toward her, and finding this to be the case, she thought it better to resume her seat and listen to the speaker. She was much impressed by the earnest address, and at the close of the meeting she felt impelled to speak to Mr. Blackwood. Going up to him, she told him candidly the reason of her entering the theatre. He said, "Oh, I believe I have a cure for you"; and putting into her hand his own little pocket Bible, he added, "Will you take this little book and read it?"

This she promised to do, and as she read she began to think how different was the teaching it contained to that which she had been accustomed to hear. She felt she could no longer attend mass; and the priest, who was her friend as well as her spiritual adviser, went to see her, inquiring the cause of her absence. The lady frankly told him it was in consequence of her reading a little book which had been given her, adding, "If that is right I am wrong; and I intend reading more of it."

Shortly afterward the lady had another interview with him, when she said, "I am now quite convinced of the truth of this book, and as it has been such a blessing to me, my great desire is that you should read it."

The priest took the little book, and for a long time the lady heard no more of him. This occasioned her some concern, and she resolved to call at his house to inquire for him. On her arrival the servant informed her that he had died a short time before. Feeling greatly shocked, and thinking that she should like to see the remains of one for whom she had felt great regard, she asked permission to do so. When standing by the coffin she was struck with the calm, happy expression of his face, and eagerly inquired of a nun who was in the room the cause of his death, and how he died. The nun replied, "He died cursing you and the book you had given him."

In great distress of mind the lady left the house, and at that time heard nothing more of her departed friend. Some years afterward, when travelling, she was one day informed that a person had called at her hotel and requested an interview. A lady, not attired as a nun, entered the room and introduced herself by asking if she remembered seeing a nun at the house of her friend the priest, when calling after his death, and added:

"I am that person. I hated you, and I told you he died cursing you. It was a lie. He died blessing you and the book you had given him, for he had read it, and had been brought to believe in the truth it contained. He expressed a wish that the little book should be placed in his coffin, and that it should be buried with him. I took that little book out of his coffin, feeling great curiosity to read it, and thinking I could then easily burn it. As I read I saw the error in which I had hitherto lived, and I also learned 'the truth as it is in Jesus.'"

Thus this one copy of the Scriptures, given by Mr. Blackwood, had been blessed by God to the conversion of three persons—the lady, the priest, and the nun: the Holy Spirit teaching them as they read, and bringing them "from darkness into His marvellous light."—*Selected.—The Railway Signal.*

## For the Children.

NORTH AFRICA MISSION,  
*Tunis.*

MY DEAR YOUNG FRIENDS,—Perhaps you would like to hear about a visit we paid with

### THE MAGIC LANTERN

one night in *Ramadhan*.

Miss Grissell and Miss Hammon were going to show it, and asked me if I would like to go with them, and I was very pleased to do so. I had been to the house once before, and had seen most of the people. The family is a very rich one, and a very large one, too. The father has two wives: you have not heard, perhaps, that Mohammedans are allowed by their religion to have four wives, if they like. There are not many, however, who do, as they are not rich enough generally to afford it; but a good many have two wives. We started off after dark, of course, and took the tram part of the way. For the rest we had to walk through the narrow Arab streets, and we were very glad to have someone with us who knew the way well, for the last part was very dark indeed, as there were no street lamps, and the "parish lamp"—the moon—was not to be seen anywhere. The stars were very bright, as they generally are out here, and we were very thankful for their light. Some people who have only a little light are afraid to let it be seen; but a little light may be very useful sometimes! A native porter walked behind, carrying the box with the magic lantern.

The house is a very large one, and the first room inside the porch is a small reception room for gentlemen visitors, who would not be allowed to go any further in case they should see any of the ladies. Our porter waited in the porch, and we went in through one or two little entrance rooms into the large open courtyard.

We were taken into a very large room, which appears to do duty as a drawing-room; but I cannot exactly call it that, as there was a huge bed at one end of it, and two or three mahogany wardrobes with large panels of mirror in them. Two of the older girls came and pinned up the sheet on the tiled wall, and soon the lantern was all ready, and quite a crowd of women and girls came in. There were the two mothers, and a grandmother, and grown-up daughters and smaller girls of both families, and besides these one or two servants, one of whom was a young negress, who had several little black children of her own to add to the number of the audience. There was a servant man, too, who ran in and out, and two or three of the sons of the family, one of whom had just got a Kodak camera, and was very anxious to get shown how to use it!

Miss Hammon began to explain the pictures; she had brought the story of Joseph. The people were greatly interested, and constantly repeated what she said to one another, and asked questions. One woman got quite a

### START WHEN THE FIRST PICTURE DISAPPEARED,

and a white space was left until the next was put in! Perhaps she had never seen a magic lantern working before. But she soon recovered from her fright at the appearance of the next picture. Unfortunately, I cannot tell you what their exclamations were, as I do not know Arabic, but they seemed to be enjoying it all, and listening earnestly. After a while the eldest son came in, and although he is a big fellow of nearly twenty, and a great "swell" in his own eyes, he behaved in a very silly way, touching the others on the shoulders, and then pretending he had not, and altogether acting as a naughty little boy might do. The scene was rather a strange one—the little crowd of Mohammedan women and girls, with their curious Eastern dresses, sitting, tailor fashion, on the floor, or standing round in the darkened room, watching magic lantern pictures with such interest, and listening to words from the lips

of an English lady, whom they would consider an "unbeliever."

Presently there was a knock at the hall door, and the eldest son ran out screaming to the servant to open it, and in a few minutes in came some more ladies wrapped up in white, and such a kissing and such a hugging and such a "fussification" took place that I wondered what could be happening. It was only some visitors, who had come to pay an evening call. They sat down, some on chairs, and some on the long couch, which went along nearly all one side of the room, and began to talk at a great rate, and take off their outer garments. Underneath, one of them, who doubtless considered herself specially well dressed, displayed a short little European cape, edged with swan's-down! It had a very curious effect with her Arab clothes. We were afraid that it would be useless to try to show any more slides or explain them, but the chief lady of the house asked Miss Grissell to go on, and held her hand and listened so nicely while she spoke for a few minutes about the Good Samaritan.

After the lantern was put up, we were asked to stay and have coffee, and the other visitors went off to another room, while we sat on the couch and talked with some of the women and girls. They wanted to know all about me, as I was a stranger to them, and when they heard that I was going to Susa and Kairouan too, they exclaimed that it was

### WONDERFUL MY FATHER WOULD LET ME!

One of the girls is very anxious to learn French, and said to me very politely, "Asseyez-vous," and when I said, "Merci," she replied so funnily, "Pas de quoi." I don't think she knew many more words except "Au revoir," which she said as she kissed me when we were coming away. The brothers learn French at school, and I expect they have taught her these few words. The man servant came in with the coffee: he brought three little cups without saucers, and three funny little tin mugs, with very long handles, in which the coffee had been boiled. It was very thick and "groundy," and had plenty of sugar, but no milk.

You would pity these ladies if you knew how dull their lives must be! The chief one said, "I am like a hen in a cage since Lilla Mary (Miss Scott) went away." Miss Scott used to get things for her sometimes, as she is hardly ever allowed to go out herself!

We soon finished our coffee, and rose to go, and then there were hand-shakings all round, and "bisalaam," which they say for "good-bye." It really means "with peace." As we went out we saw the men and boys in their reception room, sitting on the thick Turkey rug, playing cards. Mohammedans are by their religion forbidden to play games of chance, but they have learned these from Europeans.

I should like so much to send you a photograph of this family, but when Miss Grissell offered for me to take one, she was told that I must not, unless I gave all the photos to them. They would consider it a dreadful thing for strangers to see them, even in a photograph!

You will pray for them, will you not? I fear no one in this family has as yet any thought of trusting in Christ, but you see they are willing to listen if the magic lantern is brought, so that they must hear something of the Gospel in that way, and perhaps some day they may be willing to be taught without it. One of the girls is learning to read in the Arabic Gospel. The missionaries go to teach her. Let us pray that she may understand, and that soon the others, too, may like to hear of the way of salvation which the Lord Jesus Christ has made for them just as much as for you and me.

I remain, your affectionate friend,

R. I. L.

LIST OF DONATIONS FROM MARCH 16th to APRIL 15th, 1902.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.				1902. No. of Mar. Receipt.				1902. No. of Mar. Receipt.				TOTALS—MAY 1ST, 1901, TO APRIL 15TH, 1902.				DETAILS OF LEICESTER AUXILIARY.							
1902. No of Mar. Receipt.	£	s.	d.	£	s.	d.	1902. No. of Mar. Receipt.	£	s.	d.	£	s.	d.	General ...	Designated	No. of Receipt.	£	s.	d.				
17 ...5880	0	5	0	10 ...5926	0	5	0	20 ...3797	0	8	0	General ...	£4442	19	1	Designated	3008	17	9	41	0	0	6
18 ...5881	0	10	0	11 ...5927	0	7	6	20 ...3798	15	0	0	Total ...	£7451	16	10					42	0	1	6
19 ...Lewes	1	5	7	11 ...5928	0	2	6	20 ...3799	0	1	0					43	0	5	6				
19 ...5883	0	15	0	11 ...5929	5	0	0	21 ...3800	0	10	0					44	5	0	0				
19 ...5884	2	10	0	11 ...5930	0	7	6	21 ...3801	0	14	0					45	1	6	9				
19 ...5885	0	5	0	11 ...5931	0	5	0	24 ...3802	0	5	2					46	4	11	6 1/2				
19 ...5886	0	11	0	12 ...5932	0	3	6	24 ...3803	42	10	0					47	1	12	4 1/2				
20 ...5887	1	0	0	12 ...5933	0	5	0	27 ...3804	0	18	0					48	0	4	0				
20 ...5888	0	10	6	12 ...5934	20	0	0	29 ...3805	6	5	0					49	0	15	0				
21 ...5889	0	8	6	12 ...5935	0	3	0	29 ...3806	8	0	0					50	1	16	3				
21 ...5890	0	2	6	14 ...5936	0	1	0	April								51	0	2	6				
21 ...5891	0	2	6	14 ...5937	2	0	0	1 ...3807	2	5	0					52	1	1	0				
21 ...5892	0	2	6	14 ...5938	3	0	0	2 ...3808	1	3	0					53	0	10	0				
27 ...5892	0	2	6	14 ...5939	1	0	0	2 ...3809	5	0	0					54	0	10	0				
27 {Xtian Union, Feltham}	1	0	0	15 ...5940	1	6	6	2 ...3810	1	0	0												
25 ...Argyle Hall	3	19	0	15 ...Lewes	0	13	0	7 ...Edinburgh	0	5	0												
25 ...5895	0	16	0	15 ...5942	5	0	0	7 ...3812	12	10	0												
25 ...5896	5	0	0	15 {B b + Class, Bigno'd Hall}	5	0	0	7 ...3813	1	0	0												
26 ...5897	2	1	0	15 ...5944	0	16	0	7 {Glasgow Friend}	0	10	0												
26 ...5898	1	9	3	Total ...	£121	3	10	7 ...3815	5	0	0												
26 ...5899	0	10	0	May, 1901, to Mar. 15th, 1902	£4321	15	3	7 ...3816	0	1	0												
27 ...5900	3	3	0					7 ...Edinburgh	1	15	6												
1 ...Lee Chapel	1	1	0					8 ...3818	15	0	0												
2 ...5902	2	0	0					9 ...3819	0	15	10												
2 {Y.W.C.A.} Sirling	1	0	0					10 ...Edinburgh	1	0	0												
2 ...5904	10	0	0					10 {M.H.B., Blackheath}	8	0	0												
2 ...5905	2	2	0					11 {Y.W.C.A.} St. John's Wood	12	10	0												
3 ...Croydon	1	10	2					12 ...3823	1	0	0												
4 ...5907	10	0	0					12 ...3824	0	15	9												
4 ...5908	0	5	0					14 ...3825	3	19	9												
4 ...5909	2	0	0					14 ...3826	0	1	0												
4 ...5910	0	5	0					14 ...3827	2	0	0												
7 ...5911	0	2	0					14 ...Park Hall	5	0	0												
7 ...5912	0	10	6					15 ...3829	0	7	0												
8 ...5913	0	12	0					15 ...3830	5	0	0												
8 ...5914	1	16	0					Total ...	£199	10	6												
8 ...5915	0	18	0					May 1st, 1901, to Mar. 15th, 1902	2809	7	3												
8 ...5916	2	14	7																				
8 ...5917	0	10	0																				
8 ...5918	0	18	8																				
8 ...5919	0	17	0																				
8 ...5920	0	10	0																				
8 ...5921	5	0	0																				
9 ...Burnham	2	4	7																				
9 ...5923	0	2	6																				
10 ...5924	0	1	0																				
10 ...5925	2	2	0																				
Carried forwd.	£75	8	4																				

A FORM OF BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of \_\_\_\_\_ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

# NOTICE !

**WILL ALL FRIENDS OF THE  
NORTH AFRICA MISSION PLEASE NOTE**

## **Change of Address.**



**REMOVAL OF OFFICE OF MISSION.**

THE ADDRESS OF THE MISSION IS NOW

**Rooms 41 and 44, Paternoster House,  
33 and 34, Paternoster Row, London, E.C.**

The Address, North Africa Mission, Paternoster House, London, E.C.,  
is sufficient for Letters.

**Registered Telegraphic Address: "Tertullian, London."**

**For change of time and place of Prayer Meeting, see page 50.**