

MATTHEW XXVIII

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

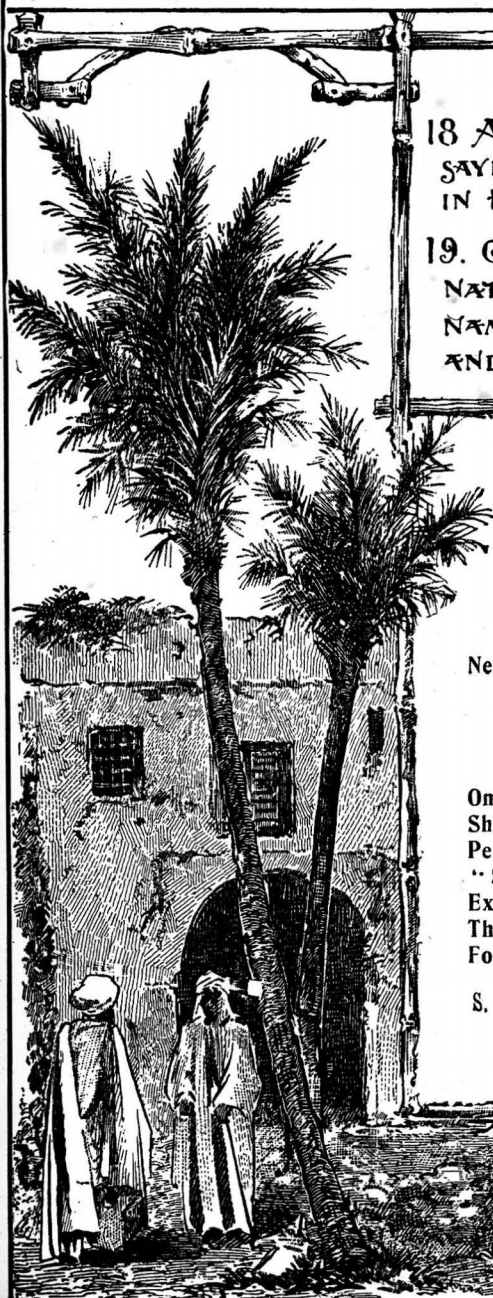
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



THE NORTH AFRICA MISSION.

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Location of Missionaries.

MOROCCO.		Fez.		REGENCY OF TUNIS.		EGYPT.	
Tangier.		Date of Arrival.		Tunis.		Alexandria.	
	Date of Arrival.		Date of Arrival.		Date of Arrival.		Date of Arrival.
J. H. D. ROBERTS,		Mr. D. J. COOPER ...	Nov., 1895	Mr. G. B. MICHELL ...	June, 1887	Mr. W. DICKINS ...	Feb., 1896
M.B., C.M. (Ed.) ...	Dec., 1896	Mrs. COOPER ...	Dec., 1897	Mrs. MICHELL ...	Oct., 1888	Mrs. DICKINS ...	" "
Mrs. ROBERTS ...	Dec., 1896	Miss L. GREATHEAD ...	Nov., 1890	Mr. J. H. C. PURDON ...	Oct., 1899	Mr. W. T. FAIRMAN ...	Nov., 1897
Mr. W. T. BOLTON ...	Feb., 1897	Miss M. MELLETT ...	Mar., 1892	Mrs. PURDON ...	" "	Mrs. FAIRMAN ...	Feb., 1896
Mr. O. E. SIMPSON ...	Dec., 1896	Miss S. M. DENISON ...	Nov., 1893	Miss M. B. GRISSELL ...	Oct., 1888	Mr. A. HOPE ...	Feb., 1901
Mrs. SIMPSON ...	Mar., 1898			Miss A. M. CASE ...	Oct., 1890	Miss A. WENDEN ...	Nov., 1901
Miss J. JAY ...	Nov., 1885			Miss A. HAMMON ...	Oct., 1894	Mr. A. LEVACK ...	Dec., 1901
Mrs. BOULTON ...	Nov., 1888			Miss F. HARNDEN ...	Nov., 1903		
Miss G. R. S. BREEZE,		ALGERIA.					
M.B. (Lond.) ...	Dec. 1894	Cherchell.				Shebin-el-Kom.	
Miss F. MARSTON ...	Nov., 1895	Miss L. READ ...	April, 1886	Miss M. ERICSSON ...	Nov., 1888	Mr. C. T. HOOPER ...	Feb., 1896
<i>Spanish Work—</i>		Miss H. D. DAY ...	" "	Miss R. J. MARKUSSON ...	" "	Mrs. HOOPER ...	Oct., 1899
Miss F. R. BROWN ...	Oct., 1889					Mr. A. T. UPSON ...	Nov., 1898
Mr. A. BLANCO, <i>Spanish Evangelist.</i>		Algiers.		Susa.		Mrs. UPSON ...	Nov., 1900
Miss VECCHIO, <i>School Mistress.</i>		<i>Kabyle Work—</i>		T. G. CHURCHER,		Miss VAN DER MOLEN	April, 1892
<i>Boys' Industrial Institute, near</i>		Mons. E. CUENDET ...	Sept., 1884	M.B., C.M., (Ed.)	Oct., 1885	Mr. S. FRASER ...	Feb., 1901
<i>Tangier.</i>		Madame CUENDET ...	Sept., 1885	Mrs. CHURCHER ...	Oct., 1889		
Mr. J. J. EDWARDS ...	Oct., 1888	Miss E. SMITH ...	Feb., 1891	Mr. H. E. WEBB ...	Dec., 1892		
Mrs. EDWARDS ...	Mar., 1892	Miss A. WELCH ...	Dec., 1892	Mrs. WEBB ...	Nov., 1897		
Casablanca.				Miss R. HODGES ...	Feb., 1889		
G. M. GRIEVE,		Djemaa Sahridj.		Miss A. COX ...	Oct., 1892		
L.R.C.P. and S., (Ed.)	Oct., 1890	<i>Kabyle Work—</i>		Miss N. BAGSTER ...	Oct., 1894		
Mrs. GRIEVE ...	" "	Miss J. COX ...	May, 1887	Miss F. M. HARRALD	Oct., 1899	IN ENGLAND.	
Mr. H. NOTT ...	Jan., 1897	Miss K. SMITH ...	" "			Miss I. L. REED.	
Mrs. NOTT ...	Feb., 1897			Kairouan.		Miss B. VINING, <i>Invalided.</i>	
Mr. H. E. JONES ...	Jan., 1897	Constantine.		Mr. J. COOKSEY ...	Dec., 1896	Mr. A. V. LILEY, <i>Prolonged furlough</i>	
Mrs. JONES ...	Nov., 1896	Mr. J. L. LOCHHEAD ...	Mar., 1892	Mrs. COOKSEY ...	" "	Mrs. LILEY ...	" "
Miss L. SEXTON ...	Feb., 1897	Mrs. LOCHHEAD ...	" "	Miss E. T. NORTH ...	Oct., 1894	Mr. W. G. POPE ...	" "
		Miss E. K. LOCHHEAD ...	" "	Miss G. L. ADDINSELL	Nov., 1895	Mrs. POPE ...	" "
		Mr. P. SMITH ...	Feb., 1899			Miss K. JOHNSTON ...	" "
		Mrs. SMITH ...	Sept., 1900	DEPENDENCY OF TRIPOLI.		Miss E. TURNER ...	" "
		Mr. E. SHORT ...	Feb., 1899	Mr. W. H. VENABLES	Mar., 1891		
		Mrs. SHORT ...	Oct., 1899	Mrs. VENABLES ...	" "	<i>Studying Arabic, etc.</i>	
		Miss F. H. GUILLERMET,	May, 1902	Mr. W. REID ...	Dec., 1892	Mr. D. ROSS.	
				Mrs. REID ...	Dec., 1894	Mr. A. SHOREY.	
						Miss R. COHEN.	
						Miss A. PARKER.	

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.

Microscopic Slides for Sale.—Suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list with prices will be sent to intending purchasers. Please communicate with the Hon. Sec.

"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.



Block kindly lent

[by "The Bugle Call."]

An Arab Girl, Constantine, Algeria.

Keeping God in View.

"That your faith and hope might be in God."—1 Peter i. 21.



HERE is ever a tendency with us all to lose sight of God, or at any rate to see Him but dimly and indistinctly, while second causes fill the eye and the mind. This was the mistake of the ten spies who saw the cities of Canaan walled up to heaven and the giants dwelling there, and who were grasshoppers in their own sight, and also in the sight of the inhabitants of the land. What they saw they saw correctly. It was quite true that the cities were walled to heaven, it was quite true that there were giants, and it was also correct that, humanly speaking, they were not a match for their enemies; but they lost sight of the supernatural and the divine, as many of the higher critics do in the present day. Had they but seen Him who is invisible, His infinite power would have been recognised to be, in proportion to that of the giants, ten thousand times greater and more wonderful.

We are all made of very much the same stuff as the ten spies, and missionaries and Christian friends at home are prone to look at missionary problems in very much the same way as the ten spies looked at the problems involved in the conquest of Canaan. The difficulties in the work have not been over-estimated by the most pessimistic of our brethren, and our own native weakness and insignificance are quite as great as we have supposed, and lack of sympathy and devotedness in the Church of God are indeed great realities. If we look only at these things we may indeed well be faint-hearted, but when we remember that we have a rich, almighty Friend, and that the Lord of Hosts is with us, we take courage. When we hear and believe Christ's Word which says, "All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, baptising them in the name of the Father, the Son, and the Holy Ghost, and lo, I am with you all the days, even unto the end of the age," we can rise above all difficulties and say, "I can do all things through Christ which strengtheneth me." But we do not always realise this; both missionaries and home workers alike are compassed with infirmity, and are apt to be more influenced by circumstances than by God's great realities.

It is said that on one occasion Martin Luther became very despondent, and that his wife came down one day dressed entirely in mourning. He wanted to know what was the matter, and whom she had lost. She replied that she had put on mourning because God was dead, or at least he judged so from her husband's despondency. He was rebuked, and his faith was restored. It is well for us when some friend can recall our wandering hearts and turn our

eyes toward our changeless Friend, whose servants we are, and who has promised He will never leave us nor forsake us.

To walk before God is of the first importance both for our character, testimony, and enjoyment. One of the great weaknesses in the Church and in the world to-day is opportunism. Man's conduct is too much regulated by what men will think and by general public opinion, instead of by the fact that we are acting under God's eye, and all actions will gain either His smile or His disapproval. Was it not this to which Nehemiah referred when he said to Israel, "The joy of the Lord is your strength"? Not, as is so often thought, Israel joying in the Lord, but Jehovah joying in them. When Nehemiah and his companions, amid almost insuperable difficulties, rebuilt the walls of Jerusalem, they knew that they had the smile of God resting upon them, that God was joying over them, however much Tobiah the Amorite and Sanballat and others might envy and hate them. It was the fact that God was pleased with them that gave them encouragement and strength. "Study, to show thyself approved unto God," was Paul's word to Timothy, and surely to us also. If Nehemiah had sought the approval of men, the walls of Jerusalem would never have been rebuilt; but he was convinced that he was commissioned of God to do the work, and therefore attempted it resolutely, regardless of the opposition of foes without and discouragers within.

Moses endured as seeing Him who is invisible. The might of Pharaoh, and the power and glory of Egypt, were surely sufficient to alarm and wither up an ordinary man, but not one whose eye was filled with the mighty God of Jacob.

The towering form of Goliath with his spear like a weaver's beam terrified Saul, though he was head and shoulders taller than the rest of the people, and amid all the hosts of Israel there was not one found who dared to accept the challenge of this heathen champion. But the shepherd lad, whose eye by faith had seen the Lord of Hosts, was quite prepared not only to accept the challenge, but in God's strength to lay the blasphemer low.

The Hebrew captives in Babylon were not dazzled by the glory of Nebuchadnezzar and his golden image, or terrified by the blare of his trumpets. Their eyes had seen One who was infinitely greater than Nebuchadnezzar and his idol. They were not put to shame. Their faith in the invisible God was justified, and He was glorified; so it always has been and so it always will be.

Those who rightly see God, obey Him and trust in Him, and it is by such God works. This seeing of God is not a special privilege for the few; it is open to the weakest and humblest of God's people. Why is it, then, that so few deliverances are wrought in the earth? Surely it must be because we allow ourselves to be occupied with our difficulties, our trials and our sorrows, so that if we do not lose sight of God altogether, He is at any rate but dimly apprehended. We imagine that He dwells somewhere far away in the remote regions of heaven, but the conquering saint says, "The Lord of Hosts *is with us*," or, like the Psalmist in the 23rd Psalm, "Thou *art with me*."

But not only does a vision of God give men backbone and enable them to testify fearlessly, but it fills their hearts with holy peace and joy. When Habakkuk contemplated the condition of disaster in which Israel was plunged, it was the vision of God which enabled him to say he would rejoice in the Lord and joy in the God of his salvation. And it was a similar experience on the part of Paul Gerhardt which enabled him to write, "In Him I dare be joyful, like a hero in the war," although at that time he was persecuted, and a wanderer without any certain dwelling place. Our blessed Lord, after contemplating Capernaum's high guilt and His own virtual rejection in Galilee, could rejoice in spirit and say, "I thank Thee, O Father, Lord of heaven and earth." This vision of God is hidden from those who think themselves wise and prudent, but is revealed unto babes, or those who are terribly conscious of their own unworthiness, ignorance, and helplessness, and count upon God as the helpless babe counts upon its mother. God forbid that we should be childish, but God grant that we may be childlike. Then, having laid hold upon God's strength, we may go forward, whatever difficulties may arise, and even in face of opposition, persecution, neglect, contempt, or poverty, we may be more than conquerors through Him that loved us.

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. Tea is provided at 4.30 for all friends attending the Prayer Meeting.



Monsieur Cuendet writes from **Algiers** on May 13th about his

recent visit to *Kabylia*:—"I was able to preach the Gospel in eleven villages and at two large markets to crowds of Kabyles. I had with me 232 portions of the New Testament in Kabyle, and not one portion remained two days before I came back. I made a trial of selling the Gospels to the Kabyles, and sold forty-eight portions. The rest I distributed freely. I shall write more about this later on, but pray that the precious seed may bring forth good fruit in the hearts of our poor Kabyles."



Mr. Short writes on May 28th from **Constantine**: "There are a number of Jewish young men who have shown much interest lately, coming not only to the Jewish meeting, but several other

nights also during the week, to the French meetings and for private talks one or two Saturday evenings. Two or three have now New Testaments and are reading them; these seem to have felt the working of the Holy Spirit. From what they say their frequent attendance lately has been noticed, and they have been warned and told to leave off coming by other Jews. We must pray that this attention to the Gospel may not die away, but bring forth abiding fruit, even a confession of faith in the Lord Jesus Christ. They are of 'modern' type, and are not burdened much with prejudice regarding the Cross or the name of Jesus, but all the teaching of the Gospel is quite new and strange to them."



Mrs. Upson tells of rather an interesting breaking away from strict Moslem custom at *Shebin-el-Kom*:—"Some of the women have invited themselves to our weekly lantern meeting, although it is quite against all rules for the women to sit down with the men. So, rather than turn them back, I have packed them away on the foot of our stairs and in the doorway, where they could see, but were not seen."



Part of the support of a Bible-Woman for *Shebin-el-Kom* has been promised. Mrs. Upson writes that they hope to have her for next winter's work, and are trusting that the remaining £18 needed for a year's support will be sent.



Mrs. Dickins writes from *Alexandria* in May: "I should like to mention one thing which has given us much pleasure, and has been to us another token that the good hand of our God has been upon us. During the months that Sitt Asma, my Bible-woman's sister, has been with us the children have done much nice needlework. Friends gave me some of the material, and some I bought in England in 1900, and some here. The girls worked with much pleasure and diligence, and early in the month we exhibited their work to our friends and fellow-workers, and said we should be glad for them to buy any of it for the benefit of the school. We asked the Lord to give us £5 by this means, as we have had much extra expense this year in Sitt Asma's journeys and board. Our friends came and bought nearly all the work, and we took £8. Everyone was very much surprised that Moslem girls could work so well and keep their work quite clean, and much sympathy and pleasure was expressed. We were very full of gratitude and praise to God."



Arrivals.—On May 23rd, **Miss Hammon**, from Tunis.
On May 26th, **Mr. and Mrs. and Miss Lochhead and children**, from Constantine.
On June 8th, **Mr. and Mrs. Simpson**, from Tangier.
On June 17th, **Mr. Edwards**, from Tangier.



Departure.—On May 29th, **Miss Bolton**, for Tetuan *via* Gibraltar.



"**Pa's Prayers.**"—Sickness came one year to the family of the poorly-paid pastor of a country church. It was winter, and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones, and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household there was a loud knock at the door. When the door was opened a stout farmer-boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.
"Pa couldn't come, so I've brought his prayers," replied the boy.

"Brought pa's prayers? What do you mean?"
"Yes, brought his prayers, an' they're out in the waggon. Just help me, an' we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, oatmeal, turnips, apples, warm clothing, and a lot of jellies for the sick ones. The prayer-meeting adjourned at short notice.—*Chimes*.

A rich lady dreamed that she went to heaven and there saw a mansion being built. "Whom is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage on earth with barely room enough for his family. He might live better, if he did not give away so much to the miserable poor folks."

Further on she saw a tiny cottage being built. "And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning: "The Master Builder is doing His best with the material that is being sent up."

Then she awoke resolving to lay up treasure in heaven.

What are we sending up? What kind of material are we building into our every-day life? Is it being sent up?—*The Christian and Missionary Alliance*.

To the Friends of the North Africa Mission.

I, PALMEIRA AVENUE,
SOUTHEND,

June 11th, 1902.

DEAR FELLOW-HELPERS,—My last letter was written from Tunis, when I expressed the hope of reaching home again by the 26th of May. Through God's good hand upon us we were here just before this date, and I desire now to put before you a few facts in regard to the progress of the work in Algeria.

I reached Constantine, the capital of the Eastern province of Algeria, on Tuesday, May the 13th, accompanied by my daughter and Mademoiselle Guillermet, who is now stationed there. We received a hearty welcome from the workers. Mr. Lochhead has now obtained a rather larger and more suitable house in which there is a good-sized room for meetings, and where congregations of Arabs, French, and Jews can be gathered. In addition to this there is a bookshop in another quarter of the town, where Mr. Smith and Mr. Short take turns with Mr. Lochhead. The number of books sold is comparatively small, but in this way some one is always available if a Jew or Arab desires either a book or conversation, and under the pretext of obtaining a book men can, if they are afraid, come and converse without arousing so much suspicion. We have in all three brethren and five ladies in Constantine; there is also a French brother and his wife, Monsieur and Madame Bardet, lately come out from Switzerland, who are co-operating most heartily in work amongst Jews and French, and their help is very greatly appreciated. Monsieur Bonpain is a colporteur in the B. and F. Bible Society in this neighbourhood. Beside these, Miss Colville and Miss Granger, formerly of this Mission, are working in Bône, and Mr. and Mrs. Griffiths are independent workers working amongst the Kabyles on the eastern borders of La Grande Kabylie. There are also four or five French pastors in the province, officiating amongst the nominal French Protestants. So that in all there may be perhaps twenty workers labouring among two millions of people, but even this, counting the wives of missionaries, only gives us one labourer to 100,000 people, and when we remember that frequently the number of missionaries is reduced by one or other being in poor health, or absent for change, the number approaches more closely to 150,000 to a worker. The work here is decidedly encouraging, even though the results at present are not very great. Two Moslems seem to give evidence of faith in Christ, and several from amongst the French have given creditable evidence of a change of heart. I was present at a meeting for Jews when some lantern views of Palestine were shown, and the Gospel was faithfully proclaimed in French and in Arabic. About forty Jews listened with great attention,

and practically made no objection to the truth that was put before them. Surely it is something that the Gospel is thus being made known to the seed of Abraham.

The anti-English and anti-missionary spirit is still very strong in Algeria, though I am thankful to say less violent than a year or two ago, and at the election which took place just as we arrived, all the officials who were strongly opposed to the Jews, Protestants and England lost their seats. We trust, therefore, that in the future a happier spirit may prevail, both for the sake of the colony, and also for the sake of our mission work. Those who are most opposed to us are those who are most opposed to the good of France and her colonies. The harassing which missionaries have gone through during these last few years it is difficult for friends in England to understand. It is hard enough to have to work in a hot climate amongst prejudiced Mohammedans and Roman Catholics, but when in addition to this one is followed by spies, misrepresented and slandered in the public press, and when those who would attend the meetings are terrorised, the work is difficult indeed. Some, however, of the French officials and people have been kind and sympathetic all along, and the Lord has graciously brought His servants through, but they need our sympathy, our prayers, and our liberal financial support.

The French meetings have been very encouraging, and Miss Lochhead's classes for Arab and Jewish women and girls have been well attended. Mrs. Short, who as Miss Tiptaft helped in the school in Alexandria, is now rendering Mrs. Lochhead valuable assistance.

Itinerating work has been somewhat hindered through a Government order forbidding for a time the sale or distribution of Scriptures, etc., amongst the Arabs, but there is much other work to be done, so that not only have the workers all plenty to do, but there is abundant room for further help.

From Constantine we passed on to Algiers, where we have Monsieur and Madame Cuendet, Miss E. Smith and Miss Welch, working amongst the Kabyles. Miss J. Cox and Miss K. Smith are also working amongst the Kabyles at our first mission station, Djemâa Sahridj, about eighty miles east of Algiers.

Work amongst this people is decidedly encouraging, although it has been greatly hampered by French suspicion.

Mr. Cuendet was able to tell of most encouraging journeys through the country, where almost everywhere he was able to gather a good number of men to listen to the Gospel, and to whom he was also able to sell portions of Scripture.

It would be a very great blessing if he and some other brother could spend a considerable portion of their time travelling up and down the country amongst the Kabyles, preaching the Gospel, and selling and distributing Scriptures. But this work necessarily entails expense, which the slender supplies of the missionaries and the mission have been but little able to meet. It is not possible to do this work all the year round; at certain times of the year it is too wet, and at other times too hot, but in the spring and autumn it can be arranged. If £50 or £100 could be specially given for this object, it would be a first-rate investment for the Lord's work. We would gladly provide it out of the general funds of the mission, but we feel that the support of the missionaries must stand first, and this it is often difficult to provide out of the money with which the Lord's people entrust us.

Thank God, there are converts amongst the Kabyles. It was most interesting at Djemâa Sahridj to go into the house of a Christian Kabyle, and to see the transformation which the Gospel had produced in the house, as well as in the convert. It is most desirable that further brethren should be found to take up this work amongst the Kabyles.

Monsieur and Madame Rolland, who have been residing at Djemâa Sahridj, and working in connection with Miss Cox and Miss Smith, though still residing there, feel called of God to undertake general mission work. Monsieur Rolland has found the study of the Kabyle language difficult. He has sufficient knowledge to go among the people and sell books, but hardly sufficient to devote his whole time to this work. He has done excellent work amongst the French colonists, and hopes to specially devote his energies in this direction, for which there is great need and a fairly open door.

Miss Welch and Miss E. Smith have opened a holiday home at a little villa outside Algiers, where they take their little French and Kabyle friends for a week or two's change. This greatly delights the children, and affords a wonderful opportunity of pressing home the claims of the Gospel upon them. Miss Welch has undertaken the financial responsibility of this, which will amount by the end of the season to about £50, and she will be glad to receive help for it. Already she has been rewarded by seeing some of the girls definitely converted to God. She and Miss Smith have a wonderful entrance among the Moslems and Roman Catholic women and girls, towards 200 of whom come under their immediate influence. Monsieur Cuendet is still busy in revising and translating the Scriptures. The whole New Testament has been translated into Kabyle, and the Gospel of John, which is out of print, has now been revised, and a revised edition will shortly be printed. Genesis is also being proceeded with, and an experiment is being made by putting the fifteenth of Luke into Arabic written characters, instead of into Roman type.

Madame Cuendet has an interesting class of French factory girls, who are quite as difficult to work amongst as similar girls in our own land.

The French Protestant Church here is much better attended than it used to be in years gone by. The evangelistic work by the McAll Mission and others has left a number of true converts behind whose presence among their fellow Protestants adds freshness and life.

Mr. and Mrs. Moore, independent workers, are also labouring amongst Kabyles, French and Jews, and have frequent meetings. Miss Trotter and her fellow workers seem to be decidedly encouraged. Good work amongst the Spanish is being done by two Spanish workers and the widow of Mr. Lowitz. The work is supported by a Christian lady in England.

The people of Algiers are rejoicing in the overthrow of the enemies of the Jews and Protestants, and hoping that a more peaceful period will now be experienced.

We were not able to visit Miss Read and Miss Day at Cherchell, as they were away at Tlemçen, where they used to labour years ago, and we had not time to go so far. On the whole, we feel there is a great deal to encourage, though still need of strenuous effort and believing prayer.

I have not space this month to add anything further about other parts of the field.

At home one or two liberal donations have cheered our hearts, but we are still greatly in need of more abundant supplies. It is a comfort to know that, even if our earthly friends are unable to help us, the Lord is ever mindful, and that though He may permit faith to be tried, He will never forget us, or try us above that we are able.

Please pray that our faith and the faith of all the workers may be maintained, and that their eye may not be so much filled with their perplexities and cares as with the grace and love of our Heavenly Father.

Yours heartily in Christ,

EDWARD H. GLENNY.

The Completion of the Kabyle New Testament.

The Lord Jesus says, "I am the Light of the world," and the Holy Spirit, speaking through Zacharias, calls Him "the Dayspring from on high," who came to give "light to them that sit in darkness." Men come into this light as they receive, that is, believe on, the Person. It is the aim of this Mission to make known Christ to the peoples of North Africa, that they may thus receive Him. But all our knowledge of Christ comes through the Holy Scriptures, "which are able to make wise unto salvation," and if our work among any people is to have abiding results we must not only deliver to them the message "that Christ died for our sins according to the Scriptures," but we must also give to them a version of those same Holy Scriptures in their own language, that those who are beyond the sound of the preacher's voice may be reached by that written word, the entrance of which giveth light.

The North Africa Mission is first and foremost a mission to the *Mohammedans* of North Africa. The two principal divisions into which the Mohammedan races inhabiting the Barbary States may be divided are the Arabs and the Berbers, the former speaking Arabic and the latter one or other of the various Berber dialects. Our missionaries among the Arabs make use of the well-known Arabic version of the Bible, which was made chiefly by Dr. Van Dyck, of Beirut. Those who began working in the years 1881-1883 among the Berbers inhabiting the region of Kabylia, in Algeria, found, indeed, some books by French authors to assist them in studying the language, but no existing version in Kabyle of any part of the Scriptures. The British and Foreign Bible Society, at the instigation of the N.A.M., sent out Dr. Sauerwein, a German linguist, to make a beginning, and this gentleman, with native help, prepared a Kabyle version of the Gospel of John. In due course Mr. E. Cuendet, a member of the N.A.M., of Swiss nationality, who

went to Kabylia in 1884, took up the translation, and the Bible Society published the various Gospels and portions as they were prepared. In November of last year we received from the Society a letter announcing the issue of the last section of the Kabyle New Testament, and accompanying the letter a beautiful little volume bearing the title, "Kabyle—Galatians to Revelation." All this work had been very carefully gone over,

but it still remained for Mr. Cuendet to revise Dr. Sauerwein's version of John, which was very imperfect. This has also been accomplished, and the improved version of the fourth gospel is now in the Bible Society's hands for printing. We may therefore expect to have very shortly the *complete Kabyle New Testament in one volume*. For this happy result of years of study and work we praise God, who has enabled our brother, Mr. Cuendet, and has conferred on him the high privilege of giving to the Kabyle people this inestimable boon—the word of God in their own tongue.

Our readers may be interested by a few further remarks about this translation, of which we give a specimen page, reproduced from our book, "The Gospel in North Africa." The specimen shows verses 1-14 of the 11th chapter of Mark. It is printed in the Roman character (the Kabyle language having no written character of its own), because large numbers of the Kabyles are now familiar with this through attending French schools. The question of issuing the Kabyle scriptures in the Arabic character also is, however, before the missionaries, and a few extracts are being prepared and tested. Probably those Kabyles who know the Arabic letters, and can read a little, would welcome such a book, printed in the sacred characters of the Koran, more warmly than one printed in a foreign style. Reference to the specimen page will show that the letters *CH* stand for the sound that would be represented in English by *SH*. An example of this occurs in the first word of verse one, "THIMCHKI." The reason is that Kabyle readers have learned the

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MARCOUS 11.

THASOURETS XI.

- 1 THIMCHKI qerriben ter Bit-el-Meqeddes, qerriben ter Bethfaje laok d-Bethania, ter oudrar ouzemmour,
- 2 Aisa icheggâ sin g'toleba-s, inna iasen: Roheth ter thaddarth illan ter ezzath ouen; Mi ara-thekchemem deg-s atsafem ioun oujhih iqenen ref ai deg mazel iqim
- 3 oula ioun ourgaz; efsith-as, aouith-ets-id. Ma inna-iaoun oualbâdh: Achouref thkheddemem aiagi? Djaoubeth: Sid Aisa ihouadj-ith, d'ra imiren ad-asianef ad-iroh ter da.
- 4 Toleba imi rohen oufan ajhih iqen ter iouth teb-
- 5 bourth g'berra g'lâkfa b'oubrid, efsin-as. K'ra en sin g'ouid illan dinna ennan-asen: Achou thkheddemem?
- 6 Achouref thesim i oujhih agi? Djaouben amakken
- 7 inna Aisa; d'ra ounefen-asen ad-rohen. Bouin-d ajhih enni ter Aisa, dhegeren fell as lahouaidj ensen, d'ra
- 8 iqim fell as Aisa. Atas medden essan lahouaidj ensen deg oubrid, ouiedh essan ifourkaoun enni id-iegzemen
- 9 g'iârqiab. Ouïd izouaren Aisa laok d-ouïd ith-itâbân tsâggidhen: Houçanna, ad-itçoubarek ouin id-iouzan
- 10 si isem Rebbi! Ad-itsoubarek selçena id-iouzan, selçena n'Daouïd d-babath-naf! Houçanna g'imoukan âlaien nezzah!
- 11 Aisa ikchem g'Bit-el-Meqeddes g'oukham Rebbi. Thimchki ikhedzer lahouaidj irkoul atas aia iagi deg ouass, iroh ter Bethania netsa tsenach enni.
- 12 Azekkani d'effir imi feten g'Bethania Aisa ilouz.
- 13 Iouala s'lbâd iouth tenoqelets isâan iferaoun, iroh ad-izer ma ad-iaf fell as kra lfakia; imi iquerreb ter es ioufa ala iferaoun, alakhater matchi d-louoqth lkherif.
- 14 Ibda aoual ihi, inna-ias: Our ithets had madhe g'lfakia-m! Toleba-s selan-as.
- 15 Ebbodhen ter Bit-el-Meqeddes, Aisa ikchem g'ou-

"A Page of the Kabyle Gospel of Mark."

Roman character through the French language, and at French schools, where this particular sound is always rendered by *CH*. To write *SH* would mislead altogether, and cause mispronunciation. The French *ç* also occurs in verses 9 and 10. It must always be remembered that in Algeria we are working in a *French* colony.

"The Kabyle language, though undoubtedly a dialect of Berber, is by no means a pure one, it is greatly mixed with Arabic" (Sir R. Lambert Playfair, in "Handbook of Algeria and Tunis"—Murray). A very cursory reading of the opening verses of Mark xi. proves the truth of this statement. To begin with the title, "*THASOURETS*" is an alteration of the Arabic "*SURAT*," used for a chapter of the Koran. The first line contains at least four words of Arabic origin, and such words are found in every verse on our specimen page, except the twelfth.

The Kabyle language has been spoken of as "without a literature." The late British Consul-General in Algeria, Sir Lambert Playfair, wrote in 1887, in the handbook already quoted from, that "all the literature it possesses is transmitted orally." Thank God, *that* is no longer true, since it now has at least a part of "the best of books" as the beginning of a literature of its own. Mr. Cuendet is following this up with the translation of portions of the Old Testament, and he has already prepared and printed a collection of hymns in Kabyle.

We may add that Mr. Cuendet has the reputation of knowing Kabyle very thoroughly and of speaking it with remarkable facility. It is of interest to know that his version of the Gospels is being used as a reading book in schools for native children, conducted by Roman Catholic priests.

The population of Kabylia proper is probably about a quarter of a million, but this version will undoubtedly reach and be understood by Berber tribes in other parts of Algeria, who may not be usually known as Kabyles. The latter name is not a Berber, but is an alteration of an Arabic word, a very general term, meaning simply "tribes" (Arabic, *Kaba'il*, plur. of *Kabeela*, a tribe), hence the form popularised by the French "Kabyle," which would be nearer to the real word if pronounced according to the sound of an English "y."

Will our readers pray that much blessing may follow the circulation of this Kabyle New Testament, even that the Spirit of God may through His printed Word give the knowledge of salvation to many of these *Berber* Mohammedans. They profess a religion called "Islam" (submission), and are themselves called "Muslimin" (submitted ones), but they are nevertheless, like their co-religionists all over Africa and Asia, blinded by the teachings of a false system, "ignorant of God's righteousness, and going about to establish their own righteousness; HAVE NOT SUBMITTED THEMSELVES unto the righteousness of God" (Romans x. 3).
M. H. MARSHALL.

News from the Mission Field.

Morocco.

From Miss Sexton (Casablanca).

May, 1902.—Into houses and huts again this month the Gospel message has been carried, and, as always has been, and I suppose always must be, the case, it has been received in different ways, ranging from virulent and bitter opposition to glad and joyful welcome. Often in the very same hut or house, too, the extremes are to be found. Frequently two women or girls will be engaged in grinding wheat through two heavy mill-stones. Seated on the floor they will push the handle forward as it turns round their way, or sprinkle in a few more grains through the aperture on the top, while the heavy stones crush it into powder for their daily bread. This does not interfere with their talking or listening, and often while one listens with interest, the other will be jeering or mocking. As one tells of the Saviour's life and death, and also of His promise to return again, the words revert to one's mind with startling vividness: "Two women shall be grinding at the mill, the one shall be taken and the other left."

Death is also busy, and several of our friends have been called away. One dear old woman, named Rockeya, has gone. She was always ready to listen, and though she must have suffered a great deal, and was worn to a perfect skeleton, being literally nothing but skin and bone, a more cheerful and contented old woman could not be. Her watchword seemed to be: "Glory be to God, my daughter, glory be to God." And never did I hear the least word of murmuring or complaint from her. It was often a relief, midst the "burden and heat of the day" (burden and heat being well represented by discouragement and contradiction) to turn into her dark little room, and sitting on a corner of her bed, taking the withered old hand in one's own, while "telling her again the story of redeeming love, to hear her cheery response, "Glory be to God, my daughter, glory be to God."

From Dr. Grieve (Casablanca).

May 12th, 1902.—I had a pretty bad lung case in a fairly well-to-do Jew. It was a case of broncho-pneumonia. He had commenced with the rainy season. He went up and down with the weather, but on the whole gradually getting worse. I advised his going to the country, and he went to a room in the hospital. He had severe hæmorrhage, but with remedies this was stopped, and he gradually improved, and went back home when the Jewish feast began, greatly improved, and a wonder to many acquaintances, who had already numbered his days. Besides the interest in his case, I mention him because he declares he is a *Messiah*, but I am afraid he is not really. One thing, he is not a Jew. He knows the Gospel, and sides with the Gospel in argument with other Jews.

Our out-patients are coming now in crowds, so much so that we have to use an overflow waiting-room, Mr. Nott preaching in the one, and Mr. Jones in the other. Last month our daily average was about thirty-three, I think, but for nine days of this month we have already recorded 426, notwithstanding that on one of these days about thirty Jews lost patience and went away without medicine.

From Mr. H. Nott (Casablanca).

We praise God we have had great opportunities of setting forth the Gospel each morning at the hospital, and the numbers have been steadily increasing; so much so that of late we have had to use two rooms as waiting rooms. On one or two occasions the numbers have nearly reached one hundred.

In visiting, also, we are continually making fresh friends, and old friends have become more open and willing to listen or receive Gospels or Tracts.

One afternoon we met with a sad case; a young man, a shop-

keeper. When we offered him a tract, his reply was: "How can I read and understand things like these when my head is swimming from the effects of opium smoke?" He had tried several times to break with it, and the old craving had come back. The effect was manifest in his yellow, pinched face, and his filmy, staring eyes, while to look around his shop, everything seemed neglected. We implored him in the name of God to give it up, and told of Christ's power to save and keep from even this dread evil, which he had begun to look upon as a fiend, always dogging his steps.

We have visited him again, and he still is smoking, and seems thinner and weaker than before, and when we again told him of his folly and danger for body and soul, he said: "Oh, it's all right! I'm a *shereef* (descendant of Mohammed), and when I die I shall go to heaven all right."

Egypt.

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

During the month of April we have had to face "double-barrelled" opposition from Moslems and Copts. The teachers of the Government School here have warned all the pupils not only against coming to our Lantern Meeting, which they say is a Gospel "trap" (Praise God, so it is!), but also against talking with us in the streets or country roads. Yet, in spite of them all, Christ is being preached, and "I therein rejoice, yea, and will rejoice."

Each Thursday evening we have had a lantern meeting at which twenty or thirty have been present. There has been very straight preaching of the Gospel, illustrated by capital pictures shown by Mr. Fraser.

During the month we were greatly lifted up by a letter from the native convert mentioned in NORTH AFRICA (for May) as having gone back. He wrote to say he had truly repented of his fall, and had made confession to his old friends in C., and he now asked our forgiveness preparatory to being received back into fellowship. Join with us in praising God.

I have during the month translated Pastor C. H. Spurgeon's sermon on the "Perpetuity of the Law of God," and am just publishing a large edition of it as a penny tract.

Omar's Baptism and Testimony.

FROM MR. J. H. C. PURDON'S DIARY.

May 12th to 18th, 1902.—You will, I feel sure, be much interested to hear about Omar's baptism. We had quite a little number present. Besides our own missionaries, there were present Rev. Mr. Flad and some of his workers. We all met on the beach at Carthage, at half-past three o'clock in the afternoon. When Mr. Michell had selected a suitable spot—the shore being very stony, on account of the debris from old Carthaginian masonry—we formed a little group, and all knelt down as Mr. Michell commended our new brother to the Lord. The pretty little Arab village over head, called Sidi Bou Saïd, reminds us of the text, which it well illustrates, "A city that is set upon a hill cannot be hid." Omar's desire, I

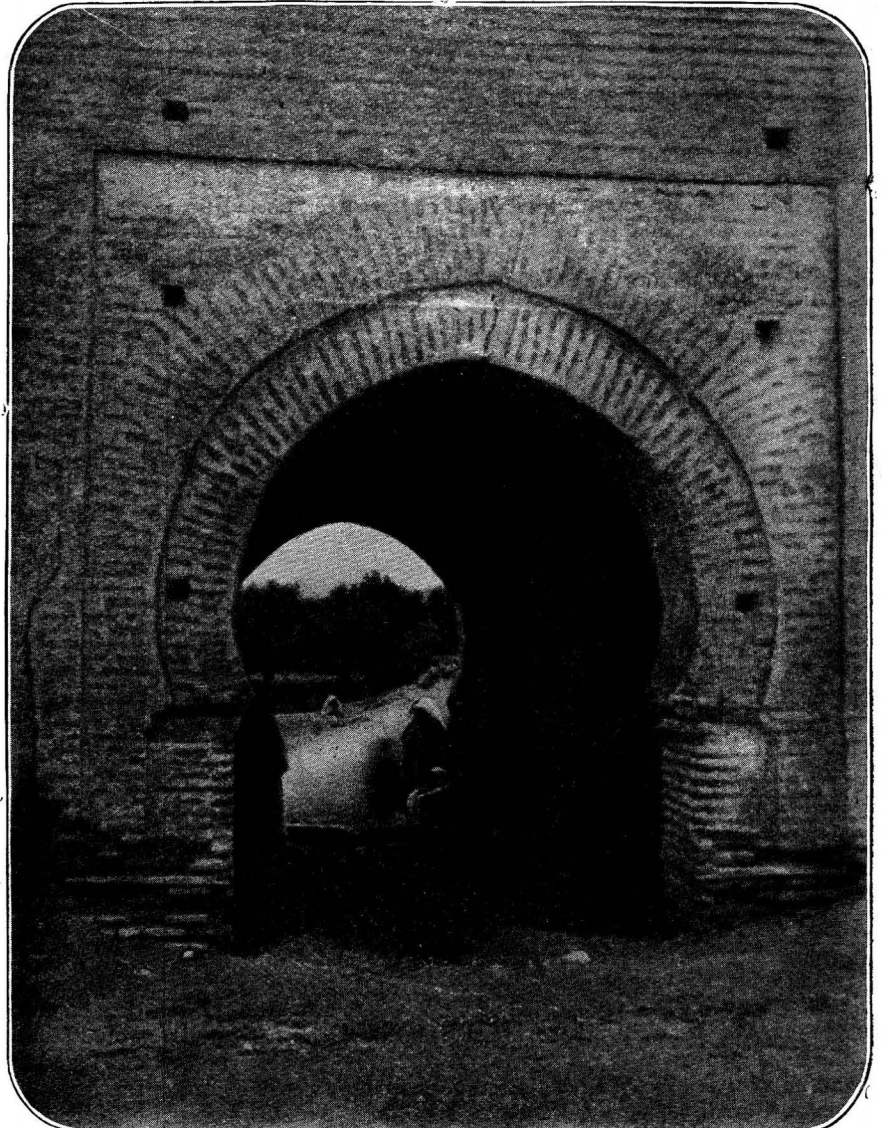


Photo by]

[Mrs. Bishop.

One of the Gates of Dimnat, Morocco.

think, is truly to be such a city—he has no inclination to hide his light under a bushel. When we had prayed, Mr. Michell addressed Omar, asking him for his confession of faith before those present, and then the two went down into the water, and he baptised him. We had very little time to spare, and so could not continue our service longer than to have a couple of hymns in Arabic, and a few words of prayer that God would keep our young brother. Beddai was present, as also Lozato, the converted Jew who keeps our Bible dépôt. We returned by rail to Tunis, and at Miss Grissell's house in the evening Omar, for the first time, joined with us in remembering the Lord's death in the breaking of bread. Mr. Glenny was present with us, and spoke a little by interpretation; but our young friend was *very* tired, and I feel it was difficult for him to give his mind to what we said. As he went away, however, I said: "I'm afraid you are very tired, *Sidi*." "Yes," he said, "I *am* very tired, but such a joy has entered into my heart that I feel as if I was entering into heaven;" and yesterday he said to me: "Ah, *Sidi* Burdon, I look back on last Monday as a great day; the memory of it is always before me."

On Wednesday night at the dépôt Miss Grissell gave him a hymn-book, and we also gave him a Bible, which he took with him to the shop where he works the next morning. His chief asked him what the book was, and was very angry when he saw what it was, and told him that if he read that book or went to our houses and meetings he would tell the other members of the association, and they would cast him out. Omar made no reply, but came as usual on Friday night to the meeting in Miss Grissell's porch. His chief turned up also at the door, and kept his eyes fixed on him. Omar was quite unconscious of his presence until near the end of the meeting. The man is a thoroughly wicked man, and although we have heard nothing since, will doubtless try his best to prevent Omar finding any work at all amongst Moslems.

As you very well know, no convert is perfect, any more than ourselves, and Omar has ingrained in him that universal Arab opinion of their own powers and ability. He is very self-confident, and has to learn the A B C of that lesson we all know imperfectly, and that is to have no confidence in the flesh, but to rely on God for all the power to overcome sin. Naturally, he is strong in character and fearless, but he needs our prayers surely, that he may be kept in the way, and grow in grace and in the knowledge of our Lord Jesus.

May 19th to 25th, 1902.—Last Thursday Omar was turned out of his work because he is a Christian. Having found out that he was continuing to come to our meetings and reading the New Testament, his Association of Shoemakers held a council meeting, and agreed not only to turn him out, but also to try their utmost to prevent any other person from employing him. He has taken this trial so calmly, and although he has not a penny saved, he refused to have any meals in my house, saying: "Never mind, it doesn't matter, I'll soon find other work, please God." He has not yet found any, so I trust you will remember him in prayer. His rent is paid up to the 16th of June, so that he has his room to sleep in. He helps us very nicely in our meetings, and explains the Gospel to the other Moslems, and yet, not in an ostentatious manner, attracting attention. In every way, I think, he is commending himself as a true convert.

May 26th to June 1st.—Omar has not yet found work, and is selling his clothes to support himself meantime. I entreated him to have meals with me and not do so, but he says he won't, and he added: "Why, I have often been idle for weeks before I knew Christ. It isn't much that I should be idle again, and I'm only doing what I always did in such a case before, by selling my clothes." He says he is not borrowing from anyone. It is very nice to find a convert who doesn't try to make a gain of godliness. He had a heavy touch of fever last week for four days; but it is nearly gone now. Miss Grissell administered her usual remedies, under which he rapidly improved.

June 2nd to 8th, 1902.—Poor Omar has been passing through dark days this week. He sold his bed and his mattress, and his change of raiment. A few days ago he came to Miss Grissell, and said: "Ana wakif" ("I am at a standstill"). He had sold all he could even to some of the clothes he was wearing, and had no money. Since then he has had a few meals at our houses, but he won't come often. We manage, however, to see that he has two meals a day—one Arab and one European. The former we have to give him the money for. He and we have hunted high and low for work, but it is intensely difficult. His trade is no use to him, as his income could only be derived from Moslems who will neither buy from him nor employ him. We wanted to set him up in a little shop, but he did not seem sufficiently sanguine of his success to warrant the expenditure. He said to me yesterday: "I wish you wouldn't give me food or money, it makes me feel shame." . . . He is very patient; but

all this shows the man has depth, and God is teaching him and strengthening him as he passes through this valley of deep darkness. He always comforts himself with the thought that Christ knows it all, and that He is with him.

Shall They Plead in Vain ?

BY MISS B. G. VINING.

"A large number of persons, mostly women and children, are surrounded by lava streams, and assistance seems impossible. They can be seen pleading for deliverance, while, gradually but steadily, the lava is spreading."

The above words are quoted from the *Standard*, of May 24th, and refer to victims of the terrible disaster in the West Indies. Probably no one could read them without a heart-throb of intense pity for the sufferers, and a longing desire that, in some way, deliverance might be devised for these hapless creatures, threatened with so fearful a death. We know not if *any* were saved, but it is sadly probable that most, if not all, were overtaken by the fatal, smothering streams.

As I shudderingly pictured the piteous scene, another vision rose before my mind, still more awful, because it was one of perishing *souls* instead of bodies. I thought I saw the vast multitude of the peoples of North Africa, *mostly women and children* (because the men are more easily reached) surrounded by the "gradually but steadily" engulfing stream of death, and perishing everlastingly, for want of possible, but too long delayed, deliverance.

There were those who saw the unfortunates of Grand Rivière in their awful position, who witnessed with the agony of realised helplessness, the heartrending "pleading for deliverance," and we can imagine them hiding their eyes from the woful sight, and seeking to shut out the sound of those vain, soul-stirring, entreaties.

Dear Christian friends, there are those who, day by day, are called to witness a far more terrible sight, more terrible now than formerly, for the people among whom the North Africa Missionaries are labouring, are beginning to be aware of their danger, and to seek for deliverance from it, and those who would fain help them, have to realise that a terrible number are daily and hourly overtaken by that awful death-stream, unreached, and so unsaved. Picture the millions of the peoples of Northern Africa—Morocco, Algeria, Tunisia, Tripoli, Egypt, and the few workers (not more than three hundred all told) labouring among them. Think of the difficulties of language, health, climate, the prejudice of many, the ignorance of more, the error of all, the immense distances lying between scattered, populous villages, then try to realise how many must be inevitably sinking, sinking even while you read these lines, into a hopeless eternity, without any knowledge of the Christ you hold so dear. How many others must thus perish unless more is done for their rescue! "She would have listened, but *no one told her*"; words spoken by a native woman, concerning a friend who had recently died in an adjoining village, and of whom she was asked, "Had she heard of Jesus, and His salvation?" They are words too sadly true of hundreds more. "How shall they believe in Whom they have not heard, and how shall they hear without a preacher?" Rom. x. 14.

"Will not others come to teach us?" This question came from the women of my class when I was called to leave them, and it tells of desire, if not of entreaty. That was nearly four years ago, and they have had no other teacher yet!

But listen! oh listen! there is Another Voice! "I have called and ye *refused*; I have stretched out My Hand, and *no man regarded.*" Prov. i. 24. Has He? Has He called *you* to go with Him to the rescue of perishing ones? Or some beloved

one, son, daughter, friend; has He called these? And have you refused—refused to give yourself, or to spare them, to be workers together with Him in some sadly needy mission field?

Has He stretched out His hand, His pierced hand, to take yours and lead you where He wants you to do service for Him? or stretched His hand for some of the gold He has entrusted you with, which He needs to help in reaching some of His "other sheep," death-threatened, entreating, precious, and you have looked another way, devoted the gold, His gold, to other purposes, and the Master's outstretched hand remains empty and unheeded? "God so loved the world that He gave His only begotten Son." "The Son of God loved me and gave Himself." Ah yes! love always gives, she cannot be satisfied otherwise, she never sits down to calculate how much, or to reckon what it will cost her. "Love never faileth." 1 Cor. xiii. 8. Does it not? God's love to us? Never! Ours to Him? Ah, yes, how often! Oh, who with Divine love inspired will come forward to go or to give to "the help of the Lord against the mighty"? It must be quickly, for the time is short, and each moment of delay is making it too late for some of those precious, perishing souls.

Blessed be God, some have been reached, and, with their feet lifted from the shifting quicksands of fatally false belief to the firm rock of God's unchangeable promises, with their hearts changed by Divine grace, and influenced by Divine love, they are helping to reach and rescue others. God is pleading, His servants plead, hungering souls plead for help, for Spirit directed men and women to go, for funds to send them, and continue the support of others, for prayer to uphold them and those already labouring.

The plea for help for the sufferers in the West Indies has been nobly responded to. Is this plea less pressing?

Who will go? Who will give? "I have called, and ye...?"

Penny Traders in Tunis.

Shortly before closing our little Arab school for the summer, we were asking the girls if they knew how we obtained the money needed, month by month, for the rent of the room, for materials for sewing, crochet-cotton, reading-books, etc., etc. Some thought it was from our own private purse; others, more enlightened, said, "Your friends send you the money." "Right," I said, "but how do they get it? The school is supported by young people, who are not rich—many of them are only girls at school."

Then I told them of the band of "Penny Traders," at Weston-super-Mare, who, led by our indefatigable friend and helper, Miss Blake, trade each year with one penny to commence with, and as a result, not only obtain enough to support the school, but help also other branches of the work—and this because from love to Christ they give up much of their spare time to this work, instead of spending it for their own amusement or pleasure. So I asked if they would not like to begin to do something for Him—something for others.

Six girls eagerly assented, and we gave each two sous (id.). During the hot months that followed, some at least worked diligently at crochet-edging for underclothing, which they were able to sell to neighbours and friends; for crochet has now taken the place of the old-fashioned, and to our minds, prettier, native *shebka*. One girl, whose father is a gardener, bought flower-pots, begged seeds, and sold the plants when grown.

More than one of our fellow-workers wondered not a little what would be the result! Even when earned would the girls—Arab girls, and poor too, really put the money by till school re-opened? Autumn came, and one morning soon after commencing school, we were cheered and encouraged by having eight francs handed in. One dear girl had been much tried and disappointed by a purchaser who would not "pay-up"—a common complaint amongst the Arabs! So to make up part of it, she brought half-a-franc which had been given her as a present.

At the children's wish we sent their money to help give a meal to some of the poor famine orphans across the sea in India.

M. F. MICHELL.

"Signs of the Times in Egypt."

By MR. A. T. UPSON.

An evangelical magazine published in Egypt under the title of "Tidings of Peace," recently opened a special "Question and Answer" section. The second question was by a Moslem, and ran as follows:—

"Why have the Christians alone (of all the religions) become noted for the sending out of missionaries, and why have they continued that practice from the time of their (first) appearance until now?"

Which question was briefly answered as follows:—

"Because Christianity is right guidance, and when this 'guiding light' is in the heart, man can no longer restrain himself and hide the fact from his fellow men, but is constrained to proclaim to them the good news publicly and openly; and, inasmuch as the Christians (of all sects) have alone the true guidance, they alone have made the proclamation (to any great degree): thus they have continued from the beginning, and thus they will go on for ever."

In the next issue of *Al-manar* (The Beacon)—a fortnightly Moslem journal circulating in Egypt, Turkey, etc., with a special agent in India—the editor took note of our little magazine (which, by the way, is only a few months old), and in a seven-page article headed "The Obscurities of the Christians v. the (Strong) Arguments of the Moslems," condemned it right and left on account of its pernicious teaching. Finally he came to the matter of the question and answer, and wrote as follows:—



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The Slave Market at Marrakesh (Morocco City).

A NEGRESS (IN THE CHECK SHAWL) IS BEING SOLD.

“ . . . As for the second question, “ Why have Christians alone sent out missionaries,” etc., and the answer that “ They have the true guidance,” we pronounce as follows:—

“ First,—Never rose there yet a religion without proclamation and invitation, and never did any proclaim a new religion without obtaining *some* followers. But some religions have been spread by means of their own inherent power, that is, *the power of true guidance and of authority over the souls of men, such as Islam*, while some have been propagated *by force and compulsion, as, for instance, the Christian religion*, which for three centuries received but few individual adherents, until some of the heathen kings joined it, and commenced forcing people to it, as we shall prove later by reference to history, if God will.

“ Secondly,—Was the religion of the people of Israel, who are called God’s chosen people, and whom the writer of the magazine has extolled so highly, and from whom came the Messiah—was that true guidance or error?

“ Thirdly,—Will the writer in the magazine say that the followers of Baha-Ullah (a sheikh buried in Acre), who claim for Baha everything that he claims for Christ, have the true guidance when they advocate the worship of Baha in preference to Christ?

“ Fourthly,—the answer given in the magazine necessitates that *every* Christian shall be a proclaimer of his religion, inasmuch as he has found the true guidance in it, and cannot keep secrecy; but what do we see? We find that those who invite to the Christian religion are restricted to individuals who take pay for it from religious societies, and thus the “ proclamation ” is only done by them because it is their means of livelihood, not because their hearts are filled with guidance and overflowing to their fellow-men around.

“ Fifthly,—We see the more excellent and distinguished Christians *criticising these hired ‘proclaimers,’* and saying that they injure Christianity more than they benefit it, and some of the newspaper proprietors criticise them in writing.

“ Sixthly,—Everyone who has a religion holds the belief that he has found true guidance in it, and man is only urged forth to action by his own personal creed, not in obedience to any order; otherwise no one had committed evil, nor had any inviter invited to error.

“ As for the true ‘ proclamation ’ into which a man is pressed by the force of his own creed—such was that of the disciples of Christ (upon Him be prayer and peace), but only few became believers—and such was that of the Moslems for a number of centuries during which millions believed; sometimes a Mohammedan merchant would enter one of the kingdoms of Asia and Africa in the name of Islam, and this proclamation has never entirely ceased; but it has been weakened by the weakness of Islam and the loss of true religious teaching, and the neglect of its true sciences, and the enfeeblement of civilisation and citizenship, and the neglect by the Mohammedan states of the matter of religion, and the reliance of Moslems generally upon their kings, princes, and governments, although some still ‘ proclaim ’ according to their ability. These kings and princes are the first difficulty in the way of Islam, and the second is the great kings of Europe who assist their “ missionaries ” and defend them after sending them to this “ proclamation,” until they make war with a kingdom on the simple pretext of succouring a single preacher. For it is the European power that has loosed the tongues of these ‘ proclaimers,’ and it is that also which has hired their pens and loaded their arrows with which they shoot at those who differ from them. Thus it has been shown that the correct answer to the above-mentioned question would have been that the Christians evangelise simply because *policy presses* them and *guineas follow* them and *cannon protect* them. As to the Mohammedans, they, with all their intellectual, social, and political weakness, still call to the

faith, pressed to it by the force of honest conviction, but this conviction is strengthened by the power of truth; thus it is more successful and more acceptable, though for long the Christian agents have complained of the progress of Islam in Africa, and of its out-distancing Christianity in spite of their intensity of solicitude for the propagation of the latter, and the most likely reason assigned by them for that is that Islam approaches more nearly to man’s innate nature and to his intellect, as we shall show from some of the statements of clergymen on that subject.”

Extract from an Address by Mr. Muller.

DELIVERED FEBRUARY 21ST, 1897.

Eccl. xi. 6.

Our Heavenly Father in the plainest, simplest way, condescends to speak to us, and to lay these things on our hearts. “ In the morning sow thy seed, and in the evening withhold not thine hand,” that is, “ Use any and every opportunity which the Lord is pleased to give thee, seek to redeem the time, for thou hast but one life here on earth, and this one life is a brief life, a very brief one as compared with eternity, therefore make good use of it.” Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord’s blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again and again and again in prayer.

And when the reaping time comes at last, and we find ourselves in glory, that child for whom we prayed will be found there;—that aged cripple whom we met incidentally on the road and to whom we spoke, will be in heaven; that person in consumption whom we visited every day for a long time, and who gave little or no heed at all to what we had to say, will be found in glory, having at last laid to heart what we spoke so many times to him, and though we had no information about it, God blessed our word. Oh! the multitude of instances we shall find at last, when our work, labour and service has yet, contrary to natural expectation, been blessed.

I was once standing here about sixty-two years ago, and preaching the Word of Life, and after I had done, and gone into the vestry, I was so cast down because my words seemed to me so cold, so dull, so lifeless. And not till three months after, did I hear that through that very sermon, abundant blessing had been brought to nineteen different persons.

And precisely thus we shall find it in our labour and service in the end. Often and often it appears to us that the many opportunities made use of in service, have been lost. And yet in the end, it will be seen that all was owned of God, all put down in the book of remembrance, all our labours after all not in vain, and now comes the reaping time.

But let us carefully see to it, that when the reaping time comes, there will be something to reap, because we have been labouring. If there be no labour, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if, when the harvest time comes, there is no reaping as far as we are concerned. But assuredly as there has been the crying mightily to God, as there has been the sowing, as there has been the laying out of ourselves for God, most assuredly we shall reap.

“ For thou knowest not whether shall prosper, either this or that,” because we are ignorant of what God is about to do, because He does not tell us if at this particular time He will own our labour and service or not. Therefore our business is at all times to seek to lay out ourselves for God, for as I have

stated, we have but one life, and this one life is a brief life. "Or whether they both shall be alike good." God may bless, not merely at one time, but both times. In the morning the work

maybe commenced—in the evening the Holy Ghost may deepen it, and God bring double blessing out of our poor feeble service. Oh, let us seek to attend to this precious exhortation!

The Work of Others.

An Orphanage in Egypt. Many will no doubt be interested to hear of an orphanage in Egypt where Moslem children are received. Mr. Fairman visited it when on one of his recent journeys in the Delta. He writes as follows:—

"Some two years ago it was laid on Mr. Pennings' heart to start an orphanage. He was enabled to raise money and acquire a building standing in a large plot of land adjoining the Mission premises, and here when we visited him he had succeeded in gathering some seventeen or eighteen boys and one girl. All had been committed into his hands absolutely by their relatives, they signing a paper renouncing all legal rights over the children for the future. Seven or eight of these orphans are Moslems. The importance of this work cannot be over estimated; already, although the children have been but a short time under his care, the result of constant Christian training, influence and example can be seen, and one is well justified in anticipating still greater blessing in the future as the truth spoken by the missionary and enforced by his life sinks into their young hearts. The orphanage is, I believe, not supported by the Mission funds, but Mr. Pennings seeks by prayer and faith rather than by solicitation to obtain the supplies for the efficient carrying on of the work."

This orphanage at Kalioub and Mr. Edwards' Institute near Tangier are the only Protestant homes in North Africa where Moslems are received. There is a real and extensive need for more work of this class, and probably the difficulties, though great, would prove by no means insurmountable.

A Refuge for Converted Moslems.

In Varna, Bulgaria, an asylum is being established for converts from Islam and their friends. The plan is to form a colony of converted Moslems where they can still use the Turkish language and follow the avocations of the Orient, and yet have religious freedom and form a nucleus for a church and centre for education. While under the care of German Protestants, the chief agent at Varna is Br. Hohannes Avedaranian, a convert from Turkey, who has married a Christian woman of noble family in Germany. During the past year two families from North-west Persia have gone to join this colony. The husbands, Mirza Ghulam and Naki, had married Nestorian wives, and in due time became Christians themselves. Though not much molested here, they desired to go where their children could grow up under religious freedom, and with spiritual and educational advantages.—REV. J. N. WRIGHT.

(*Missionary Review of the World.*)

Moslem Women Baptised in Persia.

On Sunday, February 23rd, three women were added to the little company of Christ's flock in Persia. Perhaps one of the three has a special interest, an old woman who goes by the name of "Hassan's Mother" (the story of Hassan was told in a letter from Dr. Emmeline Stuart in the *Round World* for September, 1901, p. 131). I heard the story graphically de-

scribed by the mother herself. I asked her to tell me how she came to believe in Jesus as her Saviour. She said, in a few words, somewhat like this: "My boy fell from the roof, was crushed to pieces; I said, 'I will take him to Julfa, to the hospital.' The neighbours said, 'If you take him there, he will die.' I took him. God gave me back my boy; he ran about again. I took him home; the neighbours stood silent (she put her finger on her lips). I believed in Jesus; He healed my boy."

From time to time she came back on Sundays to hear more of Christ. The next year, 1900, she was in hospital herself, for an operation on her eyes. Then she learnt more, but said nothing. After a while she summoned up courage to tell one of the Christian women of her desire to learn about Jesus. This woman encouraged her to speak to Miss Ethel Stuart, so after church one Sunday she got Miss Stuart aside and said, "Khanum, I know Jesus is my Saviour; I want you to teach me about Him." From that time she has been regularly taught. Her patient determination to learn, and her persistent coming to be taught, have been quite delightful to see. Nearly blind and very feeble, she would frequently walk the distance of three or four miles to our house. She arrived literally dripping wet once or twice, having fallen into a stream on the way.

The day after her baptism she said, "I never was so happy in my life." She began at once to witness for Christ to the other women in the hospital. She makes no secret of her new faith; that is quite impossible, her light must shine. Out of the abundance of her heart her mouth speaks. She is very anxious for her children to believe, and does her best to tell them of the Saviour. All the other converts love her, and her enthusiasm does them good.

Another of the three converts is Martha, an Arab woman, very different from dear old "Mariam." She is a bright and attractive woman, who can read well, and has been the teacher in our Persian girls' school ever since she came here, in the early summer of last year. Her husband has been a Christian for three years, and had been teaching her, and was very anxious for her to be a Christian. It was touching to see the love that sprang up between these two women, the old one and the young one. They chose Mariam and Martha for their Christian names—characteristic names, for one loves to sit at Jesus' feet and hear His Word, and the other now finds a joy in serving Him.

The third is Hannah, a girl of twenty, who has for years been a frequent patient in our hospital. She is now in good health, after an illness of fourteen years; the healing was complete just before her baptism. She used to be a very discontented girl, never satisfied with what was done for her; now she is bright and happy, and has told her mother and brother of her new Faith, and is trying to interest them and induce them to come to Julfa to hear for themselves, and she begs us to come to her village that the people there may hear and their hearts be softened.

Praise God with us for these three new sisters in Christ, and pray that they may be Christ's faithful soldiers and servants unto their lives' end.—C.M. *Intelligencer.*

I do not worship the Book, but I so intensely love it, that I can say with David, "My soul standeth in awe of Thy Word." You may speak of me as you please, and I can afford to regard it as I please, but when God speaketh then every power is hushed to hear what He hath to say, and the whole heart trembles before the Word of the living God. It is no ordinary book. I hate the science of comparative theology. I know but one God and all the rest are idols. I hate all comparison of sacred books. I know of one, and all the rest are pretenders. They have nothing of the tone, or the majesty, or the depth of this wonderful Book of ours. It stands alone—the sole and only Book of God.—C. H. *Spurgeon.*

"Come to our town," said an African chief to Mr. Wright Hay, of B.M.S. in the Cameroons. "Come to our town, we are hungry."

"When I arranged the caravan for the journey," said Mr. Hay, "a voice asked within me, 'What if they are not hungry after all; your journey will be in vain.'" But a deeper voice answered: "What if they are not hungering for the Bread of Life? There is One who is hungering to give them that bread. Go and minister to the hunger of the Lord Jesus." That gladdening thought upheld me throughout that journey, in all its weariness and danger. "You are ministering to the hunger of Jesus."—*Regions Beyond.*

For the Children.

NORTH AFRICA MISSION,
PATERNOSTER HOUSE,
LONDON, E.C.,
June, 1902.

MY DEAR LITTLE FRIENDS,

This month, instead of writing you a long letter myself, I am going to give you some bits from what some of the missionaries have written home.

Mrs. Blanco sent some news about the Spanish children in Tangier, and tells two little stories, which perhaps will interest you, about two of the smaller girls belonging to the Sunday School.

"One of them," writes Mrs. Blanco, "is a bright, intelligent child, only about four years old, a daughter of one of the converts; she has several brothers and sisters older than herself, and they are taught to ask God's blessing before meals.

"Well, one day, the eldest brother, a lad of about twelve, I suppose, was feeling *very* hungry, as poor boys often do, and began to eat before asking a blessing, when his little sister reproved him by saying: 'How rude you are! You think more of your eating than of thanking God for what He has given us!' Some older people might learn a lesson from the reproof of that little child, even in Christian England.

"In Sunday School, while sometimes older children scarcely open their mouths to repeat hymns or texts, this little Adela repeats everything I teach them, and listens so attentively and intelligently: one day, after Sunday School, she told her mother (that was before Christmas), 'I am going to learn everything the Señora (lady) teaches, so that I shall gain the *first* prize.'

"The other incident relates to a little girl of seven, whose mother is also a member of our Spanish Church; I believe this child also loves Jesus truly. On Sunday evenings a collection is always taken at the close of the Spanish service, and when she was but five years old, one day a penny was given her to buy what she liked. She said to her mother: 'I am going to save it for Sunday to give to *my Jesus*.' Was not that sweet?

"On the last night of the old year we had a prayer meeting for the Spaniards, and little Auristela (for that is her name) was there with her mother, and took a most active part in the prayer meeting. When my husband asked someone to choose a hymn, she had one ready, but was almost too shy to tell out the number. She sang it, too; her little voice, strong and sweet, rang out above the older people's. After the meeting was opened for prayer, the first voice to follow my husband's was Auristela's; without faltering, she prayed something like this: 'O God, my Heavenly Father, I thank Thee that Thou hast permitted me to arrive at the end of another year; I pray Thee to pardon all my past sins, and to help me this new year to be a better girl, and to love and serve Thee more; for Christ's sake. Amen.' 'Out of the mouth of babes and sucklings Thou hast perfected praise.'

Perhaps some of you like to answer questions. Here is one of the questions Mr. Hooper says a man asked at a meeting at Shebin-el-Kom. He referred to Matthew v. 44 and Luke xiv. 26, and said that there were clear contradictions in the Bible, as one said, "Love your enemies," and the other said, "Hate your friends," and the verse in Ephesians said, "Honour your parents." I wonder if you can explain this without asking some grown-up?

Here is a letter Mr. Purdon had sent him by an Arab boy who had been at his meeting the night before—(it was written in Arabic, of course):—"The Praise be to God. Honourable Sir,

the Respected, the lord, Monsieur Purdon. Peace be upon you and the mercy of God and His blessing (etc.). I indeed ask from your excellence that you send me the Old Covenant and the New Covenant, and peace from your brother (etc.)." This is rather a roundabout way of saying, "Dear Sir,—Please send me a copy of the Old and New Testaments," isn't it? Mr. Purdon took him the Bible, and the next Saturday night he came again to the meeting and asked a very intelligent question.

He said: "Why do you lay such stress on redemption and forgiveness by Christ's death, for was not Adam forgiven by God after he sinned (the Koran says God forgave him) without redemption?" "But, my son," said Mr. Purdon, "did God let him back into Paradise?" "Ah, no," he said, "I see what you mean." There are some people, I am sorry to say, who have been taught about Christ all their lives, who are not much further on than this boy. They think that we can do without being redeemed by the blood of Christ, but in order to prove this they will have to fall into another Mohammedan mistake and believe that the Bible is not the true word of God, for *it* speaks of redemption by the blood of Christ. Let us "cling to the Bible," and to what it teaches.

Now I will end by giving you a short account Mr. Purdon sent lately about the class for "porter boys."

"My boys' class on Tuesday was like a monkey-house. I had to turn six boys out, and I had a job with the twenty-two who remained. I had several of them up at the blackboard, one by one, to explain to the others the story of the enemy sowing tares, which I had been telling them. I had a picture of the Parable—a man with a wooden drum full of tares seed, scattering it amongst corn just growing up out of the ground; an eastern house hard by, and the full moon. The story finished, I will say, "Now, O Hassen, son of Amran, servant of the Eternal One (a usual name), take this stick (and if you hit any of the others—here comes a universal cry of, 'You will turn him out'), and stand here and tell me the story." "Good! This, here, is corn, this man here is sowing, that is a house, and this is the moon"—pause—"Is that man the owner of the farm?" "No, never! how would that be? He is an enemy of the proprietor." "Very good; well, tell me the story without my having to ask questions." "Have patience until I add to my words. He is an enemy, and he came and sowed tares, because he had a row with the proprietor, so on the morrow, early, when the sun had risen, the proprietor went out and knelt down, and turned aside the grass, and behold! tares were beginning to mount up, so he said, 'How is this? Verily I know who did it. It was that enemy of mine who lives near my house,' and he went to him and said, 'You sowed tares in my field'; he answered him, 'No.' He said to him, 'Yes'; he answered him, 'No.' He said to him, 'With certainty you did'; he answered him, 'By God I didn't.' So he went and accused him before the judge, and the judge—" "That's enough now! I didn't tell you that. Tell me the meaning now—Like whom is that man?" And then, with great searchings of memory, the truth comes out. Last Tuesday it was a little more to the point than usual, I'm glad to say."

I am glad to say the porter boys are not always quite so unruly as they were that day. You will be able to pray this month for them and for the men at Shebin-el-Kom, as well as for the little Spanish girls, for whom we should give thanks, too.

I remain,

Your affectionate friend.

R. I. L.

LIST OF DONATIONS FROM MAY 16th to JUNE 15th, 1902.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1902. No. of June Receipt.			1902. No. of June Receipt.			No. of Receipt.			DETAILS OF DUBLIN AUXILIARY.		
1902. No. of May Receipt.	£ s. d.		£ s. d.			£ s. d.			£ s. d.			Mr. S. S. McCURRY, 3, Spencer Villas, Glenageary. Designated Receipt, No. 3904.		
17 .. 5996	0 5 0		7 ... 6033	1 1 0		29 { Bignold }	5 0 0	68	0 2 6	94	0 10 0	No. of Receipt.		
20 ... 5997	3 0 0		9 ... 6034	0 10 0		29 { Hall S. }	5 0 0	69	0 12 4	95	0 10 0	£ s. d.		
21 ... 5998	0 10 0		9 ... 6035	1 10 0		9 { School }	1 10 0	70	1 1 2	96	10 0 0	96		
21 ... 5999	10 0 0		9 ... 6036	0 5 0		31 ... 3904	16 7 6	71	8 0 0	97	0 5 0	97		
21 ... 6000	2 2 0		9 { Cong. Ch., }			June { Lordship }		{ Melbourne }		98	2 0 0	98		
21 ... 6001	1 0 0		9 { Upper }	3 16 0		2 { Lane Bap. }	10 0 0	{ Hall S.S., for }	1 5 0	99	0 5 0	99		
21 ... 6002	1 2 0		9 { Norwood }			2 { S. School }		{ Tetuan work }		100	1 0 0	100		
21 ... 6003	1 0 0		10 ... 6038	10 0 0		5 M. H. Band	8 0 0	{ Hall, Fare- }	5 15 0	101	0 10 0	101		
22 ... 6004	0 10 6		11 " Disciple "	0 10 0		6 ... 3907	0 5 0	{ well Meeting }		102	0 2 6	102		
22 ... 6005	1 0 0		12 ... 6040	10 0 0		7 { Y.W.C.A. }	13 10 0	74	3 0 0	103	0 10 0	103		
23 ... 6006	0 5 0		12 ... 6041	0 7 0		7 { Southend }	13 10 0	75	0 2 0	104	0 5 0	104		
23 ... 6007	0 13 6		13 ... 6042	1 0 0		7 ... 39:9	0 7 0	Amount previ-			105	0 5 0	105	
24 ... 6008	0 2 6		13 ... 6043	0 13 8		7 ... 3910	5 0 0	ously acknow-			106	0 5 0	106	
24 ... 6009	0 5 0		Total ... £103 17 11			7 ... 3911	0 2 6	ledged			£21 1 0			
27 ... 6010	1 1 0		Total, May			9 ... 3912	0 19 11				20 13 0			
28 { Highgate }	6 14 8		Ist, 1902, to			10 ... 3913	6 5 0				£41 14 0			
28 ... 6012	2 0 0		May 15th,			13 { Berkeley }	1 15 0				£16 7 6			
29 ... 6013	1 0 0		1902 ... 243 19 11			13 { Rd. Y.P. }	1 15 0							
21 ... 6014	7 0 0		£347 17 10			14 .. 3915	2 0 0							
31 .. 6015	1 5 0		DESIGNATED FUND.			14 ... 3916	21 1 0							
31 .. 6016	0 16 0		1902. No. of			Total ... £150 8 8			DESIGNATED DONATION,			BATH AUXILIARY.		
31 .. 6017	2 2 0		May Receipt.			Total, May			APRIL 30TH, 1902.			Pastor E. L. HAMILTON,		
			1902. No. of			Ist, 1902, to			Notice received too late for			Carradale, Combe Down.		
			1902. No. of			May 15th,			publication in June No.			Designated Receipt, No. 3899.		
			1902. No. of			1902 ... 141 6 0			No. of			No. of		
			1902. No. of			£291 14 8			Receipt.			Receipt.		
			1902. No. of						£ s. d.			£ s. d.		
			1902. No. of						3860 ... 5 0 0			74		
			1902. No. of									75 1 2 0		
			1902. No. of									76		
			1902. No. of									77		
			1902. No. of									78		
			1902. No. of									79		
			1902. No. of									£16 4 0		
			1902. No. of									TOTALS, MAY 1ST, 1902, TO		
			1902. No. of									JUNE 15TH, 1902.		
			1902. No. of									General..... £347 17 10		
			1902. No. of									Designated 291 14 8		
			1902. No. of									£32 0 19 4		
			1902. No. of									£639 12 6		

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.

Mr. Donald Fraser, formerly a leader of the Student Volunteer Movement in Great Britain, but for some years past a missionary of the Free Church of Scotland, in Nyasaland, was last year at home on furlough, and contributed to *The Aurora*, published on Lake Nyasa, an exceedingly interesting account of his impressions at home. Amongst other things he said: "I spoke in some very empty churches, and in some very full ones. Perhaps the blame for the emptiness sometimes lay at my door. One minister, with cruel candour, told me before I went into the church that he had not announced my coming, as 'missionaries do not draw, you know.' That congregation was very thin. But it struck me that in almost every case where the minister was a spiritual man, a hard student, and a diligent visitor, there was a full church."—*The Missionary [U.S.A.]*.

The dejection I sometimes labour under seems not to arise from doubts of my acceptance with God, though it tends to produce them; nor from desponding views of my own backwardness in the divine life, for I am more prone to self-dependence and conceit; but from the prospect of the DIFFICULTIES I HAVE TO ENCOUNTER IN THE WHOLE OF MY FUTURE LIFE. The thought that I must be unceasingly employed in the same kind of work, amongst poor ignorant people, is what my soul revolts at. To be obliged to submit to a thousand uncomfortable things that must happen to me, whether as a minister or a missionary, is what the flesh cannot endure. At these times I feel neither love to God nor love to man, and in proportion as these graces of the Spirit languish, my besetting sins—pride, and discontent, and unwillingness for every duty—make me miserable.—*Henry Martyn.*

THE NORTH AFRICA MISSION.

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.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

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 consists of

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara, and has a Mohammedan population of over 20,000,000

MOROCCO can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan. The North Africa Mission began work in Morocco in a small way in 1884; now in 1900 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Laraish. It has thirty missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. As the bulk of the population are in the villages, many more workers are needed that this great country may be evangelised.

ALGERIA, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are excellent roads and extensive railways. The North Africa Mission has four mission stations, with sixteen brethren and sisters working in them. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast. The Mission has four stations and twenty-seven workers; but wide stretches of country still remain to be evangelised.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. In 1889, two brethren began to labour for Christ among them, and there are now four men and women engaged in the work. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has now ten Missionaries there. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are fairly accessible, though very few of them have as yet been converted.

THE VAST SAHARA, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. This portion of the field is sadly in need of labourers.