



MATTHEW XXVIII

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

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

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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.  
OFFICE OF THE MISSION, 34, PATERNOSTER ROW, LONDON, E.C.

MOROCCO  
ALGERIA  
TUNIS  
TRIPOLI  
EGYPT  
SAHARA



# THE NORTH AFRICA MISSION.

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## Location of Missionaries.

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

\* At home on furlough or sick leave.

## N.B.—OFFICE OF NORTH AFRICA MISSION:

Paternoster House, 34, Paternoster Row,  
London, E.C.

# 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.

# NORTH AFRICA.

## Confidence.

"Beloved, if our heart condemn us not, then have we CONFIDENCE toward God."—1 John iii. 21.

"And this is the CONFIDENCE that we have in Him, that, if we ask anything according to His Will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."—1 John v. 14, 15.



CONFIDENT faith glorifies God and obtains the fulfilment of the promises. The Scripture makes it plain that there are various degrees or measures of faith, for we read of little faith, great faith, strong faith, faith that groweth, etc. Strong faith evidently pleases and honours God, and therefore should be sought by all the children of God. There is a faith which is little more than assent, a mere acquiescing. Some native workers in North Africa once reported that numbers had believed their message, but, on being questioned, it became evident that they only meant that they had not objected, but had more or less mentally acquiesced in what was told them. Probably many of those who listened to Christ during His public ministry were of this sort, and many around us to-day are like them—mere wayside, stony ground, or thorny ground hearers.

Is there not a danger that even those who have confidently believed in Christ as their Saviour may yet be mere assenters to many of the promises of God, and consequently fail to receive the fulfilment of those promises?

But some advance beyond assent—they make a real committal of the soul to Christ; and this insures salvation, though it does not guarantee settled peace and assurance.

The assenter sees the trustworthy lifeboat, and believes that it is capable of saving men from wrecks. He who commits himself to the trustworthy lifeboat is saved, even though he is not assured of his salvation till he reaches the shore; but he who has full confidence in the trustworthy lifeboat gets into it, and is not only safe, but *happy* in the assurance that he is safe, before he reaches the shore.

These are familiar truths in regard to the salvation of the soul. The assent of the mind, a mere intellectual faith, will not save a man. A committal of the soul to Christ—the act of the will—does. But it requires heart belief or confidence to insure the assurance of salvation and settled peace of mind.

But do not these varying states of mind and heart, of assent, committal and confidence, prevail in regard to the promises and character of God as revealed in the Scriptures? Is it not because we too often do not really have heart confidence in God that our lives are so unsatisfactory and our service is so unfruitful?

There have been men of strong confidence in God, as the Scripture shows. David, in the 23rd Psalm, is an example: "I shall not want"; "I will fear no evil"; "Surely goodness and mercy shall follow me all the days of my life." He had realised the blessedness of having Jehovah as his Shepherd, and is not troubled with doubts and fears. It was thus in the valley of Elah, when facing the giant: "This day will the Lord deliver thee into mine hand; and I will smite thee and take thine head from thee . . . that all the earth may know that there is a God in Israel." David did not express a mere pious hope of success, neither was he a conceited boaster; but he had confident faith in the living God.

Paul Gerhart had the same simple yet confident trust when, having been driven into exile, he wrote his "Song in the Day of the East Wind":

I know it, I believe it, I say it fearlessly,  
That God, the highest, mightiest, for ever loveth me;  
At all times, in all seasons, He standeth by my side,  
He rules the battle's fury, the tempest and the tide.

This is the kind of faith that overcometh the world, and this is the kind of faith that is wanted at home and abroad to-day: the faith that Carey spoke of, that *expects* great things of God—not hopes merely, but *confidently expects* of Him.

Have we *this* faith? Or are we praying, and only hoping that God will answer us? If we are honest, we must own to great failure in this respect, and consequently to much beating of the air, without accomplishing much.

Should we not then, confessing our past failure of faith, seek for the future that confident faith which obtains the things promised, whether souls, workers, money, or what not?

What can we do to obtain it?

First, we can pray for *confident faith*, and, since it must be according to God's will that we should have it, we may expect that He will answer.

Second, we can read, study, and meditate in God's word, that our faith may be strengthened by noting the power,

love and faithfulness of God, and by seeing the numerous promises He has given ; also the instances of His goodness and faithfulness there recorded.

Third, we can observe the faithfulness and grace of God to ourselves and others, and thus encourage ourselves to expect further great things of God.

Fourth, we can see to it that we are honest with God, and that we are not consciously or intentionally doing anything contrary to His will, but are ever seeking to please Him. We shall no doubt be deeply and more and more aware of our sinfulness and failure. Yet we may be able to look up into God's face and assure Him that it is our desire to please Him.

Fifth, we may seek to follow Christ wherever He leads, even though the path be a difficult one and though it call into exercise all the faith and grace we have, so that we are tried to the uttermost. Many fail because they are afraid to act in faith. Faith grows by being exercised and tried. It withers when we shun the path of obedience because of its apparent difficulty.

Sixth, we must wait God's time, and must not deliver ourselves by recourse to any means that may not be pleasing to Him. If we make provision to manage in the event of God failing, He may leave us to do so. This does not mean that God-glorifying means are not to be used, but we must learn to do right and wait for God's salvation.

If these conditions are observed we may expect our faith to be strengthened, and if God graciously gives us strong faith, we shall know experimentally that all things are possible to him that believeth.

This is the Church's great need. This is the great need in the mission field. A simple, humble *confidence* in God, that expects Him to do the very best for His people, that expects Him to help, guide, and deliver, and to save and strengthen those amongst whom He sends His servants to labour.

God waits to give and bless. Have we confident faith to expect?

E. H. G.

## Notes and Extracts.

**N.A.M. Prayer Meeting.**—The weekly meeting for prayer is held in Room 44 of Paternoster House, 34, Paternoster Row, E.C., on Fridays, from 5 to 6 o'clock. Tea at 4.30. The presence of friends of God's work in North Africa is heartily welcomed, and is a great encouragement. It has been a pleasure and a cheer to have the fellowship of several on recent occasions.



Arrangements have recently been made for all boxes and parcels for missionaries to be received at the packing rooms of the Foreign Missions Club. Will friends, who have been in the habit of sending things to Barking to be forwarded to the field, kindly note this change.

All packages addressed

NORTH AFRICA MISSION,

Foreign Missions Club,

29 to 35, City Road,

London, E.C.,

will be received there, and sent on to their destination with the utmost dispatch. A post card, notifying the value and contents of each package, should be sent to the office of the Mission, 34, Paternoster Row, London, E.C.



### Departures—

On September 23rd, **Mrs. Dickins**, *via* Marseilles to Alexandria. On October 6th, **Dr. and Mrs. Churcher** and two children, *via* Marseilles to Susa.

On October 13th, **Miss A. Cox** and **Miss Bagster**, *via* Marseilles to Susa; and **Miss Hammon** and **Miss Yate** to Tunis.

On October 14th, **Mr., Mrs., and Miss Lochhead** and three children, *via* Marseilles to Constantine.



Miss Mellett's short account of her **visit to Sifroo** this summer with Miss Denison, Miss Aldridge, and Miss Greathead, appears on page 134. The references to the Berbers and the village of cave-dwellers will be welcomed by those who are interested in the aboriginal races of Morocco. Will friends pray that Sifroo may soon be permanently occupied by the missionaries?

"Educational reform has started in Arzila," writes Miss Jennings, "a capable Algerian Jew of the 'French Alliance Society' having opened a school for the Hebrew boys. This gentleman called twice on us with two Jewish friends, and all three of them accepted Scripture portions—two in Spanish and one in French." Similar schools have been opened in Laraish and Fez, and they are well attended.



"Christmas Presents." **Needlework and Fancy Articles, etc.**—Several ladies, who are conducting working parties, would be glad to receive orders for lamp-shades, bedroom slippers, knitted wool-work, underclothing, crocheted d'oyleys, drawn-linen work, and other fancy work. Enquiries should be addressed to Miss Lepper, North Africa Mission, 34, Paternoster Row, London, E.C.



Mr. Upson has sent the following most encouraging account of the opening of the **Boys' School at Shebin-El-Kom**.

"Oct. 10th, 1902:—The new school at Shebin, which is under my direction, was opened on the first of October, with 110 pupils, in spite of *unparalleled* opposition from Copts and Moslems—especially those connected with other schools. The number now stands at 165. I have engaged four permanent Egyptian teachers, and Mr. Hooper and Mr. Fraser are rendering me great aid with the English subjects, etc. We are needing more school desks and books to the extent of £30, as we do not receive anything whatever from the N.A.M. or any other society. Join us in praising God for granting to us this unparalleled success, and pray for funds."



It was a real pleasure to read in the *Times* lately that the Sultan was instituting **prison reform in Morocco**. This is in great part owing to the frequent appeals of the Howard Association. That the reforms were not brought about too soon may be gathered from the following extract from Miss Jennings' diary of last July. The prison referred to is at Arzila:—

"Three times I visited the prison, and through the tiny opening of a window preached Christ. Most pitiable was the sight within—several groups of men heavily chained together with thick iron collars on, and an iron bar a foot long between each man's ankles, padded with rags to prevent the cruel iron from wearing into the bare flesh. Many are imprisoned for theft,

murder, and insurrection, and being brought from a distance have no friends in Arzila to bring them food, and the Government only allows them one small piece of dry bread daily. Many were sick, and all were hungry! So we bought corn and had bread made, giving each man a loaf in the name of Jesus Christ; but the next day they would be hungry again! I was asked for medicine, and this I gave; and I also gave Gospels to the few who could read. One has some small idea of the awfully insanitary condition of the prison from the terrible odour that greets one when sitting only on the outside of the small window, and near to the open street. It is no wonder that death often claims its victims through fever and other diseases, as well as starvation."



**Mr. Purdon** writes from **Tunis** on Sept. 28th, 1902:—"When in the city I called in at our house, and was very pleased to find Omar reading and explaining the Gospel to a Moslem boy of about fifteen years old. I was so pleased to see it—it shows me how he is seeking to lead others into 'the way'—the boy told me it was the second time he had come. I asked if he remembered what Omar told him. 'Some I remember, and some I forget, but by repetition, I'll remember it all,' answered the boy."



**Confectionery.**—Miss Shelbourne, 53, Hova Villas, Hove, Sussex, will be pleased to receive orders for cocoa-nut ice at 1s. 3d. per lb., and for chocolate creams and other fondants at 3s. per lb., post free. Being home-made, these can be warranted pure. Miss Shelbourne will also be glad to sell tea of various qualities, and will send sample packets to any address on receipt of a post-card.



"**All Nations**" is the magazine published in connection with the Missionary Pence Association, of which Mr. Roger Jones is the secretary. It gives each month a number of short articles, many of which are illustrated, dealing with all parts of the mission-field. On account of its variety, and bright, "chatty" style, it would be a suitable paper to give to young Christians and others whom friends might be seeking to interest in missionary work.



**Hand-painted Texts and Christmas Cards** of any size, with or without flowers, etc., may be ordered of Miss Vining, 1, Palmeira Avenue, Westcliff, Southend-on-Sea. The proceeds will go to the funds of the Mission.



Since the letter below from Mr. Glenny was written a generous donation of £500 has been received for the general fund, and £50 has been sent for the Pearse Memorial fund. This enables Mr. Ross and Mr. Shorey to leave for the field immediately.

## To the Friends of the North Africa Mission.

1, PALMEIRA AVENUE, SOUTHEND-ON-SEA,

October 13th, 1902.

DEAR FELLOW-HELPERS,—Several of the missionaries who have been home on furlough have already returned, or are just returning to their spheres of labour. These are: Dr. and Mrs. Churcher, Miss A. Cox, Miss Bagster, Miss Hammon, Mrs. Dickins, Mr., Mrs., and Miss Lochhead, and the remainder hope to follow within the next three or four weeks.

We have not had any missionary conference of workers or general farewell meeting this year at Devonshire House. One of the reasons for this has been that not having our Missionary Home at Barking as in years gone by, it has not been so easy to assemble the missionaries as in the past.

A few farewell meetings have been held round London, at which the missionaries have told of their work and sought the prayers of the Lord's people, but we trust that our friends everywhere, in their own homes and circles, will not fail to pray that those returning, or going out for the first time may go out in the fulness of the blessing of the Gospel of Christ.

We are thankful to report that Mr. and Mrs. Liley are hoping to return to Tunis, Mrs. Liley's health having been in some measure restored. Miss Johnston and Miss Turner, who have been at home for two and a half years under the doctor's care, are now permitted to go back to their field of labour, but it is proposed they should work in Susa instead of Tunis. Mrs. Michell also has the doctor's consent to return again to the field. Miss I. L. Reed, who for some years laboured in Fez, but has now for a considerable time been detained in England nursing her aunt, thinks that, as there is no prospect of her returning to the field in the near future, we had better withdraw her name from our list of workers. This we are reluctantly doing, but we still hope that later on the people of Morocco may enjoy the advantages of her faithful and devoted labours.

I am thankful to report that out of four new workers hoping to proceed to the field, two have their passages and outfits provided; the other two have only part as yet supplied. We still need between £40 and £50 for Mr. Ross and Mr. Shorey, and expect God to send it in before long in answer to prayer. Miss Yate is a new honorary worker in our Mission who has previously laboured in India in connection with the C.M.S.; for reasons of health she was unable to return there, but is permitted to go to North Africa, and has started for Tunis.

In the postscript of my letter in September I mentioned the receipt of a generous gift of one thousand guineas. This was a great help to us. Since that time funds have come in comparatively slowly, and we should be very thankful just now to receive further large supplies, as at the time when missionaries are returning there are always heavy expenses.

We have just received notice of help to the extent of £270 under the will of a friend who died some four years ago. An annuity left under this will having fallen into the estate, we get a share to the extent of £270.

Mr. and Mrs. Cooper, who have been staying in Tangier during the summer months, have started for Fez again. The friends in Tangier will miss their help and also that of some of the native workers who accompanied them. The work in Tangier continues to be encouraging, but sickness has been rather prevalent. Miss Breeze, our lady doctor, has been summoned home to this country on account of the very serious illness of her mother. Mrs. Elson, the wife of an independent labourer, has been very ill, and her life still hangs in the balance. Mrs. Roberts also has been laid aside, as well as her child, and some of Mr. Summers' children. How frequently the Lord thus deals with His people, trying them on the one hand and encouraging them on the other. Let us pray that they may all come out of the furnace vessels increasingly meet for the Master's use.

Miss de la Camp, of Tetuan, has gone to Fez in the company of Mr. and Mrs. Cooper, with a view to visiting a native Christian woman there to whom she was blessed in years gone by. Mr. Jones, of Casablanca, whose wife a short time since was called home to be with Christ, has returned to this country bringing his little girl with him, to place her under the care of his relatives. He hopes, however, to return to the field of labour almost at once.

There has been a rather serious disturbance amongst the Berber tribe in the neighbourhood of Mequinez, and some of the missionaries from there have come down to the coast. There is a certain amount of dissatisfaction with the present Sultan of Morocco on account of his European tendencies, but we trust that the disturbance will subside. Fez at the present time is very full, on account of the Court now being established in the Northern capital. Miss Mellett and Miss Denison, after visiting Sifroo, have returned again to Fez, where they are more secure.

It is proposed that Mr. and Mrs. Simpson, when they return to Morocco, shall join the Fez workers and thus relieve Mr. Cooper of the medical part of his work, so that he may be more free to give his attention to the native workers and converts. As you may have noticed, he had the joy of baptising five Moslems last year. This gives us great joy, but also calls for continued prayer.

The hot weather being over, the workers in Algeria are now arranging for the autumn and winter's work.

In Tunis we have had the joy of hearing of the baptism of a native gentleman of one of the best families in Tunis, and his wife. As a consequence he has been turned out of his father's house at a few hours' notice. Omar, who was baptised a few months ago, is still the object of a good deal of serious petty persecution. During the last few months there have been altogether four Moslems and five Italians baptised, and Mr. Purdon has had his time fully occupied with the Moslem converts.

In Alexandria also, some weeks ago, we had the good news that a Moslem sheikh, who had for some time been under instruction, had professed his faith in Christ and been baptised.

Thus all along the line there are encouraging instances, though of course very few indeed compared with what we long for. Still, when we think of the condition of things a few years ago, we are greatly encouraged, and are expecting that God will still do greater things for us and for His own glory.

Counting on your continued prayerful sympathy,

I remain, yours heartily in Christ,

EDWARD H. GLENNY.

## Prayer and Helpers' Union.

It is thought that a branch of the Union should be formed in each of the large centres of population in the United Kingdom. At present many friends of the work, who would be glad to join it, have not done so, for lack of local arrangement. The following large cities and towns may be named as places where there are no branches: Aberdeen, Belfast, Cardiff, Dundee, Glasgow, Leeds, Liverpool, Manchester, Newcastle, Nottingham, Northampton, York. Will friends in these neighbourhoods consider the matter?

It is pleasant to record that there has been of late an apparent increase of the spirit of prayer in connection with the Mission. Some branches which began in a very small way, but held on, have recently sent most encouraging statements of awakened interest, and friends have been coming in increasing numbers to the Friday prayer-meeting at the office of the Mission in Paternoster Row. Last Friday (October 10th) was the largest attendance there has been there, and all the accommodation was utilised. This movement was hopeful, and we would cordially ask friends who will give a little time to invite others to pray for the Mission to write for particulars of the Union. Letters may be addressed to the office of the Mission, or to Mr. W. R. Dovey, 26, Crouch Hall Road, Crouch End, London, N.

The following requests for prayer have been notified to the members of the Union, and doubtless other friends not connected with any of the branches will remember them at the throne of grace:—

### Subjects for Thanksgiving and Prayer.

EGYPT.—Prayer that the workers in Egypt may be kept in safety during the epidemic of cholera that is now raging.

ALGERIA.—Prayer for Mr. and Mrs. Cuendet, Miss Emily Smith and Miss Welch, working amongst the Kabyles, in Algiers; and for Miss Cox and Miss Kate Smith, working

amongst the Kabyles at Djemaa Sahridj; and also for Miss Parker, Mr. Ross and Mr. Shorey, who, it is hoped, will be starting shortly for Kabylia. Also prayer that the Kabyle translation of the New Testament may reach many hearts of the Berber tribes, and that Mr. Michell may be helped in translating the Gospel into the language of the Shawia, another Berber tribe.

TRIPOLI.—That God may lead additional workers to offer for the field.

TUNIS.—Thanksgiving for the baptism of an Arab man and his wife, belonging to one of the best families in Tunis. The man has long been an inquirer but had not till recently been willing to publicly confess Christ by baptism. He waited before taking this step until his wife too was converted, and on September 24th Mr. Purdon had the joy of going down into the water with them on the sea-shore at Kram.

MOROCCO.—Prayer that the affairs of the Sultan may be guided so as to facilitate the spread of Gospel truth.

That Mr. Cooper and his wife may be blessed in returning to Fez. There has been much unrest among the tribes around Fez and Mequinez, and workers at both places need the prayers of Christian friends at this time.

Thanksgiving for definite results among the patients of the Tulloch Memorial Hospital, and prayer for the restoration to health of Mrs. Elson, the wife of a Canadian missionary in Tangier.

GENERAL.—Prayer that all funds needed for travelling expenses for missionaries returning to the field may be speedily forthcoming, and also all that is needed for four new missionaries going out for the first time.

Prayer for blessing on all meetings being held this autumn, that much interest may be aroused, and that more workers may be led to offer for service.

(See also page 138.)

## The Baptism of Sidi Beddai and his Wife, H̄abeeba.

BY MR. PURDON.

September 28th, 1902.—I wonder will you be surprised when I tell you that last Wednesday, at about 1.30 p.m., Sidi Mohammed Beddai and his wife H̄abeeba were baptised in the sea at Kram? As I open my copy of the account I sent you of them last April (which was not very satisfactory), I am so pleased to see what a change has taken place since. I said truly *then* that he did little without having an eye to remuneration. I am glad to say that I believe this is a thing of the past, for although I have paid him for any help I *asked* him for, he has on very many occasions offered to do, and has done, work, without remuneration and from love to our Master. I said *then* that he feared to be baptised because of the risk of his father, who supports him, turning him out; now he has taken the step, both he and his wife, with the risk as great as ever, and I need not say with absolutely no guarantee from anyone that he will be provided for. I cannot say but that, perhaps, he has in his mind the thought that, since Omar has been kept going, so also will he and his wife be looked after, should his father turn him out, and although it is in a sense true, yet we could not have kept even Omar on his feet all this time, during which he has been unemployed, had it not been for the sympathy of friends at home.\* I said then he was fond of dress and proud in his own way, and not willing to work unless he was "boss," and that then he only worked

\* Mr. Purdon has received several small remittances from friends in Great Britain to help Omar while unemployed.

spasmodically. I can testify, I am glad to say, that since then God's grace has so changed his heart that, *inter alia*, he has worked as an "unskilled labourer" under a Jew to try to learn the business, and I have seen him there in the workshop in the broiling heat of July, with the perspiration rolling down his face, in a dirty old suit of clothes (if I may call Arab costume "a suit"), working like any of that class, and chipping away at a large slab of marble, preparing it for the skilled stone-cutter to design. It was nice to see him dirty and tired in his work and happy, too, very happy, for it showed that God's Spirit was within training and teaching him. That Jew is now bankrupt, and, although Beddai has found a few days' work at a silk weaver's, yet he cannot be employed for long, and he says the work is too trying for him. He said *that* long ago (for his trade is that of silk weaving), but I did not believe him; but since I saw him work so well with the chisel and hammer I think it must be true. I said *then* that he was not willing to expose himself to danger in seeking to lead others to the truth. He now confesses boldly the name of Christ, and in the cafés disputes and testifies that he is a Christian before the Moslems who sit there.

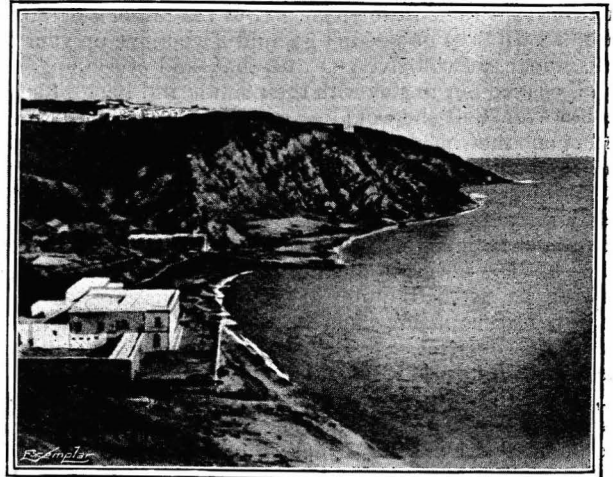
The Jew who argued with me about the genealogies, by name Bakhkhara, has discussed very much with Beddai lately. Beddai told him that he and his wife were hoping to be baptised, and told him also that they had been baptised when they returned to Tunis on Wednesday evening; this man, in order to bring reproach upon our brother and sister, has published it everywhere he could in the city. I said *then* that his mind was not very strong; but the longer I live here it seems to me that all Tunisians suffer from an abnormal condition of brain! I must tell you particulars of the baptism, however.

Habeeba, who has been with us several times, again came last Saturday week. The few days showed us that so far as the human eye can see she had truly accepted Christ as her Saviour, and accordingly we felt justified in complying with her request for baptism.

Mohammed Beddai came down early on Wednesday, and at a quarter to one we had a short meeting in the house, Mr. Flad's party being with us. Owing to the wretched customs of the country, the veiling of woman and all its consequences, we were unable to invite any men—Omar and Lozato and David, accordingly, not to speak of Beddai's Moslem friends who are disposed to the truth, could not be present. I think Beddai himself would not have minded, but Europeans can't understand the feelings of a woman brought up under a veil if she exposes her face to men: it seems as if she did an immoral act. Omar himself said that even if Beddai asked him he would rather not come. Another reason is that, if we were seen by any who knew what we were doing, they might write to the newspaper and stir up the city by saying we were violating sacred customs, etc. We had only present on the beach, therefore, Miss Grissell, my wife, Oweysha, Miss Leplé, Miss Herring, and Miss Fleuger. We waited till near two o'clock, so that the beach would be empty, and the enemies be having their siesta, and prayed also that the Lord would keep away Moslem men. He answered us, I believe, for we saw none—one passed shortly after we had come out of the water! There were some boys playing at the back of the bathing boxes, but all they remarked was that I had fallen into the water!

They both came out with me into the sea, and first Habeeba and then Mohammed identified themselves with Him who for their sakes died and rose again. We had Mr. Flad's bathing box for them to dress in, while I came up to the house, which is quite near. Afterwards we all met to remember the Lord's death in breaking of bread.

It was very lovely to have the privilege of witnessing the



*The Coast at Carthage.*

NEAR KRAM, WHERE THE BAPTISMS TOOK PLACE.

baptism of husband and wife, and it is, too, very beautiful to see how much husband and wife love each other—not a very common thing amongst Arabs.

On Friday a letter came from Beddai to say that while they were praying in their room (which is off another public room) that morning his wife prayed a little louder than usual, and the brother, Kh., was listening outside. Although they all know that Beddai and his wife profess to be Christians and pray in Christ's name, Beddai thinks that Kh. must have heard something outside in the city (or perhaps, he says, it may be some other cause), for he was awfully angry, and threatened to tell both father and mother and the *Mudder*, and get him either imprisoned or turned out. Since then his father also will not speak to him. I went up to Tunis to see Beddai on Saturday, and he says he doesn't know what they have heard and what they have not heard, but trouble seems to be brewing. Nothing has transpired more than this as yet.

When Beddai's brother, being angry, spoke to him so roughly and angrily, Habeeba put her hand over her husband's mouth, so that he should not return any answer. No wife dare do such an act as a Moslem, and, indeed, I hear that the women quarrel the most. This shows their true desire to help each other, and also how she has grasped practically the spirit of the Gospel teaching.

*October 5th.*—I have no doubt you will be anxious to hear more about Beddai. We had him and his wife and Oweysha and Omar down on Monday for the day, and for the Lord's supper in the evening. It was very nice, and the simplicity of the remarks was also very nice. Beddai's remarks bore upon the acceptability and necessity of repentance towards God both for the unsaved and the Christian, based upon Ezekiel xviii., while Omar made some very quaintly-arranged remarks on the evil of giving alms ostentatiously, founded upon Matthew vi. 1-6! You would have been so amused to hear them, but their true simplicity was so sweet that it made one quite enjoy them.

Nothing more had at that time developed in Beddai's home, but on their return that evening things took a very serious turn. Miss Grissell had given Beddai a franc to either telegraph to us or to come himself if any trouble occurred. On Friday morning the poor fellow arrived at 6.15 a.m. in great trouble to say that the storm had gradually increased in strength, until his father had the evening before ordered him to leave his house, and had given him till twelve o'clock on Friday to clear out his

furniture from their little room. But his father said to Habeeba, his wife, "You needn't go, and if you give up your husband's idiocy, we will give you this, that, and everything," and they all coaxed her to stay with their subtle and lying promises. She, however, said she would go with her husband at any cost, whereupon the insulting epithets were hurled with greater violence at them both. That night they were afraid to go to bed, and in the morning Beddai came down to Kram, as I have already said.

He somehow imagined, I think, that it would not have come to this, but it was very foolish of him to expect anything else. However, he seemed quite to be taken unawares by it, although before baptising them we warned them of much more serious consequences, as we feared they would trump up some false charge and false witnesses, and take away Habeeba from him. Had they done so, it would have been very difficult, to say nothing of expense, to get her back, if, indeed, we could have succeeded. So that I feel we have much to praise God for, that his father turned him out, and that he got his wife out, too, for it seems to us it was by a long way the easiest path. We all three went up by the 8 o'clock train, Beddai having only just time to catch the 6.35 back to Tunis to guard his wife. On our arrival Miss Grissell and my wife took Habeeba to our house, and in the afternoon we got over all his furniture (not very much), and fixed them up there. I was much pleased with Beddai, for when I gave him seven francs from Miss Grissell and myself to keep him going for a week till we came up (they being penniless), he absolutely refused to touch it. He said he was not going to let me support him on any account, and that this was their suffering for the name of Christ, and he said if God let them die of starvation he was quite happy to bear it. As, however, they had nothing in the house save some things Miss Grissell had bought them to start them, I insisted, and explained that it was God who was sending it to him, and that when we came up, if he had not then found work, we would seek it together. He is attending the French *Cour* to try to learn French, and seems earnest in doing all he can to make himself independent. Omar had, of course, to leave our house, and so we arranged for him to get a room elsewhere. He is very anxious to take a situation with an Arab who has offered him work, to commence in about a fortnight. If nothing else turns up before then we shall have to let him take it. It does not seem to us *bona fide*, and we fear something is underlying his would-be employer's motive; but we do not like to stop him if we have nothing to offer instead.

We hope to return to Tunis for the winter on Wednesday morning next.

Oweysa went back to her mother's house last Wednesday, and was very sad at leaving. We would not be surprised if any day she was thrown on Miss Grissell's hands, as when the news of Beddai and Habeeba's baptism becomes generally known I fear there will be a good deal of opposition raised.

On Monday when I was out with Beddai he said, "I think it is very wonderful how one day (meaning the day of his baptism) can make such a change in one's life. I feel since then a new power in my soul. It seems as if Christ was with me strengthening me and helping me. Can you tell me how it is, for I have read in several religious books that baptism has no power, but I haven't found it so? It seems to have made me ever so much stronger, and given me new power." "Don't you think," I said, "Sidi, that it is not the baptism, but that God has drawn nearer to you, because you have obeyed His commandment, and that He will always increase power as we obey?" "I hadn't thought of it in that way," he said, "but let me tell you how wonderfully God gave me answers when Bokkhara, the Jew, and another clever Jew were opposing me and asking questions. I kept asking the Lord every moment to help me, and He did; but at the last they asked me one ques-

tion, and I was completely dazed, and so I instantly lifted up my heart to God, and quite suddenly an answer came which they were quite unable to reply to." I need not trouble you with any portion of their discussion, but Beddai told me the whole, and certainly the answer was a very good one, and one I undoubtedly believe the Holy Ghost gave him. He was much encouraged by the God-given help, and it has made him feel the reality of the promise that He is with us always, even unto the end of the age. Would that we all took the value God means us to enjoy from the promise.

Beddai, I forgot to tell you, said when he arrived at our house on Friday, "I was standing in the street, waiting for the cart to start from my father's house, and I took out my New Testament and opened at random, saying, 'What verse, Lord?' Verse twenty-two instantly occurred to me, and I looked and read, 'And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you'" (John's Gospel, xvi. 22). See how God comforts!

## The Baptism of Sheikh Aly Hassan.

BY MR. DICKINS.

It is with great joy and gladness in my heart that I report that on Friday last, August 15th, a convert from Islam was baptised at this station.

He is just over sixty years of age, has had large experience of the world, is very intelligent, and reads Arabic fluently. Not long since he was a bigoted Mohammedan, though it is difficult for us to realise that now through the change wrought by God's grace.

At the time of the Bombardment of Alexandria he was proprietor of several carriages, corresponding to our cab proprietor. But with increasing years things have changed, so that now he is simply the proprietor of a small eating shop.

It is about twelve months since he first came to us. His eyes were bad, and he wanted to see the doctor. Being informed there was no doctor now and invited to call on the morrow to see Mrs. Dickins, who has a useful medicine for the eyes, he stayed to the worship. He has told me that then, and ever since, the message of the Gospel has been as cold water to his thirsty soul. Since then he has been present at the meetings, hardly ever missing a service.

One evening the question of baptism arose naturally out of the subject, and he could not see that water baptism was meant, as the word unfortunately used in our translation often has the meaning of "reliance" in the language, and not immersion. But the following week he came, and with a bright light in his eye began to convince his fellow-Mohammedans that the Scripture certainly taught the immersion of the believer in water.

Afterwards he often stayed as a witness of the Lord's Supper, and frequently at our meetings engaged in prayer in the name of the Lord Jesus.

Then he was entirely cut off by his wife and family, and has been living alone in his little shop ever since. As we observed his faith and growth in grace, we decided that when he should seek baptism we would grant his request.

We closed the work in Alexandria on the first of August, and came for our vacation by the sea in tents off Ramleh. On the eighth he visited us and asked us to baptise him. I postponed the day for a week, and then, surrounded by friends from Shebin, English friends, Mohammedans, and Copts, I baptised him.

We had a service first in the tents. Mr. Hooper prayed in Arabic, and I gave the address on the proper subject of baptism, its nature and its lessons. Then we all walked to



the sea. The old man, taking my hand, dressed in a new white *gelabeya* or gown, we went both together into a rough sea, and on a confession of his faith I baptised him in the name of the Father, the Son, and the Holy Ghost. As we came up out of the water the doxology was sung in Arabic. Afterwards we gathered round the Lord's table and communed together.

The Lord preserve His servant and bring him to His heavenly glory, and lead many more to come out from Islam and to live lives separated unto our Lord Jesus Christ.

## Djemaa Sahridj, Kabylia.

A little English Protestant mission station set down in the midst of a Mohammedan country and a French Roman Catholic colony! It was a bold act on the part of three devoted servants of God. Could they have foreseen the never-ceasing petty persecution, sometimes breaking out into more open attempts to drive the missionaries (for some time women only) from their post, would they ever have had the courage to begin?

What led English Christians to commence, and English, Swiss, and French missionaries to continue unwearingly the task? There is only one answer—God's clear, direct guidance. English missionaries in a French colony! Protestant missionaries in a Roman Catholic country! Christians in a Mohammedan land! Ah! You must be here to understand the position. Who would remain if God did not hold him?

But the people—these Mohammedan Kabyles—are they worthy of all the long years of indefatigable toil; of soul travail; of sowing in tears; of all the home-labour; and last, but not least, the prayers and monetary help of hundreds of devoted Christians? In every sense of the word we think we may answer, "Yes."

Let us look at them for a moment, as we have found them, taking first the bright side, then the dark.

We have found amongst them fidelity such as we shall never forget; also self-restraint, patience, perseverance, industry, hospitality, tact that a courtier might envy, and manners that a prince might imitate.

On the other hand we have found them untrue, selfish, avaricious, unforgiving, immoral.

They are an intelligent and religious people, but astonishingly ignorant and superstitious. We believe that as true Christians, emancipated from a debasing and progress-impeding religion, they may become saints and martyrs. We thank God for this blessed hope.

And what are the results, you will ask, of more than twenty years of work? How many have professed Christianity? How many are baptised? How many are walking in holiness and righteousness of life?

Gently, dear friends; not quite so fast.

How many centuries did it take to make us a righteous, truth-loving Christian nation—and how do we still come short?

Of professing believers there have been a number; of baptised Christians, several; of those walking in holiness and righteousness of life, a few.

Is that all? No. The name of Jesus has been poured forth as ointment in Kabylia, and who can estimate the results?

We asked our Mohammedan woman servant, "Do you think a certain professing Christian is truly converted?" "No," she replied, thoughtfully, "for he is not *just*." Fifteen years ago

a Kabyle said to us, "Righteousness! It has never visited our land!" Praise God! *now* it has, and that Mohammedan woman understood that "the Kingdom of God is *Righteousness*."

As the Kabyles are an agricultural people, and their riches lie in lands, many are the disputes over boundaries. It is not an unusual thing for the Christian Kabyles to be asked to decide these quarrels, and their decision is accepted.

"Speak the truth always," said a native, "why, it's impossible!" "And Z.?" we remarked, naming a convert. "Ah! Z.," was the answer, "of course *he* does, but he is different."

A Protestant English lady remarked to us lately, "I respect a good Mohammedan as much as a good Christian." A good Mohammedan! Come and see one in his home. He marries with the determination to throw off his wife if he does not like her, and when she is sick or old he generally does throw her off and marries again. His daughters he sells in marriage to the highest bidder. He will pray, fast, and give alms; but at the same time lie and steal.

Come and take a peep into a Kabyle house. The master politely bids you welcome; a pretty girl is shown you as his wife; a sad-faced woman in the back-ground, now acting as servant, is his first wife. How the two women hate each other! What jealousy reigns in that little home! "Do you never go out?" we ask the woman, looking round the small stone tenement, without window, chimney, or any furniture except the mats. "No, we are shut-up women," they reply. "Do you mind?" we ask. "Ah! it's our custom," they answer.

Happy homes are almost unknown. Some of the women are crushed; some are bitter; others are happy *for a time*. One dear woman said, "We are full of sadness up to here," touching her chin. "Sing to us," they sometimes say, "it takes the grief out of our hearts."

Will you pray, not only for these people and for us, but also for those who *rule* in this land, that they may be led to see that we are not fighting against them, but for and with all who truly love France and her colonies, and desire to see righteousness cover this land as the waters cover the sea.

A WORKER.

## Kabyle Women and Children.

Photo by  
Miss  
Lepper.



## News from the Mission Field.

### Morocco.

From Mr. A. I. Blanco  
(Tangier).

#### SPANISH WORK.

In my last report I said something about the work that the Lord was doing in the hearts of some better-class young men in Tangier, and now I rejoice that I am able to inform you that some visible results have come from that quarter. During the summer I regularly visited a young man with whom I had many a conversation about his soul. I gave him a New Testament. I was getting somewhat discouraged about him when one afternoon (the 12th of November) he said to me suddenly: "I want to know the truth; I want to save my soul. I have been reading the book you gave me, and I cannot but see that I am wrong." I had a straight talk with him, pointing him to the Saviour. A few weeks later, one Sunday evening, after the meeting, I went to the town distributing tracts and Gospels in the houses, leaving one Gospel in the box of the Spanish post-office. Next morning I went to see the young man, and to my surprise I saw one of the Gospels that I had been distributing the night before. "Look here," he said to me as soon as I went into his house, "I have rescued this book from the flames just a few minutes ago. Somebody put this Gospel in the box of the Spanish post-office, and this morning when I went to see my friend the postmaster, he had this book in his hand, and said to me, 'Look at those awful Protestants dirtying the box with this kind of book; I am going to burn it at once'; but before he could do it, I took it from his hands, and here it is."

Some weeks after that, we were talking again about the Scripture, and he said: "Do you remember that Gospel that I rescued from the hands of the postmaster? Well, I put it in my pocket, and I did not think much about it until at night when I was speaking with my sweetheart, I showed her the book; but when she knew that it was a Protestant one, she did not dare even to touch it; she said she was afraid of being excommunicated by her father confessor. When, however, from the distance she read the title of the book, 'The Gospel of our Lord Jesus Christ,' she exclaimed, 'Oh! but I thought the Protestants did not believe in Christ, neither in God, nor in the Virgin Mary; I have been always taught that.' She was indeed surprised, and took the book in her hands, and promised to read it. She is now reading it, and she is enjoying it immensely." Since then my young friend has been married, and as a wedding present we gave her a nice New Testament, which she accepted most cordially. And now, what a difference! They are simply devouring the Scriptures, drinking in the truth. They never go to the Roman Catholic Chapel; they have come to our meetings, and I believe he is a true child of God, and she a Protestant, and I hope very soon she will be a Christian.

A young barrister, to whom I have been giving English lessons for a few months, has shown great interest in the salvation of his soul. The English lessons consisted in reading in the book, "The Traveller's Guide," and, of course, he got there a splendid supply of sound Christian teaching; and I did not let pass a single opportunity for speaking to him when he seemed impressed by the reading. I gave him a copy of the underlined edition of the New Testament, which he read eagerly. Before the lessons were given up, he requested most earnestly that I would leave "The Traveller's Guide" with him, as he thought he should like to keep it and read it always. Pray that the Lord may abundantly bless this soul.

Concerning the special meetings with the magic lantern, I am thankful to God to be able to state this year that He has been greatly blessing these meetings, which I held from November until February. Our little iron chapel was packed every Thursday; one night I counted over one hundred persons. A great number of Jews came, and were simply amazed with the pictures; but they, too, listened with the greatest attention and deep interest. I do not exhibit a great number of slides, but just two or three, to illustrate the subject of my address.

One night a well-to-do lady, connected in some way with the friars, came to the meeting, and at the end, as I was shaking hands with the people, she said to me: "Well, I am agreeably surprised; after all, your religion is not very different from ours." "Yes," I said, "very little different indeed; but it is just the difference between a false and a real coin; very little, but it is all the difference. One is worth its value, the other is worth nothing, and it will put you to shame and pain. Remember this." The lady shook my hand warmly and said: "I think you are right," and left the chapel quickly.

From Miss Mellett  
(Fez).

*Sifroo, August, 1902.*—After having been for two years and a half prevented, chiefly by the unsettled state of the country, from visiting Sifroo, even for one day, we were able to come over early in the summer for a few months' stay—Miss Aldridge and Miss Greathead accompanying us—and were very well received by both Moors and Jews who came in crowds to welcome us—a difference from our last visit to Sifroo, when we were literally boycotted, as Kaid Omar was then in power, and did all he could to annoy us, even going the length of threatening with imprisonment any who would dare to come and see us or admit us into their houses.

During this summer in Sifroo we have had four medical mornings weekly—two for Moorish women, one for Jewish women, and one for men. Greater numbers of people have come to us than ever before; not alone from Sifroo, but also from the Berber tribes around. Some of the Berber women do not understand Arabic, but those who do seem to take more interest than many of the Arabs. For instance, the other morning in the waiting room, a poor Berber woman seemed really anxious, and as the conversation had stopped a second, she said: "Oh, go on, I want to hear something that will really be of advantage to me." And as a rule, the Berber women are most attentive and intelligent, and many of them who understand better than their sisters take the greatest trouble to explain in Shilha (their own language) what has been said to them.

A native Christian reading here with some of the men about the death of Christ was delighted with the interest a Berber took in what was being read, and in the afternoon was surprised when he called at his shop and asked him to tell him more about what he had heard in the morning. Again he read with him, and he gave him a Gospel to take to his village. To the same Christian a Berber came, and looking at some Scripture portions said he would like to buy one, when a friend said with a sneer, "Buy one! when you have not the wherewithal to buy your supper," and dragged him off; but later in the day he returned alone and again asked to see the books. Our friend read with him for some time and gave him the coveted book to take away.

Amongst the townspeople we are often encouraged by seeing how much they remember of teaching received years ago. Only yesterday, in visiting, a woman repeated to us: "Wherefore putting away lying, speak every man truth with his neighbour," and added, "but it should be 'Wherefore putting away truth, speak ye every man falsehood with his neighbour'"; and certainly, if one were to take their precepts from their practices, so it ought, for they do not seem to have any conscience whatever about lies, and many of them will swear by the name of God when they know that what they say is untrue.

Teaching the Jews here seems less hopeful, especially the women. They don't seem to care, and very little interest is taken in spiritual things. Of all the crowds of Jewesses who come to us we never knew of any but one who prayed, and the other woman explained the reason of her prayer, saying, "She is old." Even one of the Rabbis who came here for medicine the other afternoon, being asked why he had not come in the morning with his wife, said he had been praying (it was a fast); then being asked why his wife was not praying, said, "She is only a woman."

During our stay we have been able to visit the villages around in a way which has not been possible for years, and we hope our having been able to do so will make these villages more accessible for work in future. One village, which we visited twice, is quite a large place, with a population of about 1,800 men; here we had a very good time. Some of the people knew us and introduced us as the people who told them not to lie, curse, or swear. Some of the women addressed us as "Beloved of the Lord." Here also a man asked us for a Gospel; he had seen and read one in Sifroo, and was anxious to possess one.

Another village we visited is about four miles from here; some of us had been there years ago, and many of the people remembered us. We visited almost every house, and talked with the women while the men were busy preparing tea for us and our guides in the village guest chamber, which is a large room built over the gateway of a great enclosure for cattle, sheep, etc. While drinking tea, one of the men asked us for a Gospel; he had had one, but a friend borrowed it from him, and since then he could not get it back.

A third village called Mesdra el Jerf (or the cliff) was in itself a most interesting place, having neither houses, huts, nor tents; its people living in caves hewn in the face of a sheer precipice, and appearing from the plain below like so many wild goats moving in and out of their haunts. The caves are reached by zig-zag paths, which hardly show from below, and need to be pointed out to strangers, giving the place an impregnable appearance; and it almost is so, for in addition to its natural advantages, it has a splendid supply of water, coming right through the cliff and spreading into

two or three channels down its side. The caves are dark and dirty, and utterly comfortless, and the doorways open so that they are not seen till one is just upon them. It was once a prosperous village, but constant warfare with their neighbours has much diminished the number of inhabitants. Just below are huge pieces of rock, which look as if they had at one time tumbled from the cliff, and on one piece we saw two or three huts of stone, without mortar, built right on the top, looking altogether like a mimic castle, an idea carried farther by the fact that the rock is surrounded by a ditch and reached only by one bridge, which is removed at night.

We ask your prayers for these dark places that the Word may enter and give light.

#### From Miss Sexton (Casablanca).

I cannot write much of a diary this month. For rather more than a fortnight my time has been entirely devoted to nursing our sister now in heaven, except for a hurried rush into the town and back in the middle of the day to some specially urgent case.

One such case is the wife of the Kaid of Kasba Sattal, a most charming, prepossessing woman. Surrounded with a great number of slaves, and every conceivable luxury, according to Moorish ideas, she yet lives a life of extreme loneliness and isolation. Her husband she seldom sees. Just now he is in attendance on the Sultan in Fez, as are nearly all the Kaid, but when he is not so occupied, he seems to give little or no heed to his beautiful young wife here. Kasba Sattal, the district over which he is Kaid, is about two days' journey off, and there this old man has another large establishment, with two or three more wives, and another big retinue of slaves.

Lilla Kiltoom, my friend, has two large abscesses in her neck. That was how I got to know her. She had heard through her slaves of our medical work, and had sent one of them to ask if I would come and see if I could help her. Her great fear is, that her husband, if he sees or even hears of this disfigurement, will at once divorce her. To our mind it does not seem much, just two abscesses, and properly treated they will soon disappear, but with her it is a terrible fear. Even her slaves (excepting her very own confidential one) don't know what is the matter. She will not have her neck unbandaged, or even the slightest mention of it before them, for fear they should tell her dreaded lord. The Gospel story sounded to her very welcome, and she seems to respond readily. Many opportunities I have had in her house of speaking of God's love to poor sinners, and in that great lonely palace, which always seems so quiet, despite the number of silent-footed slaves, the need is just as great or greater than in the smallest, meanest hut.

## "Notes on a Comparative Table of Berber Dialects of North Africa."

BY MR. GEORGE BABINGTON MICHELL (TUNIS).

Under the above title Mr. Michell has written an able paper, which has been published in the *Journal of the African Society*, and then printed by the Society as a separate pamphlet. The polyglot comparative tables show us no less than 224 words and phrases in thirteen different Berber dialects, all of which are spoken in the Barbary States and the Sahara. Many of these words were collected by the author with great difficulty

in actual intercourse with the Berber-speaking natives. In his introductory notes Mr. Michell says:—

"My object in drawing up these tables is to endeavour to lend, by the help of comparative philology, some aid to the inquiry into the origin of the Berber race. . . . I hope to lay these dialects parallel with such others as have been also tabulated, in a form easily to be utilised. These tables show that all the dialects spoken north of the Haussa-speaking regions (with the exception, of course, of the Arabic) are merely slight variations of one language. . . . Although a not inconsiderable amount of scholarship has been exercised on the quest of Berber origins, at present, I believe, no approach has been made to a satisfactory conclusion. Some maintain that the Berber is

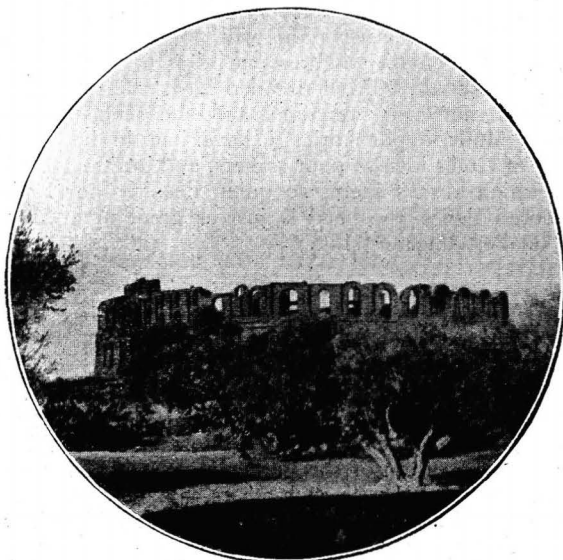
a Hamitic or African dialect, and in support of this I am told that some affinity may be noticed between its vocabulary and that of the Haussa tongue. On the other hand, the Semitic character of the Berber grammar is too marked to escape attention, and some have classed the Berber with the Semitic languages. . . . A comparison of the different dialects will show that the Twarik and the Kabyle dialects present more points of difference from the general consensus than any of the others."

At the end of the tables there are special and careful notes on the grammar of the Jibali dialect, spoken by the mountaineers of the regency of Tunis. The thirteen dialects given include the Kabyle of Algeria, into which the whole of the New Testament has now been translated by Mr. Cuendet, of the N.A.M., Algiers; and the Riff of North Morocco, into which two gospels were rendered by the late Mr. Mackintosh, of the B. and F.B.S., Tangier. These are the only Berber dialects which, to our knowledge, possess any portion of the Holy Scriptures in printed form. Mr. Michell will return (D.V.) to Barbary this autumn with the intention of further prosecuting his Berber studies, and with the hope of being able before long to commence a translation of parts of the word of God into another Berber dialect, making use of the *Arabic character*. It is his belief that versions of the Scriptures in the three leading Berber dialects, of which the existing Kabyle dialect version is one, would be understood by the majority of the people of North Africa, who are of Berber far more than of Arabian origin. We bespeak for this effort and for Mr. Michell the diligent prayers of our readers. M. H. M.

Copies of the above-mentioned paper and tables can be obtained from the Hon. Secretary of the African Society, 22, Albemarle Street, London, W., price 2s. 6d. net.

## A Visit to El Djem and its Roman Amphitheatre.

It was early one morning last February that four of us started on the seven hours' drive from Susa to El Djem. In case the



*The Ruins, El Djem.*

servant, Mahmoud, who was to accompany us, was there before dawn, and sat unwillingly upon the door-step, waiting. "The day is gone," he said, sadly, while the sunrise was making sea and sky rosy, and the air had all the freshness and chill of early morning. The day had scarcely begun.

Those who have an idea that North Africa is a land of palm groves and luxuriant vegetation should see Tunisia as she is found between Susa and El Djem. At first, it is true, there are a good number of olive gardens, but nothing can be more disappointing than the barren, scraggy appearance these present, after all the feeling of romance with which untravelled Westerns are accustomed to invest them. But later in the journey even these disappear, and nothing relieves the monotony of the flat, untilled, or half-tilled, fields, except a Bedouin tent at long intervals, or the deep cracks in the ground caused by the action of rain and sun.

By mid-day the sun was broiling, and as we could find no shelter whatever, we took our lunch in a sort of barren field by the road-side. We were too roasted to care to eat much, but enjoyed some tea made on our spirit lamps, in true missionary style. Then we all bundled into the carriage again, and set out on the remainder of our journey. Along the road we passed a party of Bedouin who were terribly thirsty, and begged a drink from the driver. He had some rather muddy-looking water in a pail, from which the horses had been drinking, and they took this with the greatest satisfaction, reserving some in a little pot for another member of the party who was on in front. I was surprised to hear the cry of a tiny baby, and could not imagine where it was coming from; but presently I saw that it was lying in the back of its mother's garment, which bulged over considerably at the waist. How hot and stuffy it must have felt! There is a certain grace about these Bedouin women, and many of them have pretty features when young; but the old amongst them look the most miserable types of humanity that I have ever seen. They are, perhaps, unloved and ill-treated; they have neither hope for the life that now is nor for that which is to come.

It was with great satisfaction that we heard the driver saying, "Look, there is El Djem," and, on obeying, there we saw the old amphitheatre standing up, bare and huge, against the deep blue African sky. We were still several miles away, and lost sight of it again before we reached it. But at last we drove right down between the prickly-pear hedges to within a few yards of the building, and then made a détour round the village, which brought us to the other side of the amphitheatre, and to the door of the French post-office, where we were to spend the night.

The amphitheatre of El Djem dates from the third century, and was built by the Roman Emperor, Gordian. The ancient Roman city lay to the north-west—at least, it is in that direction that tombs and other remains have been found. The French are at present digging there; and an enormous capital resembling those of the temple at Baalbec has come to light. It is probable that a good deal remains to be discovered.

The amphitheatre is chiefly in the Corinthian style of architecture, and is considered by some to have been more pretentious than other similar buildings. The ellipse is about 500 feet long by 416 feet broad, and possessed sixty-four columns and arches on the three lower stories. The whole does not appear to have been completed. The stone is a kind of shell-limestone, which may be easily worked, and, as a consequence, the masonry does not compare well with many other specimens of Roman workmanship to be found in Africa.

This colossal building has been used from the seventh to the seventeenth century as a place of retreat in time of war. It was first so used by a chieftainess in the time of the Arab invasion of Africa. On the last occasion its use as a fortress was put a stop to by a great breach being made in the western side,

coachman might be late, he was told to come a little before the time that we wished to start, but with an Arab's want of punctuality, he arrived about an hour too soon. The native

in which the western entrance was destroyed. But for this the amphitheatre is in a tolerably good state of preservation.

The Arab, better at adaptation than at original construction, has found the place of use, too, in times of peace. It has served as dwelling, shop, and store-house, but this is no longer permitted. Only on the green inside the cows were quietly grazing, heedless and ignorant alike of gladiatorial fights or Christian martyrdoms. At the base of the amphitheatre lies the village of El Djem—a true North African village—irregularly built and dirty, its narrow streets and miserable houses presenting a most forlorn aspect even in the brilliant sunshine. The natives hang about the visitor, anxious to exchange the old Roman coins they have picked up for some modern French-Tunisian ones, or even in hopes of obtaining the latter without the aid of the former. Very kind and desirous of helping one might think them, if this little peculiarity of asking for *sourdi* afterwards were not known!

We left El Djem next morning, and drove back to Susa, feeling that the third most important ruin of an amphitheatre in the world had been well deserving of a visit; and the wish grows deeper that the souls around it might have more opportunity of hearing of the Christ who died for them.

El Djem has been visited by the Susa missionaries when on itinerating journeys, and many Bedouin come from long distances to Dr. Churcher's dispensary.

There are, therefore, some who have heard at least a little of the Gospel, but, were the number of workers greater, much more might be done to reach these scattered people, whose souls are of a like value with ours in the sight of Him with whom "there is no difference." R. I. L.

## The Resurrection of Christ.

The Resurrection of Christ can be historically vindicated, as an event, as fully and satisfactorily attested as any other fact of history. Taking the New Testament simply as an authentic history, from credible sources, and for the time holding in abeyance its Divine inspiration, we have abundant proof that Jesus Christ died, was buried, and rose again the third day. Moreover, when we consider that He was not only *seen* on various occasions, and by many and various parties, numbering from one to two and three, eleven, and even five hundred, but was *heard* by them discoursing of mysteries, giving instruction and injunction, and correcting erroneous misapprehensions, etc., and that He *ate* and *drank* with them after He was risen, it becomes plain that to doubt Christ's Resurrection is to *discredit all human testimony!* We must at once relegate all historic records, especially if they contain anything marvellous, however abundantly attested, to the limbo of the incredible.

Now, once let the Resurrection of Christ be put in its place as an undoubted matter of history, and all other miracles become credible, for all others are *included in this*, as the less in the greater. When Christ rose from the dead, blind eyes saw, deaf ears heard, dumb lips spake, palsied limbs moved, withered arms were stretched forth. All that He had done to others was done in Himself; thus in one stupendous wonder, miracle, and sign setting the seal of truth upon all recorded marvels of His human history. Admit miracles, and *prophecy* is no longer impossible or improbable, for it is but a miracle of *knowledge* as the others are of *power*.

It was some such line of argument that convinced Gilbert West and Lord George Lyttleton, when near the middle of the eighteenth century, they came together to plan an assault on Christianity. In order to conduct the assault with success, they felt they must march around its fortress and study its defences, to learn their weak points. So, separating a twelve-

month for careful and searching and critical Bible study, they came together again, and found that each had, independently of the other, come to the conclusion that Christianity was true, and instead of opponents agreeing on a mode of attack, they found themselves advocates, prepared to unite in its defence. Gilbert West wrote a masterly essay on the Resurrection of Christ as an incontrovertible fact, and Lord Lyttleton a companion work on the conversion and apostleship of Saul of Tarsus. West contended that there was no accounting for the widely prevalent belief in the Resurrection of Christ, except as a historic fact, and if admitted to be such, Christianity is a Divine religion and Christ a Divine Being. Lyttleton, with equal conviction, maintained that there is no adequate hypothesis to account for the instantaneous conversion of the arch persecutor, unless he actually saw Christ risen—on the way to Damascus. This was 160 years ago—and that same mode of proof will convince, to the end of days, any man who is willing to be convinced. We commend to our brethren, both at home and abroad, a weapon of candid controversy that, to our knowledge, never grows dull and never proves ineffectual. Its thrust is keen and its power unailing.—*The Missionary Review of the World*.

## Higher Critics and Missions.

An Indian Missionary writes an important letter to the *London Christian*, which shows the results of the teachings of the destructive critics in dealing with the non-Christians, especially the Moslems. He says in part:—

"I do not want to enter into any controversy, but as a practical missionary, with the realities of mission work constantly in evidence, I want to ask the disciples of the higher critics a plain question. One of the chief objections to the teaching of missionaries raised by Moslems is that in the Pentateuch and the Psalms of the Christian Bible we have *not* the revelation which was given to Moses and David. The reply of missionaries hitherto has been that in those books we have such revelation.

"Now if a Mussulman brings forward the usual objection, what am I, in accordance with the teaching of higher critics, to reply? Am I to say, as all Christian missionaries hitherto have said: 'Your objection is groundless; the Torah as we have it is the Torah which was given by Moses, and the Psalms, the Zabbur, were by David'? Or am I to say: 'Your objection is well founded—as a matter of fact ascertained by criticism. The Pentateuch, as we have it, was not by Moses at all. There *may* be in it some Mosaic teaching, but when and by whom it was so concocted we do not know, but of this we are certain, that it was not written by Moses. And the Psalms which we have, and which the Jews had, are not Davidic at all. Some may be ancient, but how ancient we do not know'?

"If the Moslem says, as say he will, 'On what ground, then, do you ask me to accept your Torah, and your Zabbur, as Divine revelations'? what am I to reply? And if the Moslem goes on to say, 'You tell me that Jesus Christ in the Gospels says that the Pentateuch was written by Moses and that the Psalms (or some of them at all events, which He quotes or refers to) were written by David, how can you ask me to admit that Jesus Christ was the Son of the one true God? And if Jesus is not Divine, on what ground do you ask me to accept the Gospels, as a revelation from God'? what am I to say?

"I say frankly that if I believed the teaching of Professor Smith and his school to be true, I should cease to be a missionary to-morrow. I could not possibly feel that I had any message to give to either Mussulman or Hindu; for the message is the revelation of God, and it is the revelation recorded in the Bible."—*The Missionary Review of the World*.

Just as the last proof of this number was being posted to the printers, on Tuesday (October 21st), a telegram was received, sent by Dr. Roberts from Tangier, saying that Mr. Cooper was shot dead in Fez on Friday. From the wording of the message, it would appear to have been a deliberate act of murder on the part of a Moslem, committed in the neighbourhood of the Karoueen Mosque.

We commend Mrs. Cooper and her two little ones, and all the workers at Fez, as well as the converts there, to the earnest prayers of our readers.

## For the Children.

### Manoubie.

I want, dear children, to tell you of a little boy of this name. We have known him some time, but this summer his father took a house in the same village as ourselves, so Manoubie, when he was off duty (for he is a young man of some importance in his home), would find his way here for a talk, or would give us a warm welcome when we happened to turn up at his father's house. He is thirteen years of age, but does not look as old, as he is very small, but when he begins to talk or argue he can take his part almost as a man, certainly much beyond his elder brother, who is some years his senior.

Manoubie has been in the habit of attending a meeting at Mr. Purdon's house in Tunis, and there he would argue and ask questions with so much boldness that I thought the young fellow was fast becoming spoiled by being allowed to put himself so forward; but as he always got his answer from Mr. Purdon, it did not hurt him, and made the meeting very bright

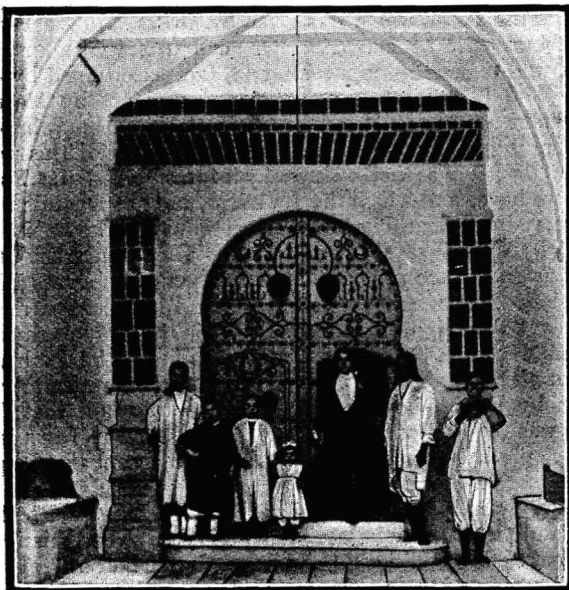


Photo by]

[Mr. Purdon.

*Manoubie and some of his friends in Tunis.*

and interesting. One night I happened to be present, and he made us all laugh, for when he said good-night he told us he would bring an argument which would astonish us all the next week. The workings of his face and hands, as he said it, all added force to depict the weight of the argument, and our exceeding amazement on hearing it. Now, you must understand all that was in opposition to the truth of Christ Jesus, which Mr. Purdon was telling them at the meeting, and that that was Manoubie of *last winter*, not our Manoubie of *to-day*, for he is not like the same boy.

To-day he no longer argues against the Lord Jesus, but will listen to us with eyes wide open and mouth too, eager to learn all he can. He has his own Bible, and loves to read about the Saviour and all the wonderful things He did, and yet I cannot say he is converted and is a Christian boy, but I want you to know he is deeply interested, and I want the help of each one of you who read this that Manoubie may become a Christian boy and really know the Saviour. He loves *us* now, and thinks all we say must be true, and he can see his father is a wicked man and his religion has no power to help him to be better; while at the same time he is reading in his Bible of One who saves from sin and gives desire and help for a new life. So it comes into my mind to ask you, dear children, who know something of our little friend, to remember to pray for him every night before you go to bed, and then, when we see that Manoubie knows and loves the Saviour, we will quickly write you again to tell you, and you will be so pleased that God has answered your prayers—so glad you have been able to help one little boy in far-off Tunis.

Should you ever pay a visit to Tunis you would, I know, like to see your Arab brother in Christ Jesus.

M. B. GRISSELL.

### From Miss Bolton, Tetuan.

"When out walking in the country this evening we saw a native dish, with fish nicely arranged in it, lying by a little spring by the roadside. One of our dogs at once made for it, and gobbled most of it, thinking it a great find. It is a custom here, when a person is possessed of evil spirits, to call in enchanters, who prepare fish in a particular way with incantation, and then it is taken away and placed beside a spring of water. The evil spirits leave the afflicted person then, and enter into the first dog that eats of the fish. Our Soosan seems all right at present, and not more mischievous than before."

**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.

LIST OF DONATIONS FROM AUGUST 16th to SEPTEMBER 15th, 1902.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.		1902. No. of Aug. Receipt.	£ s. d.	1902. No. of Aug. Receipt.	£ s. d.	CORRECTION.		No. of Receipt.	£ s. d.	
Brought forwd. 1031		8	6	Brought forwd. 65		0	0	Brought forwd. £1 9 3		
16 .. 6128	0	5	0	21 ... 3974	2	10	0	83 .....		
18 ... 6129	0	5	0	22 ... Ilford	1	1	0	0 8 0		
18 ... 6130	0	5	0	22 { Claylands	0		12	3	£1 17 3	
19 ... 6131	6	0	0	22 { Congrega-	0		12	3	Amount previ-	
20 ... 6132	10	0	0	22 { tional Ch. }	0		12	3	ously acknow-	
20 ... 6133	0	3	6	25 ... 3997	1	15	0	8 19 0		
20 ... 6134	1	0	0	25 ... 3998	0	4	6	£10 16 3		
20 ... 6135	2	10	0	27 ... 3999	0	1	0	TOTALS, MAY 1ST, 1902, TO		
21 ... 6136	5	0	0	27 ... 4000	0	5	0	SEPT. 15TH, 1902.		
21 ... 6137	0	10	0	29 ... 1	5	3	2	General..... £1641 4 6		
21 ... 6138	1	0	0	30 ... 2	1	17	3	Designated 1231 19 3		
23 ... 6139	1	0	0	Sept. { Par's Hall }	3		15	9	£2873 3 9	
25 { Y.F.S.C.E	0		17	5 ... 4	10		0	0	DETAILS OF	
25 { Hinton }	0		17	6 ... 5	20		0	0	LEICESTER AUXILIARY.	
27 ... 6141	0	5	0	8 { Chelsea	3		0	0	J. BOLTON, Esq.,	
28 ... 6142	0	2	6	8 { Bap. Ch. }	3		0	0	106, Evington Road.	
28 ... 6143	5	0	0	15 ... 7	0		5	0	Designated Receipt No 9.	
29 ... 6144	0	10	0	15 ... 8	0		5	0	No. of	
29 ... 6145	0	10	0	15 ... 9	7		7	6	Receipt.	
Sept. 1 ... 6146	0	12	0	15 ... 10	0		5	0	£ s. d.	
2 ... 6147	1	0	0	15 ... 11	5		0	0	85 .....	
3 ... 6148	0	7	6	15 ... 12	0		1	0	86 ...	
4 ... 6149	0	11	0	Total ...	£128		8	5	87 ...	
4 { Blackbdge. Mis. Room }	0		12	Total, May	£1231		19	3	£7 7 6	
5 ... 6151	0	10	0	1st, 1902, to	£1231		19	3	Amount previ-	
5 ... 6152	0	2	6	Aug. 15th,	1103		10	10	ously acknow-	
5 ... 6153	0	7	6	1902 ...	1103		10	10	ledged: d	
6 ... 6154	2	2	0	1902 ...	1103		10	10	68 12 10	
Carried forwd. £1031	8	6		Carried forwd. £65	0	0			£76 0 4	

SEPTEMBER 16th to OCTOBER 15th, 1902.

GENERAL FUND.			1902. No. of Oct. Receipt.			1902. No. of Sept. Receipt.			DETAILS OF DUBLIN AUXILIARY, No. 2.			DETAILS OF DUBLIN AUXILIARY, No. 1.				
1902. No. of Sept. Receipt.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	Miss J. FITZPATRICK, 27, Upper Grand Canal Street.	Designated Receipts Nos. 23 and 60	No. of Receipt.	£	s. d.	S. S. McCURRY, Esq., 3, Spencer Villas, Glengageary.		
16 ... 6170	0	2	9	9 ... 6208	1	0	0	26 ... 30	12	0	0	134	1	0	0	
16 ... 6171	0	5	0	10 ... 6209	0	1	0	26 ... 31	15	0	0	135	0	10	0	
16 ... 6172	1	1	6	11 ... 6210	0	2	6	29 ... 32	1	0	0	136	2	0	0	
16 ... 6173	1	8	6	11 ... 6211	1	11	4	Oct.				137	1	0	0	
18 ... 6174	10	0	0	13 ... 6212	17	2	0	1 ... 33	11	1	0	138	2	0	0	
18 { Waterloo Bap. Ch. C. E. }	1	8	6	13 { Mount Tabor, Sheffield }	1	0	0	I { Readers of "The Christian" }	20	0	0	139	2	0	0	
19 { Olive Hall Sun. Sch. }	2	10	0	13 ... 6214	1	0	0	1 ... 35	1	10	0	140	1	1	0	
22 ... 6177	0	17	0	14 { Bridge of Weir }	10	0	0	I ... 36	1	1	0	141	1	0	0	
23 ... 6178	25	0	0	14 ... 6216	0	5	0	I ... 37	6	5	0	142	0	10	0	
23 ... 6179	7	0	0	14 ... 6217	0	10	0	2 ... 38	2	0	0					
24 ... 6180	0	2	0	14 ... 6218	0	5	0	2 ... 39	0	5	7					
25 ... 6181	0	6	0	14 ... 6219	0	5	0	2 ... 40	1	0	0					
25 ... 6182	0	4	0	14 ... 6220	0	10	0	3 ... 41	2	0	0					
26 ... 6183	0	10	0	14 ... 6221	0	8	1	4 ... 42	0	6	6					
30 ... 6184	1	0	0	15 ... 6222	4	2	0	6 ... 43	1	0	0					
Oct.				Total	£130	2	8	6 ... 44	2	3	2					
1 ... 6185	2	0	0	Total, May 1st, 1902, to Sept. 15th, 1902	1,641	4	6	6 ... 45	1	0	0					
1 ... H.X.Y.N.L.	5	0	0		£1771	7	2	7 ... 46	20	0	0					
2 ... 6187	0	6	0	DESIGNATED FUNDS.				9 { Pres. Ch. Finchley }	2	5	8					
2 ... 6188	0	5	0	1907. No. of Sept. Receipt.	£	s. d.		9 ... 48	2	0	0					
2 { Geor ge's Cross Tabernacle }	5	0	0	17 ... 13	1	0	0	10 ... 49	72	10	0					
3 ... 6190	1	0	0	17 ... 14	0	10	0	10 { Y.W.C.A. Highgate }	10	0	0					
3 ... 6191	0	10	0	18 ... 15	15	0	0	10 ... 51	10	0	0					
3 { Christ-church Y.P.S.C.E. Clacton }	0	10	6	18 ... 16	5	0	0	11 ... 52	30	0	0					
3 ... 6193	1	0	0	18 ... 17	1	8	0	11 ... 53	0	4	0					
3 ... 6194	3	0	0	18 ... 18	1	0	0	11 ... 54	0	10	0					
4 ... 6195	0	12	6	18 ... 19	10	0	0	13 ... 55	0	10	0					
4 ... 6196	0	5	0	22 { Y.W.C.A. Southend }	12	10	0	13 ... 56	2	0	0					
4 ... 6197	10	0	0	22 ... 21	50	0	0	13 ... 57	0	16	9					
4 ... 6198	0	2	6	23 ... 22	30	0	0	13 ... 58	1	0	0					
4 ... 6199	0	2	6	24 ... 23	0	5	0	13 ... 59	1	0	0					
6 ... 6200	0	1	0	24 { Mansfield Street Sun. Sch. }	2	10	0	14 ... 60	0	10	0					
6 ... 6201	2	0	0	25 ... 25	0	15	0	14 ... 61	5	0	0					
6 ... 6202	0	5	0	24 ... 26	0	10	6	14 ... 62	5	0	0					
8 ... 6203	3	0	0	24 ... 27	0	10	0	14 ... 63	1	0	0					
8 ... 6204	0	2	6	24 ... 28	1	0	0	14 ... 64	0	15	0					
8 { "Life of Faith" }	2	2	0	26 ... 29	1	0	0	15 ... 65	2	0	0					
9 ... 6206	2	0	0	Total	£	388	17	2	15 ... 66	11	5	0				
9 ... 6207	1	1	0	Total, May 1st, 1902, to Sept. 15th, 1902	1231	19	3									
Carried forwd.	£92	0	9	Carried forwd.	£132	18	6									

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 As-ociations, 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.

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, 34, Paternoster Row, London, E.C.; the former will be acknowledged by numbered receipts. The names of donors are not published.