



MATTHEW XXVIII

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

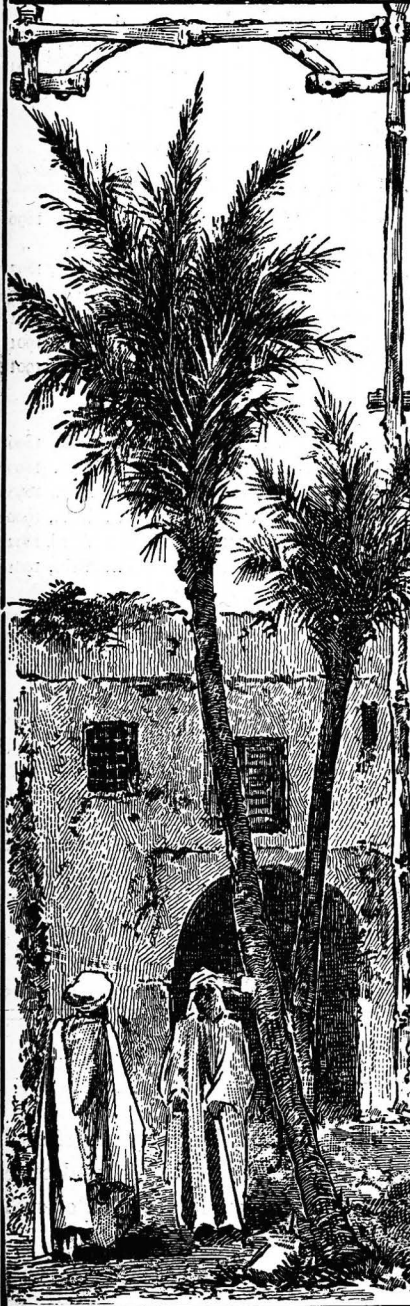
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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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EDWARD H. GLENNY, Southend.

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Parcels and Cases for transmission to the field to be sent to "N. A. M.," Foreign Missions Club, 29/35, City Road, London, E.C.

## Location of Missionaries.

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

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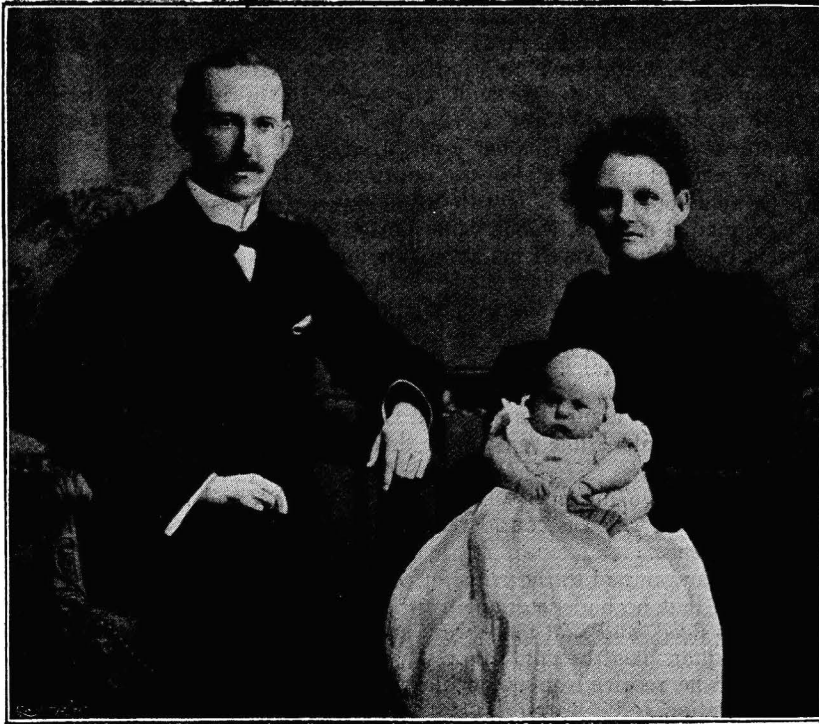
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London, E.C.

## 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.



*Photo by]*

*[Abernethy, Belfast.*

*Mr. Cooper.*

*Cecil.*

*Mrs. Cooper.*

## God's Ways Past Finding Out.

### The Murder of Mr. Cooper.

*"Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!—Rom. xi. 33.*

**I**T seems to us wonderfully strange that the Lord should have permitted our beloved brother, David Cooper, to be cut off when he seemed to be so very useful. He was so admirably adapted to the work of caring for the native converts and colporteurs in Fez; in fact, it seemed as if he were indispensable. But God, who cares ten thousand times more for that work than he did or we can, has permitted his death, so we bow our heads in faith and worship, assured that God makes no mistakes, and that He can and will accomplish His purposes of grace by our brother's removal even better than by retaining him at his post. How, we cannot tell, but we believe in some way He will.

The fact of our brother's death was telegraphed to us on October 20th, just in time to insert a brief paragraph in the November number of NORTH AFRICA. We have since received by letter fuller particulars, which we now give.

The death of Miss Herdman in the spring of 1899 necessitated the finding of someone to take up in Fez, the northern capital of Morocco, the work which she had so enthusiastically and successfully carried on for about ten years. It was thought that Mr. Cooper, who, like Miss Herdman, came from Belfast, was suited in some measure to be her successor, and he consented to come home from Tripoli, in Barbary, where he was then labouring, to see the Council of the Mission as to his taking this post.

It was not, however, till the spring of 1900 that he went to Tangier, and only after spending the summer there that he went up to Fez in the autumn of 1900. The work was most interesting, but for various reasons by no means easy. Mr.

Cooper, by God's grace, succeeded beyond the expectations of his best friends, and not only has the work grown in solidity and strength, but some new Moslem converts have been brought in.

After spending a very happy and useful summer in Tangier, accompanied by some of the colporteurs, he started for Fez again on the 2nd of October. He was accompanied by his wife and two little children, and Miss Harris, a helper. Miss de la Camp, of Tetuan, also went with them to visit a native woman she knew who had professed her faith in Christ.

The journey from Tangier to Fez is about 120 miles as the crow flies, but by the track that does service for a road it is about 165 miles. The journey in fine weather takes five or six days, but the weather was so wet that it occupied twelve on this occasion. However, all reached Fez in safety on Monday, October 13th. Miss Mellett, Miss Denison, and Miss Greathead, of the N.A.M., and the missionaries of the Kansas City Gospel Union (who had left Mequinez on account of its disturbed state and come over to Fez), welcomed them heartily. Mr. Cooper was expecting to be joined by Mr. and Mrs. Simpson, of the N.A.M., in a few weeks, who would have relieved him of his share of the medical work, and have helped in the important business of developing the native converts and colporteurs. Notwithstanding the fact that the country was rather disturbed on account of native dissatisfaction with the Sultan's progressive and European ideas, there seemed every prospect of a happy and successful winter's work. On October 16th Mr. Cooper wrote an interesting letter, giving an account of their journey up to Fez; this only reached the office after the information of his death.

On Friday, October 17th, he went out about 11 a.m. with two of the native colporteurs, and while he was purchasing some matting in the market near the principal mosque, a man came out, and with a gun shot him in the back. He fell, and one colporteur stayed with him while the other followed his assailant into the mosque. Brought to bay, the man flourished a knife, and a group of men having gathered the colporteur left him to them, and returned to Mr. Cooper. He was carried to his home, and Dr. Verdon, the Court-doctor, was immediately brought. Mr. Bennet, a dentist and surgeon, and a Spanish doctor also attended. Mr. Cooper was in great agony, and it was discovered that the bullet had entered the back near the spine, cut an artery, perforated the bowel, and passed out through the abdomen. The bullet, it was afterwards learned, was made of a hard piece of salt.

Mr. Cooper was conscious, and able to assure his wife that God would take care of her and the children. He prayed for the people and for his murderer. It was impossible to do more than relieve his pain, and at 1.30 he peacefully passed away to be with Christ.

In the meantime the Sultan had been informed of what had happened, and he sent for the assailant, and, although he had fled to the Mosque of Mulai Edrees, which is considered a sanctuary where any criminal may be sure of escaping justice, he was brought into the Sultan's presence.

He was a *shereef*, or holy man, and owned to the crime at once. He declared he had come in from the country and sold some wheat and bought a gun, and that he had determined to kill the first Nazarene he met. (A Nazarene to him would be a European.) He gloried in his deed, and said there were no good Moslems now or they would kill all the Nazarenes. He had only one life, and if the Sultan liked he could take it. He was decidedly impudent to the Sultan. The Sultan commanded him to be beaten, and he received about 900 lashes. He was then thrown across a donkey or mule, and taken round the city as an object of execration and a warning.

While this was going on Mr. Cooper died, and on hearing this the Sultan sent for the man again, and in the presence of some Europeans and leading Moorish officials he was ordered to be shot. It is said that six of the ten shots fired at him entered his body. This occurred at 2.15 p.m., within less than an hour of Mr. Cooper's death.

Mr. Cooper's funeral took place next morning, and was attended by all the missionaries except Mrs. Cooper; and by the European community, including the vice-consuls of England, France, Germany, and Spain. The burial service was read by Mr. MacLeod, the British vice-consul, who has shown every kindness and attention. Although large numbers of Moslems watched the funeral, not one was heard to say a word against the Christians.

The poorer classes think it a wrong thing that a Moslem Sultan should put a Moslem to death for killing a Christian, but the native governing class and the merchants are quite sympathetic with the missionaries.

No doubt medical mission work has removed much of the prejudices against Christians. Since the work began in Fez more than 50,000 have received free medical treatment from the missionaries.

Everyone will want to know how Mrs. Cooper bears up under this terrible trial. God has wonderfully sustained her, and while many were expecting she would immediately come home, she says, "God has brought me here, therefore I think He has some work for me to do here." May God guide, bless, and sustain our brave sister. Mrs. Cooper is a sister of Mr. Bill, the founder of the Qua Ibo Mission in West Africa. Mr. Cooper's brother is only twenty years of age, but on hearing of his brother's death he wrote to say that he had thought of being a missionary in Central Africa, but now that his brother had died in Fez he hoped when twenty-one to offer to take his brother's place.

We praise God for the grace given to our departed brother, who died praying for his murderer and the people, and whose dying wish was for the prosperity of the little native church.

We thank God for the sustaining grace given to Mrs. Cooper in her terrible trial. We are very thankful and deeply touched by Mr. Cooper's brother's offer in due course to take his place.

The Sultan of Morocco has done everything that he could do to show his abhorrence of the crime, and has sent to express to Mrs. Cooper his deep regret at the occurrence. Without any suggestion from the missionaries or from the British Government officials, he has further spontaneously granted her £1,000 as an expression of his sympathy with her in her bereavement, and promised the necessary animals and a military escort for the journey to Tangier. Surely it is a matter for devout thankfulness that the Sultan of a Mohammedan empire should thus act. May God richly bless him and show him His salvation.

The other workers are carrying on the work as usual, and Mr. and Mrs. Simpson have started from England to join them.

Let us trust in the wisdom of God and expect Him out of this very serious providence to bring untold blessing to Morocco, its people, and those labouring there.

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.



**Miss Banks** writes from Tetuan on November 4th that all was quiet there at that time, and the people exceedingly friendly; there were no anti-foreign murmurs as is sometimes the case.



### Departures—

October 24th, **Miss Cohen**, for Tunis.  
 October 31st, **Mr. Ross** and **Mr. Shorey**, for Algiers; and **Miss North** and **Miss Addinsell** for Kairouan.  
 November 7th, **Mr. and Mrs. Simpson**, for Tangier.  
 November 13th, **Mr. and Mrs. Liley** and child, for Tunis.  
 November 14th, **Miss Case**, for Tunis; and **Miss Johnston** and **Miss Turner**, for Susa.  
 November 17th, **Miss Parker**, for Tazmalt.



On the 4th November, at the age of 89, **Mr. James Coxeter** fell asleep at his residence, "Bathurst," Highgate Road, N.W., thus soon rejoining his wife, who died in June last. Both Mr. and Mrs. Coxeter were warm sympathisers with the N.A.M. and helpers of its work. They were for twenty-five years most intimately associated with Highgate Road Chapel, and its minister, Pastor James Stephens, M.A., who has been on the N.A.M. Council since its formation. Mr. Coxeter had more than any one else to do with the founding of the work at Highgate Road Chapel, and by his death the church there loses a beloved and trusted leader.

## To the Friends of the North Africa Mission.

I, PALMEIRA AVENUE, SOUTHEND, ESSEX,

November 15th, 1902.

DEAR FELLOW HELPERS,—A few days after closing my last letter, on October 13th, we were shocked by receiving the sad news of the murder of our highly valued friend and fellow-worker, Mr. David Cooper, of Fez.

Fuller particulars of this will be found elsewhere, so I need not dwell upon the matter here, except to say that our latest news from Fez is that all is quiet there, and the work going on much as usual.

As an illustration of the wild rumours which are spread abroad I might refer to two reports which reached us in regard to the condition of Fez during the last few days—one coming from Tangier, on the coast, and the other from Fez itself. The rumour from Tangier was that a pretender to the Moorish throne was marching upon Fez with 40,000 followers; that this pretender was a lineal descendant of Mulai Edrees, from whose sanctuary near Fez Mr. Cooper's murderer was brought forth to justice. It was reported further that the Sultan had sent out an army of 10,000 to meet him, and that altogether things were looking very grave and serious.

News direct from Fez said that a pretender to the throne was marching on Fez with 200 followers, and that the Sultan had sent out an army of 2,000 to meet him. It can easily be seen that when such wild rumours as the above can gain credence amongst Europeans living in the country, it is not to be wondered at that we sometimes see reports that are

more alarming than correct in the newspapers. The pretender near Fez, according to the latest accounts, has been captured, and a number of his followers slain, and the whole fiasco is at an end. The Sultan is reported to have left Fez on a visit to Mequinez, rather more than a day's journey to the west of Fez.

The latest disturbances have been in the neighbourhood of Tetuan, and very wild reports have appeared in the papers with regard to this, but the latest news is that the rebellious people have been punished, and that now all is calm there again.

The rumours were manifestly incorrect from the first, as the person sending reports spoke of the revolting people as Kabyles. At first sight this might be thought to mean Berbers, and the Riffs who live between Tetuan and Algeria are Berbers, but this is not the case. The tribe in question that had revolted is not one of those which are generally known as Berbers, though very probably they may be of Berber origin.

There is no doubt a good deal of disturbed feeling in Morocco, and a certain amount of dissatisfaction with the Sultan amongst certain classes, but this has nearly always been the case; the difference is that in the present instance the dissatisfaction with the Sultan is on account of his progressive and European tendencies, instead of with the normal acts of tyranny and oppression which have in the past characterised the Moorish empire.

The murder of Mr. Cooper might have happened to any European in any place and at any time in North Africa. It was the act of a fanatical man, and no more the normal condition of things than the attempt of a certain London minister to blow up one of the Coronation stands because of the sacrilege of putting it up on consecrated ground is a characteristic of Christian ministers in England.

The act of this Moslem was quite contrary to the law of the Koran, according to which heathen may be put to the sword if they will not believe, but Christians and Jews, if they do not believe, are not to be put to the sword, but to be kept under and made to pay tribute.

The law of death with regard to Christians in Mohammedan lands refers to Moslems who become Christians. It is only such Christians, apostates as they would call them, who, according to the Koran, should be slain.

In Fez the North Africa Mission has had much encouragement, but it has suffered very many losses in the number of devoted and excellent missionaries who have laboured there and have been called home.

Miss Caley went up to Fez with Miss Herdman when the latter first visited the city, and on that journey was blessed to the conversion of her muleteer, who has since been blessed to others. Returning to England to be married and then go out again, she was stricken with fever, and died in a few days. She was a remarkably sweet and devoted Christian, who won her way everywhere, and was everywhere blessed to souls.

Miss Herdman returned to Fez with Miss Copping, and laboured on with great enterprise, ability, and faith for about ten years, and then was called home by heart disease, probably brought on by over-exertion in her devoted labours.

Miss Copping came to Tangier at the time of Miss Herdman's death, and never returned to Fez. She had laboured indefatigably in the medical mission, and had most ably seconded Miss Herdman's labours by her medical skill. She had for years suffered from a weak heart, and the death of Miss Herdman was a great blow. She died of heart disease in England in 1901.

Miss Fletcher was also a fellow-labourer in Fez with Miss Herdman for a time, but she left Fez when she was married

to Mr. Summers, and went to Egypt for several years. In 1900 she and her husband returned to Morocco to represent the British and Foreign Bible Society, and only a few months ago this devoted sister was called to her rest and reward. In this case also an old standing weakness of the heart was the cause.

Now Mr. Cooper has been called to higher service.

Surely if the blood of the witnesses of Christ is the seed of the Church, there should be an abundant harvest there. Few missions have been privileged to have five such devoted and competent missionaries, and fewer still have been permitted thus to lose them. May we consider the end of their conversation, and imitate their faith. With such examples to inspire us we ought to be helped to walk worthy of our high calling, and adorn the doctrine of Christ in all things.

Mr. and Mrs. Simpson, who were going to join Mr. and Mrs. Cooper in Fez, left England on Friday, the 7th of November, and are by this time, we expect, in Tangier. They propose going on to Fez unless anything unforeseen should prevent. There are also in Fez four American missionaries.

Since I last wrote we have had several gracious answers to prayer in regard to funds. I mentioned that we had received notice of the balance of a legacy amounting to £270; this came in on October 17th, and on the same day a generous donation of £500 was received; £250 has been received for the Pearse Memorial Missionaries and £250 for the General Fund.

Thus, while God has been trying us in some ways, He has been specially helping in others. Please unite with us in praise for this gracious help. About another £700 beyond our ordinary receipts would remove all present financial strain; in fact, as it is, our finances are in a better condition than they have been for the last year or two.

Three of our new workers have reached the field. Miss Cohen is in Tunis, Mr. Ross and Mr. Shorey in Algiers; Miss Parker (D.V.) starts on the 18th instant, and expects to stay with Mr. and Mrs. Griffiths at Tazmalt, Algeria, for the study of Kabyle, etc. Miss Yate is a new worker who has been accepted and gone out to Tunis. Miss Ethel Roberts, who has been working for several years with Miss Case amongst the Italians in Tunis, returned yesterday, now definitely associated with the Mission. Miss Dundas, a new worker with some knowledge of colloquial Arabic, has also been accepted, and after a few months' study of regular Arabic will, we trust, proceed to the field. None of these workers are expected to draw upon the General Funds of the Mission.

In addition to those above referred to, Miss Addinsell and Miss North have returned to Kairouan; they were accompanied by Miss Loveless, who is independently supported, and goes out to assist Dr. and Mrs. Churcher in the medical mission at Susa. Miss Case, who is now in better health, started for Tunis on November 14th, and Miss Johnston and Miss Turner, after a prolonged furlough on account of being very much run down, are returning to Tunisia, and will join Miss Hodges in Susa. Mrs. Liley's health has very much improved, and she and Mr. Liley have started from Manchester by one of the Prince boats for their old post at Tunis.

Mr. Bolton and Mr. Jones are hoping to start for Tangier on the 28th. Mr. and Mrs. Fairman and Miss Harrald are only waiting till arrangements can be made about their location.

A friend has written in regard to the article on "Confidence," in November NORTH AFRICA, suggesting that some further statement should be made in reference to how it is that some prayers which certain good people seem to be confident God will answer are either not manifestly answered or manifestly not answered. I fear this is rather too great a subject to go fully into this month, but am reminded of a remark made by the late C. H. Spurgeon in my hearing when

he was praying for the North Africa Mission, "Lord grant that we may not expect Thee to do what Thou hast not promised to do."

God-given faith must rest upon some rightly understood promises, and on the revealed character of God. People often mistake credulity for faith. The difference seems to be that faith believes on good evidence, credulity is satisfied without evidence and even contrary to evidence. I may be able to return to this subject later on. Let us remind one another of God's revealed character and His promises, and expect great things from Him according to the riches of His grace.

I remain, yours heartily in Christ,

EDWARD H. GLENNY.



Photo by [Abernethy, Belfast.]

Mr. D. J. Cooper.

### David James Cooper, Missionary and Martyr.

Mr. Cooper was a native of the North of Ireland, having been born at Belfast. He was led to decide for Christ through the influence of his mother when about twelve years of age. Mrs. Lepper, who was his teacher in the Sunday School in the Orange Hall, was also blessed to him, and it was through her words that he was led to believe that he was to be a missionary. This impression was deepened by Mr. C. Lepper's giving him as a prize the life of Robert Moffat. It was not merely that the book interested him, but though only a lad, he thought that in the fact that this missionary book was given him and not some other, he saw the hand of God further indicating His will. This looking out for the will of God was a characteristic of his life all through. He expected God to guide him by His word and by His providence, and he was not disappointed. That he was more mature than many young men are is evident from the fact that at sixteen he was assistant secretary, under Mr. Black, to the Belfast Young Men's Christian Association. He was much appreciated both by Mr. Black and also by the young men. During this period he made good use of his opportunities to improve his education.

For a time after this he went to business in a small way on his own account as a coal merchant. It was during this period, when still under twenty-one years of age, that he was further led to think of foreign missions. He sought God's guidance about selling his business. He decided to ask God if He wished him to give up his business to enable him to sell

it for a certain sum. About a fortnight later a gentleman came in and offered to buy the business, and asked the price. He immediately named the price he had mentioned before the Lord. A few days later the gentleman agreed to his price, and David Cooper concluded that God was guiding him to give up business and devote himself to work for God abroad.

He did not, however, feel at all clear where he should go, or what steps he should take to be trained or sent out, so again gave himself to prayer.

After spending about four hours in prayer, he went to the Y.M.C.A., and on the table saw NORTH AFRICA. He read it, and judged that this might be where God would have him go. Before taking any steps he decided to consult Mr. C. Lepper, who advised him to write to the hon. secretary. He was able to report that he had already been blessed to the conversion of several souls. He was ultimately accepted by the Mission, and sent to reside with the hon. secretary a few months, that he might gain further experience. Then he and several others had a year at the study of Arabic under Mr. Marshall, together with other studies and home mission work. During Mr. Cooper's stay at Barking he became a general favourite with the young people there, amongst whom he did excellent Christian work.

In November, 1896, he was sent out to Tripoli, in Barbary, where he continued his Arabic studies, and worked in the medical mission with Mr. and Mrs. Venables and Mr. and Mrs. Reid. In 1898 he was married to Miss Bessie Bill, of Belfast, the sister of Mr. Bill, the founder of the Qua Ibo Mission in West Africa. She had spent some time in training at the East London Training Institute, and in studying Arabic at Barking under Mr. Marshall.

The lamentable death of Miss Herdman, of Fez, in the spring of 1899, made it necessary to find someone to take up the work, and it was evident that a man was needed who would combine sympathy, tact, good sense, and marked spirituality. To follow so devoted and able a lady as Miss Herdman was no easy thing, in addition to which the work itself was difficult and delicate.

Mr. Cooper was chosen for the work, and went to Morocco in the spring of 1900. He has only been spared for two and a half years of service in that land, but it has been work that will bear fruit to all eternity. The amateur knowledge of medicine he had gained in Tripoli and Tangier enabled him to do much useful work among the sick and suffering men of Fez. His main work, however, was the superintendence of several native colporteurs converted from Mohammedanism. He sought to instruct them in the Word of God, to sympathise with them in difficulties, and to guide them in service. He spent himself for them, and not only won their love, but also greatly helped them in the divine life. Some, of course, were disappointing, others were a joy to his heart, and he reported five fresh baptisms during the last year. It was feared that the work would be too much for his strength, and it was arranged that Mr. and Mrs. Simpson should go up to Fez and relieve him of the medical work. Now they are going to endeavour to take up the work from which God has called him. His life and death will, we trust, be a stimulus to the native Christians he has been taken from, and also to his fellow-labourers and to Christians in the home land.

Miss Addinsell, who worked with him in Tripoli, mentions that when there he delighted in reading and thinking over the life of Robert McCheyne. The book was marked and underlined; in fact, he seemed to feed upon it. He imbibed the McCheyne spirit of devotedness, prayerfulness, and faith. Like McCheyne he was called home before he was twenty-nine, but his work will live and his memory will be a sweet savour of Christ.

EDWARD H. GLENNY.

## The Sheikh es-Senusi.

BY MR. GEO. BABINGTON MICHELL.

The death of the Sheikh el Mahdi 'Ali es-Senusi, which was reported last August as having occurred in Kanem, one of the Central Soudan States, calls for some notice from us, though we have not, as a mission, been affected by the action of his party. Let us say at the outset that the news, not so much of the death of the leader, but of the plan to take definite action against the French in Wadai, and its failure, resulting in the death of the Sheikh, seems to indicate a collapse of the movement, and the removal of the grave threat which the Senusi sect formed.

The founder of this sect, Mohammed bin 'Ali es-Senusi, was a native of Mostaganem, in Algeria, and was sprung from a Berber tribe, though, like most of the civilised Berbers, he falsely claimed descent from Mohammed. About A.D. 1821 he entered the University of Fez and there for seven years he studied Mohammedan law and dogmatic theology. On the conquest of Algeria by the French, he was filled with resentment, and with the conviction that the fall of Islam was due to the corruption of its followers. Not acknowledging the inherent weakness of the religion itself, and its lack of a power to attain even to its own low standard of morals, he attributed the decadence to the growing influence of "Christian" enlightenment among Mohammedan rulers. He, therefore, abandoned his native land, now polluted by "infidel" authority. After a stay at the University of El Azhar at Cairo, he went to Mecca, where he lived from 1835 to 1843. But finding that all his efforts to reform Islam, and to get the Turkish and Egyptian governments to adopt his views were hopeless, he emigrated with a few followers to the Libyan desert, between Egypt and Tripoli, and settled at Jarbub. Here he lived in mysterious secrecy, quietly preparing a vast propaganda of pure Islamic doctrines and practices. Within easy reach of a splendid harbour, Tobruk, a little to the east of Cyrene—almost the only available landing place on that rocky and sandy coast—he steadily accumulated arms and ammunition of the latest and most improved type, brought, it is said, by European ships to Tobruk in entire ignorance of their real destination. Meanwhile he gathered round him all the fanatical and discontented spirits from far and wide, and through the powerful "Ikhwan," or brotherhoods, in North Africa, he spread his influence so much that most of the brotherhoods became practically united in the new great sect. He did not, however, give himself out as the expected leader, but when his son 'Ali, the late Sheikh, was born, he named him "El Mahdi," in the hope that he would prove the great and longed-for "last of the Imams." Mohammed es-Senusi died about 1860, and was succeeded by his son El Mahdi.

The latter, in order probably to keep up the idea of his divine mission, always lived in the closest seclusion. He was said to keep a representative, who nearly resembled himself. Ordinary visitors could not hope to get a glimpse of the great Sheikh. But persons of importance, whom it was wise to conciliate, were ostensibly admitted to a personal interview, though really it was only the representative that they saw. The spread of the power and resources of the Senusiyah\* has been enormous, though secret. No outward organisation appears. No native of North Africa will acknowledge that he is a member, and he will generally put off questions by saying that it is a purely spiritual association for prayer and meditation, and entirely harmless from a political point of view.

\* This word is a collective plural, and denotes the whole body of the adherents of es-Senusi. It might be Anglicised—Senusites.

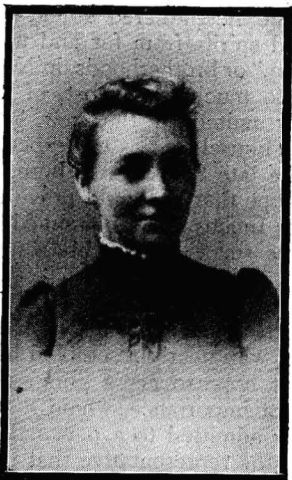
There is no doubt that there is a mighty and a universal feeling in the hearts of the people of North Africa of regret and dissatisfaction with the present political state of Islam. The condition of Morocco, divided within itself, and ruled by a Sultan whom they consider too much tainted by European culture, Algeria and Tunis and an increasing area of the Sahara under the French, Tripoli under the hated Turk, almost as much "infidel" as the French, Egypt under the tutelage of Great Britain, the Soudan rapidly falling under different European powers—all this is due, they feel, to the lack of fervour and to the faithlessness of many Muslims. So that the rigidity, the single-eyed purpose, and the "purity" of the Senusi sect appeal to them most forcibly. By means of the Berber dialects, and most of the adherents are Berbers, the Senusi communicated secretly his instructions, and gathered his information from one end of North Africa to the other. When the Khalifa of the Baggara "Mahdi" called upon the Senusi to join him against the English, the latter saw that he would only be risking his greater enterprise by being compromised in a small local and premature movement on the Nile, and though he would probably have been accepted as the Mahdi, his hopes were wider, more universal, and more "spiritual." Neither the time nor the religion of the Soudanese was ripe as yet. But he moved from Jarub to another oasis five degrees further south, and prosecuted his propaganda with great success, winning an immense following of fervent disciples in all the Soudanese kingdoms around Lake Chad.

At this time the order of the Senusiyah offered a most formidable menace to the peace of North Africa. By "biding his time" the Sheikh was consolidating his influence. His mysterious and sacred character attracted all the various sects and antagonistic tribes alike—his inaccessible fastness, with his immense arsenal of weapons of precision; the vast desert,

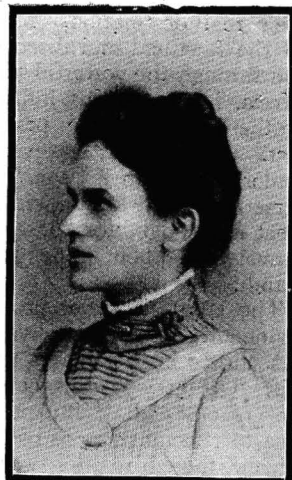
pathless and waterless to all save his forces; his swift and secret means of communication, where neither river, railway, nor telegraph offered any facilities to his enemies—all these made him an enormously more difficult foe to deal with than either "the Mahdi" or the Boers.

Now, however, one would hope that the spell has been broken. When he united the scattered forces of the Khalifa, of the Sultan Rabah, and of the defeated Sultan of Sokoto, he seemed ready and able to fall upon Egypt, Uganda, or Nigeria at his will, and almost irresistibly. But when he supported the Sultan of Wadai against the French, the die was cast. All depended upon his success. The French were victorious—not with French, but with native, troops. The cause specially favoured of God, the purest and most carefully organised of all Muslim movements, failed in its first attempt against a comparatively insignificant foe. Now the Sheikh, the very hoped for "Mahdi" himself, is dead, and can never be the promised deliverer. One can only trust that the whole system will collapse, that the millions of adherents will break into factions, and that once more it will become manifest that Islam has no *life* within it, that it is hopelessly incapable of regeneration, and that under the most ideally favourable conditions it must fail. Ah! if only we could hope that the European authorities—British, French, German—who have seen this threatening wave break powerless, would now see their opportunity to let the messengers of Light and Life in our Lord Jesus Christ carry to the disappointed votaries of Islam the Word of Power and Liberty, of Salvation from corruption and sin, of Resurrection personal and national, which they vainly looked for from the Senusi Mahdi! The Soudan would probably be ripe for the pure Gospel. Let us join to pray the Lord of the Harvest to send forth labourers into this corner of His field!

## The New Workers.



MISS PARKER.



MISS COHEN.

### Miss Rosa P. Cohen.

Miss Cohen is the first Hebrew Christian to join the North Africa Mission. She is a native of Constantinople, her father being an Ashkenaz and her mother a Sephardim. She was sent to the Mission Schools of the Church of Scotland in Constantinople, and was there led to a knowledge of Christ as the Messiah.

Miss Cohen has been living for some years in England. She obtained the teacher's diploma from the College of Preceptors, and has held good posts for some years past.

For six or seven years she has been a member of Highgate Road Chapel, where she has been "instructed in the way of God more perfectly." She has taken an active part in Y.W.C.A. and Sunday School work.

Miss Cohen reached Tunis on October 31st, and is already at work again at Arabic, which she had studied for nine months in England under Mr. Marshall's tuition.

### Miss Ada Parker.

Miss Parker was accepted, and was waiting to be sent out by the Congo Balolo Mission when its Council decided not to send any more single women for the time being. She then offered to the North Africa Mission, and has been accepted for work in this equally needy, though very different, field.

Miss Parker was converted while quite young, and she became much interested in the Congo Mission at a Bible Class which she attended at High Barnet. She has spent over three years at the training institutions of the "Regions Beyond" Missionary Union, where she entered very actively into the Christian work carried on by the deaconesses. She has spent nine months at Arabic study, and has now left for Kabylia, where she will stay for a time at Tazmalt with Mr. and Mrs. Griffiths, who are working independently there.



**Mr. Daniel G. Ross.**

Mr. Ross is a native of Forres, Morayshire, where his father was an elder in the Free Church. He was not converted, however, till he reached the age of twenty-one. A year later



MR. ROSS.



MR. SHOREY.

the sudden death of a friend led him to offer himself to God for His service. While engaged in the Post Office at Aberdeen he had good opportunities for active Christian work, and into this he entered heartily, though always keeping before his mind the claims of the foreign field.

Mr. Ross has had training at the "Regions Beyond" Missionary Training College, and he has since spent nine months at Arabic. During this last summer he had much encouragement in mission work in Scotland. He has now reached Algiers, where he hopes to qualify himself, with Monsieur Cuendet's help, to become a "Pearse Memorial Missionary" to the Kabyle people. This involves the acquisition of both the French and the Kabyle languages.

**Mr. Alfred R. Shorey.**

Mr. Alfred R. Shorey has gone out to Algiers with Mr. Ross to work amongst the Kabyles as one of the Pearse Memorial missionaries.

He had the sorrow and misfortune of losing both his parents when about five years of age. Through the kindness of his father's employers, his education was provided for till he was about fifteen years of age. Soon after returning to London he found employment in a wholesale warehouse, where he remained for twelve and a half years. Besides seeking to improve himself in the knowledge of his trade by attending evening classes, he became a student at the City of London College, Toynbee Hall, and the Conference Hall, Mildmay Park. He also attended during one session the Working Men's College, where he studied Euclid, sound, light, and heat.

When he came to London he joined the choir at St. Thomas' Church, Clapton Common, and was drawn into Ritualistic practices there. After about eight years, however, the services became so Romanised that he was led to attend the P.S.A. meetings of the Upper Clapton Congregational Church. He became deeply convicted of sin, and while attending the meetings in connection with this church was led to trust in Christ alone as his Saviour, and thus found peace. He joined the Church, and became a member of the Christian Endeavour Society, and took up Sunday School teaching

and open-air work, in which God blessed his labours to several.

Through the influence of a Sunday School teacher he was led to think of missionary work, and applied to Dr. Guinness, who recommended him to join the Hackney Y.M.C.A. and gain further experience. He was ultimately received into the Regions Beyond Training Institute, in which he stayed for a couple of years before taking his year of Arabic study under Mr. Marshall.

**"El-Kaid"—A Martyr in Morocco.**

BY MR. WM. SUMMERS.

Few of us knew his family name, so we commonly spoke of him as "El-Kaid," or the Captain; because when he first came for religious instruction, he was an officer in the local battery of artillery. Twelve years ago he was won to Christ through reading the Scriptures in our Tangier Dépôt with our late Colporteur and Depositary, Maallam Aissa. Since then, notwithstanding "persecutions oft" besides the common difficulties and temptations of life, he has maintained his faith in the Lord Jesus Christ. He bears the honour of being one of the Gospel first-fruits in Morocco.

Like all native Moslems who embrace Christianity, he felt very keenly the lack of religious liberty in Morocco, and made several attempts to become naturalised in another country. In quest of this object he journeyed first to Egypt, then to Spain, but without success. Over a year ago—knowing full well the death-penalty incurred by all Moors who profess Christ openly—he entered the Society's service as a Colporteur, and continued in that arduous ministry till his death in August, 1902.

The missionaries with whom El-Kaid had dealings in the course of his Bible work testify to his sterling Christian character, his eager appreciation of spiritual truth, and his diligence in service. His zeal led him into difficult situations. Once, in Larache, a fanatical Moslem, standing on one of the highest shrines of the town, denounced him as a renegade and infidel, and called upon the townsmen to put him to death. From that time he became a marked man, and quite recently a band of violent fanatics attacked him in the open street and maltreated him so severely that he succumbed to the injuries then received. His old mother tells us that during his last hours, and even while he lay in delirium, his relatives did their utmost to persuade him to testify to the apostleship of Muhammad and so die as a Moslem, but that in reply to all their entreaties "he spoke only of Jesus."

It seems fitting thus to place on record the persistent faith and quiet heroism of this servant of Christ, and to inscribe on the diptychs of the Society the name of its martyred Colporteur, who has now joined the great cloud of witnesses who encourage us in our race.—*The Bible Society Reporter.*

**The New Mission School at Shebin-el-Kom.**

From Mr. A. T. Upson.

October 18th, 1902.—It has long been laid upon our hearts to open a school at Shebin, but we have been hindered by lack of funds. At last a lady kindly sent a donation of fifty pounds, that being the amount that we thought would cover the initial expenses of a school of fifty or sixty pupils, little thinking that we should admit three times that number in the first week. The Shebin Workers' Conference requested me to undertake

the organisation and direction of the school, having been for many years a teacher in England.

Many and great were the difficulties which were successively met and overcome by grace in answer to prayer. These are some of them:—

(1.) Lack of suitable buildings and unwillingness of owners to let for a Protestant School—overcome by an unscrupulous Moslem letting to us an old salt store and agreeing to make extensive alterations.

(2.) This was not vacant till the end of the year, but all Egyptian schools open on October 1st—overcome by means of an interview with a representative of the Egyptian Salt Company, who kindly vacated the place on September 1st.

(3.) Great delays followed, very trying to us Westerns, but overcome by patience and prayer with constant supervision.

(4.) Just then our head teacher broke his written promise to serve with us. This caused much worry and correspondence, interviews, etc., but eventually we obtained a man more suitable, being a member of the Native Evangelical Church.

(5.) When September 25th drew near (the date for the completion of the alterations) we found that our landlord was acting in opposition, and we afterwards heard that he had basely accepted money from our opponents to prevent us from opening on October 1st. On the 25th, however, we obtained possession of the keys, and showed him and his workmen the door, put their bench and tools in the road, and set on the other men working extra time to get the place finished, with the result that on the opening day 110 names were registered, and the number is now 170, nearly half of them being Moslems. Applications are now being refused for want of space.

(6.) When our opponents (both Moslems and Copts) knew what success we had obtained, their rage knew no bounds, and by means of spies, threats of excommunication, etc., they have done everything possible to get away the boys, but so far they have failed.

(7.) Our greatest difficulty at the present moment is the

financial one. As the North Africa Mission gives no aid to the school, we have had only the above-mentioned donation, and this has been more than spent, as the furniture, books, etc., provided proved utterly insufficient, and we have had to purchase three times the original quantities. The teachers' monthly salaries will be met by the boys' fees, but a sum of £30 for initial expenses has already been spent over and above the £50 donation. In addition to this our third-year boys are using long desks, which are more suitable for smaller boys, and we are hoping some day to accommodate them with ten dual desks, well made in the town and costing a half-sovereign each, or £10 for the class. Another thing not yet procured is a good football for the boys at recreation time.

Our Sunday School opens to-morrow (D.V.), but we have no Bibles or hymn-books. We need English Bibles for the larger boys and Arabic Testaments for the smaller ones, also hymn-books.

N.B.—Since writing the above, help for Bibles has been promised by the Bible Society, Alexandria, but we still need hymn-books.

Regarding the organisation, we have four Egyptian masters, and Mr. Hooper and Mr. Fraser give me invaluable aid in the English, so that we number seven teachers in all. The boys are divided into five classes, *i.e.*, Preparatory, 1st, 2nd, 3rd, and 4th years. The last is preparing for the primary examination of the Egyptian Government.

Our curriculum—Religious instruction, English, Composition, Calligraphy, Conversation and Grammar, Geography (in English and Arabic), Map-drawing, Arabic (Reading, Calligraphy, Composition, Translation, etc.), History, and Object lessons.

Will our readers pray daily for this school and its 170 pupils, that many may be brought to Jesus. Our foes are powerful and their methods varied, but God is with us. We hope to have a photograph of teachers and scholars in NORTH AFRICA ere long.

## News from the Mission Field. Algeria.

From Miss L. Read  
(Cherchell.)

October, 1902.—Since last giving you news of the work here we have a special case to recommend to you for prayer and praise.

One Sunday afternoon in June, as Aouicha was letting the girls in, some of them ran to us in a state of fright, saying, "Ya, mademoiselle, there is a soldier wanting to come in." We hurried to the gate, thinking we had to deal with a drunken man, which sometimes happens, as the road past the garden gate leads to the barracks; but to our surprise we saw a bright, fine-looking man, who held out his hand, saying, "*Bon jour*, I am a Christian from Kabylia." We explained we had the girls' Sunday School, and asked him to come again at half-past four, which he did.

At five o'clock arrived Abdelkadr, very much astonished to find a soldier already installed in the drawing-room, for Arabs so despise those of their race who have thus enlisted; but more astonished still to find him enlisted in Christ's army, and telling *him* what he ought to do. Then arose a spirit of kindly rivalry as to who knew the most hymns, first one and then the other choosing from the McAll Hymn-Book; afterwards we read a chapter together, and then *all* knelt for prayer, and we knew that our soldier brother was on familiar ground. He prayed with fervour, and especially asked that Abdelkadr might

decide for Christ, for we had explained to him before he arrived how he stood, hesitating to cross the line.

At ten minutes to six he said, "I must go at once, or I shall lose my dinner." We said, "That's right, always do your duty," and he answered, "Four years I have been a soldier, and never been punished."

When he had said "Good-bye," Abdelkadr lingered behind with all kinds of questions to ask about this phenomenon, a Kabyle Christian soldier; and we hoped he was impressed, but we could never get him again to meet him. Being summer time his excuses of his father needing him for the harvest, etc., always sounded reasonable, but we felt he was afraid. . .

As the regiment was to be here another three months, we asked Houssin Boumedin (for that is our soldier's name) at what hours he could come, and he said any night from seven till nine, and all Sunday afternoons. We arranged straight away that Thursday and Sunday evenings he should spend with us, and promised to tell the French *pasteur* about him, and he went to him on Sunday afternoon. *Monsieur le pasteur* thought him very satisfactory. Sometimes we had him for a meal in the evening, and it was most encouraging to hear him tell of what the Lord had done for him and through him.

When his regiment was in the far South of Algeria among the blacks, he told many of the story of Christ's love, and he hopes they accepted it. This we can believe to be quite true,

for in several quarters here we heard from boys and men about this queer soldier, who talked to them of the Lord Jesus as we did; and that during the rest between the exercises he gathered round him the ragamuffins who followed the regiment every day outside the town, and sang hymns to them. He learnt a few with us in Arabic (I suppose you all know from NORTH AFRICA that the Kabyle language is quite different from Arabic), but our reading and prayer just between ourselves was in French.

Thus began a series of helpful visits—help to him spiritually, and to us encouragement to toil on. Monsieur Rolland and the ladies at Djemaa Sahridj, through whose instrumentality he was led to find a Saviour in Jesus Christ, he often spoke of with great affection. Sometimes he could get permission for Sunday mornings, and was able to come to the Temple service, and several Gospels and Testaments went into the barracks by his hands. I noticed in his prayer that he often asked that he might be a light for Jesus among his fellow-soldiers, and having a very attractive card with a lighthouse on it, Jesus in large letters, and in the centre of the letters, "*Je suis la lumière du monde,*" I gave it to him; on Sunday evening I asked him what he had done with it? "Put it up over my bed," he replied, "and my officer says it is very pretty." One evening he brought an Arab soldier to see the lantern, and when he could find words he told the story of the pictures himself.

On the 15th of September the regiment left, and I am sure you will pray for this man that in the midst of numerous temptations, and without earthly aid, he may be kept unspotted from the world. . . .

Now an old friend comes on the scene of whom we have to give you news. The Lord laid it on our hearts to go immediately on our arrival in Algiers to see Louise Huck, our old friend the blind brushmaker. For a little while we have been gathering together small sums from friends in Algeria for her, to give her a start with material, so that when she gets orders she is not obliged to keep people waiting while she writes to Paris for material.

On our arrival their exclamation of joy (for you remember she lives with a married sister who is also converted) proved

that our visit was very welcome, and telling her what we had brought her, she said, "The Lord has sent you. For six months I have earned so little, and I feel deeply being a charge to my sister when it could be so different now I have a trade." We bought a couple of brooms to relieve her of immediate need, and said, "Let us tell the Lord about it, and ask Him to make the path plain before us." Oh! it was sweet to hear her pray, and thank God for the help sent just in her great need.

Going back we made up our minds to worry anybody and everybody for orders for her. Four different times did we take people out to her to give orders, and to see her at her work; for they did not like to venture into the poor quarter of Algiers for the first time without a guide, and she lives quite on the outskirts of the town in the midst of French, Spanish, Italians, Maltese, Jews, Arabs, Kabyles, Mozabites, etc. But the last was the best—Misses Smith and Cox, from Kabylia! Telling them her story Miss Smith said, "This is of the Lord; I have been seeking guidance about our blind Kabyle lads, and even spoken to them about brushmaking, and now you seem to indicate the teacher doubly useful, being such an earnest Christian."

When we got them out there a surprise was in store for us. Miss Smith began to explain her ideas, and Louise said, "Yes, I will and *can* do it, for I have a certificate from the school in Paris for teaching." We did not know she had worked so hard as that, for altogether she had only been seventeen months in the school, but we knew she was efficient, for she has a certificate for a gold medal from an exhibition in Bône. Plans were made that she should make up a stock of brushes and leave them to be sold, and that she should, in addition to taking what she would need for teaching the boys, take also material to continue her private work there, as she would not be giving lessons all day.

To finish this story. Before leaving Algiers we heard that Mr. Moore, a missionary in that town, was the one who would accompany her. Telling her this, she said, "Oh, Made-moiselle, how good God is! We do love the Moores so; when we lived near them they often called to take me to the meeting. I shall not be the least afraid with him."

## Tunisia.

### From Mrs. Purdon (Tunis).

November 2nd.—Our school for Arab girls was reopened about a fortnight ago on Miss Hammon's return to Tunis, and the girls are settling down to the regular daily work.

I do not know why it is, but we have very few girls as yet this year; some of our old girls have left either on account of their age, or because their parents have moved from the neighbourhood, and no new children have come to take their place. We have only ten names on our book, instead of about twenty, but we are praying the Lord, if it is His will, to send us others.

It is such a nice opportunity to be able to give these little girls more regular Bible teaching than we could ever give them in their own homes. They come each morning at 8.30, and stay two and a half hours. The first hour is given up to the Bible lesson, and teaching them verses and hymns, the second hour to needle-work, and afterwards they get half an hour's reading lesson.

It does not sound very school-like, does it? But for these children it is a great deal, and they are very proud indeed of learning to read, which is an unusual accomplishment for Arab girls.

One girl, who had been turned out from school last term on account of the bad language she used, has been taken back again on promise of very good behaviour in the future, and she

is so pleased and happy; her face shines with pleasure as she comes each day. Of course, it is a rule that no bad language be heard in school, or the name of God taken in vain, but it is no easy rule for these children to keep. They are so brought up to it that they use it unconsciously, and hardly know how to express themselves without it.

Three of the girls who are considered too old to attend school any longer, although only about fourteen or fifteen years of age, now come with their mothers to the women's class, which Miss Grissell holds on Wednesday afternoons, so that they are still getting Scriptural teaching. Two others, small children, who were with us all last year, whom I mentioned in a former letter (their mother was divorced and is since married again), have gone to live with their father's sister at Fat-allah, a village a short distance from Tunis, where Miss Hammon and I have a little weekly class for girls, and they are hoping to attend that, so that they will have this help to remember what they have learned, and be able to hear a little more. This class is (D.V.) to commence again next Saturday, and we have the promise of six children attending it. Yesterday we went out to arrange about beginning again, and all the children gave us such a welcome. They are very anxious that we should go twice a week to them, but we have not time to do so; it is quite difficult to go once a week, for it takes the whole afternoon.

## Prayer and Helpers' Union.

NOTES FOR MEMBERS, BY A MEMBER.

Amongst the requests for prayer made in the circular to members issued last month was one for Mr. and Mrs. Cooper, stating that they should have the prayers of friends on account of the unrest of the people around Fez. Just about the time the circular was received by the members, the sad event of Mr. Cooper's death took place. This shows how great a need there is for us to take these requests to heart, as they may deal with a matter of life or death, and generally relate to affairs of deep concern in the welfare of the Mission.



The secretaries of branches where periodical meetings for prayer are held are desired to send to the office of the Mission brief accounts of any gatherings of special interest.



Paul in his missionary labours was deeply sensible of the value of prayer. Although the first amongst the followers of our Lord, in the extent of his inspired writings and fulness of divine revelation, these were special gifts. It would appear that as a missionary he had to work very much as our brothers and sisters to-day have to labour. But the whole-heartedness and intensity in which he entered into the common privileges of the children of God made him the chief amongst missionaries, and a paramount example for all who seek to win souls. He had not a different spiritual equipment, but he made much of his resources. In his epistles he now and again lays aside the tone of apostolic authority, and as a Christian worker requests or beseeches the prayers of his brethren. Why was Paul so keen for their prayers? Was it not that he so well knew the conditions under which his labours would be largely blessed? Members may rest assured that the more we have the spirit of prayer and exercise it, the more our friends in the field will prosper in their work.



A branch has been commenced at Bognor this month, the secretary being Mrs. Gear, 3, High Street.



In the life of President Edwards we find the following paragraph selected from his own religious experience:—"I had great longing for the advancement of Christ's kingdom in the world, and my secret prayer used to be in great part taken up in praying for it. If I heard the least hint of anything that happened in any part of the world which appeared to me in some respect or other to have a favourable aspect on the interests of Christ's kingdom, my soul eagerly caught at it, and it would much animate and refresh me. I used to be earnest to read 'public' news-letters mainly for that end, to see if I could not find some news favourable to the interest of religion in the world."

## The Effort to Reform Islam.

Can the Old Wine-skins Stand the Pressure?\*

By MOHAMMED SARFARAZ KHAN, NAINITAL, INDIA.

(One of the Speakers at the Moslem Religious Congress).

With the growth of European civilisation and the cultivation of English manners among our educated classes, the question of our religious requirements and how best they can be met is becoming more and more prominent day by day, and it is worth while discussing the question, especially as we have fortunately among us a few eminent persons who are fully alive to the growing needs of the modern civilisation, and

\* Condensed from the *Moslem Chronicle*, Calcutta.

have also keen sympathy for the spiritual welfare of their community. . . .

My hypothesis is that the practice of sending our young men to European countries for education and training will grow wider and stronger day by day, that the benign influence of the Aligarh movement will be felt more and more every day, and that the hopes of the founder of the Aligarh College and its promoters will be realised in no distant future. The majority of the well-to-do Mussulmans will be seen possessed of the European civilisation and manners; our ways, our dress and even our food will be changed, and last, though not least, our thoughts will also be completely changed. You cannot certainly check the growth of civilisation, even if it should seem to parade against your fixed notions of religion. Given that, it is our earnest desire to tread the path of progress faithfully and fearlessly; and to be on a par with the sister communities in the country in the matter of worldly prosperity, etc., it remains for us to see that only so much of the real religion (and that much alone can be real) is retained and actually practised by us as would glorify us in every way. The rudimentary principles of Islam, such as to believe in the unity of God, to acquiesce faithfully in the teachings of the prophet, to admit the necessity for prayer, fastings, etc., and conforming to them practically, must be held sacred, and adhered to till the last. The changes to be introduced will then be of the following nature:—These changes, or at least some of them, though not formally sanctioned by the spiritual authorities, have virtually been imperceptibly adopted by many of the enlightened Mussulmans, and are not only the outcome of their practical and honest every-day life, but are also the dictates of their conscience.

(1) The whole arrangement as regards offering of prayer requires to be readjusted. Should the frequency of prayers remain as it is? Will it always be convenient for us to say our prayers five times, and at the stated hours, during the twenty hours? Can it not be sanctioned that we pray less often than now, say only morning and night, prolonging our prayers to make up the deficiency? Can not the rules of ablution be relaxed in many desirable cases? Can not those who can't spare time on Fridays, assemble in congregation on Sundays? Can not the enlightened class have prayer-rooms or mosques furnished in their own style, and change the postures in the prayers to suit their convenience? Don't you think that with such allowances as these, more enlightened Mussulmans then will practise religion, and will receive spiritual blessings.

(2) Fasts of the Ramazan—Can not the hours be curtailed, light refreshments allowed at intervals, and the Tarawis recited, or, still better, lectured to a sitting audience?

(3) Can it not be ordained that taking part in the Moham-medan Educational Conference, the annual meeting of the Nadwa or the Salana Jalsa of the Anjuman-i-Himayeti Islam, Lahore, goes so much to Hajify a Mussulman? Is it not a Zakat to raise a memorial to a benefactor, and so on?

(4) The licence of taking more wives than one must be withdrawn.

(5) The purdah system must of needs be modified and sanctioned by competent authorities.

There are many other sundry little things to be added to this list.

As matters stand, the civilised man of to-day does not so much seem to depend on religion for his moral and social culture. We should try and administer to him only so much of spiritual religion as would quicken his intention, make him behold the glories of the soul, and realise the blessings of spiritual existence, and infuse in him an earnest desire to lead a useful, energetic, optimistic, unselfish life. To effect

this, much of the cold dogma must be replaced by the genuine warmth of real spirituality.

It seems of utmost importance for the enlightened Mussulmans to have a Board of Religion, preferably located at Aligarh, to consider their religious needs, and to introduce desirable changes consistent always with the real intentions of Islam.—*Missionary Review of the World.*

### The Spirit that will Prevail.

"What shall we say of the missionaries who go to nations with old civilisations, that had built up their thinking, their manners, their laws, their institutions, ages before we were civilised, and before we had come into the comity of working and thinking nations? What shall we say of those who go to men who have their own philosophies, their own creeds, and their own maxims, tested by generations and centuries—not the best certainly, and yet such as men have been able to live and to organise their social systems by? Is it reasonable for us, who are strangers, to go to these men and women, and say, 'Renounce your own past, and come into the inheritance of our past'? Is it reasonable for us to go to them, representing novelty, innovation, and change, and is it likely to attract or repel them? Is it a fit thing that we should carry to them a message that will set them at odds?"

"I answer—Yes, it is reasonable. If, first of all, Christ has become everything to ourselves, if we have accepted Him as our Master and Lord, if He is to us the object of affection dearer than we can give to any mere creature, then we may go among the Gentiles preaching the unsearchable riches of Christ; but on any other terms I do not think it is reasonable to expect them to listen to us. The best and truest Christians are apt to be infected with the spirit that suggests, 'Of course, we are the people that are in the right, and, of course, we have the right views and the right civilisation, and the right everything else; and among other things that we may take a little interest in, we may try to give a little of our benefits and attainments to these poor people in China and in India.' That spirit will not do for real mission work; the spirit that will prevail must be under a sense of the extraordinariness and wonderfulness of the work done when the kingdom of God takes possession of a man."—*Professor Rainy.*

### Notices of Books.

#### A Century of Jewish Missions.\*

This book supplies a concise history of modern missions to the Jews—a work which has up till now been wanting in missionary literature. The author was for a time the missionary of the Toronto Jewish Mission, one of a number of missions to Jews which are carried on in the States and in Canada.

The introductory chapters are on the religious and social condition of modern Jews, dealing with such topics as Zionism, population, etc. The greater part of the book, however, is taken up with a review of the various agencies at work for the spreading of the knowledge of Jesus as Messiah amongst His kinsmen according to the flesh. The appendices, which are interesting and helpful, give statistics of Jewish missions and a list of the magazines which advocate them. The North Africa Mission is referred to (with some slight inaccuracies) on pages 220 and 221.

Students of missions will find the book interesting, and will be grateful to be thereby enabled to get a good general view of the subject after a few hours' reading. It is written in

plain, simple language, which is precisely what is wanted in a handbook of this kind. There are a few interesting illustrations, some of which might perhaps have received a little explanation for the benefit of those not well up in matters Jewish.

Many will be surprised to find that missions to Israel have had such large results as are referred to.

Mr. Thompson's work in selection and condensation must have been a somewhat tedious one, and it is to be hoped that his book will reach those whose appreciation will repay him.

#### With the Arabs in Tent and Town.\*

This is a plain, unvarnished account of missionary work in the Holy Land—mostly east of the Jordan, in Moab, and Edom, and northern Arabia. The book makes no pretence to literary style, and is so entirely devoted to the work of the Gospel in the different centres in which the author worked, that many details—some of the utmost importance to the author himself—are almost unnoticed. But none, surely, could read this plain, manly tale without being seized by the charm of its candour, brightness and faith. The book falls into three divisions. The first relates to work for the Master in Moab, in connection with Mr. and Mrs. Lethaby. This mainly consists of letters to friends in England. When this work was taken over by the Church Missionary Society, Mr. Forder went to Jerusalem, and subsequently joined Rev. A. B. Simpson's organisation, the "Christian and Missionary Alliance," of New York. By this he was sent to penetrate into Arabia from the north, and after three unsuccessful attempts—having been arrested a few days after his start by the Turkish authorities—he managed to elude their vigilance and safely reached Jowf. The narration of the difficulties and dangers of this journey, and of the manifest deliverances of God from wild, bloodthirsty, fanatical Muslims, who robbed him most pitilessly, forms a fascinating story of trust in God overcoming obstacles, and impressing the most lawless. It also shows that disguise and a lying profession of Islam are unnecessary to travel among these unscrupulous rovers—the Muslim having a real respect for an honest and open avowal of religion, Christian or Muslim, however much he may hate Christianity. One gathers that Mr. Forder did not suffer more serious ill-treatment than other solitary and unprotected travellers, Arabs or otherwise. He also met with many an appreciative audience to his message of the Gospel, and sold large numbers of portions of the Scriptures in those hitherto untouched regions. The third part of the book gives an epitome of the religion and customs of Islam, showing how the latter illustrate life as depicted in the Bible. Mr. Forder seems to see no prospect at present of taking up the work he has had some ten years' experience of in the land of Ishmael. We can only join in his prayer that the door may yet be opened, and men found to enter where he and Mr. Van Tassel and Mr. Hogg, of our Mission, and others, have made so many efforts to carry the good news of salvation. G. B. M.

#### Memories of General J. T. Haig.

We are glad to commend to our readers these Memories by Mrs. Haig. The reading of them has been most stimulating. It was always a pleasure and an honour to have General Haig on our N.A.M. Council. He was so real, so practically consecrated, and so wise in counsel. Few men were more devoted or more humble than he. We have not space this month to give an adequate notice of this book, but hope to do so in a subsequent number. Meanwhile we would recommend friends to purchase the book for themselves. It is published by Messrs. Marshall Bros., Paternoster Row, price 3s. 6d.

\* *A History and a Review.* By Rev. A. E. THOMPSON. \$1.00 net. (Fleming H. Revell Company.)

\* *With the Arabs in Tent and Town.* By A. FORDER. 3s. 6d. (London: Marshall Brothers.)

## For the Children.

NORTH AFRICA MISSION,  
34, PATERNOSTER ROW,  
LONDON, E.C.

MY DEAR LITTLE FRIENDS,—Just lately there has been no need for me to write to you, because some of the missionaries have sent letters for your page. In October we were not able to put in any page for you, because it was our annual report number, and every bit of space was needed for that.

This month I thought that I would tell you about the

### FAST OF RAMADHAN.

It is a very important thing among Mohammedans, and there is a great deal that is interesting to know about it.

This fast lasts for a lunar month; that means the time between one new moon and another. The Mohammedan months have fewer days than ours, so that they have a shorter year than we have by eleven days. On account of this their years do not match with ours, and so while our month of January is always in winter, their month of *Ramadhan* goes slowly round all the seasons, and is sometimes in winter and sometimes in summer. At present it is in winter, and this year it will commence at the end of November and last for most of our December; so that when you are reading this you can think of the people in all Moslem countries keeping the fast of *Ramadhan*.

You know that we have calendars which tell us beforehand when the new moon will appear. This is found out by learned men, and comes quite true, but many of the Arabs are so foolish that they will not believe in them. They say no one can tell beforehand exactly when the moon will appear except God, and that it is wrong to pry into His secrets. In the same way an Arab once replied to one of the missionaries who asked him his age: "Am I God that I should know the number of my years?" They do not remember their birth-days so carefully as we do, you see!

When the time for the commencement of *Ramadhan* comes near the people are on the tip-toe of expectation for it, and keep watching for the little streak of new moon. Men go out to the mountains and watch there, and when they have seen it, gallop in on their horses to tell the official. Those who bring the news first get some money, and sometimes they will swear that they have seen it when they have not, in order to get the money. Two men must go in to one of the officials and swear that they have seen it, and then a cannon is fired and the month of *Ramadhan* begins.

The false prophet, Mohammed, gave his followers instructions to keep this month, because he said it was the one in which God sent the Koran down from heaven. They have a curious story about how the Koran was sent, but there is not room to tell you about it this time.

I must explain to you that they do not go without food for the whole month; by no means. They only eat at night instead of by day.

In the evening a gun is fired at sunset to say that the day's fast is over and that they may eat. And in the morning, as soon as there is light enough to tell a white thread from a

black one, a gun is fired to let the people know that they must eat no longer.

The fast is kept so strictly that those who are really religious will not wash for fear a little water might get into their mouths and down their throats by mistake. They must not allow water to get into their ears or noses either. They must not drink a drop of water all day, and you can imagine how trying that is for them, especially in the broiling heat of summer. They generally get rather cross during *Ramadhan*, and I don't think it is much wonder.

But if they fast all day they feast a good part of the night. I used to see the men in Tunis last year, as it got near sunset, crowding round the cafés, ready to begin to eat the instant the gun went off. They had bowls full of a greenish-looking thick soup, which they seemed very fond of. Later in the evening amusements used to begin, and the chief Arab street was full of people walking up and down. Along the sides were stalls with sweetmeats and other eatables. There were little native theatres, called *karakooz*, and other dreadful performances.

Little children are not supposed to fast, but they often like to do so, because it makes them feel grown-up. Lots of the children are brought out at night with their fathers, and they walk the streets until quite late.

In the early morning, an hour or so before sunrise, a man goes round all the native streets, shouting out and making a great noise with a drum. He is called the *tabbal* (drummer), and the reason he goes round is to wake the people up in time to have a good meal before the gun goes off. Later on we used to hear the gun, and the man calling out from the mosque-tower near, "Come to prayer, come to prayer; prayer is better than sleep." He goes on crying this in a rather weird tone, and it sounds quite unearthly in the grey half-light of the early morning. It made us feel so sad, for we knew that all their prayer and fasting could never help them in the least. They are told in the Koran to "be constantly present in the places of worship" during *Ramadhan*, so they are more particular about saying their prayers than at other times.

Why do they keep the fast? you will ask. Well, it is because they are taught that it is pleasing to God, and that it is one of the good works which they must do. But even when all the good works are done, they are not sure of going straight to heaven; and if they are wicked here they say it will be all right, because God is merciful, and Mohammed will ask God to let them into heaven.

Are you not glad that you have been taught the way of Christ and not the way of Mohammed? You can read what Christ said about fasting in Matt. vi. 16-18. You will see that it is very different from the way the Mohammedans do.

Will you, and any grown-up people who may read this page too, pray very specially for these people during *Ramadhan*? The missionaries can generally get a number of men to come to meetings in the evening, but the ladies find their work very hard during this month, because the women are so sleepy and cross during the day, on account of having been up so much at night.

I remain, your affectionate friend,

R. I. L.

### A New Booklet for Children.

A booklet, entitled "Some Children of Tunis," will be ready shortly after this issue has appeared. It is brightly and interestingly written by R. I. L., the lady who has so often contributed the children's page in NORTH AFRICA. The

booklet is, of course, for the little ones. It will contain 24 pp. with six illustrations, and will be sold at threepence per copy, or half-a-crown per dozen, post free. It may be ordered now from the office of the Mission, and it is hoped that many friends will put it into the hands of their children.

LIST OF DONATIONS FROM OCTOBER 16th to NOVEMBER 15th, 1902.  
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1902. No. of Nov. Receipt.			1902. No. of Oct. Receipt.			DETAILS OF LEICESTER AUXILIARY.			No. of Receipt.			
1902. No. of Oct. Receipt.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	J. BOLTON, Esq., 106, Evington Road.	£	s. d.	£	s. d.		
17...6223	0	5	0	8...6264	5	0	0	24... 79	5	0	0	Brought forwd.	23	0	9
17...6224	500	0	0	8...6265	0	10	0	24... 80	5	0	0	154	5	0	0
17...6225	270	0	0	8...6266	0	7	6	27... 81	11	3	6	155	0	5	0
17...6226	2	2	0	8...6267	0	2	6	27 { Missionary Helpers Band, Blackheath }	16	0	0	156	0	10	0
22...6227	10	0	0	8...6268	0	10	6	27... 83	2	0	0	157	0	5	0
22.. 6228	5	0	0	10...6269	2	0	0	28... 84	10	0	0	158	0	4	0
22...6229	0	10	0	10...6270	5	0	0	29... 85	1	0	0	29 4 9			
23...6230	5	0	0	11...6271	1	0	0	29... 86	0	5	0	Amount previ- ously acknow- ledged ..... 63 7 6			
23.. 6231	0	1	3	11...6272	0	10	0	29 { Moseley Y.W.C.A. }	0	5	0	£92 12 3			
24 Ilford	0	7	9	11...6273	1	0	0	29 { St. John's Wood Y.W.C.A. }	12	10	0	Amount previ- ously acknow- ledged ..... 87 5 4			
24...6233	0	10	0	13...6274	0	10	0	29 { Readers of "The Christian" }	2	10	0	£93 18 4			
24...6234	5	0	0	13...6275	6	0	0	31... 92	0	5	0	DETAILS OF BRIGHTON AUXILIARY.			
27...6235	0	5	0	13...6276	6	0	0	Nov.				W. Hoste, Esq., 23, Sussex Square, Brighton.			
27...6236	20	12	9	14 { Band of King's Daughters, Talbot Tab. }	16	0	0	1... 93	10	0	0	Designated Receipt No 81.			
28...6237	0	5	0	Total ...	£1,171	12	2	1... 94	29	4	9	No. of Receipt.			
28...6238	1	10	0	Total, May 1st, 1902, to Oct. 15th, 1902	1,771	7	2	4... 95	1	0	0	£			
28 G.L.B.	0	5	0					5... 96	0	10	0	62 ..			
29...6240	0	10	0					10 Dagenham	1	5	1	63 ..			
30 { Readers of "The Christian" }	12	15	0					12... 98	0	14	6	64 ..			
30 Wood Green	6	18	6					13... 99	1	4	0	65 ..			
30...6243	20	0	0					13... 100	1	10	0	66 ..			
30...6244	0	9	0					13 { Aberdeen, Rutherford Bible Class }	1	0	0	67 ..			
31 "A Steward"	250	0	0					13... 102	0	10	0	68 ..			
31...6246	1	0	0					14... 103	2	1	0	Amount previ- ously acknow- ledged ..... 3 12 0			
Nov.								14... 104	6	13	0	£11 3 6			
1...6247	2	0	0					14... 105	10	0	0	Amount previ- ously acknow- ledged ..... 3 12 0			
3 { Y.M.C.A., Stratford }	0	7	10					15... 106	1	0	0	£14 15 6			
3 Clapham Park	1	3	10					15... 107	13	0	0	TOTALS MAY 1 TO NOV. 15.			
3...6250	0	10	0					Total ...	£ 484	6	4	General ...			
5...6251	0	6	0					Total, May 1st, 1902, to Oct. 15th, 1902	1,620	16	5	£2,942 19 4			
5...6252	0	5	0									Designated			
5...6253	2	0	0									2,105 2 9			
5...6254	1	0	0									£5,048 2 1			
6...6255	1	0	1									Carried forwd. £332 10 6			
6...6256	0	2	6									Carried forwd. £2,105 2 9			
6...6257	0	1	6									Carried forwd. £23 0 9			
6...6258	0	1	6												
6...6259	0	3	0												
6 { Cong. Ch. C.E., Lewisham }	0	10	0												
6...6261	0	3	0												
7...6262	2	0	0												
7...6263	1	0	0												
Carr. forwd.	£1126	1	8												

"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, Pater-noster Row, London, E.C.

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.

The Missionaries of the North Africa Mission go out on their own initiative with the concurrence and under the guid-

ance 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.

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.

## 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, 34, Paternoster Row, London, E.C.; the former 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 1902 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Larash. It has twenty-nine 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-one 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 thirteen 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.