



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.

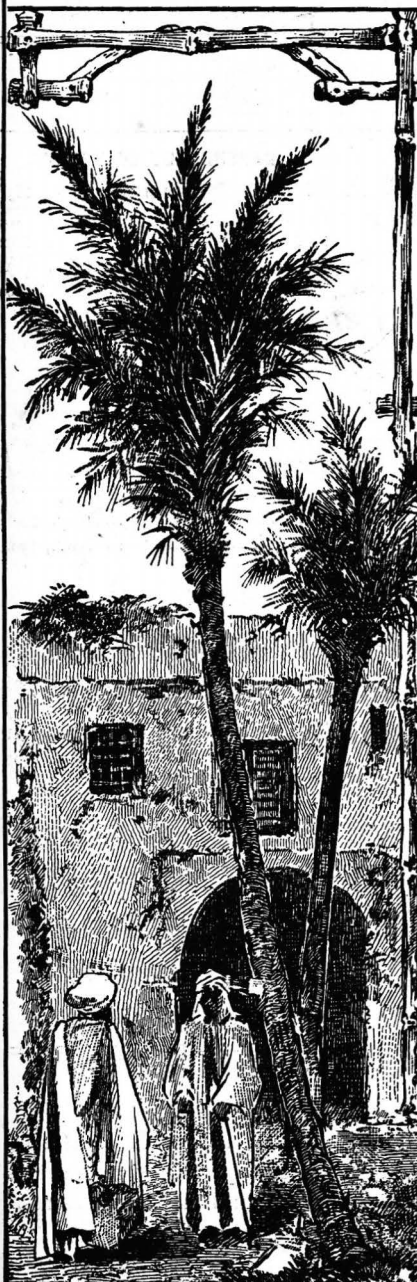
CONTENTS

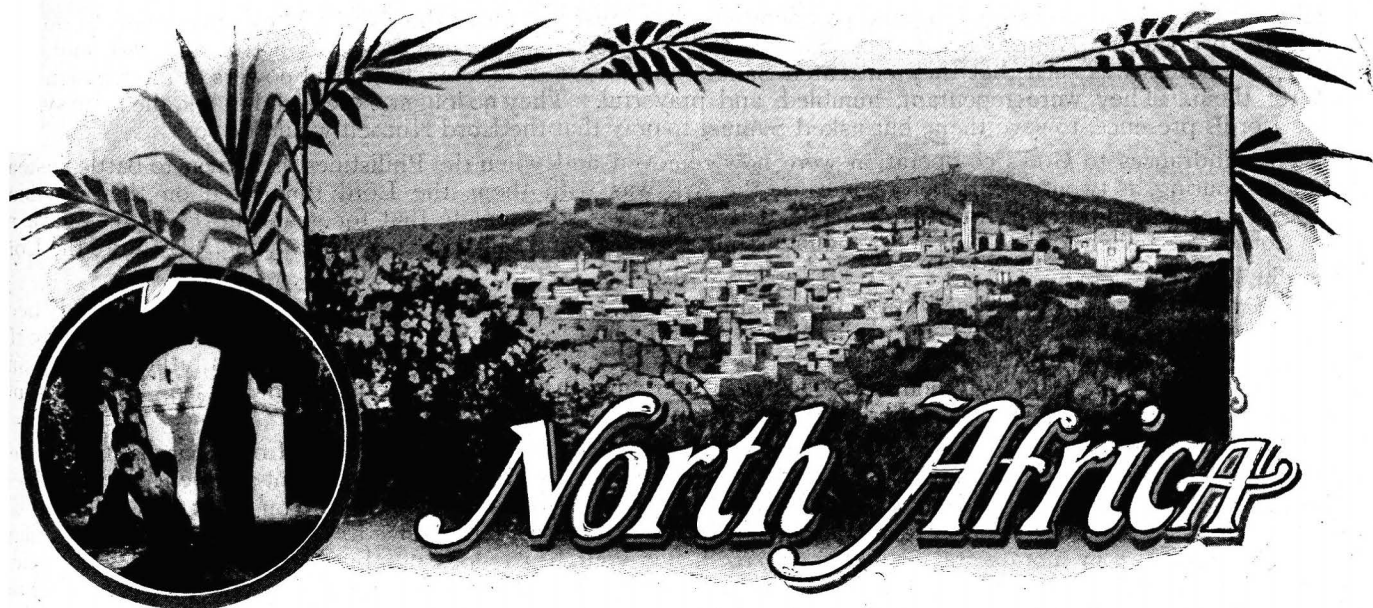
| | |
|--|----|
| Lamenting after the Lord | 37 |
| Notes and Extracts | 38 |
| To the Friends of the N. Africa Mission, By Edward H. Glenn | 39 |
| The Fathers of the North African Church: IV.—Cyprian. By J. Rutherford, M.A., B.D. . . | 40 |
| “As he Purposeth in his Heart, so let him Give.” By Pastor James Stephens, M.A. | 42 |
| Bible Reading—Response | 42 |
| News from the Mission Field— From Mr. H. Nott | 43 |
| „ Miss Banks | 43 |
| “A Little Cloud.” By Miss E. Turner | 44 |
| Report of the North Africa Workers' Union for 1902 P.ayer and Helpers' Union | 45 |
| Raymond Lull | 46 |
| Notice of Book | 47 |
| For the Children | 48 |

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





Lamenting after the Lord.

"And all the house of Israel lamented after the Lord."—1 Sam. vii. 2.

"Blessed are they that mourn, for they shall be comforted."—Matt. v. 4.

"The Spirit of the Lord God is upon me: because the Lord has anointed me to . . . comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning."—Is. lxi. 1-3.

IN the days of Eli and his wicked sons, Israel had sunk into a very low spiritual state. The Philistines ruled, and the professed people of God were kept in subjection and disgrace in consequence of their departure from the Lord. But God had compassion on His people, and raised up Samuel the prophet, by means of whom what was perhaps the most remarkable revival in Old Testament times was ushered in.

Twenty years elapsed after the death of the good, but weak, Eli, before Samuel's labours showed much result. We may suppose that these twenty years were largely occupied by the young prophet in prayer and in labouring to instruct and enlighten his oppressed people. Scripture represents Samuel as pre-eminently a man of prayer, and it would seem that he established schools of the prophets in various parts of the land in which young men were instructed who might in their turn teach others the words and ways of God.

What John Knox did for Scotland, Samuel seems to have done for Israel. He was not only a Protestant reformer in opposition to the idolatrous worship of Baal and Ashtaroath, but a preacher and religious educationalist. The prosperity and glory which Israel enjoyed during the reigns of David and Solomon had their foundation to a large extent in the prayers and teaching of Samuel the prophet.

Much of the best work for God that is done on earth bears its best fruit after God's worker has been removed from the scene, especially when that worker is a teacher who sows the truth broadcast, and with plan and purpose. The exhorter and reaper often gains the credit of what the plodding teacher has made easy by years of toil. Samuel's labours did not at once bear manifest fruit, yet we read, "The Lord was with him and did let none of his words fall to the ground" (1 Samuel iii. 19).

At last, after twenty years, all the house of Israel lamented after the Lord. Probably before this there had been scattered individuals and little groups of mourning souls who, moved by Samuel's instructions and their own sad condition under Philistine oppression, had repented and sought mercy. Now, however, this state became general, and all Israel was stirred and moved to lament after the Lord. Why were they oppressed? Had not their fathers conquered the land? Had they not had glorious victories? Why did they not enjoy His help and blessing now? They mourned His absence and longed for His renewed manifestation. But they had to be reminded that the cause of His absence was in themselves, and not in the Lord. They had sinned and they were sinning still, even though they lamented after Him. The worship of Baal and Ashtaroath, the Sun and Moon gods, was still persisted in. They were worshipping the creature instead of the Creator, Who is blessed for evermore. They were adoring the channels of light and blessing, while they were forgetting Him Who was the Source from Whom these channels were supplied. God is a jealous God, and will not give His glory to another, or to the mere works of His hands. If

Israel wanted to enjoy God's blessing and co-operation, they must put away their sin. They must cease to do evil, and learn to do well. And, as advised by Samuel, they did so. Their repentance was active and real, and their sense of weakness was such that they entreated Samuel to continue to use his wonderful powers of intercession with God for them. They were repentant, humbled, and prayerful. They no longer expected the Ark, the mere symbol of the Lord's presence, to save them, but asked Samuel to pray that the Lord Himself would do so.

The hindrances to God's co-operation were now removed, and, when the Philistines drew near to battle, instead of Israel shouting, as twenty years before, because the Ark was with them, the Lord thundered on their enemies, because Israel was now right with Him. The deliverance was so complete that for years the Philistines gave no more trouble. Samuel erected a stone to commemorate the event, and called it Ebenezer, saying: "Hitherto the Lord hath helped us."

The ways of God are the same in principle in all ages. The unregenerate sinner must repent and feel his need of forgiveness before it is granted. This is the Holy Spirit's first work, to lead to repentance. The prodigal by the working of the Spirit of God came to himself. He realised in some measure his state, and his father's ability and willingness to forgive and bless; then he took action accordingly, and was welcomed and blessed. But is it not thus that believers also rise to fuller blessing?

The Church in Ephesus had many excellences, but it had left its first love, and the Lord charges its members to remember whence they had fallen and repent. Here was the door of hope, Repent; lament your coldness of heart; remember how you used to enjoy your Lord's love and love Him in return. You work and toil, and are patient, it is true, but your efforts are too mechanical and lack the throbbing love to Christ that used to mark them. You may be correct in morals and orthodox in creed, but your heart does not burn as once it did with ardent affection for Him Who died for you. Confess it, lament over it, mourn over it, and remember that the love of Christ is as warm and true as ever. He never changes. We want more faith, we need more prayer, but, perhaps first of all, we need to mourn, to judge ourselves, and to put away what grieves our Master. To love Christ only a little is to come short, and to sin. He deserves, and He claims that we should love Him with all our heart and soul and strength.

If we are willing to face our sins and failures, to confess and seek to do His will perfectly, He will co-operate with us by the Holy Spirit, and we shall have the joy of fellowship and victory. We believe that what the world wants is true repentance. May it not be that this is what the Church needs also? Christ says, "As many as I love, I rebuke and chasten: be zealous therefore and *repent*. Behold I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 19, 20).

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.

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. For Report see page 45.

Miss Bolton tells of an interesting incident connected with their old woman, Rakea, who has been living with them for some time, and professes to believe the truth. She dreamt that someone came to her and said, "Make ready, make ready, do, do, for I am coming to take you away!" She was greatly troubled, because she thought she would go to heaven and her children would be left behind. Both her daughters lived at a distance, so the missionaries prayed with her that they might come to see her, and that she might be able to tell them the Gospel. That evening one of them arrived, bringing two of her children with her. Rakea could hardly believe her eyes when she opened the door to them, and the speedy answer to her prayers made a great impression on her and also on the servant boy. Two days later the other daughter arrived from near Tangier! All were greatly impressed by this.

Miss Bolton speaks of their having as many as they could cope with in the dispensary when only herself and Miss Banks were in Tetuan. She says, "Pray that the Spirit of God may fall upon the people, as well as that He may have His perfect way with us."

Mr. Ross, writing from Algiers on March 5th, mentions how he had rather unexpectedly to take the blind Kabyle beggars' meeting alone on the Tuesday previous. It was somewhat of an ordeal for him, considering how short a time he has been studying the language. He says, "I wished it had been otherwise. There they were, ranged along the street, waiting my approach. They were admitted in respectable batches; the door locked until the first lot had been duly arranged and seated, for blind men cannot be hurried; then the door was opened to admit another lot. The number recorded in this month's NORTH AFRICA—twenty-three—fades into insignificance before the fifty-three who came last Tuesday. It is the largest number we have had. . . . Two hymns, a portion of Scripture, several memorised texts, together with the introduction to the 'sermon' that has yet to be preached—these, along with the 'good things,' completed a really nice, orderly, and sympathetic meeting!"

In NORTH AFRICA for February, 1902, a statement was made as to the "**Lottie Leach**" Fund, which is used for the support and education of the orphan daughter of Dr. and Mrs. Leach, who were murdered at their new station, Sfax, Tunisia, on May 5th, 1896.

The sums received in response to this statement have amounted to £9 gs. 9d., and this has now all been used up. Perhaps some servants of God may feel led to help in renewing the fund.

Miss Cohen writes from **Tunis** on March 8th, 1903: "Miss Grissell has introduced me into a very wealthy Arab family. The daughters of the respective wives (this man has two wives) desire to learn to read. I hope to visit them regularly if possible. There are such splendid opportunities to say a word to them that I feel almost impatient for being so 'heavy-tongued.'" Miss Cohen also mentions interesting talks with Jews and Jewesses, but adds, "My poor people are blind to their condition and are eaten up with pride."



"**Morocco and the Moors**" is the title of an illustrated booklet just issued by the **Southern Morocco Mission**, price threepence. It is well got up, and gives briefly an account of the country and people, and of the commencement and present work of the S.M.M. This work, begun in 1888, has now five stations and nineteen missionaries. There is a dispensary at each station, and at Marakesh (Morocco City) there are a small hospital and orphanage for girls in addition to a day school, also for girls.



Births.—At Susa, Tunisia, on March 10th, 1903, the wife of Mr. H. E. Webb, of a son.

At Constantine, Algeria, on December 19th, 1902, the wife of Mr. E. E. Short, of a son (Raymond Evan).



A new tract, fitted to be very useful among **Mohammedans**, has just been prepared and issued by Mr. A. T. Upson, of the N.A.M., Alexandria. Its title is "Christ's Testimony to Himself." In the introduction the usual Mohammedan objections to the genuineness of the Bible are briefly but forcibly answered, and the authority of the Scriptures is established. The rest of the tract is in three parts. Numerous passages from the Gospels are quoted to show that Christ claimed to be the Son of God and to be God, and that He allowed the statements of men to that effect, and accepted their worship. An earnest appeal to the reader closes this tract of twenty-three pages. Prayer is asked that our missionaries in Egypt may be able to get it well circulated, and that the Holy Spirit of God may be pleased to use it as an instrument in bringing some souls "from darkness to light, and from the power of Satan unto God" (Acts xxvi. 18).



Miss Bolton writes from **Tetuan** on March 5th: "We make it a matter of definite prayer that Moors may come for the Scriptures, and day after day incidents occur to show how this is being answered. Yesterday from a roomful of men none would acknowledge themselves *fokihis* nor take the Gospels. One, however, remained behind, and begged hard for a book, and seemed thoroughly in earnest. On Monday thirteen Moors were at one time listening to the reading of the sixteenth of Luke in the colloquial, and were impatient of any pauses for explanation, saying, 'Go on—we understand.'

"We have been asking lately for Spaniards to be brought to our meeting who were not of the poorest class, and during the last few months two or three families have joined us. On Tuesday night, as I closed the meeting, an elderly woman broke out into a confession of sin and prayer for forgiveness. Her daughter-in-law seems very near the Kingdom too."



Miss de la Camp writes from **Tetuan** on February 23rd: "The Moorish children were only too glad to come back to school, and there has been an attendance of nine to twelve girls for the last two weeks, and of twenty girls in the sewing-class. My four senior girls can no longer come to school regularly, but they come whenever they can get away from their work. Soon they will not be able to come at all, so I am giving their reading the utmost attention I can, for they are nearly able to read the classical fluently."



Two men at Susa have professed faith in Christ, and others are frequent visitors at one of the missionaries' houses. Dr. Churcher says, "Prayer for them will be a real help."

Dr. Churcher reports the number of patients who attended at the Medical Missions under his care during February as—

65 at Taboulba,
100 at Kairouan,
116 at Djemmal,
269 at Susa.

Taboulba was a place he had never visited before, and they had a good time. A young woman who had been badly burned profited so much by the dressing that in a few days she was all right again.



A most successful meeting was held at **Cheltenham Y.M.C.A.** lately, at which the Rev. Harvey Jellie gave a lecture on *The Mohammedans of North Africa: Their Customs and Ways*. The lecture was well attended, and was much appreciated by those present, and the sum given at the collection was handed over to the honorary secretary of the Cheltenham Auxiliary of the N.A. Mission, Miss E. R. Humby, Collepriest, Hewlett Road.

To the Friends of the North Africa Mission.

I, PALMEIRA AVENUE,
SOUTHEND, ESSEX,

March 17th, 1903.

DEAR FELLOW HELPERS,

Since my last letter we have arranged and had a day of special prayer for our work, on March 13th. Those who were not aware of our arrangements might help us by seeking on every Friday to specially remember the work before the Lord. It is the Mohammedan day for special preaching and worship. It is therefore an especially appropriate time to pray for those who are entangled by the false teaching of Islam.

Letters from various parts of the field tell of cheering cases of interest, and here and there a case of professed conversion. Oh, how we are longing for a larger ingathering of souls, and that those already brought to know the Lord may continually grow in grace!

The financial support of the work, too, is a matter of very serious consideration. Though we are but a small Mission, we need about £200 a week to carry on our work at all efficiently. From time to time God has graciously appeared for our help and sent us special gifts, but frequently, as at present, we are compelled to cry to God earnestly from day to day for the supply of present needs.

This winter we have had very few of the workers at home, and for this we are thankful. At the same time we realise that amongst the multitude of things pressing upon God's people, the Lord's claims for North Africa are in danger of being forgotten. Will you please, therefore, help us specially by prayer, and if you are able to make arrangements for meetings in which we may tell of the Lord's work and the Lord's faithfulness, we shall be able to arrange for someone from the office, or some worker from the field, to come and take them.

Our financial year closes on April 30th, in about six weeks from to-day. We should be very thankful to receive £2,500 in this next six weeks if God sees fit.

As old donors are "called home," and some others from one quarter and another are unable to continue their help, we need to ask God to raise up new friends, and from time to time He does so. This year very little has been received in the way of legacies. Sometimes those who are not able to help much during their lifetime can assist liberally by remembering us in their wills.

We desire that the trial of our faith and patience may be the means of keeping us near to the Lord, but it also helps us

to keep near the Lord when we receive liberal and bountiful help from His hand through His servants.

The number of friends who are now offering to serve the Lord in North Africa is less numerous than in the past. We fear that we, with others, are feeling the effects of the languishing state of the Churches during the last few years. There seems some revival of the spirit of prayer to-day, and some few signs of awakening. If God in mercy blesses His people at home, we feel persuaded we shall have more offers of service and more numerous and larger gifts for the Lord's work.

Miss Harrald, who has joined Mr. and Mrs. Venables, is finding many open doors for service in Tripoli, and her heart is burdened with the darkness, ignorance, and sin which she finds. Miss Dundas is about to go out and join her.

Tripoli has been a difficult field to cultivate, still excellent work has been done there. During the last few years very large numbers have attended the medical mission, and besides hearing the Gospel address, have also in many cases been personally spoken to. Thus a large amount of seed has been sown, but at present the harvest is but small. Itineration is almost impossible in this country; the missionaries are not permitted to go beyond the oasis of Tripoli, as the Turkish Government consider it would not be safe for them to do so. The oasis, however, itself forms as large a sphere as the few workers in this land can properly occupy. Still, one longs for the country villages to be visited. A number of country people come to the medical mission, and in this way something is done, but very, very much more remains to be done. Then there are the Jews, Italians, Maltese, Greeks, and Turks to be reached, so that the workers in Tripoli have far more than they can possibly overtake. They have sought also to reach the English people who reside in this rather out-of-the-way corner.

In Egypt we have quite another condition of things. The country is open, being under British supervision; but, on the other hand, the people, being better fed and in every way more prosperous, are more self-satisfied. Medical missions, while useful, are not so pressingly needed, as there are many Egyptian doctors with a fair amount of ability. To teach the children English is a great bait, and in order to learn English they are willing to pay fees as well as to listen to the Gospel. Mr. Hooper, therefore, and his fellow-workers in Shebin-el-Kom have found the teaching of English a very important means of getting a hearing for the Gospel amongst the young. Mr. and Mrs. Fairman are now back in Egypt, and helping at Shebin-el-Kom. In Egypt also Mrs. Dickins has her school, where the girls are brought constantly under Gospel teaching. The German hospital affords quite an important sphere for work. In fact, more could be done if it could be visited more frequently. Then there are services amongst European soldiers and sailors, as well as meetings for natives, etc. Miss Van der Molen is for the present helping some of the American missionaries in their medical work, as this seemed a niche in which she could fit with advantage.

We must not forget that years ago we had work in Northern Arabia, but for want of workers were obliged to withdraw. The province of Oran, in Algeria, which once we occupied, with its million of people, is still without a missionary, partly because of the French opposition, but also for want of suitable workers. A small sum of money has been given us to begin work in Somaliland, but at present we have no one to send there, and the amount we have would scarcely be sufficient to warrant our doing much. We also have a sum of money for work in Khartoum, but here again lack of labourers, Government difficulties, and the need of larger supplies compel us to wait. The great Sahara is still untouched, and many large districts in Algeria are without a witness for Christ. In

Southern Tunis there are no workers amongst the natives; and Sfax was for a time occupied by the late Dr. and Mrs. Leach. Since then we have only been able to visit these places occasionally. Gabes, still further south, was once occupied by some workers. This place, too, is now without a missionary. On the one hand, we are face to face with crying needs and with the command of Christ, "Go ye into all the world, and preach the Gospel to every creature." On the other hand, the need of labourers and the means to support them, humble us and hold us back. What vast sums of money are being spent on pleasure and luxury even by God's true people!

The inhabitants of the British Isles do not contribute on the average a farthing a week to Foreign Missions, and even converted people give hardly on an average equal to a halfpenny a day for the sending of the glad tidings of salvation to those in the regions beyond. Some have done much more, the multitude much less. What can we do? First, we can consider the needs, and God's commands to supply them. Secondly, we can pray, whether we can go or not; and as to how much we can give, the Lord will show us this if we are willing to wait upon Him.

In a month or two some of the workers will be coming home for furlough after being some time in the field. They will be glad of your prayers that their visit to the homeland may be refreshing to their souls; that they may be helped in telling of the Lord's work in the lands they come from; that they may be physically refreshed and fitted to return in the fulness of the blessing of the Gospel of Christ.

Counting on your continued prayers,
I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

The Fathers of the North African Church.

IV.—Cyprian.

BY J. RUTHERFURD, M.A., B.D.

About the same time that Origen was doing his great life-work in Alexandria, there lived in Carthage the well-known bishop, Cyprian.

Carthage, as we have already noticed, was the scene of the life and labours of Tertullian; but Tertullian was some forty years earlier than Cyprian: and the two men were very unlike in their tone and in the point of view from which they looked at the questions which rose before them for decision. Tertullian, the Montanist, making more of the inner light of the Holy Spirit than of almost anything else; Cyprian, the precursor of modern High-Churchism.

Thascius Cæcilius Cyprianus was a native of Carthage, where he was born about the year A.D. 200, of heathen parents. He was a teacher of rhetoric, which art makes itself apparent throughout his writings. When about forty-five years of age he was converted from paganism to Christianity. It was the influence of a Christian minister, the presbyter Cæcilius, whose name he afterwards adopted, that brought him to the Christian faith. When he came to discover the requirements of the law of God, and to view himself by the light of Christian truth, he had a very different estimate of himself from what had been entertained of him in his unconverted days. A profound sense of sin as a power from which, by his own strength, man cannot deliver himself, preceded his experience of that which grace alone is able to effect.

Now that he had definitely taken his stand in the ranks of Christian believers, his enthusiasm led him to apply literally to his own case the words of Christ to the rich ruler, "If thou

wilt be perfect, go, sell all that thou hast, and give to the poor." Accordingly, he sold the two landed estates of which he was proprietor, and distributed the proceeds to the poor. His garden was, however, soon returned to him as a gift by the affection of his flock.

A few months after his conversion he was made a presbyter, and in A.D. 248, that is, only three or four years after having been a heathen, he was ordained a bishop: surely a flagrant instance of disobedience to the command that no one must be admitted to the office of the ministry in the church who is a novice, *i.e.* one newly converted: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." (1 Tim. iii. 6).

Against his election to the office of bishop a number of the people protested, at whose head there were five presbyters. These five, with their followers, mindful of their ancient rights, proceeded to contest the episcopal authority of Cyprian. "When men are contending for their rights—even those in whom, though the old nature is not altogether destroyed, the divine life has really begun—it often happens that instead of vying with each other in the discharge of their duties in the spirit of love and self-denial, passion and self-will make both sides to look upon wrong as right. So was it in the present case" (Neander i. 311). The historian goes on to say, "An unprejudiced consideration cannot fail to see in Cyprian a man animated with true love to the Redeemer and to His church. It is undeniable that his sentiments towards his flock were those of a faithful pastor; that he had their true interests honestly at heart; and that it was his wish to exercise his episcopal functions for the maintenance of order and discipline: but it is also certain that he was not sufficiently on his guard against that radical evil of human nature which so easily fastens on what is best in man, perverting and even destroying his best qualities—an evil which is most dangerous in those specially who are endowed with the greatest gifts and powers for the Lord's service—most dangerous where it exhibits itself under the spiritual garb—in short, that he was not watchful enough against the emotions and suggestions of self-will and pride. The very point he was contending for—the supremacy of the episcopate—certainly proved the rock whereon at times his spiritual life made shipwreck."

The five presbyters, one of whom was named Novatus, now ventured, without the bishop's sanction, to take independent proceedings in the management of their congregations. Cyprian regarded this as an infringement of his episcopal rights, and so the dispute went on; but Cyprian's strong will and resolute measures were victorious. This episode was termed the Novatian schism, and Cyprian's victory was a further triumph for monarchical episcopacy.

In A.D. 250, in consequence of the Decian persecution, Cyprian left Carthage and lived in concealment for more than a year, during which time he wrote thirty-nine epistles, which are extant, addressed to the church at Carthage and to various individuals. On returning to Carthage, in A.D. 251, he found the Christians scattered in consequence of the persecution, and he had much to do in gathering them together again. A controversy then arose in regard to the reception of the lapsed to Christian fellowship.

The persecution was soon renewed: pestilence and famine spread far and wide: and in addition to all this, the barbarians from the desert made incursions, and laid waste the already devastated land. These barbarians, of course, were none other than the tribes we now know as the Kabyles. Cyprian wrote and preached incessantly.

In A.D. 257 a new persecution broke out, and Cyprian was banished to Corubis. The next year—A.D. 258—he was recalled from banishment, and summoned before the Roman

governor, Maximus. Cyprian was residing at a villa near Carthage, when he heard that he was to be conveyed to Utica, to be sentenced by the proconsul, who happened to be there temporarily. But Cyprian wished to give his last testimony by word and by suffering in the presence of his flock, and for this reason he withdrew a while until the proconsul should return. From the place of his concealment he addressed his last letter to his people, to inform them regarding himself, and to encourage them in whatever trials might come to them. At length, in September, the proconsul returned, and when the fatal sentence was pronounced which condemned Cyprian to death as an enemy to the gods and sacred laws of Rome, the last words of the martyr were "God be thanked."

His episcopal life had extended over ten years, and during this time he was constantly engaged in active work. He was naturally a man of genius, but having lived forty-five years as a heathen, he could not, in the nature of things, excel as a Christian theologian: he had ability as an orator and as a man of business. His ardent temperament, joined to the spirit and principles of Tertullian, made him ready for the practical duties of Christianity and for controlling the order and discipline of the church. On his conversion he had become a zealous student of Tertullian. When he asked for Tertullian's works, he used to say to his secretary, "Da magistrum"—"Hand me the master." But on one point he broke away from Tertullian's leadership, *viz.*, on the idea of the episcopal office.

His writings are on the subjects of the advantage of patience, on morality, on alms and good works, and an exhortation to martyrdom. But the subject with which Cyprian's name is chiefly associated is that of the discussion regarding episcopacy. Cyprian is the great defender of the power of bishops, in the modern sense of the word "bishop."

How very unlike Cyprian's episcopacy was to the church order laid down for us in the New Testament, is so apparent that no one who really knows his New Testament ventures to call in question the great fact that the New Testament meaning of the word *ἐπισκόπος*, translated "bishop," is "overseer." It occurs frequently in the Acts of the Apostles, and in the Epistles. It is used by St. Paul (Acts xx. 28), in his address to the elders, *i.e.* presbyters, of the church at Ephesus, where he says: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *ἐπισκόπους*, overseers, bishops." That is, the same persons who in verse 17 are termed elders are in verse 28 called bishops, proving, as the late Dr. Lightfoot, Bishop of Durham, has acknowledged, in his essay on the Christian ministry, that "elder" and "bishop" in the New Testament are names given to the same persons as office-bearers in the church of Christ. The same thing is found, *e.g.* in Phil. i., where St. Paul writes to the few brethren who formed the little church at Philippi, and sends his salutation "to all the saints in Christ Jesus who are at Philippi with"—not the bishop, but—"the bishops and deacons."

But the New Testament meaning of bishop did not satisfy Cyprian: he sought powers very different indeed. Though the ancient mode of church government, as practised in the times of the Apostles and of the New Testament, gave no sanction to the changes associated with the name of Cyprian and other originators and defenders of sacerdotalism, yet there came in the third century a gradual abandonment of the methods of the New Testament, a defection both from its letter and from its spirit, and an approximation towards the form of a monarchy, for the bishops claimed much higher authority and power than before, and encroached more and more upon the rights not only of the Christian people but also of the presbyters. And to give plausibility to these usurpations they

advanced new doctrines concerning the church and the episcopal office. The principal author of these innovations was Cyprian, the boldest and most strenuous advocate of episcopal power who had yet appeared. Yet even he lacked consistency, for when difficulties arose, and necessity seemed to urge, he could lay aside his assumptions and pretensions, and could submit everything to the Christian people to be judged and decided by their authority.

His opinions on the episcopal office were these: That bishops derive their office not so much from their election by the ministers and the people as from the attestations and decree of God. He regards bishops as the successors of the Apostles, and says that they have the same right as the Apostles, so that they are amenable to none but to God only, while presbyters are amenable to the church: none but God can take cognisance of the action of a bishop: deacons, so he holds, are created by the bishop, and therefore can be punished by him alone. The whole church, he teaches, is founded upon the bishop, and no one is a true member of the church who is not submissive to the bishop: bishops represent Christ, and judge and govern in His Name.

It is not difficult to see how claims like these led to such results as we see and deplore to-day in sacerdotalism, in the priestly claims of certain Churches. Nay, these claims led in times not very remote from those in which Cyprian lived to all bishops styling themselves Vicars of Christ. After the ninth century the bishops of Rome assumed the exclusive right to this blasphemous title as well as to many others.

"As he Purposeth in his Heart, so let him Give."

BY PASTOR JAMES STEPHENS, M.A.

The disciple of Christ is called to be a giver. And he is, more or less continuously, provided of God with *occasion* for giving. And there is spiritual work appointed by God to be carried on in the world, for the carrying on of which the money-gifts of God's people are required. At the same time there may be giving on the part of those who are called to give, and yet that giving be of such a kind that God does not take pleasure in it or regard it as acceptable service. "Let him give *not grudgingly or of necessity.*"

There may be giving and yet giving unwillingly, giving reluctantly, giving as if one felt sorrow rather than pleasure in the act. Giving may be esteemed to be of the nature of a burden, and so something grievous, rather than of the nature of a privilege. Giving may seem to one to be little else than a rather depressing lessening of his means for keeping up a style of living which he deems highly desirable or even necessary, or than an interference with his business projects or his ambitions for his family. To another, giving may seem very hard because his straitened circumstances suggest that he should use all he can get simply for himself and his own family.

There may be giving under some kind of external pressure or constraint or compulsion, and so, of necessity. One may feel that he could not keep up the character or reputation which he wants to keep unless he gave. One may feel on occasion that his own present interests require that he should give. One may find that certain privileges which he enjoys and wants to keep must be definitely *paid* for. One may be so solicited and urged, or may be so appealed to publicly, that it seems to him he cannot help but give.

Giving which is thus grudging or of necessity lacks the element which is essential to God's taking pleasure in it. It is

not as if God simply wanted *money*, and as if it were enough if only sufficient money for His appointed work were obtained. God wants *willing-hearted giving*: He wants *freely-rendered service* in the use of money. He wants the giving which comes of purpose of heart. Such purpose is really choice or preference, and indicates, it might be said, that he who purposes not only gives with pleasure, but that he would rather give than retain for himself what he gives.

The grace of God contemplates the production in believers of purpose of heart in giving. God proceeds in the way of engaging the believer in consideration of and regard for *His* mind and will, and in desire to serve *Him*. An apprehension and appreciation of the love of God in Christ become an inward constraint to living in such way as to please God. When *His* will in the matter of giving is discerned, there is an impelling in the "new man" to give loving heed to it *because it is His*. There comes a sense of its being a privilege to give when giving is serving *Him*. One's possessions or income may appear to have a new kind of value attaching to them in that they may in measure be used for God and the work which He would have done. The ability to give may be seen as something that belongs to the believer through the kindness of God, and something for which he may well give thanks to God. One in such a case understands David's sentiment when, on occasion of an amazing liberality, instead of taking glory to himself, he said, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee."

Giving with purpose of heart may be independent of any solicitation or appeal from without or excitement of one's feelings by some stirring address. No doubt it may be directed and strengthened by information and instruction. There is need for statement of a case being brought before the spiritual judgment, and for those points which commend a case to the spiritual mind being set out or emphasised. Purpose of heart, seeing that it means choice or decision, implies readiness to give when and as God's will is discerned. Giving with purpose of heart is "voluntary." Some, possibly, may think of voluntary giving as the giving of one who feels at liberty not to give at all, or to give the least, or to omit giving on occasions when the omission may pass unnoticed. But "voluntary" means "willing, proceeding from the will, done by design or without compulsion." Voluntary giving, therefore, means giving with the will, with an energy of choice, with a self-determining apart from outward human constraint. In fine, he who purposes in his heart gives with cheerfulness, and "*God loveth a cheerful giver.*"

Bible Reading. Response.

Isaiah xxxiii. 2.

"O Lord, be gracious unto us; we have waited for Thee."

"He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee" (Isaiah xxx. 19).

"Be Thou their arm every morning."

"I the Lord thy God will hold thy right hand. . . . Fear not; I will help thee" (Isaiah xli. 13).

Be Thou "our salvation also in the time of trouble."

"He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee" (Job v. 19).

"I will be with him in trouble; I will deliver him" (Psalm xci. 15). "It shall come to pass, that before they call upon Me, I will answer; and while they are yet speaking, I will hear" (Isaiah lxxv. 24).

E. A. H.



Morocco.

From Mr. H. Nott.
(Casablanca.)

The attendance at the dispensary has been fairly good, especially after being closed for *Ramadhan*. Some days the numbers have been big, and other days, when the weather has been unsettled and rainy, of course the numbers have been small; nevertheless, the average has been twenty-two. The interest and attention have been very good, and the people have received the Word without the usual questioning. We find the new translation a great help here morning by morning in reading, especially to the poorer class, who always hear us gladly, yet wanted something of this kind to make them understand the Word better. Mr. Steven kindly helps each morning at this service. We have had three patients in the hospital this month, and one man who stayed only a short time. I generally go down each evening and read and explain the Word to them, and although they are very dense, and the Word has to be made very plain and put simply, yet they look forward to each evening, and we do trust that in spite of their ignorance they may understand. One thing which we strive by all means to teach them is that Christ died for their sins, and is the only One who can intercede. Some evenings we give them a magic lantern service. We have a few slides illustrating Scripture, but could make very great use of really good slides. On such occasions as these we invite other men into the ward, and have quite a nice little congregation of men hearing the Word.

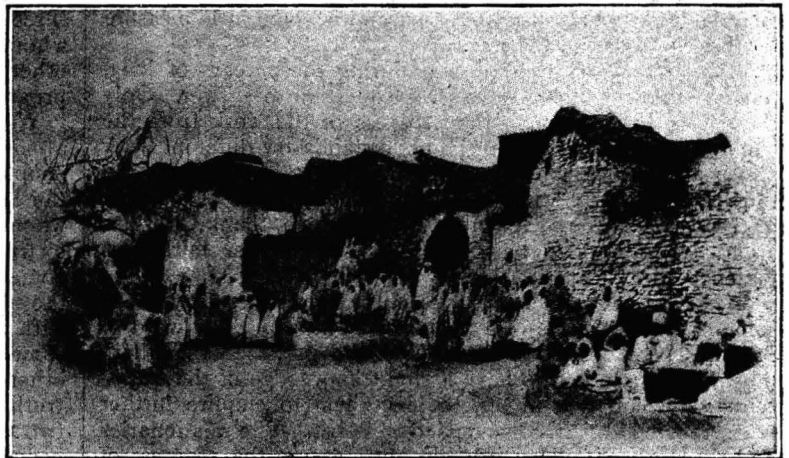
I have had a few men to visit me this month for reading, and some have taken away the Word with them.

The country round about here and the people in town have been very quiet about the Sultan's defeat, and only once did I hear any word about a *jihad*, and then it was simply a question put to me to see what I would say. Thank God, now all will be quiet. May all be overruled for greater liberty to preach the Gospel in every part.

From Miss Banks.
(Tetuan.)

February 6th, 1903.—A busy morning in the Dispensary. After visiting a patient in the afternoon and returning to the house, I found a soldier waiting for me. He said, "The Basha has sent for you; you are to come at once." "Is any

one ill?" "I don't know. You are to come at once." I followed him obediently, wondering if it was a sick case, a Beni Edar attack threatening the town again, Sultan assassinated, *jihad* coming, or what? After passing through our principal square, we turned into the quiet street of government buildings; the Basha's palace comes first, then the soldiers' barracks opposite the prisons, the women's prison, etc. My guide conducted me to the lofty court, where a soldier guard was lolling in the wide doorway; three boys took charge of me there, sons of the Basha. The eldest, about twelve, had a pleasant dark face—very yellow, truthfully speaking; the next child, about seven, also pleasant, was even



Block kindly lent from]

[“Echoes of Service.”

A Kabyle Village—Mohammedans at Prayers.

From French Postcards.

yellow; and a little fat one of three was quite a small nigger—nearly black. The two last had their long hair braided in with gold charms, curious flat hands of metal, supposed to bring good fortune. They were dressed in simple white garments, with handsome green cloth jelabs, and were clean. I saw no one else in the same condition there.

The palace is too old and out of repair to admire much, but it is very spacious, and many arches form a square around the inner court, tessellated of course, and with the usual flowing fountain in the centre.

Through the corridors, court, and up the stairs, the boys talked all the way. What nation did I belong to? "English." Then was my lord, the English Consul, my uncle, brother; well then, *what* relation?

At last we came to a stop upstairs, waiting in a shabby sort of room, whilst a slave carried in a dear little five months' old round baby, whose very pretty face was spoiled by eczema; so it was a patient, after all! The mother walked in presently, untidy and dirty, though evidently one of the head wives.

Many slaves came, all very black and all dirty looking; several more of the Kaid's children, dear little dark things—he is almost black himself.

It seemed a curious establishment for the Governor of the town. As the boys took me about the big untidy place, negresses everywhere, it was a striking contrast to the best houses belonging to Tetuan inhabitants, where everything is so spotlessly clean and in such beautiful order, and the ladies dressed so richly, with such small hands and feet, and a general air of refinement.

This is the first time I have really been called into the Basha's house to anyone, though we have been there before. It is a pity eczema is such a hopeless sort of thing to treat, for of course they want the poor baby cured right off!

February 7th.—Riff girls' class in the morning. One girl was very sad, for her cousin wants to take her away to the Riff country by force and marry her there, and she says all he wants is her two cows and little bit of land. Her mother died recently, and the girl is friendless.

Tunisia.

"A Little Cloud."

I Kings xviii. 44.

The Bright Side.

BY MISS E. TURNER.

It is more than twenty years since the North Africa Mission commenced work in Algeria amongst the Kabyles. To-day there are nearly ninety missionaries of the N.A.M. (besides other workers) seeking to evangelise the Moslems in Morocco, Algeria, Tunis, Tripoli, and Egypt, and in some little measure reaching the Europeans also.

What has been accomplished during these years of long, patient effort? This is not an easy question to answer. Only those who have watched the progress of the work from the commencement, and those who understand how different work amongst Mohammedans is from that amongst heathen, can fully appreciate the value of seemingly *small* signs of progress or the significance of the "little cloud" which, thank God, has appeared to gladden the hearts of those whose faith and patience have been tried "seven times."

In each country where the N.A.M. has work there have been some cases of real conversion, but not only so. The word of Life has been so widely distributed and preached that there must be thousands who have a slight knowledge of the way—quite sufficient, one hopes, to lead them to enquire further when they yield to God's convicting Spirit. The missionaries and those who "understand" do not measure the progress of the work only by the number of baptised converts, though they count for much.

Morocco is now in a state of unrest, and who foresees how or when things will settle down? But the very fact of the upheaval betokens *progress*. Western ideas and pure Christianity do not by any means always coincide, but the acceptance of either unavoidably opens the door for the other. Already, in spite of the Government being purely Moslem, and conversion to Christianity being a capital offence, there are some few natives who have risked all and confessed their faith in the Son of God.

In Algeria, more especially amongst the Kabyles, there are some faithful believers in the Lord Jesus, and though certain restrictions are laid on our work there as well as in Tunisia, there is a wide field for many more workers.

In Tripoli and Egypt the seed of the Word has also taken root in some hearts, and in Egypt, under British protection, the openings are unlimited.

Of Tunisia one can speak from experience of what is going on. After two and a half years' absence from the field on account of ill-health, it is cheering on returning to realise that there has been definite progress made, and also to know that there is *cause* for encouragement as to the future. Miss Johnston and I had the privilege of sitting down at the Lord's Table in Tunis with the converts who have been baptised during 1902. When we left in May, 1900, Owasha and Si Mohammed Beddai had both given proof of their conversion, but neither had been baptised. Now, besides these two there are three others, Si Beddai's wife, Omar, and Az Ed-Din, for whom your prayers have been already asked. We also hear of other enquirers having come forward. This is definite progress.

We were not long in Susa before we realised that there was a marked willingness to listen to our message—the "common people hear" us "gladly." During the month of *Ramadhan*, at the lantern meetings held in the Bible Dépôt, men, many of whom came for the first time, listened quietly and respectfully to truths which must be unpalatable to a Moslem, and unwelcome to those who do not want a salvation from sin, if only they can be saved from its punishment. In our conversations with the patients who come to the medical mission, though sometimes the people appear very dense, often one feels that others are convicted in a measure that what we say is the truth. There are also several young men, with regard to two of whom the missionaries have been very hopeful for some time; and it is hoped that if true believers they may soon offer themselves for baptism. I think that most of the missionaries feel that the field was never more hopeful than now, and there is a spirit of waiting on God, *expecting* an ingathering of souls in each country where there has been a faithful sowing of the incorruptible seed of the Word. We do not know if there will be scores or hundreds turning to the Light of the World, but we do expect *blessing*, and that this blessing will come in answer to prayer.

There is a bright side indeed in the recent starting of "circles" of prayer. Let us always "pray and not faint," knowing well that none "hasten the kingdom" so effectively as those who prevail in prayer.

"Say not, all useful work thou art denied!—

Behold! Christ's censer waiteth at thy side.

He in compassion lets it down to thee,

Heap on thine incense! Heap it full and free!

Pray for the sick [sinful] who suffer in all lands!

For the whole race which God has made His own,

For which Christ intercedes before the Throne."

But St. Paul said, "I will pray with the spirit, and I will pray with the understanding also" (1 Cor. xiv. 15). To help our friends who pray for us in the homeland, and to incite others to do so, we hope to write a few lines later on to explain the special and peculiar needs of the workers in Mohammedan lands, to give, in fact, some glimpse of the dark side of the cloud. There is constant need for prayer, but let us never forget how much more cause there is for praise. "Our Lamb has won, let us follow Him." "He must reign, till He hath put all enemies under His feet" (1 Cor. xv. 25). "The kingdoms of this world" shall "become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi. 15).

Report of the North Africa Workers' Union for 1902.

TO THE MEMBERS.

DEAR FRIENDS AND FELLOW-HELPERS,—Many thanks to you all for your kind help, and all the nice things you sent me. Most of them were very satisfactory, but I must again mention that there were far too many children's things, especially flannelette garments. I think you will agree with me, when I tell you that we had 244 articles to divide amongst about forty children; and most of them were for girls, whereas more than half the children are boys. Some friends kindly bought some of the garments, and with that money and some sent to me by members instead of work, I was able to buy some warm underclothing.

I have had most grateful letters from all the missionaries, who ask me to convey to you their warm thanks, and mention the great pleasure and help these yearly parcels give. I am sending some of the letters round to the Local Secretaries, to show you how much your work is appreciated.

I should be very glad to enrol more members in the N.A.W.U., either as Local Secretaries or as Scattered Members. You will see by the list of Local Secretaries I enclose that I have now thirty Local Secretaries. Some resigned last year; but new ones have joined, so our numbers have not decreased. I have also about sixty Scattered Members.

The amount of money received from members was £22 19s. 4d., and the amount spent in postage, carriage, duty, flannels, etc., was £23 18s. 1d.

Yours very sincerely,

LOUISA E. TIGHE.

THE PRIORY, CHRISTCHURCH, HANTS.

February 23rd, 1903.

LOCAL SECRETARIES.

- Basingstoke*.—Miss M. A. Smith, Rose Hill.
Bedford.—Miss Rundall, 35, Waterloo Road.
Birmingham.—Miss K. Wright, Woodville, Handsworth.
Bournemouth.—Miss D. Ashton, Redlands, Branksome.
Cheltenham.—Miss Humby, Collepriest, Hewlett Road.
Clevedon.—Miss Hodgson, Norham, Victoria Road.
Clifton.—Miss Clapham, Chudleigh House, Whiteladies Road.
Croydon (West).—Miss M. Chapman, Westwood, Oakfield Road.
Dublin.—Miss B. Clarke, 2, Winslow Terrace, Terenure.
Eastbourne.—Miss Gurney, Granville Lodge, Granville Road.
Edinburgh.—Mrs. Porteous, Eastwell Lodge, Priestfield Road.
Finchley.—Miss Rose Hill, 5, Elm Park Road, Church End.

- Guernsey*.—Miss Deinent, 8, Havilland Street.
Hazelhatch (co. Dublin).—Mrs. Warren, Peamount.
Harrogate.—Miss Jones, Greenside.
Hythe (Kent).—Miss Southsee (for Mrs. Lampert), Park Lodge.
Liverpool.—Miss G. Merrick, 120, Bedford Street.
London (Upper Clapton).—Miss Tucker, 255, Everington Road.
London (Upper Holloway).—Miss A. L. Smee, 54, St. John's Road.
London (Hornsey).—Miss Aldwinckle, 11, Walseley Road, Crouch End.
London (Streatham Hill).—Mrs. Bagster, 21, Palace Road.
London.—Miss Young, 29, Bethnal Green Road.
London.—Miss Ingle, 56, Campbell Road, Bow.
Norwood (Upper).—Miss Dalton, 39, Woodland Road.
Portrush (co. Antrim).—Mrs. Macaulay, Strandmore.
Redhill (Surrey).—Mrs. G. Code, Tregwynt, Station Road.
Tunbridge Wells.—Mrs. Morrison, 13, Claremount Road.
Toronto (Canada).—Mrs. Hoskin, The Dale.
Wantage.—Miss Clark, Emerald Hill.
Weston-super-Mare.—Miss F. Blake, Rocklease, Atlantic Road.



Kabyle Girls.

The Illustrations.

The pictures on pages 43 and 45 are from blocks which Dr. McLean, the editor of *Echoes of Service*, has very kindly lent. Those who were friends of the N.A. Mission when it was first started, in 1881, will remember that it commenced as a Mission to the Kabyles. At the present time Miss Cox and Miss K. Smith, at Djemâa Sahridj, La Grande Kabylie, Algeria, Mr. and Mrs. Cuendet, and Miss E. Smith and Miss Welch, at Algiers, are working almost exclusively amongst the Kabyles; whilst Mr. Ross and Mr. Shorey and Miss Parker,

the "Pearse Memorial Missionaries," are now engaged in learning the Kabyle language in order that they too may devote themselves to work in Kabylia.

Mr. Cuendet has been granted the great privilege of giving the Word of God to this ancient and interesting branch of the Berber family, having translated the whole of the New Testament into Kabyle. He has already commenced translating the Old Testament also. We hope in next month's NORTH AFRICA to give some interesting details of one of his recent itinerating journeys amongst the Kabyle villages.

Prayer and Helpers' Union.

List of Secretaries.

Barrow-in-Furness.—Miss Blacklock and Miss Robinson, 85, Abbey Road.

Birmingham.—Miss Craggs, 66, Woodland Road, Handsworth; Miss K. Wright, Woodville, Handsworth.

Bristol.—J. H. Case, Esq., 11, Cotham Road.

Bognor.—Mrs. Gear, 3, High Street.

Burnham.—Mrs. King, Arnside, Berrell Road.

Cambridge.—Miss Evans, 65, Chesterton Road.

Dalston (London).—Miss Dawbarn, 31, Beck Road, Mare Street, Hackney, N.E.

Dublin.—Miss FitzPatrick, 27, Upper Grand Canal Street.

Finchley.—Miss Hill, 3, Elm Park Road.

Gravesend.—Miss Spencer, Lawn Villa, Windmill Hill.

Highgate (London).—Miss A. H. Gill, 72, Tytherton Road, Tufnell Park, N.

Malvern.—Mrs. Horton, Rookwood.

Newport (I.W.).—Miss Tiptaft.

Stroud.—Mrs. E. Apperley, Field House.

Tunbridge Wells.—Miss S. E. Saunders, 85, Mount Ephraim.

Twyford (near Winchester).—Miss E. Smith.

Weston-super-Mare.—Miss Blake, Rocklease, Atlantic Road.

Brief Extracts from Dr. Torrey's Addresses on Prayer.

Referring to the passage in Acts xii. 5, where it is stated that "prayer was made without ceasing of the Church unto God" for Peter then in prison, Dr. Torrey said the words meant that they were very earnest about it. The sense of the original was hardly set forth: stretched-outedly, though a clumsy expression, was really what it meant. It represented the souls of the disciples as stretched out in intense earnestness to God. If we put little heart into our prayers, God will put as little heart into His answers.

* * * * *

Where prayerlessness was felt, he (Dr. Torrey) besought them to cast themselves on the Holy Spirit and on the Word of God, and their cold hearts would soon grow warm, and go out towards God with an intensity of desire.

* * * * *

"Whatsoever ye shall ask in My Name that will I do, that the Father may be glorified in the Son." These words contain the fullest, the simplest, and most important instruction about prayer. They bring out the purpose for which God answers prayer, and the motive that we should have in view—"that the Father may be glorified in the Son." . . . Praying in the Name of Christ is not merely adding on to your prayer, "All this I ask in Jesus' Name," or "For Jesus' sake"; it is throwing to the winds all thought that you have any claim on God at all, and coming to Him as a worthless, undeserving sinner, approaching Him solely on the ground of Jesus Christ.

Hon. Sec., W. R. DOVEY.

Raymund Lull.

Raymund Lull, the Missionary.

(Continued from page 23.)

Lull was at the time of his first missionary journey fifty-six years old, and it must be remembered with what hardship and peril travel in those days was beset.

"The very year in which Lull set out, news reached England of the fall of Acre and the end of Christian power in Palestine. All Northern Africa was in the hands of the Saracens, and they were at once elated at the capture of Acre and driven to the height of fanaticism by the persecution of the Moors in Spain. It was a bold step that Lull undertook. But he counted not his life dear in the project, and was ready, so he thought, to venture all on the issue. He expected to win by love and persuasion; at least in his own words, he would 'experiment whether he himself could not persuade some of them by conference with their wise men and by manifesting to them, according to the divinely given *Method*, the Incarnation of the Son of God, and the three persons of the Blessed Trinity in the Divine Unity of Essence.'

At Genoa he for a moment faltered in his resolve, overpowered by the dread of torture or imprisonment, and he allowed one ship to start for Tunis without him. He was, however, immediately seized with terrible remorse, which brought on an attack of fever, and while still weak in body was glad to find another ship sailing very soon after the first. He reached Tunis about the end of 1291.

"Lull must have arrived at Goletta, and thence proceeded to Tunis. His first step was to invite the Moslem *Ulema*, or literati, to a conference, just as did Ziegenbalg in South India, and John Wilson at Bombay. He announced that he had studied the arguments on both sides of the question, and was willing to submit the evidences for Christianity and for Islam to a fair comparison. He even promised that if he was convinced, he would embrace Islam. The Moslem leaders willingly responded to the challenge, and coming in great numbers to the conference, set forth with much show of learning the miracle of the Koran and the doctrine of God's unity. After long, though fruitless discussion, Lull advanced the following propositions, which are well calculated to strike at the two weak points of Mohammedan monotheism: *Lack of love in the being of Allah, and lack of harmony in His attributes.*"

"It surprises one continually to see how little mediæval theology and how very few Romish ideas there are in Lull's writings. The office of the cross is met everywhere in Lull's argument with Moslems. He never built a rickety bridge out of planks of compromise. His early parliament of religions was not built on the Chicago platform. The result proved it when persecution followed. There were some who accepted the truth, and others who turned fanatics."

This plain teaching of Christian doctrine could not but arouse opposition, and he was thrown into prison and condemned to death by the Sultan on the advice of one of the Imams. Another Moslem of milder type and more reasonable mind secured his release, and the changing of the sentence to banishment.

"The spectacle of a learned and aged Christian philosopher freely disputing the truth of the Koran in the midst of Tunis was indeed a striking example of moral courage in the dark ages."

"The ship which had conveyed him to Tunis was on the point of returning to Genoa; he was placed on board and warned that if he ever made his way into the country again he would assuredly be stoned to death. Raymund Lull, however, felt that, with the apostle, it was not for him to obey their 'threatening that he should speak henceforth to no man in this Name.' Perhaps also he felt that his cowardice at Genoa when setting out demanded atonement. At any rate he managed to escape from the ship by strategy and to return unawares to the harbour town of Goletta in defiance of the edict of banishment. For three long months the zealous missionary concealed himself like a wharf-rat and witnessed quietly for his Master. Such was the character of his versatile genius that we read how at this time even, he composed a new scientific work!"

"It is evident from all of Lull's writings, as well as from the writings of his biographers, that his preaching to the Moslems was not so much polemical as apologetic. He always speaks of their philosophy and learning with respect. The very titles of his controversial writings prove the tact and love of his method. It was weak only in that it placed philosophy ahead of revelation, and therefore at times attempted to explain what must ever remain a mystery of faith."

When Lull found that the work he longed to do was impossible, he set sail for Naples, and he remained there some years lecturing on his New Method. He also revisited Rome. From 1301 to 1307 Lull made several other missionary journeys. His attention was given in no small measure to the Jews of Europe, for whose conversion he laboured in a spirit of love which was at that time almost unknown, for the Jews were persecuted and hated in a terrible way during the dark ages. "In an age when violence and faithlessness were the only treatment which Jews expected from Christians, Raymund Lull was the apostle of love to them also."

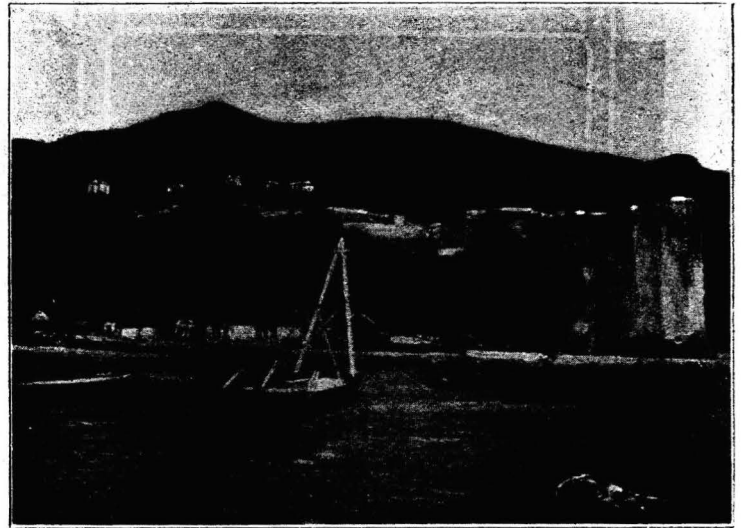
There were then as now numerous heretical Christian sects in the East, and these were not forgotten by the indefatigable Lull. He visited Armenia, seeking to bring the heterodox Christians there to the orthodox faith. Cyprus, Syria, Majorca, Italy, and France were also included in his later journeys.

In 1307 he again set out for North Africa, but this time in the direction of Algeria. He landed at Bugia, and possibly visited Algiers and Hippone [Bone] also.

On arriving at Bugia, he immediately went to a public place in the town, and began to preach the truth of Christianity.

"One of Lull's arguments, given in his controversial books, consists in presenting to the Saracens the Ten Commandments as the perfect law of God, and then showing from their own books that Mohammed violated every one of these Divine precepts. Another favourite argument of Lull with Moslems was to portray the cardinal virtues and the seven deadly sins, only to show subsequently how bare Islam was of the former and how full of the latter! Such arguments are to be used with care even in the twentieth century; we can imagine their effect on Moslems in the north of Africa in Lull's day."

His bold testimony brought on a storm of opposition, and Lull was imprisoned for about six months, during which time all the sensual pleasures permitted by Islam were offered him if he would but turn Moslem. To this he replied by warning them that they had better become Christians at once and escape the pains of hell. Finally he was sent out of the country, and reached Italy, being almost wrecked near Pisa.



Bugia from the Sea.

After some years spent in Europe, during which Lull was cheered by seeing some interest taken by others in his cherished projects, he returned to Bugia at seventy-nine years of age, and for ten months or more he was able to work secretly there amongst his converts and others.

"At length, weary of seclusion, and longing for martyrdom, he came forth into the open market and presented himself to the people as the same man whom they had once expelled from their town. It was Elijah showing himself to a mob of Ahabs! . . ."

"Filled with fanatical fury at his boldness, and unable to reply to his arguments, the population seized him, and dragged him out of the town; there by the command, or at least, with the connivance, of the king, he was stoned on the 30th of June, 1315."

"Devout men carried Lull to his burial, and brought the body to Palma, Majorca, where it was laid to rest in the church of San Francisco."

The following words conclude Dr. Zwemer's very interesting biography: "The story of his life and labours for Moslems in the dark ages is a challenge to faith to us who live in the light of the twentieth century to follow in the footsteps of Raymund Lull, and win the whole Mohammedan world for Christ."

R. I. L.

Notice of Book.

Garenganze.

This is the title of a brief review of the Mission founded by Mr. Arnot in South Central Africa about nineteen years ago, and which has now grown and extended in a very encouraging manner, having quite a number of workers and groups of converts. As the book does not give any tabular returns, it is not easy to gather the exact numbers.

Mr. Arnot went out to South Africa in 1881, just about the same time as the North Africa Mission was commenced. He landed in Natal and went north to the Barotse Valley, where he stayed some time with King Liwanika, who came lately to England to attend the Coronation. Mr. Arnot was able to instruct him and influence him for good, and he was delighted to call on Mr. Arnot when in England. He does not seem far from the Kingdom of God, and some of his subjects are apparently truly converted. When Mr. Arnot heard that Mr. Coillard was coming, he felt free to go forward and ultimately settled at Garenganze, not far from Lake Bangweolo. Since then over seventy missionaries have gone out to this and

adjoining spheres of labour. But disease and death have sadly thinned their ranks.

Mr. Arnot describes the progress of the work under three districts—Bihe, Luvale, and Garenganze. Bihe is about 250 miles east from Benguella, on the West Coast of Africa; Luvale is about 300 miles further inland to the east of Bihe; and Garenganze is again about 300 miles further east, and about 750 miles from the East Coast of Africa.

Each of these three centres are distinct though connected fields of labour, and in each of them there are evidences of the work of the Spirit of God amongst the natives.

For fuller particulars of these fields it is well to refer to Mr. Arnot's previous and larger volume, published some years since, and for details of the work *Echoes of Service* must be read. The object of the present small volume is to give connecting links between the first volume and the details published in the current numbers of *Echoes of Service*. We commend the book and the work to the notice and prayers of all who desire to see the Lord's work in Africa extended.



Tunisian Postage Stamps.

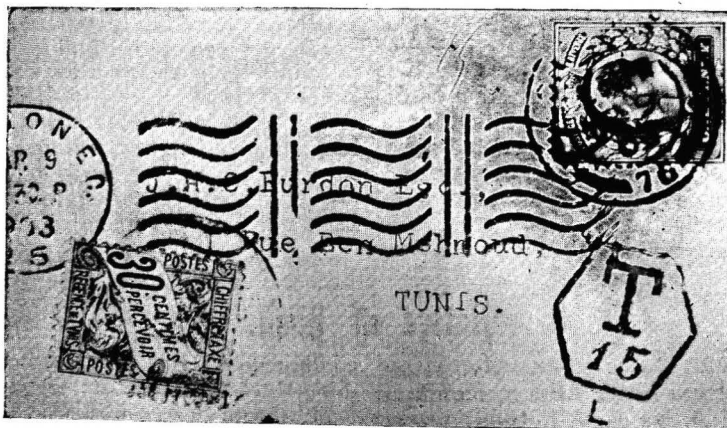
MY DEAR "SCHOOLFELLOWS,"—

One of my fellow missionaries has nicknamed me "The Schoolboy," which, as we all know, is a title of honour, and so I feel at liberty to take the privilege of writing a tiny scrap in NORTH AFRICA to both schoolboys and schoolgirls.

Now, I wonder how many of you collect stamps. To me, that precious word "stamps" was like "rats" to a terrier; and so I expect that to have a chat with you about stamps is by no means out of place. You all know very well the rd. postage stamp which you see in the photo, but I imagine not many of you have that 30 centimes percevoir stamp in the left-hand corner. Let me tell you what it means. It is put there because of that horrid black T beside it. I don't like to see that black letter. It tells me I am going to lose some money; and that stamp is put there to let me know how much. I feel inclined to say when I see it, Why ever are those people so careless? I really do wish they would remember what is necessary to prepay their letters; I don't think I'll pay on the next one. That T tells me that my poor old letter has been in the balance and has been found wanting, and somebody will have to pay. Perhaps my friend thought he put enough on it, or perhaps he forgot, or perhaps he was careless. I hardly think he did it on purpose.

I was thinking to-day how God has a postal service by which He takes people to Heaven, and He has provided a stamp, too,

which everyone can have for nothing, but it must be the right value—the full value, or else we shall have a big black T marked on us, and when we arrive at the great white throne there will be no one to pay the tax stamp, and we shall be rejected. God will not then have anything to do with supplying the deficiency, because now in this world He has offered us the full value stamp which will carry us safe to Heaven for nothing if we simply receive and apply it.



The Moslems in Tunis imagine that they are fully stamped. They say they believe in Jesus; but then, you know, they only believe in Him as a prophet. That is like having a penny only of the truth, and it will not take them to Heaven. They must be fully stamped—that is, they must weigh themselves by God's law, and believe in Jesus our Saviour as the One Who redeemed us from the curse of the law. Anything short of this will not pass. Jesus is the One Who died for our sins, Who paid the penalty. If we have not a full value faith we shall be marked T—i.e., *taxed*—and that means overweight, rejected. Do you believe in our Lord Jesus thus? Have you that faith in Him as your complete Saviour?

If my friend had only looked at the Postal Regulations, he would have seen his letter was under-stamped, and have put on a 2½d. stamp. Oh, if people would only weigh themselves by God's law, they would see what sinners they were, and find out that a half-belief in truth was not sufficient; and they would believe in our Lord Jesus and the whole record that God has given us concerning Him.

I have been applying our little illustration to those who don't know the Lord Jesus as their Saviour. But to those of us who do know Him, don't you think the illustration of the tax stamp applies to us also? I know that when I weigh myself by what the Bible says I ought to be—oh, how I come short! God has given us the Lord Jesus not only to save us from destruction, but also to supply us with grace in every time of need. Let us

find out where we are wanting, and get from the Lord Jesus the right stamp to meet the need. Do we need grace to conquer a bad temper? Let us have the faith for that. Are we burdened with some trouble? Have we used the stamp of faith for that? Is our heart cold, and are we forgetting to pray for God's work and workers? Let us in faith ask the Lord Jesus to warm our hearts.—Your affectionate "school-fellow,"

J. H. COLPOIS PURDON.

Something for Praise and Prayer.

Miss Jay writes that the husband of the little girl Aiweesha, whose marriage she wrote about in January number of NORTH AFRICA, has now asked her to take his little sister, about eight years old, to educate and bring up. "Make her just like Aiweesha," was his request. He says that she may

stay with Miss Jay altogether, but at present she is only coming daily to the school, that she may get accustomed to them all. This seems to show that Miss Jay's training is appreciated, and that her little pupil is making a good wife! More recent news from Miss Jay tells of Aiweesha's being seriously ill. She is to stay with Miss Jay and be nursed by her.

LIST OF DONATIONS FROM FEBRUARY 16th to MARCH 15th, 1903.
GENERAL AND DESIGNATED FUNDS.

| GENERAL FUND. | | | | DESIGNATED FUNDS. | | | | DETAILS OF LEICESTER AUXILIARY. | | | | | |
|--------------------------------|------|----|----|---|-----|----|------|--------------------------------------|----|---------|-----|----|---|
| 1903. No. of Feb. Receipt. | £ | s. | d. | 1903. No. of Feb. Receipt. | £ | s. | d. | No. of Receipt. | £ | s. | d. | | |
| 16 ...6543 | 39 | 2 | 2 | 16 ... 251 | 18 | 0 | 0 | Brought forwd. | 11 | 10 | 0 | | |
| 16 ...6544 | 6 | 0 | 0 | 16 ... 252 | 0 | 11 | 4 | 23 | 0 | 2 | 6 | | |
| 16 ...6545 | 3 | 3 | 0 | 17 ... 253 | 1 | 7 | 3 | 24 | 1 | 10 | 0 | | |
| 17 ...6546 | 0 | 2 | 6 | 17 ... 254 | 1 | 0 | 0 | 25 | 1 | 0 | 0 | | |
| 17 ...6547 | 0 | 1 | 6 | 17 ... 255 | 1 | 10 | 0 | Amount previously acknowledged | | | 160 | 17 | 4 |
| 17 ...6548 | 0 | 2 | 6 | 17 ... 256 | 0 | 10 | 0 | £14 2 6 | | | | | |
| 17 ...6549 | 0 | 7 | 6 | 17 ... 257 | 0 | 10 | 0 | Amount previously acknowledged | | | 160 | 17 | 4 |
| 17 ...6550 | 4 | 1 | 0 | 17 ... 258 | 0 | 13 | 0 | £174 19 10 | | | | | |
| 18 ...6551 | 4 | 0 | 0 | 17 ... 259 | 0 | 19 | 4 | DETAILS OF | | | | | |
| 19 ...6552 | 6 | 0 | 0 | 17 ... 260 | 0 | 9 | 6 | LEICESTER AUXILIARY. | | | | | |
| 20 ...6553 | 0 | 10 | 0 | 17 ... 261 | 1 | 0 | 2 | J. A. BOLTON, Esq., Hon. Sec., | | | | | |
| 21 { Bible Class, HighBarnet } | 2 | 9 | 8 | 17 ... 262 | 2 | 0 | 0 | 106, Evington Road. | | | | | |
| 21 ...6555 | 1 | 0 | 0 | 17 ... 263 | 1 | 3 | 5 | Designated Receipt Nos. | | | | | |
| 23 ...6556 | 0 | 3 | 6 | 17 ... 264 | 0 | 9 | 3 | 301 and 304. | | | | | |
| 23 ...6557 | 0 | 10 | 0 | 17 ... 265 | 0 | 9 | 3 | No. of Receipt. | | | | | |
| 24 ...6558 | 2 | 2 | 0 | 17 ... 266 | 0 | 8 | 0 | 115 | | | | | |
| 24 ...6559 | 5 | 0 | 0 | 17 ... 267 | 0 | 2 | 5 | 116 | | | | | |
| 24 ...6560 | 2 | 2 | 0 | 17 ... 268 | 2 | 0 | 0 | 117 | | | | | |
| 24 ...6561 | 0 | 2 | 6 | 17 ... 269 | 0 | 2 | 10 | £14 0 0 | | | | | |
| 25 6562 | 0 | 5 | 0 | 17 ... 270 | 0 | 4 | 10 | Amount previously acknowledged | | | | | |
| 25 ...6563 | 1 | 0 | 0 | 17 ... 271 | 2 | 2 | 0 | 122 | | | | | |
| 25 ...6564 | 1 | 0 | 0 | 17 ... 272 | 5 | 0 | 0 | 9 3 | | | | | |
| 25 ...6565 | 0 | 5 | 0 | 17 ... 273 | 2 | 0 | 0 | £136 9 3 | | | | | |
| 25 ...6566 | 0 | 10 | 0 | 17 ... 274 | 5 | 0 | 0 | DETAILS OF | | | | | |
| 25 ...6567 | 2 | 2 | 0 | 18 { Mission Hall, City Road } | 10 | 0 | 0 | DUBLIN AUXILIARY, No. 2 | | | | | |
| 26 ...6568 | 0 | 3 | 0 | 18 { Mission Hall, City Road } | 1 | 10 | 0 | Miss J. FITZPATRICK, Hon. Sec., | | | | | |
| 26 ...6569 | 0 | 5 | 0 | 23 ... 277 | 2 | 0 | 0 | 27, Upper Grand Canal Street. | | | | | |
| 26 ...6570 | 1 | 0 | 0 | 27 ... 278 | 22 | 0 | 0 | Designated Receipt No. 300 | | | | | |
| 26 ...6571 | 1 | 0 | 0 | 27 ... 279 | 0 | 5 | 0 | No. of Receipt. | | | | | |
| 26 ...6572 | 0 | 1 | 0 | 27 ... 280 | 14 | 2 | 6 | 15 | | | | | |
| 26 ...6573 | 1 | 0 | 0 | Mar. { Clapton Hall and Rossing'n Street S.S. } | 5 | 14 | 8 | Amount previously acknowledged | | | | | |
| 26 ...6574 | 0 | 10 | 0 | 3 ... 282 | 2 | 0 | 0 | 122 | | | | | |
| 28 ...6575 | 2 | 5 | 9 | 4 ... 283 | 0 | 15 | 0 | 9 3 | | | | | |
| 28 ...6576 | 0 | 4 | 0 | 4 ... 284 | 0 | 5 | 0 | £136 9 3 | | | | | |
| 28 ...E.K.M.P. | 1 | 0 | 0 | 6 ... 285 | 0 | 10 | 0 | DETAILS OF | | | | | |
| 28 ...6578 | 10 | 0 | 0 | 6 ... 286 | 0 | 15 | 0 | DUBLIN AUXILIARY, No. 1. | | | | | |
| Mar. 2 ...6579 | 0 | 5 | 0 | 9 { Missionary Helpers' Band } | 8 | 0 | 0 | S. S. McCURRY, Esq., Hon. Sec., | | | | | |
| 2 { A.H.G., Tuckaway Tables } | 1 | 1 | 0 | 9 ... 288 | 0 | 1 | 0 | 3, Spencer Villas, Glengaeary. | | | | | |
| 2 ...6581 | 0 | 4 | 2 | 11 { Watville Street S.S. } | 10 | 0 | 0 | Designated Receipt No. 280 | | | | | |
| 2 ...6582 | 0 | 15 | 0 | Carried forwd. | £11 | 10 | 0 | No. of Receipt. | | | | | |
| 3 ...6583 | 1 | 0 | 0 | 20 | 10 | 0 | 0 | 15 | | | | | |
| 4 ...6584 | 0 | 5 | 0 | 21 | 0 | 10 | 0 | Amount previously acknowledged | | | | | |
| 4 ...6585 | 0 | 5 | 0 | 22 | 1 | 0 | 0 | 4 5 0 | | | | | |
| 5 ...6586 | 2 | 2 | 0 | Carried forwd. | | | £11 | 10 | 0 | £4 12 0 | | | |
| 5 ...6587 | 1 | 0 | 0 | Carried forwd. | | | £11 | 10 | 0 | | | | |
| Carried forwd. | £106 | 7 | 9 | Carried forwd. | | | £125 | 10 | 9 | | | | |

Confectionery.—Miss Shelbourne, of 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 proceeds are devoted to the Mission.

"Tuckaway" Tables.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from A. H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra. The proceeds will go to the funds of the N. A. M.

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

Newman's Concordance.—Through the kindness of a friend we are able to offer this excellent work at 7s. 6d. post free. It

contains 750 pp. in clear, large type, and is bound in cloth boards. Published at 15s. The proceeds will be devoted to the Mission. Address the Secretary.

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

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 1903 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Casablanca, and Laraish. It has twenty-five 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 eighteen 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-four 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 three missionaries 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 eleven 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.