



MATTHEW XXVIII

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

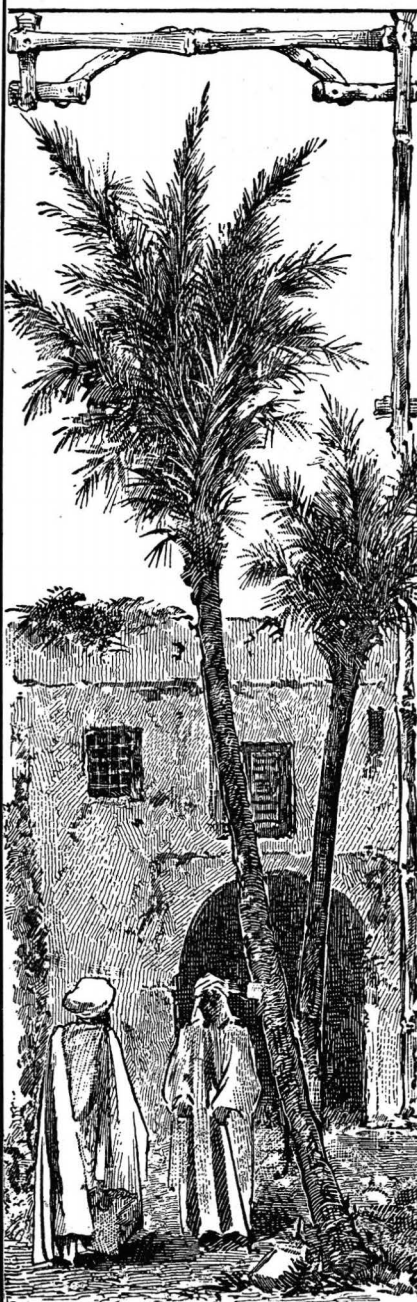
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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

Will friends wishing to send large cases kindly write for instructions before doing so.

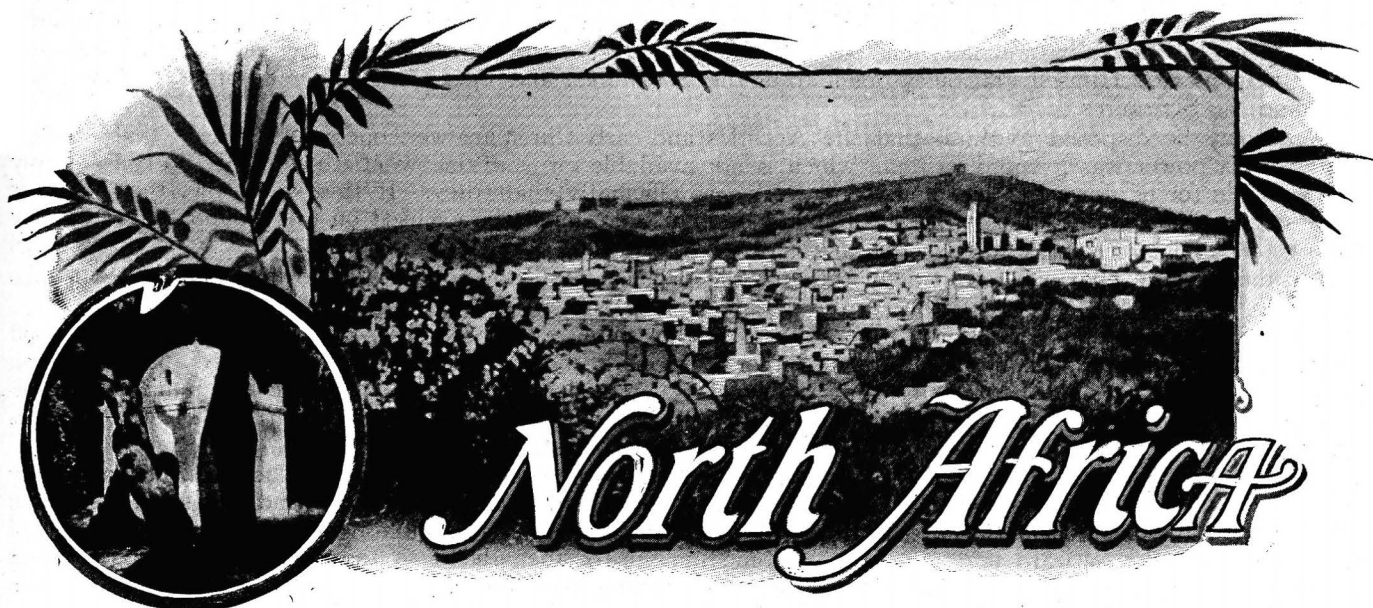
## Location of Missionaries.

MOROCCO.	ALGERIA.	REGENCY OF TUNIS.	DEPENDENCY OF TRIPOLI.
<b>Tangier.</b>	<b>Cherchell.</b>	<b>Tunis.</b>	
<i>Date of Arrival.</i>	<i>Date of Arrival.</i>	<i>Date of Arrival.</i>	
J. H. D. ROBERTS,	Miss L. READ ... April, 1886	Mr. A. V. LILEY ... July, 1885	Mr. W. H. VENABLES Mar., 1891
M.B., C.M. (Ed.) ... Dec., 1896	Miss H. D. DAY ... " "	Mrs. LILEY ... April, 1886	Mrs. VENABLES ... " "
Mrs. ROBERTS ... Dec., 1896		Mr. J. H. C. PURDON Oct., 1899	*Mr. W. REID ... Dec., 1892
Mr. W. T. BOLTON ... Feb., 1897		Mrs. PURDON ... " "	*Mrs. REID ... Dec., 1894
Miss J. JAY ... Nov., 1885		Miss M. B. GRISELLE Oct., 1888	Miss F. M. HARRALD Oct., 1899
Mrs. BOULTON ... Nov., 1888	<b>Algiers.</b>	Miss A. HAMMON ... Oct., 1894	Miss F. DUNDAS ... April, 1903
Miss G. R. S. BREEZE,	<i>Kabyle Work—</i>	*Miss E. YATE ... Oct., 1902	
M.B. (Lond.) ... Dec. 1894	Mons. E. CUENDET ... Sept., 1884	Miss R. COHEN ... Nov., 1902	
Miss F. MARSTON ... Nov., 1895	Madame CUENDET ... Sept., 1885	<i>Italian Work—</i>	
Mr. H. E. JONES ... Jan., 1897	*Miss E. SMITH ... Feb., 1891	Miss A. M. CASE ... Oct., 1890	
<i>Spanish Work—</i>	*Miss A. WELCH ... Dec., 1892	Miss L. E. ROBERTS ... Feb., 1899	
Miss F. R. BROWN ... Oct., 1889	Mr. D. ROSS ... Nov., 1902	<b>Bizerta.</b>	
Miss VECCHIO, School Mistress.	Mr. A. SHOREY ... Nov., 1902	Miss M. ERICSSON ... Nov., 1888	
<b>Casablanca.</b>	<i>At Tazmalt—</i>	Miss R. J. MARKUSSON ... "	
G. M. GRIEVE,	Miss A. PARKER ... Nov., 1902	<b>Susa.</b>	
L.R.C.P. and S. (Ed.) Oct., 1890		T. G. CHURCHER,	
Mrs. GRIEVE ... " "	<b>Djemaa Sahridj.</b>	M.B., C.M. (Ed.) Oct., 1885	
Mr. H. NOTT ... Jan., 1897	<i>Kabyle Work—</i>	Mrs. CHURCHER ... Oct., 1889	
Mrs. NOTT ... Feb., 1897	Miss J. COX ... May, 1887	Mr. H. E. WEBB ... Dec., 1892	
Miss L. SEXTON ... Feb., 1897	Miss K. SMITH ... " "	Mrs. WEBB ... Nov., 1897	
<b>Tetuan.</b>		Miss R. HODGES ... Feb., 1889	
Miss F. M. BANKS ... May, 1888	<b>Constantine.</b>	Miss A. COX ... Oct., 1892	
Miss A. BOLTON ... April, 1889	Mr. J. L. LOCHHEAD Mar., 1892	Miss N. BAGSTER ... Oct., 1894	
Miss A. G. HUBBARD Oct., 1891	Mrs. LOCHHEAD ... " "	Miss K. JOHNSTON ... Jan., 1892	
Miss I. DE LA CAMP ... Jan., 1897	Miss E. K. LOCHHEAD ... " "	Miss E. TURNER ... Jan., 1892	
<b>Laraish.</b>	Mr. P. SMITH ... Feb., 1899	<b>Kairouan.</b>	
Miss S. JENNINGS ... Mar., 1887	Mrs. SMITH ... Sept., 1920	*Mr. E. SHORT ... Feb., 1899	
Miss K. ALDRIDGE ... Dec., 1891	Miss F. HARNDEN ... Nov., 1903	*Mrs. SHORT ... Oct., 1899	
<b>Fez.</b>	Miss F. H. GUILLERMET, May, 1902	Miss E. T. NORTH ... Oct., 1894	
Mr. O. E. SIMPSON ... Dec., 1896		Miss G. L. ADDINSELL Nov., 1895	
Mrs. SIMPSON ... Mar., 1898			
Miss L. GREATHEAD Nov., 1890			
Miss M. MELLETT ... Mar., 1892			
Miss S. M. DENISON ... Nov., 1893			

\* At home.

## 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.



## The Promise.

*"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts. ii. 39.*



HE promise to which Peter referred in the passage above was the promise of the remission of sins and the gift of the Holy Spirit to those who, repenting of their sins, make confession of their faith in the Lord Jesus Christ for salvation. Not only in Joel, which appears to have been the passage specially in Peter's mind, but also in other places in the Old Testament, the glorious prospect was announced of a new covenant, in which God undertook not only the forgiveness of the sins of His people, but also the imparting of a new nature and the bestowal of the Holy Spirit, to develop that nature unto holiness of life and power for efficiency in service.

The atoning death of our Lord Jesus Christ laid a foundation for God's action, so that He might be just and yet the justifier of him that believeth in Jesus. Consequently at Pentecost Peter and his fellow-disciples, having been themselves filled with the Spirit, were able to proclaim the remission of sins, not only to all Jews and their offspring who repented and believed, but also to all that were afar off, that is, to all Gentiles of all nations and all generations, even as many as the Lord their God should call. And this promise still holds good, and it is the delightful duty of the servants of Christ, whether at home or in the foreign mission field, to proclaim the remission of sins to all with whom they come in contact, on the ground of Christ's finished work and on the condition of their repentance and faith. The Church of Christ consists of those who have heard the call of God and obey, and the very word used to describe the Church is the *ecclesia* or the called-out ones, whom theologians term those effectually called.

But the second part of the promise is of equal importance with the first, namely, the promise of the gift of the Holy Spirit to abide with believers for ever. The same Holy Spirit Who works upon the heart and conscience of the sinner, convicting him of sin, leading to repentance, faith, forgiveness of sins, and regeneration, is, according to the second part of the promise, sent to dwell within and to remain with him for ever.

This glorious third person of the Trinity, co-equal with the Father, almighty as He is almighty, eternal as He is eternal, omnipresent as He is omnipresent, had been in the world, had filled all space, as had the Father, and as had the Son, but at Pentecost He came to dwell in the people of God in a sense and in a way which had not been the case before. As Christ seems to have assumed human form and revealed Himself to Old Testament saints occasionally, before His first advent at Bethlehem, so the Holy Spirit had come upon and filled from time to time the saints before Pentecost. But as the advent of Christ and His tabernacling in the flesh was a definite coming to dwell on earth for over thirty years, so the advent of the Holy Spirit at Pentecost was a definite coming to dwell in the people of God individually and collectively, in a sense and way quite in advance of anything that had been known before, so that sometimes this age has been called the dispensation of the Holy Spirit. There is a great mystery in these things; it is impossible to fully understand how the infinite God could be manifest in finite flesh, or how the infinite Spirit can dwell in finite and failing saints.

Any theory which professes to make these mysteries perfectly simple and fully understood is manifestly incorrect, for mysteries they are and mysteries they must always remain, until we know even as we are known. Still, while we can never fully comprehend these glorious revelations, yet we may understand a good deal concerning them, as God Himself graciously opens to us the Scriptures, and opens our understandings that we may understand the Scriptures.

Some may be disposed to think that the Apostles and early Christians were specially favoured, that a fulness of the Spirit's power was granted to them which is not available for us in the twentieth century, and consequently it is excusable for us if we live less holily and work less efficiently than they. If this were true, then want of success in Christian work, either at home or in the foreign field, might be excused on the ground that we to-day have not the Divine assistance to the same degree as the Christians of the first century.

But the passage above seems to deny this, for the promise was made not only to the Jews and their offspring, but also to the Gentiles and to all that are afar off, even as many as the Lord our God should call.

Both the promise of the remission of sins and also the promise of the gift of the Holy Spirit are as good to-day as when Peter preached to Jerusalem sinners. It might be well, therefore, to consider and distinguish between what were the mere accompaniments of the Holy Spirit's advent and what were the temporary manifestations of His presence, and on the other hand, what are the permanent benefits which His presence secures to individual believers and to the Church.

When the Holy Spirit descended, His coming was accompanied by a sound from heaven like a mighty rushing wind. We do not read of any wind, but a sound as of wind when there was no wind seems to have caused quite a commotion in Jerusalem. On the heads of the disciples were also seen tongues like fire, though not of fire. These were the outward and temporary accompaniments of the advent of the Spirit; and these outward sounds and sights do not seem to have been perpetuated during even the apostolic age, though in the fourth chapter of Acts, verse thirty-one, we read of the place being shaken where the disciples were assembled praying.

So far as one can see, there was nothing converting or sanctifying in these accompaniments; they seem to have been rather outward and visible signs, given to assure of the reality of the inward and spiritual grace.

Further, the Holy Spirit seems to have endowed these early believers with the gift of speaking in languages with which they were previously unacquainted, and with the power of working miracles. The object of these miraculous powers was to give Divine attestation to the messengers and their message.

These, then, were the advantages which the early Church possessed, which present-day believers do not experience. It would seem, however, that even the early Christians did not rely either upon the gifts of tongues or the working of miracles to convict of sin or regenerate the heart; for these they relied on the preaching of the Word in the power of the Holy Spirit.

But are not Christian workers to-day in quite as favourable a position, in regard to the evidences of the truth and the reality of Christianity, as were the apostles and Christians of the first century?

(To be continued.)

## 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.



**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.



**Miss Dundas** arrived safely in Tripoli on April 7th, after a rather stormy passage.



**Mr. Ross** and **Mr. Shorey** have been coming in contact with one or two young Frenchmen who are anxious to learn English. For this purpose they have been attending the Presbyterian Church in Algiers, although they were brought up Roman Catholics and are now "secularists." Prayer is asked that they may find Christ.

Algiers has lately been visited by a great infidel lecturer, who has won much applause; and the friends there long for someone to preach Christ to the deluded inhabitants who applauded him.

**Mr. Nairn**, of the **Southern Morocco Mission**, stationed at Marrakesh, is engaged in revising his translation of the **Gospel of Luke** in **Shilha**, one of the Berber dialects, with a view to its being published by the British and Foreign Bible Society. Mr. Nairn is using the Arabic character for this translation. The Berbers themselves, at least in South Morocco, make use of Arabic characters in writing their language, and we have obtained from that district a native book in Shilha, hand-written in this way. Many pages are done in four colours, and at the end of various sections are notes by the scribe, not merely in Arabic characters, but in Arabic, giving the dates of his finishing his work, with the usual formulæ of praise for Divine help and prayer for God's mercy to rest on the writer and on all the Muslimin.



**Death.**—On March 23rd, at Susa, Tunisia, Percy Hamilton, infant son of **Mr. and Mrs. Herbert E. Webb**.

**Arrivals.**—On March 24th, **Miss Ada Welch** and **Miss Emily Smith**, from Algiers.



**Miss Brown** writes from **Tangier** on April 3rd, 1903: "You will rejoice with us, I know, to hear that God is giving us some signs of blessing, and that the many prayers that are going up to the throne are coming down in blessing. Two members of

my Bible class I believe are converted; they are very bright and earnest. Two young men also seem to be earnestly seeking to know the truth. Will you please remember these in prayer, and also our little Spanish church, that God may pour out the Holy Spirit upon it?"



During the month of March **Dr. Churcher** was able to reach 847 patients at **Susa** and the out-stations; the number is divided as follows: Susa, 354; Trip to Jababena, 180; Kairouan, 162; Djemmal, 114; Kala Kabeer, 37.



**Dr. Grieve** writes from **Casablanca** on March 19th, 1903: "Last summer, if numbers count for anything, we had encouraging times, because we on several occasions required an overflow room. So far—excepting this month, with its feast—augurs for even better than last year. The attention to what is said is marked, conveying the impression that something is brooding. . . . Mr. Steven is a great help to me in operative work and in dressing cases in hospital." Of a man from whose leg a bullet had been extracted, Dr. Grieve says: "The man was most grateful. He was a very simple man, and very attentive to the preaching. We were very sorry when he left without notice. We think the other men in the hospital belong to a different *Kabila* (tribe), and teased and tormented him so much that he could not bear it longer, and so left."



**Mr. Simpson** writes from **Fez** on March 31st, 1903: "A number are interested, and we trust near the Kingdom, while the attention on medical mornings is especially good with the men. Last week we had over 200 patients, and paid fifteen visits to houses. We began a magic lantern service last Wednesday, and expect to have another to-morrow evening. The light made from the carbide was a wonder to them."



The friends at **Susa** are rejoicing over the baptism of a Moslem there, who has just finished his term of service in the army. Mr. Webb baptised him on April 3rd. He is leaving for his own home, and will probably encounter new difficulties and temptations there, so that he should be specially remembered in prayer. He has been a great joy to the missionaries already.



An anonymous friend at **Exeter** has sent the acceptable gift of thirty packets of Mrs. Grimké's text-cards in Kabyle.



**Missionary Conference at Algiers.**—Recent letters from several of the workers in Algeria refer to the helpful time of conference spent in Algiers on Wednesday and Thursday, April 1st and 2nd.

Through the kindness of Mr. and Mrs. R. C. Morgan, the workers from Djemaa Sahridj, and other places within fifty miles of the city, were enabled to attend.

The first day was occupied with prayer and addresses on spiritual subjects, and an evening meeting for French Christians, whilst the Thursday meetings were given up to the consideration of Missionary topics.

There were amongst the speakers, besides Mr. R. C. Morgan, Dr. W. R. Rainy of Edinburgh, the Rev. Mr. Sutherland, Presbyterian Chaplain at Algiers, and Mr. Wm. Summers of Tangier. Mr. Summers, who was formerly an N.A.M. worker in Morocco and Egypt, is now superintending all the work of the British and Foreign Bible Society in the Canaries, Morocco, Algeria, and Tunis.

The whole time of conference was found to be most helpful, and in discussing the prospects of the work a very hopeful tone was evident, despite the discouragements and difficulties which were referred to by several.

Amongst the missionaries present were Mr. Cook-Jalabert,

Mr. Lamb, and Mr. Griffith, as well as the members of the North Africa Mission.



Rolls of coloured Scripture pictures are much in request by some of the missionaries, for their work amongst women and children. If any friends who have sets of these not in use would like to give them for this purpose, will they kindly communicate with the Secretary.



On March 25th, two encouraging meetings were held at the Town Hall, Hove, in connection with the **Hove Auxiliary** of the North Africa Mission. The attendances both in the afternoon and evening were good, especially as three other missionary meetings were being held in the neighbourhood on the same day. Miss Nevitt-Bennett and Miss Shelbourne, who is Honorary Treasurer of the Auxiliary, have been enabled for several years, *in answer to constant and believing prayer*, to raise enough money for the entire support of two missionaries. Last year, in addition to this, the sum raised was sufficient to help in the support of three other missionaries, as well as to provide small sums for other purposes. The statement of accounts shown in the report of the Auxiliary, which was presented at the meetings last month, showed receipts and expenditure amounting to £185.

The means employed include a Missionary Basket, which is in use all the year, and also the sale of home-made confectionery and tea. We would call the attention of our readers to the notice on page iii.



In connection with the circulation of "North Africa," it has been suggested that some friends might perhaps help by buying copies and selling them to Sunday School Teachers, Christian Endeavourers, or members of the congregations with whom they meet. In some cases, also, perhaps a certain number of copies might be bought and sent by post to those in the neighbourhood who are known to take interest in missionary work. If one hundred friends in different parts of the country were each able to thus dispose of some twenty copies a month, the circulation would be increased by 2,000. The payments for these would be a help, and the prayerful interest aroused in the work would be a still greater help.



**Miss Mellett** writes from **Sifroo** on April 5th, saying that they are having a good time amongst the people there, and that crowds are coming to them; sometimes they hardly know where to put the people, as their house is small. **Miss Denison** says, "Sifroo is as quiet as if no Bu Hamara had ever been, but it has suffered in killed and wounded, for the Shluh are *men*, and don't turn their backs to the enemy, as the Sultan's soldiers did in the fray of 23rd December. One of them said to us, the other day, 'The Shluh don't run away, and if they wanted to they could not, for when they fight their women follow them, and any of them running back would come against the women, who would not allow them to be cowards.'"

## Prayer and Helpers' Union.

### A Call for Local Help.

The Council of the Mission have lately been considering the relation of the "Prayer and Helpers' Union" to the work, and they feel that its extension is both desirable and practicable. At the same time it is thoroughly in accord with the principles and practice of the Mission.

In these circumstances, we now bring the matter before the readers of NORTH AFRICA, asking such as will consider

the question of joining the Union and assisting in its development to do so. There is no reason why branches should not exist in every city and considerable town throughout the country, yet they have only been formed in the following places:—Barrow-in-Furness, Birmingham, Bristol, Bognor, Burnham, Cambridge, Dublin, Finchley, Gravesend, Malvern, Newport, Stroud, Tunbridge Wells, Twyford, Weston-super-Mare, and in London at Highgate, Dalston, and Willesden.

The fact that but for this Mission the United Kingdom would be doing hardly anything to make known the Gospel in these lands that lie so close at hand (the nearest Mission field in fact to Europe), is ground enough to appeal to our friends scattered over the country to consider whether they should not take steps to form at least a small branch of the Mission.

**A Branch may consist of any number of members, but a beginning may be made with two or three. Those who join are expected to pray definitely at least once a week for the work, and to take in and read "North Africa," whereby they may obtain information as to what matters most require to be remembered at the Throne of Grace.**

In many neighbourhoods the Mission has friends who would assist to some extent if someone took the initiative.

The commencement of a branch may seem a small matter, but nothing is small that is in accordance with the mind of Christ. To do His will is as needful for our own spiritual health and happiness as it is for the well-being of the unhappy multitude in heathen and Mohammedan lands. As a seed corn, a branch may grow, and with the blessing of God become before the eyes of many a distinct power for good.

**Will our readers therefore give prayerful attention to the need that exists, and if the desire to help is impressed on their minds, advice and information will be cheerfully furnished from the office of the Mission.**

The members of a Bible class or Y.W.C.A. meeting will sometimes form a branch among themselves if asked, and a beginning may be thus made without difficulty. Friends inclined to take up a secretaryship sometimes feel misgivings as to their power to succeed, but if it is laid upon the heart to help the work, then it would be well, asking for God's blessing, to make an effort for His sake. Jonathan's lad did not know he was helping to save the life of a future king when, in obedience to his master, he ran after the arrow. If we obey the commands of Jesus, He will see to it that we are used in His service. The time is short, the needs are great. Death does not wait, and in the dark places of Africa how many daily pass beyond the reach of the missionary's voice.

## To the Friends of the North Africa Mission.

1, PALMEIRA AVENUE,  
SOUTHEND, ESSEX,  
April 15th, 1903.

DEAR FELLOW HELPERS,

The Lord's care over this Mission has again been manifested in sending us some greatly needed financial help—not yet all we require, but instalments which have cheered our hearts and strengthened our faith. Let us pray on, work on, and wait on, trusting in God to continue His gracious care and provision.

Pastor James Stephens, M.A., of our Council, is absent from England for a time seeking rest and refreshment after twenty-five years of diligent and successful labour at Highgate Road. Dr. Eccles' health still necessitates his residence in Southern Europe during the winter months, and Mr. Bridgford is at present staying at a rather greater distance from London than formerly. The ranks of our Council are therefore for the present thinned, and we shall be glad of the prayers of friends that we may be helped and guided.

We shall be very glad if those interested in the work can arrange meetings for either returned missionaries or others to take, when they may be able to set forth the condition of North Africa, its need of the Gospel, and how God through His servants is working there. Drawing-room meetings or services in halls, chapels, or churches, if arranged, can be supplied with speakers. Our great desire is that the people of God may know the deep and pressing spiritual needs of our field of labour, and that work amongst Moslems, though very difficult, is yet full of hope. We are not anxious about collections, but we wish to spread information, believing that if this is done God will touch hearts here and there to go to the field or to help those who do go.

We shall be glad also to get an increased number to take in NORTH AFRICA. Some friends have a dozen or more copies, and supply them to those attending the services to which they go. Could not some more do this? We shall be glad to send parcels of back numbers free of charge for distribution.

"The Gospel in North Africa" has interested many, but we desire for it a wider circle of readers who will take half a dozen copies and sell them or distribute them amongst those who might be interested. The prices are 2s. 6d., 3s. 6d., and 5s., subject to discount.

Those who cannot go out as missionaries may, by circulating our papers, be the means of leading others to do so, and those who cannot help financially may be the instrument of others doing so. A friend years ago gave away a copy of NORTH AFRICA. The person receiving it was interested and sent £15, then £35; ultimately two or three more sums of £50.

We know of two instances of people being led to become missionaries through reading NORTH AFRICA, and another offering through reading "The Gospel in North Africa."

In my last letter I mentioned that we should be thankful to receive £2,500 between that date and the 30th April. Thus far about £1,250, or about half that amount, has come in, leaving a similar amount for the next fortnight if what we desire is to be received. God can easily send this in through His servants if He sees fit, though sometimes what we think to be desirable is more than He in His wisdom sees to be good for us.

There is still a certain amount of unrest in Morocco in the Riff district, near the Spanish Penal Settlement of Melilla, about two hundred miles to the east of Tangier, and about 50 miles from the Algerian frontier. Melilla is about two hundred miles by road to the north-east of Fez.

Algeria is being favoured by a visit from Monsieur Loubet, the President of the French Republic, and at the same time comes the news of the retirement of Monsieur Revoille, the Governor-General of Algeria. He is reputed in many ways an able administrator, but to a certain extent under the influence of the priestly party, and therefore not altogether in harmony with the government in power in Paris.

His influence has not been favourable to Protestantism, and we trust that his successor may be a man who will encourage religious liberty, and freedom for the work of the Gospel. No one has yet been definitely nominally appointed for the post, but there is some talk of Mons. Pichon, the Resident-General of Tunis, being asked to fill the post, which is one requiring a great deal of tact and judgment.

The present very much more friendly feeling between the French and British Governments should lead to a better condition of things in Algeria than we have known for some years. It will be a great relief to us to be free from the unreasonable suspicions and hampering conditions of the past ten or fifteen years.

Miss Emily Smith and Miss Welch, who have just returned from Algiers, give very interesting accounts of their work amongst Kabyle girls and women, and also amongst Roman Catholic girls, young women, and older women. They have about 140 under regular instruction, and in addition to that do a good deal of visiting in the homes of the people.

Among those attending their meetings there are several that give clear evidence of a change of heart, though in some cases they are so circumstanced that it is almost impossible for them to confess their faith in Christ by baptism.

From Susa, in Tunisia, we have news of the baptism of a Moslem who has been a soldier in the Tunisian army. We would ask prayer for him, as well as for those in Algiers, who will be specially exposed to difficulties while the missionaries are away. With these we may couple converts wherever they are found.

As there are several diaries from the workers themselves this month, I will not add more.

Commending the work in all its departments to your continued prayerful sympathy,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

## The Story of Book Depot and Colporteur.

Shebin-el-Kom, Egypt.

By MR. C. T. HOOPER.

When we first came to Shebin our Bible Dépôt consisted of a few Scriptures packed on a shelf in our meeting-room. After a time, however, by the generous help of the British and Foreign Bible Society we were enabled to lay in a large stock of all kinds of Scriptures, and to open the dépôt shown in our picture below. I shall not forget my feelings the day that a pair-horse van pulled up at the door, with

boxes piled up containing 245 Bibles, 538 Testaments, and 2,446 Portions. Cupboards were secured in which to store this precious treasure, and thus preserve it from the dust and heat until we could commence the work of distribution.

Day visits were made to the villages near, and occasional itinerating tours to the towns further away. In this way many copies were sold, and in the spring of 1902 we decided to employ a colporteur to devote all his time to the distribution of the Scriptures. This need was not easily met, but eventually we found the man nearer than we expected. At that time I had in my house a bright, faithful, Syrian youth who had served Mr. W. Summers in the same capacity as he was serving me, namely, as a domestic servant. This legacy from Mr. Summers had already been a great comfort to us, but little did I think while giving him lessons in the Scriptures that eventually he would become our book-seller. He can read and write well. During the time he was in my house he read the Bible through and flooded me with unanswerable questions. He gives every evidence of being a true Christian, a splendid salesman, and worthy of the post he fills. His sales for the last three months are:—21 Bibles, 142 Testaments, and 192 Portions.

At our Book Dépôt we also sell many of the Religious Tract Society's publications. Now that the English language is making such strides in the country, these very helpful books are bought very readily, and often open up the way for the Scriptures.

We also sell a large variety of tracts in Arabic, such as "Jesus Christ or Muhammed," "The Gospels and the Coran," "The Sinless Prophet"; translations of sermons by Spurgeon, Moody, and others; also books in Arabic, such as "The Pilgrim's Progress," "Grace and Truth,"



Photo by

The Book Depot,

[Mr. S. Fraser.

Shebin-el-Kom, with Servant and Colporteur.

"The Balance of Truth," and other controversial works. All these sell very freely, and are often asked for by post.

In connection with our boys' school we also stock educational books which are often bought by the people, and all help to bring us into touch with them. We would ask the

prayers of all interested in the spread of the Gospel in this land that this agency may be used very much for the extension of the Redeemer's kingdom. We see many ways of extending this department of our work, and shall be delighted to do so as we receive the needed funds for that purpose.



From Mrs. Roberts  
(Tangier).

Some time has elapsed since I last sent any news of myself or of the work the Lord has entrusted to my hands,—somehow one does not find much spare time in which to write anything beyond home letters.

Almost as soon as we returned in the spring of last year I gathered my women's and girls' sewing classes together, but through illness had to give them up for a time; now, however, we are well started again, and the number of regular attendants is steadily increasing. I often get those who come just once, and have not the patience when they find they cannot take away a garment ready made to come week after week in order to make one. There have been marks of cheer; they certainly listen with attention. A few weeks ago, before I gave my women their Bible lesson, I asked the usual question, "Well, what did I tell you about last week?" To my surprise one who had not come the previous week told me the story of the "Fig-tree" which I had given them, with its application. "How did you know?" I said, "you were not here." "Oh, my mother told me all about it when she came back." So you see they take the message into their homes. I also find that when I have more than one of a family, they help each other to repeat and remember the texts. For instance, I have from one family the old grannie and her daughter with her four children, three boys and one girl, all coming in turn.

Last Tuesday the women had their treat; twenty sat down in companies of ten on the matting around two little low tables, and partook of their native dish kooskoos. I have eaten it so many times now that I can manage to eat it very comfortably with my hand, and one of my women taught me how to neatly lick my fingers after it (!), which is evidently quite correct in poorer circles. I wonder how you would like to have the meat turned off the dish on to the table to cool because it was too hot to handle! Before the kooskoos my husband showed them some magic lantern slides; some were just a little frightened when the

door was closed and they found themselves in darkness, and begged me to open it, if only a little bit, but after the first picture or two they gave themselves up to enjoy it. It is such a pleasure to give these people a treat; they so genuinely enjoy themselves. One said it was heaven, another remarked, "I do not want to eat or drink any more, I am so full of happiness." Between such ejaculations as these the Doctor was thanked for the pictures with "God leave you your little son"; "God leave you your Signora"; "God put blessing upon you," etc., etc.

Towards the end slides on the life of Joseph were thrown on the sheet, and Mr. Jones kindly told them the story. When they had been more than two hours I thought it was time that they left, and gave them a broad hint to that effect. "But," said some, "you have not yet given us any words of Sidna Aisa, nor have we sung any hymns," so, although the light was fading, they stayed another twenty minutes, listening whilst I told them the story of the Marriage Feast of the King's Son, and closed with a hymn.

A little while before Christmas three or four boys came with the girls, and wanted me to admit them to the class. I could not very well do that, so I said, "If a dozen of you will gather together I will take you separately." The next morning nine turned up. I was not able to take them then, so arranged a time; eleven came, the following week seventeen, and so on till now I have thirty-eight names; the average attendance is twenty-five. I tire them out with drilling exercises and marching; then they are glad to squat on the floor and listen to what I have to tell them, and to repeat texts and sing hymns. They do not sew, but a good supply of ready-made garments most opportunely came to hand from a sewing meeting in Tunbridge Wells. These will be just the thing for rewards for memorising. A great many of these boys attend the mosque schools, and they prove more apt scholars than my women and girls. About two years ago I tried to form a class for boys, but none would come; now without my seeking they have come, also the garments and some sweets, which are much appreciated; it seems as though the Lord thought it better to wait a little.

I should be so glad of large coloured Bible pictures, old or new; I invariably find that when I have been able to



illustrate the lesson they can recall it very much more easily; also of any kindergarten books that would give me drilling exercises, with or without music, and simple action songs. I append a list of other articles which are very useful in the work out here. If anyone reading this should feel able to help, parcels should be sent to "N. A. M.," Foreign Missions' Club, 29 to 35, City Road, London, E.C., whence they will be forwarded.

My girls had their treat on February 6th. We have been waiting for a box from our kind friends at Bignold Hall, and it was well worth waiting for. They were delighted with the pretty baskets of sweets, dolls, necklaces, etc., and sent very hearty thanks to the donors. Our little son distributed the various gifts, dancing with delight the whole time, and the children were equally pleased. Nearly all the big girls have left now; some are married, and others are about to be. One about fifteen years of age married a widower a short time ago who has six children. It is said he poisoned his last wife. I knew her, she was a nice little woman. This poor girl is having a wretched and quarrelsome time, and I am expecting to see her divorced before long.

I want to specially thank the friends who have so kindly sent garments and other gifts. I am sure they would feel amply repaid for their trouble and sacrifice, whether of time or money, could they see the delight on the faces of the recipients. There is one thing I would like to say—the brighter the colours, the better. I ask your earnest prayers that the seed may be blessed.

List of articles as mentioned above:—Toys, lead pencils, soap, pins, needles, cottons, thimbles, little penny looking-glasses, pocket-knives, scissors, beads, dolls, little combs, bags of marbles, little note-books, large coloured cotton handkerchiefs, native garments (patterns of which would be sent on application), bags of any bright material about ten inches square.

From Mrs. Simpson

(Jc3).

March 14th, 1903.—Last Tuesday was the yearly feast of sheep killing [amongst Moslems], and every household which could possibly buy or beg one sacrificed it for themselves. But besides this each town or city does so collectively, and as the Sultan is here this year it was expected that the ceremony outside the city walls at the "place of prayer" would be unusually imposing. We quite hoped to be present at this, but at the last there being fear of an extra rush and crowd—also the knowledge that thousands of the surrounding tribesmen were down from their mountain homes—made it seem advisable for ladies at least to remain indoors. Mr. Barnard and Mr. Simpson went, however, to find we might well have been there, as all was really quiet and orderly. It had been imagined some attempt might be made upon the Sultan's life at this time, but no sign of insurrection was evident.

Each day after Thursday his Majesty received the expressions of loyalty and presents from the different tribes. On Saturday Miss Greathead and myself borrowed two mules from a Moorish friend, and with Mr. Barnard and my husband on foot, accompanied by a soldier from the consul to secure us entrance, we proceeded to the palace grounds. The guards did not want the presence of foreigners, and one door refused admittance entirely, but a small coin opened the other.

Kaid Sir Harry Maclean kindly sent a soldier to take us through the outer line of Moorish troops, and from our mules we had a good view of an exceedingly strange scene.

Our two companions were less favoured on their feet, but sufficiently near to see all that took place.

We were within a large, turf-covered square with high walls round. At one end the tribes were ranged prepared to present their gifts and homage. Two long files of soldiers formed the three sides of a square, within which the favoured few were able to get a near view. Among these we stood; outside the second row of soldiers multitudes gathered, mounted or on foot. A blank space was left on the fourth side for the entrance and triumphant march of the Sultan.

After we had waited some time, gazing sadly round on that bright-coloured, fairy-like scene, the trumpets commenced and the drums were beaten. Every man rose from the turf. The soldiers shouldered their guns, and slowly through the massive palace gates, to which every eye turned, issued the royal procession, headed by six fiery chargers, some of English breed, and presented by King Edward. The centre of all interest followed on his own white horse, sitting upright and unmoved beneath the royal parasol, and accompanied by attendants on either side, armed with large white handkerchiefs continually in motion to keep the flies from alighting on their liege lord. Behind him came his valued English carriage—an ordinary four-wheeled cab, but with coloured curtains, and drawn by a fine white steed. Kaid Sir Harry Maclean, Dr. Verdon, Mr. Verdon, and a few other favoured officials were the only ones within the inner ring of guards.

When the Sultan entered, all the massive doors of the enclosure were fastened to prevent rebellious tribe or malicious enemy from escaping. The wild Zimmoor were there, and their hoarse cries of "Long live our lord," "May God strengthen the Sultan," were not unlike a hearty English cheer in the distance. Each tribe represented had its spokesman, and the whole burst forth with "Amen"; but the Zimmoor broke their bounds and collectively yelled their allegiance and professed loyalty, until the frightened Fez people feared they meant mischief. Twenty-two horses, two boxes of money, and four loads of Rabat carpets were presented and received in their turn. Then the royal procession moved round, and as slowly returned by the way it came amid the discharge of cannon, blowing of cornets, beating of drums, and prancing of steeds, to pass again within the palace entrance, and leave us thinking of friends in the homelands, and so wishing they might all have shared with us so strange, so sad a sight—sad because we felt that in that vast throng it might be there was no other Christian beside ourselves. And as we wended our way home after the crush had passed, it was with prayerful hearts that these wild tribes which have as yet no witness of the Cross might soon be ready to receive the message and the messenger of salvation through Jesus. That this day may speedily dawn and the day-spring arise in many of their hearts is our earnest prayer.

From Mr. H. Nott

(Casablanca).

Praise God, we have had a splendid month of testimony; we have had such golden opportunities of preaching the Gospel to the large companies who have come to the hospital. Very often in the waiting-room we have had such crowds that there has been little room to sit among them. As many as 565 have received medical treatment this short month (February), and, as this does not include the friends who come with the patients, it would make the total number about 600, all of whom have heard the Gospel

faithfully (we trust) preached. During this month we have made it a point to preach not only "Christ and Him crucified," but Christ as the One "that liveth"—and is "alive for evermore," God having exalted Him to be a Prince, Saviour, Mediator, and Intercessor. We lovingly but fearlessly declare that none of the prophets, especially not Mohammed, can intercede for them, showing them that not a mention of his name occurs in either the Old Testament or the New, and that even in their own book, the Koran, their prophet does not claim that he will intercede. . . . Of course often this kind of teaching is not without opposition, but we have found that with calmness and forbearance and a wise and soft answer their wrath is turned away. Generally we insist on silence till we have finished, and often we find when we have finished that those who were ready to object are silenced. . . .

The common people are often amused and surprised that the *tulba* [students] cannot answer us from their own book upon this point, viz., the intercession of Mohammed. In fact they often say concerning those who should be leaders in the way of God that they commit more sins than those who know less about what is lawful and unlawful. . . .

In visiting also I have had interesting times. At one shop quite a crowd of young *tulba* gathered round me to read the new translation of Luke, and a few from that number afterwards visited me. One man, an old friend at another shop, after inviting me to sit with him a little, said, "Now then, remind me about Christ again." He is interested in the Gospel. He is a *shereef*, and at one time was very fanatical, but he has been very often to read with me, and has received several portions of the Scriptures, and now is always ready for a read and a talk.

This month I have had on separate occasions ten readers to visit me, and they have generally taken with them some portion of the Word. They specially like the new trans-

lation [colloquial], and one of these young fellows has taken "Sweet First-Fruits" to read and then return it to me.

There have been great rejoicings over the Sultan's victory here. The people closed their shops, displayed silk handkerchiefs, coloured garments, coats, etc., in lieu of bunting, and made quite a "Mafeking day" of it, and truly they had cause to rejoice, and we, also, that God had given victory to the young Sultan.

The country greatly needs rain; for two months and now nearly three no rain has fallen, and the crops are being spoilt. The Moors have been praying for rain, and yet no rain has come. We ask you to unite with us for this as well as other things which call for our fervent prayer.

From Miss Hubbard  
(Cetuan).

*March 2nd.*—Yesterday, Sunday, was, as usual, a full day. The Spanish school begins at 9 a.m. That is followed by our own English service at 10.30. Then in the afternoon there is a Bible-class for Spanish Christians, and also a class for Moorish girls, which is being well attended just now. Twenty-five were present yesterday afternoon. In the evening the Spanish meeting is held, before which we have a prayer-meeting, when we specially remember Spanish work here and in other parts. And so the Sundays pass! We like to remember that away here we are part of *the Church* as we meet for worship or for work, and so we have fellowship with all who are sowing the living seed the world over, and with our Risen and Coming Lord.

In visiting this afternoon I had a good opportunity for reading; the woman of the house was winding raw silk—she gets about tenpence a pound for doing it, and when the silk is good she can do a pound in three days. I was only very thankful it was not my calling, for more fidgety work I never saw. It was as much as I could manage to sit and watch her! I thought of the saying the Moors have that no "Christian" can drive a camel. For the same reason I thought it would be difficult to find any "Christian" who could wind those tangled skeins of silk, viz., for lack of patience.

All through the town now is heard the bleating of the poor sheep that are being bought ready for the feast that comes in next week, when every family will kill a sheep or a goat, according to which they can afford. The very beggars seem able to buy a kid; the money always comes from somewhere for that purpose.

*March 4th.*—Dispensary again this morning—seed-sowing again! May the word heard and the printed word carried away bring forth fruit!

This afternoon I had my Moorish girls' sewing class. A girl who was converted about two years ago, and then was married and went away, came back this afternoon. She is in town with her husband and baby, and wants to return to the class. Another Christian girl in the class needs our prayers. I am afraid that fear of man is turning her aside; she is not as bright as she was. A third girl is going on very nicely; she too is to be married shortly, and that will mean that she loses regular teaching, for a time at least. These girls are indeed "weak things," but may they be chosen of God to do mighty things in bringing glory to Him. Of the other girls there is little to say. Some are listening well, but, so far as I can get to know, have not yet accepted the truth; and some are so full of fun that nothing else seems to have a chance of getting in.

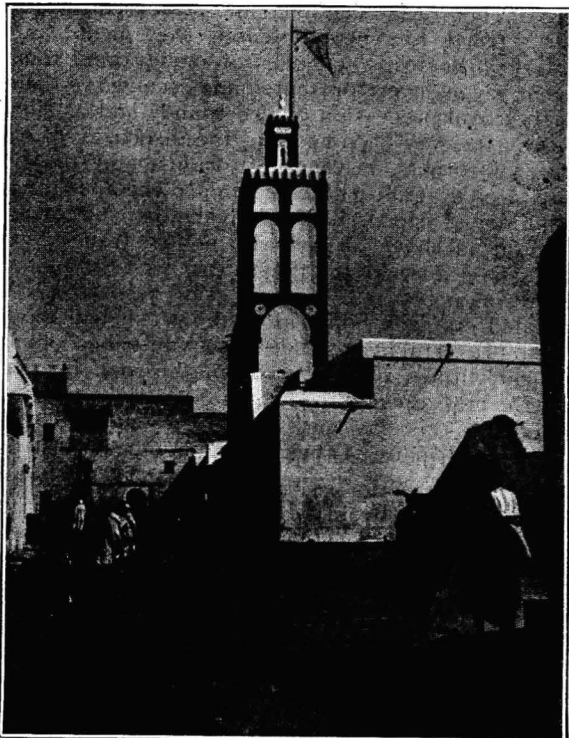


Photo by]

[Mr. H. Nott.]

*The Xaid's Mosque, Casablanca.*

*March 9th.*—This afternoon Fatima, a Christian girl, was here with me for some time. She lives near, and so is often able to come in to prayers in the morning with Miss Bolton and our lad Shieh and "Aunt" Rakia; but she also likes to come in for a quiet read alone, for only so can she get teaching from God's Word, as she cannot read for herself. They have one tiny room upstairs unused in the house she and her mother and brother live in,

so she says she goes up there every morning if possible to pray to God alone. It is nice when we see in these Christians, too, the desire to get alone with the Father Who is in secret. May she learn more and more of the value of a quiet place; and, indeed, we can all do well to learn more of that, for we have to learn that our life, both Godward and manward, much depends on the use we make of the quiet hour with God.

## Tunisia.

From Mr. A. V. Liley  
(Tunis).

*Saturday.*—The opportunities for preaching the Gospel in this place are without number, as this afternoon's visit will show.

A weaver's shop was entered with some friends to examine the curious, old-fashioned hand-loom. The weaver, a thin old man with a worn face, complained of the hard times, the amount of work he had to do, the small profits, etc., etc. "Well, if your life is hard here below, what will it be in the next?" was asked. The old reply was given, "I do what I can, and God is merciful." As I preached the Gospel to him, he, with his Moorish friend, listened most attentively, and each time the name of the Lord Jesus or a prophet was mentioned, "May the peace of God rest upon him!" the old man repeated.

Moving on we came to an open square, and here were several groups of people. The first were crowding round a man who was sitting on the ground with a strip of canvas, some four or five feet long, spread out before him. On it was painted what might be termed "the way of salvation." The man had a short stick in his hand, and pointed to the various places on the canvas. "Now this is the prophet's pulpit, here he preached the truths of Islam, this is the door leading to the Kaaba; you pass by that way to get to the road to heaven, every believer who puts a halfpenny down on this spot has a blessing, and God will remember it in the day of resurrection, etc., etc." So the man went on using his chart and the name of God to play upon the credulity of the people, his object being to get money.

The next was a group of blind *tulba* [students] singing religious songs, with frequent intervals, when the question was put, "Who will give a halfpenny in the name of Sidi Abd El Kader and have God's blessing?" Here again money was the object.

The largest crowd was gathered round the snake-charmers. A large circle had been formed around three skin bags containing snakes, around which one man was dancing, while one of his companions played a crude kind of bagpipe, and another banged on a large tambourine. Suddenly the music and dancer stopped, and prayer was offered in the name of Sidi Abd El Kader Djelali. "What do I want?" said the leading man to his companions. "Four sous (halfpence) to buy bread, and then I pull out the snakes," so he went on until the money was thrown into the ring. Then he found that was only half what he wanted, for it would only buy half a loaf. It was terribly sad and revolting to hear this Arab constantly swearing by the name of God, this dancing and snake playing all under the cloak of religion, the object again being money.

*Sunday.*—To-day is the "Aied-El-Kebir," or sheep fête, commemorating the offering up of Ishmael by Abraham. For Arab tradition says, "On a certain occa-

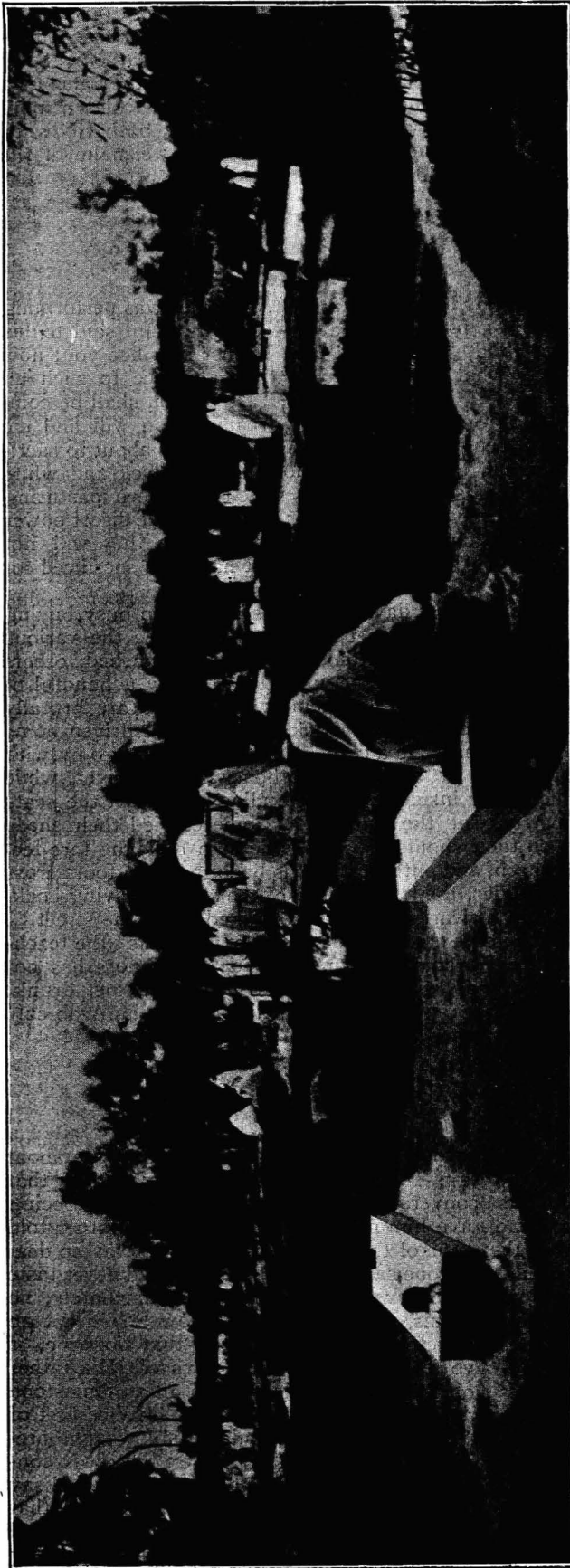
sion when this illustrious father (Abraham) was performing the rites of pilgrimage at Mecca, Abraham said to his beloved child, 'I dreamed that I must sacrifice you; now consider, what is to be done with reference to such an admonition?' Ishmael replied, 'Do as you shall be commanded of God. Verify your dream. You will find me endure patiently.' But when Abraham was about to sacrifice Ishmael, the most high God made a black and white sheep his substitute, a sheep which had been pasturing forty years in paradise, and was created by the direct power of God for this event." They know not, they will not believe in, Christ our passover that has been sacrificed for us.

For the last few days the Arabs have been busy buying their sheep, and it has been amusing to see the various means used to get them home. Some are pushed, others are dragged, some are beguiled to move by a handful of grass being held out to them, while others are brutally pushed forward with a stick. Some were driven home with the purchaser in a cab. I noticed one cab go by with the purchaser sitting up on the box with the driver, while the sheep was inside the cab standing on one of the seats looking out of the window! Some carried their sheep home on their shoulders, while one man took the fore-feet of his sheep, and putting it on his back, pulled a foot across each shoulder, the long fat tail of the sheep swaying backwards and forwards as the man walked down the street.

The cafés are crowded this evening, but alas! the teaching of the Koran respecting intoxicating liquors has not been observed, for several Arabs have been met drunk, while a drunken company was sitting outside an Arab café singing, or rather howling, at the top of their voices!

From Mr. J. H. C. Purdon  
(Tunis).

*March 29th, 1903.*—I may as well tell you a little about Muhammad Es-S. He was telling me this week how that before his conversion this fact of his name being Muhammad gave him great comfort, since his father told him that the name of the prophet Muhammad was so dear to God that everyone called by that name would never taste the fire of hell, but would enter heaven immediately, no matter how evil his deeds might be. How S. did not go to the bad altogether, having believed that doctrine, is wonderful, save for God's restraining grace. His father told him that on the judgment day, when all nations stood around the throne, "the prophet" would advance first of all near to God with head bowed, and on his knees; all present would have their heads hung down on that day, conscious of the terrible issues depending; and God would say on that day, "Lift up thy head, O Muhammad" (that being a token of acceptance), whereupon all those named Muhammad would do so, and thus be accepted. This story



[Miss H. M. Tapp.]

*Women Praying in the Arab Cemetery, Tunis. (See page 60.)*

[Photo by]

is only an example of the food which Moslem parents feed their children's souls on. Do you wonder that the nation understands not God and His holiness?

S. was telling me this week that he has taught his little sister two of the hymns, and she loves to sing them, but has the good sense to only do so when the father is absent. S. has also read to his mother portions of the Gospel out of an Arabic edition which has three pages at the end of John in red, white, and black, with verses collected from other portions, dealing respectively with atonement, righteousness, and sin. S. was supposed to be asleep the other day when his father came in, and, finding this book, picked it up and began to read. He said to his wife, "Do you know whom this infidel book belongs to? It belongs to the Protestants." "No it doesn't," said his wife, "that is a Moslem book, for its words are good," and, pointing to the page about sin and its warnings, said, "Read that—those words! Are they Protestant? No, they are good, very good." He read them, but said, "No matter, it's bad, that isn't what Islam says!"

His father sent a friend to remonstrate with S. the other day. "You have had enough infidelity by this," said he; "when are you going to leave off?" "Who sent you?" said S. He answered, "Your father. He tells me that he has spoken to you frequently, but you will not hear, and he asked me to speak to you, since my words have weight with you, and I want to say to you that in the last day, when you, having discovered your error, shall call and say, 'O my brethren, wherefore did ye not warn me of my danger?' that I will say, 'O God, I did warn him, but he would not be turned.'" "Thank you very much," replied S., "but I know now where lies the truth."

Will you pray much for S. just now, for we fear he is on the verge of trial, and, when they find that coaxing will not succeed, they will doubtless resort to their usual dodges and traps and false witnesses, so as to get him into some trap, for which they can drag him before the Cadi.

Very many students having heard of Beddai's bold confession of Christ, and not believing it, come down to the shop to see, and begin to draw him out, expecting him to be afraid and deny. Thank God, His grace is sufficient for him, and His strength is made perfect in weakness, so that boldly he confesses that Jesus is the Christ, the Son of the Living God. It happens nearly every day, and on last Wednesday a company of them came again. I asked Beddai to say a few words, and having previously consulted me about the suitability of the passage, as is his custom, he read the following verses, giving them the added explanation:—

John xii. 9-11: "Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also whom He raised from the dead. But the Chief Priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away and believed on Jesus."

"I," said Beddai, "am Lazarus. I was dead in sin, but I have heard the voice of Jesus, the Messiah. Now it is an admitted fact that the Messiah raised the dead; and I have heard, and I have been raised. And many of the students of the Mosque of the Olives' University have come to this shop—not for Jesus' sake, but that they may see Muhammad El-Beddai whom He raised from the dead, for by him they fear that many will go away and believe in the Messiah"; and then he followed with his testimony of God's grace that has saved him through faith in Jesus as the One Who died and rose again for his sake.

## Tripoli.

From Miss Harrald  
(Tripoli).

[The following are some quotations only from a diary sent by Miss Harrald a few weeks after her arrival in Tripoli. Mrs. Venables had sent home news of the numerous openings in the houses of the women; Miss Harrald has been able to take advantage of some of these. This, the Medical Mission, and the girls' and women's classes, constitute the principal work of the missionaries in Tripoli at present. There are most encouraging opportunities for service in all three branches.]

Our difficulties are greatly increased by a large Roman Catholic church here for the Maltese. Mohammed imbued his followers with a great hatred of idolatry, so that Romanists are treated with great scorn; and they often do not distinguish between them and us. When I mention prayer, the Arabs are usually surprised, and ask, "Do you pray?" "How do you pray?" Their idea being merely of bowing in various positions.

*February 17th.*—I visited several houses, but in each the people were too busy to pay much attention. In one several old women have a little native school, where they teach the girls to embroider and to prepare native food. This morning they were sitting in two lines with straw mats between them on which they were preparing *dowaida*. The big girls kneaded up the flour, and then each little one was given a small lump, which she pulled out very, very thin, after which she broke off little pieces about the size of a pin. These are then put out to dry in the sun, after which the women sell it in the market. It is served up with meat and vegetables, and resembles macaroni in taste.

*February 19th.*—In the first house we visited this morning, the baby had a terribly sore head. Nearly a fortnight ago the mother had promised to send it, but had found no one to bring it to the Medical Mission, and her husband never allows her out, so it had never come. The mother actually let Mrs. Venables bring it home for Mr. Venables to see and prescribe for. This shows great confidence, for at one time we would not have been allowed to look at a little baby lest we should bring evil upon it.

In the next house the woman was so pleased with my auto-harp that she asked me to take it next door where live the three wives of one man. For the last fortnight I had wanted to get into this house, but had seen no way to it, so I thanked God for thus opening the door for me. I had quite a pleasant time with them, and hope to follow them up, as two want medicine. One thing about which they were very excited was a rumour they had heard, namely, that a Maltese had foretold the destruction of two-thirds of Tripoli, one-third by the sea, and another by the

wind. As he had foretold the "stealing of the sun" (*i.e.*, the eclipse) three years ago, and it came true, they are afraid this also may happen. The basis of this rumour seems to be that a remarkably high tidal wave is expected here soon.

Next I ran in to stay for a few minutes with a poor woman who is suffering from spinal complaint. She has made me promise to go and spend a day with her on my earliest opportunity, so I hope to go on Tuesday, as it will help me with the language as well as being a pleasant change.

*February 24th.*—This morning I set out immediately after breakfast to spend a long morning with the cripple woman. On arriving at the house I found herself, her brother, his wife, and their black servant drinking black coffee, and all but the young wife smoking cigarettes. For some time they amused themselves with my Bible picture-book, and I tried to get in a helpful word here and there in explaining about the pictures; but they are so like children, their minds quickly move from one thing to another, and seem only to notice the least important things—the people's dress, or some other part of the filling in of the picture. A little later the brother got up and went through his prayers at the other end of the room, stopping even between the change of position to salute a neighbour who had come in. The prayer is such a mechanical arrangement that it does not at all interfere with the person carefully noting all that goes on around! . . . Our hostess is a good, kind-hearted creature, but the fact that she is "not as others" seems to satisfy her, and she has no realisation of her true state before God. Oh! for conviction of sin. . . .

This afternoon I intended visiting the sad little woman near us, but as I neared the house a child was outside the house opposite, and I felt led to go in there first. I said a few words to the women and girls in the courtyard, and was about to go away, seeing that they were, as usual, not over agreeable, when the husband of one asked me to go in and sit down and talk to himself and his wife. After a few minutes' ordinary conversation, I hardly know how it turned round, but soon we were on the most important subject, and for an hour and a half we talked, I turning up passage after passage in my Arabic pocket Testament, and he of course quoting from the Koran. . . . The interview was so entirely unsought by me, and the answers given just as I needed them, that I can but believe God was in it, and pray that He may bless the word spoken. It was only supper being served up that broke up our interview; indeed he wished me to stay to supper with them, and, as I could not, asked me to come again.

## Egypt.

From Mr. W. Dickins  
(Alexandria).

*March 21st, 1903.*—We have all been steadily at work in various directions as the Lord has opened the way during the month of February. The girls' school has flourished under the guidance of Mrs. Dickins and Mrs. Upson. I visited Kafr-El-Dowar and decided to cut off the expense of the room there, but intend, God willing, to continue my visits as heretofore. Each evening the Gospel message has been delivered to small but attentive congregations in the mission house; the responsibility of the meeting resting upon Mr. Upson and myself alternately. The Moharrem

Bey Hospital has been regularly visited, and both the English and Arab patients have been pointed to the Lamb of God. I hope to continue this work, especially among the Mohammedan patients, at least twice in the week. These visits are greatly appreciated by the sisters in charge of the institution. I have two boys' schools opened to me for Bible teaching in very needy districts of the city, and I hope to avail myself of these opportunities as often as possible.

The care of the soldiers of the Wesleyan denomination is also upon me. For all these departments I ask the believing prayers of God's people.

Now I have to ask you all to join in hearty thanksgiving to our God for special preservation. We were awakened by one of our Moslem friends, to whom I have had an opportunity of showing kindness, on Sunday night last, between 12 and 1 o'clock, by a cry of fire. We found that one of the lower rooms of the house in which Mr. Upson's furniture was stored was all ablaze. By prompt and ener-

getic action the fire was got under; a few more minutes and the house, I fear, would have been burned down. The affair is a great mystery, as the two doors of the room were locked and the keys were with Mr. Upson. We fear some enemy has obtained a second key, and sought to injure us. But the Lord was watching over us to preserve from all evil. To Him be all the praise!



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

April 15th, 1903.

MY DEAR LITTLE FRIENDS,—It is some months now since I have written to you myself; you see, I did not need to, because some of the missionaries sent pieces for your page. This month I am afraid you can only have a page of scraps. I do hope that you will not mind.

Scrap number one is a little bit from a letter sent home by Miss de la Camp, who lives at Tetuan in Morocco. She has a little school for girls there, and this is about one or two of the scholars.

"One of my girls had been impudent and disobedient, so she forfeited her sewing. Next day she was very subdued, and when we were praying I heard her add one petition of her own—'Oh, Lord, help me not to be impudent again to the Señorita.' She is a girl from Tangier, who used to be in Miss Vining's sewing-class, and then in Miss Jay's school. I have another of Miss Vining's old girls. It would have been a joy to Miss Vining could she have seen those two girls a few days ago, when they recognised in a hymn we were beginning to learn, one she had taught them. 'That is our *Tabeeba's* hymn,' they kept exclaiming excitedly, and now nothing will do but school must begin with 'our Tangier *Tabeeba's* hymn.'"

Miss Jay is a lady missionary who has a school for Moorish girls in Tangier in Morocco, and Miss Vining used to be there, but is now in England and not well enough to go back.

Scrap number two is from Miss Case away in Tunis. You will remember the nice letter she wrote you last year about her Italian boys and girls. This is about a visit she pays every week to an Arab girl whose name is Shereefa.

"After reading and singing, I was going to leave, when her mother asked, 'Has she prayed with you?' I echoed 'prayed?' with amazement. This is certainly the very first time in my experience that such a question has passed the lips of an Arab woman when I have been visiting. 'Yes,' said the mother, 'Lilla M. [one of the missionaries] always makes her pray when she teaches her.' Of course I said, 'Let us pray,' and we knelt down. Without waiting, Shereefa poured out a nice little prayer, so spiritual that I could hear the echo of the missionaries in

it. I shall not be afraid of opposition in that house when I say, 'Jesus is the Son of God.'"

Is not that a very nice scrap? Are you not very glad to find that this Arab girl can pray in a sensible way, and that her mother likes her to do so? You *would* feel very glad if you knew how little Arab girls generally understand about prayer. The Arabs think prayer means going through several attitudes—bowing, standing, touching the head to the ground, and so on. Sometimes the words of their prayers are nice enough, but then they say them over and over again, so that they become "vain repetitions," and Christ told His disciples not to use "vain repetitions as the heathen do." He wants us to pray from the heart. Then the Arabs make the greatest mistake that is possible in prayer; they do not ask for things "for Jesus' sake." Of course just adding those three words to our prayers in a formal way will not do any good, but we must realise that we are sinners and quite undeserving of any good, and that it is only because of what Jesus has done that we can expect to get a blessing.

Scrap number three is just to explain the pretty picture on page 58. I am sorry it was too big to fit on your page with this new head-piece we had made for you this year. It is a picture of the large Arab cemetery in Tunis. This was taken on a special Friday when a larger number than usual go there. But every Friday the women go to visit the tombs of their relatives, or to pray at the tombs of "holy" men. There is a tomb of a celebrated doctor and "saint," which is twisted in a strange way. At this the women may often be heard calling, "Oh, Doctor, heal us"; but the poor man is dead and can do them no good. Oh, what a sad state they are in, for they have no doctors to heal their bodies, and there are so few missionaries to tell them of a cure either for body or soul! Do ask God to send out more missionaries to the people in North Africa, and more money too, for without that the work cannot be done. The people are dying so quickly without having heard that Jesus can save.

I must close my letter now. Next time I hope it will not be so "scrappy."

I remain,

Your affectionate Friend,

R. I. L.

LIST OF DONATIONS FROM MARCH 16th to APRIL 15th, 1903.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1903. No. of April. Receipt.			1903. No. of Mar. Receipt.			1903. No. of April. Receipt.			DETAILS OF DUBLIN AUXILIARY, No. 1.							
1903. No. of Mar. Receipt.	£	s. d.	£	s.	d.	1903. No. of Mar. Receipt.	£	s.	d.	1903. No. of April. Receipt.	£	s.	d.	S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary. Designated Receipt No. 328.					
16 ... 6620	1	0	0	Brought forwd.	111	5	2	Brought forwd.	75	0	0	Brought forwd.	260	17	1	No. of Receipt.	£	s.	d.
16 ... 6621	1	12	6	4 ... 6663	0	5	0	21 ... 307	42	10	0	7 ... 333	0	10	0	26	0	10	0
16 ... 6622	2	10	0	4 ... 6664	1	1	0	23 ... 308	2	2	5	8 ... 334	5	0	0	27	0	5	0
16 ... 6623	3	0	0	4 ... 6665	1	0	0	23 ... 309	5	0	0	8 ... 335	0	7	6	28	1	10	0
16 ... 6624	0	5	0	4 Romford	1	0	0	24 ... 310	30	0	0	9 ... 336	5	3	4	29	2	0	0
18 ... 6625	0	2	6	7 ... 6667	25	0	0	24 { Y.W.C.A., Southend }	12	10	0	9 ... 337	1	0	0	£4 5 0			
18 ... 6626	10	0	0	7 ... 6668	0	5	0	24 { Living Waters Missionary Union }	10	0	0	9 ... 338	1	0	0	Amount previously acknowledged ... 174 19 10			
18 ... 6627	0	7	0	8 ... 6670	0	5	0	25 { Circle Fund }	5	0	0	14 { Highgate Rd. Men's Bible Class }	1	0	0	£179 4 10			
19 ... 6628	1	0	0	8 ... 6671	0	10	0	26 { Argyle Hall, Fishponds }	3	14	4	15 ... 340	5	0	0	DETAILS OF LEICESTER AUXILIARY.			
19 ... 6629	0	5	0	8 ... 6672	0	5	0	26 ... 315	6	16	8	15 ... 341	9	19	0	J. A. BOLTON, Esq., Hon. Sec., 106, Evington Road. Designated Receipt No. 341.			
20 ... 6630	2	0	0	8 ... 6673	1	0	0	27 ... 316	1	0	0	15 ... 342	2	2	0	No. of Receipt.			
20 ... 6631	0	5	0	8 ... 6674	0	10	0	27 ... 317	6	5	0	15 ... 343	0	10	0	118	0	12	0
21 ... 6632	3	9	0	8 ... 6675	5	0	0	27 ... 318	12	0	0	£3,610 18 3							
21 ... 6633	0	16	0	9 ... 6577	0	1	0	27 ... 319	2	5	0	TOTALS MAY 1, 1903, TO, APRIL 15, 1903.							
23 ... 6634	1	0	0	9 { Y.P.S.C.E., Woodb'dge Chapel }	0	10	0	31 ... 320	1	19	0	General ... £4,236 5 2							
24 ... 6635	4	5	0	9 ... 6679	1	0	0	31 ... 321	15	0	0	Designated 3,610 18 3							
24 ... 6636	0	11	0	9 ... 6680	500	0	0	April			£7,847 3 5								
24 ... 6637	0	2	6	9 ... 6681	1	0	0	I ... 322	12	10	0	£9 19 0							
24 ... 6638	20	0	0	14 { M.S., New-castle }	0	4	0	I { Missionary Pence Association }	3	11	2	Amount previously acknowledged ... 136 9 3							
25 ... 6639	1	1	0	14 ... 6683	3	5	0	I ... 324	10	0	0	£146 8 3							
25 ... 6640	1	1	0	14 ... 6684	6	12	6	I { Kensal Rise Bap. Tabernacle }	0	3	6	DETAILS OF BLUNDELLSANDS AUXILIARY.							
25 { Argyle Hall, Fishponds }	3	14	4	15 Bangor	5	0	0	2 ... 326	1	0	0	Miss E. E. HARRISON, Hon. Sec., Newstead, Blundellsands. Designated Receipt No. 319.							
27 ... 6642	2	0	0	15 ... 6686	0	4	6	2 ... 327	15	0	0	No. of Receipt.							
27 ... 6643	1	8	6	15 Shrewsbury	4	7	0	2 ... 328	4	5	0	82	0	13	8	Rev. E. L. HAMILTON, Hon. Sec., Carradale, Combe Down. Designated Receipt No. 315.			
27 ... 6644	0	5	0	Total...	£672	0	8	3 { Readers of "The Christian" }	20	0	0	83	3	18	0	No. of Receipt.			
27 ... 6645	3	3	0	Amount previously acknowledged	3,564	4	6	3 { Junipers Common Sun. Sch. }	0	5	0	84	2	0	0	£			
27 ... 6646	10	0	0	DESIGNATED FUND.	1903. No. of Mar. Receipt.	£	s.	d.	3 ... 331	30	0	0	85	0	5	0	Amount previously acknowledged ... 20 16 0		
27 ... 6647	5	0	0	20 { Living Waters Missionary Union }	25	0	0	6 { Missionary Helpers' Band, Blackheath }	8	0	0	£20 13 3							
28 ... 6648	0	18	0	Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	£27 12 8					
28 ... 6649	0	3	0	Carried forwd.	£75	0	0	Carried forwd.			£260	17	1	Amount previously acknowledged ... 18 8 3					
28 ... 6650	5	0	0	Carried forwd.	£4,236	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
31 ... 6651	3	3	0	DESIGNATED FUND.			1903. No. of Mar. Receipt.	£	s.	d.	Carried forwd.			£179 4 10					
31 ... 6652	0	7	6	17 ... 305	50	0	0	Carried forwd.			£260	17	1	Amount previously acknowledged ... 136 9 3					
31 ... 6653	0	10	0	20 { Living Waters Missionary Union }	25	0	0	Carried forwd.			£260	17	1	Amount previously acknowledged ... 20 16 0					
31 ... 6654	2	2	0	Carried forwd.	£75	0	0	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
April				Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
1 ... 6675	5	0	0	Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
1 ... 6656	0	6	0	Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
2 ... 6657	0	1	0	Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
2 ... 6658	2	0	0	Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
2 ... 6659	0	10	6	Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
2 { Hither Green }	0	2	4	Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
3 ... 6661	0	13	6	Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
4 ... 6662	10	0	0	Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					
Carried forwd.	£111	5	2	Carried forwd.	£111	5	2	Carried forwd.			£260	17	1	Amount previously acknowledged ... 174 19 10					

**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.

**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 Larash. 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.