

MATTHEW XXVIII

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

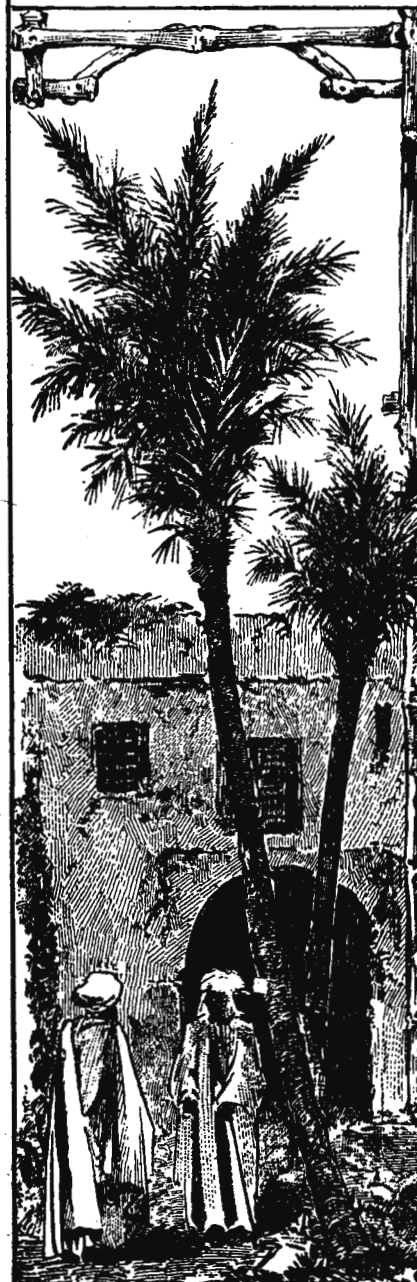
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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OFFICE OF THE MISSION, 34, PATERNOSTER ROW, LONDON, E.C.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



THE NORTH AFRICA MISSION.

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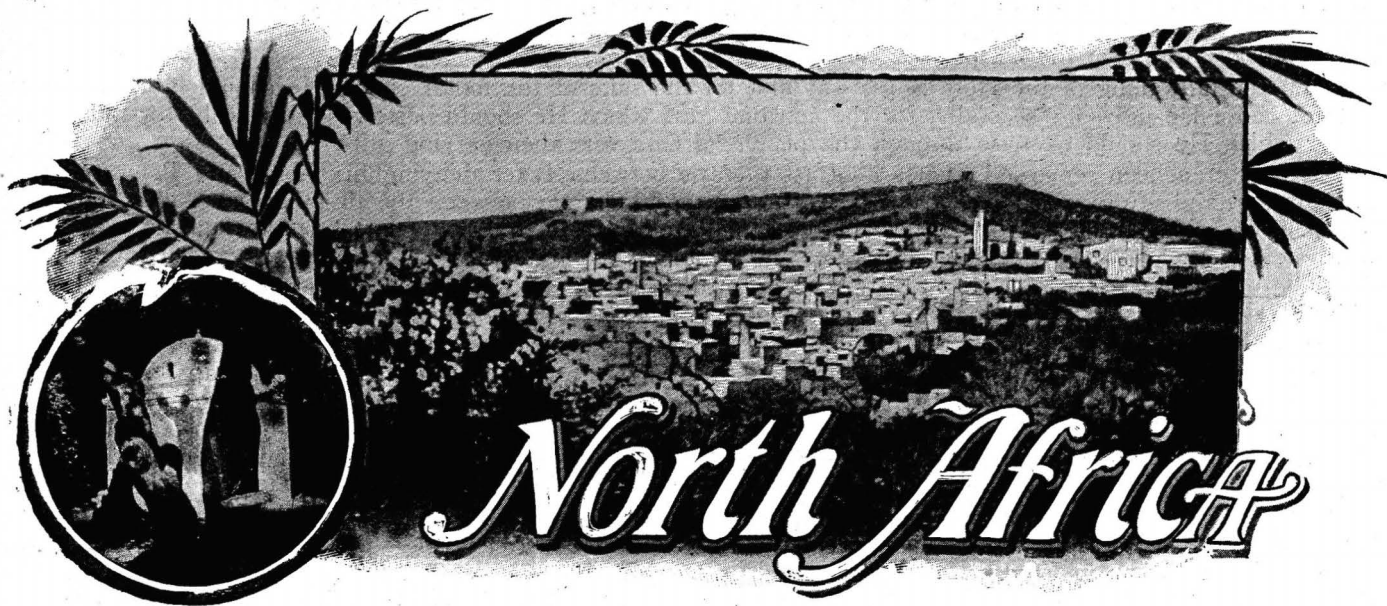
Location of Missionaries.

MOROCCO.	ALGERIA.	REGENCY OF TUNIS.	DEPENDENCY OF TRIPOLI.
Tangier.	Cherchell.	Tunis.	
<i>Date of Arrival.</i>	<i>Date of Arrival.</i>	<i>Date of Arrival.</i>	
J. H. D. ROBERTS, M.B., C.M. (Ed.) ... Dec., 1896	*Miss L. READ ... April, 1886	Mr. A. V. LILEY ... July, 1885	Mr. W. H. VENABLES Mar., 1891
Mrs. ROBERTS ... Dec., 1896	*Miss H. D. DAY ... " "	Mrs. LILEY ... April, 1886	Mrs. VENABLES ... " "
Mr. W. T. BOLTON ... Feb., 1897		Mr J. H. C. PURDON Oct., 1899	*Mr. W. REID .. Dec., 1892
*Miss J. JAY ... Nov., 1885	Algiers.	Mrs. PURDON ... " "	*Mrs. REID ... Dec., 1894
Mrs. BOULTON ... Nov., 1888	<i>Kabyle Work—</i>	Miss M. B. GRISSELL Oct., 1888	Miss F. M. HARRALD Oct., 1899
Miss G. R. S. BREEZE, M.B. (Lond.) ... Dec. 1894	Mons. E. CUENDET ... Sept., 1884	Miss A. HAMMON ... Oct., 1894	Miss F. DUNDAS ... April, 1903
Miss F. MARSTON ... Nov., 1895	Madame CUENDET ... Sept., 1885	*Miss E. YATE ... Oct., 1902	
Mr. H. E. JONES ... Jan., 1897	*Miss E. SMITH ... Feb., 1891	Miss R. COHEN ... Nov., 1902	EGYPT.
<i>Spanish Work—</i>	*Miss A. WELCH ... Dec., 1892	<i>Italian Work—</i>	Alexandria.
Miss F. R. BROWN ... Oct., 1889	Mr. D. ROSS ... Nov., 1902	Miss A. M. CASE ... Oct., 1890	<i>Date of Arrival.</i>
Miss VECCHIO, School Mistress.	Mr. A. SHOREY ... Nov., 1902	Miss L. E. ROBERTS ... Feb., 1899	Mr. W. DICKINS ... Feb., 1896
Casablanca.	<i>At Tazmalt—</i>	Bizerta.	Mrs. DICKINS ... " "
G. M. GRIEVE, L.R.C.P. and S. (Ed.) Oct., 1890	Miss A. PARKER ... Nov., 1902	Miss M. ERICSSON ... Nov., 1888	*Mr. A. T. UPSON ... Nov., 1898
Mrs. GRIEVE ... " "	Djemaa Sahridj.	Miss R. J. MARKUSSON " "	*Mrs. UPSON ... Nov., 1903
Mr. H. NOTT ... Jan., 1897	<i>Kabyle Work—</i>	Susa.	
Mrs. NOTT ... Feb., 1897	*Miss J. COX ... May, 1887	T. G. CHURCHER, M.B., C.M. (Ed.) Oct., 1885	Shebin-el-Kom.
Miss L. SEXTON ... Feb., 1897	*Miss K. SMITH ... " "	Mrs CHURCHER ... Oct., 1889	Mr. W. T. FAIRMAN ... Nov., 1897
Tetuan.		Mr. H. E. WEBB ... Dec., 1892	Mrs. FAIRMAN ... Feb., 1896
Miss F. M. BANKS ... May, 1888	Constantine.	Mrs. WEBB ... Nov., 1897	*Mr. C. T. HOOPER ... Feb., 1896
Miss A. BOLTON ... April, 1889	Mr. J. L. LOCHHEAD Mar., 1892	Miss R. HODGES ... Feb., 1889	*Mrs. HOOPER ... Oct., 1899
*Miss A. G. HUBBARD Oct., 1891	Mrs. LOCHHEAD ... " "	Miss A. COX ... Oct., 1892	Mr. A. LEVACK ... Dec., 1901
Miss I. DE LA CAMP ... Jan., 1897	Miss E. K. LOCHHEAD " "	Miss N. BAGSTER ... Oct., 1894	Mrs. LEVACK .. Nov., 1901
Laraish.	*Mr. P. SMITH ... Feb., 1899	Miss K. JOHNSTON .. Jan., 1892	<i>At Assiout—</i>
Miss S. JENNINGS ... Mar., 1887	*Mrs. SMITH ... Sept., 1900	Miss E. TURNER ... Jan., 1892	Miss VAN DER MOLEN April, 1892
Miss K. ALDRIDGE ... Dec., 1891	Miss F. HARNDEN ... Nov., 1900	Kairouan.	
Fez.	Miss F. H. GUILLERMET, May, 1902	*Mr. E. SHORT ... Feb., 1899	IN ENGLAND.
Mr. O. E. SIMPSON ... Dec., 1896	<i>Missionary Helper—</i>	*Mrs. SHORT ... Oct., 1899	Miss B. VINING, Invalided.
Mrs. SIMPSON ... Mar., 1898	M. BARDET.	Miss E. T. NORTH ... Oct., 1894	Mrs. D. J. COOPER.
Miss L. GREATHEAD Nov., 1890		Miss G. L. ADDINSELL Nov., 1895	
Miss M. MELLETT ... Mar., 1892			
Miss S. M. DENISON ... Nov., 1893			

* At home or on furlough.

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.

(Continued from last month.)

NAY, if anything, are we not to-day in a better position, for the authentic records of these signs and wonders still attest the truth of the New Testament. A signature to a document made fifty years ago and then duly borne witness to is as satisfactory an evidence of the genuineness of the document as if it were signed to-day.

By the miracles and signs which Christ and His apostles wrought God signed His Name to the New Testament, and the Apostles and early Christians, and even worldly men beside, have signed their names to attest this Divine signature; therefore, in regard to the genuineness of the Divine message, Christians all down the ages have had ample ground and assurance of the genuineness of the glad tidings in which they have believed and rejoiced.

But in addition to this, we have to-day the added evidence of the blessed effects of the Gospel wherever it has been faithfully preached, and simply believed and obeyed. This powerful argument, in proof of the genuineness of the Gospel, was not available to Christians of the first century.

Then, further, we have to a much greater degree than they the evidences of fulfilled prophecy. The genuineness of the New Testament as well as the Old is confirmed by the fact that its statements have been more and more confirmed by history, proving that these statements must have been inspired by One who could see the end from the beginning.

Further, we have all the other accumulated evidences of Christianity, and perhaps strongest of all, the holy, godly, and philanthropic lives of those who take the Bible as their guide and seek to walk according to its precepts. For though, alas! the people of God have many failures, and sometimes fall into glaring sins, yet when compared with the general character of the world their lives and morals are very far in advance of the lives and morals of unbelievers.

Unfair comparisons are sometimes made in this respect. The lives of two or three unbelievers of exceptionally high character are taken and compared with the lives of some very defective Christians. This is a manifestly one-sided comparison.

Let the lives of a hundred of the most saintly Christians be compared with the lives of a hundred of the most upright men of the world. Or let the lives of a hundred heathen and average men of the world be compared with the lives of a hundred average Christians, or the lives of a hundred of the least consistent Christians be compared with the lives of a hundred of the lowest of the heathen, and every fair-minded person will at once see that, failing though Christians may be, compared with non-Christians their lives are as the light of the moon is to the light of a common candle.

We conclude, therefore, that the early Christians, with the gifts of tongues and the power of working miracles, have no advantage over present-day Christians, with their completed Bible and their numerous evidences of the truth and beneficence of the Gospel.

But the indwelling of the Holy Spirit was first for the sake of the moral effects He should produce in the lives of those He indwelt; secondly, for the spiritual gifts which He should bestow; and thirdly, for the spiritual power which He should exercise through the people of God with their varying gifts.

It has often been remarked what a contrast there is between Peter denying his Lord, and Peter preaching at Pentecost and afterwards. And how great was the moral change between the disciples, who all forsook Him and fled, and these same disciples who, amid the multitudes assembled at Pentecost, proclaimed publicly the worthiness of the Saviour whom the authorities and people of the Jews had by wicked hands crucified and slain.

The moral effects of the Holy Spirit are seen all through the New Testament in the transforming in character of both Jews, Greeks, and Romans from their previous condition to a moral state which they had never before attained.

This moral, transforming power of the Spirit of God is the same to-day. It is not, perhaps, so noticeable among the educated classes of our own country as it is among the lower classes, and amongst Moslems and heathen.

In nominally Christian lands the restraining effect of true Christianity and of Christian training is immensely greater than worldly men are prepared to admit.

But for the Christian work and Christian influence in London we should need three times as many policemen. In the lands where corrupt Christianity exists, and in Moslem and heathen lands, the moral effects of the Gospel are more striking than in England, though not more real. Yet how much need there is for a higher moral tone even among God's true people; and as they truly put themselves under the control of the Holy Spirit this will be manifested.

It is the work of the Holy Spirit also to "gift" certain individuals in the Church for the various departments of work for which they are needed. In addition to education and training—both of which are good and excellent in their place—to do the work of God men need to be gifted by the Holy Spirit. Has not the Church been very remiss and practically rationalistic in this matter? She has sought to train men and educate men, but how often she has forgotten the very first essential—that men should be gifted by the Holy Spirit; and so to remind the Church of her folly, God frequently now, as of old, chooses men whom we should have passed by, and endows them with remarkable gift to do His work. The danger is that those who see this truth, and who recognise that no training and no education without the Divine gift is sufficient, go to the other extreme and expect God to gift men who are too lazy and too fatalistic to seek to develop the natural ability which God has given them.

But in addition to spiritual gifts, there needs to be spiritual power. Gifts seem to be more or less of a permanent character. Perhaps gift is God's chosen conductor, through which or along which the power of God may course. Just as there may be a telegraph wire gifted to conduct the electric fluid, without the electric fluid being sent along it, so there may be gifted Christians through whom God no longer flashes His messages. Certain wires seem to be specially suitable to convey the electric current; others, while conducting it, are less suitable, but the telegraphist may sometimes, for one reason or another, send his messages along the wire less gifted to convey them instead of along the one more gifted. It may be that the less suitable wire happens to be in the place where he wants to send the message.

In the present day Rationalism is seeking to eliminate the supernatural from Christianity; but Christianity is either supernatural or it is nothing. A ministry, however intellectual, however polished, without the power of the Holy Spirit, is vain. Missionaries in the foreign field, except as they are indwelt, gifted, and empowered by the Spirit of God, can accomplish nothing for the advancement of the kingdom of God.

With regard to these points, we are in the same position as the Christians of the first century. *Our bodies are the temple of the Holy Spirit, He has come to dwell within us as a power for holy living, to gift us as He may see fit, and to empower us as He may see well, just as much, and just as fully, as in their cases.* Alas! too often we know but little experimentally of His presence and His power. In theory we believe in Him, but in experience know little of His blessed working. Perhaps we have turned aside to trust in something else, such as church organisations, missionary organisations, education, training, or experience. All these things have their place, but they were never intended to be a substitute for the power of the Holy Spirit. They must be, and generally are, the channels through which He works, but if we trust in them instead of in Him, He is grieved.

Let us see to it in the future that while we use all our natural powers to the very uttermost, while we take advantage of our social position, our education, our means, or any other accessories which God in His mercy may have been pleased to provide us with, that our trust and confidence is only in the living God, the Father working by the Son through the Spirit, in, on, and through His people; then we may expect to see revivals in the churches, awakenings in the world, and to enjoy in the twentieth century experiences of blessing equal to, if not surpassing, anything known in the first century. Surely God's promises have not grown weak with age, and Christ's love has not grown faint! Do we not generally find that God surpasses past experiences? Is not the Gospel age an advance on the Mosaic dispensation, and shall not the millennial age be an advance on this, and shall not the eternal ages be an advance on that? Should we not, then, expect to see greater manifestations of the power and grace of God in these last days than in days of yore? Evil men and seducers, it is true, shall wax worse and worse, but in Israel's

darkest days the faithful few experienced some of His most marvellous interpositions. In the days of Jezebel and Ahab God raised up an Elijah, and in the days of the Babylonish captivity Jeremiah and Daniel. Has it not been so also in the Christian era? Is not Wyclif called the Morning Star of the Reformation, and did he not shine brightly amid the encircling gloom? Luther, Zwingli, and Calvin shone all the brighter because they shone amid the darkness. Spurgeon, and Moody, and Müller, and many other eminent saints may have ascended to join their Lord, but Christ at the right hand of God can by the Holy Spirit raise up fresh witnesses to the true faith, who shall be as eminent and useful in their time as those who have preceded them were in theirs.

Let us pray for gifted men. Let us pray that we may all know experimentally the moral and spiritual power of God the Holy Spirit working from day to day and hour to hour in our lives, so that we may live to His glory, and for the blessing of the Church and the world.

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.



Mr. Bolton, writing from **Tangier** on May 5th, 1903, about the Moorish troops encamped on the Marshan, near the hospital, says: "One of the soldiers told Mr. Richmond (who is staying here at present), that they were not going to fight the mountaineers, they had had enough of fighting their own people, and were wanting the time to come when they might dip their bayonets into our blood. This was frank if it was not kind, and perhaps expresses sufficiently well the feeling they have to Christians.

"We generally get from thirty to forty listening to the preaching of the Gospel on out-patient days. We sing and pray during absolute silence, although the other morning one man who opposed got up, and four others followed him out as they could not endure the teaching."



The meeting for the **blind and infirm** in **Algiers** continues to be very well attended, forty-six being present on May 5th. The attention given to Mr. Cuendet's preaching is particularly encouraging, and some of these poor creatures are getting to know the hymns already. All are exceedingly quiet and attentive.



The secretary of a branch of the **Prayer and Helpers Union** at Birmingham writes: "Our monthly prayer meeting was held last Friday, with a rather larger attendance. These meetings have, without exception, been times of help to those who have gathered, and we have been conscious of the Spirit's presence and leading." Are there not many other centres where similar little meetings for prayer might be arranged in connection with the P. and H. U., and help "by prayer" be given to needy North Africa?



ARRIVALS—

Mr. and Mrs. E. E. Short and baby from Kairouan on April 24th.

Mr. and Mrs. C. T. Hooper and child from Shebin el Kom on April 22nd.

Mr. and Mrs. A. T. Upson from Alexandria on April 28th.

Miss Hubbard from Tetuan on May 21st.



Mr. Fairman, who has been working at **Shebin el Kom** since his return to Egypt last February, writes that he is greatly cheered by the work there, and feels that it will more and more make its influence felt in the neighbourhood. He believes the school to be a splendid way of getting hold of the boys and young men. He writes: "It has been my lot to give a Bible lesson every morning to the senior class in the day school. I began the

lesson in English, but, after a week or ten days, the class unanimously asked that it might be given in Arabic, and that we should begin over again from the beginning. They answer questions every morning based on the previous day's lesson, and evince a most intelligent interest in these things."

BIRTHS—

On April 11th, at Shebin el Kom, Egypt, the wife of **Mr. W. T. Fairman**, of a daughter.

On April 21st, at Bentham, Yorks, the wife of **Mr. W. Reid**, of a son.

At Constantine, Algeria, on May 10th, the wife of **Mr. J. L. Lochhead**, of a son.



Miss Breeze writes from **Tangier** on May 1st, 1903: "During April we had 502 attendances at the dispensary. I think our in-patients are much lessened, as the women are afraid to leave their homes and children. I went yesterday to see a sad case—a girl had been servant in the house of a fairly good Moor whose wife has the character of being a hard mistress. The mistress beat her, then she sent for another woman to continue, and finally got the mother to do still more. The girl in desperation took arsenic. When the master and mistress found her so ill they sent her home to the M'sullah. There I went to see her, but she died about forty-eight hours after taking the poison. Her step-father, who seemed fond of her, was quite crazy with grief. My donkey could hardly keep pace with him as he led the way. The woman who washed her said her back was black, and she had a huge blood blister on one shoulder from her beating."



Mr. E. E. Short, who is now at home after his first term of service in North Africa, would be glad to address meetings in the South and West of England during the summer and early autumn. Mr. Short has been stationed at Constantine, in Algeria, and for the last few months at Kairouan, in Tunisia; he has also visited Egypt. Communications on this subject may be addressed to the office of the Mission.



MARRIAGE—

At Alexandria, on April 11th, **Mr. A. Levack** to **Miss A. Wenden**, both of the North Africa Mission.

To the Friends of the North Africa Mission.

J, PALMEIRA AVENUE,
SOUTHEND, ESSEX,

May 16th, 1903.

DEAR FELLOW HELPERS,

It will be twenty-three years to-morrow since Mr. and Mrs. Pearse and Dr. Grattan Guinness had a conference in the garden of Harley House as to what could be done for the evangelisation of the Kabyles, and it was on that day that Dr. Guinness handed Mr. and Mrs. Pearse a

small gift, which was the first donation towards what is now the North Africa Mission.

It was in the autumn of 1880 that Mr. and Mrs. Pearse revisited the country, but it was not till 1881 that the Mission to the Kabyles was really launched. While the work that has been accomplished is very, very far short of what has been sought and desired, and still more short of what is needed, and while doubtless it has been marred by many failures by those who have sought to do it, yet surely there is cause for very great thankfulness for all that God has wrought through His servants.

Not a few of those who helped us at its commencement have ere this finished their course with joy. Among them, William Arthur, author of "The Tongue of Fire"; Canon Battersby, of Keswick; R. C. L. Bevan; Sir Arthur Blackwood; Mrs. Guinness; Robert Nelson, of Malvern; T. B. Smithies, and others, not to omit George Pearse himself, called home last year.

After all the ebbs and flows in the progress of the work, we have to thank God to-day that not only Algeria, but also Morocco, Tunis, Tripoli, as well as Egypt, are occupied by numerous labourers, who, directly or indirectly, have gone forth as the result of the beginning made in those early days, when there were no missionaries between Alexandria and the Atlantic.

Some two hundred brethren and sisters are labouring in the different organisations that have sprung, directly or indirectly, from the seed sown over twenty years ago. The last three or four years have to a great extent been a time of stagnation as regards the number of workers; in fact, in some cases there has actually been retrogression.

The North Africa Mission has not quite so many labourers now as it had three or four years ago, and most of the other missions have either stood still or suffered a decrease in their numbers. On the other hand, however, the spiritual results have been more encouraging, professed conversions and baptisms have been more numerous, and opposition, on the whole, less pronounced.

The lack of new workers is a very serious matter, as there must always be a certain loss in number amongst those who dwell in bodies of humiliation and are exposed to sickness and death, not to speak of other causes of retirement.

Then, again, during the last few years there has been some measure of financial stagnation, so that the support of the workers and the work has been and still is a matter of constant serious concern. We realise that we are engaged in a life and death struggle with the powers of darkness, and that Satan seeks to hinder the work in every conceivable way, by discouraging workers in the field, by shortness of financial supplies, by lack of reinforcements and death of home friends, and, above all, by seeking to lessen love for Christ and faith in Him. In view of all this, THERE IS ONE GREAT FACT THAT FILLS US WITH ENCOURAGEMENT: IT IS THIS, THAT IT WAS GOD WHO STIRRED UP HIS SERVANTS TO UNDERTAKE THIS WORK AT THE FIRST, IT IS GOD WHO HAS SUSTAINED HIS SERVANTS AND DEVELOPED THE WORK EVER SINCE, AND IT IS HE AND HE ALONE WHO IS OUR HOPE AND OUR CONFIDENCE FOR THE PRESENT AND THE FUTURE.

I mentioned in my letter in the April number of NORTH AFRICA that we were desirous of receiving £2,500 by the 30th of April. We did not receive so much as this. I have not the exact figures for me, but I think the amount received was about £1,650, or £850 less than we should have been thankful to have received. The receipts from the 1st of May to the present time also have been small. Thus we are led to invite our fellow-helpers to join us in

prayer, as well as to unite with us in praise for all God has done through His servants up to the present time.

Mr. and Mrs. Hooper, from Shebin el Kom, have returned to this country. Mr. Hooper gives very encouraging accounts of the work in that town, which is now being carried on in his absence by Mr. and Mrs. Fairman and Mr. and Mrs. Levack. There is a book-shop and native colporteur, and the sales of Bibles and other books amount to toward £10 a month. There are 120 boys in the day school, and these, for the sake of learning English, consent to come under Christian teaching. The villages round are very numerous, and in them there is abundant opportunity for itineration. Mr. and Mrs. Upson are also home from Egypt for their furlough.

Dr. Churcher speaks of visiting a town near Susa, Tunisia, with a population of 3,700, where the Gospel has hitherto been unknown. By taking a café and treating the sick they were able to gather some fifty natives, to whom medicine was given and the Gospel preached. We thank God for the opportunities which the medical work affords of reaching people who would otherwise be untouched.

Mr. and Mrs. Short, who have moved from Constantine to Kairouan, are just now home on furlough. They bring cheering reports of the work in this so-called holy city.

In Tunis there has been another baptism, and the work there seems encouraging. The missionaries there find their hands very full, and the care of those who have professed conversion calls for much patience, wisdom, and grace.

Miss Read and Miss Day, of Cherehell, are also in England. Miss Day's health is, I am sorry to say, not very satisfactory. These sisters are very much cheered in their work in this town. The people know them very thoroughly, and probably the natives know as much, if not more, of Christianity now than they do of Mohammedanism. Amongst the French also they have been able to do good work. May the Holy Spirit make the seed sown to grow.

The troubles in Morocco still continue. It is not very easy to discover what is the true condition of affairs, but the north-east of Morocco is still a good deal disturbed, and there is not a little lawlessness throughout all Northern Morocco. At the advice of the British Consul in Tetuan, the ladies working there left some weeks ago, and, except Miss Hubbard, are spending their time in working among the Spaniards and others in the neighbourhood of Gibraltar. Miss Hubbard, after seven years of work, is coming home for furlough. Fez and the neighbourhood seems fairly quiet, that being the centre of government, but there have been disturbances in various parts of the country, perhaps more in the nature of brigandage than of rebellion. The condition of Morocco should be a matter for much prayer that out of the disturbances now prevailing a better state of affairs may arise.

Thanking you for all your prayer and sympathy,

I remain,

Yours heartily in Christ,
EDWARD H. GLENNY.

The Fathers of the North African Church.

V.—Athanasius.

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

The lives of Clement and Origen were connected with Alexandria: those of Tertullian and Cyprian with Carthage. Athanasius takes us to Alexandria again.

Alexandria was one of the most cosmopolitan cities of the Roman empire, the meeting-place of East and West, of false religion and of the true. Pagan idolatry and Greek philosophy both had their home within its walls, while the Jews were so numerous and so influential that they had built a temple in this Egyptian city; and it was here that the ancient Greek translation of the Old Testament, the Septuagint or LXX., was made. The famous temple of Serapis, the Serapeion, still attracted multitudes of worshippers, and long processions of native Egyptians annually visited the Nile to bewail the fate of Osiris.

The Gospel entered Alexandria in the time of the apostles: and the theological school where Scriptural truth was expounded had been made illustrious by the names of Clement and Origen and other Christian teachers.

In this city near the close of the third century a child was born destined by God's grace to rank with the most revered names of the Christian Church—Athanasius. We have no certainty with regard to his lineage and early years, but it is probable that he was born of Christian parents. The work which God called him to and enabled him to accomplish was to give form and definite expression to the truth concerning the person and the eternal Godhead of the Lord Jesus Christ.

During the youthful years of Athanasius persecution had raged against the followers of Christ. For ten years, both under the Emperor Diocletian and under his successor Maximus, the cruel work went on. Copies of the Bible were searched for by the magistrates, and destroyed. Multitudes of Christians were imprisoned, many were mutilated or put to death, and the survivors could meet for worship only in stealth.

While Athanasius was still a student, Alexander, the Bishop of Alexandria, was engaged in a discussion with Arius, a presbyter of one of the churches in that city. Alexander, in an address, had insisted strongly on the unity of the Godhead. Arius replied charging the bishop with the heresy of Sabellianism, which makes the Trinity nothing but a threefold manifestation of an absolute unity. Alexander repudiated this charge, and maintained that in the Divine unity there was a true but mysterious plurality. Arius on his part replied that there was a time when the Son of God was not, and that although He is above all other created beings He is still essentially inferior to the Father.

These statements of Arius require to be carefully looked at, for they involve not a mere difference of opinion in regard to which there should be mutual forbearance as both may be aspects of truth or both may possibly be mistaken, and therefore the adherents of both opinions should live in peace and harmony. Very far indeed is this from being the case; for all the honour which Arianism gives to Christ, even when it calls Him the Son of God, is purposely meant to deny that He Himself is God.

The teaching of Arius was that Christ is above all other created beings, that is to say, he included Christ among created beings. If this were true, that Christ is a creature, then He is not God the Creator, and then also His work for us on the cross is of no value, for the infinite merit of Deity is now wanting, and His death is no more than the death of any other man. Nay, we are left with not even His example to follow, for if He is not Almighty God, then He is not even a truthful person, for He said that He was God—"Before Abraham was born I AM"—we are left with the example of an untruthful man, an example lower by far than that of many honourable men both in the past and in the world to-day.

Such are the points at issue in the Arian controversy. It involves everything—salvation, peace, deliverance from sin, our hope for time and for eternity. As Liddon and others have so well said, we have *aut Christus aut mendax*—either Jesus Christ is God or He is a speaker of falsehood.

In A.D. 319 Athanasius was ordained a deacon, and became the confidant and chief counsellor of Bishop Alexander.

In A.D. 320 Alexander called a synod in the city for the examination of the doctrine. It was a provincial synod, and was attended by nearly a hundred Egyptian and Libyan bishops. This synod condemned the doctrine of Arius, and he and his adherents were expelled from the communion of the Church. But this sentence did not silence him, and though he was banished from the city yet he wrote to the bishops of the East, and succeeded in gaining several of them to his cause, notably Eusebius, Bishop of Nicomedia, a man of great influence at the court of the Roman Emperor. Eusebius so warmly espoused the cause and the doctrines of Arius that it has been said that the adherents of this doctrine should rather be called Eusebians than Arians.

The Emperor Constantine now came forward in the great dispute. Before his time the heathen emperors had been the chief priests of the national pagan religion, and evidently it was for this reason that Constantine seemed to think that it was his duty to repress this disturbance which, to his sorrow, had taken place in the Christian Church. We should not forget that it was this same Emperor Constantine, the first Christian emperor, who was also the first ruler to make the Christian religion an "Established Church," as Dante afterwards pathetically said, "Thy fatal gift, O Constantine."

Accordingly Constantine wrote a letter to Alexander and Arius, in which he admonished both disputants to cease their contention. But Alexander and Arius well understood that the matter in dispute was far too important to be smoothed over by any compromise. As the result of the Emperor's intervention a great council of bishops and other ecclesiastics was called by the Emperor's authority to consider the whole question.

The place where the council met was Nicæa in Bithynia. The imperial exchequer bore the travelling expenses of the bishops and their followers, and the Nicene Council, the first General Council of the Church, began its sittings in May or June, A.D. 325—one of the most important meetings of the Christian Church ever held. It is believed that the building where the council met was the central hall in the imperial palace, which the Emperor caused to be specially fitted up for the purpose. The number of members present at the council was more than 300: 318 is said to be the exact number of bishops, besides many other Christian ministers and others who attended of their own accord. In the ancient account of the council and its proceedings it is said that the members took their places, whereupon the Emperor entered: he then advanced to the upper end of the hall and sat down on a golden chair, after which the whole council took their seats.

Complimentary speeches were then addressed to the Emperor either by Eustathius of Antioch or Eusebius of Cæsarea, or by both; after which he himself delivered a speech to the council, and having thrown into the fire, unread, all the private petitions which had been addressed to him, he bade the council proceed to business. A free discussion now ensued, different opinions were expressed, while the Emperor listened to all that was said, expressing

his own commendation or disapproval, and so influenced the whole proceedings as to bring about a good degree of unanimity. Yet he did not dictatorially forbid the expression of any sentiment, but left the bishops to decide all matters of faith and discipline.

The work of the council was finished on the 24th of July, on which day Constantine entered on the twentieth year of his reign, and he then entertained the council at a splendid banquet in his own palace. At the banquet Eusebius of Cæsarea delivered an oration in praise of Constantine, which is now lost. After the feast the bishops were dismissed with gifts and exhortations to peace and love. They returned to their homes, as they had come, in public conveyances, having been supported by the Emperor from the time they left their homes.

It appears that not only was Arius condemned by this council, but that other things also were settled, e.g., a controversy about the time of keeping Easter, and some other matters.

But their great work was the drawing up of the Nicene Creed. As the creed called the Nicene Creed in the Church of Rome as well as in the Church of England and the Lutheran Church is not the creed drawn up by the council of Nice in A.D. 325, but is in reality the creed set forth by the council of Constantinople in A.D. 381, it may be useful perhaps to give the exact words of the Nicene Creed: "We believe in one God the Father, Almighty, the maker of all things visible and invisible; and in one Lord Jesus Christ the Son of God, begotten of the Father, only-begotten, of the substance of the Father, God of God, Light of Light, very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made that are in heaven and that are in earth; who for us men and for our salvation, descended and was incarnate and became man; suffered and rose again the third day, ascended into the heavens, and will come to judge the living and the dead; and in the Holy Spirit. But those who say that there was a time when He was not, and that He was not before He was begotten, and that He was made out of nothing, or affirm that He is of any other substance or essence, or that the Son of God is created and mutable or changeable, the catholic church doth pronounce accursed."

One of the most important clauses in this great creed is the phrase which says that the Son of God is "of one substance" with the Father. This is expressed in a single word *ὁμοούσιος*, *homoousios*, introduced, it is said, into the creed by Athanasius. The struggle of the two contending parties in the council was chiefly concerned with this one word; and the retention of *homoousios* became a matter of life or death. The party of Arius proposed another word instead, *homoiousios*, differing from *homoousios* by only a single letter, and signifying "of like substance." "The whole Christian world," it was scornfully said, "was convulsed about a diphthong." Quite true, but the question at issue in that diphthong was whether the Son of God was "of one substance" with the Father or whether the Son was only "of like substance," that is, whether the Lord Jesus Christ is the Creator or a creature, whether it be indeed true that in the beginning was the Word and the Word was with God, and the Word was God.

"Athanasius, with a wisdom beyond that of his contemporaries, believed with an insight of conviction that was proof against all the changes and agitations of a stormy life that in the maintenance of this doctrine lay the grand secret of the faith; and it is to his steadfastness that by

God's blessing we owe the whole power of evangelical Christianity."

All the 318 members of council, except three, subscribed the creed. Only Arius himself and two bishops persevered in refusing to do so.

The folly of allowing a civil ruler to summon a meeting of the Church of Christ, the sin of allowing an earthly ruler to guide the Church in spiritual matters, was very soon displayed; for in a few years after the Nicene Council an Arian presbyter succeeded in persuading the Emperor that Arius had been unjustly oppressed by his enemies. Accordingly, in A.D. 330, the Emperor recalled Arius from exile, rescinded the decrees passed against his associates and friends, and permitted Eusebius of Nicomedia, the principal supporter of Arius, to persecute the defenders of the Nicene Council. This was only five years after the Emperor had ordered the Arians into exile, and had condemned the writings of Arius to the flames, and had commanded them to be delivered up on pain of death.

Bishop Alexander had died A.D. 326, and Athanasius was appointed his successor when only twenty-seven or twenty-eight years of age. For some fifty years he was the leader of the orthodox party, and this involved him in controversy and in sufferings nearly all his life.

The party opposed to him raised false accusations against him. In A.D. 335 he appeared before the Council of Tyre, and answered the charges of murder, unchastity, necromancy, sedition, oppressive exactions of money, and misuse of Church property. Though his defence was good, yet he could obtain no justice, and fled to Constantinople to implore the Emperor's protection. Here a new council was assembled A.D. 336, and still another false charge was preferred against him, viz., that he prevented corn being shipped from Alexandria to Constantinople. He was unjustly condemned and banished to Treves in Belgium. The same year was also marked by the sudden death of Arius: in the year following Constantine died.

The history of Athanasius from this time onwards was a succession of troubles and persecutions. In A.D. 338, having been permitted by the sons of Constantine to return to Alexandria, he began to displace Arians and to recall the churches to the true faith. The result was new disturbance and new accusations.

In A.D. 341 the Council of Antioch decreed that no bishop who had been deposed by a council ought ever to return to his see; and on this ground the see of Alexandria was declared vacant and a successor was appointed. This successor took forcible possession. A synod in Rome acquitted Athanasius of all the charges brought against him; and three years afterwards the Council of Sardica, A.D. 344, also exonerated him.

In A.D. 347, after an exile of seven or eight years, Athanasius was permitted to return to Alexandria, but A.D. 350 he was again accused and persecuted. The Council of Arles, A.D. 354, and the Council of Milan, A.D. 355, both condemned him afresh.

For two years Athanasius concealed himself in Alexandria, and then retired among the hermits of Egypt till the persecuting Emperor Constantius died. During this retirement he wrote most of his best works. In A.D. 361 he returned to his flock, but after another short interval of two years the pagans, joining the Arians, induced the Emperor Julian to banish him again. But Julian died the same year and Athanasius returned to Alexandria.

In A.D. 367 the Arian Emperor Valens unsuccessfully tried to remove him.

In A.D. 373 Athanasius died: his age was about seventy-five, and he had been a bishop forty-six years.

He was truly a great man, a most able, persevering, and successful champion of the truth. No difficulties, whether from the heathen, or from heretics, or from the Emperor, or from the Christian Church, moved him. He was ever true to God—"Athanasius against the world."

His writings are chiefly in reference to the one great central doctrine of the true and essential deity of the Lord Jesus Christ. They consist of numerous letters and tracts, and some short expositions of Scripture, four orations against the Arians, and some other works. The so-called Athanasian Creed is falsely ascribed to him: he never wrote it: it is the production of a later age.

Of all the great men of the North African Church, Clement, Origen, Tertullian, Cyprian, Augustine and others, Athanasius was chosen by God to do the most important work, and he did it faithfully and well. We may almost say of him what Milton says of Abdiel—

"Among the faithless, faithful only he."

And it was not only earnestly but with glorious success that he contended for the faith once-for-all delivered to the saints, so that we sing with assurance, as our feet are planted on the Rock of Ages,

"Thou art the King of glory, O Christ; Thou art the Everlasting Son of the Father: When Thou tookest upon Thee to deliver man Thou didst not abhor the Virgin's womb; when Thou hadst overcome the sharpness of death Thou didst open the kingdom of heaven to all believers: Thou sittest at the right hand of God in the glory of the Father. We believe that Thou shalt come to be our Judge. We therefore pray Thee help Thy servants, whom Thou hast redeemed with Thy precious blood; make them to be numbered with Thy saints in glory everlasting."

The Baptism of another Convert in Tunis.

FROM MR. LILEY.

Friday, 1st May.—After much prayer and waiting upon God, it was arranged that the baptism of Si S. should take place to-day. The friends arrived at Kram soon after mid-day, when we had a little season of prayer at Mr. Flad's house, which he so very kindly lends us on such occasions. Then Si S. and I went down to the bathing-box to undress, the friends gathering on the sandy shore soon after. As Si S. and I walked hand in hand into the water he expressed his faith in the Lord Jesus Christ as the Son of God, and his trust in Him as his Saviour. On our return to the house we had the Lord's Supper together, each of the Christians assembled giving our brother a word of exhortation and encouragement.

It is now about six months since Si S. first began to attend the meetings held by Mr. Purdon in his house. Not being able to uphold Islam and the Koran against Christianity and the Bible, he brought along a Moslem student to meet Mr. Purdon in argument, but it only led to Si S. being more convinced of the truth of the Gospel. Very regularly has he attended the meetings, and since having declared himself a Christian he has grown much in grace, his walk being very consistent.

When he asked for baptism, I warned him to well ponder over the step he was taking, because it might lead to very serious consequences as far as the things of this world are concerned. He comes from a good family, and his father, who is a most bigoted Moslem, is very well-to-do. However, our young brother was ready to go forward at all costs; he has identified himself with Christ and His

people, and we now heartily commend him to the prayerful sympathy and interest of God's people.

FROM MR. PURDON.

May 3rd, 1903.—It is a very great pleasure and a tremendous encouragement to be able to tell you of another baptism—that of Sidi S. He has been longing to be baptised for some time past, and has been praying much, since ever he had this shop of his, that it might come about. He knew we objected to converts not having a regular employment. He has no need to work himself, as he has private means of his own, but when his father proposed his taking the shop he said to Beddai that he would take it gladly, as perhaps we would then baptise him! . . .

I think it will not weary you if I give you a sketch of our acquaintance with S. It was in October last that he turned in one night to the Dépôt and heard the Gospel first from Miss Grissell; he came again five or six times before he made any response to the preaching. It was on Wednesday, November 26th, 1902, that very politely but timidly he quoted the verse in the Koran which says that the Jews did not really crucify our Lord Jesus; to this of course I replied at the time, and S., who has never been anything else but gentlemanly and polite, said: "I am not able to argue with you about it, but I would like very much to hear some one of our learned men argue it with you." It was not long before he had his wish granted, for a greatly respected student who is much honoured for his learning was then coming to my discussion meeting. S. asked him to discuss the question with me, but his inability to reply was a great blow to S., who, when he had finished, exclaimed: "You don't argue equitably. If you have nothing more to offer than what we have heard, that is no answer." There was, however, another question to be dealt with. Bokkara, the Jew, seeing S. was impressed, began to work on him, telling him that he knew the missionaries for many years, and that he had never found one who could answer his objections, and he used against us much the fact of our saying that Jesus our Lord was Son of God—a doctrine as abhorrent to the Jew as the Moslem, and chosen by Bokkara because it was common ground. S. believed him, but it was not long before he and Bokkara happened to be alone with me one Saturday night, and accordingly the subject came up, but God wrought for His truth, and Bokkara was forced, I believe by God's dealing, to confess from Psalm ii. that the Messiah would be called Son of God. This was too much for S.; he cried out at him: "What! You admit that?" Bokkara's explanations were of no avail; he could not twist himself out of his predicament. Not many days after S. came to me, and, after explaining how his objections had been unavailing, said: "I believe, and now I want you to teach me every day, for I have got an inexplicable thirst to read and know this book of the Law and Gospel." Fearing he was only convinced by argument, and had yet to receive that knowledge which is life eternal, I was afraid of him, but time has proved the "new birth," and he has steadily, so far as human eye can see, progressed in the Christian life.

It was on Sunday, December 14th, that he first came to the Lord's table as a visitor. That evening, when going home, he said to Beddai: "There is truth in that worship." It was that same evening that Mr. Liley announced Az-ed-Deen's baptism for the following Friday, and S. was most anxious to come. He came accordingly, and he reminded us on Friday last, at his own baptism, how, on the occasion of Az-ed-Deen's baptism, Mr. Flad had put his hand on his shoulder, and said: "I hope you will be the next,"

“and see!” he said, “so I am.” It was *Ramadhan* when Az-ed-Deen was baptised, and we had lunch all together, and S. ate with us that day, showing how even then he had come to see that Islam was not the way to God. For several months he has boldly confessed himself as a Christian in our meetings, and spoken bravely for his Lord and Saviour, and has got into many rows with his father and other Moslems on account of it—one notable one, when *Sheikh M.*, one of the professors in the University, ordered all the men out of my meeting, and he refused to go, whereupon the *Sheikh* told his father, and a great row ensued.

S. has spoken several times at the Lord's Supper, although not partaking with us. Last Sunday he said a few words on “Take my yoke upon you.” “And,” said he, “O my brethren, some hearts might say, ‘Perhaps He may put some burden upon me that I will find very grievous,’ but the answer you will find in 1 John v. 3, ‘And His commandments are not grievous.’ He is not a hard Master, but a loving one.” His favourite hymn is ninety-two in our Arabic Beyrout Hymn-book, “Leave me near the Cross” (Jesus, keep me near the Cross). He has been a regular attendant at Miss Grissell's young men's class

on Sunday afternoons, where, no doubt, he has been most built up in his faith. He has also been to Mr. Liley's house very frequently, besides attending almost all our meetings. He has a firm hold of truth, and is able to explain it to others. He composed a hymn on one occasion, but we couldn't manage the air, as it was native music! He is full of fun and very quick at repartee, being never at a loss to give a pithy and complete answer to objectors on a subject he is acquainted with. He and Beddai are tremendous “chums,” and it is lovely to see them always talking of and enjoying the Scriptures together. He has promised to give us an account to-night of the various ways in which he was brought to the knowledge of salvation.

Last Monday we took him and Beddai out to Hamam el Lif with Miss Grissell for the day, and they enjoyed it immensely; we had prayer on the mountain, and a little Bible talk after lunch. As the President arrived that day, we thought it better for them to be out of the crowds; they themselves did not want to go to see the entry, etc., knowing how the “rowdies” might make them the cause of a disturbance. The *Souks* at night were beautifully illuminated, and looked quite like fairyland.

Itineration Work.

Itinerating in Kabylia.

By MONSIEUR CUENDET.

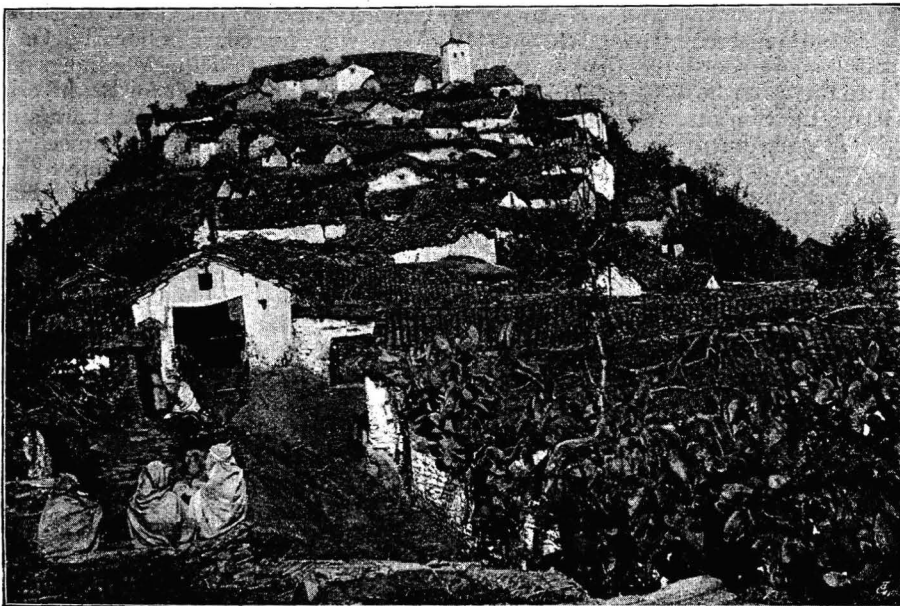
From 24th February to 5th of March, 1903.

For some time I have had it in my mind to make another evangelistic tour in Kabylia, but my work in Algiers and different circumstances always prevented me from executing my plans. At last the moment came. On the twenty-fourth of February I left early in the morning, accompanied by Mr. Shorey, for whom it was quite an event, as he had not visited Kabylia before. We were favoured by

beautiful weather, and it was with our hearts full of hope that we went. From Menerville to Tizi-Ouzou we travelled with two Kabyles, one of them I have known for years; the other is a man who has lived many years in Syria and has made the pilgrimage to Mecca twenty-two times. He is a bigoted Mohammedan, but in the course of our conversation he said that Mohammedans ought to read the Gospel as well as the Coran. Among the stories he related to us was the story of the Queen of Sheba who came to Solomon to hear his wisdom. I presented salvation through Christ as clearly as possible to these two men.

In a compartment near ours there was a group of ten Kabyles. I went along to them just to speak a few words and give Gospels to three of them who could read. They immediately began to read them aloud so that those unable to read could hear something.

At Tizi-Ouzou we had just time to take our lunch before starting with the *diligence* for Fort National, where we arrived at 4 o'clock. The *diligence* having to make long turns and go at a slow pace, we took some short cuts and thus passed through two villages where I had time to deliver the good message to many Kabyles, men and boys. Several Gospels were given on the way and remained as a seed which we are sure God will bless. We reached a Kabyle café just on the road where we had to wait for the *diligence*, and while resting there I had another good opportunity of witnessing for the Lord before many men and young men.



The Village of Misloub, Kabylia.

After having refreshed ourselves a little at Fort National, we found that we had time to go to a Kabyle village, three quarters of an hour's walk distant, so we went to Ait-Atelli, where we found a good congregation under the "thadjemath" (*i.e.*, general gathering place) of the village. They listened to me very attentively, and several who were able to read gladly accepted portions of the Holy Book. The next day was the market day at Fort National. We spent the whole morning there going from one part of the market to another, speaking to groups of Kabyles and giving away Gospels. As we were watched by two policemen we went to them, and after I had had a long talk with them they went away and left us to do our work quietly. We were glad that these officials had had an opportunity of hearing the Gospel as well as the Kabyles. After our lunch in the hotel, as I was going to rest a little, I saw by the window A, a young man who had been a student for four years in the Medersa of Algiers and had come much to see me; I had also visited him. I asked him to come in and we had a very good talk and reading together. Then Mr. Shorey and I went to two Kabyle villages; we had a rather tiring walk, but all along the way I had opportunities to talk to men and boys; in one place we stopped a long time with quite a number of hearers who seemed very interested. One man said to the others "Ani atsafem ror nar argez isinen Rebbi am agi?" (Would you find among us—*i.e.*, among the Kabyles—a man knowing God like this one?) In the two villages visited I had a good number of hearers, and many young men and boys eagerly asked for books; we gave away all we had with us there. Then we returned to Fort National for the night. The next morning we paid a visit to the administrator of the place, who received us with much amiability. I introduced Mr. Shorey to him as a new missionary, and told him about our work.

From Fort National we went to Michelet by the diligence; we arrived there at one o'clock, and after our lunch and a short rest we set out for the villages of Taourirrh Amran and Ayouni Teselent. We had a good time in those two villages, but specially in the second where there were more hearers, and they were more attentive and interested. I felt the power of the Spirit there.

On Friday morning we took a mule and went off to the market of Djemaa Oufella, one of the largest markets of Kabylia. As it was a few days only before "lâid tamogrant" or the feast of the sheep, the market was more busy than usual. Unhappily we had but very few books left out of the 160 we had taken with us for a place like this, where a great number could have been distributed. After we had given all we had a number of young men came to ask for books. Many Kabyles on that large market heard the Gospel. I met a very nice young man there with whom I have had many good times while he was a student in Algiers. He was surprised and glad to see me there. I wanted to have a talk with him but he was busy at the moment, and among that crowd of thousands of Kabyles I could not find him again. Under a little shelter where a *cafetier* was established, I had a nice time reading and talking with several intelligent people and specially one man from the Beni Yenni who offered us Kabyle tea. As he could read very fluently, I gave him as a present the whole New Testament in Kabyle. On our way back to Michelet we walked with a group of men, some on mule's back, others on foot, and from my mule's back I told them the Gospel.

On Saturday, early in the morning, we left for Djemaa Sahridj. On the way we stopped in three villages to preach the Gospel; in each village we found a certain number of men who listened attentively to the Old Story of Salvation

through Christ. We remained five days at Djemaa helping in the meetings, visiting in the village among many friends. I have there; we also visited two villages where I used to go regularly when I was in that station. On Sunday afternoon we had a splendid meeting at Misloub, about thirty men were present, and they all seemed very pleased to see me again. On Monday we had the pleasure of going down to Mekla with the ladies and the Rollands to meet Mr. and Mrs. Morgan. We enjoyed very much the good time we had with them at the station, and we left with the hope of seeing them again in Algiers. Many words have been spoken in His name, a certain number of portions of His Word distributed and also tracts in Kabyle; now we pray that this good seed may bring forth good fruit to His own glory.

A Trip to Djebibina.

BY DR. T. GILLARD CHURCHER.

Last week my wife and I, together with Mr. Webb and Miss Cox, took a little journey for three days to a place we had long desired to visit. It is called Djebibina, and we have had not a few patients from there, but as there is no proper road to it, and no European place to sleep in on arrival, we expected an experience, and were not disappointed!

Having seen the patients who had assembled on the Thursday morning at Susa (some fifty in number) we partook of a hasty lunch and crowded into a carriage very much the worse for wear, drawn by three poor horses to match, and off we rattled. Our first stop was at a village where we drank a halfpenny cup of coffee and talked about Jesus to the men sitting round about. We then pushed on for a spot where we were assured we should receive shelter for the night. At sunset we were there, but the master of the house was not, and his native servants would not say yes or no to the question of putting us up; this was only their polite way of saying no. So there was nothing for it but to drive on in the gathering darkness to another place, putting up a prayer meanwhile that here we might be welcomed; and sure enough, so it was, the headman himself received us, and after supper we retired to rest, the two ladies being allowed a room inside the dirty enclosure. Rest is hardly the right word to use, for although the ladies got a little by the help of a box of insect powder, we poor brethren had hardly any, and my wife declared next morning that I looked as if I was recovering from an attack of small-pox.

By daylight, patients having assembled, we sat down and had a nice preaching service, all of us speaking in turn, with good listening, except when a cow, offended either at ourselves or our work, charged down upon the group, bent on mischief.

After treating twenty-seven cases, we packed up and started. Our driver had professed to know the way, however he knew it about as much as we did, and that was not at all. Consequently we took the wrong road because it looked the right one, and, when in sight of our destination, we came to a river and river bed, across which a way had been made for animals and men, but none for carriages. As no native was within hail, three of us walked on to the village, promising to get help for the carriage; meanwhile the driver took his carriage *down* into the river bed, and three-fourths of the way up the opposite side, but as so often is the case, the last piece was the steepest, and here

he stuck; and not till half a dozen men from the village had arrived could the difficulty be overcome, and the carriage lifted bodily over the obstacles.

In the village we were received rather coldly we thought at first, but when we began to treat patients for nothing things became smoother, and we were entertained with a couple of fowls, which we sat round and ate with our fingers. The room, too, where we slept was freer from insects, but the floor was damp and muddy.

In the morning we had a capital medical mission; the sight of eighty men, women, and children sitting quietly there in a large semi-circle, listening, mostly for the first time, to the first Christian missionaries who had visited the village, was a sight which I shall not soon forget. When our fifty-six tickets were finished, we were still besieged for more, and earnestly urged to prolong our stay another day, but time pressed, so now with a guide upon the box beside the driver we started for home. We were stopped on the way by a deputation from some neighbouring mountains, asking us to visit them also; this we could not do, but at lunch time we did make a halt, and it was pretty to see how the news spread from village to village, so that when we were ready a congregation of fifty men were assembled, and seated upon the grass we had a good preaching service; medically we did the best we could for them all. The chief opposer had a long talk with Miss Cox, and seemed much influenced.

Then on we went again to the village of Sidi-boo-Ali. Here, as we stood in the little general shop, a bright Arab boy, with an intense grin on his face, said, "I know the doctor." He proved to be one of our earliest patients in Susa some seven years ago; he had stayed in our house, having a fractured thigh. He said he still recollected about Jesus, and I could only think of a fact told me a few days before by an agriculturist that "seed sown in Tunisia does not die"; it *always* comes up, if not this year, next year, or the year after, bearing some thirty, some sixty, and some an hundred fold.

Will you join us in prayer that this good work may not be hindered for lack of funds, and that the Gospel seed scattered on this little journey may bring forth much fruit to the glory of God.

A Few Leaves from my Diary at Gafsa.

By MISS GRISSELL.

March, 1903.

Miss Grissell has visited Gafsa again this spring in company with Miss Maud Tapp. They experienced great difficulty as usual in finding a house which would be suitable both for the work and for their own residence, but at last found one which, though not very secure, was less dirty than the others. They were also troubled by the visit of a policeman, who interfered with their selling the Gospels they had with them. Miss Grissell was requested to visit the *Commissaire*, and succeeded in explaining to him that they were not doing anything contrary to the law. The policeman's attentions, however, brought about a falling off in the numbers of those who visited them. Some interesting incidents of Miss Grissell's visit have unavoidably to be omitted owing to lack of space.

In the afternoon we went to see our old friend Trachi, and with her and her husband and a relative we had a long earnest talk. Trachi is holding on to the simple truth she learnt before, and assured us again that she rested on Saidna Aisa who died for her, but added, "How can I know anything more when there is nobody here to tell me, and you come so seldom?" She openly told her husband she knew Saidna Aisa, and constantly assented to what I said to him in my efforts to arouse in him a sense of need. . . .

This morning parties of lads came one after another; they were not too satisfactory, but they bought between them four Gospels.

I must not forget to remark that as I was leaving the room in Susa which I had occupied at our friend's house there, my eye caught the words over the door, "My Presence shall go with thee," and already we have begun to experience that it is so from the many signs of the Lord working with us. Here we are in our house, and with a boy to help us who seems honest; and now we are waiting for Him to make His Presence felt by those who come in to hear.

This afternoon we went to a village, and seeing two groups of men playing cards and other games outside their doors, I told them we had brought them the Book, and that if they would take us into one of their houses we would read and explain its teaching to them. They gladly responded, and quickly we were seated in a skeefa, or entrance, with about fifteen men, besides boys, seated on their heels before us. I read them the story of

Zacchæus, taking up the object of the Lord's first coming and then pointing out the power He had to convince of sin, shown by the Jew paying back fourfold. There was some argument, of course, especially on the death of Christ, but they invited us to go again the next afternoon, which we promised to do.

Another day, while telling the story of Naaman to a fairly good class of boys and lads, an Arab gentleman came in and waited quietly till I had done, and when I sent the boys off he and I sat down for a long talk. "Why have you come?" he asked. "Not from any government, nor sent by any man," I replied; "simply because having



A Group of Bedouin Arabs.

From a French Postcard.

"JUST THE SORT OF PEOPLE IN DJEBIBINA."

found forgiveness of sins, we want you to hear how you may have it too, and also because He who gave it us told us to come," and I showed him Matt. xxviii. 19. He replied, "You did well," and then I pointed out to him why we needed forgiveness, and how alone we could have it. He often seemed touched, but then he remembered his Coran, and fell back on something in that. He asked interesting questions, but could no more accept anything which contradicted the Coran than I could that which contradicted the Bible. He would not even buy a two sou Gospel, but said he should be back again with his brother in the afternoon. He took a pamphlet which explains that the intercession of the Prophet is not taught in the Coran.

We went in the afternoon to the village of Monsour, and there found our men playing and sitting in the village waste ground. Some seemed disinclined to get up and come into a house, and while one was dragging another up, I tried what a word of command would do, and ordered them all up sharp in a laughing sort of a way, so up they all got, and a long string of us wound our way round to a particular house we had been welcome in before. There was something amusing in the way they followed, but when we had all settled down in the skefa they listened to me while I explained the need of a Saviour and His perfect salvation.

There always seemed someone who understood my different points and illustrations, but afterwards there was the old clinging to the Prophet's intercession and his book. Again and again I showed them on fresh ground how it would not do, but could only come away feeling—well, at least they have something profitable to talk over to-night, and there I must leave them in God's hands. They took tracts and bought one Gospel. . . .

Another day.—Very few came in the afternoon. The most interesting visitor was a little fellow by name Hussein; he has been several times, and has learned a simple verse of a hymn about Christ's death. When he had answered my questions to see what he really knew, I told him about the resurrection and how Christ was alive, and I added, He would help him not to lie. "I don't lie," he exclaimed. "Don't you? Well! sometimes you get very angry and use language which is very wicked." "Oh, I can't help that," said he, "for something comes over me, and I don't know what I am doing or saying." "What did I tell you, Hussein, that Jesus did when people were ill-treating Him?" "He was silent," he said. "Well! what could you do to do like Him?" In a minute his hand flew up to his mouth, and he held it there. "Very good, Hussein, but remember how sorry Saidna Aisa would be to hear you. Hold your mouth tight and ask Him to help you."

We went in the afternoon to the village of El Kassai, and gathered two groups of men into different houses. In the last a man read aloud the last two chapters of St. Luke's Gospel, evidently understanding them.

Another day.—The police have succeeded in frightening everybody away: no one came this morning, but in the afternoon God gave encouragement again, for dear little Hussein came, and three big lads; he told them all he had learned. One remarked, "He knows more than we do." They listened nicely.

Afterwards Maud and I went to the village of Sidi Jahia, and there surely we were guided, for we went into a house, or, more properly, a hut, and the woman there said to me, "I know you, you came before with another, and told us about Saidna Aisa." This must have been three years ago, for the description of the

one accompanying me answered to Miss North, who was with me then. Over again I told them the story of Christ's love, all the party stopping their work at the loom and repeating much that I said one to another. Maud took the girls outside to photograph them, so I sat down beside the mother, trying to press home what she had heard, and teaching her a prayer. After helping with the photograph, I went back on the plea of saying good-bye, and said, "Lilla, what is the prayer you are going to pray to-night?" She repeated it correctly. God grant it may bring comfort into her dull life, with hope for the life beyond. . . .

Another day.—Again only six or seven have been to-day. Between the action of the Commissaire and the dead indifference now that curiosity is satisfied, the adversary of souls is succeeding in keeping men away. We have done all we can; we made our way into the houses, and invited men in the streets who were always promising to come but did not. Those who came have been straightly told of sin and its consequences, and the way of escape. God's love in Christ Jesus has been set before them,

The Bey's Hall of Judgment at the Bardo, Tunis, in which capital sentence is passed, the criminal being immediately afterwards led forth to execution on a gallops at the corner of the highway.

Photo by Mr. Purdon.



The Lion staircase at the Bardo Tunis, a former palace of the Bey.

Photo by Mr. Purdon.

but it all seems as nothing to them, for their religion is so easy—just a month of fasting for the few hours of the day, and with that live as you like; only you must say the Shahada, or witness, with your latest breath, and then God is merciful and forgives.

Now let me sum up some little points of hope. Trachi is one; our house boy has heard alone and with others, and alone he seemed to enjoy the simple Gospel; his face (such a dirty one that washing it seemed to make but little difference to it), brightened as I explained what the death of Christ might mean to him, and a real smile came as I told that He was alive and able

A Visit to Djemaa Sahridj Mission Station.

Among the many objects of interest to be seen from Algiers there is no point towards which the eye of the visitor to this beautiful place is so irresistibly drawn as towards Kabylia, where, the whole winter through, are to be seen shining against the clear blue eastern sky the snowy peaks of the Djurdjura mountains.

A most delightful week, spent by my wife and myself in Kabylia, has familiarised us with a nearer view of that wonderful "hill-country," fully justifying to us the saying that "he who has not seen Kabylia has not seen Algeria."

The first portion of the week, from Monday till Thursday midday, was spent at Djemaa Sahridj, the remaining days at Fort National. Visits to Kabyle villages were made from both these places as centres, but the chief source of interest was found in Djemaa Sahridj, because of the hopeful mission work which is being carried on there by Miss Smith and Miss Cox, who most kindly entertained us, and gave us the fullest insight into the working of the mission. It was our great privilege to make our visit at the time of the closing for the season of the various classes which had been going on during the winter. The classes and other meetings are held in two neat commodious halls, which stand in front of the mission house—the women's to the right, and the men's to the left. Both were occupied on the Tuesday morning. In the men's hall Miss Cox conducted morning worship in Kabyle, while Miss Smith was occupied in the women's hall during the greater part of the forenoon, doing medical mission work among women and children. In the evening there was a meeting of about fifty men and lads. This was a class which Miss Cox had conducted during the winter. One after another among the members of the class stood up and repeated a passage of Scripture; and several prizes were given, one prize being earned by a full-grown man, who was not ashamed to stand up and repeat his verses like the younger ones.

An equally interesting women's class-meeting was held on Wednesday morning. The passages of Scripture repeated on this occasion were, we observed, in one or two cases, much longer than on the previous evening, the reciters being also quite aged-looking women. It was explained to us that a complete Bible story was being told; in one case it was the story of the woman who touched the hem of our Saviour's garment, and when the story was finished the reciter added, "And you too may touch the hem of His garment, and you will be made perfectly whole, praise the Lord."

On Wednesday afternoon M. Rolland (who was formerly a member of the mission staff, and still with his wife and sister works in hearty co-operation with Miss Cox and Miss Smith) held a meeting for aged poor Kabyle men; some of the men were blind, all of them had to be taught the words of the hymns which were sung, and they had to be made to repeat them verse by verse; when all could say

and willing to help the lonely life of an orphan boy like him. Then there is the poor woman in the hut; and may we not too continue to pray over those who have bought books, for the Word of Life is in their hands, and it will pass probably from one to another, and who knows now where the blessing may fall? My last word again can be but, "Pray ye to the Lord of the Harvest that He may send forth labourers into His Harvest."

Itinerating is but at best a poor effort—a tiny light for a short time. We want the light set up here that by its continual shining on the men and women around, some may presently be attracted to it.

the verse it was sung. It was most affecting to see aged men being taught line by line like little children. It was beautiful to see how humble and teachable they were. The Kabyles, old and young, are evidently fond of singing, and much good is being done among them by means of it.

Thursday was the day for the girls' class. They were divided into two sections—the bigger ones in the one hall and the smaller ones in the other. There would be about thirty in each, and here again the interest was kept up, and good order maintained by hymn-singing and the reciting of portions of Scripture by the girls in turn.

Two afternoon journeys were made on mules to neighbouring villages. The first pleasant experience we had on these occasions was that, when our travelling companions and the object of our visit were recognised, we were freed from the importunity of the usual crowd of small persistent beggars by whom all strangers on entering a Kabyle village are mobbed and molested.

Our company and our errand gained us other and greater advantages.

We saw and had described to us the manner of life of the inhabitants of these poor, dark, dirty homes. We heard in one of these homes, from a class of about a dozen young girls, who had got wind of the arrival in the village of their teacher, Miss Smith, one or two hymns, sung in such a soft, sweet, gentle manner as to make us feel, realising the nature of the surroundings, as if we were being entertained by angels unawares.

In the djemaa, or men's public meeting-place of the same village, the opportunity was afforded of addressing, through Miss Smith as interpreter, a considerable company of men and boys.

In the other village visited a specially good time was had with the men, among whom were at least two marabouts or Mohammedan holy men, side by side with whom sat a Christian Kabyle, who at first was a little afraid to own himself a Christian before the marabouts, but who, along with us, was, as we got to understand each other better, cheered by hearing these marabouts express their views on sin, and the need of deliverance from it. One of them was rather ostentatiously telling his beads, and when Miss Smith, at the proper moment, asked what that would do for him, he said that, when he was doing that, he was not stealing. The other gave it as his view that a man must give up all sinful practices in order to obtain favour with God, and, when met by the argument that, even if he could give up all sinful practices, such could not atone for past sins, he was silent, and listened most earnestly, with the other men sitting and standing round, to the Gospel message of free forgiveness through the merits of Jesus Christ our Saviour. Our uppermost thought, in parting with the men, was that some of them were not far from the Kingdom of God. Great obstacles lie in their way, preventing them from declaring themselves followers of Christ. Separation from their degrading surroundings would seem to be almost a necessity in the case

of most of them; protection, too, more than they can count upon in present circumstances seems to be urgently called for; even employment, providing the means of gaining a living, may come to be a question calling for serious consideration.

One thing ought to be said, in conclusion, with regard

to the missionaries. God's work is being zealously and prayerfully carried on by them in a hard but hopeful field, and every encouragement is due to those whom He is manifestly using in His blessed service.

JOHN SUTHERLAND,
Algiers, 22nd April, 1903. *Presbyterian Minister.*

For the Children.

NORTH AFRICA MISSION,
ALEXANDRIA, EGYPT.

May 2nd, 1903.

MY DEAR LITTLE FRIENDS,—An invitation to write to you is very welcome, for I have often thought I should like you to know my dear Arab girls, that you may sometimes pray for them as you do for those in other parts of North Africa. We live quite close to most of them, though a few come a long distance to us. I should like you to see our house and how we work, and to know the children. Many of them are very bright and clever, and most of them work very hard at their lessons. You would be very much amused if you could hear them as they prepare their reading; the more noise they make the more diligent they think they are. We have many quite tiny girls, and they learn very fast, and sing their hymns and repeat the verses from God's Word with great pleasure. Our school is larger than ever before—we have seventy girls and three little boys, and we are needing more missionaries to help us. Will you ask our heavenly Father to send more labourers into His vineyard?

The children love school very much, and many bring their dinners and stay all day. They have plenty of room in which to work and to play. I often think of the girls at home as I watch ours from the windows upstairs. They skip, or play with five-stones as you do, and I find they are very much like English children in all their ways, and sometimes I think they behave much better than many I have known at home who have many more privileges than they have. Sometimes friends from England come to visit us, and they are always much pleased at their behaviour and bright, happy faces. We are very thankful to see them so much changed in their ways *in school*, but we want much more than that. They know much of God's Word, and would not like to begin or close the day without prayer. Once when some were inattentive I would not let any of them say the Lord's prayer, and they were very much displeased about it, and asked their teacher to tell me afterwards that it was not they, the elder girls, but only the little ones who were not reverent. But we long to see that their minds are changed, and that they really know Jesus to be *their* Saviour. They know it, and say it readily enough with their lips, but we do not know of any who are really the children of God through faith in our Lord Jesus.

I wonder, dear children, if you are really any nearer God than our dear girls who have no one to care for them or to help them at home. Last year I met three little English girls who had been living in Alexandria, and they did not know how to pray, nor any of the sweet stories out of God's Word, and they were more ignorant than any of my little girls. Wasn't it sad? How dreadful it would be if any of you should be shut out of heaven, while many Moslem and heathen girls will enter in. It will not be enough to be *near* to the kingdom—to be English girls with all that that word means; we must see to it that we are really inside.

This week we had a very happy day. We took the girls for a picnic to some lovely gardens, an hour's drive from

our native quarter. Oh, how happy they were, and how excited! Some came before seven o'clock with their dinners. It took some time to get the carriages, though I had ordered them the evening before. We had eight carriages, and as we were only three teachers, I put many of the little ones under the care of the elder ones. I wish you could have seen us start. Some mothers would not let their girls go for fear that some evil would happen to them, but they came to see us off with such woeful faces—one tiny boy screamed because he could not go. His grandmother bore him off on her shoulders. Our old milkwoman, who has brought us milk from four miles away every day for seven years, and all our neighbours, came to see us go, and, as we drove through the city very slowly, stopped here and there by the policemen to let others pass first, how astonished every one was to see *Moslem* girls going for a picnic; but no one seemed anything but pleased. As many said to our drivers, "Where, where are you going?" they laughed, and said, "Come with us." One man said "Bravo!" It was a happy day. No really very naughty things were done, though I had to punish two little girls because they would go to a pond to catch the frogs that they might nurse and play with them. They *never* obey their mothers unless made to, so as soon as my back was turned they returned again and again to the water. At last, as I was resting for a few moments in an arbour, I saw two girls creeping along very stealthily under the trees, thinking no one saw them. I could see them quite plainly though they could not see me, so I called them to me, and they knew it was no use to run away, and I told Sitt Adma to tie them by their pinafores to two trees for half an hour. One little girl was quite quiet, but the other cried and said, "Please let me go, I am very frightened," while one after another the others crept up with scared faces. I said, "I am quite close to you, so you have no need to fear, but I must punish you because you were so disobedient." It was soon over, and we had no further trouble, and they both begged my forgiveness afterwards.

That day I had dinner with four different groups, sitting on the ground and eating with my fingers as they did. How pleased they were! Others said, "You did not eat with us," but I could not manage to do more, could I? These people love us to eat with them, and I always do, though sometimes the food is not so appetising as we could wish; but I must not tell you why, or more about it, or you might think our people not the nicest or cleanest in the world, and I love them so much that I should not like you to think ill of them.

Now I am not nearly finished, but your constant friend R. I. L. said I must only write so many pages, so I am going to ask her if she will put in the "supplement" another time, as I must just tell you how some little friends at home work to help us. I will call the story of it "The Story of a Penny," and I know it will please you, as it has pleased me.

With love to you all,

Your affectionate friend,

M. H. DICKINS.

LIST OF DONATIONS FROM APRIL 16th to MAY 15th, 1903.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1903. No. of May Receipt.			1903. No. of April Receipt.			1903. No. of May Receipt.			DETAILS OF			
1903. No. of April Receipt.	£	s. d.	1903. No. of May Receipt.	£	s. d.	1903. No. of April Receipt.	£	s. d.	1903. No. of May Receipt.	£	s. d.	BLUNDELLSANDS AUXILIARY.			
16 ... 6688	100	0 0	1 ... 6727	3	15 0	Brought forw'd.	4	1 0	1 ... 391	0	10 6	Miss E. E. HARRISON, Hon. Sec., Newstead, Blundellsands.			
16 ... 6689	0	6 3	2 ... 6728	0	11 6	16 { Park Hall } S. School	1	14 6	4 ... 393	1	0 0	Designated Receipt No. 349			
16 { Kensal Rise } Tabernacle	0	10 0	2 ... 6730	0	2 6	20 ... 349	16	0 0	5 { Girls' Class, Westcliff }	0	7 0	No. of Receipt. £ s. d.			
17 ... 6691	0	5 0	5 ... 6731	0	10 0	20 { 349 } Girls' S. School Home of Industry	1	0 0	5 ... 395	3	1 0	... £16 0 0			
18 ... 6692	0	5 0	5 ... 6732	1	0 0	20 ... 351	0	10 0	6 { Missionary Helpers' Band, Blackheath }	8	0 0	... £16 0 0			
18 ... 6693	0	7 10	5 ... 6733	0	10 0	21 ... 352	0	10 6	6 ... 397	10	0 0	DETAILS OF DUBLIN AUXILIARY, No. 7.			
20 ... 6694	0	10 0	5 ... 6734	0	5 0	23 ... 353	18	15 0	9 { "Do Without Society." }	10	0 0	S. S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary.			
20 ... 6695	1	0 0	5 ... 6735	0	12 6	23 ... 354	1	0 0	13 ... 399	10	5 0	Designated Receipt No. 370			
21 ... 6696	0	1 9	6 ... 6736	4	0 0	23 ... 355	1	1 8	13 ... 400	13	0 0	No. of Receipt. £ s. d.			
21 ... 6697	0	10 0	6 ... 6737	1	0 0	23 ... 356	1	0 0	14 Christchurch	1	12 6	30 1 0 0			
22 ... 6698	5	0 0	6 { The Fetter Lane Meeting }	0	2 6	23 ... 357	1	0 0	14 { Berkeley Rd. Chapel } S. Schol.	0	10 0	31 2 0 0			
22 ... 6699	2	0 0	7 ... 6739	3	0 0	23 ... 358	1	12 0	15 ... 403	0	10 0	32 1 0 0			
23 ... 6700	1	12 6	8 ... 6740	2	2 0	23 ... 359	0	8 0	£61 2 0			33 0 10 0			
24 ... 6701	1	0 0	8 { Bible Class, Ilford } Lads'	0	8 5	23 ... 360	3	10 0	TOTALS MAY 1, 1902, TO APRIL 30, 1903.			34 0 5 0			
24 ... 6702	1	0 0	9 ... 6742	0	5 0	23 ... 361	1	0 2	General ... £4,489 4 8			35 1 0 0			
25 ... 6703	1	2 9	9 ... 6743	1	1 0	23 ... 362	1	0 0	Designated 3,738 0 7			36 0 5 0			
25 ... 6704	2	2 1	9 { Christ Church of Bentham } "Do Without Society" Men's	10	0 0	23 ... 363	0	10 6	£8,227 5 3			37 1 10 0			
27 ... 6705	100	0 0	9 { Bible Class, Stifford }	3	0 0	23 ... 364	1	0 0	TOTALS, MAY 1, 1903, TO MAY 15, 1903.			38 1 0 0			
27 ... 6706	0	10 0	11 ... 6747	5	5 0	23 ... 365	1	0 0	General ... £45 19 5			39 0 10 0			
28 { S. Margaret's S.S., Pentham }	0	8 0	12 ... 6748	1	0 0	27 { "Recreat'on Hall S.S., Ilford." }	2	2 0	Designated ... 61 2 0			40 0 5 0			
28 ... 6708	5	0 0	13 ... 6749	5	0 0	27 ... 367	2	0 0	£107 1 5			41 1 0 0			
28 ... 6709	0	5 0	13 { Unity Chapel S. Sch }	1	0 0	28 ... 368	5	0 0	DETAILS OF HEREFORD AUXILIARY.			Amount previously acknowledged ... 179 4 10			
28 ... 6710	0	5 0	14 ... 6750	0	2 6	30 ... 369	2	10 0	Miss COLLINS, Hon. Sec., 31, White Cross Street.			£189 9 10			
28 { Bignold Hall } S. School Salford Dock Mission Christian Endeavour	5	2 3	15 ... 6752	0	2 0	30 ... 370	10	5 0	General Receipt No. 6703.			No. of Receipt. £ s. d.			
28 ... 6713	0	12 0	15 ... 6753	0	10 6	30 ... 371	5	0 0	No. of Receipt. £ s. d.			122 1 0 0			
29 ... 6714	0	15 6	15 ... 6754	0	6 6	30 ... 372	6	16 0	18 0 2 6			123 8 0 0			
29 ... 6715	0	1 0	Total... £45 19 5	DESIGNATED FUND.			Total ... £127 2 4			19 0 6 0			Melbourne } Hall S. S. } 1 5 0		
29 ... 6716	0	5 0	16 { Kensal Rise } Tabernacle	0	11 6	Amount previously acknowledged 3,610 18 3			20 0 14 3			£10 5 0			
29 ... 6717	1	0 0	16 { Kensal Rise } Tabernacle	0	9 6	£3,738 0 7			Amount previously acknowledged 2 13 0			£10 5 0			
29 ... 6718	0	2 6	Carried forw'd. ... £4 1 0							£3 15 9					
29 ... 6719	0	2 6													
29 ... 6720	0	2 6													
29 ... 6721	1	9 9													
29 ... 6722	0	10 0													
30 ... 6723	15	0 0													
30 ... 6724	0	12 6													
30 ... 6725	2	10 0													
30 ... 6726	0	6 4													
Amount previously acknowledged	4,236	5 2													
£4,489	4	8													

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.

"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.

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

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