



MATTHEW XXVIII

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

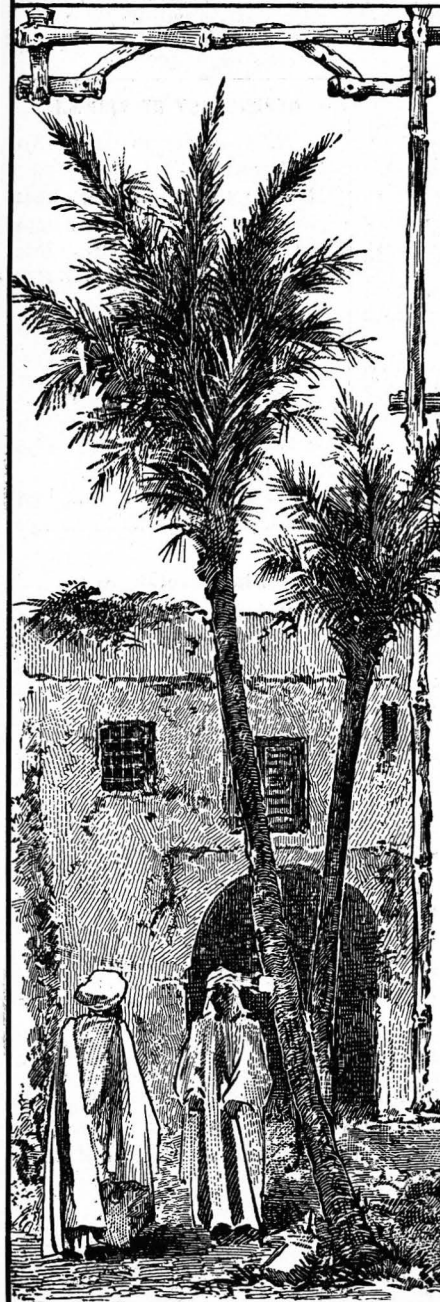
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

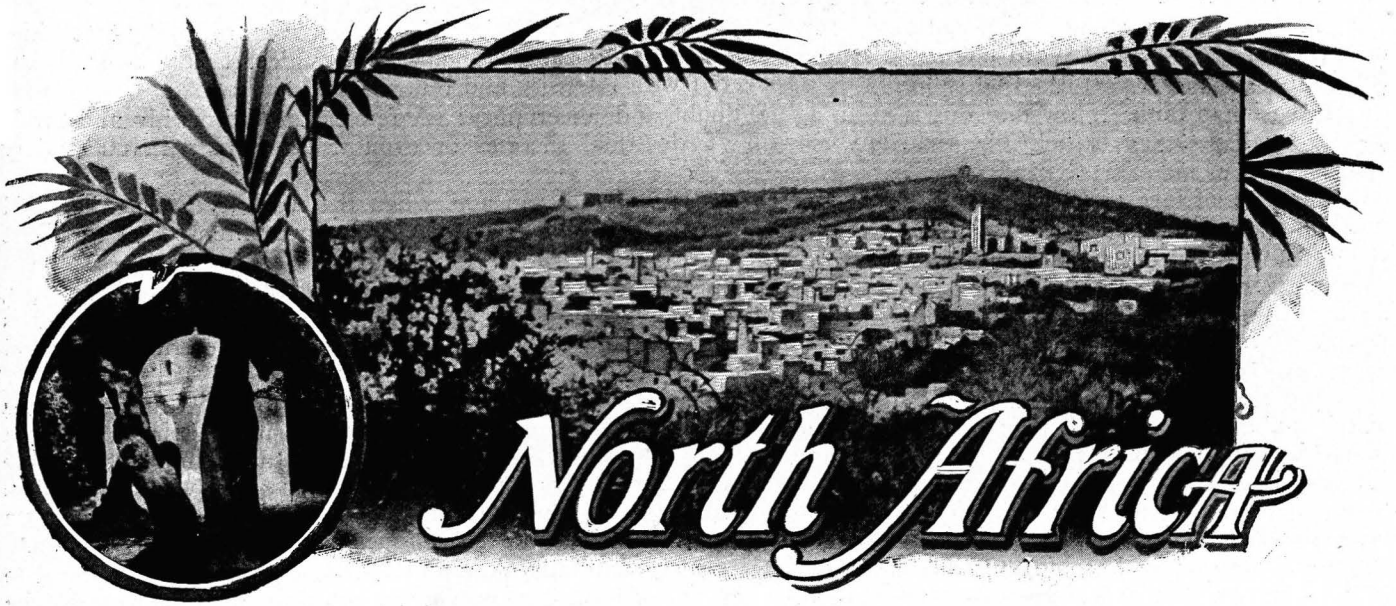
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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA





North Africa

Now or Never.

The Need for Intensity and Concentration.

"This I say, brethren, the time is short."—1 Cor. vii. 29.



HOSE who have contemplated the world's spiritual condition and its spiritual needs have been oppressed with the greatness of the work to be done.

Then they have deplored the fewness of the labourers and the shortness of the hours of labour.

What can be done with so few labourers, and many of us such inefficient labourers? What can be done in the little span of life that remains to us? What can be done in view of the swiftness with which the multitudes glide by us to where we cannot reach them?

We know that the Lord reigneth and can do everything, but surely He intends those solemn problems to give us most serious concern. He can do without us, we know, but He seems rather to choose to do with us and through us.

The *shortness of our term of service on earth is certain*. How short we know not. But in a few years at longest we must finish our course below. And it may be that the Lord Himself will come sooner than we practically expect.

The *shortness of our earthly ministry* must influence all our plans and procedure, for though others may carry on what we begin, yet our personal course must be brief.

Would it not seem in view of this that *intensity* should be the characteristic of all that concerns us? *Now or never* must be our motto if we are to leave our mark in the world as God's messengers.

If men were sure of living to be as old as Methuselah, and we were sure of a similar lease of life, we might take things leisurely, but we have no such assurance.

Surely then one of the lessons God would have us learn is to be intense.

How intense was the public ministry of our Lord! How full of service and yet how full of prayer. Among the twelve there were three that formed an inner circle of closer intimacy—Peter, James, and John—and intensity marked them in a special degree. Peter was the man of rock, full of intense earnestness. James and John were the sons of thunder, full of warmth and vehemence. Paul was not a whit behind them in his intensity and ardour; and so it has been all down the ages in the Church—intense souls have crowded into brief lives what would have taken others five times as long.

Brainerd and McCheyne died before they were thirty, and Spurgeon and Moody at fifty-seven, yet they accomplished by intensity more than others in much longer periods. It is well to make haste slowly sometimes, and intensity needs to be coupled with intelligence, but let not the want of wisdom in the intensity of some be an excuse for sloth in others.

But intensity may show itself in various ways. Intensity in prayer is not so common as intensity in outward activity, yet perhaps it is here that we need intensity more than anywhere.

Intense prayer is generally real, and often brief.

Intensity in searching the Scripture is surely well pleasing to God. How often we are content to skim over the surface of God's Word like some swallow skimming over summer fields, and neglect to dig beneath the surface for the precious truths that can only be discovered with intensity and toil.

Intensity in faith. How rare this is in an age of doubt and uncertainty! A few truths thoroughly and firmly believed will do more to help one than any amount of doctrinal theories or even truths held with uncertainty and doubt.

Intensity of love to Christ. Who shall value this? In a Laodicean age, when the majority are neither cold nor hot, and when the love of many is waxen cold, when too many have left their first love, intense love to Christ is more precious than rubies.

Intensity in hope. How it fills the soul with gladness and brightness! There is much to depress in ourselves, in the Church, and in the world in which we labour, but the promises are full of hope. Christ will gather out His people from all nations as He has planned, and He will come and inaugurate His millennial and eternal reign; and as we ardently expect it, we shall here and now be filled with hope.

And this intensity in our spiritual inner life will manifest itself in intensity in service for the Church and the world. The danger is that people try to get intensity in service without first having intensity in spiritual life. It is like blowing the bellows on a fire without adding fuel. Oh how foolish we are in spiritual things! Some are for crowding on fuel till they extinguish the fire, and others for blowing till it goes out. May we have wisdom to add fuel, and at the same time seek by the Holy Spirit to get a supernatural draught, so that instead of being a mere smouldering heap we may be like some blast furnace by which the very stones and rocks shall be melted.

But how can we become thus intense? Perhaps we are naturally slow and lethargic? Only by coming to God by prayer and faith. He is a consuming fire, and if by faith and prayer we draw upon Him, we shall be drawing upon the fire till we also shall be consuming fires in our measure.

But another plan that will assist us in becoming intense is by *concentration*. The reason that many people, good people, are not intense is that they are too diffusive. Their life runs in a hundred rivulets, and seeks to turn too many mill wheels, with the result that some wheels do not turn at all.

If the hundred rivulets could be concentrated into a few, or even one stream, more work might be done. It is not always easy to know what to do, and what to leave undone, when there is so much to do, and so few to do it, but the Lord will guide those who wait on Him.

The Christian worker has of course learned that everything that is wrong must be abandoned, and everything that is doubtful set on one side, but he has also to learn that many things that are right must be dropped because, though good, they are not of *first* importance. Life is too short to be taken up with anything that is not of first importance for the kingdom of God. How many Christians there are who pay conventional calls, and visit friends, and do a thousand things that are harmless, and even good and right, and yet which are unnecessary and might be set on one side to attend to the serious business of the kingdom of God.

Nero fiddling while Rome was burning was no more incongruous and heartless than Christians killing time on trifles while the souls of millions of their fellow men are hurrying on to an undone eternity unwarned and ignorant of God's salvation. There was nothing wrong in itself in Nero playing a fiddle; it was the circumstances in which he did it that made it so reprehensible and cruel. There is nothing abstractly wrong in a great deal that many Christians do, in fact, it may be right and good, but in view of the perishing multitudes, it is altogether out of place and displeasing to the Lord.

It is not for us to judge one another, we are all so faulty, but it is fitting that we should all humble ourselves before God and ask Him to forgive our sins and help us to practically yield ourselves to Him, that He may show us what we ought to be and do.

The world lies at our feet to be evangelised. North Africa, with its multitudes in the Mohammedan mists from the pit, calls for witnesses for Christ. Who will go? Who will sustain those who go? Who will help them in their work by prayer and gifts? The work is difficult, but it is God's work. The work is thus far slow, but the Lord will gather out His own. May God make us intense and practical in our sympathy for His business, whether in North Africa or elsewhere.

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.



Miss Shelbourne, an earnest helper of the Mission, is hoping to have a small sale of work at **Hove** in October, on behalf of the Hove Auxiliary of the North Africa Mission. She would be most happy to receive contributions of work or other articles

for this purpose from any friends who may be wishful of sending them. It is also Miss Shelbourne's intention to have a native court or room to represent North African life, and she would very gladly receive the loan of any **curios** to increase the interest of this; every care would be taken of the same. Miss Shelbourne's address is 53, Hova Villas, Hove, Sussex.



Some of the workers at Susa, Tunisia, are anxious to lithograph in the **Tunisian script** style some **tracts**, which there is

every reason to believe will be useful in bringing the Gospel home to the hearts of the Moslems. There are many in North Africa who can read this imitation of handwriting, who do not read the ordinary print easily. If any Christian friends would like to help in providing the means for doing this, their gifts would be welcomed, and should be sent to the Secretary of the Mission, who will at once forward them to Susa.

✠

BIRTH—

On the 2nd July, at Fez, Morocco, the wife of **Mr. O. E. Simpson**, of a son (David).

✠

Mr. William Summers has sent a copy of a "**Prayer Cycle for Morocco**," which those who remember that land might well use. It is printed on thin card and folded in three, measuring six and a half by four inches. The cycle contains the names of all Protestant workers in Morocco, including those of the colporteurs, arranged in groups for each day of the month. There is a blank page for additional subjects. May it mean blessing for Morocco!

✠

The **Eastern Telegraph Co.** has just issued a special appendix to their social code, adapted to the requirements of missionaries and missionary societies. This has been compiled with assistance from the principal missionary societies, to whom it will be of great benefit. The price of the social code, "Missionary edition," is 5s. nett—an amount which may easily be saved on one foreign telegram.

✠

Many friends of **Dr. and Mrs. Terry** will learn with deep sorrow of the death of their only daughter, Estelle. This dear child of only fourteen years of age went "home" on Monday, July 6th, after three months' illness. She had suffered greatly, and was longing to go to the Saviour Whom she knew and trusted. "Sorrow not, even as others which have no hope . . . them also which sleep in Jesus will God bring with Him."

✠

ARRIVALS—

Miss Ericsson from Bizerta.
Miss Hodges and **Miss Bagster** from Susa.
Dr. and Mrs. Grieve from Casablanca.

To the Friends of the North Africa Mission.

1, PALMEIRA AVENUE,
SOUTHEND-ON-SEA,
July 14th, 1903.

DEAR FELLOW HELPERS,

Some friends have thought that I have emphasised the difficulties of work for God in North Africa unduly, and have not written such cheering accounts as come from some fields. If these friends would read "Things as they Are," by Miss Amy Wilson Carmichael (published by Messrs. Morgan and Scott, price 6s.), they would see that this devoted Keswick missionary has a story to tell of difficulties quite as great, if not greater, than those we meet with in North Africa. God is with us; this is our encouragement, otherwise we might well lose all hope.

The sinner who knows the matchless grace of God in salvation is the one who can face and confess the greatness of his guilt, for he knows he is pardoned for Christ's sake. Those who do not know their sins forgiven are afraid to face them or own them.

It is only those who realise, in some measure, the re-

sources they have in God who can dare to face and declare things as they are, whether at home or abroad.

Caste in India is a mighty net of Satan's manufacture, and those entangled in it cannot easily escape from it. Mohammedanism also is a system out of which it is most difficult to get extricated. Romanism is very like them; its votaries are led captive by the Devil. Do we not see in all these systems of error and entanglement the evidence of one great master mind, even the mind of the Prince of darkness? What a comfort it is to know that He, of whom it is said, "The Lord working with them," is head over all principalities and powers. He will in His good time and way show His super-satanic power and wisdom.

Are there not, however, some difficulties that are partly the result of our methods of procedure? In not a few places I have heard of mission work that has prospered in the first generation and languished in the second and third. One of the principal reasons for this has been that in the first generation converts have been received on their profession of faith, while in the second generation they have been received as the children of professing Christians without clear evidence of a change of heart. The third generation is still further removed; while some may be genuine converts, others are only the children of the children of converts, and may themselves be without any true knowledge of salvation.

Miss Carmichael recognises and deplors the fact that not only are some of the "Christians" unconverted, but even some of the agents and pastors. Individual cases it may be almost impossible to detect and prevent being received, but *is there not something wrong in any system of work that makes such reception generally difficult to prevent?*

I have seen churches in England where not more, if so many as one in ten of the communicants gave any reasonable ground for supposing that they had repented of sin and trusted in Christ for salvation. Yet all these are counted among the Protestant Christians who are to evangelise the world. Old systems are hard to alter, but is it not possible to avoid transplanting such arrangements among the heathen and Moslem converts?

I remember visiting a mission church in Asia some years ago and asking a devoted lady missionary as to the prosperity of the native Church. She was able to count four converted members, including herself, the native minister, and two female native teachers. The remainder, probably several times as numerous, gave no evidence of conversion. Their wives declared that they could see no change in their husbands' lives, and so considered they might as well remain still in their own corrupt church. I suggested that, if God granted new converts, a church like this would be more calculated to hinder than to help their Christian life. In another country I was informed by an honoured missionary that the European workers had to spend most of their time in seeking the conversion of "native Christians" who had got into the visible Church without entering by The Door. The difficulty was not so much with the missionaries as with the methods of Church organisation. I do not refer to them to find fault, but to suggest that an effort should be made, even though it be a costly effort, to maintain a pure Church membership, though members be lessened.

In North Africa it has been and will be our aim to avoid recognising any as Christians who do not give evidence of personal repentance and faith. We have little difficulty in this direction amongst the few native Christians that have been brought in, but we see it and feel it among Europeans,

who, while nominally Christians, and perhaps attending a place of Protestant worship sometimes, are apparently strangers to grace and to God in heart.

We are very glad that Mons. E. Loubet, the President of the French Republic, has been so warmly welcomed in London. The improved feeling in France towards England has spread to a considerable extent to Algeria and Tunis, and cannot but be helpful to our mission work. There seems reason to hope that this feeling will last, and that the prayers of years, for greater liberty for the Gospel, are being answered. The change may not manifest itself all at once, but we trust it will grow constantly.

The state of Morocco seems to be improving, though the country is still unsettled, and we hope that the country may in future be increasingly opened to the Gospel. The young Sultan should have our prayers. He desires to bring about a better state of things, but has great difficulty in doing so. His kindness to Mrs. Cooper in her sorrow shows that he is a well-meaning and liberal-minded man.

This is the time of year when, on account of the great heat in North Africa, but little work can be done. Even the natives are compelled to take things quietly. What the frosts of winter do for the soil in Northern climes the heat of summer does in the South. The harvest is reaped, and the bare fields have wide and deep cracks into which the air penetrates sometimes to a depth of several feet, thus preparing the ground for the autumn rains, when the baked earth crumbles like the land here after a frost. Thus God prepares it for future fruitfulness. May the times of comparative rest enjoyed by missionaries in like manner prepare them to bring forth fruit for God and man.

We referred last month to our continued trial as to funds. Since then the receipts have been better, and two donations—one of £200 and another of £250—have again given proof that our Heavenly Father not only knows our need, but provides for it. His name is Jehovah-Jireh. We are, however, still a good deal short of what seems needful to keep the work going efficiently. Please join us in praise and prayer. The Lord will provide as we seek to walk in His ways.

Our self-denying and hard-working Secretary, Dr. C. L. Terry, and his wife have been passing through deep trial. Their only daughter, Estelle, a Christian girl of fourteen years, has been taken from them after about fourteen weeks' illness. First she had influenza, and then developed tuberculous peritonitis. We would ask your prayers for the sorrowing parents.

If any friends can arrange meetings at which missionaries could tell of their work we should be glad to hear from them. At this time of year garden or seaside gatherings are suitable, as well as drawing-room and other meetings.

Yours heartily in Christ,

EDWARD H. GLENNY.

Moslem Belief and Superstition.

BY MRS. LILEY.

"Our wrestling is not against flesh, and blood, but against principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."—R.V., *Eph.* vi. 12.

"I give unto you power . . . over all the power of the enemy."—*Luke* x. 19.

In passing through the streets of almost any Mohammedan town the thought must present itself to the mind which was expressed in words by the Apostle Paul when he said, "I perceive that in all things ye are too superstitious."

Hands painted in red or a horseshoe are frequently seen on wall, or door, to invoke good fortune for the inhabitants of the house. Sometimes suspended to an open grating in the top of a door is the frontal bone of an ox, and the two horns seem to be looking down on the passer-by. Glancing up, one perceives a tiny bag containing a charm hanging from the tip of each. On one occasion I remember seeing an Arab building in process of construction; tied above the future entrance was a piece of charcoal and an egg shell. On inquiring the why and the wherefore of these opposite symbols, the reply was made, "The master of this property has made money, and he is beginning to build beside the bath which he now owns . . . but the neighbours may be jealous, and talk about his good fortune. Those things above the door will keep anything from doing him evil."

To see grave-looking Moors and Arabs passing by, majestically draped in their many-coloured silk *jibbas* and *burnouses*, it is difficult to suspect the almost childish ideas and visions of demons and spirits which haunt their brains. Living amongst them has taught that if it was possible to raise the mantle and open the waistcoat or *sedria*, so prettily finished off with silk knobs and embroidery, one would find, beside the chaplet, a little bag or leather-covered case containing magical words to protect against disease, to inspire love, or neutralise hate. Even tiny children carry amulets, sometimes in evidence on their caps or other head-dress; sometimes round the neck. Heads of cameleons, branches of coral, shells, a hand cut in metal, or various polished stones are all objects which are supposed to keep from evil or bring good fortune to the youthful wearer, while a mummified camel's eye is believed all-powerful to preserve from sorcery and the "evil eye."

The cameleon also is considered a certain preservative against pernicious spirits; probably the curious formation of the animal and its inexplicable changes of colour cause it to speak to the imagination of the Arabs.

The Bedouin of the desert affirm that during the mid-day siesta this animal draws a circle round them in the sand which no serpent dares to pass, and that thus they can sleep secure from any venomous bite.

Little bags, or talismans with verses from the Koran, or curious characters composed and written by the "marabouts," are even hung round the camels and other beasts of burden.

On entering the court of a house, perhaps the eye is arrested by a scrap of paper containing writing which is pasted to the lintel of the door. With an apologetic expression, because speaking to a Christian, the native lady will say, "We were troubled with scorpions, but that writing has sent them away;" or, "The taleb has made us those verses to keep sickness from the dwelling."

Instead of treating these practices and beliefs as the outcome of a diseased brain, they should surely form food for reflection and prayer. There is mystery in the origin of evil, and in the beginning angels were the first transgressors. May we not believe that there is a great variety of disposition and power among the legions of the lost? Under their supreme ruler are they not terribly dangerous enemies to mankind?

When the corruption of the lower nature is stirred, do they not embrace their opportunity? And is it not natural that a people who say they know God, and yet whose lives disobey His law and commandments, and who despise and reject a Divine Saviour, should seek relief from bodily ill in those things which cannot profit them?

Of the very little concerning the sorcery, fortune-telling,

and witchcraft, as practised in these countries, which has come to my knowledge, it would not be suitable to speak in any detail. With regard to that which affects the poor women my heart sympathises deeply. What strange acts and invocations they will be a party to in order to win or regain the human love for which the soul craves! What odoriferous plants they will secure to make the incense necessary for the incantations believed infallible to procure vengeance, or the fulfilment of some deeply seated desire? In the days of early experience in Algeria, I one day entered a native house unexpectedly. A group of women were standing round a girl of about eighteen who was sitting on the floor. Her large dark eyes looked first imploring, then seemed to take fire, and her body gently swayed to and fro. Faster and faster grew the motion, the poor girl became bathed in perspiration; first the handkerchief, then the ribbon confining her hair was loosened, and dropped to the ground, and her long dishevelled locks fell all around her. Still more violent became the rocking until at length, thoroughly exhausted, the poor thing swooned and sank prostrate to the ground. Amazed and troubled, I made a motion to go forward, but the women restrained me, saying, "Do not touch her, it is the 'djinn' (spirit)." The powers of evil seemed almost to have gained the victory in North Africa when "God, who is rich in mercy," put it into the hearts of His children (some of them to give of their

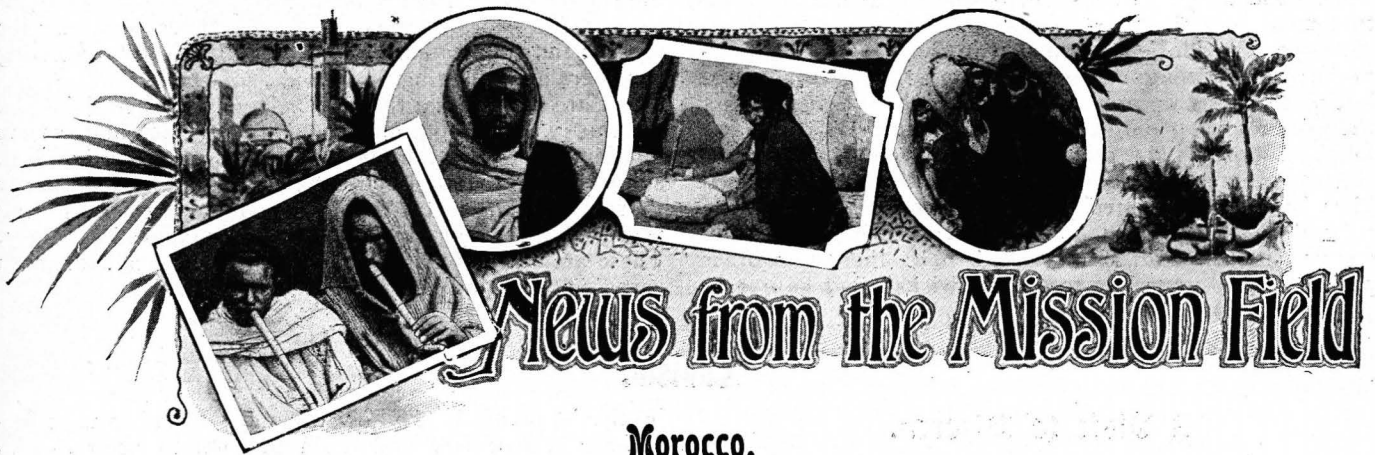
substance, and others to go) to proclaim the riches of His grace and the mystery of infinite and unchanging love to a people so led away by a false creed that they had become spiritually dead.

The conflict between good and evil, light and darkness, is severe.

But who could doubt who heard a little group of converted Moslems sing and pray last Sunday evening that the power of the glorious Gospel would be triumphant? One had but to look at their faces to see that they had believed on a Saviour who "through death had brought to nought the power of death" and freed them from the bondage of fear and of sin.

And if faith, hope, and love work in living exercise, may we not believe that this little band is the first fruits of a still larger number who shall be redeemed from error and superstition to breathe a new and purer air of moral purity and spiritual freedom? Of ourselves we can do nothing. It is in the power of the Holy Spirit that evil will be subdued—"All through Christ, in the Holy Spirit, for the glory of God."

If indeed the terrible scourge of Mohammedanism is in part the consequence of worldliness and unfaithfulness in the early Christian Church, may the people of the Lord in these days have grace to see both their privilege and their responsibility.



Morocco.

From Mr. W. T. Bolton
(Tangier).

"Moslems once, Moslems for ever" is a boast of "the faithful" that is made as loudly to-day as ever it was in the days when its founder wielded the merciless sword in its defence. It flaunts its flag of defiance in the face of the missionary, and despises the Word of God. Oh, how weak I felt as I stood in the market place a few days ago, on "the last great day of the feast," in the midst of a seething mass of men, intoxicated with pleasure! How real the Fight of Faith seemed to me then! "Moslems once, Moslems for ever" could be read everywhere. I saw it on the faces of the rough mountaineers, as they loaded their guns; and then in circles, with muzzles downwards, discharged them, shouting religious expressions all the time. I read it in the puffer of dust that rose from the mad rush of grey-bearded warriors, mounted on their superb chargers. I read it in the dripping blood of the dancing dervishes, cutting and lashing their bare backs and faces with knives, hatchets, and stones, slowly

advancing in circles to the strains of weird music, until they were rendered temporarily insane. I read it on the bronzed brow of the storyteller in the centre of a group of men, lending their ears to the recitation of love, law, and legend. And then I turned and read it on the backs of bleating sheep, that were being driven into town from the neighbouring villages, having been taken therefrom as plunder, for four villages were destroyed by Government yesterday. And yet again I read it on the ghastly head of a rebel, stuck on the end of a stick and carried by a soldier triumphantly as a religious relic. The man in the tower calls it, the pious chant it, the governor on his seat of justice swears it. But, friends, in spite of all this defiance, by the power of God's Word and the faithful lives and labours of His people, it shall even yet be exchanged for—"Moslems once, *Christians* for ever." May God hasten the day when Ethiopia shall stretch out her hands to Him! Personally I am buoyed up by the thought that God wills and works for the salvation of this people; and so He keeps us happy in the service, causing us to expect blessing.

On the fifteenth of June the Government sent out a detachment in search of a notorious highwayman. Some neighbouring villages were destroyed, and cattle, sheep, and goats looted and brought into Tangier to be sold. The highwayman, however, up till now has not been captured; and the mountaineers show very great resentment at the action of the soldiers, and threaten to unitedly swoop down on the encampment and even take captive Europeans as hostages. Consequently the attendance at the hospital has been decreased somewhat, as the people are afraid to come into town.

A fortnight ago I sent two native evangelists to the encampment with gospels; they stayed there four days, after having had good times, reading and explaining the Word of God. One of them sold also five copies of Luke's Gospel, besides having freely distributed other portions of the New Testament. One afternoon whilst they were walking about the tents, the colonel in charge had them arrested, as he thought they were spies from the Pretender's camp. They were thoroughly examined and their clothes searched; but as they could swear their identity, they were liberated, and, in fact, were made the guests of the evening. These two fellows need the prayers of God's people very much, as their position is an exceedingly trying one, there being no religious toleration in this land.

The Spanish services are remarkably well attended, though many are kept away by fear of the Moors. Next week we are starting a special meeting for young people; we think of calling it a Y.P.S.C.E., and are expecting some good times, as there are so many children wanting to come.

As we face Moslems gathered in the hospital waiting-room three mornings a week, although they give us absolute attention as we pray, read, or preach, yet we feel that they do not want our teaching, and would far rather we let them alone. The other morning a young student sat sideways to me, not wanting to see my face as I addressed him; I politely requested him to turn towards me, but he refused and looked most sulky. I then gently touched him on the shoulder and again asked him; thereupon other patients called upon him to do as I wished; but he got up

and walked off, muttering as he went. When I hear missionaries in other parts of the world say that the natives long to hear the Word, and earnestly desire to get copies of it, I long, O how I long, that the people here were in a similar condition. It is not always easy, at least, I do not always find it easy, to preach a truth that has elements in it decidedly disagreeable to the Moslem mind. When they ask questions and seem as if they would accept the claim of Jesus but for *something*, how I long sometimes to be able to tell them that they might pass over that one thing; but no, it cannot be. There must be no compromise.

There is always the temptation to tone down disagreeable truth, as it is hard to have to hurt their feelings; more especially just now, as they tell us the time has come for "Holy War" against the Christians. The other afternoon I was in a shop when a student came in and asked the price of a dagger. The owner of the shop said to him, "What do you want with a dagger? Your business is to sell books." "Yes," he replied, "but the time for 'Holy War' has come." I told him that it was time to wage holy war against the different kinds of *sin* that are rife in this country. And so we find everyone is arming himself with means of self-defence, as the country, to use their own expression, is "upside down." Poor Morocco! In the throes of rebellion and riot, divided against itself, how can it stand? The twenty years of evangelisation and the influence of civilisation are meeting at last with response, a response of defiance. "Let us alone, what have we to do with Thee, Jesus of Nazareth?" is the response, from high and low, rich and poor. The lawless and licentious have taken sides against the Government, making the present an opportunity of marauding and terrorising travellers and pillaging sheepfolds.

We are finding that the new colloquial Gospel of Luke is meeting with acceptance from the people, and we are looking eagerly for the time when the entire Word of God, similarly adapted, will be ready. We are also glad to say that the splendid tract, "Christ or Muhammed?" is being prepared in the colloquial of the country, as well as others. These are matters of great importance, and call for much earnest prayer and heart-felt praise to God.

Zunisia.

A Visit to Bizerta.

BY MR. A. V. LILEY.

Thursday, March 12th.—I have just arrived back from a little journey to Bizerta, which was as enjoyable as interesting. The friends having written asking if it were possible for me to pay them a little visit there in order that I might speak to the Arab men, I set out on my bicycle early yesterday morning. The air was fresh and bracing, but signs of spring were to be seen in the budding trees. Many Arabs were met on the way, going to Tunis to do their business, sell their goods, etc. One was a pathetic group, yet a very common sight among the Arabs; first came a hulking great fellow riding a diminutive donkey, so small in fact that its master's feet almost touched the ground; close behind meekly walked the young wife, carrying the baby strapped to her back; while a wrinkled-faced old woman, who might have been the Arab's mother, came shuffling along some yards further away. Years, or rather a hard life and ill-usage, had done their worst for her; no longer could she run with light foot or try her strength with her

brother's; painfully she now walked, but had to urge herself into a trot now and again in order to keep up with "sidi," my lord on the donkey. I think the value of a creed or religion may be judged by its effect upon the condition of the women; the lot of the country Arab woman is very hard; repulsive, one might say.

Soon I descended into the Medjerda valley, and the former site of Utica came into view. It is now an immense marsh caused by the bar running across the mouth of the Medjerda; from the immense plain and fine, heavy soil one could understand how it was that this country was the granary of ancient Rome. The Moslem ploughman, however, does not seem to have learned from the experience of the past, but still goes on scratching the soil with the same old kind of plough which was used by his forefathers, a mere piece of pointed hard wood which only goes a few inches into the ground. Why should he fatigue himself in grubbing up the many bulbs which send up great bunches of leaves and large stalks of flowers? True, they prevent the corn in some parts from growing, the Arab will tell you, but it is all *mektoub* (decreed). Why should he exert himself digging out the roots of the spreading thorn bush?



A
Bedouin
(or
Country
Arab)
Girl
Begging.



Photo
by
Mr. A. V.
Liley.

God is over all, and if it is decreed that he is to have a good harvest it will come, bulbs and thorns or not; on the other hand, if he is to have a bad harvest and exist in semi-starvation, well, the strength spent in clearing his land will not help him; such is the logic of the country Arab.

Over the plain many Arab encampments could be seen, the dark brown tents standing out against the green of the young corn growing all around. Groups of Arab lads, sent out to take care of the cattle, would stand some twenty yards from the road as I passed along on my bicycle, but if I attempted to get off and wave my hand for them to come to me they would run off helter-skelter, as though I were some hobgoblin! Hundreds, thousands of souls live and die so near to civilisation and Christianity, and yet without

any hope hereafter, for they know not Christ as the Son of God, the Saviour of the world.

On the other side of the plain the road became very steep as it wound its way over the mountain. Overtaking an Arab, I got off my machine and walked with him. After some conversation, I asked what was his hope beyond the grave; he gave the same old answer, "I pray and do good works, and God is merciful and compassionate." The old, old story of Jesus and His love was a new, new story to this man, living within five days' journey of Christian London.

Over the mountain and down into another fertile valley, another group of Arabs was overtaken, among them being an old man with a long white beard. After hearing the Gospel story, he swore by God and the prophets that he had never lied or stolen in his life, and that if I went to his camp I should find that all the people would speak of him as being a very good man; he was not a sinner. He was reminded that God had said, "All have sinned." What had he to say to that? The same old answer, "Ah, God is merciful and compassionate, and with my prayers and good works He will receive me."

What struck me most forcibly was the woeful ignorance of the people I met. God, Jesus, Heaven, Hell, were so many words to them, but as to the depth of meaning that was behind them all, and what it involved the Arabs seemed to be most ignorant. Villages could be seen on either side of the road in the distance, and I could not find that they had ever been visited by a Christian missionary. The vastness of the field of labour appalled me, and the labourers are so very few. I thought of the number of Christian organisations, Christian workers and students in England, the many privileges and the good influence there, and this land so near and yet so neglected.

Some hours of happy fellowship were spent with the lady workers at Bizerta, who gave me a very hearty welcome. It was very encouraging and a cause for thanksgiving to God to see what Christianity had done for the young Arab girl, Ayesha, who has been under the influence of our sisters at Bizerta. I had never met Ayesha before, and when she came into the room, dressed in European clothes, and was so graceful and modest, I thought she was some European visitor. She is certainly a very striking object lesson to any critic or sceptic who would speak of the waste of missionary effort or deny the power of the Gospel.

In the evening we had a meeting in Arabic, to which some twenty boys and young men came. Most attentively did they listen as I spoke to them of the creation, fall of man, "the woman's seed," of sacrifices, etc., leading them on to the birth, life, and cause of the death of Christ. Some of the boys are regular attendants at a class that the ladies have for them.

The Italian children that our sisters have had thrust upon them looked very healthy and bright, and answered very readily to questions put to them respecting the life and work of Christ, but as one might expect, these young people are a great charge for our sisters, and one sees the great need of an Italian orphanage.

Before returning to Tunis I was enabled to call upon several French friends, some of whom seemed interested in our work.

Tripoli.

From Miss Harrald
(Tripoli).

June 8th, 1903.—To-day is the *Melood*, the anniversary of Mohammed's birthday. Last Wednesday, from the roof

of a house I was visiting, I saw a preparatory procession, consisting of men swaying themselves about, shouting, and beating instruments. Last night they had bonfires in the streets; sometimes they have large tar-barrels to which

they set fire, and then boys and men amuse themselves by jumping over them; sometimes, unhappily, they jump too short, and thus sad accidents occur.

Of course to-day the people were excited, so we did not go out in the streets, but went across the roofs and lay down with some women and girls we know, who, wrapped up in their *hoolies*, craned over to watch the proceedings in the streets below. Representatives from each mosque unite outside; then with soldiers between each party to prevent quarrelling, they go into the palace, one party at a time, to receive the ruler's bounty. Afterwards they parade the town with large coloured banners bearing Moslem devices, camels almost covered with apricot branches and other greenery, groups of men beating and waving large tamboureens, others shouting, others playing a kind of tom-tom fixed on the backs of those in front. Altogether they make a great din, and all sway themselves with the rhythm. From time to time they pause and are sprayed with scent. They wind up with a big feast. Though intoxicating drink is forbidden in the Koran, they ignore this, and many of the people are quite intoxicated. Among those who take part are some of the wild sect of the *Aissawiya*; in one house I was told that up to the time of the procession these men are not only locked in the mosques, but are also bound, since even many Moslems fear them.

June 10th.—Few patients, as the feast is not yet over. I spoke from John iii. Afterwards I tried to get a few words with one who had not been before; immediately her neighbour whispered, "You may listen to her, but you are not to reply."

In one house I visited afterwards the people were more inclined to listen than usual; the mother wants medicine for her baby. In another they like my harp, and therefore put up with the hymns. The third visit was to a kind of sorceress; as I spoke of faith in the Lord Jesus Christ as the means of salvation, she stoutly insisted on the witness as being the key to heaven, and to uphold her point related a story of two sisters—the very wicked one witnessed and therefore

was received by God, while the God-fearing one who died without witnessing was sent to hell. Thus are their minds twisted and turned against the truth that "without holiness no man shall see the Lord."

June 12th.—We had twenty-five girls at the sewing class; one having been sent home for upsetting the younger girls' class last week, took her sister home with her. Certainly they are quieter than formerly during prayer and the Bible lesson; but, oh! we do long to see real interest instead of sullen endurance. At the afternoon class I had seven little girls; happily at present they hardly realise the difference between Christian and Moslem, so they repeat the texts and hymn quite heartily. How I long for them to know the Saviour's love before hardening influences are brought to bear upon them!

Now the feast is over the people have time to attend to their ailments, so the women's room this morning was packed full of patients. The total, including men, was eighty-four. A few were very bigoted, but most listened quietly, and when I had finished the address, I had the unusual request made to me by one whose friend lay in the court, too ill to move into the room, "Now come and teach my friend, she is too ill to go in with the others, but come and tell her the same words." Needless to say, I hastened to tell how Christ Jesus came into the world to save sinners.

Afterwards I had a nice little talk with M. on the character of God. Lately she has shown much interest, so we hope the Lord is working in her heart. Mrs. Venables thought she should have regular teaching, so she is now to come to me on Saturdays. We have both explained to her what true prayer is, but this morning I thought it might help her to have a practical demonstration, especially as she is very troubled over the naughtiness of her adopted daughter. When I rose from my knees she said, "Is that how you pray?" Forms and set expressions are their only ideas of prayer, and the pouring out of one's heart to God is a strange thing to them.

"I have Nothing Left to Give—but Myself."

By MISS B. G. VINING.

She was only a poor Moorish woman, a member of my Bible sewing class, who spoke the grief-laden words. I think I see her now, with pale, tear-wet face and thin, scantily clad limbs, sitting on the earthen floor in the semi-darkness of her one narrow, bare room. I had called in to see her, and was sitting on a not over-clean sheep-skin listening to her sorrowful story. Her only son—and I must confess he was a lazy, viciously-inclined lad—had been put in prison for some slight offence, and she, poor thing, with her mother's heart wrapped up in her boy, as all Mohammedan women's hearts are in their sons, was doing her utmost to pay the fines demanded before his release. She had pawned everything she possessed (and it was piteously little) that was of any value, to procure the required sum, and had just parted with her "haik," the woollen outdoor covering, the most valuable, useful, and certainly the warmest of her articles of clothing. She had paid, with money thus painfully procured, the fee to the soldier who arrested the lad, and also, oh bitter irony of Moorish prison dues (!), the sum for the hire of the chains the prisoner was privileged (!) to wear; and she had then been told, to her disappointment, that there still remained a certain sum which

must be given to the jailer ere he opened the low door of the stifling prison and allowed the lad to go from under his stern charge.

It was at this point of her story that the unhappy mother, with outstretched, empty hands, spoke the words, "And I have nothing left to give—but myself," and full well she knew it was no use to offer herself in exchange for her boy. As far as the lad was concerned, I thought a brief term of imprisonment might have a wholesome influence on his evilly-disposed character, but out of sympathy with the mother's feelings, I gave her the small amount she needed, so that she had the joy of receiving her boy back within a few hours.

I have been thinking lately of Fatima's words in connection with the need of workers for the foreign mission field. The Lord Jesus announced it as part of His mission "to proclaim liberty to the captives, the opening of the prison to them that are bound" (Isa. lxi.), and it is terrible to think that there are still hundreds of thousands who do not know to this day that "the debt is paid and the debtor free," because "He gave Himself for us, the Just for the unjust." We ourselves rejoice daily "in the liberty wherewith Christ has made us free," the "glorious liberty of the children of God," and yet how slow we are to proclaim "liberty every man to his neighbour" (Jer. xxxiv. 15). Oh that we can bear to think of them bound in a captivity far,

far worse than that of the Moorish prisoner, terrible though that is; bear to know that they are held in the chains of sin, led captive by Satan at his will, to know, too, that they have as much right to be free as we have, for it was the sin of the *world* that Christ died to take away, so that all in every land who repent and believe may enjoy true freedom; and yet we can let them perish by thousands in ignorance of it. As you think of the mission field, think of it in the light of Calvary and Olivet (Matt. xxviii. 18, 19.) Can you truthfully re-echo Fatima's words, "I have nothing to give, but myself"? Some cannot give themselves, in the sense of going to some foreign station; some can, and *some do*, give money, time, talents, ingenuity, prayer. But there are some, oh there must be *many*, who, failing other things to give, could give themselves if only . . . *something* did not keep them from letting the Lord have His way with them. Are you one of these?

"Take myself, and I will be
Ever—only—all *for* THEE."

Have you, as a child of God, sung those words? What did you mean? What do you think *they* mean? Oh for more of the grace shown by the Macedonian Church! They had abounding joy in great affliction, and abounding riches of liberality in deep poverty (2 Cor. viii.). What was the secret of it? Surely this, "They first gave their own selves to the Lord," and then, of course, He had His way, and used them and all they had in His service, and their joy was the result.

I suppose we have all read of the little child who, having no money when a collection for foreign missions was being taken at the breakfast table, asked for the plate to be placed on the floor, when he stepped on to it, saying, "I have nothing else to give, so I give *myself* to Jesus." It would have been useless for the Moorish mother to offer herself for her son; it is little use for *us* to give everything

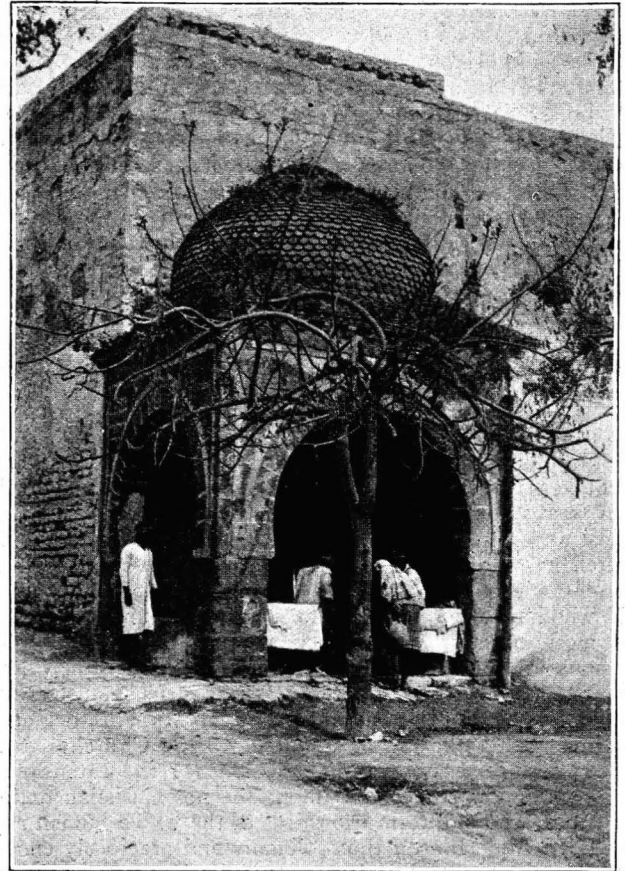


photo by]

[Mr. A. V. Liley.

A Fountain in Tunis.



Laundry work in North Africa is often done at public fountains, by the river-side, or on the sea-shore. The most interesting part of the performance takes place when the garment is folded in a circle on the ground, and a sort of dance is performed upon it. The step is decidedly rapid; and the marvel is how clean the clothes become by this strange method. Stones are also employed in laundry operations.



Photo by]

At Gafsa, Tunisia.

[Miss H. M. Tapp,



else, if we *withhold* ourselves from Christ for His service anywhere.

"I was in prison, and ye came unto Me."

Listen! He asks a question. "Is thine *heart* right? If it be, *give Me thine hand*" (2 Kings x. 15). Obey, and He will take—not send but take—you where He wants you to be a fellow labourer with Himself, setting captives free. Oh that we may all get down afresh at His feet, and from there, looking over the vast field, thinking of perishing, hungering, redeemed millions, say to Him, "For Thee, for these, I have nothing left to give, for—I have given myself."

On Concert in Prayer.*

By GEORGE SMITH, LL.D., C.I.E.

Philosopher and saint, Jonathan Edwards won the applause of thinkers and historians like Sir James Mackintosh by his great treatise on "The Freedom of the Will." For his theological works, such as that on the "Christian Affections," the Church has ranked him even higher. But there has always been a circle of praying people, during the last century and a half, who have used, with gratitude to his memory, his smaller and more obscure book, which a warm friend of Foreign Missions in England has just reprinted.† The little volume comes to us most appropriately to prepare us, ministers and people, for the Week of Prayer for Foreign Missions, beginning on November 25th, and to stimulate all the Churches to renewed sacrifice, as well as intercession, for the extension of Christ's kingdom, especially among the non-Christian nations and tribes, who still form two-thirds of the whole human race. The Lord God Himself thus solemnly and graciously encourages His worshippers in all ages to unite in what our fathers termed a Prayer Concert: "Thus saith the Lord of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. viii. 20-22).

In modern times the first prayer concert of which we have a record was in the year 1712, towards the close of the reign of Queen Anne, when from London there was sent forth, all over Great Britain and Ireland, "a serious call from the city to the country to join with them in setting apart some time—namely, from seven to eight every Tuesday morning—for solemn seeking of God, each one in his closet, now in this so critical a juncture." The prayer was answered in the securing of the Protestant Succession in the House of Hanover, and in the growth of civil and religious liberty, of missionary and philanthropic undertakings.

Scotland was always remarkable for such union for prayer, chiefly for such national blessings as the Solemn League and Covenant was intended to secure. Testifying for Christ, even to the death, goes well with importunate prayer; that kind goeth not out but by prayer. In 1732, and again in 1735 in particular, our godly forefathers observed seasons of united prayer, and the result was the great revivals of 1742. In Edinburgh alone there were above thirty societies of young people, some consisting of thirty members each, which for

two years observed prayer for the extension of Christ's kingdom. It was largely out of the "praying societies" all over Scotland that the early congregations of the Secession Church were formed.

To prayer to God, united and earnest, regular and long continued, is directly to be traced the missionary revival of the Reformed Churches which marked the nineteenth century. All over Great Britain and America, Germany and France, the Church of Christ was at its worst when, in 1732, the Moravians, the spiritual descendants of Wyclif and Hus, founded their missionary church. What Wyclif had begun, the Puritans under Cromwell in 1649, and the Covenanters headed by Alexander Henderson at the same time, had sought to carry out among the Red Indians of New England. As Scotsmen and Presbyterians, we can never forget that the Brainerds and Jonathan Edwards were indirectly our foreign missionaries.

The evangelical fire which Wyclif had passed on through Hus to the Moravians, and John Knox had handed down to Alexander Henderson and Jonathan Edwards, the Moravians transmitted to Whitefield and the Wesleys. In Scotland, Boston with the "Marrow" men and the fathers of the Secession in 1733—one year after the Moravian movement began—had kept the fire burning. In 1742 the great revivals lighted up the West Country. In these revivals, and in the prayer to which they gave birth, are found the faint beginnings of the modern missionary enterprise.

The time was the month of October, 1744, two years after the Cambuslang Revival, when the ministers who had themselves received new light united, for the two years next following, in what they called, and what has since become familiar in America, as a "Concert to promote more abundant application to a duty that is perpetually binding—prayer that our God's kingdom may come, joined with praises"; to be offered weekly on Saturday evening and Sunday morning, and more solemnly on the first Tuesday of every quarter. Such was the result, and so did the Prayer Concert spread in the United Kingdom that in August, 1746, a memorial was sent to Boston inviting all Christians in North America to enter into it for the next seven years. It was on this that Jonathan Edwards wrote his "Humble Attempt."

This work of Edwards came into the hands of William Carey when at Moulton, and powerfully influenced the Northamptonshire Association of Baptist Ministers and Messengers. At their meeting in Nottingham in 1784, Sutcliff of Olney suggested, and Ryland of Northampton drafted, an invitation to the people to join them for one hour on the first Monday of every month in prayer for the effusion of the Holy Spirit of God. "Let the whole interest of the Redeemer be affectionately remembered," wrote these Catholic men, and to give emphasis to their ecumenical missionary desires, they added in italics, "Let the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests. We shall rejoice if any other Christian societies of our own or other denominations will join with us, and we do now invite them most cordially to join heart and hand in the attempt."

* In the *United Free Church of Scotland Record*.

† "An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth." Baptist Mission House, Furnival Street, Holborn, London, E.C. 1902.

To this Carey prominently referred in his "Enquiry," tracing to the prayers of eight years the increase of the Churches, the clearing of controversies, the opening of lands to Missions, the spread of civil and religious liberty, the noble effort made to abolish the inhuman slave-trade, and the establishment of the free settlement of Sierra Leone. And then he hits the other blots in the movement, besides the want of importunity and earnestness: "We must not be content with praying without exerting ourselves in the use of means. . . . Were the children of light but as wise in their generation as the children of this world, they would stretch every nerve to gain so glorious

a prize, nor ever imagine that it was to be obtained in any other way." A trading company obtain a charter and go to its utmost limits. The charter, the encouragements, of Christians are exceeding great, and the returns promised infinitely superior. "Suppose a company of serious Christians, ministers, and private persons, were to form themselves into a society."

What was thus founded in prayer, Carey and his brethren Marshman and Ward, built up on the same rock. The agreement which they drew up in 1805, and which was read publicly at all their Mission stations thrice every year, closes with these words:

"Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make you happy. Prayer, secret, fervent, believing prayer, lies at the root of all personal godliness. A competent knowledge of the languages current where a missionary lives, a mild and winning temper and a heart given up to God in closet religion—these, these are the attainments which, more than all knowledge or all other gifts, well fit us to become the instruments of God in the great work of human redemption. Finally, let us give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and His cause."

In our own days the Reformed Churches have combined annually to observe a season of intercession and prayer that the Lord Jesus may breathe His Spirit on all the Colleges and Churches of Christendom, so that missionary men and women may be called and sent forth. More than twenty-five years ago this blessed season began, and every year, in the closing days of November and opening days of December, the Churches have thus united. Again has God been manifestly seen to be faithful to His promise. Men and women have been found for the increasing demands of the mission fields—even for the martyrdom which has dotted the banks of the African rivers and lakes, and the wide expanse of China and our own Manchuria, with many "missionary mile-stones."

The advantage of such concert in prayer is admirably set forth in the words with which Jonathan Edwards closes Part II. of his little book:

"Such a union in prayer for the general outpouring of the Spirit of God would not only be beautiful, but *profitable* too. It would tend very much to promote union and charity between distant members of the Church of Christ, to promote public spirit, love to the Church of God, and concern for the interests of Zion; as well as be an amiable exercise and manifestation of such a spirit. Union in religious duties, especially in the duty of prayer, in praying one with and for another, and jointly for their common welfare, above almost all other things, tends to promote mutual affection and endearment. And if ministers and people should, by particular agreement and joint resolution, set themselves in a solemn and extraordinary manner, from time to time, to pray for the revival of religion in the world, it would naturally tend more to awaken in them a concern about things of this nature, and more of a desire after such a mercy; it would engage them to more attention to such an affair, make them more inquisitive about it, more ready to use endeavours to promote that which they, with so many others, spend so much time in praying for, and more ready to rejoice and praise God when they see or hear anything of that nature or tendency; and in a particular manner would it naturally tend to engage ministers (the business of whose lives it is to seek the welfare of the Church of Christ and the advancement of His kingdom) to greater diligence and earnestness in their work, and it would have a tendency to the spiritual profit and advantage of each particular person. Few persons

to be thus engaged in extraordinary praying for the reviving and flourishing of religion in the world will naturally lead each one to reflect on himself, and consider how religion flourishes in his own heart, and how far his example contributes to the thing that he is praying for."

In conclusion, we recall the words of the late Mr. Moody's appeal for prayer for Missions in 1885: "The first Pentecost covered ten days of united, continued supplication. Every subsequent advance may be divinely traced to believing prayer, and upon this must depend a new Pentecost. We therefore earnestly appeal to all disciples to join us in importunate and daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers, and Christian workers, and upon the whole earth, that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. It is not by might, nor by power, but by the Spirit of the Lord, that all true success must be secured. What we are to do must be done quickly, for the generation is passing away, and we with it. Obedient to our marching orders, let us go to all the world and preach the Gospel to every creature, while from our very hearts we pray, 'Thy kingdom come.'"—*The Mission World*.

Bible Reading

On Psalm Twenty-three.

(a) The Lord is my Shepherd (v. 1)—I am the Good Shepherd; the Good Shepherd giveth His life for the sheep (John x. 11).

(b) I shall not want (v. 1)—He satisfieth the longing soul; and filleth the hungry with goodness (Ps. cvii. 9).

(c) He maketh me to lie down in green pastures (v. 2)—I will feed them in a good pasture . . . I will cause them to lie down, saith the Lord (Ezek. xxxiv. 14, 15).

(d) He leadeth me beside the still waters (v. 2)—He shall drink of the brook in the way (Ps. cx. 7).

(e) He restoreth my soul (v. 3)—The Lord shall . . . satisfy thy soul . . . and thou shalt be like a watered garden; and like a spring of water, whose waters fail not (Is. lviii. 11).

(f) He leadeth me in the paths of righteousness, for His name's sake (v. 3)—The way of holiness (Is. xxxv. 8); shining more and more unto the perfect day (Pro. iv. 18).

(g) Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me (v. 4)—Lo, I am with thee, all the days (Matt. xxviii. 20, R.V.). I will never leave thee (Heb. xiii. 5).

(h) Thou preparest a table before me in the presence of mine enemies (v. 5)—Behold, My servants shall eat; but ye shall be hungry; Behold, My servants shall drink, but ye shall be thirsty (Is. lxx. 13).

(i) Thou anointest my head with oil (v. 5)—The oil of joy (Is. lxi. 3). Everlasting joy upon their heads (Is. xxxv. 10).

(j) My cup runneth over (v. 5)—Thou shalt make them drink of the river of His pleasures (Ps. xxxvi. 8).

(k) Surely, goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever (to length of days, M.) (v. 6)—They shall not hunger nor thirst; neither shall the heat nor the sun smite them; for He that hath mercy on them shall lead them (Is. xlix. 10). There shall no evil befall thee; neither shall any plague come nigh thy dwelling. He shall give His angels

charge concerning thee, to keep thee in all thy ways (Ps. xci. 10, 11). With long life (length of days, M.) will I satisfy him; and show him My salvation (Ps. xci. 16).

Because Thy loving kindness is better than life; my lips shall praise Thee. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips (Ps. lxxiii. 3, 5).
E. A. H.

For the Children.

Susa, Tunisia, June, 1903.

DEAR FRIENDS AT HOME,

It is more than four months since I sent you the last letter, and now, although I have nothing very startling to tell you, I will remind you of the need of your prayers.

I am sorry to tell you that our class of big boys has grown smaller of late. Perhaps some of them found the truth too strong for them. A boys' class out here is very different from one at home. For instance, we cannot pass round hymn-books for them to use, as only one of those who generally come can read; so we have to teach them the hymn verse by verse, and as the hymns are generally in classical Arabic (not their everyday language), these have to be explained to them in detail, or it would be Greek to them. Some of the words as they stand they simply have no conception of the right meaning of until it is explained, so the difficulties are not a few. Then the tunes are quite foreign to them, and their ideas of singing are so queer, but they are picking up some of the tunes nicely now. They specially like the music of "Come to the Saviour, make no delay," and the tune of "Long, long ago," is also a favourite with them. I will copy here a few lines and give the rough translation:—

صَبَّحَ الْمَسِيحُ لِلنَّطَاةِ

يَسُوعُ رَبِّي أَحَبَّ النَّطَاةِ مُنْذُ الْقَدِيمِ

مَنْ أَجْلَمَ ذَاكَ أَخْلَى عِلَاةَ مُنْذُ الْقَدِيمِ فِي الْقَدِيمِ

مَنْ أَجْلَمَ ذَاقَ مَوْتَ الصَّلِيبِ

مَنْ يَا نَرَى مِثْلُ هَذَا الْعَجِيبِ

فَدُ كَانَ فِي ذَاكَ سِرٌّ عَجِيبٌ مُنْذُ الْقَدِيمِ فِي الْقَدِيمِ

"Our Lord Jesus loved sinners long ago.
That for their sakes He left His lofty, heavenly place long ago.
For their sakes He tasted the death of the cross.
Who is such a friend as this?
Truly this is a great mystery. Long ago."

One of them, Salah, the mission lad, about nineteen or twenty years of age, who sleeps at the Doctor's house, is a very nice fellow in spite of his plain looks. One evening at the class, he owned that he had a bad temper, and said: "If anyone older than I am finds fault with me, such as the Doctor, I hold my tongue; but if anyone of my own age sets himself up and makes himself like a *serdook* (a cock), I make myself like a *hasàn* (a horse)."

Another of the boys who rarely comes now (about fifteen years of age), and who often works at a drinking shop, was very ill a few weeks ago; his people almost thought he was dying. He had drunk some strong spirit which, they said, an Italian had given him. Is it not sad that these Arab boys should learn to drink when their own religion even is strong against it? Please pray for these boys whom Satan leads captive.

The boy Fraj whom I am teaching to read is really

making some headway, and with help can read two Bible texts. He and his mother are now the caretakers of the *Baraka*, where patients from a distance may come and stay while being treated by the Doctor. . . . Fraj's mother will sometimes sit close by while the reading lesson is going on. The other morning the flies were rather troublesome, and I heard her say of one of them, "May God curse his father!"

It is difficult to realise how utterly ignorant these people are of history of any kind—the little that some of them know is distorted and jumbled up in a regular chaos. One boy asked Miss Turner the other day if the sun and moon were created when Christ came to this earth?

There is a poor blind young fellow who often comes to the Medical Mission. He and his mother, who is almost blind too, are very poor. The elder son, who used to work for them, died a few months ago, and now their story is a pitiful one. Their home, such as it is, is a good long walk from here. They have a tiny little room (about seven feet by six), with no window in it, and of course no chimney, and it is so dirty. The last time I went there fortunately I did not have to go into that room, which abounds with live stock, but sat in the cool passage-way, and had a talk with the old mother and her neighbour who lives in the only other room in the house. This neighbour was nursing a little girl who, they told me, was not hers, but the child of the other wife, who had got her divorce. This woman herself was really the second wife, and she said her husband had told her when she married him that he had no other wife. They listened rather nicely, and I hope to go there again one day this week. The mother of the blind boy seems to be so taken up with her poverty and her need of "loaves and fishes" that it is difficult to know how much she cares for the Gospel message.

One day at the Medical Mission lately I had a nice talk with a very respectable Jewish woman from the town (we only get a few Jews), and it was so refreshing to see her delight at hearing stories from the Old Testament which were familiar to her—the offering up of Isaac and the First-born slain in Egypt. She said "It's better than eating and drinking."

A few weeks ago a sad case came to the Medical Mission and stayed some time at the *Baraka*, a woman who could not walk and could only shuffle along on her feet in a sitting, crouching posture. It seems that when her husband found she continued ill like this he gave her ten francs (about 8s. 4d.) and sent her adrift!

Miss Turner and I take turns to help a friend with a weekly children's meeting. One day I showed them a coloured picture of Daniel in the den of lions. One of them easily solved the mystery of the lions not eating him up on the spot by saying that he was their keeper!

Yours very sincerely,

K. JOHNSTON.

MY DEAR LITTLE FRIENDS,

This letter from Miss Katie Johnston, who is now at Susa, will interest you, I am sure, although it was really written for her grown-up friends. I hope you will like the Arabic writing, and that you will not forget to pray for the people Miss Johnston tells about.
R. I. L.

LIST OF DONATIONS FROM JUNE 16th to JULY 15th, 1903.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.

1903. No. of June Receipt.	£	s.	d.
16...6793	2	0	0
16...6794	0	2	6
16...6795	0	10	0
16...6796	0	5	0
16...6797	0	2	6
16...6798	2	0	0
16...6799	1	0	0
16...6800	1	0	0
17...6801	0	2	0
17...6802	0	2	7
17...6803	0	2	6
17...6804	0	15	0
17...6805	0	5	0
19...6806	0	6	5
20...6807	0	3	0
22...6808	2	0	0
22...6809	0	2	6
23...6810	200	0	0
23...6811	0	5	0
23 { Readers of "Life of Faith" }	2	17	0
24...6813	7	2	4
24...6814	0	5	0
24...6815	1	2	6
25...6816	2	2	0
25...6817	5	0	0
26 { Minist'ring Children's League }	0	7	6
27...6819	0	1	0
27...6820	2	2	0
29...6821	1	11	2
29...6822	0	7	6
29...6823	0	12	0
29...6824	1	0	0
July			
1...6825	0	5	0
1...6826	0	2	6
1...6827	0	1	0
1...6828	1	0	0
2...6829	2	0	0
3...6830	1	0	0
3...6831	1	0	0
4...6832	0	5	0
4...6833	0	5	0
6...6834	0	10	0
6...6835	10	0	0
7...6836	0	6	0
7...6837	0	4	0
7 { Members of Highgate Road Ch. }	5	13	0
Carried forward.	£258	5	6

1903. No. of June Receipt.	£	s.	d.
Brought forward.	258	5	6
7...6839	0	5	0
7...6840	250	0	0
8...6841	5	0	0
8...6842	1	0	0
8...6843	3	0	0
8...6844	0	10	0
9...6845	1	0	0
9...6846	0	3	0
9...6847	2	16	0
10...6848	5	0	0
10...6849	0	5	0
10...6850	0	10	0
11...6851	6	18	6
11...6852	1	0	0
13...6853	2	0	0
13...6854	0	10	0
15...6855	2	0	0
Total...	£540	3	0
Amount previously acknowledged	104	10	7
	£644	13	7

DESIGNATED FUND.

1903. No. of June Receipt.	£	s.	d.
16...424	0	5	0
18 { Y.W.C.A. & Friends, Southend }	12	10	0
18 { Y.W.C.A. & Friends, Southend }	1	12	6
18...427	23	15	7
20 { A Friend, California }	20	8	2
20...429	0	10	0
26...Barking	0	8	0
27...431	0	12	6
27...432	60	0	0
27...433	43	7	6
27...434	0	18	0
29...Stroud	15	12	0
30...436	30	0	0
July			
1...437	15	0	0
1...438	1	0	0
1...439	11	10	0
2...440	25	0	0
Carried forward.	£262	9	3

1903. No. of July Receipt.	£	s.	d.
Brought forward.	262	9	3
2 { Missionary Helpers' Band, Blackheath }	8	0	0
2...442	12	10	0
4...443	1	0	0
6...444	5	0	0
7...445	0	10	0
7 { Members of Highgate Road Ch. }	7	7	0
7...447	0	9	0
9...448	25	0	0
9...449	17	15	3
9...450	6	10	0
9...451	45	15	6
9...452	1	0	0
9...453	2	8	0
9...454	0	10	0
9...455	20	0	0
11 { Readers of "The Christian" }	20	0	0
11...457	1	0	0
13...458	0	10	0
13...459	1	0	0
14 { Park Hall Sun. Sch. }	1	18	6
14...461	1	0	0
15...462	5	0	0
Total...	£446	12	6
Amount previously acknowledged	234	13	5
	£681	5	11

TOTALS, MAY 1, 1903, TO JULY 15, 1903.
General... £644 13 7
Designated... 681 5 11
£1,325 19 6

DETAILS OF BATH AUXILIARY.
Rev. E. L. HAMILTON, Hon. Sec., Curradale, Coombe Down.
General Receipt No. 6851.
86... £3 17 6
87... 3 1 0
£6 18 6

DETAILS OF DUBLIN AUXILIARY, No. 1.

S. S. McCURRY, Esq., Sec., 3, Spencer Villas, Glenageary.
Designated Receipt No. 439.

No. of Receipt.	£	s.	d.
55	0	10	0
56	0	2	0
57	0	10	0
58	1	0	0
59	2	0	0
60	1	12	0
61	1	1	0
62	3	0	0
63	0	10	0
64	0	5	0
65	1	0	0
	£11	10	0
Amount previously acknowledged	16	2	0
	£27	12	0

DETAILS OF LEICESTER AUXILIARY.

J. BOLTON, Esq., Hon. Sec., 106, Evington Road.
Designated Receipt No. 449.
General Receipt No. 6847.

No. of Receipt.	£	s.	d.
{ Melbourne Hall Mission's only Union }	4	11	3*
126	8	0	0
127	8	0	0
	£20	11	3
Amount previously acknowledged	10	5	0
	£30	16	3

* This amount was designated for the work of Miss Bolton and Miss Hubbard and for the General Fund.

DETAILS OF HOVE AUXILIARY.

Miss SHELBOURNE, Hon. Sec., 53, Hova Villas.
Designated Receipts, Nos. 432, 433, 434.

No. of Receipt.	£	s.	d.
94	1	0	0
95	1	0	0
96	2	2	0
97	0	2	6
98	0	2	6
99	0	6	0
100	0	10	0
101	0	5	0
102	0	5	6
103	0	4	3
104	0	7	0
105	17	9	3
106	1	0	0
107	0	10	0
108	0	5	0
109	1	2	0
110	0	10	0
111	0	5	0
112	1	19	4
113	0	5	0
114	0	14	6
115	0	5	0
116	1	5	0
117	0	5	0
118	1	0	0
119	1	18	6
120	0	12	6
121	0	5	0
122	20	0	0
123	5	15	0
124	0	10	0
125	0	14	6
126	26	2	6
127	1	0	0
128	1	8	2
129	12	19	6
	£104	5	6

Amount acknowledged in previous financial year, £173 11s.

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 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.

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.

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 Laraiish. 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 four 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 seven 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.