



MATTHEW XXVIII

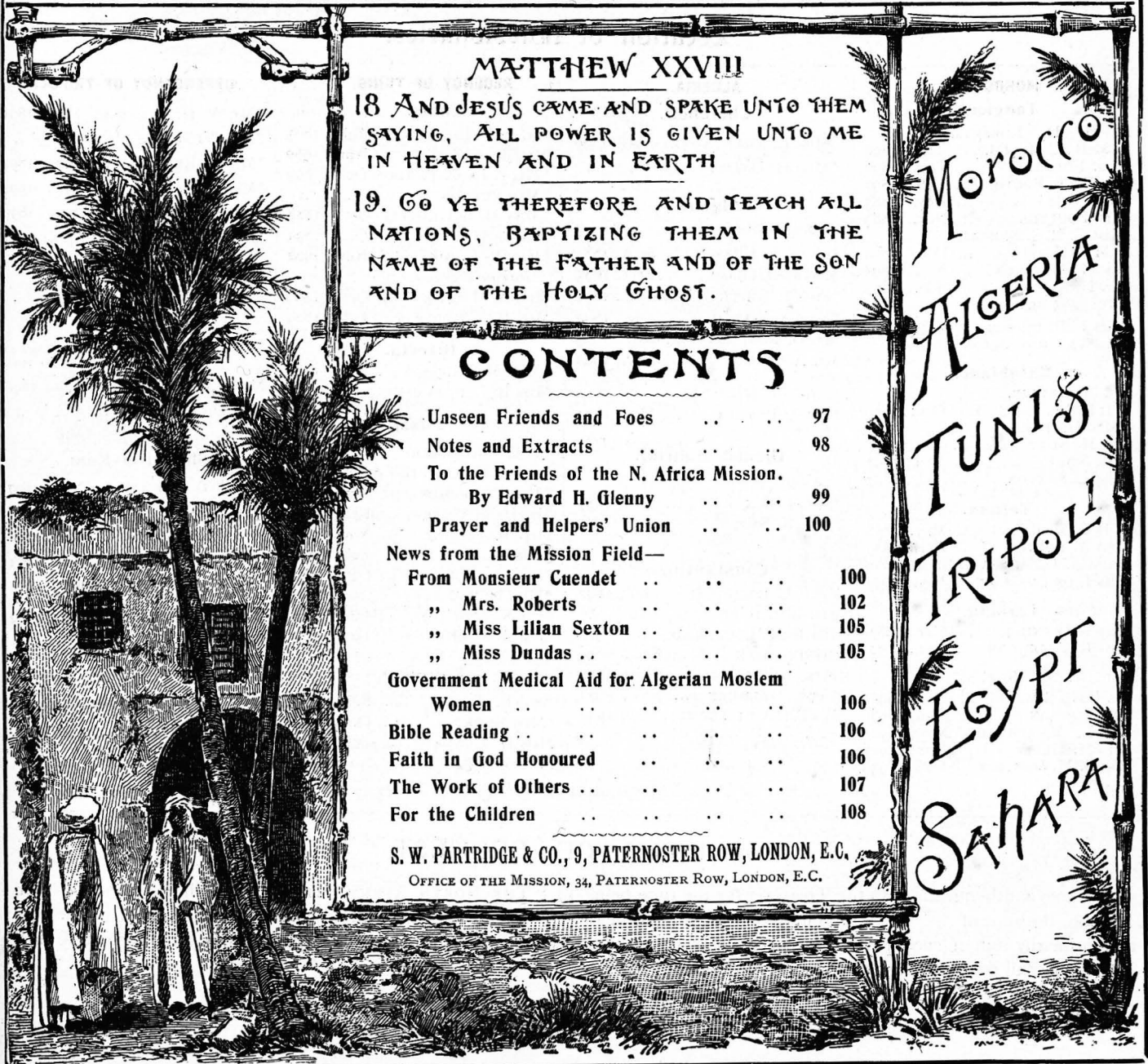
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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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# THE NORTH AFRICA MISSION.

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

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

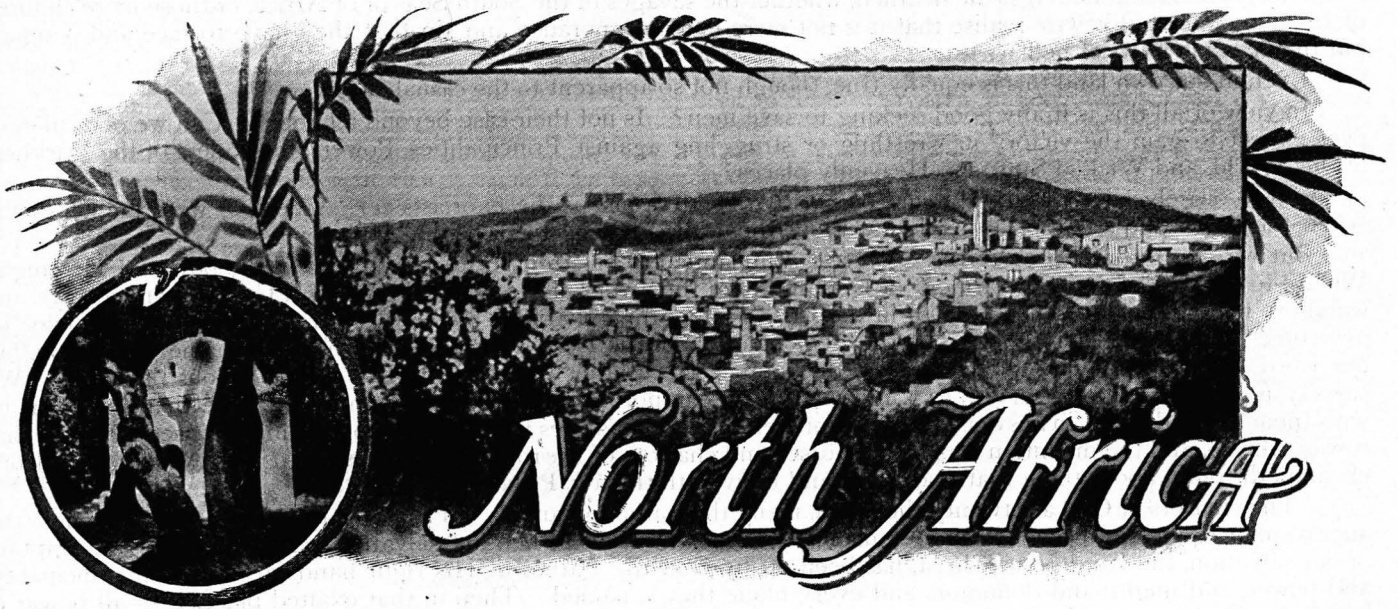
## Location of Missionaries.

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

\* 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.



## Unseen Friends and Foes.

*"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places."—Eph. vi. 12 (marg.)*

*"That ye may know . . . what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all under His feet, and gave Him to be head over all to His Church."—Eph. i. 18-22.*



THE Christian missionary is made to realise perhaps more distinctly than friends at home that at the back of all the evil which we see in the world are innumerable invisible evil spirits under mighty leaders, headed by Satan, that old Serpent, the Devil, the Prince of darkness.

The Scriptures teach this, and in some cases ignore the human agent and mention only the unseen evil one who is the prime mover. An instance of this is seen in Rev. ii. 10, when, writing to the Church in Smyrna, the Lord instructs John to say, "The Devil shall cast some of you into prison." Those who suffered doubtless saw only their cruel human persecutors; the Devil, the real author of their sufferings, was invisible. Jesus, however, who sees the invisible, mentions Satan, and takes no note of his human tools.

Missionaries among the heathen, and also amongst Moslems and Romanists, seem at times almost to feel the presence of these mighty fallen spirits. The fact that they are the authors of the errors that delude men, and that they are unceasingly at work to keep men from hearing and believing the Gospel, is one of the main reasons why progress in the mission field is so slow. These mighty evil ones find in the depraved nature of fallen men a congenial sphere for their operations. It seems to Christians strange that men do not accept God's great salvation, but when we remember that the bent of fallen men's natures is constantly evil, and that Satan, his lieutenants, and rank and file are ever at work to prevent men from repenting and trusting God, the wonder is that any escape from these wily foes.

Were it not that Christ, the sinner's friend, is mightier than Satan and all his subordinates put together, none could escape. Christ has not only shed His blood to make a righteous way of salvation, but He has made bare His arm to redeem by power. He is exalted to give repentance as well as remission of sins.

Mohammed claimed to be under superhuman control, and so he was; he was doubtless under the control of Satan. Mohammed could not possibly have elaborated the subtly clever apostasy which bears his name. It is clear to those who know God and know Islam that there was some one far more clever than he behind this gigantic system of deadly error mingled with some truth. When Joab fetched a wise woman from Tekoah to plead with David for Absalom's return, David detected that behind her fair speech some one else had been at work, and that some one he rightly surmised was Joab (2 Sam. xiv.). So in Mohammedanism and Romanism, those two mighty apostate systems of error, behind priests and popes, behind Mohammedan followers and leaders, are wicked spirits and the Devil himself.

Those who labour amongst the heathen, whether the savages of the South Seas or of Africa, or those more cultured of India and China, likewise realise that it is not mere human ignorance and sin that they have to face and conquer, but the invisible hosts of hell.

Even in our own land this is equally true, though not so apparent to the casual observer.

In view of all this is it any good seeking to save men? Is not their case beyond all hope? Can we poor mortals ever expect to gain the victory in wrestling or struggling against Principalities, Powers, the Rulers of the Darkness of this World, and Wicked Spirits in Heavenly places?

Left to ourselves we certainly should be utterly defeated, just as the exorcists (*cf.* Acts xix.) were put to shame when they used the name of Jesus, but without themselves being His or having His power.

But we are not left to ourselves. We are commanded to be strong in the Lord, and in the power of His might. We are to put on the complete armour of God and take the Sword of the Spirit, the Word of God, praying always, and watching with all perseverance. Then in the Lord's strength, and armed by God, even the hosts of hell may be overcome. The devils who possessed the demoniac whom the Lord delivered said that their name was legion, but our Lord said later on that had He wished deliverance His Father would send Him *twelve* legions of angels. We can say as Elisha said to his servant (2 Kings vi. 16): "Fear not; for they that be with us are more than they that be with them." And when, in answer to Elisha's prayer, his servant's eyes were opened to behold the unseen, he saw that it was even so, and the mountain was full of horses and chariots of fire round about Elisha. "The Angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv. 7).

"The chariots of God are twenty thousand, many thousands of angels" (Ps. lxxviii. 17, mar.). Are they not (the angels) ministering spirits sent forth to minister for them who shall be heirs of salvation? (Heb. i. 14). The Captain of our salvation, the Lord Jesus Christ, has been set by God the Father at His right hand far above all principality, and power, and might, and dominion, and every name that is named. Then in that exalted place, with all power in heaven and earth made His, He controls not only all the ranks of holy spirits as they rise tier above tier, but also controls the various ranks of fallen spirits from Satan, the Prince of darkness, to the meanest satellite of that fallen star. This mighty sway of our once rejected but now exalted Lord, He exercises on behalf of His poor weak servants here on earth, so that Paul could say, "I can do all things through Christ that strengtheneth me." Why should we not say the same? If only in our utter weakness we can trust our Lord to hold us in His mighty grasp what is there that He cannot do in us and through us?

Yes, presently every error shall be overthrown. Whether it be heathenism in its many forms, Romanism and its daughters, Mohammedanism in its various phases, Rationalism with its deadly unbelief, all shall be swept away before Christ and His conquering hosts. He must reign. Every ruler shall bow to Him. At present it seems best to the unerring wisdom of the Trinity to only gather out a people for Christ's name, but presently that work will be completed, and the work of God will enter upon a new phase. Christ will come in person and millennial blessedness will follow, and that in turn give place to eternal glory.

Let us not fear then, but go forward with faith and courage. Our foes may be mighty, but our God is Almighty, and He will never leave us nor forsake us. Let us see to it that we do not leave Him. E. H. G.

## Notes and Extracts.

**Miss Albina Cox, of Sousse, Tunisia,** is hoping to reach England in the beginning of September, and to commence then several months of deputation work, to make known the needs of the Moslems of North Africa, and to impress on God's people their responsibility and God's claims on them. Miss Cox will much value the prayers of all Christian friends, that her way may be made plain, that many may be led to organise meetings for her, and that she may have strength for this exacting work. Any offers of help, in the way of meetings, may be addressed to Miss Cox, at the offices of the Mission.

**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.

**Mr. Percy Smith, of Constantine,** passed in the first division, the Intermediate Examination for the B.D. degree at the London University, last month. Friends and fellow missionaries will rejoice with Mr. Smith in his success.

**Mr. O. E. Simpson,** writing from **Fez,** July 20th, says: "Just a line to say that our dear brother, Si El Madani Ed Dimnati, fell asleep in Jesus on Saturday night, after four months' illness. Morocco is poorer, but Heaven is richer. We mourn his loss, but lift our hearts unto Him who buries His workmen, but has promised to complete His blessed work."

Si El Madani, the native convert who has for many years been doing most useful colportage work and bearing witness to Christ, was converted through the late Miss Herdman. We hope in the November issue to give some details about his life.

It has long been the custom to make the October issue of NORTH AFRICA the **Report Number.** We would ask members of the Prayer and Helpers' Unions, and all our readers to join us in praying that this year the report may be read and studied by a much larger number of Christian friends, and that as a result fresh helpers may be raised up.

### ARRIVALS—

**Dr. and Mrs. Churcher** from Susa, July 28th.

**Mr. and Mrs. Venables** from Tripoli, August 6th.

Heart-keeping is very much like housekeeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it.

And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passion are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure.

The question with every Christian is, Shall these accursed Amalekites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?—*Theodore L. Cuyler, D.D.*

## To the Friends of the North Africa Mission.

1, PALMEIRA AVENUE,  
SOUTHEND-ON-SEA,

August 17th, 1903.

DEAR FELLOW HELPERS,

At this time of the year the native Christians in North Africa specially need your prayers, as they are in some cases deprived of the help and advice of the foreign missionaries, who may be away for furlough or for some change.

Djemaa Saridj is our oldest station, and for many years Miss J. Cox and Miss K. Smith have laboured there with encouraging results. Mr. and Mrs. Rolland, French workers, share their house and help them.

Of late years the care of the converts has been a constant concern. How thankful we are for the few who have come out boldly for Christ, and for the larger number who profess faith in Christ, and give some evidence of a real work of God in their hearts, though they have not had the courage to be baptised.

Most of the converts are lads and young men, and it is extremely difficult to arrange wisely for them. If they stay in their native village they have the advantage of Christian teaching, but frequently can find no employment, and are greatly tempted when unemployed to frequent the native cafés and get drawn into sin, as is so easy when men are unemployed.

If they seek work amongst the colonists they are away from all Christian teaching and under influences the reverse of helpful, for as a rule the colonists have no fear of God before their eyes. They also have to work on Sundays. The work also is precarious and not very well paid. Large numbers of natives go to the towns and cities, especially to Algiers. Here they sleep in cafés or crowded dwellings, with very little of family life, and are surrounded by Sodom-like immorality, and frequently can get no Christian teaching. Work also is very uncertain, and the whole surroundings are undesirable. It is very difficult to know what to do either with or for these youths. Some of the missionaries feel that there is great need to provide some useful employment, where they could at the same time be under Christian instruction and influence, at any rate for a time, until they were in some measure established. They think also that others might be employed, and hopeful cases might, by God's blessing, become decided converts.

On the other hand, there is the danger of the missionary being diverted from direct spiritual work to secular employment; and, further, many missionaries have not

the knowledge and experience to superintend such work. In Cherchell, Algeria, where Miss Read and Miss Day have done such good work, they have been feeling strongly the need of doing something to employ the women whom they seek to teach. Women who are widows find it very hard to live. If they do sewing they can only earn from a half-penny to three-halfpence a day, and many of them, after gradually selling their things, move to near the barracks, and take to a life of regular immorality, and after a time die. It seems almost mockery to go and visit and instruct them, and do nothing to help them to earn the living that will keep them from turning to immorality. Miss Read and Miss Day have thought of employing some of them in the making of native carpets, and a small sum has been given to them personally to make an attempt. They will need more money if they are to undertake this work.

There are points to be urged for it and against it. Will you pray that all concerned may be divinely guided, so that the best possible work may be done for the furtherance of the Gospel?

Even among Spanish and Italian converts there is often very real difficulty in their finding employment, though not so much as amongst Moslems.

A few professed converts may not, and have been employed as colporteur evangelists, dépôt keepers, teachers of languages, etc., but only a limited number can be made use of, and not all are fitted for such work.

It is most important not to put a material premium on making a profession of Christianity, but it is equally important not to abandon a poor and weak believer in distress, or to meet an enquirer in need with want of sympathy.

All along the line this difficulty is more or less felt, and it needs to be remembered at the throne of grace.

Not long since, I heard of a converted Moslem who has given good evidence of a change of heart, but who, becoming vain and self-sufficient, was no longer suitable to be definitely employed in Christian work. He has found employment on a native newspaper, and is fairly successful, from a material point of view, but is not happy in soul. His conscience has probably been defiled by some of the work he has been called to do. He needs our prayers that he may be led to humble himself, and have restored to him the joy of God's salvation.

El Madani, a colporteur evangelist, who was converted years ago through the instrumentality of another native, has died. He was one of Miss Herdman's most trusted native helpers, and was with Mr. Cooper when he was shot, and followed up his murderer. He has been in poor health for some time, and now has been called home to join those with whom he laboured who have gone before. Earlier in the year another convert in Morocco died. He was known as the Kaid, and was baptised by Mr. Summers years ago. For a time he did not seem to run so well, but then again he was brighter, and latterly was employed as a colporteur by Mr. Summers, as agent for the B. and F. B. S. He met with some rough usage, and never fully recovered. I might write of other converts. Thank God for every one of them. Like ourselves, they have their faults, but they have also their excellencies. How precious they must be to the Lord! How He loves them! How He watches over them! May we also care for them as the Master does. But there are other sheep; them also, Christ says, I must bring. Who will help Him bring them? Shall not we? By our prayers, by our labours, by our gifts, we can all do something to gather in the lost.

Yours heartily in Christ,

EDWARD H. GLENNY.

## Prayer and Helpers' Union.

The attention of friends interested in the Mission is again directed to the desirability of opening up branches of this Union where they do not exist. There are many places only waiting for some earnest Christian to take the matter up, and form a branch amongst existing helpers of the work. The objects are as follows:—

(1) To unite friends in prayer for the extension of Christ's Kingdom in all foreign mission fields, and especially in North Africa.

(2) To make use of the monthly paper, NORTH AFRICA, with a view to obtaining information for definite prayer, and maintaining interest in the work.

(3) To seek to enlist the sympathy and prayers of others for the spread of the Gospel in North Africa.



### The Domain of Faith.

Faith is generally associated in our minds with belief in certain truths or facts revealed to us in the Word of God. We are justified by faith in the first instance. We have access to God by faith, and Christ dwells in our hearts by faith. By faith we look forward to the time when we shall see our Lord, and enter into the future blessedness of those who love Him. These are the common associations of faith with which all Christians readily agree. But nevertheless, it must be admitted that it is a very incomplete statement of the domain of faith. In the eleventh of Hebrews, where we find the well-known exposition of what faith is and means, the great emphasis is placed on the relation of faith to the things of this present world, and the very opening verse speaks of faith in its present and not its future effects. Faith is the *substance* of things hoped for, the evidence of things not seen. Noah preparing the ark, Abraham obeying the call, and afterwards offering up Isaac, Moses esteeming the reproach of Christ greater riches than the treasures of Egypt, and the children of Israel marching round the walls of Jericho, until at the appointed time they fell, are some of the instances given of the possession of faith by the men of old. In the summary towards the end of the chapter, when the time failed to mention particular instances, the writer tells of mighty deeds performed, and cruel sufferings undergone by faith. It is not the saintliness of Enoch but the fact

of his translation that is mentioned. It is not that by faith Abraham was the friend of God, that is picked out of the record of his life, but what he did in going to an unknown land and offering up Isaac. Similarly it is not David's wonderful writings and varied spiritual experiences that are referred to, but his subduing kingdoms and escaping the edge of the sword. The presence of the cloud of witnesses, of men of practical faith, is then urged as a great incentive to Christians to run their own race. Faith is counted for righteousness, but it is shown by works. It will be remembered that Paul says, in writing to the Corinthians, "we walk by faith, not by sight," implying that their daily course through life was influenced by a different power, and steered according to a different chart from that of unbelievers. In a sense, this is generally recognised by Christians, but it is not so common to find this truth cordially embraced. The fact is that the New Testament fails to disclose any limits to the domain of faith in our lives. While our Lord reproved those who had little faith and warmly commended others who had great faith, there is no word having the semblance of a caution against having too much. George Müller was a mighty man of faith in the sense of which we are speaking. He expected great things from God, and he got them. Writing on the 4th of January, 1851, he says: "Is it not obvious that the principles on which I labour are not only applicable to the work of God on a small scale, but also, as I have many times affirmed during the past nineteen years, for the most extensive operations of God. I delight to dwell upon this, if by any means some of my beloved fellow-believers might be allured to put their trust in God for everything."

The possession of faith in the Lord Jesus Christ leads to performance. According to the measure in which we have, by the goodness of God, been able to look upon Jesus as our Saviour, and fix our gaze upon the Divine realities, in such degree will our lives be turned out of the common direction, and be replete with actions whose origin is not of this world. It may be that these deeds are very limited in their scope, and have little or nothing that is striking about them, but they will be, nevertheless, the true coin of the Kingdom. It is well, therefore, for all Christians at times to examine their faith by looking at their lives, with the hope and prayer that its varied aims and energies may all be brought more fully into captivity to Christ.

## News from the Mission Field.

### Algeria.

From Monsieur Cuendet,  
(Algiers.)

#### Itinerating in Kabylia.

May 26th to June 11th.—Having not been well for several weeks, and being very tired, I went to Tazmalt, accompanied by my wife, to take some days' rest at Mr. and Mrs. Griffiths', who had kindly invited us. We travelled with a very strong sirocco, and reached Tazmalt very tired. The first day spent with our friends was also very hot, but in the evening a very severe storm arose, and for about a week it rained so that the temperature was quite changed, and more like the winter time.

After some days of complete rest I felt better, and was

able to go down to some villages with Mr. Griffiths. One morning we were regretting having to give up going to the village of Boujalil, because we could not find a mule, for it was a time when the Kabyles were busy at work in the fields. But at the moment that we had decided to start, a man from that same village arrived with a mule for Mr. Griffiths to go and see his wife, who was very ill. God had arranged for us to go there, and we had a good time.

My wife stayed at Tazmalt one week, and then went back to Algiers with Mrs. Griffiths. I stayed on with the intention of doing some itineration work in the mountains.

One morning we took the train at 5.50 and went to Thakherit; from that place we walked to the large and populous

tribe of the Beni Ouris. After having climbed for about three hours, we reached a village where some Kabyles showed us much kindness. After having spoken to a number of men, we decided to eat our lunch, for which we felt quite ready after our hard walk. But, to our great consternation, we found I had lost it on the way. Some of the men who had just listened attentively to the preaching of the Gospel immediately sent for bread, eggs and milk, so that we were thoroughly refreshed, and able to thank our Lord Who had given us this new experience of His care and goodness. A little before reaching that village, we had met with a fanatical man, who had said to us, "Do not go to that village; there is a *zaouia* (i.e., a saint's tomb, used as a place of refuge), and the people will receive you badly." God's advice is better than man's.

Afterwards we went to other villages, where we found good opportunities of witnessing for Christ by word and by books given away. In that tribe alone there are eleven French schools for Kabyles. We were just ready to make our way back, when we were attracted into one of these French schools. The director of the school, who must surely be a Jesuit, received us very badly, saying that our aim was not laudable. It began at that moment to rain very hard, and this man said that he would not give us a shelter under his roof. We had a long talk with him, his wife, two Kabyle teachers, and the Kabyle *garde champêtre* (rural policeman). All had been arranged for this last to arrest us and bring us to the administrator of Sidi Aiche. We could have refused to go, but this would have caused a great commotion, and they could have done us more harm. We followed the *garde champêtre*, and had to walk more than two hours before reaching Sidi Aiche. There we saw first the adjoint (deputy) of the administrator. He looked in all his books of law for something to make an official report against us, but without success. Then we

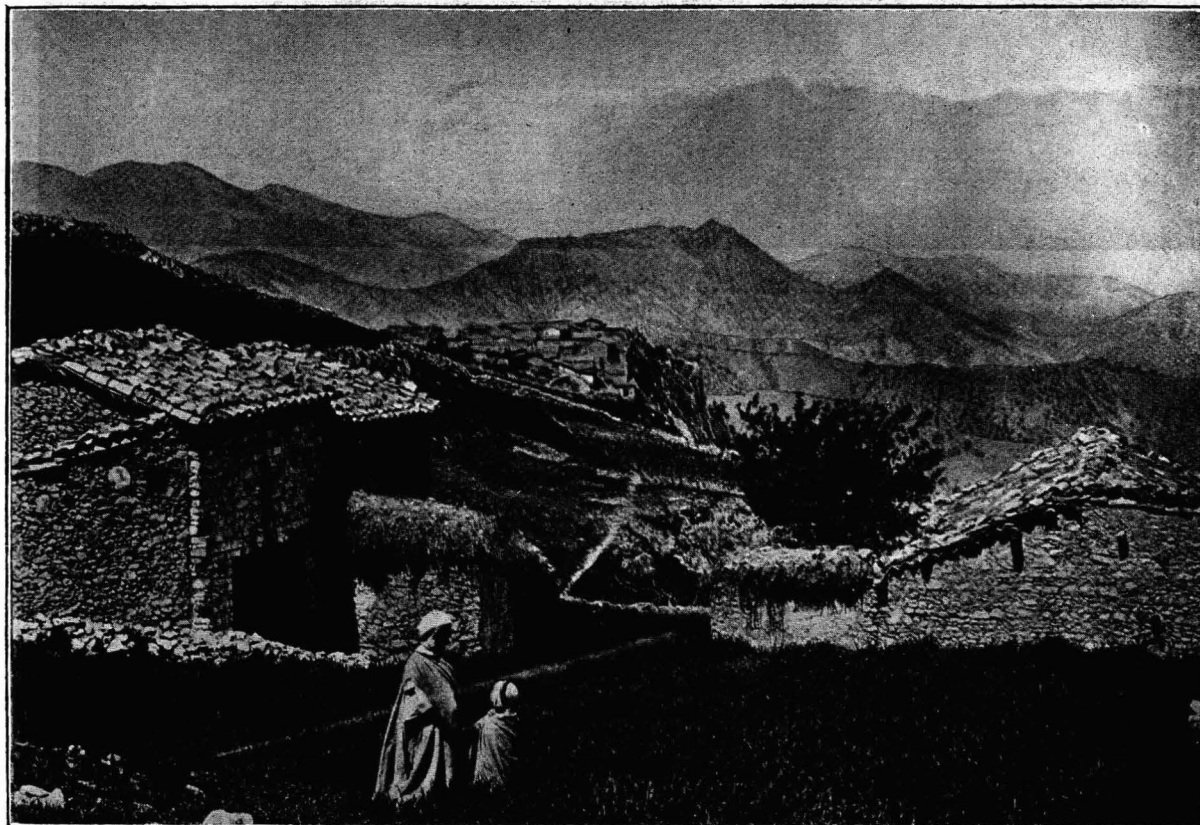
saw the administrator himself; he was very polite to us. In all this God has been good to us, and has given us another opportunity of witnessing for Him. "If God be for us, who can be against us?" (Rom. viii. 31).

At nine o'clock in the evening we arrived at Tazmalt very tired. As I had had bronchitis not very long before, I feared a relapse on account of the great fatigue and the rain of that day, but the Lord has kept me from that.

The next day we had a good rest; and the second day we started at five o'clock in the morning on mule's-back for La Grande Kabylia, through the Djurdjura mountains. We crossed by the Col de Tirourda, which is at an altitude of about 6,000 feet. The weather was beautiful, and the air on the mountains very good. We were eight hours on the road before reaching Michelet.

On Sunday morning we had a quiet time under the trees, reading and praying to strengthen our souls for the work we intended to do in that region. In the afternoon we had a good time in the villages of the Beni Mengellet. On Monday morning we took mules and went to the tribes of Beni Ataf and Beni Boudrar, where we preached the Gospel in three large villages which had never been visited before, and we left behind us a good number of portions of the Holy Word in Kabyle.

The next day we went to the tribe of the Beni Yenni, where we also visited three villages. This is the most industrious tribe in Kabylia; they make beautiful jewellery for Kabyles and Europeans; wooden things well carved, and every kind of Kabyle farming implements. Nearly all the Kabyles there have been taught in French Kabyle schools, and can read. We were extremely well received by a jeweller whom I have known for many years. We spoke a long time with him and his son while they were making beautiful silver bracelets, and we gave the son—a



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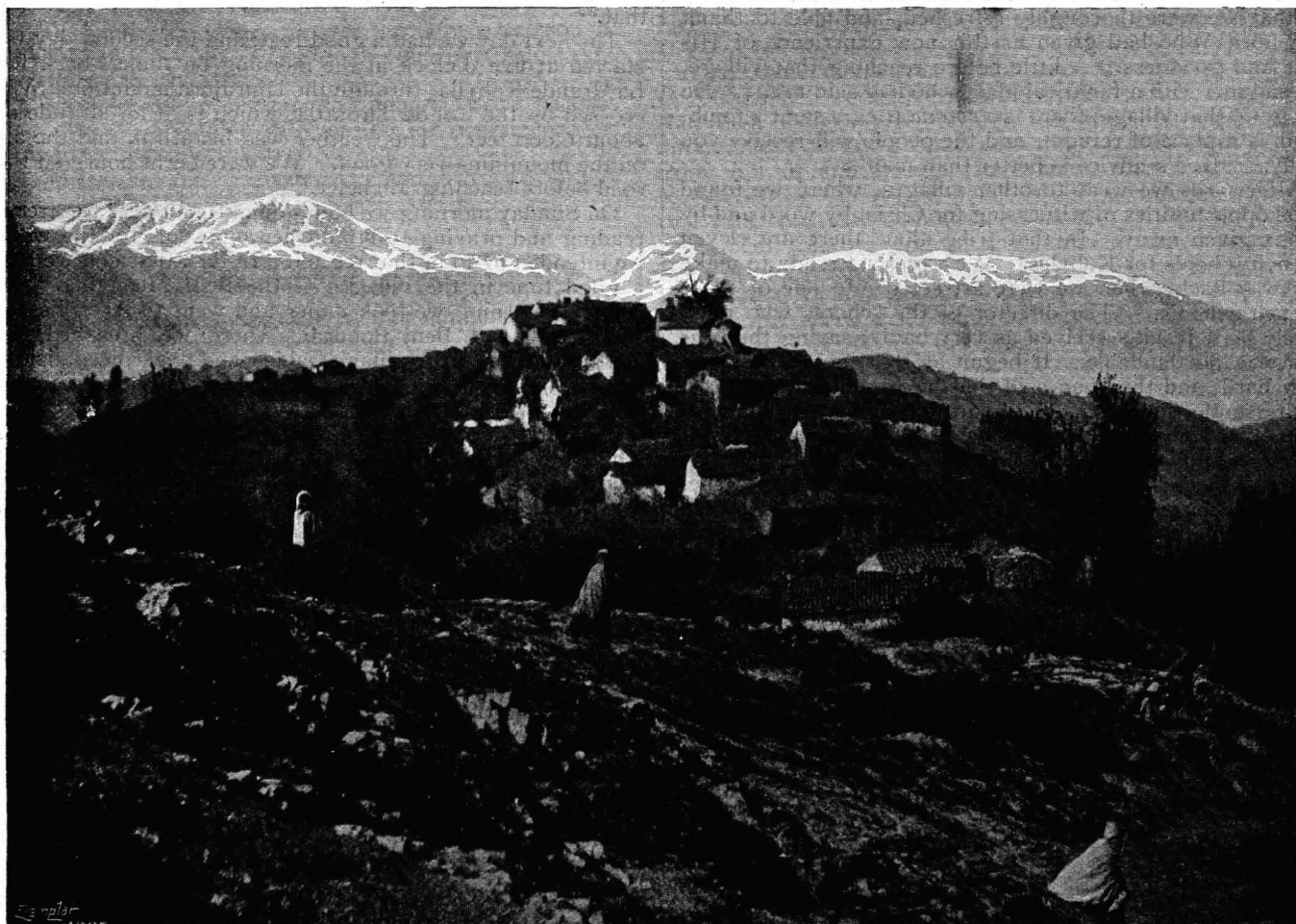
*View from  
Gelaa,  
La Grande  
Kabylia.*

*Photo by the late  
Mr. Burt.*



nice young man, about eighteen years old—a copy of the whole New Testament in Kabyle, which he gladly accepted. While the women of the house were preparing a good dish of cous-cous, the young man came with us to a village quite near, where we gave away the last few books we had, and we spoke some words here and there. After having taken a good meal in the house of our very kind host, we started

for Fort National. The next day was the market day in that place, and we again saw our host of the Beni Yenni, who told us how pleased his son was with the New Testament we had given him. May he find in it the salvation and joy of his soul! Let us ask God that all the portions of the Word given in these itinerating tours, as well as all the words spoken, may be fruitful.



*A Kabyle Village on the Djurdjura Mountains.*

## Morocco.

From Mrs. Roberts  
(Tangier).

July 7th, 1903.—I am sending you a few notes of our four days' tenting this spring. I should have sent them sooner, but we had hoped to go out again. Tenting, however, has been out of the question ever since, owing to the very unsettled state of the country around us. Numbers of the hut villages are almost deserted owing to the Sultan's army having burnt a village where the leader of this local rebellion lives; he unfortunately got away. Others were afraid their villages also would be burnt, so all who had friends or relatives in or near Tangier packed up their few good and came in.

The nice supply of garments, necklaces, etc., sent by some kind friends gave me an abundant introduction into the huts, and the garments were badly needed; some poor children could hardly be said to possess a sufficient cover-

*Loading animal  
with pack, on  
which the tra-  
veller sits all  
day.*

*Photo by the late  
Mr. D. J. Cooper.*







Photo by]

*Visiting the villages near Tangier.*

[Dr. Roberts.

ing; for others not so badly off the trinkets, needles, etc., were a great attraction. Two bead necklaces worked wonders a short time ago. There are several huts near Hope House, and I have visited the inmates, hoping to get the women and children to the classes. I have several, but a mother and two daughters I did not seem to be able to get hold of until one day as I was going to see them, it struck me I would give the girls a necklace each. They were delighted, and the result was they came the following week, and have been coming ever since.

**Tenting Notes.**

*Tuesday, March 24th.*—To-day, after two previous attempts to camp out in a neighbouring village, we succeeded the proverbially fortunate third time in reaching Kharib, about two and a half hours' from Tangier. We did not leave until the afternoon, so it was towards sunset when we arrived. My husband saw several patients, and they sat round the tent while Mr. Jones gave them the Gospel-story before giving out the medicines.

*Wednesday, 25th.*—After an early breakfast my husband

*Preaching the Gospel to Patients around Medical Mission Tent.*

started off for Tangier to attend the hospital patients, and I went into the village to take medicines to some who were not able to come to the tents. The first was an old man, whom I found huddled in a corner of the hut, or, rather, hovel; he had been there, so he told me, for four years! His wife was an unkempt, wizened little body, but kind. She placed a very dirty piece of matting on a still dirtier floor for me to sit on, and by the time our salutations were over and I was seated on this, several women, most of them with babies strapped on their backs, came in through the opening used as a doorway. How the poor babies did not get their little heads knocked off or badly injured I cannot tell, for I could scarcely get through without bumping my back as I stooped. I asked if they thought I was a wonder, as they were staring at me so. "Oh, no," said one; "but we like to look at you. You cause ennui to fly away." I thought that pretty speech might have come from a daughter of the Emerald Isle! When the hut was about full, I asked them to be quiet for a little while, and I would tell them the words of God. They were very good, and listened well; others began to gather, but I said I must

*Al fresco Dentistry: The Medical Missionary at Work.*



Photo by Dr. Roberts.



Photo by Dr. Roberts.

go elsewhere, and I got more invitations than I could possibly accept, as I had to leave for Tangier at 10.30 in order to take my girls' class in the afternoon. On returning in the evening we found several waiting for medicine, and when they had been attended to it was dark, and we were ready for our evening meal.

*Thursday, 26th.*—I had a clear morning's work. I started off early to visit the higher part of the village, taking a little boy to keep the dogs at a safe distance. The first hut contained a bride, a very pretty young girl of fourteen or fifteen years of age, but her surroundings were anything but cheerful. She sat near the opening with her hands folded, and her mother-in-law sat on the opposite side, almost blind. The earth floor was indescribably dirty, and I was pleased they were able to find me a little strip of something to sit on. They gave me a very warm welcome, and I spent quite a time with them and several others, who, hearing me singing, came from neighbouring huts. They insisted on my drinking some milk which was not fresh, and the basin not too clean. Having sacrificed my feelings and principles so far as to drink unboiled milk, I hoped to be allowed to get away. Not so, however; they were determined to give me two eggs, but the lazy hens had not yet laid them, so they pressed me down on the mat again to wait. I was beginning to wonder how I should escape without hurting their hospitable feelings, when I was thankful to hear a great cackling over my head, and two eggs were triumphantly put into my hand, so I was soon released and able to go further on.

A great feeling of helplessness comes over one at times when speaking to these people. The words almost die on our lips as we tell them of the love of Christ and His power to save them from their lives of sin; when we look at them and think how for generations they have been steeped in superstition and ignorance, and from infancy taught to believe in a religion that allows them to steal, lie, cheat, kill, in fact sin to the utmost, and yet reach heaven by witnessing to their false prophet. But we know "*He is able to save to the uttermost,*" and "*With God all things are possible.*" Yet there are times when we momentarily forget this, and Satan causes us to let our hands hang down, as it were, and we have need of Aarons and Hurs in the



Photo by]

*Camping Out.*

[Dr. R bert.]

Homeland to keep our hands steady and pointing to the Lamb of God which taketh away the sin of the world.

One thing struck me, and that was they were much more ready to acknowledge themselves to be sinners than many. On showing the black page of the "wordless book," they usually shake their heads and say, "Oh, no! our hearts are white like milk," and will occasionally proffer the informa-

tion that the Jews' hearts are like that. But only one out of the sixty or more whom I spoke to in this village said she had a clean heart. It is a great privilege to be able to tell them of One who can wash them whiter than the snow.

By the time I returned about midday a strong wind had sprung up, and made it very unpleasant. We could not hear each other speak for the flapping of the canvas, so we

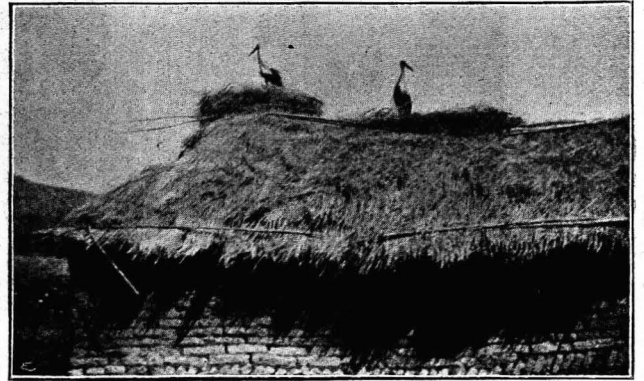
*Moorish Hut, showing Stork's Nest on the roof.*

Photo by Dr. Roberts.

looked for a more sheltered spot to pitch, and, having found one, we hastened to move. Little Kenelm was being continually blown off his feet, and he enjoyed the fun till he got tired out. Mr. Jones took everything from his tent, which was our dining-room by day, and proceeded to move it, with the help of a man. He had just gone when I saw ours would not long remain erect, so I had to drag everything out as best I could, being scarcely able to keep my feet; it collapsed before I finished. It was great fun loading the little donkey; the wind kept blowing over the loads, and it would all have to be piled on his back again. In the midst of this confusion I had to fulfil a promise to attend a function which answers to christening at home. The seventh day after a child is born a sheep or goat is killed and the child is named. All the friends of the mother come dressed in their best, and present various offerings—sugar, eggs, butter, etc., and money. I was able to give the little stranger two small garments, which were very thankfully received. This was a poor hut, and small; it was simply crammed with women, and they made me sit right in the centre. I tried to get their attention for a little, but fresh arrivals continually coming made it difficult; still a few near me were interested and listened. On getting outside, I found it had begun to rain, so I hurried back to help settle in before dark. Fortunately my husband returned just then, and with our united efforts we succeeded before the heavy rain came on.

*Friday, 27th.*—Heavy rain fell during the night and this morning, and so we decided to pack up and return to Tangier, fearing we may have a spell of it, which would make the road almost impassable. We are very disappointed, as we had hoped to remain out some weeks.

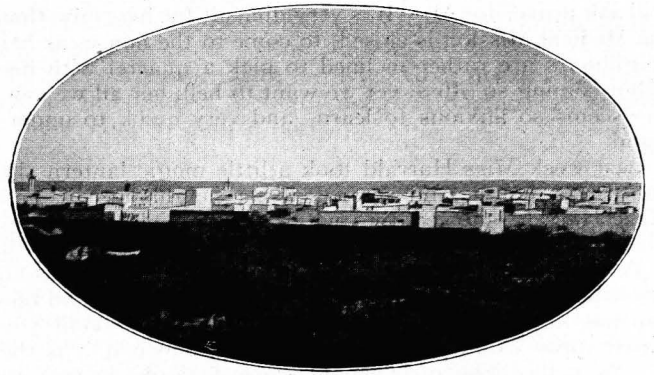
Some women and girls from Kharib, who with others fled into Tangier, came to see me, and have been to the sewing classes. They were intensely interested in the organ and singing; it was one thing to hear me sing to them out there, and quite another to hear a number of women and girls like themselves singing the same things.

Before closing I will just tell you a cruel thing done to a poor dumb animal some weeks ago. I hear it is frequently done, though a case has never come under my notice before. Three women were angry with a man, and to show

their spite they cut off a good part of his donkey's tongue, cooked it with his food, and he ate it. They hoped, so I was told, that by eating this tongue he would become dumb like the donkey. The poor animal would have died had the man not brought it to Miss Winslow, the representative of the P.C.A., who kindly treated it, but had to use all her ingenuity to enable it to drink and eat. It manages fairly well now, only it takes a long time. Miss Winslow was good enough to buy the poor creature so that it should get proper attention. I had a ride on him the other day; he took me along well, and is really a good donkey.

From Miss Lillian Sexton  
(Casablanca).

July, 1903.—As far as an outward aspect is concerned, this month is quite the most hopeful I have known. The number of huts and houses visited, both in the town and outside, has been large, and in a great many a good hearing has been given to the Gospel message, and real interest shown in it. Our erstwhile bitter enemy, Kaid A., is to the fore again, this time not as a foe, but a friend and helper. Three years ago he hindered us greatly by threatening the women and children who were coming to the classes, and even ill-treating them, showing the strongest disapproval and ill-will in every way. A powerful, strongly-built man, with a masterful expression of face, he looked like one who could be indeed a formidable foe, notwithstanding his having lost a leg in one of his fierce encounters amongst some tribe with whom he had a difference of opinion, which loss has rendered him, to a certain extent, comparatively helpless. We managed then to get round him, and coaxed him to promise not to interfere with the children again, and faithfully he has kept his promise. He came for me one morning recently, riding on his donkey, without which he is unable to stir a step, except by a clumsy, uncertain hop, asking me to go with him to see one of his wives, who was not well. Gladly I returned with him at once, only too pleased to have this opportunity,



Casablanca, or Dar El Baida.

Photo by Mr. Harry Nott.

as it was a very long time since I had seen or heard anything of him, as he had been absent at some distant Kasbah, i.e. a sort of country fort. He took me some little distance, in a new spot, where his wife was staying, and after I had talked and sympathised with her for a little while, several visitors came in, and the place was soon filled, and I had a good opportunity of proclaiming the Gospel again. Kaid A. listened with deep interest, remarking that he had remembered and often thought about our conversation at our last interview, now nearly three years ago. He said, with a smile (and I mentally contrasted his manner now with what it was then), "You see, Tabeeba, I have kept my word. I have not 'drawn near to' (using an Arabic idiom, meaning 'not interfered with') your girls since then, and I never will." That visit gave me an opening into some other houses, as several of the women there invited me into their dwellings.

There is a great deal of sickness about; the atmosphere is most trying just now, being terribly hot, and very damp.

## Tripoli.

From Miss Dundas  
(Tripoli).

I have done a good deal of visiting with Miss Harrald; generally I try to go two days a week, but I cannot always manage it, as I have study to do, and the Medical Mission takes up three mornings a week.

On the 10th of June we visited a bride who lives outside the city. She always receives us kindly, and on the occasion of our last visit, we had a nice talk with her. She is more intelligent than some of the women, and will ask questions (I mean upon religious matters—they are all ready enough to ask questions about us, and our families). At our last visit she listened quietly to all Miss Harrald told her, till she spoke of the Sonship of Christ, when she got very warm, and of course most strongly denied it. Poor things, they have so much to unlearn! It must be difficult for them to grasp the truth, but our comfort is, "He is able."

On the 7th of July we visited another bride who lives outside the town; she is quite young, only about fifteen, and the bridegroom scarcely more than nineteen I should think. His mother is one whom Mrs. Venables has known for years; she is a very pleasant woman and enjoys our visits. She has heard the truth often, but as far as we can see, as yet has no sense of her need. The self-satisfaction of these people is terrible. Oh for an awakening!

And they are so like children: you are speaking perhaps of the most solemn truths, when some little trifle in your dress will attract them and they will be at once taken up with it.

During last month the girls of the Sewing Class had their "treat." We had about twenty-seven present; the rest were unable to come. Mr. Venables erected a swing, while Miss Harrald and I superintended, so as to see that each one had her turn. After that we played games. We then had an interval for refreshments, when we again renewed the games. Then they were given an address by Miss Harrald, after which they said texts and the prizes were distributed. One girl got three; one for needlework, another for texts, and a general prize. We had not as many dolls this year, at which some disapproval was expressed; it seems that dolls are more appreciated than anything else by some of the big girls. The class is now closed till the autumn.

Miss Harrald and I are alone, Mr. and Mrs. Venables having left on the 19th of last month. We hope to continue the visiting, till the weather gets too hot. At present, though warm, it is not such as to prevent work at all.

I still go to teach the woman M. and her daughter to read. The latter begins to read well, and I am also teaching her the "Lord's Prayer." She had begun to learn it at the Sewing Class, but had forgotten much. We would

still ask prayer for M. It is very difficult for her, now that the Medical Mission is closed, to come to the house, as her neighbours are rather inclined to pick a quarrel with her about coming so often; yet we want to help her all we can, she seems so anxious to learn, and very quick to understand.

Last week Miss Harrald took a little magic lantern she has to her house, and she called her neighbours in, and Miss Harrald showed the pictures and explained them. They were all so pleased.

We should like very much when the work re-opens to have the Girls' Sewing Class twice a week, as we find one morning too short to teach them everything. Will you please pray about it, that we may be shown if it is the Lord's will? The girls would come, I think, if we can arrange it, but the days are all too short for all one wants to do. If they were twice as long as they are we could fill them well out here.

## Government Medical Aid for Algerian Moslem Women.

In a recent number of AL MOGHREB EL AKSA the following notice appeared:—

LADY DOCTORS IN ALGERIA.—The *Times* Paris correspondent, writing on July 2nd, says: "According to a note appearing in the official journal for Algeria, the Government administration of that colony has entered upon the interesting experiment of providing native women, who are prevented by their social customs from going to ordinary doctors, with free consultations by qualified medical women. The French colony is thus following the example set by Lord Dufferin in India, in organising a medical service for the zenanas, and by Austria-Hungary in Bosnia and Herzegovina. In each village where the Musulman population is sufficiently large the Government proposes to establish a lady practitioner, providing her with the necessary medicines and instruments, and giving her a salary proportionate to her work. A dispensary has already been opened at Algiers, and another will shortly be established at Blidah. Similar establishments will also be instituted at Oran, Tlemsen, Mostaganem, Milianah, Bona, and Bougie. Applicants for these positions must be provided with diplomas either as doctors in medicine or officers of health."

The following is the notice on the same subject which appeared in THE LANCET, August 15th:—

MEDICAL AID IN ALGERIA.—The Governor-General of Algeria, M. Jonnart, has set on foot throughout Algeria special infirmaries in which the inhabitants might be cared for by Mussulman nurses, and their food prepared for them by their co-religionists. Up to the present twenty-five infirmaries of this kind have been built. With regard to patients for whom there is no necessity to stop in the hospital the care has hitherto been given to them by means of gratuitous consultations organised among the various tribes. The medical man went on a fixed day to the Arab encampments and there dealt out the necessary medicine, but it was found to be almost impossible for the medical man to treat Arab women. In Algiers this inconvenience has been got over by instituting a series of gratuitous consultations which were in the hands of a fully qualified woman. In this way excellent results were obtained, native women and children presenting themselves to the number of fifty or sixty at each consultation. As a result of this the Governor-General has decided to extend the principle of gratuitous consultations given by a female medical officer to all the principal towns of Algeria, and he has made an appeal to women who happen to have the degree of doctor of medicine. Pecuniary assistance will be accorded to native students, so as to induce them to undertake the study of medicine, and all the expenses resulting from the organisation of these different services will be dis-

charged without any increase in the Algerian Budget, thanks to the slightly increased tax on the natives, a tax which has hitherto been applied exclusively to works of charity, of hygiene, and of general utility in so far as regards the natives.

## Bible Reading.

### A Prepared Man.

In Acts xviii. 24-28, we read of a certain Jew named Apollos, born at Alexandria; an eloquent man; that he was "mighty in the Scriptures," and "instructed in the way of the Lord." And "being fervent in the Spirit," he spake and "taught diligently" the things of the Lord.

News of his fitness and zeal went before him; and when he reached Achaia he "helped them much" which had believed through grace: for he "mightily" convinced the Jews; and that "publicly," showing "by the Scriptures"—not with wisdom of words (1 Cor. i. 17)—that Jesus was the Christ. E. A. H.

## Faith in God Honoured.

The Orphan Homes and the various branches of the Scripture Knowledge Institute founded by the late George Müller, of Bristol, still continue their testimony to the truth that God answers prayer to-day as He did in Apostolic and Prophetic times. The report of this work for the year ending May 26th, 1903, is now published, and will well repay those who read it. Mr. James Wright, the present Honorary Director and Treasurer, is assisted by Mr. G. F. Bergin as Associate-Director.

In answer to believing prayer in the living God, in the name of His beloved Son our Lord Jesus Christ, without any appeal to the public, verbal or printed, without solicitations for help addressed to one single individual, they have received, since the death of Mr. Müller five years ago, about £158,150. A sceptical critic writing, in 1898, the year Mr. Müller died, remarked that the days of fanatical giving had now passed, and that therefore it could not be expected that the extensive work originated by the deceased philanthropist could be in the future successfully carried on by the same methods which had hitherto been pursued. But for five years since then the work *has gone on and is still going on*, on precisely the same lines on which it was conducted for the previous sixty-four years. In some respects the work is even more extensive now than when the honoured founder was called home. Then the number of orphans had decreased on account of the fact that only those who had lost both parents were admitted. Latterly, it has been wisely decided to admit children who have lost only one parent, and, in consequence, the houses are nearly, though not quite, full again. The year closed with a balance in hand of between £11,000 and £12,000.

Many interesting details are given in regard to the gifts that have been received, and particulars of God's blessing on the work are recorded. The great point, however, is that God has shown in answering His servants' prayers that He is the same as of old. Therefore not only may Mr. Wright and Mr. Bergin safely pray to Him and expect Him to answer, but so may the rest of God's people.

Any of God's people who seek honestly and humbly to walk according to His word may prove the Lord to be as faithful as Mr. Müller did, and as *his successors are still doing*. Are we doing so? Have we learned so to pray

in faith and humility that our prayers are signally answered?

It is not enough to admire these men of faith; we ought, in our measure, to do like them. Having assured ourselves that God is still the answerer of believing prayer, we should

cultivate the habit of waiting upon God in faith and obtaining what we need. It is, indeed, a blessed life to be thus in hourly touch with the living God; to ask and receive and be full of joy! God still delights to honour those who honour Him by simple faith. E. H. G.

## The Work of Others.

IN NEGLECTED ARABIA, June issue of the quarterly paper **Another Convert from Mohammedanism in Arabia.** of *The Arabia Mission*, Rev. Dr. S. M. Zwemer gives the following interesting account:—

Ibn Abraham (whose first name we omit for obvious reasons) is no longer a Moslem. On Sunday, April 19th, he confessed Christ and was baptised in the mission-house at our afternoon service. The night before he came near being baptised in his own blood, as his two brothers attempted to kill him. He fled for his life and remained in our house until he escaped on a steamer. For over three years past we counted him an inquirer, although we were often disappointed in him because he was so afraid of men, especially of his own family. He is known to be a Christian by his neighbours and companions, nor does he mind their petty persecutions. But his father has property and position, and the disgrace that would come to the family in Moslem society if it were blazed abroad that their son had forsaken Islam is felt keenly by his brothers, and, not strange to say, even by the young man himself. He loves his mother and she loves him dearly. Only his being homesick for her drove him back to Bahrein after he had escaped his brothers' violence. One cannot explain all the circumstances now, but it is hard, very hard for a Moslem convert even under the British flag, to forsake his former religion and make a bold stand for Christ.

This young man is also an example of how slowly faith ripens and bears fruit. When we first came to Bahrein he used to buy cheap gospels to tear them up and often joined other lads in abusing our booksellers! Then he began to read in secret and stumble over the difficulties of the gospel narrative. For a whole year he was taught, at fit and secret opportunities, by one of our helpers, and then he kept his books in the grocer's shop which he tended, afraid to read them at home. Later on he attended our Sunday services, often by stealth; and step by step he grew in grace and in knowledge. He was the most sincere and open-hearted inquirer I have ever met, and we have great hopes that the time will soon come when the candle will burn the bushel and shine on the candlestick.

The baptism of this Nicodemus was not only an occasion of joy to us all but has given our native helpers and ourselves new faith to plough in hope and to sow beside all waters. "Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and the latter rain. Be ye also patient."



Dr. Henry Martyn Clark, writing in connection with medical missionary work in Amritsar, gives some details of two workers, which should encourage all missionaries to Moslems. The extract is taken from the July issue of *MERCY AND TRUTH*, the excellent monthly periodical which deals with the medical missions of the C.M.S.

### Two Indian Moslem Converts.

Two very pleasing testimonies have lately been borne

by non-Christians to the high standard in life and practice of some of our doctors which it is a pleasure to record. Dr. Browne had to transfer Dr. Muhumud Hussam from Ram Dass to Jandiala. The people of the city were inconsolable at his loss, and Dr. Browne has had to promise, in my name as well as his own, that when the occasion serves he shall be returned to them. The place was particularly bigoted. It was a hard fight to get even the Medical Mission in. Now the chief priest and great man of the town gives a free gift of land for a dispensary and much kindly help of various kinds. So great has been the change that the people, who would not tolerate a Christian at one time, petitioned Dr. Browne *en masse* to cancel the order for transfer. It was signed by representatives of all classes, and, *inter alia*, set forth: "This man is exceedingly worthy, and one who gives comfort to the people. We are indeed blessed that such a doctor has been bestowed on us; we fear never such times of ease shall we have with any other doctor." One of the magnates added, "This man never told a lie." The doctor and his wife have been much alone in this most trying place, and the affection and testimony of the people speak volumes.

In the second instance the testimony comes from Narawal. Dr. Muhumud Ali Zahir, our worker there, has a long and honourable record of service here. Like Daniel of old, he is a man "greatly beloved" and deeply honoured by all classes. When it became necessary to transfer him to Amritsar the sorrow of the Narawal people was touching indeed. Dr. Browne had again to run the gauntlet of a very representative petition: "We are helped to the utmost by this hospital. The treatment is beneficial, is given with kindness and the heart, and by it the effects produced on the town and country folk are indeed worthy of praise."

It but remains to add that both Dr. Muhumud Ali Zahir and Dr. Muhumud Hussam are converts from Islam, were baptised in the Amritsar Medical Mission, and received their training in that institution for the work they have ably, faithfully, zealously, and acceptably done.



The result of the enquiry of the Special Committee of the C.M.S. appointed to "review the Society's whole financial position," has been a recommendation to the Society to adopt an appeal for more missionaries and more money. This has been done, and the appeal has been published under the title—

A CALL FOR 500 MORE MISSIONARIES, £400,000 A YEAR NOW, £500,000 A YEAR IN FIVE YEARS' TIME.

The General Committee asks that subscribers, collectors, "Gleaners," "Sowers," readers of periodicals, lay and lady workers, and missionaries of the C.M.S. may all be increased by half as many again.



The following encouraging notes of progress are given

in the August issue of THE MISSIONARY REVIEW, from the pen of the Rev. Henry H. Jessup, D.D., who for forty-seven years has been working at Beirut under the American Presbyterian Board:—

1. The wedge is beginning to enter the Mohammedan world—the wedge of Gospel light and Christian civilisation. A Moslem emir in Cairo has published a volume called "The New Woman," advocating the abolition of the veil, the harem, polygamy, etc., and the Mufti of Cairo has publicly endorsed the book. The author says: "This question is one of life and death for us and for the whole Mohammedan world." Mr. Michael Ibrahim, a converted graduate of the Azhar University in Cairo, is preaching to hundreds of Moslems. One week before I left Syria (on March 8th), I baptized four Mohammedan young women, and the evening before I sailed I preached, together with my son William, to a room full of Mohammedan men, who listened with profound interest.

2. The Protestant community of the Turkish Empire is the most intelligent, the best educated, and has a smaller proportion of illiterates in proportion to its numbers than any community in the empire.

3. There is strong hope that ere many weeks have passed

every American church, school, seminary, college, and hospital in the Ottoman empire will be *established* and *legalised* by imperial firman.

4. The demand for the Scriptures in the various languages of the empire is increasing so rapidly that it is difficult to run our printing presses fast enough to meet it.

5. The six American colleges at Beirut, Assiut, Constantinople, Marsovan, Kharput, and Aintab are training the men who will one day be the leaders in the new age in Turkey. These colleges are already teaching young men of every sect in the land—Mohammedans, Greeks, Armenians, Jews, Roman Catholics, and Kopts—to work together, to respect and love one another, and to labour for the best welfare of their people in the future.

6. The Bible has returned to the East *to stay*. It will never be possible for priestly tyranny or scarcity of supply to blot out God's Word again from the lands of the Bible.

7. There is still much land to be possessed and much work to be done: translating, teaching, educating, training a native ministry, and conducting the higher education for young men and young women.

8. The work calls for the best men and women in the Church to go forth and sow the seed and gather the harvest.



### White and Brown Babies in North Africa.

I am a missionary baby, and I should like to tell you about some other babies. I have been singing "Jesus loves me" to some of the little Arab boys, and they wanted me to read to them, and show them my pictures.

This was how it was: we drove out in a carriage to-day with three horses, and part of the way we went on such a queer road; it was all bumps, and the carriage turned about till I thought it might turn right over, but mother was not afraid, so no more was I, and sometimes we got out and walked when it was very bad. At one place the big people went away to speak about Jesus to some people living in tents, and their wild dogs ran after auntie and us, but a man ran very fast, and drove them away.

Then we went on and on, and I got very hungry, for we had had breakfast about five o'clock this morning. At last we came to Hergla, the place father was going to, and we had dinner. We all sat round anyhow, without any chairs or table. Mother made the tea, and lots of people soon came in, and the place was quite full inside, with a lot more outside; and father and mother and Mr. Webb all talked to them about Jesus.

And in the room where we were there were a lot of boys and girls looking in at the windows; there was no glass in the windows, and so they talked to Jamie and me, and

mother talked to them, and then we all sang about "Jesus loves me" (I can sing that all by myself); and then mother and auntie gave the people their medicines, and, coming home, mother told me about some babies who came to the medical mission yesterday: one had bad sores on his head, and father gave them some medicine to rub on, but he was too little to drink medicine himself, and so his mother is going to drink his medicine for him, and father says that will make the baby better. Is not that an easy way for him to take his medicine?

The other baby had been swinging in his cradle—and they have such funny cradles here, hung from the roof—so one day someone gave the cradle a great swing, and the poor baby fell out bang on to the floor, and, as his leg was bad, they brought him to see father. Well, mother held something in front of his face; he did not like it, but soon he went fast to sleep, and, when he was asleep, father turned his bad leg round and round, and then it came all right, and the baby's father was very pleased.

Sometimes my brother Jamie and I have prayers together; we pretend to read, then we sing and pray. Will you, when you pray, please say, "Dear Lord, save the poor babies in North Africa"?—*Selected.*

—*Medical Missions.*

LIST OF DONATIONS FROM JULY 16th to AUGUST 15th, 1903.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			DESIGNATED FUND.			DETAILS OF BRIGHTON AUXILIARY.				
1903. No. of July Receipt.	£ s. d.	1903. No. of Aug. Receipt.	£ s. d.	1903. No. of July Receipt.	£ s. d.	1903. No. of Aug. Receipt.	£ s. d.	No. of Receipt.	£ s. d.	
17 ... 6856	10 0 0	Brought forwd.	143 16 7	21 ... 463	10 0 0	Brought forwd.	278 16 5	71	3 0 0	
17 ... 6857	1 0 0	6 ... 6887	0 7 6	22 ... 464	25 0 0	14 ... 489	13 0 0	72	0 7 0	
18 ... 6858	1 1 0	7 ... 6888	0 10 0	23 { Bethel		Total	£291 16 5			
18 { Talbot Tater-nacle }	5 0 0	7 ... 6889	0 10 0	23 { Sun. Sch., Barking }	2 0 6	Amount previously ac-knowledged	681 5 11			
20 { Jumpers Common Sun. Sch. }	0 7 0	8 ... 6890	1 0 0	24 ... 466	18 15 0		£973 2 4			
20 ... 6861	1 1 0	8 ... 6891	0 4 0	25 { Men's B.C., Highgate Road Ch. }	1 0 0	DETAILS OF DUBLIN AUXILIARY, No. 7.				
20 ... 6862	3 3 0	10 ... 6893	0 5 0	25 { Newport Y.W.C.A. }	3 14 6	S. S. McCURRY, Esq., Sec., 3, Spencer Villas, Glenageary. Designated Receipt No. 476.				
20 ... 6863	0 5 1	10 ... 6894	0 11 0	27 ... 469	17 10 0	No. of Receipt. £ s. d.				
22 ... 6864	0 3 0	11 ... 6895	0 10 0	28 ... 470	0 10 0	66	0 12 6	DETAILS OF WESTON-SUPER-MARE AUXILIARY.		
24 ... 6865	1 0 0	11 ... 6896	0 1 0	28 ... 471	3 7 0	67	0 10 0	Miss F. E. BLAKE, Hon. Sec., Rockleaze, Atlantic Road.		
25 ... 6866	1 0 0	12 ... 6897	3 0 0	29 ... 472	1 1 8	68	2 0 0	General Receipt No. 6897.		
28 { Boys' Prayer Meeting, Bristol }	0 4 2	12 ... 6898	0 3 0	29 ... 473	1 0 0	69	3 3 0	No. of Receipt. £ s. d.		
28 ... 6868	0 8 0	12 ... 6899	7 0 0	30 ... Keith	3 10 0	70	0 5 0	5 ... 0 5 0		
29 ... 6869	0 16 0	13 { Fabius Bap. Ch., Liverpool }	0 15 1	30 ... 475	2 0 0	71	0 6 0	6 ... 0 10 0		
29 ... 6870	0 10 0	13 ... 6901	0 1 0	30 ... 476	14 14 0	72	0 10 0	7 ... 0 10 0		
29 ... 6871	1 0 0	13 ... 6902	1 11 6	30 ... 477	2 0 0	73	1 0 0	8 ... 0 5 0		
30 ... 6872	2 15 0	13 ... 6903	1 0 0	Aug. 1 ... 478	1 0 0	74	3 0 0	9 ... 0 5 0		
30 ... 6873	0 2 6	13 ... 6904	1 0 0	1 ... 479	122 0 0	75	0 5 0	10 ... 1 0 0		
30 ... 6874	1 0 0	13 ... 6905	0 1 6	1 ... 480	0 10 6	76	1 0 0	11 ... 0 2 6		
30 ... Dublin	1 18 8	13 ... 6906	0 1 6	1 ... 481	0 1 0	77	0 7 6	12 ... 0 2 6		
31 ... 6876	0 5 0	14 ... 6907	0 5 0	4 { Highgate Road Church }	1 19 3	78	0 5 0	Amount previously ac-knowledged		
31 ... 6877	0 5 0	14 ... 6908	0 2 6	5 ... 483	1 1 0	79	1 10 0	£14 14 0		
31 ... 6878	0 8 1	14 ... 6909	0 5 0	5 ... 484	10 0 0	Amount previously ac-knowledged				
Aug. 1 ... 6879	1 0 0	Total	£163 6 2	8 { Maldon Hall Sun. School }	5 0 0	£27 12 0				
1 ... 6880	1 1 0	Amount previously ac-knowledged	644 13 7	10 ... 486	0 10 0	£42 6 0				
4 ... 6881	0 2 6		£807 19 9	13 ... 487	30 0 0	Amount previously ac-knowledged				
4 ... 6882	100 0 0	TOTALS, MAY 1, 1903, TO AUGUST 15, 1903.		13 ... 488	0 12 0	£27 12 0				
4 { Highgate Road Church }	1 12 1	General	£807 19 9	Carried forwd. £278 16 5			£5 7 6			
5 ... 6884	0 5 0	Designated	973 2 4				£5 7 6			
5 ... 6885	1 0 0		£1,781 2 1							
6 { Preston Mission Hall }	5 3 6									
Carried forwd.	£143 16 7									

**Microscopic Slides for Sale.**—Suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list with prices will be sent to intending purchasers. Please communicate with the Hon. Sec.

**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.

**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 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.

**Confectionery.**—Miss Shelbourne, of 53, Hova Villas, Hove, Sussex, will be pleased to receive orders for cocoa-nut ice at 1s. 3d. per lb., and for chocolate creams and other fondants a 3s. per lb., post free. Being home-made, these can be warranted pure. Miss Shelbourne will also be glad to sell tea of various qualities, and will send sample packets to any address on receipt of a post-card. The proceeds are devoted to the Mission.

## 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.

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### North Africa consists of

**Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara**, and has a Mohammedan population of over 20,000,000.

**MOROCCO** can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan. The North Africa Mission began work in Morocco in a small way in 1884; now in 1903 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Casablanca, and Larash. It has twenty-five missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. As the bulk of the population are in the villages, many more workers are needed that this great country may be evangelised.

**ALGERIA**, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are excellent roads and extensive railways. The North Africa Mission has four mission stations, with eighteen brethren and sisters working in them. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast. The Mission has four stations and twenty-four workers; but wide stretches of country still remain to be evangelised.

**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. In 1889, two brethren began to labour for Christ among them, and there are now six 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.