



MATTHEW XXVIII

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

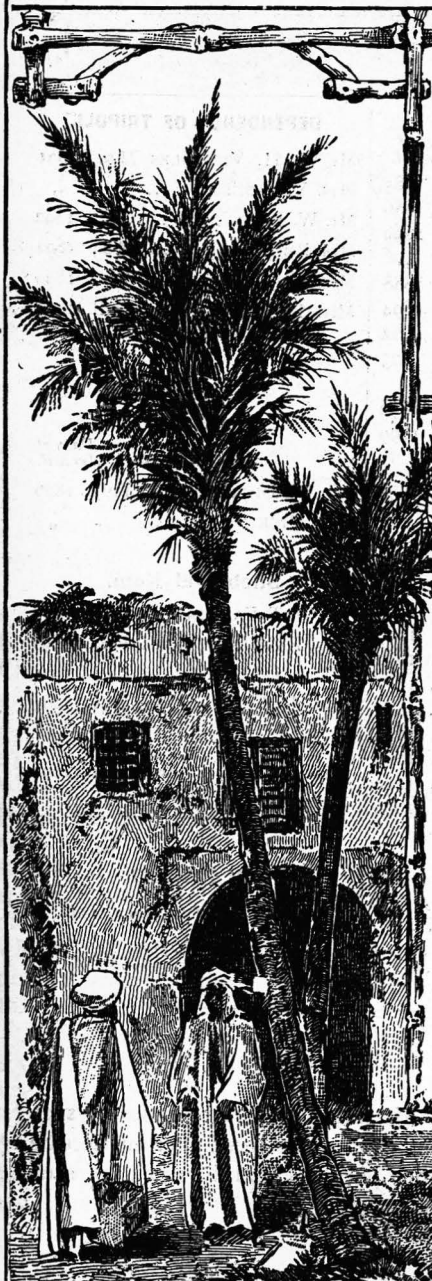
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



THE NORTH AFRICA MISSION.

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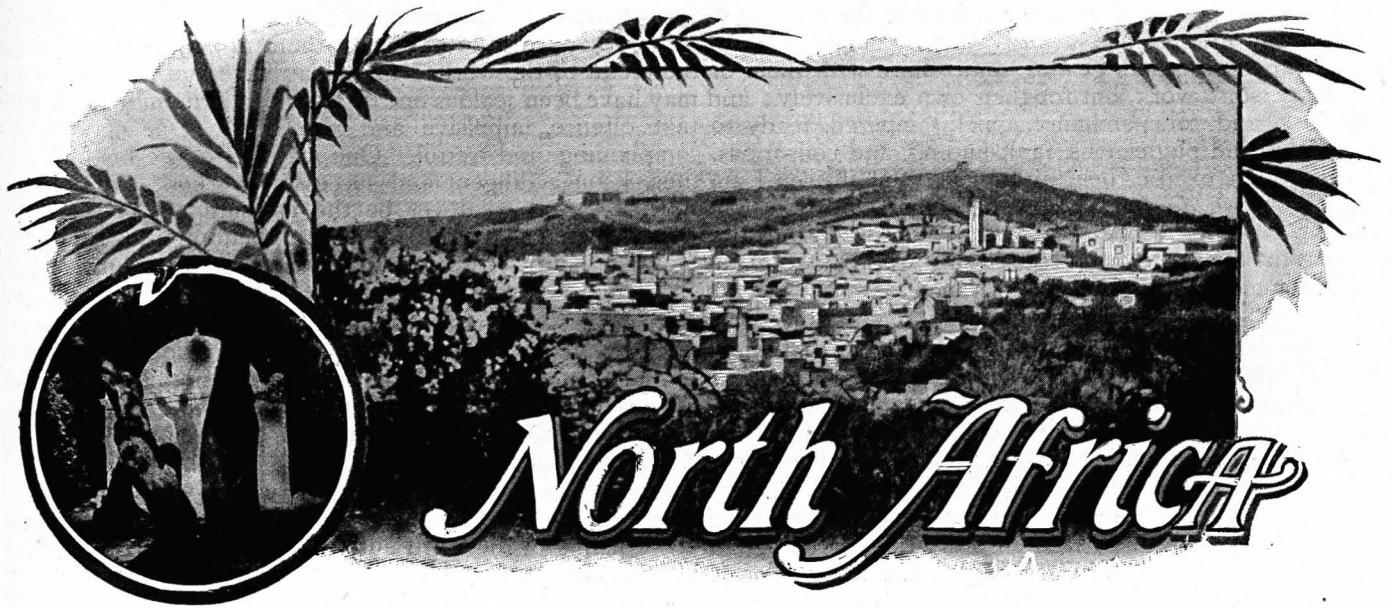
Location of Missionaries.

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

* At home 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.



North Africa

The Worker's Cultivation of his own Spiritual Life.



THE renewal and strengthening and development of spiritual life are, like the beginning of that life, possible only by the Holy Spirit; yet there is room and occasion for the believer *cultivating* his spiritual life, or, in other words, devoting attention to it, and giving more or less constant heed to it, with counsel and purpose. The Christian worker, whose work has in view the quickening and the spiritual growth of *others*, may, through his working for others, prosper spiritually himself. But even if this be so it behoves him, none the less, to take heed to himself. And there is the possibility of one abounding in work without correspondingly prospering in his own soul.

Christian living is not *summed-up* in being an earnest and active Christian worker. Deeply and pressingly important as it is that we be diligent servants, and that we "occupy" for Christ, we are related to God not as servants only, but as children, whose it is to seek and take delight in the company of their Father; as saints who take delight in becoming practically holy, or, otherwise, becoming conformed to the likeness of Christ; and as worshippers who, habitually, draw near to God, and serve Him, in adoration and thanksgiving on their own behalf, with reverence and godly fear.

Sometimes the claims of work are so numerous and persistent that the worker feels almost as if he had no opportunity for taking heed to himself. He may become absorbed in his work, and that to such an extent that his prayers become almost wholly taken up with that work. He may, while still abounding in work, even become un-Christian in temper, and detached from, personally, delighting himself in God. It is of no little account that he be awake to the importance of taking heed to himself, and that he set his heart toward this taking heed.

(1) He who sets himself to be, habitually, a listener to Christ speaking in and through the Holy Scriptures, is, so far, one who cultivates his own spiritual life. One may be much taken up with the Bible, and yet be almost wholly taken up with the mere preparation of lessons or addresses. One may read and meditate so as to get an exact knowledge of the doctrine of Scripture, and yet thereby get no further than the acquirement of a qualification, exceedingly valuable in its place, of being an instructor of others. But one may read, looking up to the Lord Himself, while he reads, to enable him to see the bearing on his own heart and life of what he reads; and thus, while a reader, be also a listener. The Lord Himself is the Teacher and Leader, not apart from Scripture, but by means of it. The Bible is not simply an inspired book, committed to men in the grace of God long ago, but it is a Book which the Lord is at the back of up to the latest hour, and through which He Himself enlightens, quickens, re-proves, and comforts. Thus we may still "sit at the feet of Jesus": and it is this sitting which it is ours to attend to, sitting in order to learn *for ourselves*, sitting with docility and subjectness of heart.

(2) A worker who keeps taking heed to the faults and defects of temper and character which mark him, with a view to obtaining a permanent deliverance from them is, so far, cultivating his own spiritual life. This is that to which we are called by the words, "Let not sin reign in your mortal bodies that ye should obey the lusts thereof." "The flesh" (i.e., the *inner* nature which we have by birth) "lusteth," or has desires and appetencies, "against the Spirit, and the Spirit" (dwelling in the believer) "lusteth against the flesh"; "that ye may not do the things that ye would." Were it not for the opposing power of the Spirit we would allow the evil nature in us to express itself much more frequently than it does; and by the Spirit we are to *go on* withstanding the flesh.

There are sins which Christian workers are liable to. Paul, in commending Timothy, said of others who were workers, "They all seek their own, not the things of Jesus Christ." They may have been workers who would not brook any interference, even by kindly suggestion, or allow others to take part with them in such ways as might result in these others getting some share with them of the credit of the work. They may have had no eye for any other person's work, but for their own exclusively; and may have been jealous one of another. One may be diligent in work, and yet, perchance, quick-tempered, ready to take offence, impulsive and rash, fitful. One may be disputatious and pugnacious, fault-finding and censorious, complaining and fretful. One may fail to see his faults, or, seeing them, excuse them by saying, Well, if even I am thus, I am a diligent and successful worker. But it is not only what we *do*, but what we *are*, that God takes account of. And whatever be the measure of our work, our *influence* can hardly be greater than what we *are* in spirit and personal character. It is incumbent on us, it is urgently important for us, to keep recognising wherein we are of a wrong spirit or temper, and to keep seeking, unweariedly, to overcome, and to obtain deliverance.

(3) The worker is in the way of cultivating his own spiritual life when he gives himself to the habitual consideration of that which is well-pleasing to God as that which he should constantly seek in his life. We do not forget that in the case of a sinner's entering into peace with God he can only be acceptable or well-pleasing by the well-pleasingness of Christ being accepted *for* him. But if one is at peace with God and adopted and quickened he may so "walk by the Spirit," so bring forth "the fruit of the Spirit," and so labour and suffer according to the will of God as to be, in measure, as an already-accepted one, well-pleasing to God.

We must take time and give thought as to how we may be thus well-pleasing. We are very liable to *make mistake* as to what will be well-pleasing. The apostle prayed for the Colossians that they might be filled with *the knowledge of God's will* in order that they might walk worthily of the Lord unto all well-pleasing. One might do this or that in actual love of the Lord, and yet do it in ignorance of His will, and so, though loving, fail of well-pleasingness. One may build and yet "build wood, hay and stubble." If one really knows the will of the Lord he will know of how much account with God the "fruit of the Spirit" is,—that fruit which is quite distinguishable from "work,"—"love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, self-control": he will recognise that for one to be unto God "an odour of Christ" is to be well-pleasing.

From the apostle's prayer we gather that they who devote their attention to well-pleasingness devote their attention to (a) bearing "fruit," and making increase in the knowledge of God; (b) obtaining strength for the exercise of patience and longsuffering, and this not simply with resignation but with joy; and (c) giving thanks to the Father, thanks for their own personal experience of grace. God would have His workers fruitful, and growingly acquainted with Himself; He would have them patient and longsuffering, and this implies that He allows and appoints that they should have troubles and trials, and that they should *through* having these to bear develop patience; He would have them gratefully appreciative of the grace exercised toward themselves as sinners so as to be givers of thanks. Should not workers *will* to be what God would have them to be; and persistently seek for themselves what God would have for them?

The cultivation of one's spiritual life does not involve the development of the contemplative spirit to the detriment of the practical; it does not involve relaxation of diligence or neglect of work so that that work "slips through one's fingers." On the contrary it is fitted to add to the effectiveness of work, to the weight of one's testimony, and to the beneficent strength of one's influence. In any case, the authoritative word is "Grow in grace"; and the assuring statement of our Lord is, "I came that they may have life, and may have it abundantly."

JAMES STEPHENS.

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.



DEPARTURES—

- Miss Ericsson**, on September 29th, to Bizerta *via* Marseilles.
- Miss Grissell** and **Miss Bagster**, on October 5th, for Tunis and Susa *via* Marseilles.
- Dr. and Mrs. Churcher** and two children, on October 5th, for Susa *via* Marseilles.
- Mr. and Mrs. Purdon** and **Miss Hodges**, on October 12th, for Tunis and Susa *via* Marseilles.
- Mr. and Mrs. Smith**, on October 15th, to Constantine *via* Marseilles.



Miss J. Cox returned to Algeria in September, and has resumed work at Djemaa Sahridj. She is, we are glad to say, feeling quite well again after the summer spent in Switzerland.

The **Tetuan workers** are still **unable to return** to their station. Although they would no doubt be perfectly safe in the town, where all the inhabitants know them, there is the possibility of the tribes around again giving trouble, as they have not yet made formal submission to the government since the last rising. If the tribes rose again another siege might result, and this would necessitate the workers leaving once more. During their exile they have been doing good work in Gibraltar and South Spain. They would be glad if friends would join them in praying that they may soon be able to get back again, and that in the meantime they may be guided as to the work God would have them do.



The workers on the field will all greatly value the **prayers of friends at home** that much **blessing** may be given **at all the stations** during the winter months. Many of the classes and meetings, the work of which has to be stopped during the hotter months, are being recommenced now, and those who have to conduct them realise their need of the Holy Spirit's work in their own hearts and those of their hearers. Prayer for the converts is also asked. The difficulties of their circumstances are very great, and their need of special grace and

courage can hardly be understood by those who have always lived in a Christianised country.



On Thursday and Friday, October 1st and 2nd, a **Conference** of the Council and **workers home on furlough** was held at the Central Y.M.C.A., 186, Aldersgate Street, E.C. Mr. R. C. Morgan was also present at some of the meetings, by special invitation. The mornings were devoted to the consideration of spiritual subjects. The address given by Pastor Stephens on Thursday morning is printed, as revised by himself, on page 129. The Friday morning's address, on the subject "How to enjoy experimentally the power of the Holy Spirit," given by Rev. J. Rutherford, will, it is hoped, be printed in full next month.



At the meeting on Thursday afternoon the Honorary Secretary, **Mr. Glenny**, took the chair and opened the subject with an address on "**What is a faith mission?**" The following points, amongst many others, were emphasised. Christian missions are differentiated from all other missions, such as governmental, geographical, etc., by the new factor added when their connection with God is taken into consideration. What God is, and can do, and has promised to do, must be kept in mind in dealing with the subject of Christian missions. All Christian missions are perhaps to a greater or lesser extent faith missions. But in recent years a new class of missions has sprung up, in which a specially prominent place is given to faith. Missions and Christian work may be carried on on worldly lines, and on worldly principles. Test points are: What place is given to God in all the considerations of mission work; how far are the workers' minds taken up with God, and how far with the work; what place does God's word occupy in their minds?



A **faith mission** might be considered as one which (1) gives God's word its right place. (2) Gives prayer its right place in all details, as well as in all principles. (3) Sees to it that, as far as possible, all connected with it are men and women of God, whatever else they are, and those whose spirituality is a prominent feature. (4) Gives heed to the Scripturalness of its methods, whether in choosing candidates, or raising funds, or carrying out any form of work. Those who are dominated by God's love will feel there is no need to have recourse to any means which are not worthy of their Lord and Master.



A faith mission may consist of one person, or a collection of individuals. Abraham and the children of Israel give examples of these two classes. As soon as there is association of individuals difficulties arise. Many questions arise as to the relationship of the workers to each other and to those at home. **Faith** is specially exercised in the following respects: (a) the question of guidance; are the persons going forth called of God; where should they go? etc., etc. God guides by His word, by the Holy Spirit, and by His providences. To Abraham and Israel the question of guidance was of paramount importance. (b) The question of supplies. A man of faith will make this a matter between himself and God, however the supplies may come to him. This, as a matter of practice, is often found to be more difficult to do than was thought. When there is a breakdown in faith the best thing a man can do is to own it; much harm comes of not acknowledging failure. Abraham failed, though not absolutely. God has never failed, and never can. (c) There must be trust in God for bodily safety, for the sustainment of spiritual life in the worker's own soul, and also with regard to the converts.



During the remainder of the afternoon there was **free expression of opinions** from the workers and those present, and **various suggestions** were made. The need of a deputation secretary was discussed, and it was thought that it would be well to wait on God in prayer, that the right man might be found for this important work. Another suggestion made was that in addition to sending home diaries each month, the

workers might on the first of every month send home on a postcard news of any answers to prayer, or evidences of the Holy Spirit's work, or news of the converts, etc., and that a special column of NORTH AFRICA might be opened for publishing the contents of the postcards.



On Friday afternoon the chair was taken by Mr. Chapman, and helpful words were spoken by Dr. Churcher, on the subject, "**How to make the best spiritual use of a medical mission,**" and by Mr. Marshall, on "**How best to present the Gospel to Mohammedans.**" Conversation on both these subjects followed.



Fellow-workers and friends will hear with regret that **Mr. Glenny** has been laid aside for a few days with influenza, and owing to this he has not been able to write his **usual monthly letter**. The attack, however, has, in God's goodness, been a short one only, and he seems already to have thrown it off.



All friends of the Mission will be glad to hear that **prayer was answered with regard to the need of £700**, as mentioned in the inset in the Report Number last month. The whole of this sum came in well within the fortnight. One large gift of £500, from a friend of many years' standing, greatly helped to this happy result. Thus there is good reason not only for thanking God, but also for taking courage and continuing prayer that the whole of the sum needed may soon be forthcoming.



The receipt of the large gift of money mentioned above made it possible for several **workers to return to the field** who otherwise would have been kept back for the want of travelling money. Mr. and Mrs. Percy Smith were delayed from this cause for about a fortnight, but with this exception all have, so far, been able to start as soon as ready. It is much hoped that in answer to prayer funds may continue to come in sufficiently to allow those who will be ready in a few weeks' time to proceed at once to their stations, and that none may have to be kept back.



Friends of the Mission will hear with regret that both **Miss Breeze**, M.B., of Tangier, and **Miss Addinsell**, at Kairouan, have been laid aside with **typhoid fever**. News from Miss North, dated 11th October, says that Miss Addinsell is now recovering. The latest report as to Miss Breeze, dated October 5th, speaks of her as being very weak still.



The **death** of the Moor who has been for eleven or twelve years a **faithful servant** in the Tulloch Memorial Hospital, Tangier, is mentioned on pages 135 and 136.



About the end of September all **Europeans**, except the Consuls, were **ordered to leave Fez**, and to remain at the coast until the Sultan was able to return to the city. There seemed some doubt whether the workers there were included in this order or not, and it is much to be hoped that they will be allowed to stay on. Humanly speaking it would be a great detriment to the work there, which continues to be most encouraging, if they had again to leave the station.



Two valuable little books have just been issued in India from the pen of that esteemed veteran missionary, Dr. G. H. Rouse, M.A., the author of "Tracts for Mohammedans," some of which have been found so useful in their Arabic form. The new books are:—

(1) "Old Testament Criticism in New Testament Light," 126 pp., 8vo, in which the author ably exposes the unscientific character of much of the "higher criticism," and insists strongly on Christ's confirming testimony to the Old Testament as that of an infallible teacher. Questions raised by the "higher criticism" have reached the ears of Indian Christians, and Dr. Rouse was asked, as a senior missionary engaged in Bible trans-

lation and literary work, to read a paper on the subject before the Bengali Christian Conference. The outcome of this paper is the book above-mentioned in English.

(2) "The Books of the Bible," a brief summary of the books of the Bible in their historic setting. Intended for the aid of Bible readers who know English, and for translation into the vernaculars. 64 pp., 8vo.

The above books will be sent post free to the United Kingdom or to any other country in the Postal Union on the receipt of ten annas (10d.) for the former and four annas (4d.) for the latter book. The amount should be sent by money order to

Mr. C. H. HARVEY,
Supt. Baptist Mission Press,
41, Lower Circular Road, Calcutta.



Morocco.

From Mrs. Boulton
(Tangier).

EXTRACT FROM ANNUAL REPORT.

Certainly there is a marked change in the behaviour of the women who come to the Medical Mission from what obtained in the earlier days of our work. One scarcely ever hears now, "Ma mat shi Sidna Aisa," *i.e.*, Christ did not die; and although there may be occasionally a certain amount of indifference displayed, opposition is almost unknown, and very often, on the contrary, there is a very genuine welcome, and hearty thanks given for "those good words which have brought happiness to my heart."

The power of the Word of God to produce conviction of sin was illustrated in the case of a young man who was house servant here in the latter part of last year. He was a native of Casablanca, and belonged to a respectable family, and he told me that his father had wished to send him to Fez to study there, but he preferred a roving life, and left home; and getting mixed up with bad companions, came down in the world, and had to take service with "Nazarenes." He was an excellent reader and writer, but very undependable as a servant; however, he seemed to think his various shortcomings were more than balanced by his refraining from eating pork. When boasting one day of this virtue (?), he was told of the Lord's words, that not that which entered into the mouth defiled the man, but that which came out of it, and a colloquial gospel of Luke in manuscript, which lay in the kitchen, was put into his hand, and his attention directed to the passage about the corrupt tree which brought forth evil fruit, and also to the parable of the man who built on the sandy foundation. He seemed struck by it, and several times after, on going into the kitchen, I found him sitting reading the gospel; and a few days after, when reading with him about the death of Christ, I found he had got part of it by heart. Not long after this, he stopped in his work when I went into the kitchen and said: "Señora, I have been a very great sinner. I have done all kinds of sin, but I do ask

God to forgive me, for the sake of Jesus Christ." And another day, when washing the hall, he left his work and came to the dining-room where I was sitting, saying: "Señora, that prayer in the Gospel that Sidna Aisa told His disciples to pray, how must you pray it? Like this?" going down into one of the prayer attitudes. I replied that Christians generally knelt to pray, but the question was not so much as to the attitude of our bodies, but as to whether we were sincere in really desiring the things we asked for with our lips, as God looked at the heart.

As I felt it would be better for a man to deal with him, and Mr. Simpson was here for a few days, I asked him to have some talk with Hamed, and he had several long interviews, and was very pleased with his evident interest. *Ramadhan* was close at hand, and among the subjects discussed was fasting, and its inutility as a means of salvation, and Hamed of his own accord said he should not fast. He was accustomed to take his mid-day meal here, and the first two days of *Ramadhan*, he did not take his food until after the sunset gun had sounded, but the third day he deliberately ate his food at noon, outside the kitchen, where other Moors passing could see him. We felt a little anxious as to what might be the result of this; but it was purely his own doing, and when we heard that the servants next door, one of whom belonged to a very bigoted family, were talking about his eating, we feared he would get into trouble.

When about a week of *Ramadhan* had passed, one morning Hamed did not appear, but later on a Jew, at whose house he lodged, came to say he was ill; so after making a few inquiries, I told the Jew to wait, and informed Dr. Roberts, who kindly said that if Hamed were really ill, he would take him into the hospital. In order that this message should really reach him, I walked with the Jew to his house, and found Hamed lying on the floor of the little room he rented, apparently very ill, but he said he hoped he should soon be better and able to come back to work, and did not seem to care to come to the hospital.

The next day, however, a strange Moor came round and asked for Hamed's wages, and the few articles of clothing

he had left here, as he was still very ill, and had decided to go home to Casablanca by the boat which was leaving that evening. Thinking it was perhaps a made-up tale to get hold of the money, I declined to give clothes and money to a stranger, when the next-door servant stepped forward and said, "It is all right, Hamed did send him. I saw him this morning and Hamed did send this man for his wages, and he is going back to Casablanca." Having received this assurance, I paid the messenger, but was surprised and annoyed when about two hours after, another man—a well-dressed, gentlemanly Moor—came to the front door, and asked very politely that I would give him Hamed's wages. I replied that I had already sent his money, and one or two articles belonging to him, by a man who professed to come from him, and called the next-door servant to witness to the truth of my statement, whereupon the Moor apologised politely for troubling me, and went away; but I felt uncomfortable at what seemed to me like trickery. I thought I would like someone else to see Hamed and find out the truth; and having talked the matter over among us, Mr. Bolton promised to go and see him, and learn further particulars as to this sudden move, as we feared there might be some plan to send him away from Christian influence if the story of his having broken the fast had got about. The boy next door, the one who had seen Hamed eating at midday, said he knew where he lived, and promised to act as guide, and he started with Mr. Bolton, but, when he got somewhere in the vicinity of the house, said he did not really know where he lived. He had seen him sitting on a door-step there early in the morning, but could not say exactly where he was, so Mr. Bolton failed to find him, and late in the evening the same man who came first in the morning came again to say he had started for Casablanca by the evening boat. From that day to this, though we have made many inquiries, we can get no tidings of him. Someone who knew him well went down the coast by the same boat by which he was reported to have travelled, but saw nothing of him, nor has he ever been heard of by any of our Casablanca friends, so we fear he may have been the victim of a plot, as the result of eating openly in *Ramadhan*. Whatever has become of him, we feel assured that he has an intellectual grasp of the plan of salvation, though whether he had really accepted Christ as his own Saviour, we cannot say.

**From Miss Aldridge
(Laraish).**

EXTRACT FROM ANNUAL REPORT.

In reviewing the past year, I see the regular routine of work has been somewhat broken into.

In May of last year I left Laraish expecting to join the ladies in Sifroo for a time, but upon reaching Fez, I found that owing to an accident one of them had met with on the road over to Sifroo, they had been obliged to return, and so we remained there about a month.

We then went on to Sifroo, and I spent two months with them there, helping in some of their mission work and visiting with them some of the Berber villages; though, owing to the wildness of the country, we could not do as much of this as we would have liked. One little village we went to, where the inhabitants lived in caves half-way up a steep rocky fastness, had had robbers there the previous day, and the men were keeping watch that day from the top of the rock. We climbed up the winding pathway and along the narrow platform of rock, off which, on the one side, were openings into some of the caves, and



Photo by]

[Mr. J. L. Lockhead.

A Class of Arab Girls, Constantine.

on the other in places little fences had been erected to keep children from rolling over. We went into some caves and had a little time with the women there; bare, comfortless dwellings they were, damp and chill out of the hot sunshine, with water trickling down the bare walls of rock. But we could not stay long; the men who were with us hurried us away, fearing lest the mule and donkeys we had hidden should be stolen.

Another cave village we visited, about the same distance from Sifroo, but in the opposite direction, had quite a well-to-do appearance, and the people were very intelligent and thrifty; blankets and warm mats of native weaving were about, and the gardens and fields lying along the mountain side were well cultivated. They showed us the presses, too, where they made their own olive oil. We had very attentive groups of listeners in several huts—I mean caves, though some of them had a little hut built on at the entrance, with a door fixed to it. They made us breakfast each time we went, baking the flat, thin loaves of bread over the fire on earthenware crocks, and we were very grateful for it, having started soon after 4 o'clock a.m.

I came away in August, leaving the other friends still in Sifroo, and travelled slowly down to Laraish, taking eight days on the road, on account of the great heat. On the Sunday I rested the whole day, from about 9 a.m., in a Moorish hut. As soon as I had made a little tea with my spirit lamp and rested a little, the people began to come in, and from then on till towards sunset, I was kept busy talking with them, one set after another. They left then to make preparations for supper, and I was able to get my tent pitched for the night.

**From Miss De La Camp
(Tetuan).**

[As remarked elsewhere, the workers are still unable to return to Tetuan, owing to the disturbed condition of the tribes around. Some months ago it was decided that Miss de la Camp should proceed to Fez to take up fresh work there, and it was necessary for her to go to Tetuan before removing. From news she received she concluded that it would be quite safe for her to spend a day or two in Tetuan, travelling there by sea, and the following is an account of her visit. That she found everything belonging to her and her fellow-workers being so well looked after, speaks volumes for the trustworthiness of the native servants.]

September 5th, 1903.—Here I am, safe and sound, and in perfect safety, in dear old Tetuan! I came over unex-

pectedly on Monday ; the letter I sent, asking our boy to meet me, never having arrived.

Our houses, garden, animals—everything—were in perfect order, and looking well cared for. Thank God for the faithful servants He has given us! One little item of our boy's carefulness was a little awkward. He was away for the day in his brother's garden, and had got the key of my room in his pouch with him, as he would not trust it anywhere else. I consequently had to wait for his return at sunset to get into my room.

The intervening hours I spent going round the town to find out the real state of affairs. I spoke to several of the big men of the town, also to Spaniards and Jews, and all are unanimous that the town is perfectly quiet and safe. About thirty or forty Jews, whole families, came on the boat I came by, and about as many came by another boat yesterday. Everybody wants to know why ever the *Tabeebas* ("lady doctors") are not coming yet.

I hear a letter arrived yesterday from the Sultan to say he had eaten up the Riata, had taken 700 prisoners, and sent twenty-five loads of heads to Fez, etc. ; and that he was on his way here through the Khamis to punish the refractory tribes about here. All are quiet except the Angera, and several tribes have made peace with the town. They are coming back to market as soon as the Angera lets them. This tribe is terrorising the others, and keeping the roads to Tangier and Ceuta "cut," but they dare not come near the town ; they paid too dearly for it last time. Quite a large caravan managed to get here from the interior, nevertheless, to-day, to everybody's delight.

I have been pretty busy, sorting out and packing my belongings, and going through the painful ordeal of taking leave of old friends and scholars. I can now be ready any time the Sultan's steamship *Sidi et Turkey* arrives. As the road is unsafe, I am bound to go to Tangier by sea. Somebody mentioned to me that the *Turky* was expected in a few days, and that she took people to Tangier for nothing. I went to make further inquiries, and at last got to the *Ameen* (Custom House officer), a good friend of ours, who very graciously said : "We will take you, *Tabeeba*, and your luggage," in a tone which implied that it was not a privilege granted to every Nazarene. So, you see, as usual, as my friends say, I have fallen on my feet, and will probably get a trip to Tangier at the Sultan's expense!

I have had a most hearty reception from everybody who knows us ; every third person in the streets stops to greet me. It is very gratifying to see that the people do care for their *Tabeebas*. I am kept supplied with fruit, far more than I could ever eat. It has not been very easy to get my packing done with such numbers of visitors of all classes and ages. It is nice to be amongst them, even if it is only for a short time.

From Mr. H. Nott
(Casablanca).

When Dr. Grieve went home on furlough at the beginning of this month, he left in my hands a man in the hospital. This poor unfortunate fellow was brought in in a very dreadful state, and the doctor had to do a great deal of sewing and bandaging. He had been with others up a fig tree watching the horrible performance of the *Hamdushy*, cutting their heads with axes, and jumping about in their frantic way. The tree, although within the precincts of the patron saint of this place, did not afford them a substantial footing, for the branch broke, and, as the man fell, the jagged edge of the branch tore the calf

of his leg open, making a very deep gash. A poor woman had her head cut open, and died next day. The friends of the man brought him to the doctor, and for days his people expected he would die, in spite of the doctor's reassurances; soon, as day by day he got better, his friends went away with brighter faces and would praise God. When Dr. Grieve left for home the wound was healing nicely, and in a fortnight after, he was well enough to ride his donkey and go back to his friends. He was specially grateful to us and to God for sending him to us. "Had I not come," he said, "I should have been in my grave long ago. I am as one saved from the eye of death," and he did praise God when I reminded him of His mercy in sparing him, although the poor woman was taken. He was never tired of listening to the gospel read and explained each evening. "Ah!" he said one evening, when I was reading the account of the miraculous draught of fishes, "none but one from God, having the power of God, could have taken so many fish, and at that time of the day, for," said he, "I know a little about fishing; I have fished many a dark and stormy night;" and he never forgot about Christ the great Fisher; would that he knew him personally as the Fisher of men!

The latter part of this month Mr. Steven, of the B. and F.B.S., and I made arrangements to go out for about ten days into the country itinerating. We had a very prosperous journey ; our destination was Setat, a day and a half's journey from here. The weather being hot, we took two days on the way. At Setat we were well received by the Khalifa of the place. He gave us a good camping ground near the centre of the town, and from the first treated us with the greatest hospitality, sending us food morning and evening, and food also for the animals. We found the people a very kind and open-hearted sort, and not at all fanatical. Sunday was a very big weekly market, and the whole of the hill just outside the gate was a mass of moving and noisy human beings, buying and selling horses, cows, sheep, goats, provisions, fruit, clothes, etc., etc. It would have been a good opportunity for selling books, but it was the Lord's day, and so we rested, and had very few visitors, for most of the people were gone out to the market or fair ; but on the Monday morning we started to work in real earnest. Mr. Steven went round with his books, "to the Jew first," while I went round to the shops and visited the Moors, holding conversations and advising them to buy books from my friend, in which they could read about our Lord Jesus Christ, the Saviour. One was surprised when he learnt that I, as a Christian, believed in death. "Yes," I said, "we do, and there is a second death, which is worse than the first death, from which One alone can save." Another was surprised when he learnt that his book (the Koran) never said Mohammed could intercede. In the afternoon we had great times. I accompanied Mr. Steven, selling his books, this time to the Moors ; they crowded around us and were so eager to buy the books. I never saw such earnestness manifested in buying the Scriptures before, and we had hardly finished the shops in the main street and market before all the Arabic books were gone, except a few small copies, and one or two we had reserved for the Khalifa and his brother, the *Fokih*. People followed us to the tent wanting books, and others came and had talks. One old man came ; he said he was not a Moslem, nor a Jew, nor a Christian; he seemed to be a queer mixture ; he asked as one who was come to spy, and yet at the same time seemed to be seeking after light. He had travelled a great deal and made the pilgrimage, yet

did not seem satisfied with his religion, and especially the way his co-religionists lived in Morocco, and yet when one put before him the claims of Christ, he drew back.

I remember when passing through last year with Dr. Grieve on our way to Beni Miskeen, how he remarked what a splendid out-station this place would make, but for lack of male workers we are unable to think about it; we trust however, that the way may be opened yet for a worker to go to this place at least for some little time in the year.

We were greatly encouraged this month by a visit from a convert from the south; we had never seen him before, and although he brought no letter of recommendation from other missionaries, we, after examination, had no doubt about him, and received him as a brother in the Lord. It was very refreshing, and a great help to read and pray together, and we were struck by his repeated mention of the Holy Spirit's help and guidance. One of the young fellows returned who had previously stayed with us, and he was so greatly impressed with this man's conversation and testimony to the Lord Jesus as his Saviour, that one night he asked, "How long would it take one to learn all that you know?" This brother's reply was, "Not until the Holy Spirit has opened your eyes to understand what you read."

We sent our brother forth with books to distribute among his friends in Ducala province, and we hope soon to see his face again; we pray the Lord to bless and keep him.



Photo by Mr. A. V. Liley.

The Poor Woman of Tunis in Outdoor Dress.

A black crape-cloth scarf is passed twice round the head, leaving only the eyes visible. Then the huge sheet-like garment is wound round the figure so that it completely covers the dress underneath. This white garment is of cotton, wool or silk, according to the wealth of the wearer.

The Rich Woman of Tunis in Outdoor Dress.

In the costume of the rich woman the great white garment is arranged in much the same way, but the veil is entirely different. In this case it is made of handsome coloured silk, and is held so as to completely cover the face, while permitting the wearer to see just a step at a time. The richest women usually drive in closed carriage.



Photo by Mr. A. V. Liley.

From Mr. O. E. Simpson (Fe3).

August 31st, 1903.—The medical mission goes on without intermission from day to day. To-day a shereef of Wazzan came in to receive medicine, and, though late, and we had already read with them, I asked Si S. to read with him out of the Word. This he did, after which I read and spoke to him. He became interested and said that for a long time he had been seeking for the Gospels, and as he had found them, he would like to read them. I gave him, or rather lent him, a New Testament and the epistle of Ephesians under a separate cover. May he be led to see in Jesus the Redeemer and Saviour.

A soldier of the Sultan received first a Gospel, and after reading it came back and asked for a complete New Testament. I saw him again to-day, and he seems interested, saying that he was taking good care of the books. I went to see him, and saw them in a prominent place on a shelf in his room.

We were out to a house last evening, and when we came back home the man walked back with us. I asked him in and had a long talk with him about Christ, the promised Saviour, and the different sources of the Koran. I believe him to be an inquirer, and would be glad if you would join us in prayer that he might be led out into the light. Already he upholds the Gospel before others.

I am asking God to raise up another to take the place of Si el Madani.

Bushaib.

By DR. H. D. ROBERTS.

September 21st, 1903.

It is with mixed feelings we record the death of Bushaib, our faithful hospital servant and brother in Christ. We are indeed glad that he is released from suffering, for his

has been a long and painful illness, but we miss him keenly at every turn. For over twelve years he has been amongst us, ready to do anything that was needed, always cheery, patient with the sick, and kind and thoughtful towards all. Then his ability and willingness to present the Gospel was an unspeakable help. Sitting amongst the patients in the wards, it was nice to know that at least one was listening with interest and ready to endorse all one said. Several

times when we have gone into the hospital unexpectedly have we heard him relating a parable or a miracle to the men in the wards.

He has been ailing for months, we might say years ; but he kept about as long as he had strength to stand, though racked with cough and fever. His release came on the night of September 16. Shortly before 6 o'clock p.m. I was called, and found him very low, but still conscious. I asked him if he was still trusting in the Lord Jesus for salvation, and he nodded assent, being unable to speak. He seemed to know the various missionaries who came to say farewell, but at 7 o'clock when his wife's mother came—a very bigoted Mohammedan—he had lost consciousness, and although she called his name, there was no response. It was a weird scene and will never be effaced from our memories. A single flickering candle stood on the floor, throwing gaunt shadows on the walls, and by its light the three little children were cracking and eating some nuts their grandmother had brought with her ; poor little things, they were hungry, having had no evening meal as usual, and the solemnity of the scene did not impress them ; they had got used to seeing their father ill, and the mother weeping.

Fatima, his wife, did what she could, moistening the poor sufferer's lips with water, which was squeezed from a piece of sheep's wool. We sat at a little distance, letting her and her mother remain near. I had to leave the room for a short time, and my wife tells me that the mother began to repeat over and over, very distinctly and slowly, the Mohammedan creed close to his ear, but with no effect ; she then tried to turn him towards Mecca, but Fatima was seated on the bed, and would not move to help her, so she gave it up.

Just before 10 o'clock, when the children had fallen asleep on the floor and the youngest was lying across the old woman's knees, we instinctively drew near, and she hurriedly rose, and almost flinging the child on her back, quickly strapped him with a towel; the child began to cry, but soon stopped, and the death wail began, for Bushaib had breathed his last and had gone to be with Christ. Oh, those wails ! They rang in our ears all night. The old mother pulled a covering over his face and began to wring her hands, saying : " Ah, my dear son, my beloved one, I have covered your face, you have travelled now, I shall no more salute you in the morning, and you will never more answer me, ' La bas ' (no evil). I shall not climb this hill any more to see you. Oh ! my son, my beloved one," etc. The wailing is done in a peculiar chant, with sobs between each sentence. You cannot hear it without being moved ; in fact, it was easy to " weep with them that weep." Fatima reiterated, " Ah, Bushaib, ah, master of my house, you have gone from us, I shall never more hear you call me your beloved one, my little children will no more call you father, I shall never forget you, I am not tired of you, you have never said a word to hurt my heart, you have never been unkind." Then she would break off, and say, " Oh, my friends, the *Tabeeb* (doctor) and the *Signora* (my wife) ; how can I leave them ? I am accustomed to be with them, they are as dear to me as my soul, and now, and now I have to part from them."

We remained with them awhile, and then left them to do the last offices for the dead. We did, indeed, feel grateful to the Lord for answering our prayer that he might die without the usual Mohammedan chanting over the dying. A day or two previous, thinking his end was near, a *Fokih* had come, and we were afraid he might remain. It was sad we could not give him a Christian burial, and it pained



Photo by]

[Mr. H. E. Jones.

Dr. Roberts attending to a patient whose eyes had been burnt out ; Bushaib assisting.

us to hear the *Fokahah* chanting the Moslem creed as they carried the bier through Hope House garden, but after all, his spirit was not affected by it. Yet we shall be glad when the time comes for us to bury the converts ourselves.

Mr. Bolton, Mr. Jones, and I followed the procession at a distance, and I could not refrain from reading a few verses from 1 Cor. xv., as we waited there under the shadow of a ruined wall. He is buried quite near to us, about five minutes' walk from here. His brother-in-law told me that several of the natives wept tears of real sorrow at the grave, for he was much loved by all.

We should very much have liked to have kept Fatima and the children here with us, so that they might be kept from the atmosphere of Mohammedanism, but her people would not consent ; she told me that if only her boy were older—he is but seven—she would have remained, and not listened to her people, for, she said, with an expressive gesture of the hand, " It will be like going down into fire to return to them." She has been so happy with us, enjoying much freedom in comparison with other women. She left us to-day, but she came yesterday to us, and we were able to read some words of comfort to her from 1 Thess. iv. 13-18, and we afterwards joined in prayer. It is very touching to hear her pray in her simple way. It is only two months since we had the joy of leading her to Christ, whilst reading day by day with Bushaib, so she is a veritable lamb in the flock, and the lambs we know He has said He will carry in His bosom. She needs our prayers, she is sore at heart, and likely to be severely tried amongst her people. Pray that she and her children may be kept in contact with us, and that she may not be prevented from paying us a weekly visit, as she hopes to do.

"Them which sleep in Jesus."

BY MISS J. JAY.

October, 1903.—I have just heard of the death of Bushaib, the faithful hospital servant, whom I have known since he first came to Tangier twelve years ago. This makes the third from our little band of native converts called "Home" almost within a year, all of them valued friends. I have been thinking of my last interviews with them all, and praising God for the bright testimony they gave.

Kaid Mohammed, who was the first to leave us, returned very ill from Laraish last year; he had been preaching Christ in the mosque there, which aroused the anger of the people, and he received a blow, from the effects of which he died a few weeks after he got back to Tangier. I was able to visit him several times during his illness and take him tea and other little comforts. I found him always in great pain, and the last time I saw him he was wandering slightly, but he was always pleased to see me and anxious for me to stay as long as possible and speak to him of Jesus. Each time I went he asked me to pray with him and his old mother, generally adding a few words himself. The last time I saw him he told me he felt he was dying. I tried to cheer him, not thinking his illness so serious, but he said, "That blow has killed me; I shall not get better, but I am not afraid." Then, quite suddenly, he spoke of Gen. Haig's visit long ago to Tangier, of the words he had spoken to him, and how he had promised daily to pray for him, and what a help Gen. Haig's sympathy had been. He said, "I have never forgotten there were tears in his eyes when he saw me for the last time." Kaid Mohammed was right when he said he was dying, for a few days afterwards I heard that he had passed away.

Si Medani was the next taken from amongst us, one of the first of dear Miss Herdman's converts and colporteurs, and one of the most faithful. When I last saw him, before he journeyed up to Fez, I noticed how much older and weaker he looked; yet he seemed full of zeal, and when he came to my house to say good-bye he was eager to tell me all about the work. We had a long, earnest talk together, little thinking it would be our last until we meet in our Father's Home.

He had been devoted to Miss Herdman, and was equally devoted to Mr. Cooper, who, he often told me, had been a continual help to him. Almost the last thing he said to me was, "We have too little faith, Tabeeba; I am ashamed when I think how little faith I have." "What makes you say that, Medani?" I asked; "have you any special reason?" "Yes," he said, "when Miss Herdman died my faith failed; I felt no one could ever fill her place, and then God sent Mr. Cooper; he has been more than a father to me, and I have felt ashamed of my want of faith ever since." Si Medani was with Mr. Cooper when he was murdered, and seems never to have recovered from the shock.

Bushaib, the hospital servant, who has just entered into Life, had long known the truth, but taken no decided stand. He died of consumption, and as his weakness increased so his faith deepened. I spent my last evening with him before I came home on furlough; he was very weak and suffering, coughing all the time, but most anxious for his wife to prepare tea for me and get me cakes, etc. I told him he must let me talk, as I saw it was an effort for him to speak, but he said, "I must talk, for I shall not see you again for a long time." He told me a good deal about his illness, and I was struck with

the patient way he spoke of his sufferings and of his willingness to die. We spoke much of Christ as the only Saviour, and of Heaven, the Home of God, and our Home also. He seemed very grateful for the kindness received from Dr. and Mrs. Roberts all through his illness, and referred to it several times. I had to leave when it grew dark, but twice after I had said good-bye he called me back, once it was to ask if I should be long away, and the second time to send a message to Dr. Terry. He said, "Tell him I have never forgotten him and his kindness to me and the words he spoke to me; say that I have worked in the hospital as long as I had any strength, and I have done it for God; I still love the work, but the strength is almost gone now. Give him this message from me, and tell him I have always thanked God that I knew him and that I came to the hospital."

"A great multitude, which no man could number, of all nations and kindreds and people and tongues stood before the Throne. . . . They have washed their robes and made them white in the blood of the Lamb."

The Burning of the Spanish Church, Tangier.

BY MR. W. T. BOLTON.

October 8th, 1903.—On August 24th our corrugated iron church was totally destroyed by a fire which broke out in a neighbouring stackyard. Owing to a westerly wind blowing at the time, the flames swept furiously towards the church, and, gaining an entrance through the windows, very soon reduced everything to either twisted bars and bolts, or ashes and other useless debris. Amongst some of the things that helped to feed the rapacious flames were—chairs, benches, hymn-books, Bibles, sewing material, tables, and a very nice organ. The evening before (Sunday) we conducted our service as usual in Spanish, and we little thought then that our last opportunity of service was about to be taken from us. The first intimation of the fire was next morning at six o'clock, when the caretaker hastily knocked at my door, saying, "The church is burned to the ground," and off he ran. I went immediately and found it only too true; it had, as it were, literally sunk into its own foundation; not even the sides remained standing.

As I stood pensively watching the smouldering embers, the wind lifted and scattered loose leaves of the Bible (Spanish), and I noticed a well-dressed man pick up one, read it, and then fold it up and carefully put it in his pocket. Presently a young Jew did likewise. These two little incidents coming just then when we felt so sad were as comforting rays of cheer, for they reminded me that God has other methods of reaching men than ours. And I lifted up my heart then and there, that these stray leaves might be used as leaves from the Tree of Life to the healing of some who might otherwise not come across the word.

My first thoughts were, as I stood looking down into the grave of the church, that possibly God had taken it away from us because we were not making as much use of it as we might, or that we were not as earnest in our efforts to bring in the people as we might have been; but then, as I prayed, God seemed to say, "Fear not; it may be true, but nevertheless I have a wise purpose in it, as I have yet a work to do amongst the priest-ridden Spaniards;" and so we quietened ourselves, and are seeking to find out what this purpose is.

The day after the fire occurred, the workers most concerned in the church met in conference, and it was hoped

by all present that the school and services would be quickly started again. So we set to work to seek a room suitable for the purpose, and now we have the great joy of being able to say the Lord directed us to a large and spacious barn, situated in the midst of the people, and suitable in every way for our needs; the rent is only a sovereign a month. As a friend on the station gave us fifteen pounds, and others smaller amounts besides, and a grant of fifty Bibles, we have been able to furnish this barn, thus converting it into a very respectable place for worship and for the day school. The attendance at the Sunday evening and Thursday evening services has exceeded our expectations, and our hearts are full of gratitude to God, as we are finding out in a measure some of His purposes in permitting the fire, as we are now brought into contact with many whom we should probably not have known had we been in the church.

Miss Vecchio commenced her day school on Monday, when about fifty children entered their names in her register. Some of these have been attending an anarchists' school, where they have been taught that there is no God. But the parents were not satisfied with the progress their children were making, and so sent them to Miss Vecchio. One little girl of only seven years, who has been attending the anarchists' school, was reading with one of our pupil-teachers when she came across the name of God, but the child could not be induced to pronounce the word, and persisted in passing it over. The priests also oppose the work, and by bribery and persecution seek to prevent the children from coming. For instance, a priest called on the mother of one of our scholars and asked why her boy did not come to school. She, not being a Christian, made some excuse, either that he was herding pigs or something. Some time after, the priest called again and wanted to know again why the boy did not come to school. The mother said that he had no shoes. Whereupon the priest said she was to send him and he would give him shoes. We have other instances of the children being beaten for coming to us; and so we are exceedingly glad that despite the opposition, so many come. Many more doors are opening to the lady visitors, and they have good cottage meetings.

The Missionary Problem.

The Appeal for a Larger Income.

BY THE REV. C. S. MACALPINE, B.D., MANCHESTER.

[From "The Missionary Herald" of the Baptist Missionary Society, July, 1903.]

The missionary problem, I have argued in a former paper, is not money, but men. To many this may seem but partially true. They will grant it in the abstract, but they will come back, as "practical" men, to the need of a larger income in order to meet the increasing demands of missions on the Church at home. To them the missionary problem seems rather money than men.

I am, of course, in fullest sympathy with the appeal for increased support which is being made by all missionary societies. It is one of the most encouraging signs of the times that the success of mission work has made these appeals possible. I grieve that the response to them is so slow and as yet so inadequate. When we have reached, as we shall undoubtedly reach, the limit of £100,000 per annum which is now asked by our own Society, our watchword will still be "Forward," and the churches of to-

morrow will be no more content with the achievements of to-day than we are with those of yesterday. The only limit of the Church's duty is the measure of her opportunity and of her power.

It is possible, however, to base the appeal for an enlarged income on an insufficient foundation, to misplace the emphasis on which its success in reaching the consciences of Christian people depends. We need to have a care of being too businesslike, lest we be not, in the highest sense, businesslike enough. Is it not possible that even here the missionary problem is not money, but men? In other words, should not the appeal be more to the heart and conscience, even if it be not less to the pocket?

I might argue this on abstract grounds. But in the Gospel story of the rich men and the poor widow (Mark xii. 41, ff.; Luke xxi. 1, ff.), we have our Lord's own verdict on the point, and that is final. This is the *locus classicus*, in the Gospels at least, on Christian giving.

There is, as it were, a double underlining of the story in Mark's Gospel. Jesus, not content to have seen the widow's gift Himself, "called His disciples unto Him," and in speaking of it to them He used that phrase which never passed His lips save in regard to things of weighty import: "Verily, I say unto you." If the incident was so great in His eyes, we must not pass it lightly by.

There is a suggestion of great deliberateness in Mark's (R.V.) introduction to his narrative: "He sat down over against the treasury, and beheld." It was not by mere chance, so to speak, that as He passed for the last time from the temple, weary of contention with hardened hearts, He sat down there as once before on Jacob's well. Whatever the motive of His stopping there, His "beholding," as the word of the evangelist shows, was deliberate and keen. He looked as one who had a right to know and the power to value the gifts of those who passed the treasury.

There are many motives that influence our giving. Some of them are worthy. But to how many of us does this thought come home with its due weight, that Jesus to-day is sitting over against the treasury, beholding? That is to say, He is looking at, scrutinising, our offerings and declaring their true value. This is a fact, but it is a fact that most of us leave out of account. If we took it to heart, would it not materially affect our giving?

This thought of Christ sitting over against the treasury, beholding, ought not to be unwelcome to us. Of course, if we are giving to make a show, or if our offerings are being squeezed out of stingy hearts, we may well be afraid of those keen eyes looking on. For they scrutinise, not only gifts, but givers, givers more than gifts, and they will search us through and through. But Jesus is no greedy tax-gatherer, thinking only of how much He can get. Those eyes are not on the look-out for faults, though quick to see them and to be overcast with sorrow at the sight. They are on the look out for the good in us, and light up at the first sight of a love answering to His own. His presence over against the treasury should be a joy, a stimulus, to every Christian heart.

What did Christ see, as He sat over against the treasury? Three contrasts are presented to us, and they lead us to the very heart of this question of Christian giving.

In the first place Christ saw—

I.—MANY LARGE GIFTS AND ONE VERY SMALL ONE.

There is no suggestion in this story that when rich men give largely they do so always and only for the praise their gifts will bring them. Christ was not a cynic. Large gifts may be and are given from high and pure motives.

and, so given, are accepted by Christ at their true value. But their true value cannot be stated in terms of quantity.

The valuation of gifts by quantity is for us, to a great extent, unavoidable. The hearts and motives of men are not open to us. Rich and poor, much and little—these are our first, and sometimes our last, judgment of men and their offerings. It is perhaps inevitable, unless we arrange them alphabetically, that our subscription lists should follow the order of amount. But this distinction, of which we make so much, is nothing to Christ. The "many rich," who with us would have headed the list, are massed together here as having "given much"; the one poor widow, whose gifts we would have hidden away among "sums under one shilling" from unnamed contributors, is declared by Christ to have given "more than they all." The last is first and the first last. The distinction of much and little is for ever declared to be of no value as between gift and gift. It is at best merely external. There is an inwardness in Christian giving of which we may not attempt to judge, but which Christ sees with unerring eye.

Jesus saw further—

2.—SUPERFLUITY AND WANT.

Here we begin to get to the inside of the matter, though the very heart of it lies deeper still. The question of proportion between what a man has and what he gives to God at once arises. This is a very complex and a very delicate question. Its complexity arises from the infinitely varied circumstances of men; its delicacy from the fact that men always will, and never can, judge one another. Each man must settle it for himself, and for its settlement he is responsible to God alone. But he must remember in his deciding that Jesus is sitting over against the treasury, beholding.

While, however, the question is difficult, it is one of great importance, and the light which our narrative throws on it is of the highest value.

If some one less than Christ had said that the poor widow's two mites were more than all that the many rich had cast into the treasury he would have been the butt of many a wise man's ridicule. It is a hard saying to many even now. The joy of Christ in the widow's gift sprang from the fact that she, so poor, had cast in "all that she had," whereas the others had given only "of their superfluity." In the same spirit Paul rejoiced over the churches of Macedonia: "In much proof of affliction their joy and their deep poverty abounded unto the riches of their liberality" (2 Cor. viii. 2). The value of a gift in the sight of God depends little on its amount, but largely on the proportion it bears to what a man has. What he gives is weighed by God, and ought to be weighed by himself, against what he keeps for his own personal use. If he gives only what he does not need, what he can hardly use, his gift is small. If, on the other hand, he gives what means a real self-denial, and is perhaps only possible under the impelling of a great love, he gives largely and he gives acceptably.

Manifestly this question is not to be settled by some simple rule of arithmetic. Proportionate giving is a much more complicated matter than some people imagine. "A tenth for the Lord" is a rule beautiful in its simplicity. But for some a tenth is a mere trifle, for others it is a genuine self-denial and for many a great sacrifice. Two men enjoying the same income may be in an entirely different position as regards the matter of proportionate giving. One is the happy father of a family, the other, poor fellow, has no one to think of but himself. If each gives the same amount to the Lord, they are not giving alike. Not only

what a man has, but what he has to do with what he has, must be considered.

But with all its difficulty, the fact remains that, in Christ's judgment of gifts, proportion is a very weighty matter. And if all Christians could be stimulated to proportionate giving, with conscience in it, the present operations of churches and missionary societies would be very far from exhausting the funds which would be at their command.

Yet even this may be largely external. Christ looks deeper still and sees—

3.—LOVE OF SELF AND LOVE OF GOD.

This must be the ultimate explanation of our Lord's words. It is consistent with all we know of the Pharisees and of Christ's judgment on them. It would be contrary to all that we know of Christ to suppose that He would have made light of the rich man's gifts as He does here had they been offerings of true devotion. There is no other adequate explanation of the widow's tremendous sacrifice. She gave because her heart was overflowing with love to God; they gave because they loved the praise of men. It was not the amount of her gift, nor even the sacrifice alone, but the impelling love that inspired her purpose and kept her true to it, which made her giving a spiritual service, her offering acceptable.

This is the final test of all giving, and the application of it lies in the hand of God alone. We say, how much money? God says, how much heart? How much self? Quality is the divine standard of giving, not quantity. Here no man may judge his brother; the matter, as all deepest things of life, lies between a man and God. We cannot always be sure even of ourselves. But we may earnestly desire and strive after a pure heart and a worthy love; and by the grace of God we shall not fail to attain.

Whither, now, has Christ led us? Back again to the point from which we started, that even in regard to the question of a larger income the Missionary Problem is not money, but men. This final test of Christian giving must be for each of us the basis of self-judgment, and it must be the basis of our appeal. If our aim be money, only or mainly, we shall never get enough. If we aim at men we shall get them, and the money will not be wanting.

This is not chimerical, fantastic, enthusiastic, utopian, though to many it may seem so. It is in the highest sense practical. It does not mean, of course, that we are to give up all the methods now in use to increase our missionary income. On the contrary, we must perfect our methods and use them to the utmost. We must organise, appeal, inform, even denounce, as Christ did. But we must teach men the absolute standard of value in Christian giving and show them Christ the Lord of the treasury. We must aim at lifting up the giving of all to the high level on which Christ has placed it and to which the giving of many has been brought. Christian giving must not be to so many merely a tax, an inevitable but almost intolerable nuisance, a cold, loveless duty. It must become a privilege, a joy, one of the choice graces which adorn all true Christian lives.

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich" (2 Cor. viii. 9). This is Paul's appeal for money to provide the necessities of life for impoverished fellow-Christians. Let us make it ours for money to send the bread of life to the heathen millions, for whom, even as for us, Christ gave His life.



The Girls' School, Tunis.

FROM MRS. PURDON'S ANNUAL REPORT.

I wish some of our friends at home could visit us some morning and see for themselves these little girls, all sitting round the room on cushions, singing the Arabic translation of "Tell me the old, old story," or some other simple hymn, or repeating their texts. They have been learning some of the "hundred texts" used by the Irish Church Missions, and even the wee girlies can repeat them very correctly.

The first hour of school is always given up to Bible teaching and learning texts and hymns. Miss Hammon has been teaching them about our Lord's life, death, and resurrection, while I have been going through the Old Testament stories.

Some of their remarks on the stories are very amusing, as, for instance, one funny little child on hearing of the destruction of Pharaoh's army in the Red Sea, exclaimed, "What a pity it was not the Jews who were drowned instead of the Egyptians!"

Two of the elder girls who left school a year ago have been showing in many ways that they have given their hearts to Christ, and are seeking to follow Him. One of them, Dooja, reads the Gospel for herself, and is always ready when we go to visit her to ask us some question about what she has been reading. She can only understand the very simple parts of the Bible, for the written Arabic is so very different from that which is spoken by the people of Tunis. We were greatly encouraged a few days ago, when visiting one of her neighbours. Speaking to her about the death of Christ as an atonement for sin, we asked her if she understood. She answered, "Why, yes; you know, Dooja often comes to see me and she talks to me about these things."

The other girl is trying to read the Bible for herself, even in spite of opposition from the women living in the same house. A little story which she told about herself, though with great shame, will, I think, show how she is really trying to live like Christ, although surrounded by so many difficulties. About a month ago, one of the girls in the house stole something from her, and not being able to get it back, she determined to retaliate by taking something belonging to this girl and hiding it. She did so, but her heart was not at rest; she felt she had done wrong. She was very unhappy about it, but could not humble herself to confess what she had done.

At last one day she began to pray about it, and asked

God to give her strength to confess her sin, and then when she got an opportunity, she called this girl into her room, saying she had something to tell her. But the words would not come; she felt too ashamed to tell what she had done, and sat silent, till the other began to wonder what was wrong and to question her. Then pulling the stolen article out, she said, "Here, this is yours, take it, and take also this sweatmeat and this half-penny (both greatly prized by herself), only forgive me, I am so sorry for ever having taken it."

A Jewish Wedding in Tripoli.

BY MISS HARRALD.

This afternoon we have been to a Jewish wedding. The first thing that struck us was that gentlemen were not admitted to the room where the ceremony was to take place; they had to wait in an ante-room. Many nationalities were represented among the guests, many of whom were in most elegant costumes.

The first sign that the ceremony was about to begin was when matches were handed to certain friends, who lighted the candles on two brackets on either side of the throne erected for the bride and bridegroom. Then a couple of glasses, one containing wine, were brought in on a tray and placed on a table before the daïs. The bride was preceded by two boys in cream-coloured suits carrying large lighted candles. She and the bridegroom took their stand on the little platform; the boys remained one on either side of the table, then came the Governor and other officials, while as many guests as possible crowded up to try and see the proceedings. About 300 are said to have been present. The bride is a nice-looking girl of about eighteen; the bridegroom is a little older. In front of them stood two Rabbis, one chanting the service, the refrain being taken up by several boys and the schoolmaster, who also sang the Turkish national anthem, "May God make the Sultan victorious!" At the beginning of the ceremony the bridegroom put on a wide white scarf with blue fringes, and as it proceeded, he also put it over the bride; then the Rabbi took up the glass of wine, drank, gave it to the bridegroom, and he, after drinking, passed it on to the bride. This they did twice. At the close the newly-married couple had to submit to many embraces and much kissing from all their friends, and then sat in state while refreshments—ices, cakes, and sweets—were handed to all the guests.

Workers' Union for North Africa.—This Union, established in Jan., 1893, has already rendered considerable assistance to the missionaries and their families on the field; more helpers are, however, needed, as the work is continually growing. Those desiring further information should apply to the Hon. Gen. Sec., Miss Tighe, The Priory, Christchurch, Hants. Miss Tighe would be glad to enrol any lady friends as "scattered members" of the Union in towns or districts not yet represented. Membership with this Union presents a form of service open to all ladies, however isolated their position.

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.

A MEETING will be held (D.V.) in support of
**The Nile Mission Press for Egypt, Arabia, The Soudan,
 and the Countries of North Africa,**

In the LOWER EXETER HALL,

at 5.30 p.m., on Wednesday, 18th November, 1903.

Chairman - - **EUGENE STOCK, Esq.**

Speakers—**THE REV. ST. CLAIR TISDALL, D.D.**, and
J. B. BRADDON, Esq (Chairman of Executive Committee).

"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.

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.

**LIST OF DONATIONS FROM AUGUST 17th to SEPTEMBER 15th, 1903.
 GENERAL AND DESIGNATED FUNDS.**

GENERAL FUND.		1903. No. of		1903. No. of		No. of		No. of	
1903. No. of		Sept. Receipt.		Sept. Receipt.		Receipt.		Receipt.	
Aug. Receipt.		£ s. d.		£ s. d.		£ s. d.		£ s. d.	
17 ...6910		0 5 0		Brought forwd. 86 5 3		Brought forwd. 192 9 2		Brought forwd. 8 0 0	
17 ...6911		0 17 0		10 ...6948		1 { Salter's		129	
18 { Readers		20 10 6		11 ...6949		Hall } 1 10 8		130	
18 { of "The		20 10 6		11 ...6950		Y.M.C.A.		8 0 0	
18 { Christian }		20 10 6		11 ...6951		S. John's		8 0 0	
20 ...6913		0 10 0		12 ...6952		Wood } 12 10 0		Amount pre-	
20 ...6914		1 0 0		14 ..6953		5 ... 508		viously ac-	
20 ...6915		1 0 0		14 ..6954		5 ... 509		knowledged	
22 ...6916		0 10 0		Total... £143 10 3		5 ... 510		30 16 3	
24 ...6917		1 0 7		Amount pre-		8 ... 511		£47 16 3	
24 ...6918		0 8 2		viously ac-		11 ... 512		Amount pre-	
25		10 0 0		knowledged		11 ... 513		viously ac-	
26 ...6920		0 10 0		807 19 9		12 ... 514		knowledged	
26 ...6921		2 0 0		£951 10 0		12 { Girls'		47 16 3	
26 ...6922		0 16 8		DESIGNATED FUND.		Class }		£57 13 3	
26 ...6923		0 3 6		1903. No. of		South'nd }		DETAILS OF	
27 ...6924		1 0 0		Avg. Receipt.		0 5 7		DUBLIN AUXILIARY, No. 1.	
27 ...6925		0 5 0		£ s. d.		Total ... £387 10 5		S. S. McCURRY, Esq., Sec.,	
28 ...6926		0 1 0		18 { Readers		Amount pre-		3, Spencer Villas, Glengageary.	
28 ...6927		0 3 0		of "The		viously ac-		Designated Receipt No. 529.	
Sept.		1 11 4		Christian }		knowledged		No. of	
1 ...6928		5 0 0		18 ... 491		973 2 4		Receipt.	
2 ...6929		1 0 0		19 ... 492		£1,360 12 9		£ s. d.	
3 ...6930		1 11 4		19 ... 493		TOTALS, MAY 1, 1903, TO		80	
3 ...6931		5 0 0		20 ... 494		SEPTEMBER 15, 1903.		81	
4 ...6932		10 0 0		20 ... 495		General ... £951 10 0		82	
4 ...6933		0 10 0		25 ... 496		Designated... 1,360 12 9		83	
4 ...6934		2 2 0		25 ... 497		£2,312 2 9		84	
5 ...6935		1 0 0		26 ... 498		DETAILS OF		85	
7 ...6936		0 10 0		27 ... 499		LEICESTER AUXILIARY.		86	
7 ...6937		0 5 0		29 ... 500		J. BOLTON, Esq., Hon. Sec.,		87	
7 ...6938		1 1 0		31 ... 501		106, Evirgton Road.		88	
8 ...6939		1 1 0		31 ... 502		Designated Receipt No. 512.		89	
8 ...6940		0 10 6		31 { Blackheath		No. of		Amount pre-	
8 ...6941		7 9 0		Missionary		Receipt.		viously ac-	
8 { Bignold		7 9 0		Helpers'		£ s. d.		knowledged	
8 { Hall S.S. }		7 9 0		Band, }		128		42 6 0	
9 ...6943		0 5 0		31 ... 504		8 0 0		£51 7 0	
9 ...6944		2 0 0		31 ... 505		Carried forwd. £8 0 0		DETAILS OF	
9 ...6945		2 0 0		Carried forwd. £192 9 2		DETAILS OF		LEICESTER AUXILIARY.	
10 ...6946		2 10 0		Carried forwd. £86 5 3		J. BOLTON, Esq.,		J. BOLTON, Esq.,	
10 ...6947		1 0 0		Carried forwd. £192 9 2		106, Evirgton Road.		106, Evirgton Road.	
Carried forwd. £86 5 3		Carried forwd. £192 9 2		Carried forwd. £86 5 3		Designated Receipt No. 512.		Designated Receipt No. 554.	
						No. of		{ Melburne	
						Receipt.		Hall Sun-	
						£ s. d.		day School }	
						128		1 5 0	
						8 0 0		Carried forwd	
						Carried forwd. £8 0 0		£1 5 0	
								Amount pre-	
								viously ac-	
								knowledged	
								3 15 9	
								£4 14 3	

SEPTEMBER 16th to OCTOBER 15th.

GENERAL FUND.			1903. No. of			1903. No. of			DESIGNATED FUND.			1903. No. of		
1903. Sept.	No. of Receipt.	£ s. d.	Oct. Brought forwd.	Receipt.	£ s. d.	Oct. Brought forwd.	Receipt.	£ s. d.	1903. Sept.	No. of Receipt.	£ s. d.	Oct. Brought forwd.	No. of Receipt.	£ s. d.
16	{ Black Eridge Mission Room }	0 10 0	5	{ Presbytn. Church, Lewes. }	1 11 2	10	7018	2 2 0	17	516	1 10 0	8	{ Moseley Y.W.C.A. }	0 10 6
16	6956	1 11 6	6	6988	3 0 0	10	7019	0 5 0	18	517	9 0 0	9	543	1 12 6
17	6957	1 0 0	6	6989	5 0 0	12	7020	10 0 0	21	518	1 1 0	9	{ Members of Highgate Road Ch. }	1 7 0
18	6958	0 7 6	6	6990	2 0 0	12	7021	1 1 0	21	{ Readers of "The Christian" }	15 0 0	9	545	12 10 0
19	6959	0 10 0	2	6991	0 1 0	12	7022	1 0 0	24	520	1 1 0	12	546	0 3 0
21	6960	2 2 0	6	6992	5 5 0	12	7023	1 0 0	25	521	12 0 0	12	547	6 5 0
22	6961	10 0 0	6	6993	2 10 0	12	7024	0 10 0	25	522	16 0 0	12	548	5 0 0
24	6962	0 5 0	7	{ Abbey Rd. Chapel }	1 8 3	12	7026	1 0 0	25	{ Living Waters Mis. Union }	23 0 0	13	549	1 0 0
25	6963	0 1 0	7	6995	0 4 6	12	{ Talbot Tabernacle S.S. }	0 17 7	28	524	10 0 0	13	550	1 0 0
28	6964	0 8 6	7	6996	2 2 0	12	7028	30 0 0	28	525	0 2 0	15	{ City Rd. Mission Hall }	5 0 0
28	6965	0 15 0	7	6997	5 0 0	12	7029	1 1 0	29	{ Readers of "The Christian" }	10 0 0	15	{ Park Hall Sunday School }	1 4 9
28	6966	5 0 0	7	6998	5 0 0	12	7030	0 2 6	29	{ Barnet Y.W.C.A. }	1 0 0	15	554	9 17 0
29	6967	25 0 0	7	6999	0 2 6	13	7031	1 2 9	29	"	0 10 0	15	555	1 0 0
29	6968	1 4 1	7	7000	0 1 0	13	7032	0 2 6	Oct.					
30	6969	1 0 0	7	7001	0 10 0	13	7033	0 2 6	1	529	9 1 0			
Oct.			7	7002	1 0 0	13	7034	0 2 6	2	530	15 0 0			
1	6970	1 1 0	7	7003	4 0 0	13	7035	1 0 0	2	531	0 10 6			
1	6971	5 0 0	7	7004	1 0 0	13	7036	1 1 0	2	532	5 0 0			
1	Nadir	5 0 0	8	7005	3 0 0	13	7037	0 3 6	2	{ Barnet Y.W.C.A. }	0 13 5			
2	6973	0 10 0	8	{ T. H. Dublin }	1 10 0	13	7038	1 10 0	3	534	1 1 0			
2	6974	1 10 6	8	7007	4 0 0	14	7039	0 18 6	3	{ Y.W.C.A. Friends, Southend }	12 10 0			
2	6975	1 0 0	8	7008	1 0 0	14	7040	3 0 0	5	536	1 0 0			
2	6976	1 10 0	8	7009	5 0 0	14	7041	5 0 0	6	537	1 9 0			
2	6977	10 0 0	8	7010	10 0 0	14	7042	2 0 0	6	538	30 0 0			
3	{ Children's Meeting, Surbiton }	0 10 6	8	7011	0 15 0	15	7043	0 3 0	7	539	0 5 0			
3	6979	1 3 9	9	{ Members of Highgate Road Ch. }	15 9 2	15	7044	0 5 0	7	540	1 0 0			
3	6980	5 5 11	9	7013	0 5 0	15	7045	2 2 0	7	541	42 10 0			
3	6981	1 0 0	9	7014	1 0 0									
3	6982	1 9 3	9	7015	1 0 0									
3	6983	0 1 0	9	7016	0 2 0									
5	6984	0 10 0	9	7017	1 0 0									
5	6985	1 0 0												
5	6986	1 1 0												
Carried forwd.	£87 7 6		Carried forwd.	£666 4 1		Amount previously acknowledged	£736 19 5		Carried forwd.	£217 3 11		Amount previously acknowledged	£1,625 6 5	
						Amount previously acknowledged	£1,688 9 5					TOTALS, MAY 1ST, 1903, TO OCT. 15TH, 1903.		
												General	£1688 9 5	
												Designated	1625 6 5	
														£3,313 15 10

N.B.—For Auxiliary Receipts see previous page.

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.