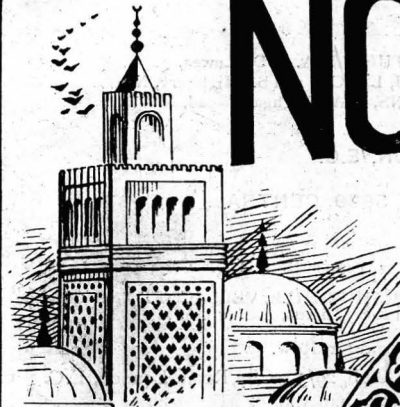


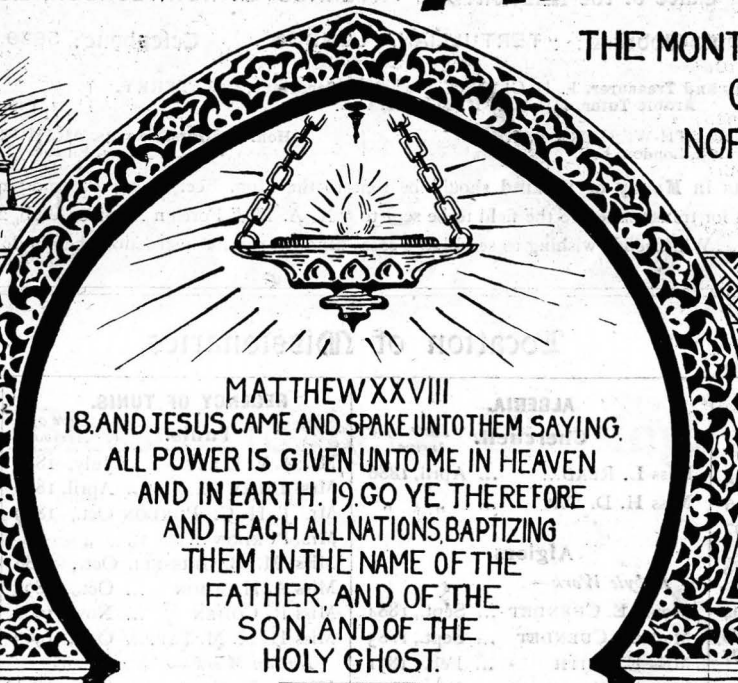
NORTH AFRICA

THE MONTHLY RECORD
OF THE
NORTH AFRICA
MISSION



خطايانا حسب الكتب

المسيح مات من اجل



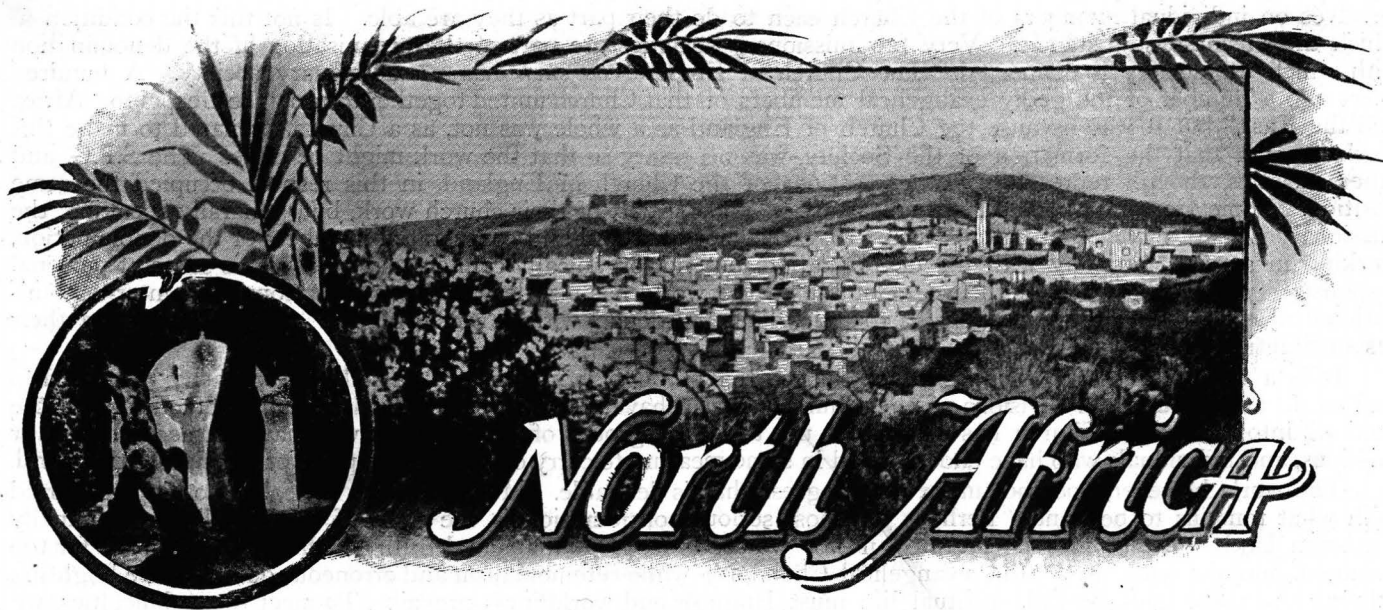
MATTHEW XXVIII
18. AND JESUS CAME AND SPAKE UNTO THEM SAYING,
ALL POWER IS GIVEN UNTO ME IN HEAVEN
AND IN EARTH. 19. GO YE THEREFORE
AND TEACH ALL NATIONS BAPTIZING
THEM IN THE NAME OF THE
FATHER, AND OF THE
SON, AND OF THE
HOLY GHOST.

CONTENTS

Blessed to be a Blessing	1
Notes and Extracts	2
To the Friends of the North Africa Mission	3
The Gospel of Luke in Moorish Colloquial Arabic	4
The Mission House at Djemaa Sahridj	5
Miss Albina Cox's Deputation Work	6
News from the Mission Field—	
From Miss Grissell	6
From Mr. J. H. C. Purdon	7
From Mr. E. E. Short	8
From Mr. W. T. Bolton	8
From Mr. Dickins	9
N.A.M. Prayer and Helpers' Union	10
Dead and Living Saints	10
For the Children	12

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT





North Africa

Blessed to be a Blessing.

"I will bless thee . . . and thou shalt be a blessing" (Gen. xii. 2).

"I will bless thee . . . and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 17 and 18).

"If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his midst shall flow rivers of living water" (Jno. vii. 37 and 38).

IT would seem from these and other passages that to be a blessing is the greatest of all blessings, for it is more blessed to give than to receive.

When, therefore, Jehovah revealed Himself to Abraham, He not only promised to bless him, but declared that, through Abraham and his seed, He would bless all nations.

The Lord Jesus, when at the Feast of Tabernacles at Jerusalem, was distrusted by His brethren, and in danger of being killed by the chief priests and Pharisees. When thus rejected, He offered not only to quench the soul-thirst of any and all who came to Him, but also said, "He that believeth on Me, as the Scripture hath said, out of his midst shall flow rivers of living water." In other words, those who come to and trust in Him, shall be blessed and a blessing.

Do we not often rest contented with the first part of this promise? Are we not in danger of being satisfied with being blessed, instead of pressing on to enjoy the second and even more glorious privilege of being a blessing to others? When a poor sinner comes to Christ, He not only grants him pardon, but gives him divine, eternal life. He communicates to him the very nature and life of God, so that the sinner becomes a new creation. This is far more than turning over a new leaf, far more than moral reformation, though it is the foundation of all true and lasting moral reformation. This blessing makes a man a partaker of the divine nature, and brings him into a new relationship with God. Thus, and only thus, can the sinner become a child of God, and call God his Father in the New Testament sense. In Christ Jesus the sinner becomes a child of the Heavenly Father. To speak of the unconverted as children of God, and to teach them that in their unregenerate state God is their Father in the New Testament sense, is confusing and misleading. What infinite grace on the part of our God to take a rebel sinner, convict him of sin, lead him to repentance and faith in Christ, and thus, by the Holy Spirit, regenerate him and constitute him one of the family of God—a possessor of eternal, divine life, with the prospect of eternal blessing and eternal glory with the infinite, eternal, and ever-blessed God!

But God does not stop here. Those who have received this divine life are God's appointed channels to distribute that life to others; out of them, by the Holy Spirit's grace and power, are to flow rivers of living water. God proposed of old to bless the world through Israel, and our Lord came to bless them that they might be His channels of blessing to the world. They rejected the Blessing, and also objected to the world being blessed on equal terms with themselves, through them as a channel. But the mighty streams of divine grace were not to be dammed back by unbelieving Israel. If they would not, as a nation, welcome the Redeemer, and be His channel of mercy to a perishing world, the floods of grace would find an outlet through such as did receive Christ, and God would bless the world through His Church, composed of regenerated Jews and Gentiles.

This is what God is doing now. If any man, Jew or Gentile, thirst, let him come to Christ and, drinking, receive eternal life. Then let him take up his responsibility to be a channel for the water of life for a dying world. But suppose the Church of God as such fails to be a channel of life to the world, what then? The responsibility

devolves on individual members of the Church each to do their part as they are able. Is not this the condition in which the business now stands? Very few missionary societies are part of the organisation of the denomination with which the society is connected. The Church of England *as such* has no missionary society. A hundred years ago a number of the godly evangelical members of that Church united together to carry the Gospel to "Africa and the East," but it was because the Church of England as a whole was not, as a Church, prepared to make this work its own that the formation of the Society was necessary so that the work might be done. The S.P.G. and other societies, though representing other sections of the Church of England, in this respect occupied the same position. Some denominations have made mission work a part of their church work, but, generally speaking, the missionary societies are organisations formed by the more devoted and consecrated members of the denomination, working in general harmony with the denomination, but not organically connected with it. This sense of personal responsibility to be channels of the water of life to the world has also led to undenominational and inter-denominational missions being formed, and also to individuals, burdened with a sense of the world's needs and their responsibilities, going out unconnected with any society.

It is a cause for the profoundest thankfulness that, though the Church in its collective capacity has failed in this work, and though the divisions of the Church as such have in the main failed also, still, in practically all the sections into which the Church has been split up, there are groups of earnest souls who have formed societies or missions, and individuals who have endeavoured in some measure to carry out the divine plan for blessing to the world.

The work, however, does not make the progress that is desirable. Much has been done, but nothing compared with what remains to be done. Perhaps the most serious consideration is the state of spiritual life in nominally Christian lands. Doubt and uncertainty, if not worse, as to the fundamental truths of the Bible are, alas! far too common amongst what used to be evangelical Churches; while ceremonialism and erroneous doctrines are blighting others. As these evils prevail, spiritual life must languish and worldliness prevail. To meet these difficulties, we need to have our spiritual life maintained, and to carry on the work on scriptural lines. Even spirituality, as usually understood, will not avail if Scripture doctrines and principles are not given their right place.

Abraham stood for God amid the surrounding evil of his day. He obeyed God's voice, and God blessed him and made him a blessing. Abraham was called the friend of God; this is not the same as God being the friend of Abraham, though this also was true. We sometimes truly sing, "What a Friend we have in Jesus!" but Christ said, "Ye are My friends, if ye do whatsoever I command you." We show our friendship to the Lord by our loving obedience to His word, and by our desire and effort in all things to please and honour Him. Then, trusting in Him, He works through us by the Holy Spirit, and out from us flow the rivers of living water in blessing to others.

May this be our experience in the year 1904, and always—to be a blessing. To this end, we need ever to be receiving from the Lord, and ever giving out what we have received from Him. To give out without a fresh receiving, will soon exhaust us. To receive without giving out, will arrest the inflow. A cistern with a ball-cock is refilled from the main after being allowed to empty itself, but when it is full again it receives no more from the reservoir till its fulness has again been poured forth. Is it not so with us? We must be blessed before we can be a blessing, and we must be a blessing if we would continue to be abundantly blessed.

Freely ye have received, freely give. Give, and it shall be given unto you.

E. H. G.

Notes and Extracts.

It has been decided to make a change, commencing with the New Year, with regard to the Mission Prayer Meeting. Hitherto this has been held weekly, on Fridays, at five o'clock in the afternoon. For the future it is proposed to hold the meeting *once a month only, viz., on the first Thursday of the month, from three-thirty to four-thirty o'clock.* The meeting will consequently be held (D.V.) at the offices of the Mission, 34, Paternoster Row, **on Thursday, January 7th**, when the Hon. Sec., Mr. E. H. Glenny, will preside. It is hoped that many friends will make a point of attending. Friends who find themselves in the neighbourhood of St. Paul's at noon, **on any day in the week**, will be most heartily welcomed at the short meeting for prayer (lasting ten minutes or a quarter of an hour) held by the workers in the office at twelve o'clock.



With this issue of NORTH AFRICA a new volume commences, and the first month of the New Year is a not unfitting time to ask friends of the Mission to send in **their subscriptions for the Magazine.** The expense involved in publishing each month is heavy, and the workers on the field, and all connected with the Mission at home, would be very glad if *none of the money* used for this had to be taken from the General Fund. If each reader could manage to send to the office one shilling per year, and sixpence for postage, the cost would be practically covered.

Mr. Jones, writing from **Tangier** on November 30th, 1903, tells of the professed conversion of a Moslem there, whose wife had been converted some weeks before. He asks special prayer that this man, who is well educated, may be made a "chosen vessel," and be ready, if need be, to suffer for Christ's sake. Mr. Jones also mentions as a cause for thanksgiving the conversion of three young Jewesses, through the work amongst Jews in Tangier carried on by Miss Stiedenrod.



Miss Brown writes from **Tangier** on November 30th, 1903: "In October, after a short holiday, I recommenced my women's and girls' classes and the visiting among the people. In the girls' class I have six new members. One of the two girls who professed conversion some months ago seems specially bright and happy. Our Sunday and Thursday evening Gospel meetings are well attended, almost entirely by new people who have not been before." Three afternoons a week I try to have cottage meetings in the various *patios*. I should be glad of your prayers for this work. It is not easy to get the people together, and many are the distractions. During one little meeting I was holding there were four or five cages of canaries hanging in the *patio*, and they sang and sang at the top of their little voices. The more I talked the more they sang. I long to see the Holy Spirit working in the hearts of the people."

Dr. Churcher writes from Susa on November 30th, 1903: "We recorded 699 visits this month, having visited Kairouan three times, Djemmal twice, and Lumpta (*Leptis parva*) once; this last never, so far as we know, having been visited by a Christian missionary in modern times. We had a capital time preaching in the street, Miss North, of Kairouan, who was with us, speaking I should think for half an hour, with power. We treated about sixty cases, including many women and girls, who gathered round under a date palm in the court of a house we visited. To these Mrs. Churcher spoke freely. May the Lord give the increase!"



Miss Parker writes from Tazmalt, Algeria, on December 2nd, 1903: "Many here say they would not fast if they could go to some other country, but they dare not break it in their own. The fast is the one topic of conversation now. [A woman] told us the other day that God made a two days' fast, and Mohammed added the rest. She says her husband told her there is nothing in it, but they must fast for fear of men."



At the request of Miss A. Van Sommer the attention of readers is called to the following notice:—

A DAY OF PRAYER FOR EGYPT AND THE SOUDAN.

At the beginning of the year 1903 a day was appointed to be set apart as a Day of Prayer for Egypt and the Soudan, and probably no previous year has been marked by such advance in the whole work. God has answered the prayers of His people.

It is now proposed to set apart Wednesday, the 27th of January, 1904, as a Day of Intercession for Egypt and the Soudan.

The American Presbyterian Mission in Egypt are taking the lead in this matter, and ask all their members in the field, and in America, to unite in prayer on the day appointed; and that, where it is felt well, to bring an offering for the Lord's Work in those lands.

We ask our friends in Great Britain and Ireland to join in this Day of Prayer with us and them, and that, both in private and unitedly, we may earnestly ask for a special blessing to be sent to the Moslems in the coming year.

A. VAN SOMMER, Sec. of the Prayer Union for Egypt.
J. M. CLEAVER, Sec. of the Egypt General Mission.



Dr. Roberts, writing from Tangier on December 3rd, 1903, mentions that the ten in-patients being then treated in the hospital were all eating during the day, although it was the fast month—*Ramadhan*. He also tells that he has succeeded, after some trouble, in arranging that the widow of Bushaib, the late servant at the hospital, shall be allowed to leave her own people and live with one of the lady workers in Tangier. This will save her much trial and temptation, which, as a young Christian, might have been more than she could withstand. The move was an accomplished fact when Dr. Roberts wrote.



Friends who take a special interest in Miss Jay's School in Tangier will be glad to know that during her absence in England the work of the school is being carried on by Miss Ely, an American missionary, assisted by the Syrian Bible-woman, Mrs. Farah.



An edition of the Arabic Gospel of Luke in Tunisian manuscript style has recently been issued by the Bible Society. It was prepared by one of the converts in Tunis, under the supervision of Mr. G. B. Michell, formerly one of the N.A.M. missionaries in that city. The text is that of the standard Beirut version, with a few marginal notes explaining unfamiliar words. Fuller reference will be made to this and to Dr. Nystrom's New Testament portions in Algerian colloquial Arabic in a future number of NORTH AFRICA.



The Arabic text on the new cover of NORTH AFRICA is a part of 1 Cor. xv. 3: "Christ died for our sins according to the

Scriptures." This is a statement of the heart of the Gospel which we preach. It is also an assertion of the historical, physical fact of the death of Christ, which the Koran denies, and that this fact is according to the Holy Scriptures, the genuineness of which nearly all Mohammedans contest.



Volumes of "North Africa" for 1903, in strong paper binding, are now ready, and may be obtained from the office of the Mission; price 1s., post free. Cheap copies of THE GOSPEL IN NORTH AFRICA, at 1s. and 1s. 6d. net, may also be obtained from the office.

To the Friends of the North Africa Mission.

1, PALMEIRA AVENUE,
SOUTHEND-ON-SEA,

December 16th, 1903.

DEAR FELLOW HELPERS,

By the time this letter reaches you, we shall have entered upon the new year; may it be one of rich blessing to North Africa, and to all of us who are labouring for the spread of the Gospel there.

During the year of 1903 we have been cheered by a greater number of professed conversions amongst Moslems than usual, and I trust the Mission is now entering upon a time when conversions will become more frequent and numerous.

During the past month we have had news of two or three professed conversions in Tangier, and in Tunis and in some of the other stations there have been Moslems who have professed their faith in Christ as their Saviour. Thus the year ends with some degree of encouragement from a spiritual point of view.

On the other hand, the year 1903 has been one in which the number of workers in the Mission has grown rather less. For one reason or other, several workers have had to retire, and the number of new workers has not made up the loss.

Financially also the year has been one of continued and increasing need, and though from time to time our hearts have been cheered by large and generous gifts, there has ever been considerable deficiency in the supplies that seemed to be required. The income of the Mission, as of almost all missions, is made up of comparatively small gifts, a few large ones, and legacies. The last are of course very uncertain, and large gifts are also rather irregular. Large gifts this year have been less numerous than sometimes, and on account of legacies, we have received very little for about the last two years. It would not appear, therefore, that general interest in the Mission had decreased, but the lack of legacies and a slight deficiency in larger gifts have tried our faith.

When we consider the present needs of North Africa, it seems desirable that very much more should be attempted for the evangelisation of the peoples of these lands. Existing work needs strengthening and new work needs to be opened up, but until the present operations are more abundantly provided for, it does not seem practicable to make any advance. We would therefore earnestly ask for prayer, first, that the power of God may so rest upon those now in the field, that their labours may result in many people being brought to God, and thus an increased native agency be raised up; secondly, that the existing work may be more adequately sustained; and thirdly, that workers and money may be provided for further advance.

I know that at the present time most of the missionary societies are feeling the lack of funds, and even the Church Missionary Society, with its very wide circle of friends, is questioning whether they should continue to pursue the policy of the last few years, in sending out all suitable workers who offer. If, however, the people of God were deeply stirred, there is no doubt there is no lack of means if it were only consecrated to the Lord's service, but this must be a matter between the souls of those who have means and God. Those of us who are engaged in carrying on the work of God, must find in our perplexities, of whatever kind, but fresh occasions to draw upon the infinite grace and boundless resources of our Lord and Master. He can never fail those who put their trust in Him, but sometimes He withholds His bounty, that we may examine our ways, and, at other times, to test our faith. We only want to do the work of God, and to do it in God's way. If there is anything in us, His people, that is hindering the outflow of His power, we would like to know it, and have it removed. What a comfort it is to know that our Heavenly Father loves and cares for us, and is well able to help us in every time of need.

The present lunar month is the Mohammedan month of *Ramadhan*, during which all good Mohammedans are expected to fast during the day, and only eat and drink during the night. Many of them are very strict in this fast, and think that thereby they give pleasure to God, and wipe out a very large number of their sins. This is just a specimen of what Mohammedanism is as a religious system; it vainly supposes by fastings, mere repetitions of prayers, outward washings and pilgrimages, etc., to obtain the favour of God. It is terrible to think that 170 millions of the human race are being deluded by the hope that in this way they can meet the righteous claims of God against them as sinners. This is a system of salvation, not by moral works or any observation of the moral law, but by that which is merely outward. Men will live in the vilest and grossest sin, and yet seem to think that by some trifling outward ceremonies they can satisfy the claims of God. This indicates very clearly that they have no proper conception of God's holiness and righteousness, and no proper idea of the exceeding sinfulness of sin, and therefore no proper idea of their need of the Gospel. In dealing with them, therefore, it is necessary to remember that the circumstances in which they have been brought up from their childhood are altogether at variance both with Scripture and reason. It is because of these pre-conceived notions; and of their strong antagonism to the truth of God, that mission work among them is so difficult and tedious; but faithfulness to God in teaching them, and faith that God will bless His own word, will be in due time rewarded, by not a few being brought out definitely for Christ.

During the present month the missionaries in various places have arranged for special nightly meetings for Moslems. Having fasted, and to some extent turned day into night, they are inclined also to turn night into day, and therefore, though rather excitable, are more at leisure to come to meetings in the evening. From several of the mission stations we hear of encouraging attendances at these services, and trust we may in due time know that some of the hearers have from the heart believed the words spoken to them.

Commending the work afresh to your prayerful interest,
I remain,

Yours faithfully in our promise-keeping God,

EDWARD H. GLENNY.

The Gospel of Luke in Moorish Colloquial Arabic.

The question of publishing Scripture portions in the colloquial Arabic of North Africa, has been a standing one for the last sixteen years, and was even referred to in one of the Jubilee publications of the British and Foreign Bible Society in 1855. Mr. Crighton-Ginsburg, who worked as a missionary of the London Society for Promoting Christianity amongst the Jews in Morocco, made a version of Matthew's Gospel many years ago, which was not really colloquial, but only in a simplified literary style. The edition is now exhausted, and it is hardly likely to be reprinted. Up to the year 1897, nothing further had been done, except that several missionaries had prepared colloquial portions, which were to some extent used, but without being published. As to the advisability of publicly circulating such versions, opinions were very much divided. But about that time, the question again came prominently forward in Morocco, where the missionaries of the Gospel Missionary Union (of Kansas, U.S.A.), had been working devotedly for several years. They strongly favoured a colloquial version of parts, at least, of the Scriptures, and a good many of the N. A. M. workers shared their views, which were more or less opposed by some others in the same field. One of the American missionaries issued a paper on the subject, entitled "Shall Morocco have a Bible its millions can understand?" Some rather extreme opinions were expressed, both by those who favoured a colloquial version and by those who opposed it. Eventually the American brethren, with native assistance, completed a very careful colloquial Arabic rendering of Luke's Gospel, which was issued about a year and a half ago, the cost being chiefly borne by the British and Foreign Bible Society, with its wonted readiness to help. A large edition has been prepared in three styles of binding, two of which were done in Tangier in native fashion. From the accompanying reduced reproduction of a page of this new version (part of chap. vi.) it will be seen that the book is not printed, but reproduced by a photographic process, from the MS. copied by a skilled native writer. This script style, together with the special binding, undoubtedly makes the book more acceptable to a native than the foreign printed one. The writing is a fair sample of good Moorish calligraphy, and has some Arabic letters dotted in the usual Barbary manner. As regards the language, the work has been carefully and well done, though in some expressions it seems to be colloquial to a needless degree, while in others, certain literary terms are, to one's surprise, retained. But the issue is quite a new experiment, and improvements can be made as added experience reveals defects. The language is of course, pursuant to the object aimed at, thoroughly colloquial, according to the ordinary ungrammatical speech of the common people of Morocco, with all its peculiarities. As a necessary result it not only largely ignores the rules of correctly written Arabic, which is the same throughout all Africa and Asia, but is also far less grammatical than the spoken Arabic of Egypt and the East. There is an increasing corruption of the purity of Arabic speech as one moves from Arabia, the home of the language, westwards, so that the Tunisian dialect is less correct than the Egyptian, and the Morocco dialect again is inferior to that of Tunis. This Moorish version of Luke's gospel is not vowelled, though some friends originally wished it to be. That, however, could not be done to a colloquial translation without making it really grotesque. It is, therefore, matter for thankfulness that the counsel in favour of an unvowelled

أجل لوف 5 و6

في جلود بالسير بال النمر الجديد يفتح الجلود وينعرو
 والجلود يفسدوا. ١٨ لاني يعملوا نمر جديد في جلود
 بعد ودينه انوا بزوح. ١٩ وما كاي احد الك تشرب النمر
 الحايك وكتب في المير الجديد لانه كيفول الحايك احسن
الفصل السادس
 ٢ وفي السبت الثاني بعد الاول كان زير الزروعات. وكانوا
 التلاميذ ذاياله كيفكعرو السبول وتبجركوهم يد يدهم
 وكانوا كيا كلوا. ٢ والبعض من الجبرسيين قالوا لهم
 علامش تعملوا الك ما هو في حلالك نعملك في السبت. ٣ وجابو
 يسوع وقال لهم وانتم ما فرتيوا في الك عمل اواحيى
 جاله الجوع هو والك كانوا معه. ٤ كيف داخل بيت الله
 وفض خبز المعكلى والك واعطى للك هم معه ثا. الك
 ما هو في حلالا كاله غير للكه نيز وكان. ٥ وقال لهم انه
 لبس الانسان هورب السبت ايت
 ٦ وفي واحد السبت اخر دخل الجامع وبعه الكعلم
 وكان ثم واحد الرجل يدله المير مبكوله. ٧ وكانوا

A page of Luke in "Morocco Colloquial" Arabic.

text prevailed. In an introductory note the reader's attention is drawn to the existing translation in literary Arabic, and the object of this colloquial portion is said to be to cause it to be understood by all. It was feared by some missionaries in Morocco and in other parts of North Africa, who opposed a colloquial version altogether, that to circulate such a version, differing in its text from the standard Arabic one, and necessarily less exact in its rendering of difficult passages and niceties of language, would strengthen the Mohammedans in their objections to the genuineness of our Scriptures, and give them more ground for pressing their pet argument that the text of the Bible has been falsified by Jews and Christians. For this same reason others, of whom the writer was one, who shared this fear and yet desired to see an attempt made at a colloquial version, especially for the use of lady-workers among the very ignorant Mohammedan women, suggested the issue of a diglot, showing the correct, literary Arabic version in parallel columns with the colloquial, which would then have appeared merely as a kind of paraphrase or explanation for the unlearned reader, and enabling the missionary to silence all objectors by pointing at once to the standard version, as that by which alone controversy was to be settled. But the diglot scheme would have greatly in-

creased the cost of the book, besides causing other inconveniences, so that it was decided, and doubtless wisely, to send out the colloquial translation alone. The wording of the introduction already mentioned sufficiently safeguards the situation. And after all, it is a serious question whether we have not allowed the Mohammedan arguments against us as to the alleged falsification of the Scriptures to operate unduly upon our minds, so as to hinder us in preparing parts at least of the Holy Scriptures in a form more easily understood by the ignorant people of Morocco, where the vast majority are quite unable to read. Of course, the ideal thing would be to make Arabic education in Morocco so good and so general as to raise the colloquial to a higher level and make the people a nation of readers, who would be able to appreciate the standard Arabic version printed at the great Beirut Mission Press. But there seems to be no prospect of doing this at present.

The work of regenerating the dead souls of these people, buried as it were under the incubus of Mohammedan prejudices and falsities, is the work of God's Holy Spirit. *He alone can do it.* And the one thing the missionary has to fear is the countenancing of that which would cause the Holy Spirit to withhold His mighty power in co-operating with those who are called "workers together with Him." (2 Cor. vi. 1). I do not think the attempt to supply the people with the sacred Scriptures in a more homely though less correct form, will thus hinder the one thing we all long for, namely, the effectual working of the Holy Spirit of God, but rather that the contrary is true. Let us therefore pray fervently that God may deign to bless the reading of the Arabic Scriptures in North Africa, whether in the form of humble colloquial portions, or of the noble Van Dyck version, which must remain in Morocco, as well as wherever Arabic is read, the authoritative interpretation of God's written revelation to the educated and governing classes. M. H. MARSHALL.

The Mission House at Djemaa Sahridj.

By Miss Kate S. Smith.

The little Mission House at Djemaa Sahridj, in the mountains of Algeria, was built solely and wholly to be a centre of light in the midst of darkness—a darkness which could be felt!

Twenty-two years ago the little building rose amid Kabyle fig-gardens and olive yards; truly it was hoped that it would ever be "God's House," from which the Gospel would be sounded out into the country around.

Now, alas! from the damp of the mountain-side, and the clay on which the foundations stand, the little building is in a sad state, and greatly in need of thorough repair.

Surely the Master who cares for the health and comfort of His servants is grieved to see "His House" almost lying waste—"a ruin," an architect called it lately.

Is it the fault of God's servants for not making the need more widely known? If so, at least they are the sufferers.

After two months' toil in the Homeland, the land of light and plenty, the small sum of £40 was raised, which, however, proves quite insufficient.

May the Lord Himself stir up the spirit of His people that they may help to put this matter right, that once more "His House" in this land may be such as to glorify Him!

Let us rejoice that God is rearing a "spiritual house" here for His own habitation through the Spirit; the living stones are gradually being prepared and brought in, great

stones, precious stones, hewn stones, and so before our eyes the temple is rising—a place for God to dwell in.

Praise God that He is using you with us in this glorious work, and as for the temporal dwelling-place, so necessary even in the Lord's sight, may we soon be able to complete the sadly-needed extensive repairs.

Miss Albina Cox's Deputation Work.

The following letter was received on December 11th, from Miss Cox, written en route for her station at Susa, Tunisia:—

ON BOARD THE S.S. ISLY,
December 3rd, 1903.

DEAR FRIENDS AND FELLOW-HELPERS,—Skimming away back to work over the blue waters of the Mediterranean, our thoughts turn with grateful love to you all, in memory of the past three months. Would that we could rightly express to you something of the thanks that well up in our hearts, for all the sympathy and kindness you have shown both to ourselves and the dear work. The trouble and expense you have undergone in getting up the meetings, the hearty receptions given, the deep interest displayed in the presentation of the subject, and all the generous contributions, will indeed be found recorded by and by in the "book of remembrance" above, and the Lord Himself will be your recompense. Yet permit us, through the pages of NORTH AFRICA, to tender to you once more our heartiest

thanks for thus affording us the opportunity to plead among God's dear people the cause of the poor Christless Mohammedans.

We are very glad to state the following results (as far as outward eye can see) in reference to the three special needs spoken of at the meetings:—

1. *Funds*.—About £135 was contributed in collections and by letter, besides the promise of £14 per annum, to re-open the Bible shop at Kairouan.

2. *Workers*.—We quite hope that three, if not four, of these have heard the Master's call to come over to North Africa and help us.

3. *Prayer*.—Very deeply has this need been realised by God's children for the followers of the false prophet, and we are assured of near and mighty blessing ahead through the new and renewed promises to "hold the ropes" at home. And we return to the battlefield greatly cheered and encouraged by all that the Lord has been doing through you, our fellow-helpers, on behalf of these "other sheep," whom Christ said He "must bring."

We asked "great things," and He has done "greater," and now, while seeking grace for ourselves that we may "endure to the end," we seek likewise that you, too, may endure *with us* in *faith* and *prayer*, that right soon, where the standard of the Crescent has heretofore waved to lure men to destruction, the glorious banner of the Cross may float, to bring them to the life everlasting.

We are, dear friends,

Yours for Jesus' sake and the Mohammedans',

ALBINA L. COX.

26, Rue Sidi Said, Sousse, Tunisia.



From Miss Grissell (Tunis).

The Baptism of another Convert.

December, 1903.—I am sure you will be glad to hear that the Lord has given us the joy of baptising another from among the Mohammedans, Sidi Akdar by name. Properly, he is Mohammed el Akdar, but he requests the name of the "dead prophet" be no more attached to him, as he now belongs to the living Lord Jesus.

We first got to know him about eighteen months ago, unfortunately I cannot verify the date, and from that time he used to come to hear pretty regularly, then stay away a bit, and come back again. He would go sometimes to the depot meetings at night, or to Mr. Purdon's Saturday meeting, and come to this house, till at last the Truth as it is in Christ Jesus began to take hold of his heart. I asked him this morning to tell me how it came about, and

he said he had been a bad man, "bad even in his thoughts." He looks back now and sees he was like a man walking in a country and not knowing where he was going, but now he adds, "I am walking in the same country, but God has opened my eyes, so I know where I am going. When I heard of a mediator between God and me, that sounded good, and I wanted to know more about Him, and now I do."

He is a very simple, illiterate man, and does not know how to read, though he likes to have a hymn book, and is trying to learn to find out the numbers for himself, that the hymns may not be found for him.

Akdar has a very nice wife, and I think I have never come across any woman who has so improved, and whose intellect has been so quickened as hers, since she has come under the influence of the Gospel, especially since her husband has been a Christian. She is fully at one with him,

and would gladly have been baptised with him, only as she herself confessed, "I am too ignorant." The change in her prayer with me and her husband is truly remarkable.

Well, about Akdar's baptism; it was very difficult to arrange, for he is a delicate man, and the winter's rains are upon us, but it ended in our all going to a village some twelve miles away, where there are hot springs, and there Mr. Liley baptised him. He was quietly happy and responsive to all that was said to him. We came back to town and all gathered at Mr. Liley's house, where we were joined by Mr. Flad, who always is ready to participate in our joys as in our troubles, and there we had a nice little meeting, most of us giving Akdar a text or a word or two of exhortation. When his turn came we were amused to find he had tried to help himself to remember his chosen verse for the occasion, by putting it on paper, but his pockets were searched in vain for it; however, a little effort of memory recalled it sufficiently for us to recognise the verse, "I can do all things through Christ Who strengtheneth me."

Oh! will you pray for Akdar and his wife, that they may experience this strengthening in the troubles that are sure to come, and that even already seem imminent, in the way of being thrown out of work. We are in no danger here for loss of life when becoming a Christian, but for a man like Akdar, who is dependent, not knowing French, for his living among his own people, it is very difficult to earn a livelihood.

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

November 15th, 1903.—We have sad news to report concerning Sadafee this week, and yet not sad, since he has been accounted worthy to suffer for the name of Christ. I send you a translation of a card, which a porter brought me this morning at 7.30 a.m.: "To my brother Sidi Purdon.—Know that I am bound in the prison of the 'Dreeba,' Peace (to you) from your brother, Muhammad Es-Sadafee." Not literally "bound," but merely in prison. I need not tell you that we at once prayed, and quickly went to Mr. Liley, and with him we went to the prison, where they refused to let us see him, but we saw the officer who imprisoned him, and before whom the matter had been brought. He told us that it was Sadafee's father who had come before him and requested him to put his son in prison for bad conduct towards his father, whom he had ill-treated, and for squandering his father's money, and for idleness and general misbehaviour. (A father can adopt this course with a son under age, but Sadafee is over age.) Mr. Liley said, "You know, Sidi, and so do we, why he is put in prison; you know, and so do we, that what you have told us is not the case. However, we have noted down your reply, and we shall now apply to the French jurisdiction"; and we immediately went to a French lawyer, who, although a Roman Catholic, is much interested in the question of religious freedom. Having heard all, he said, "It will be a difficult matter, for you know what Moslem tribunals are (meaning how easily they collect false witnesses for anything), but I will see the *Président judiciaire*, and come back to me to-morrow afternoon."

He could do nothing that day, as it was Sunday. . . . After seeing the lawyer, we went to our Consul to report the matter to him, so that, if there should arise any difficulty with the French authorities about English missionaries agitating about a convert, he will be in a position to reply. We then wrote a letter to Sadafee, putting in a copy of Acts. v. 41, and xii. and xvi., and telling him we

were doing all we could to obtain his release, and were praying earnestly for him; and Mr. Liley and Beddai went off to see if they could by any means get the letter in to Sadafee. . . .

November 22nd, 1903.—Mr. Liley could not get the letter into Sadafee's prison after all, but as he went in, he saw Sadafee being interrogated before the officer, and Sadafee saw Mr. Liley, for which we were very grateful, as it showed him we were doing what we could for him. On Monday we visited our lawyer, but he . . . had not been able to see the authorities, and when he had seen them on Tuesday morning he told us that after all he ascertained there was no such thing as attaining majority under Moslem law, and that a son was under the power of his father for the term of his natural life. . . . The lawyer advised Sadafee to write to the head of the *Dreeba*, asking to have his case investigated as the charges were false, but in the first place they would give him no paper or ink, and secondly there was very little use asking to be released by the power which had put him in for being a Christian, but had recorded a charge they knew to be false against him, as appears to have been the case.

So we took the matter into our own hands, and got Mr. Flad (of the London Jews' Society) kindly to accompany us before the *Secrétaire General*.

This officer of the Franco-Tunisian Government could not possibly have been kinder or more considerate towards us, and he promised to look into the matter immediately, which he did, and we called back in the afternoon to know the result. He told us he was very sorry to say that he could not interfere with the Moslem Tribunal in this case, but that the trial would be hastened. We asked him if he could not in any way help us to get him from under the control of his father, to which he replied that he could obtain his 'emancipation' as they call it, from the *Cadi*, according to Moslem law, but he was not aware of what evidence would be necessary. We consulted a Jewish lawyer, who has a right to plead in the Moslem Court, and he told us that even if we could give evidence of all that was necessary, the *Cadi* would, on hearing that the applicant was a Christian convert (from the father, whose attendance would be necessary), run him out of Court. He mentioned a case similar to ours within his own knowledge. Both lawyers that we consulted were exceedingly kind, and refused to make any charge for their services.

However, the visit of the *Secrétaire General* at the *Dreeba* had a marvellous effect. They knew as well as we do that the charges were all invention, and wouldn't stand trial, and so in spite of the father's persistent appeal to have his son kept in prison, he was released.

Now you will like to hear Sadafee's account of the whole business. On Saturday evening the prison officials came to his house and took him off to the *Dreeba*, where his father produced three leaves in black, red, and white, torn out of the back of one of the gospels, with verses concerning sin, atonement, and righteousness printed on them, and which it turns out was the writing his father made such a row about a couple of weeks ago. "Ah," said Sidi Shneek, who is the second officer of the *Dreeba* tribunal, "So you follow the Messiah," with a sickly grin, and, "What else?" to the father (who had evidently been told that this excuse wouldn't do if the French heard of it). The father then alleged that his son had broken open a cupboard in his house, and stolen one of the title deeds. Sadafee of course denied the charge, and turning to his father, said, "Did I indeed break open a cupboard and steal a deed?" Whereupon the father flew into a rage and

said, "Don't attempt to speak to me," and then hung his head. "Well," said Sadafee, "if I have done this, you can send a messenger to bring the smashed cupboard, and also count the deeds and describe the one missing, and my mother and sister can be produced as witnesses, and I abide by their testimony." Sidi Shneek was not concerned with investigating what he knew was false, but professing to believe it, he ordered him to prison, and, as the official thrust him in, he said, "There goes for being Messiahite." They put him in the Jewish prison, I suppose, in order to punish him more, but it was much better for him than in the adjoining Moslem prison, which was full of the scum of the city, who cried through the grating which separated the rooms, "Ha, Ha, O Messiahite, can the Messiah deliver you now?" But the Jews knowing Sadafee (for of course he is known all over the city as a Christian), comforted him, strange to say. They said, "We love you very much, because now you are nearer to us than you were as a Moslem, for you believe in our book; and remember how Joseph was bound in prison wrongfully; and Job also, think of all he suffered, because he was righteous," and so they tried to "make him brave," as Sadafee put it.

Each morning, as Shneek passed by the grating of Sadafee's prison, which looked out into the passage, and where Sadafee was continually looking out to catch a glimpse of any friend, he would smirk at poor Sadafee and say, "Ha! Prison is a nice place, isn't it?" This man is a regular hypocrite, a specimen of the rulers of his nation, who pretended to Mr. Liley that he hadn't the least idea that Sadafee was accused before him of being a Christian, and said, "Why, of course he should not be imprisoned for reading the Gospel. Why, Mr. Michell used to give me selections from the Gospel, all good books, and the missionaries are all such good people. There is no harm in that." At the same time, although Sadafee told us this about Shneek, he never said anything bitter of either him, or his father, or the chief of the Dreeba.

I forgot to tell you that while Sadafee was in prison he preached to the Jews from the fifty-third of Isaiah.

From Mr. E. E. Short (Kairouan).

Nov. 28th, 1903.—With the beginning of this week a Bible-shop has been re-opened here where God's word may be bought or given freely, where it may be read by any who will come in, or even by the passer-by as some text catches his eye; and where the very many who cannot read may have the Gospel spoken to them. During these first days of *Ramadhan*, especially in the afternoon when many are strolling about as their day's fast draws to a close, curiosity has often crowded the shop, although it was not yet properly arranged. I have been interested in noticing how many, after looking at this new shop, have spoken of its predecessor in Mr. Cooksey's time, showing that it was by no means forgotten.

The new shop receives from the old one a more than sufficient stock as regards several varieties of Bibles and portions, though it needs supplementing in a few others. I also wish to have a few books of a more general but useful character to act as an attraction to reading Arabs, for few will come repeatedly when the one Book is the only one in stock, ignorant as they are of its value.

Between the work of arranging the books and hanging up texts, and the sometimes crowded shop and the necessity of clearing it of juveniles occasionally, there have been few opportunities of conversations private or otherwise of any length, but there have been a few short discussions and a few opportunities of telling a little of the Gospel. Many men have read a little here and there, and a large frame, covered with Mrs. Grimké's text cards in several languages which I found and hung up, was a centre of much attention.

Some of course talked of the books as "forbidden," and of the shop generally as being "infidel," and leading them to infidelity; some knew of the sister shops in Susa and Tunis. Thus at the re-opening there has been quite a stir around the shop. No doubt quieter times will come, but in all circumstances may it be a fruitful means of making known Christ.

MOROCCO.

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

November 22nd, 1903.—As you know, I came over to Tetuan with my sister, and here I am, not having been able to return, owing to the roads being "cut," and Miss Banks not having been able to leave Tangier for the same reason. However, one or two somewhat unpleasant surprises have made me glad I was here, as it made it so much better for my sister, having a man at hand to bring information of what was happening outside and so on. For instance, the other Sunday evening, we heard guns firing, and wondered what was going on. Next morning when I was in the market place, I learned that the soldiers had been summoned to "fall in" during the night, and had gone out of the town to destroy four villages in one of the neighbouring rebellious tribes. I went outside the city gates and saw these villages nothing but smouldering embers. This had taken place during the early hours of this morning, about two hours' walk from Tetuan to the left of the Tangier road. As I stood watching the burning hamlets, the soldiers were returning from their "glorious victory," struggling and straggling along, each carrying some booty back with him; a most demoralising sight, just a rabble

without order or discipline. One man on horseback had captured a little lad of six or seven years, and held him in front of his saddle. Another had a young girl. Others were leading some women captive. Now and again, I saw men prisoners, only half clad, dragged along by string tied round the bare neck. Herds of cattle followed, then flocks of sheep and goats, whilst some carried on their shoulders, spinning-wheels, ottomans, weaving materials, spades, and bundles of clothing. Something one fellow proudly carried in his hand made me shudder and turn pale, for it was the head of an old man, grey-bearded. The soldier held it by the ear, and was taking it to the Kaid to receive his five dollars reward. Presently two others came along with heads. One was spiked on the point of a bayonet carried over the shoulder. As he passed us, the people muttered between their teeth and turned aside disgusted.

Soon after, I saw these same heads suspended from one of the city gates. It is said that as one of the prisoners was being taken through this gate, he was made to look up at the heads, and on doing so, recognised one as that of his own brother—poor fellow! I am glad to say that afterwards most of the women were released by order of the Governor. This march out was because the road to Tan-

gier was "cut" by a few bad fellows; and so the innocent suffered for the guilty, as is so often the case.

To-day, the government boat arrived in port, and discharged seventy-seven prisoners of war from the Riff country. I went down to see them, expecting to see typical, strong, strapping fellows, but instead, the *prisoners of war* were largely composed of wretchedly poor, filthy, decrepit old men and rickety lads. Half-starved, half-clad, they looked as harmless as cows, and yet a great cry was raised over the brilliant victory, and a big turn out of mounted soldiers proudly brought them into town amid an admiring crowd of citizens.

But the rebellious fighting men, who cause all the trouble, escape for their lives to the mountains, where the soldiers dare not and cannot go, and so in revenge turn on to the nearest village accessible, drive out old men, women and children, ransack hut and home, finally leaving them in flames; and entering the town, proclaim brilliant victories, and the afternoon is given to bartering their booty, followed by a display of "powder play," or the National Grand Parade of Yeomanry.

The other morning, just after prayers, my sister's servant, an old Moorish woman, rushed into our presence, wringing her hands and hastily exclaiming, "The mountaineers have come, and have entered the city gates, and we shall all be killed." I immediately put on my hat, and went out to find correct information. On opening the street door, I found the women had turned out of their houses, and were shouting excitedly to one another, evidently much frightened. On arriving at the square, I was just in time to see the mounted soldiers leave the town, and was told that the mountaineers were fighting each other, and had come rather near the city gates, and so the soldiers had gone out to see what they could do. Presently they returned, bringing three prisoners. . . .

The dispensary was opened for the first time this morn-

ing. The townspeople are delighted at seeing the ladies back again, and work amongst them augurs very propitiously.

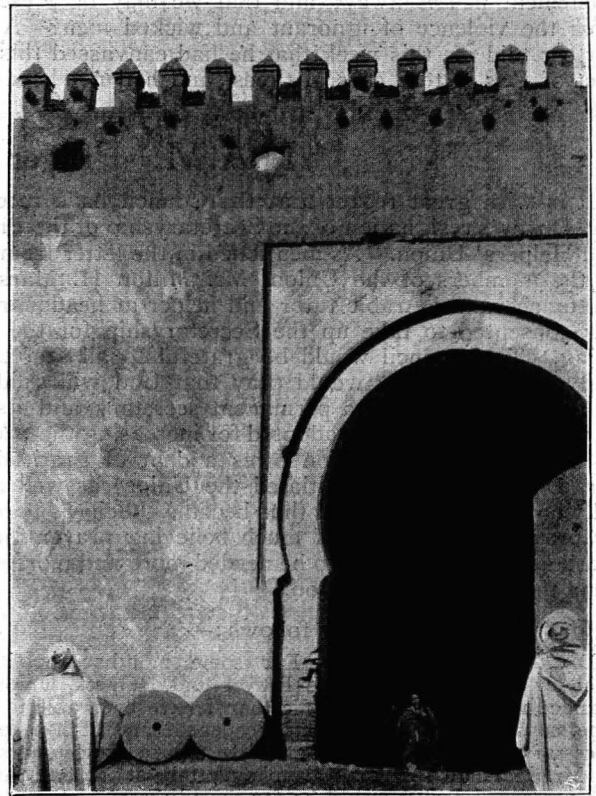


Photo by]

Mr. O. E. Simpson.

Human Heads over Gateway, Morocco.

EGYPT.

From Mr. Dickins (Alexandria).

November 28th, 1903.—We have entered on the month of *Ramadhan*, the one month of the year when the Mohammedan is zealously religious. On Tuesday, at our *special* weekly service, which is held in the Upper Room, there came such a large number of new hearers, that owing to the want of sufficient chairs, in the very midst of the service, I had to suggest the adjournment, or rather the transition, to the Reception Hall below, as there we have sitting accommodation for between forty and fifty persons. As soon as we had reassembled, others came in, and the room was filled, and has been filled every night since. The subject was one suggested by a young Mohammedan friend, who seems a real enquirer after the truth. It was this: Was it becoming or proper that Christ, the Holy One of God, should be crucified on the tree? I went into the subject as fully as I was able, showing how the holiness of God demanded the punishment of sin, and that all the race was guilty before Him. And how the Messiah, the moment He entered into union with the race of sinful men, became liable to the common guilt and responsibility that rested upon every child of Adam, although He was personally pure and without sin. And because of this union with us men, and from the fact that He longed and wished to remove the guilt of sin and liability to punishment from us, and so prepare the way for a new life of holiness, God could justly lay upon Him the iniquity of us all, that He

might bear it away, and that His own personal purity and divinity were necessary to give value to His sufferings as a sacrifice for sin. Afterwards questions were asked and answers given. But when a question was asked concerning the nature of the Trinity in the Unity of the Godhead, I suggested the question was too great to allow of an extempore discussion, but that I would deal with it on another evening. At the first meeting, some lads of about fourteen years of age were present, so I said I would try and arrange a meeting for them by themselves at a separate time, as they could not enter into the deeper discussions of the men.

Last night as I went down, I found the room again full of young men. I began by reading and expounding the Proverbs of Solomon, as on a previous evening a bound volume of a native journal had been stolen, and one of our regular attendants beaten in the street on leaving. This gave me an opportunity of teaching them of the evil of sin, and the importance of good behaviour to parents, to one another, and to God. Then I delivered an address on the subject which I had promised especially to meet the question of one very intelligent gentleman. . . . After dismissing the general audience, about twelve young men stayed to ask me to continue the discussion further. At the close, each one accepted a copy of "The Testimony of Jesus to Himself," the Arabic tract, composed by Mr. Upton. Our next general meeting will be on Monday, as

we allow of no questions or discussion at the Sunday meeting. Will you join us in prayer that the Lord may give us some of these men as believers in Him when the present excitement passes away; and that we may be preserved from the violence of ignorant and wicked men? A colporteur told me this week that he had canvassed this district of Ras el teen several times, and had not been able

to sell a single copy of the Scriptures. This shows the moral state of the neighbourhood. Islam reigns supreme. One man met this bookseller coming to our meetings, and said, "Go back; there are no Christians in this quarter. It is better for you to return than be beaten or killed." But the Lord is above all, and He is able to do exceeding abundantly above all we ask or think.

N.A.M. Prayer and Helpers' Union.

It is with great regret that the Council have received Mr. Dovey's resignation of the Secretaryship of the Prayer and Helpers' Union. As mentioned in the letter from him to the members of the Union, Mr. Milton H. Marshall, the much-valued Arabic tutor and helper at headquarters, has consented to take up the Secretaryship for the time being. The Council would be grateful to all secretaries and members if they would pray that God will guide as to the appointment of a permanent secretary, and also as to what means should be adopted for increasing the number of branches. The Mission owes a debt of gratitude to Mr. Dovey for having initiated the Union, as well as to all who have joined it and thus become "helpers together by prayer." The need of much believing prayer for the work and workers is felt to be needed more and more every year that the work goes on.

Mr. Dovey's letter is as follows:—

DEAR FELLOW-WORKERS.—For some months past, it has been evident to me that the Prayer and Helpers' Union demanded more strength and time than I have been able to give. The consciousness of this has deepened, and it has seemed necessary to ask for some change. In these circumstances, and as Mr. Marshall sees his way to undertake it, at any rate for the present, I feel it would be for the interests of the Mission for me to hand over to him the duties I have imperfectly sought to perform. Letters concerning the work can receive more prompt attention when they can be replied to at once direct from the office, than when they have to be forwarded to me. Altogether I think the change will be a gain for the Mission, and I am glad that my dear friend can take my place and fill it so much better.

Remembering gratefully your response to past communications, and our fellowship in the work,—I am, yours heartily in Christ's service,

W. R. DOVEY.

SUBJECTS FOR PRAYER AND PRAISE.

Thanksgiving to God is asked for—

1. The baptism of another convert in Tunis (see page 6).
2. The conversion of the new servant in the Tulloch Memorial Hospital.
3. The conversion of a well-educated man in Tangier.
4. The profession maintained by the widow of the late hospital servant, despite opposition of her family, who are very bigoted Moslems.
5. The work done by Si Abraham, the Morocco native convert employed as colporteur, among the Shiadma and Haha tribes near Mogador.

Prayer is asked for—

1. Sidi Sadafee, the Tunisian convert who was imprisoned by his father and has much persecution to bear; that he may be enabled by God's grace to win his persecutors for Christ.
2. All the converts at the various stations, especially any whose faith has been tried during Ramadhan and the feast following the month's fast. Many have been exposed to real danger from breaking the fast for conscience' sake, and may still be enduring persecution in consequence.
3. That many of those in Egypt who have been attending (in large numbers) the meetings held by Mr. Dickins in Alexandria, may be convicted of sin and brought to Christ.
4. That the Holy Spirit may, through the copies of the Gospels which have been circulated from every station, bring about a conviction of sin in the hearts of many Moslems.
5. That the people of Morocco may be blessed of God at this time; that the Sultan may be able to carry through his reforms; that many who have heard the Gospel may be converted; and that all missionaries there may be endowed with Holy Ghost power.

Dead and Living Saints.

By Mrs. Liley.

No photograph could really do justice to the fine view from my window. In front and all around stretch an expanse of flat-roofed, white-washed house tops, with the minaret of a mosque here and there rising between them. These surroundings do not exactly contribute to form a beautiful landscape, but to the left, far away in the distance, the peaks of the "two-horned mountain" (Bou Kornain) stand out quite grandly, especially on a clear day. A heathen temple to Baal Ammon, the sun-god of the ancient Phœnicians, formerly stood on its summit, and later on was restored for the worship of a Roman divinity. But now even its ruins have vanished with the glory and greatness of Phœnician and Roman Carthage of which it was a representative; yet the old mountain still remains to testify of the just judgment which the Lord has executed upon the peoples who offered sweet incense to idols and "blasphemed His holy name in high places."

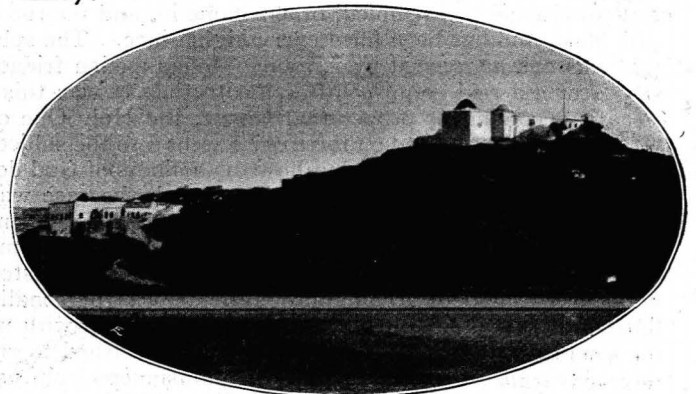


Photo by]

[Mr. A. V. Liley.

Koobba of Sidi Bel Hassen, Tunis.

On an eminence to the right is an old Spanish fort, and between that and Bou Kornain, but much nearer the city, is the large Moslem cemetery dotted about with tombs of the "faithful."

Koobbas, or graves of so-called saints, are much in evidence; and are distinguished from others by four whitened walls, which form a small square enclosure with a dome looking something like a tiny basin turned upside down. A door in one of the walls, frequently painted green and red, admits into the interior in the midst of which lie the bones of the holy man, surmounted by a coloured wood coffin-shaped erection. Sometimes one, sometimes several flags hang round the walls. Where there is a caretaker to the tomb, which is usually the case (as it is a somewhat lucrative profession from the offerings made by those who go to ask help from the dead saint), these flags are hoisted outside on Friday, and on special fête days.

The cemetery rises gradually until at a considerable eminence it is crowned by the *marabet*, Sidi bel Hassen, who is the most considerable saint of all. Quite an important amount of building is grouped about his tomb, and beneath the rock is pierced by caves. The common people are persuaded that great treasure is hidden in one of these caves, but say that if anyone approached it a wheel armed with sword blades would instantly be set in motion. With regard to the holy man himself there are tales and legends quite as extraordinary.

He appears to have had a tender soul which felt inclined towards piety and a contemplative life. But it was his knowledge of the healing art, and skill in alleviating bodily suffering which caused his renown to be so widely spread. This skill is supposed to have been miraculously given to him. When taking a walk the plants would speak to him saying, "Take me, I am good for such and such a disease." By spiritualistic agency he was also taught to compound the various drugs. At certain seasons pilgrimages are made, and the *tolba* have a feast near his grave.

But perhaps it may be asked if in general the living *marabets* are distinguished by such knowledge and science as really to entitle them to the admiration and esteem of the multitude.

Around a *koobba* or tomb of a celebrated *marabet* is sometimes found a *zaouia*, which comprises a school, a refuge or enclosure where the very poor may obtain a night's lodging, and also a habitation which receives those young men who desire to become in their turn *tolba* (professors who write charms and read prayers for the dead) and *marabets*. The latter are in reality the most dangerous enemies to the spread of true religion. They are generally men hard in heart, and attached to exterior practices, and the form of letter and text received from the Koran and from tradition. Fanaticism, selfishness, and the faith which blindly follows what seems to a Christian the confused heap of doctrine and precepts received from the false prophet, hold sway in their hearts. Often their zeal manifests itself in very pious frauds. They pretend to have the power

of imposing, at their liking, curses from heaven, and appear outwardly austere in habits and morals, so that their intercession may be believed sovereign. But in reality the Arabs have found that the best means to obtain a favourable answer to their wishes is by the presentation of gifts. There is an Arab proverb which says, "When in order to recover from a false step you have need of a *marabet*, do not say to him, 'Give me your hand,' but, 'accept the offering which I make.'" "Be warned," says another proverb, "of the woman before you, the mule behind, and the *marabet* at both ends."

From whence then comes the spell which the *marabet* seems to exercise? It is to me a mystery, unless it proceeds from the blind respect, superstition, and fatalism which Islam inculcates. Also perhaps from the fact that the religious Moslem brotherhoods are in a way societies of mutual succour, and that they are very rich, almsgiving being frequently commanded in the Koran. Omar Ebn Abd-el-aziz, a supposed authority, once said, "Prayer carries us half-way to God, fasting brings us to the door of His palace, and alms procures us admission." Almsgiving is also called *zakat*, because it increases a man's store, and draws upon him the blessing of heaven.

The living *marabet* among those known to me who attracts the most attention, is sometimes called Sidi bou Djabbar, and sometimes the "Saint of the Halfouine," from his chiefly frequenting that locality of the city. He must be very old, and he usually walks supported by a negress on each side, appearing in his person like a pillow on two sticks with a respectable but dirty covering.

The face above the bundle has



Photo by Mr. J. H. C. Purdon.

Cemetery outside Tunis.

no extraordinary intelligence, and looks to belong to a decrepit, aged man; yet great is the fear of offending such a holy personage. He enters whatever shop pleases him, and freely "commandeers" any desired article without offering any payment. It is said that a shopkeeper once refused to give what he asked. Tragically lifting his finger as if striking an offender, Sidi bou Djabbar said, "Moutan tamout" (you shall surely die), and two days after the shopkeeper was carried away for burial. Some of his supposed prophetic utterances recall those of Mother Shipton; for instance, he is reported to have predicted some years ago that the day would come when carriages without horses

would pass Bab Souika, and now an electric tram runs round the city.

"Blind leaders of the blind," "wolves in sheep's clothing" exist not merely in North Africa, but throughout the world. The Gospel of life and peace is embraced by comparatively few, although so well adapted to man's state, sympathies, and desires. Sin is such a strong counteracting influence, and has such subtle appearances, that but for God's grace it would continually beguile even the elect. Let us look forward to a brighter time when, according to His promise, there will be a new earth where righteousness shall have its home.

For the Children. SLAVES.

DEAR CHILDREN,

I want to tell you a little about the slaves in Morocco. Many people think there is no slavery now, but this is a mistake, for the slave trade exists throughout the whole of Morocco, although that country is within a week's journey of your English homes. In most of the towns there are slave markets where men, women, and children are bought and sold. This is not the case in Tangier, but the slaves are brought there, and sold privately, so that in every fair-sized house there are two or more slaves. Many of the slaves are stolen from their parents when quite young children, and brought on camels the long weary journey from the Soudan and Sahara. I saw two girls, about ten years old, being sold in the street in one of the coast towns; they had just arrived from their distant homes and could not understand Arabic, but were making signs that they were thirsty, and it was sad to see their frightened faces.

Frequently when a boy is born in Morocco his father buys him a little slave, and this child, often not more than four years old, waits on the tiny master, watching beside his cradle while he sleeps, and playing with him when awake. If his baby master is good-tempered they are often happy together, but the little Moor soon learns that he is master, and the black child his slave, and on the slightest provocation will hit or pinch or bite his playfellow, well knowing that a slave dare not return it.

The slaves in Morocco lead fairly happy lives when their owners are kind-hearted people, although it can never be pleasant to be the *property* of anyone, the same as a table or chair is, and to be compelled to work without any wages. In all households they are liable to be beaten for any fault, and when their master or mistress is cruel or cross they lead very sad lives.

Sometime ago I was called into a grand house, and the lady explained to me that one of her slaves had burnt her hand while cooking, and she had sent for me as the woman seemed in much pain. She led me to a dark little passage, where I found a poor old slave, with scarcely any clothing, lying on the ground groaning and nursing her injured hand. Her mistress roughly commanded her to rise and show me her hand, which I found terribly burned, and the poor woman so weak she could scarcely stand. I promised to do all I could for her, but said that she must have food and warm clothing, and be taken out of that cold passage. All this I could see made the lady very angry, but when I told her the woman would die if not cared for she ordered some food to be brought, and when I returned later to dress the hand the slave was in a good room and fairly comfortable. For some time I visited her regularly, as the hand took long to heal, but always the lady met me and took me

to the slave, and never allowed me to see her alone. One day, however, when I called, I found only the old woman at home, and she seemed as pleased as I was that we could be alone together, for we had grown to be very friendly during the time I had visited her. She eagerly listened as I told her of the wonderful Saviour who loves the poor slaves, and died for them; it had been difficult to say much in the previous visits, as her mistress always interrupted when I spoke of the Lord Jesus. Before I left she said, "Now I will tell you how my hand was burnt, but you must never tell my mistress that you know about it or she will kill me. I broke a dish, and she was so angry that not only did she beat me with a thick stick, but she held my hand in the fire!" So that although many of the slaves are well clothed and fed, yet you can see by this story that it is always a terribly sad thing for them to be absolutely in the power of their owners.

It is considered a very good deed for a man to give his slaves their freedom just before he dies, and in this way many of them are freed in their old age. Not long ago the funeral of a rich old man passed my house. He had been well known in Tangier, having been Khalifa (governor) of the town, and he had a grand funeral. The body, covered with a handsome green cloth, was carried in the usual open stretcher, and followed by a large number of people chanting their melodious dirge. Amongst the mourners walked two slave women, each carrying a long cane, held aloft so that all might see it. The canes had been cut across the top, and in each was fastened a paper. The old man had given these women their freedom before he died, and these were the legal papers declaring them to be free for ever. Does not this remind us of One who by His death won our freedom, and now all the poor slaves of sin and Satan may have freedom if they will but accept it? "If the Son shall make you free, ye shall be free indeed." Is there not also a lesson for us in the eagerness shown by these poor slaves to let everyone see that they were free at last? They kept waving their long canes in the air trying to attract the attention of every passer-by, so that all might know they were no longer slaves. Surely we also should be anxious to let everyone know that we now are not the slaves of sin, and to tell them that Christ has saved us. Boys and girls in England, will you remember these poor people in Morocco who live in the darkness and sorrow of a double slavery, slaves often of a cruel earthly master, and bound tightly also by Satan in the chains of sin? They have no knowledge of the wonderful Saviour who loves them and died for them, will you pray that more messengers may come out to tell them the good news that Christ can make them free, and see if you yourselves cannot do something to help the lost ones in Morocco.

JENNIE JAY.

LIST OF DONATIONS FROM NOVEMBER 16th to DECEMBER 15th, 1903.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			DESIGNATED FUND.			DETAILS OF DUBLIN AUXILIARY, No. 1.			DETAILS OF LEICESTER AUXILIARY.		
1903. No. of Nov. Receipt.	£ s. d.	1903. No. of Dec. Receipt.	£ s. d.	1903. No. of Nov. Receipt.	£ s. d.	No. of Receipt.	£ s. d.	No. of Receipt.	£ s. d.		
16 ...7132	1 0 0	1 ...7169	25 0 0	16 { Barnet	2 16 10	114	0 5 0	121	1 5 0		
16 ...7133	0 8 8	1 ...7170	5 5 0	16 { Y.W.C.A.		115	0 2 6	122	2 1 6		
17 ...7134	0 10 0	2 { Bible	0 6 6	19 ...595	2 0 0	116	3 3 0	123	0 10 0		
17 ...7135	0 5 0	2 { Class,		19 ...596	1 1 0	117	1 10 0	124	1 0 0		
17 ...7136	2 0 0	2 { Maldon.		19 ...597	0 10 0	118	0 10 0	125	0 5 0		
18 ...7137	0 2 6	3 ...7172	0 10 0	19 { Barnet	0 10 0	119	0 5 0	126	1 0 0		
18 ...7138	0 2 6	3 ...7173	1 0 0	19 { Y.W.C.A.		120	1 0 0	127	0 10 0		
18 ...7139	0 5 0	3 ...7174	0 5 0	21 ...599	0 9 0	121	0 5 0	128	5 0 0		
19 ...7140	0 2 0	4 ...7175	1 0 0	21 ...600	1 1 0	122	2 1 6	129	1 10 8		
19 ...7141	6 0 0	4 ...7176	0 3 0	21 ...601	107 0 0	123	0 10 0	130	3 0 0		
19 { Band of	20 0 0	4 ...7177	0 5 0	24 ...602	1 0 0	124	0 10 0	131	0 5 0		
19 { King's		4 { Bethesda		25 ...603	1 3 2	125	0 5 0	132	1 10 6		
19 { Daughters.		4 { F.M. Society,	7 14 10	27 ...604	0 11 0	126	1 0 0	133	0 6 0		
19 ...7143	1 0 0	4 { Sunderl'd.		27 { Crossiey	10 0 0	127	0 10 0	134	1 0 0		
19 { North-	1 0 0	5 ...7179	1 10 0	27 { Hall		128	5 0 0	135	0 5 0		
19 { hampton		7 ...7180	0 1 0	27 { Women's		129	1 10 8	136	0 3 9		
19 { Y.W.C.A.		7 ...7181	1 1 9	27 { B.C.		130	3 0 0	137	5 0 0		
20 { Lads' Bible	0 5 0	9 ...7182	0 5 0	28 { St. John's	12 10 0	131	0 5 0	138	1 0 0		
20 { Class,		9 ...7183	3 0 0	28 { Wood		132	1 10 6	139	1 0 0		
20 { Ilford.		9 ...7184	0 5 0	28 { Y.W.C.A.		133	0 6 0	140	0 8 6		
20 ...7146	0 13 6	10 ...7185	0 5 0	Dec.		134	1 0 0				
20 ...7147	0 10 6	10 ...7186	0 15 0	2 ...607	0 5 0	135	0 5 0				
21 ...7148	0 3 6	11 ...7187	0 2 6	2 ...608	26 4 2	136	0 10 0				
21 Folkestone	19 0 0	11 ...7188	2 2 0	2 ...609	10 0 0	137	0 6 0				
21 ...7150	0 5 0	11 ...7189	c 3 6	2 ...610	5 0 0	138	0 6 0				
21 ...7151	250 0 0	12 ...7190	0 9 9	3 ...611	0 5 0	139	1 0 0				
21 ...7152	10 0 0	12 ...7191	1 10 0	4 ...612	1 0 0	140	0 5 0				
23 ...7153	1 2 10	12 ...7192	0 2 6	4 ...613	5 0 0						
23 ...7154	2 1 0	14 ...7193	0 12 0	4 ...614	2 0 0						
23 ...7155	0 2 6	14 ...7194	0 10 0	7 { Westcliff	0 10 9						
24 ...7156	0 6 6	14 ...7195	0 10 6	7 { Hall S.S.							
24 ...7157	0 5 0	15 ...7196	0 2 0	8 ...616	5 0 0						
24 ...7158	0 5 0			8 ...617	0 5 0						
25 ...7159	1 1 0	Total ...	£399 15 2	10 ...618	10 0 0						
25 ...7160	0 1 0	Amount pre-		10 ...619	13 17 3						
25 ...7161	5 0 0	viously ac-	1,940 4 7	11 { Missionary							
27 ...7162	0 10 0	knowledged		11 { Helpers'	8 0 0						
27 { Upper				11 ...621	20 0 0						
27 { Norwood				12 ...622	2 2 0						
27 { C'ngregat'l	1 17 4			12 ...623	0 8 11						
27 { Church.				14 ...624	2 0 0						
28 ...7164	3 6 0			14 { Highgate	36 10 0						
28 ...7165	3 7 0			14 { Road							
28 ...7166	3 10 0			14 { Y.W.C.A.							
28 ...7167	7 0 0			14 ...626	3 3 0						
28 { Forest				14 ...627	2 10 0						
28 { Gate											
28 { Mission	1 4 0			Total ...	£294 13 1						
28 { Room.				Amount pre-							
Carried forw'd.	£344 18 4			viously ac-	1,852 16 8						
				knowledged							
					£2,147 9 9						

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.

Bedroom - Slippers.—Some pairs of these have been sent to the office for sale on behalf of the Mission. They are knitted in brown and blue, brown and pink, and fawn and pink, and have the usual "woolly" soles; price, 3s. 6d., post free. Kindly address orders to the Secretary.

THE NORTH AFRICA MISSION.

The Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised. It was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt.

Its Character is, like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death, resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

No salary being guaranteed by the Mission to the missionaries, their trust must be directly in God for the supply of all their needs.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

Gifts in Money or in kind should be sent to the Hon. Secretary, Edward H. Glenny, 34, Paternoster Row, London, E.C.; the former will be acknowledged by numbered receipts. The names of donors are not published.

North Africa consists of

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

MOROCCO can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan. The North Africa Mission began work in Morocco in a small way in 1884; now in 1903 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Féz, Casablanca, and Laraish. 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-five 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 six 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.