

NORTH AFRICA

AND ELSEWHERE.

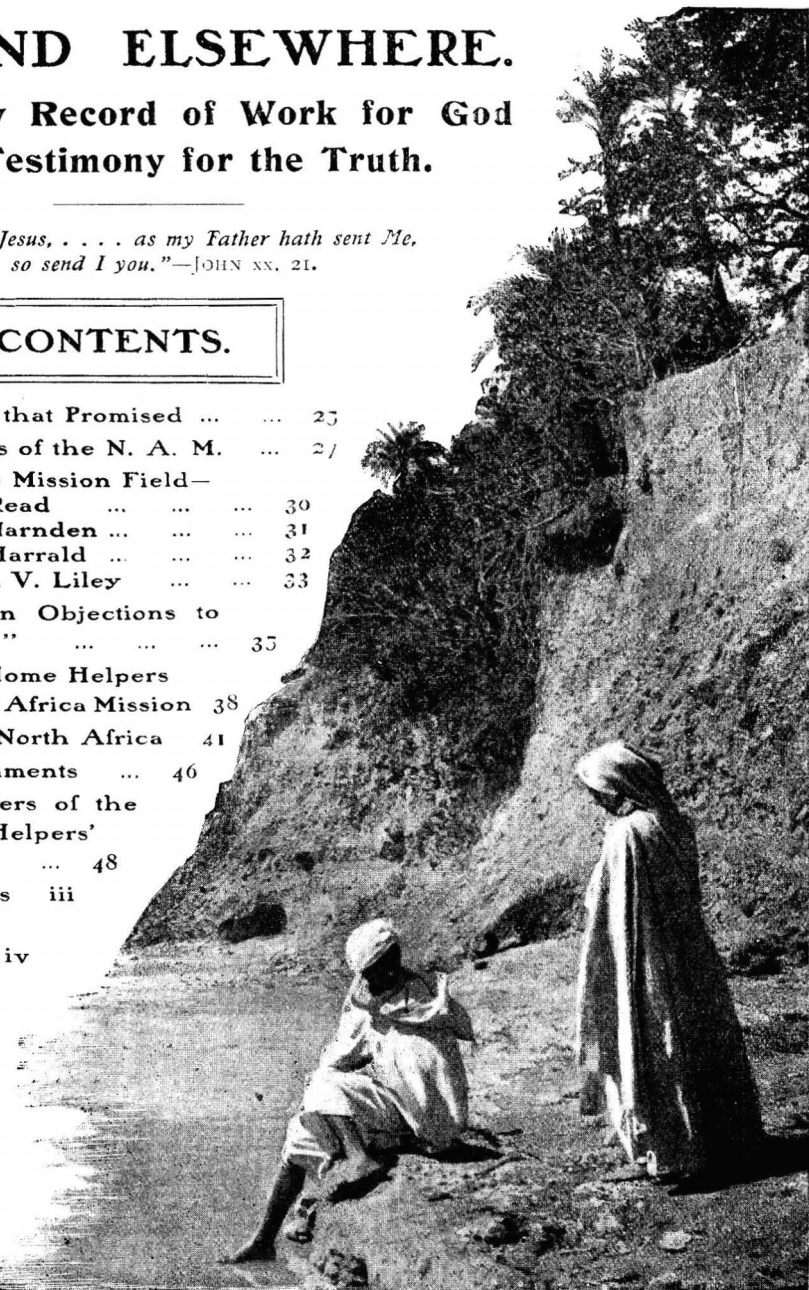
A Monthly Record of Work for God
and Testimony for the Truth.

*"Then said Jesus, . . . as my Father hath sent Me,
even so send I you."*—JOHN XX, 21.

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PRICE
ONE
PENNY.



**LIST OF DONATIONS from DECEMBER 1st to 31st, 1904.
GENERAL AND DESIGNATED FUNDS.**

| GENERAL FUND. | | | 1904. | No. of | Amount. | 1904. | No. of | Amount. | 1904. | No. of | Amount. |
|-----------------|-------------|------------|-----------------|-------------|------------|-----------------|----------|-----------|-----------------|----------|-------------------|
| Dec. | No. of | Amount. | Dec. | Receipt. | £ s. d. | Dec. | Receipt. | £ s. d. | Dec. | Receipt. | £ s. d. |
| 1904. | No. of | Amount. | Brought forward | .. | 561 15 1 | Brought forward | .. | 312 3 0 | Brought forward | .. | 58 9 1 |
| Dec. | Receipt. | £ s. d. | 31 | 8204 | .. | 25 0 0 | 31 | 1134 | 120 | .. | 0 2 0 |
| 1 | 8137 | .. 1 0 0 | | 5 | .. 0 2 0 | | | | 7 | .. | 0 5 0 |
| 2 | 8 | .. 50 0 0 | | 0 | .. 0 10 0 | | | | | | |
| 3 | 9 | .. 0 10 0 | | | | | | | | | |
| 4 | 40 | .. 1 2 0 | | | £587 7 1 | Sundries | .. | £312 12 3 | | | £58 16 7 |
| 5 | 1 | .. 5 5 0 | | | .. 4 17 8 | Publications | .. | £443 12 1 | | | Amount previously |
| 6 | 2 | .. 2 0 0 | | | .. 0 1 4 | Sundries | .. | 1,840 8 6 | | | acknowledged |
| 7 | 3 | .. 1 0 0 | | | | | | | | | 88 5 3 |
| 8 | 4 | .. 0 12 0 | | | £502 6 1 | | | | | | £147 1 10 |
| 9 | 5 | .. 5 0 0 | | | 1,785 14 5 | | | | | | |
| 10 | 6 | .. 25 0 0 | | | | | | | | | |
| 11 | 7 | .. 0 10 0 | | | £2,378 0 6 | | | | | | |
| 12 | 8 | .. 0 2 0 | | | | | | | | | |
| 13 | 7 | .. 0 0 0 | | | | | | | | | |
| 14 | 1 | .. 0 10 0 | | | | | | | | | |
| 15 | 2 | .. 0 5 0 | | | | | | | | | |
| 16 | 3 | .. 2 2 0 | | | | | | | | | |
| 17 | 4 | .. 0 6 0 | | | | | | | | | |
| 18 | 5 | .. 0 3 0 | | | | | | | | | |
| 19 | 6 | .. 0 2 6 | | | | | | | | | |
| 20 | 7 | .. 0 9 0 | | | | | | | | | |
| 21 | 8 | .. 2 3 0 | | | | | | | | | |
| 22 | 9 | .. 0 10 0 | | | | | | | | | |
| 23 | 60 | .. 400 0 0 | | | | | | | | | |
| 24 | 1 | .. 0 10 0 | | | | | | | | | |
| 25 | 2 | .. 0 2 0 | | | | | | | | | |
| 26 | 3 | .. 0 5 0 | | | | | | | | | |
| 27 | 4 | .. 0 5 0 | | | | | | | | | |
| 28 | 5 | .. 0 3 0 | | | | | | | | | |
| 29 | 6 | .. 0 3 0 | | | | | | | | | |
| 30 | 7 | .. 0 7 6 | | | | | | | | | |
| 31 | 8 | .. 0 5 0 | | | | | | | | | |
| 1904. | No. of | Amount. | 1004. | No. of | Amount. | | | | | | |
| Dec. | Receipt. | £ s. d. | Dec. | Receipt. | £ s. d. | | | | | | |
| 1 | 1089 | .. 37 19 7 | 1 | 1089 | .. 37 19 7 | | | | | | |
| 2 | 90 | .. 1 0 0 | 2 | 90 | .. 1 0 0 | | | | | | |
| 3 | 1 | .. 7 10 0 | 3 | 1 | .. 7 10 0 | | | | | | |
| 4 | 2 | .. 9 1 7 | 4 | 2 | .. 9 1 7 | | | | | | |
| 5 | 3 | .. 42 10 0 | 5 | 3 | .. 42 10 0 | | | | | | |
| 6 | 5 | .. 2 18 6 | 6 | 5 | .. 2 18 6 | | | | | | |
| 7 | 6 | .. 1 10 9 | 7 | 6 | .. 1 10 9 | | | | | | |
| 8 | 7 | .. 12 10 0 | 8 | 7 | .. 12 10 0 | | | | | | |
| 9 | 9 | .. 0 5 0 | 9 | 9 | .. 0 5 0 | | | | | | |
| 10 | 8 | .. 0 10 0 | 10 | 8 | .. 0 10 0 | | | | | | |
| 11 | 9 | .. 0 8 0 | 11 | 9 | .. 0 8 0 | | | | | | |
| 12 | 100 | .. 0 10 0 | 12 | 100 | .. 0 10 0 | | | | | | |
| 13 | 1 | .. 20 0 0 | 13 | 1 | .. 20 0 0 | | | | | | |
| 14 | 2 | .. 5 0 0 | 14 | 2 | .. 5 0 0 | | | | | | |
| 15 | 3 | .. 0 5 0 | 15 | 3 | .. 0 5 0 | | | | | | |
| 16 | 4 | .. 15 0 0 | 16 | 4 | .. 15 0 0 | | | | | | |
| 17 | 5 | .. 5 0 0 | 17 | 5 | .. 5 0 0 | | | | | | |
| 18 | 5 | .. 0 10 0 | 18 | 5 | .. 0 10 0 | | | | | | |
| 19 | 6 | .. 0 10 6 | 19 | 6 | .. 0 10 6 | | | | | | |
| 20 | 8 | .. 0 5 0 | 20 | 8 | .. 0 5 0 | | | | | | |
| 21 | 1 | .. 0 15 0 | 21 | 1 | .. 0 15 0 | | | | | | |
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| 23 | 3 | .. 0 5 0 | 23 | 3 | .. 0 5 0 | | | | | | |
| 24 | 4 | .. 0 5 0 | 24 | 4 | .. 0 5 0 | | | | | | |
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| 26 | 2 | .. 0 5 0 | 26 | 2 | .. 0 5 0 | | | | | | |
| 27 | 3 | .. 1 8 0 | 27 | 3 | .. 1 8 0 | | | | | | |
| 28 | 4 | .. 0 5 0 | 28 | 4 | .. 0 5 0 | | | | | | |
| 29 | 1 | .. 0 0 0 | 29 | 1 | .. 0 0 0 | | | | | | |
| 30 | 3 | .. 0 3 6 | 30 | 3 | .. 0 3 6 | | | | | | |
| 31 | 7 | .. 0 3 0 | 31 | 7 | .. 0 3 0 | | | | | | |
| | 8 | .. 0 3 0 | | 8 | .. 0 3 0 | | | | | | |
| | 9 | .. 0 10 0 | | 9 | .. 0 10 0 | | | | | | |
| | 90 | .. 1 0 0 | | 90 | .. 1 0 0 | | | | | | |
| | 1 | .. 0 5 0 | | 1 | .. 0 5 0 | | | | | | |
| | 2 | .. 10 0 0 | | 2 | .. 10 0 0 | | | | | | |
| | 3 | .. 2 0 0 | | 3 | .. 2 0 0 | | | | | | |
| | 4 | .. 1 1 0 | | 4 | .. 1 1 0 | | | | | | |
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| | 6 | .. 2 2 0 | | 6 | .. 2 2 0 | | | | | | |
| | 7 | .. 1 0 0 | | 7 | .. 1 0 0 | | | | | | |
| | 8 | .. 0 3 0 | | 8 | .. 0 3 0 | | | | | | |
| | 9 | .. 0 2 6 | | 9 | .. 0 2 6 | | | | | | |
| | 200 | .. 0 2 0 | | 200 | .. 0 2 0 | | | | | | |
| | 1 | .. 0 2 0 | | 1 | .. 0 2 0 | | | | | | |
| | 2 | .. 0 5 0 | | 2 | .. 0 5 0 | | | | | | |
| | Alexandra | .. 1 1 0 | | Alexandra | .. 1 1 0 | | | | | | |
| | S.S., Penge | .. 1 1 0 | | S.S., Penge | .. 1 1 0 | | | | | | |
| Carried forward | £501 15 1 | | Carried forward | £312 3 0 | | Carried forward | £58 9 1 | | Carried forward | £1 10 0 | |

**DETAILS OF
LEICESTER AUXILIARY.**

J. BOLTON, Esq., Hon. Sec.,
106, Evington Road.
Designated Receipt No 1091.

| No. of Receipt. | £ s. d. |
|--------------------------------|---------|
| { Melbourne } | 2 10 0 |
| { Hall S.S. } | 5 0 0 |
| 166 | .. |
| Amount previously acknowledged | 41 10 8 |
| | £49 0 8 |

**DETAILS OF
EDINBURGH AUXILIARY.**

Mrs. PORTER, Hon. Sec.,
Priestfield Road.
Designated Receipts Nos. 1092 and 1097.

| No. of Receipt. | £ s. d. |
|--------------------------------|---------|
| 139 | .. |
| 40 | .. |
| 1 | .. |
| 2 | .. |
| 3 | .. |
| 4 | .. |
| 5 | .. |
| 6 | .. |
| 7 | .. |
| 8 | .. |
| 9 | .. |
| 50 | .. |
| 1 | .. |
| 2 | .. |
| 3 | .. |
| 4 | .. |
| 5 | .. |
| Amount previously acknowledged | 11 1 2 |
| | £20 7 9 |

**DETAILS OF
WEST KIRBY
AUXILIARY.**

Miss M. GEDDES, Hon. Sec.,
"Shirley," Lingdale Road.
Designated Receipt No. 1099.

| No. of Receipt | £ s. d. |
|--------------------------------|---------|
| 7 | .. |
| 8 | .. |
| Amount previously acknowledged | 1 8 0 |
| | £1 10 0 |

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.



Dr. Roberts.

Mrs. Roberts.

Gospel Service in a Ward of the N.A.M. Hospital, Tangier.

He is Faithful that Promised.

"He hath said, I will never leave thee nor forsake thee."—HEB. xiii, 5.

IT is of the utmost importance for missionaries abroad and for their helpers at home to be quite sure that they can count upon the sympathy and assistance of God their Father, their rich Almighty Friend. If they are uncertain as to the inspiration or authority of the Scripture, they will find in the hour of need they have nothing to shield them from helplessness and despair. Those who are not assured of the reliability of God's Word can hardly honestly recommend it to others. God's servants are certain to be brought into circumstances where they will be shut up to Him and His Word, and will find that everybody and everything else has failed them.

The writer of the Epistle to the Hebrews knew that those to whom he was writing were sorely tried. The unconverted Jews had for a time borne with their brethren who, though converted, still worshipped at the Temple, but the time had now come when the Jews who had not accepted Christ would no longer tolerate, but bitterly persecuted all their brethren, however orthodox, who accepted Jesus as the true Messiah. The trials and sufferings of believers were in consequence so great that they were strongly tempted to abandon their profession of faith in Jesus and return entirely to the Jewish fold. To enlighten and encourage them was the object of the epistle, and they are assured that, however great their trial, God had said that He would never fail them or forsake them, and that they might boldly say, "The Lord is my helper."

It is instructive to look at some of the instances which the inspired writer refers to when he uses the words "He hath said."

1. Probably he had in his mind the words of God to Jacob in Gen. xxviii. 15. Jacob was an exile, and partly through his own misconduct. It was in these circumstances that God appeared to him and assured him that He was with him and would not leave him till He had fulfilled all His gracious promises to him. How encouraging to the Hebrews and to us, that to failing Jacob God should speak so graciously. May we not then also rest assured that, failing though we are, He will in no wise leave or forsake us?

2. The Holy Spirit, speaking through Moses to all Israel, in Deut. xxxi., declares in verse 6, "The Lord thy God, He it is that doth go with thee: He will not fail thee nor forsake thee." Israel had failed to obey God many times, but God would not fail even His failing people. Moses was about to die, he would now fail them; but the Lord their God would not leave them, He would still be their leader and helper, and enable them to take possession of the Promised Land.

If these words held good for a people such as Israel, surely they do for us now. God is the God of all grace. Let us confess our unworthiness and failure, and count upon His compassion and faithfulness.

3. Joshua, Moses' minister, must have felt very lonely after the death of his patriarchal master. The difficulties before him were superhuman. His own nation had often been almost an insuperable burden to the gracious and mighty leader of the Exodus. Just here God comes in (Josh. i. 5) and says to His trembling servant, "As I was with Moses, so I will be with thee. I will not fail thee nor forsake thee." Such words must have been to Joshua as water to a thirsty soul. He would lean on them, he would rest on them. May not we do the same? The powers of darkness are against us. Our fellow-Christians cannot always be relied upon, and, worst of all, our own hearts are terribly prone to fear and unbelief. He will not fail or forsake. He will deal with our weakness and sin within, as well as our difficulties without. Let us take the place of weakness and count upon Him who says to us, "I will not fail thee."

4. When David gave to Solomon, his son, a charge as to the building of a temple for God, he realised that the work would require an immense outlay, considerable time, and great wisdom from God. Solomon might easily shrink from so stupendous a task. So David, inspired by God, in 1 Chron. xxviii. 20, says, "The Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work."

God's servants now are building a more glorious temple than even Solomon's. A spiritual temple of saved men and women, and to each temple-builder the message comes, "He will not fail thee nor forsake thee."

5. In Isaiah xli. 17 God speaks to Israel as the worm Jacob. He contemplates a time when the poor and needy would seek water and there is none, and their tongue faileth for thirst. Then says Jehovah, "I will hear them; I, the God of Israel, will not forsake them."

In circumstances of the sorest trial He will not fail or forsake His poor and needy people, and they may even then rejoice in the Lord and glory in the Holy One of Israel.

Many other passages there are in which the same truth is prominent, and Christ in His great commission gives expression to it when He says, "I am with you always, even unto the end of the world."

What encouragement to humbly press forward in the path of obedient service! May we indeed appropriate the promises and enjoy them. How is it we do not do so more effectually? We read the promises, we assent to them and delight in them, but in the hour of our trial how often our circumstances and fears are more real

to us than the promises and presence of God. The trial shows that though we assent to the promises we only believe them in a very limited sense. Let us argue with ourselves. Which are correct—our fears and feelings, or God's promises? Let us tell our feelings they are false and that God's Word is true. Let us deny the testimony of our poor hearts and declare that the testimony of God's Word is more reliable. The struggle against unbelief is often great and long, and only by the grace and power of God can we get the victory over our doubts and fears. Let us bring them to God and tell Him that they are too strong for us, and that unless He works within us and through us we must be defeated. Let us expect Him to strengthen us. He has given us the Holy Spirit; let us expect Him to work in us to will and do His good pleasure. He will never leave us and never forsake us. May we have grace to say boldly and believingly, "I will not fear." E. H. G.

To the Friends of the N.A.M.

1, PALMEIRA AVENUE,
SOUTHEND-ON-SEA,

January 16th, 1905.

DEAR FELLOW HELPERS,

We are still pressing forward, notwithstanding our many difficulties. Since my last letter dated a month ago funds have come in fairly well, just a little under £200 a week. We are very thankful to all our friends for their sympathy and help, but we must not relax our energy or our efforts if the work is to be maintained, not to say extended.

The financial pressure of four months ago has been greatly relieved, but a good deal is required to make up for the deficiency of income during all last summer and even before that. Still, we are full of praise for all the help God has given us through His servants, and we desire to continue to trust in Him and to expect deliverance from Him for the future.

The work at home has been rather heavy the last few weeks, as it frequently is at the close of one year and the beginning of another. This has hindered us from making very much progress in the work of reorganisation, but we are thankful to mention that Pastor Thomas Spurgeon, of the Metropolitan Tabernacle, has consented to act as a referee in addition to those whose names were published last month. We are still seeking and praying for further members for our Advisory Council, but so many persons one would be glad to join us are already overwhelmed with work that we are making but slow progress. Still, we are pressing forward, and hope presently to announce

other names. We feel especially the importance of strengthening the home side of the Mission, so that the workers in the field may be sustained increasingly by the prayer and practical sympathy of Christians at home. We shall count upon our readers to help us in this matter.

Miss Turner is staying at home for a time to take meetings. We shall be glad to hear of friends who can assist in arranging them for her, or for Mr. Marshall, or myself. Many of our booklets and leaflets require re-writing. This we are seeking to get done. We are thankful for the kind reception given to the January number of NORTH AFRICA in its new form, and we hope that our friends will be able to obtain for it a wider circulation. Meetings and publications of various kinds are the two principal means which we have of putting before God's people the deep spiritual needs of the inhabitants of North Africa. We are making elsewhere suggestions as to how friends at home can practically help in strengthening and forwarding the work.

Morocco has been very much before the public during the last few weeks, and no doubt many have, with ourselves, been exercised as to what was the real condition of affairs, and whether the missionaries were all safe. Strange to say, the neighbourhood of Tangier seems to have been almost more disturbed than other parts of the country. The rebellion of the Pretender on the borders of Algeria does not affect our missionaries so much as the weakness and inability of the Government to maintain order in the country generally. The troubles around Tangier arise largely from general lawlessness rather than from anything that can be dignified

with the name of rebellion. The outlying houses of Europeans have been broken into and robbed, and in one case a gardener was killed. This gives a great sense of insecurity and of danger, but we are thankful to say that thus far all the workers in and around Tangier have been preserved, and the work of preaching the Gospel has not been hindered; in fact, in some respects there is greater liberty and greater willingness to hear than ever.

In Tetuan things are fairly quiet, though it is impossible to travel with safety in the country around or across to Tangier. Miss Bolton writes of as many as eighty patients being at the dispensary on one day, and mentions some interesting cases of persons who are evidently thinking about the Gospel. Mr. Nott writes from Casablanca that the people are ploughing, and all is quiet, so that the work can go on without disturbance. Miss Aldridge, who is on a visit to El Ksar, speaks of disturbances in the country round, but she herself appears to have been kept in safety. Miss Jennings is working without interference at Larache, but it is difficult to go into the country around. The workers in Fez have been going on quietly with their work, and have had not a little encouragement. On one day more than 100 patients came to the dispensary. This naturally means large drain upon drugs and drug funds. What has disturbed the workers has been the message they have received from Tangier that Europeans must prepare to leave on account of the difficulties which arose between the French and Moorish Governments. This was very disappointing to them when the work was going on so quietly. Our latest letters from them, dated January 4th, told of their being in readiness to depart, but evidently not without hope that, after all, they might not have to do so. In the meanwhile we know at home that the difficulties as to receiving the French mission in Fez have been arranged, so that for the present there is every reason to believe they may go on quietly with the work. Spiritually, also, there is encouragement. News of the revival in Wales is stirring the hearts of the missionaries to pray God to work more mightily in North Africa. There is still need to pray that God may overrule all the disturbances for the further-

ance of the Gospel in that land. What the French want to do is to establish a police force of Moslems from Algeria to keep order in and around the towns. They do not want to fight with the Moors, or to take possession of their country, but rather to supervise them, introducing order and security, and thus open up the land to trade and commerce. The question is, whether they will be able to accomplish their aim without rousing the country against them. It is to be hoped that they may.

In Algeria there has been a spell of very cold weather; snow in Algiers, and at Djemaa Sahridj, in Kabylia, as much as eighteen inches. This is extremely trying for the poor natives, who are not suitably clothed for such weather.

Miss Welch and Miss Smith mention several cases of professed conversion amongst the girls in their classes, and we hear good reports of some of the Kabyle lads who have come down from Djemaa Sahridj to Algiers. Miss Read and Miss Day write hopefully from Cherchell, where one or two Moslems seem to give evidence of a change of heart.

We have at the present time two special expenses in connection with our buildings; one at Djemaa Sahridj, our oldest and first mission station, the other at Tangier, connected with our Spanish work. The mission house at Djemaa Sahridj was last summer found to be needing very considerable repairs, and the mission halls connected with it also required attention. We are thankful to say that the mission station has now been thoroughly done up, but the paying for it is a heavy extra expense. We do not know the exact amount yet, but over £300 in all has been expended, and there is still something more to be done. Only a part of this amount has been specially given. The station has accommodation for four missionaries, and mission halls for the Kabyles, both men and women.

In Tangier there are seventy-five children in the Spanish school, but the place that is now rented for all Spanish work is not at all convenient either for the school or for the meetings, and we should very much like to put up a new hall where the old one was burnt down. As we mentioned last month, £250 is needed for this purpose, towards which we only have at

present a few pounds in hand. We are very anxious not to use our general funds for building purposes if it can be helped, nor to spend money on buildings more than may be necessary, but to a certain extent it is unavoidable. We shall be glad to receive special gifts for either of these two objects.

In Tunis also there has been an exceptionally cold time, snow having fallen where many of the inhabitants had never seen it before. Dr. Churcher has, as usual, been busy with his medical mission at Sousse and Kairouan. Mr. Short, helped by a native convert, had some lantern meetings at Kairouan during Ramadhan. The work in Tunis has been a little hindered by some of the workers being poorly with influenza, but we are thankful to say they are getting better now.

Mr. Reid, of Tripoli, writes very warmly of the work being done by Miss Harrald. We are sorry to say that on account of her father's serious breakdown it is found desirable for her to come and stay with him for a time at Mentone.

We are thankful to know that his health is improving, and so we trust that later on he may be able to spare her again. Mr. Venables is still doing excellent work in the medical mission, and Mr. Reid finds an admirable sphere of service in preaching to the patients. Mrs. Venables



Tripoli from Roof of Consulate.

and Miss Dundas also find their hands well filled with the many claims of the various branches of the work.

In Egypt our staff is now greatly reduced. Mr. and Mrs. Dickins in Alexandria find themselves very full of work both amongst adults and children. Mr. and Mrs. Fairman are a great deal occupied in school work at Shebin el Kom. The chief difficulty about this effort is the considerable expense which it involves, in getting teachers capable of giving the first-class teaching that the people ask for. On the other hand, Mr. and Mrs. Fairman are able to again and again bring the Gospel before the boys and girls, so that at any rate they will have an intellectual knowledge of the truth, and we trust that before long some may receive it into their hearts.

We feel very greatly the need of prayer, both for the work at home and that abroad, and we shall count upon our friends to bear us up at the throne of grace.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.



N.A.M. Prayer Meeting.—The monthly meeting for prayer is held in Room No. 44 of Paternoster House, 34, Paternoster Row, E.C., on the first Thursday in every month from 3.30 to 4.30 p.m. Tea at 4.30, after the meeting. The presence of friends of God's work in North Africa is heartily welcomed and is a great encouragement.



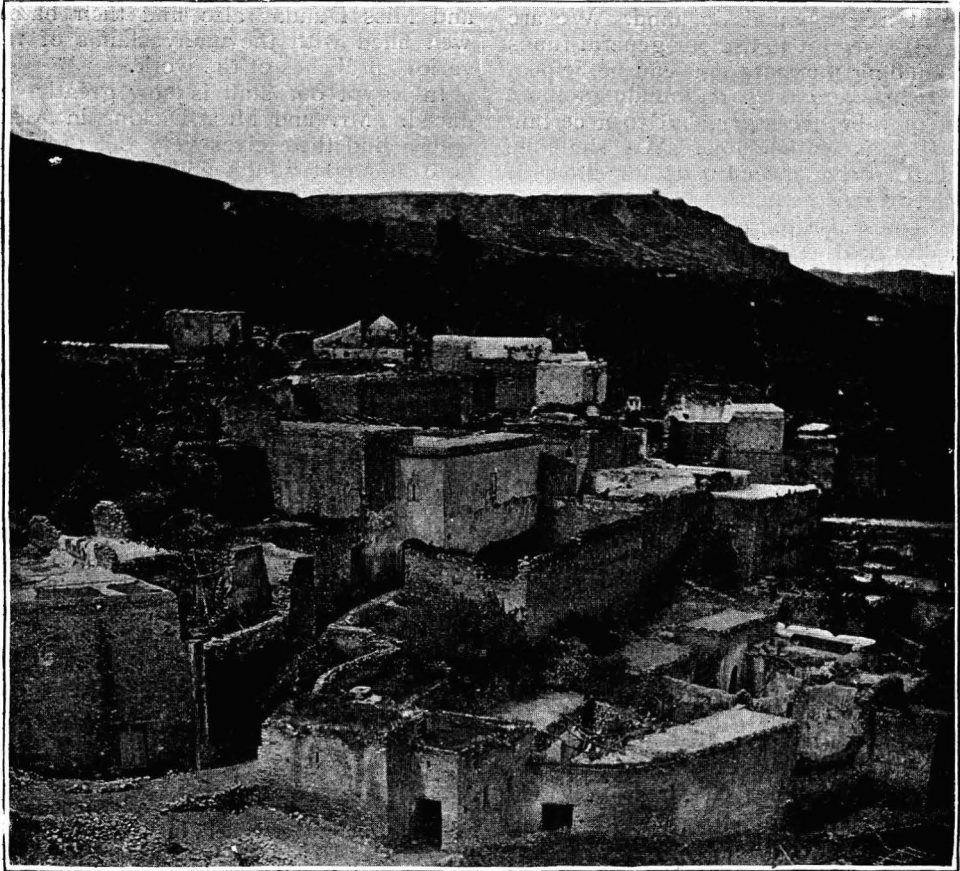
Hand-painted Texts and Cards of any size, with or without flowers, etc. may be ordered of Miss Vining, 1, Palmeira Avenue, Westcliff, Southend-on-Sea. The proceeds will go to the funds of the Mission.



Honiton Lace.—A friend offers to sell for the benefit of the N.A.M. a handsome Honiton lace collar. Please apply to Miss B. Grissell, 20, St. George's Terrace, Brighton.



I MUST pray, pray, pray. I must put all my energy and all my heart into prayer. Whatever else I do, I must pray.—*Dr. Torrey.*



Mountain Village near Tlemcen, West Algeria.

The N.A.M. had a station here formerly, and Miss Read and Miss Day, with others, worked here. These sisters have been at Cherchell since 1891.

From Miss Read (Cherchell, Algeria).

In giving you news of the work here I feel the negro preacher's definition of perseverance should be ours—"Firstly, to take hold; secondly, to hold on; thirdly and lastly, to nebbber leave go." Yes! never leave hold of Him whose command is "Go and teach all nations" the glorious news of the free salvation He bought for them on Calvary.

Praise the Lord we have held on, in spite of many heartbreakings for our own lack of faith, our failures and shortcomings and discouragements in the work. Never do I feel the latter so much as during the month of Ramadhan, when the bigotry of the people makes itself felt, and

their ignorance and self-righteousness are so painful to deal with. But the fast is over for another year, and we go on again looking to the Master to bless the seed sown in His name. Sometimes the thought comes that it would be easier to win people who did not worship God, for work among Mohammedans is hard; but praise His name, it is not too hard for Him to work in their hearts. It is not we who have the responsibility; we are asked to be found *faithful*.

Here is something to praise for—Yamina's mother-in-law has made open profession of her Christianity. If she keeps on as she does now we hope she will bring others out too. Our new little servant, Fatima, is very much impressed with the way she talks at prayers. We

have Zohra twice a week to do the heavy part of the work, and sometimes she will come in early other mornings, saying, "I have come to have prayer with you."

20th December, 1904.—We began very busy days, getting in things, and preparing for the Christmas trees. The 24th was the commencement of a series of happy little fêtes. The 27th was the elder girls' turn, and as one looked round the room it was a very animated scene. One might say that with the gay clothing they had put on in honour of the fête, they rivalled the brightness of the tree. One's thoughts could not help going back to years ago, when it was a difficulty to get them to come even with clean faces.

We allow it to be quite a social evening, only when we were speaking, or they were singing, did we ask them to stop talking. Little bits of conversation came to one's ears; "This is my ninth Christmas;" another, "Six times have I seen the tree," and then a little note of sadness, "Oh! what a pity, this is my last year. My parents have only waited for this to be over to veil me," and then they began to count who else would be veiling very shortly, and I learnt, to my sorrow, that I should be losing five of my big girls and most regular ones. Still their Christian teaching does not cease here; I can carry it on in their homes, and be sure of their ready aid in singing hymns, etc. I should very much like to have a veiled girls' class, but, unless I could fetch each one and take her home, the influence of the street would be most harmful. After one or two very sad experiences lately we feel that it is a good thing the women should be prevented going out often, until years of Christianity should have purified them and raised the tone of their morals.

Prize-giving was, of course, the excitement of the evening, and the few who remained faithful the whole year in spite of all intimidation felt their bravery rewarded by a specially nice prize.

The next day we gathered a very numerous party of the younger girls of the Sunday School, and a few wee boys. How they did enjoy the tree and its gay lights after the dimness of shutters closed on entering. When speaking to them Miss Day's address took the form of asking questions on the birth and life of our Lord. She holds her class in another room to mine, and I had no idea how

much they knew. The most intelligent answers came from a little girl eight years old, one of the "saint" family, who think they have the first right to Heaven, as being descended from the prophet, and their grandfather a "saint."

Who can tell the influence of that little child, as she tells in her home and among her relatives the grand story of the Redeemer? Some young women from outside the town had come in at our invitation to see the fête, and they listened to her open-mouthed.

At five o'clock we said "Good-bye" to the last of the girls, and turning to Mustapha, the man who had let the children in each day, and seen them down into the town, he said, "I am sorry it is all over, for I do like to hear them sing, the words are so sweet and good; as soon as ever my little girl can walk and talk she shall come and learn like them."

From Miss Harnden (Constantine, Algeria).

We are now living in a small house in the Arab quarter, convenient for the work, though rather small for us in our home arrangements. The women have promised to come and see us after Ramadhan, that is to say, four or five of them, for others would like to do so, but are afraid, or quite unable to come owing to the customs of the Arabs.

You will be interested to hear of the class of little Arab girls which we have in our own house. There are thirteen of them; it seems wiser to limit the number, as they are so difficult to control, and we have not much room. Of those who come there are some who are very quaint and interesting. Aisha (meaning "Living One") is very talkative, and when she speaks uses so much gesture that she is always quite an entertainment! She is about ten years old, tall and slight, with dark, bright eyes and a roughish expression; when she has been naughty her smiles generally win their way, and she is quickly forgiven. One little one has been in disgrace during the last three lessons and keeps away; we believe she stole a case containing nearly all my needles, but nothing would induce her to say anything about it. I feel very sorry, but feel also obliged to make known to them the *sin*, and to speak of it in such a manner as to

impress them, for their homes make them think so lightly of it. The names of some of the others are "Happy One" (Masaooda), "Liberty" (Hooreeya), "Pretty One" (Behaija).

We have been lately to see a young wife who has a little baby girl of about two months old; her husband is, we believe, a "secret disciple"; he is very timid, but he says he has given his heart to God, and he attends the meetings and helps in the work a little. We are praying that he may influence his girl-wife, who is very ignorant, but so simple, and seems so ready to listen to the truth, though she does not understand it. However, "God said, Let there be light, and there was light." You will pray for her that the Spirit may bring light into her dark soul and reveal the sin and make known the Saviour. Her home is happier, brighter, and cleaner than most, and she seems to truly love her wee baby.

This afternoon I have been to see a very poor bigoted Arab woman in a very dirty room, with three very small and suffering children. Very grieved I felt to look upon their misery and feel how little I could do to bring relief. I took a little garment and have promised medicine, but I cannot but wish that such tiny sufferers were gone out of this world—crooked limbs, bodies neglected, and covered with sores! Pray for that poor soul who said that *she* could not understand my message, as her head was too thick and her suffering too great, and her mind taken up with the children! Besides she said, "I am a believer," (in "the Prophet").

Miss Lochhead and I went to see a woman called Zohra the other day and her daughter Yamouna; they are very friendly. As it was Ramadhan, and they had both been ill with fever, we did not talk for long, but we found that they remembered verses and the teaching of years ago, and could even give the spiritual meaning of a parable. Yamouna's husband drinks (although he is a Mohammedan), but is sober in the day just now, because he *must* fast. He does his work at night and seems quite stupid and unable to talk sensibly in the day. Yamouna said, "Ramadhan had vanquished him."

Miss Guillermet has quite a nice number of French children in a class at the

Temple, with about eighteen names on her list. How much better she is able to reach them with the Gospel, as they are so much more intelligent than the native children.

Since my visit home I have felt so much better able to pray for all the friends who help me by prayer and practical sympathy. I pray that God may richly bless the labours of those who have not much money to give, but whose hearts make their gifts so acceptable in His sight, because of the *love* in them and the sympathy for suffering souls in this land of famine.

From Miss Harrald (Tripoli, Barbary).

Dec. 10th.—To-day being the feast after Ramadhan, I have been visiting several families to congratulate them. While we do not condone their fast, yet by joining in their rejoicings that it is at an end, we sometimes get the opportunity to tell of the salvation we have received, not by works of our own, but through faith in the finished work of Christ.

In one house I heard the nearest approach I know to the roar of a wild animal, and yet it came from a human being! The people I had gone to see have a large house, but they are very poor, so let out the lower rooms (one son is a ne'er-do-well and a drunkard, pawning even his mother's clothes to get drink). As I entered the court I heard native music and singing proceeding from a room between the door and the staircase, so as I passed I glanced in and began saluting one or two people I knew standing outside the door, but some of the women hurried me past it and upstairs. The one I had gone to see said the negroes had a special fête on, and the roaring which we could hear even above the music came from a *marabout*. These "marabouts" are usually mad people, and are looked upon as saints by the natives. When the paroxysms come on it is not safe for Europeans to approach them, and even some of the natives fear them. My own opinion is that they are, at any rate for the time being, possessed. I did not make a long stay, as I saw my native friend was uneasy; and when I left she and a neighbour walked with me along the balcony to hide me from the

women below, and even insisted on my passing through a neighbour's room and down another staircase, so that I might not even pass that room again.

Dec. 12th.—To-day we have news that a man was murdered on Saturday morning just outside the village we visited only last Thursday. Our native Christian woman, Miriam, is very nervous about our visiting outside the towns; she says many of the people hate us for our teaching (especially Mr. Reid and me, as being the chief speakers), and she is afraid they may take the opportunity some time, when we are in a lonely part, and do us

harm. We trust her affection for us has exaggerated the dangers. At any rate, while we would not run risks needlessly, we must not draw back from open doors through fear of man. May God give us grace to be "faithful unto death," if need be! While Miriam's warning may cause some fear, it also gives us joy; for we know the evil one would not stir up this opposition, did he not fear losing some of his slaves. So by God's grace we will still testify to old and young that "There is one God and one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all."



Outside the City Walls, Tripoli.

From Mr. A. V. Liley (Tunis).

I have been able to visit a large Arab settlement situated some five miles from the city, and had a very good time with the people. It was a lovely afternoon, the sun shining brightly from a deep blue cloudless sky. The foliage of the false

pepper and the eucalyptus trees looked very fresh after the recent rains, while the pointed stiff leaves of the darker aloes which fringed the road were all bathed in sunshine, and caressed by a cool, gentle breeze. Nature seemed to have clothed herself in her best. Having reached the top of the hill which dominated the plain.

Lake Sedjoui could be seen in the distance. It is a salt lake having several feet of water during the winter, when it becomes the resort of flamingoes, and other aquatic birds. Under the scorching rays of the summer sun it is dried up, and becomes a salt plain. Olive trees border the fields in which the young corn is growing, everything promising thus far a good harvest, for the rains have been early and abundant.

Descending into the plain by a winding path, very soon a "grandfather of the tent" is overtaken travelling back to his ever-shifting home, the tent, on his diminutive donkey. After the usual salutations, one waits for the old man to speak, for his curiosity will soon be aroused, and the questions will be, "Who are you? From where have you come, and where are you going?" This brings me to the one thought uppermost in my mind. The old man's curiosity having been in a small measure satisfied, for he has undoubtedly still many more questions to put to me about my wife, family, and worldly circumstances, I ask him if he is in the right way, the way to Heaven. Gravely he looks up, and pointing heavenwards, he says, "God only knows." The occasion was taken to tell him of Him who is "the Way, the Truth, and the Life." "You have light," said the aged tent-dweller—though he loves the Moslem darkness in which he has been born. "If I have light, it is because I seek to follow the Light of the World, Jesus," is the reply. After having given him an earnest invitation to accept the good news for himself, I speed onwards towards a douar or encampment in the distance.

My approach to the douar was signalled by a great barking of Arab dogs, which soon brought together an assembly of dirty women and neglected children, with two or three men anxious to discover the cause of my visit. No doubt many thoughts came to their minds, and some questioning as to who I was, and what was my mission. The bailiff perhaps, or a policeman, or an officer from one of the government offices. But, any way, a respectable "Roomi" (European) must be treated with deference. The conversation was opened by my referring to the forward state of the young corn around us, bathed in the glorious sunlight of a North African November afternoon. I was soon cordially

invited into a hut made of branches, straw, etc. A very dirty and uninviting mat was spread on the ground for me to rest on, and a pack saddle was placed to support my back. The Arabs having heard something of my message, decided to send for the "mooddib," or village teacher, who was supposed to be well taught in the tenets of the Koran and of the Moslem religion, and thus well able to put the Christian infidel to confusion. While waiting for the "mooddib" to arrive, two or three Gospels were pulled out of my pocket, and the story of the prodigal son was read to the Arabs who grouped around me. The women did not want to lose anything. Some of them remained outside and listened as well as they could through the wall of thorn bushes. From former experience it has been found that this story has always a powerful effect upon the Arab heart, and to-day was no exception. As I went on speaking of sin and of the natural wandering of the heart from God, much interest seemed to be aroused. An object lesson at no little distance gave weight to my words. The sun was declining; it was time to water the animals. A grey-haired, wrinkled old woman was trying to draw water from the well, while the children around, instead of helping, tormented her feebleness and helplessness with abusive words, which aroused the poor old creature's anger, and made her drive off the children with stones.

Then, in the field two women began to quarrel and assail each other with filthy words too shocking to repeat. Pointing to the women, I said, "Do not these show that the Devil reigns in the heart of both old and young? We cannot overcome the Devil except by the power of God, and we need a sin-bearer to make it possible for us to appear in the presence of God." "You are right," said the oldest man, not in the least offended by so much plain speaking. "But these are only women," he added, as much as to say that they were inferior creatures not to be taken notice of. The "mooddib" then arrived, and was quite astonished to find a European sitting among the Arabs, speaking Arabic, and even quoting passages from the Koran. "Are you a Frenchman or an Italian?" asked he. "That does not matter, Sidi," said I, "like you I am a son of Adam, we

both believe in Heaven and Hell, in sin and in judgment to come, and have a desire to escape the consequence of sin. Are we ready to appear before God, who is loving and merciful, but who is also just?" "But God is merciful, compassionate, and forgiving, and Mohammed will intercede for us," said he. "Could you show me from the Koran," I asked, "that Mohammed will intercede?" "O yes, but I cannot think of the passage just now, for there are sixteen divisions." "Examine, Sidi," I replied, "and you will find that not only is there no passage in which it is said he will intercede, but

that he needed pardon for himself, and had no power to ask it for others. But the Holy Scriptures tell us that, if we truly repent and believe, we have an advocate with the Father, Jesus Christ the Righteous, and He has made atonement for sin." So the conversation went on for nearly two hours. Before leaving, a Gospel was given to the "mooddib." "Read it carefully, slowly, and prayerfully; as you read ask God to guide you, and, if you wish it, I will return, God willing, in a week or so." "Oh, come again," was the hearty invitation given me as I prepared to mount my bicycle.

"Muhammadan Objections to Christianity."

By W. St. Clair Tisdall, M.A., D.D., of the Church Missionary Society.

The following extracts are taken from the preface and the introduction to this altogether admirable volume. (See also page 46 of this magazine.)

BEFORE we can discuss such questions as the doctrine of the Trinity, the Atonement, and others peculiarly Christian, which rest upon the Bible for their proof, it is necessary to remove the difficulties in his mind which prevent the Muslim from accepting as of authority the statements of Scripture. *The authority of the Bible is the great question upon which turns the whole Muhammadan controversy.*

It has again and again been asked, "Why should missionaries enter at all on the discussion of such doctrines as that of the Trinity when dealing with either Muhammadans or heathens? Why not imitate the Apostles and at first inculcate belief in the Divine Unity, letting the doctrine of the Trinity evolve itself, as it were, in the minds of converts, very much as it did in the early Church." This seems very sensible advice indeed as far as our dealings with polytheists are concerned, and it is doubtless just what workers among them do. But missionaries to Muhammadans are *forced* to enter upon the doctrine of the Trinity, because all Muslims know that Christians hold it, and Muhammadans deem it the weakest point in the Christian faith, and therefore invariably select it for attack. As they imagine that by the doctrine of the Trinity we express our belief in three Gods (one of whom they often fancy to be the Virgin Mary), we have to explain what the true faith is, and to prove that it is taught in Holy Scripture.

A Missionary labouring among Muslims will almost of necessity find himself, to a greater or less degree, compelled to engage in (written or oral) controversy with them at some time or other, possibly very frequently. A missionary will never *seek* controversy merely for its own sake, but he must never *shun* it, lest he convey the impression that no answer can be given to Muhammadan objections. The model of Christian controversy is given in Acts xvii. 23. When controversy arises it may be well to observe the following rules, which I venture to suggest to the young missionary:—

(1) Remember that our aim is not to silence our opponent nor to gain a merely logical victory, but *to win souls to Christ*. Hence in argument we should endeavour to remove misconceptions which hinder Muslims from giving careful attention

to the Gospel message. The object that we have in view in *controversy* is chiefly to remove stumbling-blocks. We must not expect it to convert a soul. That is the work of the Holy Spirit, whose aid must at every step be prayerfully and believably invoked. Urge the inquirer or opponent prayerfully *to read the Bible*, especially the New Testament, and not to content himself with finding fault with it and discovering difficulties in it.

(2) Endeavour to limit the discussion on each occasion to one or two definite points, which should be settled upon with your opponent beforehand. To let him hurry off from one point to another without waiting for an answer is a mere waste of time, or worse. Try also to bring the argument to some definite conclusion. This can be done only by planning out the course of the discussion, as far as possible, in one's own mind, and keeping the goal steadily in view.

(3) It is impossible to pay too much attention to *fairness* and courtesy in your arguments. If you are polite and kind in your words and manner, your opponent will generally, even against his will, be forced to observe the rules of courtesy. Regard him as a brother for whom Christ died, and to whom you are sent with the message of reconciliation. You can generally repress any rudeness on his part, without offending him, by showing courtesy to him and making it clear, by your manner, that you expect the same conduct from him. Never let an argument degenerate into a quarrel.

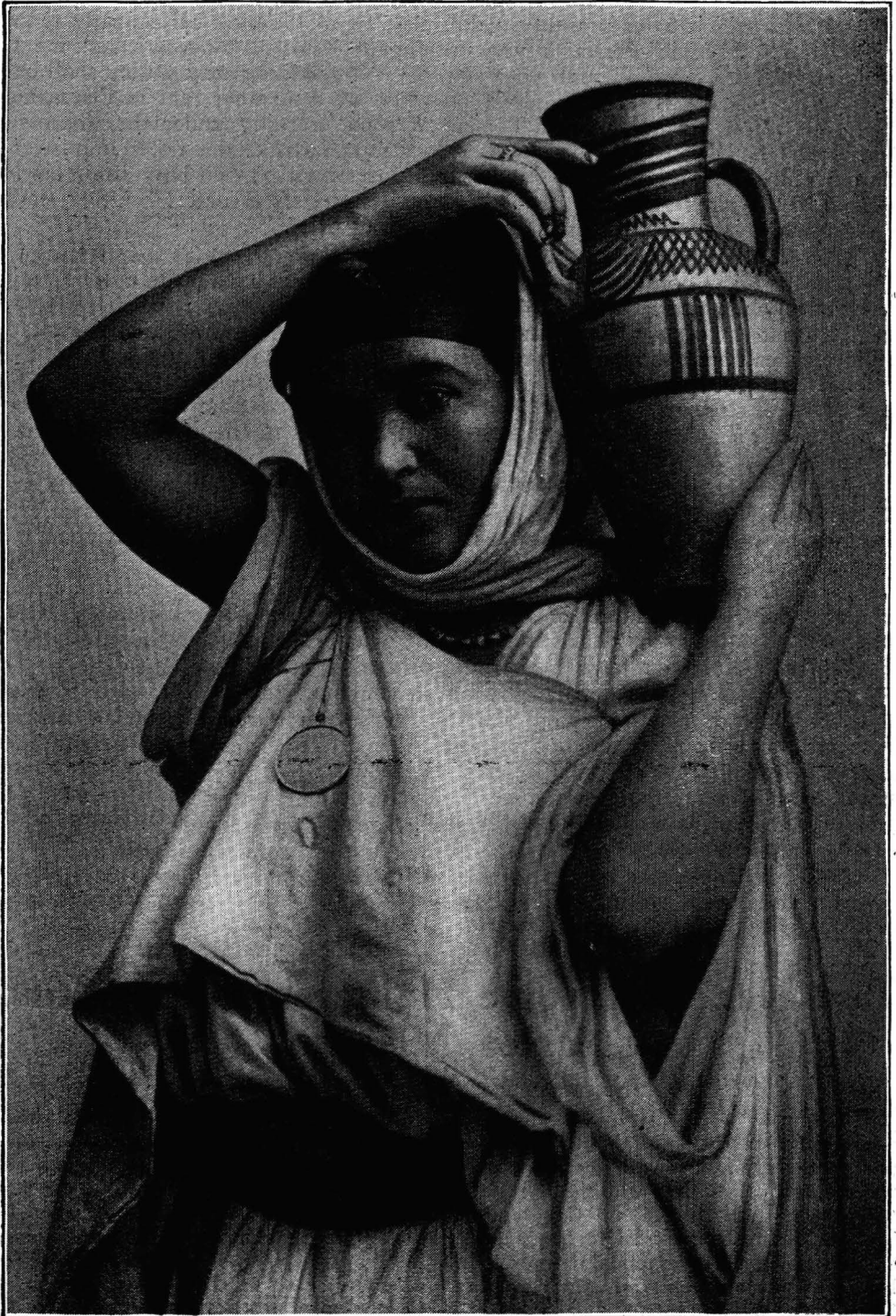
(5) Endeavour to make your opponent to feel the terribly deep importance of the matters he is inclined to discuss so lightly. Show him that you regard them as matters of life or death. However frivolous he may at first be, he will generally feel with you very readily, if you are in earnest. If you are not, you are no true missionary.

(6) Never be beguiled into answering (in a discussion) such a question as "What do you think of Muhammad?" or into making a direct attack upon him. To do so would be to offend your hearers and do immense harm. It is needless to tell them your opinion of Muhammad, for they will not accept it on your authority. By and by, if they read the Bible, they will form a very decided opinion themselves. It is better to reply somewhat in this manner: "What does it matter what *my* opinion of Muhammad is? I have nothing to say to you about him: *I come to tell you about Christ.*" The meaning of this will be quite clear to the audience: they will appreciate your courtesy, and will probably ask you to tell them your message about Jesus.

(8) Be careful of the theological terms you use. See that you thoroughly understand them yourself in the first place, not merely the *English* terms, but the words used in the native language—Arabic, Persian, Turkish, Urdu, or whatever it may be. Do not fancy that the words, *e.g.*, for *holiness, atonement, sin, kingdom of heaven, peace, etc.*, which are used in the vernacular version of the Bible, convey their Christian theological meaning at the first glance to the interlocutor. Guard against any misunderstanding on his part. Use his own theological terms as far as possible, making quite sure that you fully understand them.

Whenever your opponent quotes and founds an argument upon any passage in the Bible, make a point of turning to that passage (in the original if possible) and ascertaining from the context exactly what is said and what is meant. *Do not rely upon memory.* This is of the utmost importance. To read the verse aloud with the context will often afford a complete reply to the difficulty which has been mooted. The same plan might profitably be applied to the Qur'ân, which must be quoted in the original.

(9) Remember that although, generally speaking, the Bible, being an Oriental book, is more readily understood in some respects by Orientals than by Europeans,



A Kabyle Woman of Algeria.

yet passages which to us present no difficulty, to an Oriental occasionally require explanation. *E.G.*, in Persia, a very intelligent Kurdish convert asked me the meaning of Isa. i. 18, "Though your sins be . . . red like crimson, they shall be as wool." His difficulty is readily understood when we remember that in Persia most sheep are *black*. I once found a Persian of some learning under the impression that John the Baptist (Yahya) was Yahya ibn Barmak, the noted minister of Harunu'r Rashid. In India the expression (Matt. xxvii. 7), "to bury strangers in" seemed to the native mind to denote "to bury strangers *alive* in!" Other similar mistakes have occurred and should be guarded against.

(10) Before entering into an argument—before going out as a missionary at all—one should not only know the Bible well, but should have made up one's mind on matters which are in dispute. Of course we must be fully convinced of the truth of all the main Christian doctrines; but we should also know exactly what the Bible teaches and what it does *not* teach on such subjects as, *e.g.*, the Fall, "Conditional Immortality," "Eternal Hope," the Atonement, and many more. The case of F. W. Newman and his difficulty, when in Baghdad he was asked a question about the Trinity, affords an extreme example of the danger of want of preparation for our work.

(11) Readily accept, *and make it plain that you heartily accept*, all the truth that is in any way common to Christianity and Islam. Then lead on from these points of agreement and show how much *truer* are some of their tenets than they have any idea of. You can show that the Bible teaches all that is true in such tenets of theirs, and that it goes very much farther on such points than their theology does. Illustrations of this will be afforded in the answers to various objections; see especially the articles dealing with the Muhammadan admission that Christ is *Kalimatullah* ("the Word of God").

(12) Put yourself as much as possible in your opponent's place, so as to try to understand his difficulties. You will thus be the better able to frame your answers in such a way as to be understood by him. The Socratic method of asking questions and leading your opponent to find the answers, and thus to convince himself of the truth of what you wish to teach him, is perhaps the best in general, if properly used. We have illustrated this in the discussion on the doctrine of the Trinity.

(13) Finally, let the servant of Christ remember and act on Bengel's advice: "Never enter upon controversy without *knowledge*, without *love*, without *necessity*," and, let us add, without *prayer*.

The Need of Home Helpers for the North Africa Mission.

"*Everyone that helpeth with us and laboureth.*"—I COR. xvi. 16.

It seems to be God's purpose that His people who stay at home should take their part in the evangelising of the lands over the sea, with those few who go personally to preach the Gospel in the regions beyond. In the past there has been a considerable lack of practical co-operation between missionaries and the Christian friends who have remained at home.

Anyone expecting to see this defect entirely remedied would be very sanguine;

still this need not hinder attempts being made to improve matters. The main reason for want of interest in foreign missions, *the* reason that perhaps is more serious than all others put together, is the little interest that most Christians have in things spiritual and eternal. This difficulty can only be overcome by a deeper spiritual life; no amount of information about missions will do much to stir interest in the hearts of those who

have practically no concern for the extension of the kingdom of God.

But even amongst those who are more or less spiritual there is not at all that interest that there should be, and especially not that practical interest that there should be.

This failure may not be all the fault of the friends at home, but also in measure the consequence of the missionaries abroad failing to realise their responsibility to enlighten those who have not been in the foreign field, and who have a thousand and one things pressing upon them and occupying their attention. But perhaps another reason for the want of practical co-operation is the frequent lack of the personal element, in arrangements in regard to missions. This defect is being in some measure met by individuals, families, churches, circles, or auxiliaries taking an interest in one or two missionaries. It is hard to pray personally for a hundred missionaries, the greater part of whom you know practically nothing about. It is almost impossible to be interested in the details of what thirty or forty persons are doing. It is more interesting and more simple to take a part in the support of one or two missionaries whom one knows, and whose work one can follow in detail, than in five hundred, of whom one cannot even remember the names.

Is not this very natural? One can be interested in one's brothers and sisters, and, say, first cousins, but it is not easy to keep in touch with third and fourth cousins and beyond.

In order to make the best use of one's powers there is a great advantage in working in co-operation with others; but in doing this one wants to avoid the loss of individuality, and to join with co-operation as much as possible of personal initiative.

Home helpers of the North Africa Mission have, in several instances, worked together in prayer and to financially sustain one or more missionaries in the field, with the happiest results. They have come to know their own missionaries and their particular branches of work, and to take an intelligent interest in their difficulties, disappointments, and successes. And this has not hindered their being interested in other workers and other work, for as they have come to really understand

their own missionaries they have been better able to understand the work of others.

Such good work has been done by individuals and auxiliaries taking up their own representatives that we wish to urge the extension of this plan.

In the North Africa Mission there are at present eighty-one missionaries besides helpers. Of this number fourteen support themselves, ten are supported by individuals who look upon them as their representatives, twenty-two are supported by auxiliaries. This accounts for forty-six; the remaining thirty-five are supplied as far as possible out of the general funds of the Mission, though some of them are helped by designated gifts. Why should not all these thirty-five be taken up by individuals, or auxiliaries, or churches, and be prayed for, written to, and supported? The amounts required would differ; two or three, who have their support partly undertaken, would only need, with rent, £30 to £50 a year, others £60 to £100, married couples £150 to £250. Even if all these workers became the representatives of particular auxiliaries or individuals, there would be need for a considerable general fund to cover the expenses of the work at home and abroad. It is not suggested that the individuals or auxiliaries should *guarantee* that they would unfailingly sustain the workers in question, but that they should put it before themselves as what, God helping them, they would seek to do. This would deliver them from a sense of bondage, and on the other hand would leave the missionaries still conscious that, whatever friend or friends might do, their expectation must be from God. He has promised that He will never fail nor leave His servants; all human promises are *liable*, even if given, to be broken.

Different auxiliaries go to work in different ways, according to the persons forming them and the circumstances in which they are placed. Some of the most successful have been begun by one or two individuals, who have gradually gathered friends and helpers round them to pray, work, and give for the missionaries and their work.

It is frequently not possible to undertake the entire support of a missionary at first, but only to contribute towards the

support of one. Then, as interest grows, not only has a worker's whole support been found, but sometimes that of a second or a third.

It is most important that all efforts should be made on spiritual lines and in a manner worthy of Christ and the Gospel. We are more than ever convinced that spiritual work must be done on spiritual lines, and that what we need above all things is simpler and stronger faith, with more persevering prayer. But faith and effort are complementary, not antagonistic. George Müller used to say, "I pray as though everything depended on my prayer, and I work as though everything depended on my work." Faith in God will hinder us from doing anything in the prosecution of the end we have in view that is contrary to the word and will of God, or unworthy of those who are His children and servants.

It is important, however, to consider if there is not room for plenty of work and effort that is consistent with the utmost faith in God and His Word. It is certainly in keeping with faith in God that the spiritual needs of the people amongst whom missionaries labour should be made known, so that Christians at home may "consider the fields" and "pray the Lord of the harvest to send forth labourers into His harvest." It is manifestly consistent with faith that what God hath wrought in and through His servants in the dark places of the earth should be reported to their brethren at home, that they may have fellowship with them in thanksgiving and prayer, and be provoked to love and good works. It surely is pleasing to God that those who pray for and help God's servants abroad should be informed of the progress of the work in which they are taking an important and sympathetic part.

Then as to home helpers, who have a measure of concern for the progress of the work, and some knowledge with regard to its difficulties, successes, and needs, what can they do?

First of all, they should pray both privately and publicly that God may bless it, and praise for all the encouragement that is given. The work at home and abroad is, in reality, as much one as is the business of the merchant or manufacturer, who has his headquarters in this

country, and his branches and depôts for the sale of his goods in other lands. This merchant or company would not only desire that his foreign departments might prosper, but he would so labour at home as to endeavour to ensure that this should be the case.

One of the great concerns of foreign missions is that those who go forth taking nothing of the people to whom they go, should be *sufficiently*, even if but moderately, supplied with the necessary means to sustain themselves and the work that God has given them to do. This should be a matter for faith and prayer, but also for thought, effort, co-operation, and arrangement. Too often missions have come to be looked upon as begging associations, and sometimes the means used to obtain financial help have not been worthy of the Lord of the harvest. This, however, is not a reason for using no means, but for seeing that only right and God-glorifying means are used. All giving to be acceptable to God should be cheerful as well as voluntary, and no means should be adopted to get money from those who do not really honestly desire to help, but such persons should, if possible, be first aroused to take an interest, that they may have a desire to help.

Interest in mission work is to be aroused by stirring up vigorous spiritual life, then by information as to the spiritual needs of the people through meetings and publications of various kinds, and by personal conversations.

Some people are so interested in mission work that they talk about it to everyone they meet, and stir up many others. But even where people are to some extent interested their enthusiasm often fails to find a practical outlet. They perhaps give something at a meeting and do little more. Many are willing to do more if only they knew what to do.

Some friends have found that they can make useful garments and sell them for the work privately, others sell them at an arranged sale. Then there are those who make jam, marmalade, or confectionery to sell; some give the materials while others give only the profit. Others sell part of the produce of their garden or farm for the Lord's work. In these ways many who cannot give much money can provide what will bring in money.

Let it be remembered that while the missionaries need to trust God, those at home can work and toil to support them.

If some will begin, even in a small way, others may be willing to help them, and if this is done in various places there is no telling how much may be accomplished.

We shall be glad to hear of individuals or bands of Home Helpers for the North

Africa Mission, and to give them further suggestions if they desire them. They can begin by joining our Prayer and Helpers' Union, or by taking a collecting box, and of course by subscribing for and seeking to circulate NORTH AFRICA, or other literature. May God raise up many practical Home Helpers for the N.A.M., thus the work abroad will, by God's grace, be strengthened and extended.

EDWARD H. GLENNY.

Europeans in North Africa.

The Italians.

For some years an interesting work amongst Italians has been carried on in the city of Tunis, where very large numbers of them have come to find employment. Our sister, Miss Case, has for years devoted a good deal of her time to work amongst these European colonists. Various other missionaries have helped her more or less, but latterly Miss L. E. Roberts, another of the N.A.M. workers, has also specially given herself to this effort.

In order not to draw upon the General Fund of the Mission they have sought to get special help for this branch of the work, and have issued a little report for the years 1903 and 1904, in which are to be found some very interesting details concerning those amongst whom they labour. From this report we give the following extracts. Miss Case writes:—

Martino, a young man who came over from Sicily last winter, was surely "led by God," as he says, to work in the shop of a man whose wife is an earnest soul-winner. There she often sat and reasoned with him and his fellow-workmen. Some laughed, but this young man drank in her words as rain upon dry and thirsty ground. He said, "Oh, if I had only known this before, I would not have wasted my life in worldly pleasures, as I have done!" At his baptism he chose a hymn which he said was a picture of himself: lost and erring, full of sin, rebelling against his Father, but sought and found by the Good Shepherd.

A Sicilian shoemaker, who had such a desire for God that he frequently attended French meetings at Susa without being able to understand a word, heard the evangelist preach the Gospel twice, and was then called into eternity. Before he fell ill, however, he told a woman how glad he was that he knew he was saved because Christ died for him!

After the mission we opened a second Sunday School in "Little Sicily," the

wicked quarter of Tunis, partly in order to utilise the energies of our converted young men. One of the most zealous of these is Vincenzo A., who was converted in our first Sunday School, and after some years' absence has again settled in Tunis as a dentist's assistant, and has become a helper in our work. His life at home has changed his parents' attitude completely. Formerly much opposed to him and the Gospel, they are now full of affection for both, and are not far from the Kingdom; perhaps already within it!

Another result of Sunday School effort (in which we have the valued co-operation of Miss Cohen) is the case of a schoolmaster, who became interested through a little child of four years, one of our smallest scholars. On week-days he attended an elementary day-school, and in play hours sang the sweet hymns and repeated the verses of Scripture learnt on Sundays, until the master's attention was attracted, and he inquired where he had been taught them.

This led to conversations between the schoolmaster and the child's mother. She

told him all she knew, and he would not rest until she took him to the *Sala*. He has attended regularly ever since, and his humility and intense eagerness to learn are touching to see. God will soon meet this seeking soul!

Cottage meetings are quite a feature of the work in Tunis. Our chief voluntary helper, Francesco Lo Bue, has found in these and in Sunday School work some scope for his unflagging zeal. He has also preached, whenever the opportunity was given him, and his quieter efforts for the good of others have been innumerable. For instance, a *pastaiò* (macaroni maker) and his son were both too busy to come to the meetings, and so Francesco went once a week to feed their souls, when father, mother, and two sons would meet together over the Word of Life.

As instances of what the grace of God can do and has done, we subjoin two accounts of conversion, apparently of hopeless cases, and we trust our readers will not only thank God with us, for to Him most truly belongs all the praise, but will also try to help us to keep the work going forward.

Triumphs of God's Grace in Tunis.

Donna Grazia.

"Signorina, do speak to this woman! She is seeking Christ and cannot find peace."

The speaker, Mrs. C., an earnest soul-winner, then proceeded to tell her friend's story. Two years before, these two Sicilian women had lived in the same "court," and Mrs. C. had often pleaded with the other to give up her evil life. But Grazia enjoyed the pleasures of sin too much, and refused to listen.

The messenger of God left and went to live in another part of Tunis, and they did not see each other for about two years—years in which God was working; but at the right moment they met.

"How are you?" asked Mrs. C.

"How am I?" repeated the other; "I am a lost soul! Oh, how miserable I am! I long to hear those words of yours again. Tell me of Jesus!"

Filled with joy, Mrs. C. endeavoured to lead the now seeking soul to Christ. But Grazia could get no relief. Her sins had been many, and the burden of them grew heavier day by day. "God of mercy, have pity upon me!" was her one cry.

The Signorina appealed to, explained more clearly the way of salvation, of instant pardon through the blood of Christ. The truly penitent sinner was told not to continue asking without faith month after month, but to thank God for what she believed Jesus had done for her on the Cross. As she did this, light broke in at last, and her pitiful cry for mercy changed into praise for pardon.

Mrs. C. says her conversion is a miracle of grace. Her mother was a violent woman with an awful temper, and her daughter inherited her evil nature. The elder one in a fit of anger committed murder, killing a man. All in the family were ever ready to use the knife at the slightest provocation, and their lips were full of blasphemy.

But now, Grazia can bear without retaliation blows and scratches from her daughter-in-law who fell upon her recently to punish her for cruelty in her past unregenerate days. Her lips are full of gratitude and praise. No more, "Abbi pietà di me," but, "I thank Thee that Thou hast pardoned me. I am Thy child;" or, "Oh, God, help me to live to Thy glory!"

Such are the exclamations now. Then she will turn to her sons and say: "Oh, my sons, follow in my steps. Take Jesus as your Saviour. He only can make you happy."

Often have we come in unexpectedly and found two or three women sitting with her, listening, as she tells them what she has heard in the hall or class, and they say to us: "She is a good woman; her words are holy words."

Grazia's attendance at the meetings is most regular, but one day we missed her. The evangelist went to inquire, and found her in bed, very ill, with nothing to eat, and there she had been for three days. Her dark, unsavoury hole, called a room, was, however, lit up with the presence of her Lord. As well as her asthma would allow, she sang some of the many hymns she had learned, though she cannot read, and repeated verses from the Bible.

Can God use such instruments to bring in other lost ones? Yes, even the poor despised Magdalenes are useful in His hands.

We were decorating the Christmas tree last winter, when in came Grazia, followed by another woman. "Will you explain

the Gospel to this friend? She is very thirsty," said she. We spoke to her, and Grazia, with her face full of holy joy, began to sing: "Once for all, oh sinner, believe it," etc. "It's all done," said she, "Jesus has paid my debt once for all."

Several visits were paid to this "anxious woman," and her family would come round, listening eagerly. The husband was an infidel, in so far as he did not believe in the God of the priests, and he knew no other. "Their God is cruel; He is our Judge," he said. But he grasped the story of "good-will to men" very quickly. "I was walking in darkness before, but God has now given me light," he exclaimed. The oldest son gathers the family together at night and reads God's Word to them. All this is the direct result of Grazia's clear testimony for her Lord.

The severe treatment received by poor Donna Grazia from her daughter-in-law, referred to above, so increased her asthma that she was obliged to go to the hospital. She can never deny her Master, so all there soon knew to Whom she belonged.

A priest came to her bedside and said: "My daughter, you must confess your sins, and make peace with God." "Thank the Lord," said she, "I have done so already: I belong to Him," and she began to sing: "Safe in the arms of Jesus." A nurse told her to stop, singing was only allowed in the chapel!

Grazia was most anxious to invite us to hold meetings in her house, but the sanitary conditions were such that we could not consent. Now, however, thank God, we have assisted her to obtain a better room, to which she welcomes her neighbours once a week to hear the Gospel. May God help her, in her extreme poverty and ill-health, to go on glorifying Him, "faithful unto death."

The Chemist.

It was the "day of small things" in Tunis. There were few French as yet in the town, for it was in the early years of their occupation of the country. Even now, the Regency is more Oriental than her sister, Algeria, and then it was far more so. We few English, who had come to try and make known the Gospel to the native population, found it hard work. For one thing, the language was difficult, and not much help was to be had in learning it. Then the walls of prejudice and custom

rose up high around the Moslems, and the land lay all unknown and unexplored before us, who knew not what methods to try to break them down.

It was the time for making new beginnings every day, trying all locks with every kind of key! The smallest bits of work we were thankful for, snatching at every chance to get a hearing, and when one occurred, feeling for an hour or so rather less of a failure and a sham missionary than before!

There was a Greek chemist in the town, who could speak a little English. Seizing the opportunity when buying medicine, Miss Harris had some talk with him and found that he was an infidel. Yet he listened, not with any interest in the subject, but for the sake of practising English.

From that time, some of us always dealt with this man. His manner was gruff, and his drugs were no cheaper than other chemists'; the young worker first interested in him married, and years after finally left Tunis; but still a sense of responsibility kept us faithful customers of the infidel chemist. Not that we ever spoke to him about religion. He repelled us. But we always remembered the seed sown and the prayers that had gone up!

Ten years, at least, have passed. During several of them, a hall has been rented for preaching the Gospel to the numerous Sicilians in Tunis.

A little band of converts has been formed into a Church. One of these is addressed, after the evening service, by a stranger who has entered and has been listening earnestly. "What is this place? Is it a church?" "Yes." "What are these people? Are they evangelicals?" "Yes; why? What do you want?" asked the good sister, suspicious at once of motive, as all Sicilians are, and not wanting the *signorine* to be troubled by useless beggars. "Have you work? are you in a situation?" she continued. "Oh! yes, I want nothing; I am in a good place. It is not that! But I have been looking for the evangelicals for months, and could not find them. My husband said there must be some in Tunis, and to-night, passing by, I saw, written up: 'Sala Evangelica,' so I came in. My husband belongs to this religion. He is gone away, but I have a card I can show the Signorine."

And so, without further scruple, our dear fellow-worker presented to us Donna

Maria, and her credentials. The card was written by one Mr. Young, of Brazil, in Spanish, commending the husband as a baptised convert. We wonder who this servant of Christ can be! Anyhow, judging him by the results of his work, he is a good man, and will reap more fruit than he yet knows of "in that day."

Miss Roberts, whose special branch of work is visiting, at once followed up this case, and found, to her surprise, that the address given by Donna Maria was that of her mistress. Both welcomed the visitor heartily, and many were the visits paid thereafter; the conversations always turned on to the subject of "What do the evangelicals believe?" Whatever it might be, Maria was ready to accept their doctrines, especially as she was sure they were not "Protestants," who, she had heard, "did not believe in either God or devil."

When her husband had returned from Brazil, he had shown clearly in a few hours that he was a changed man. He used to swear, but now no oath left his lips. He used to drink and smoke, but now he refused wine and tobacco, saying simply: "We evangelicals don't do those things." He read his Bible continually, and urged her to become an evangelical like him, and to bring up their little ones in his new faith. And then, after a very short time of happiness together, that cruel stroke fell, by which her husband was again driven from her side and exiled from Tunis.

Her mistress, whom she had served before her marriage, again received her, and was as eager as herself to understand what could so have changed Maria's husband. But she, poor thing, had an additional interest in the subject, for she knew herself to be far from well, and though not laid aside, yet death might come very soon, and she had not found, either in the Roman Catholic or Greek religions, anything to give her peace or certainty of acceptance with God.

And who was this anxious inquirer? The wife of our Greek chemist!

Miss Roberts, on finding this out, paid him a visit, and found him perfectly willing for both women to come occasionally to our hall. This mystery was explained later, when we understood that he, too, had come under the influence of that radically changed convert from Brazil.

Maria, a simple woman, in need of com-

fort, quietly and without any difficulty opened her heart to the grace of God, drinking in the instructions of her new friend, even as a thirsty flower absorbs the precious rain. Her mistress was not quite so Lydia-like. With her it was necessary to "dispute and persuade" that she might know the "certainty of those things" most surely believed among us.

Slowly the light dawned, but still it was, "you evangelicals," and "our priests say," until one glorious day, as she sat reading her Bible, a voice within her seemed to say: "Thy sins are forgiven thee," and her heart, hitherto so burdened, was suddenly filled with joy and peace. "This," she thought, "must be the witness of the Spirit, that the Signorina has so often talked about, and it is given me that I may know I am a child of God." At that time, our dear sister lost her fear of death, and became so joyous that her testimony to others could not be restrained. The glad words streamed from her lips on every occasion, either in prayer or conversation: "I am saved! my sins are forgiven!"

"Yes," said the chemist, "my wife is very happy. I should like all the world to become Christian, for they would be happy and good." "Will you not set them an example by becoming a Christian yourself?" asked Miss Roberts.

But for such cases there must be much prayer to overcome all the difficulties in the way. Our earnest ally in this was the wife, who, immediately on her conversion, became an ardent soul-winner. "When my husband and son are believers, I shall be the happiest woman on earth," she exclaimed.

About this time Arthur, the son, took a journey which again brought him under the influence of Maria's husband, who had found work, thanks to Miss Roberts' brother, the medical missionary in charge of a North Africa Mission hospital at Tangier. Arthur returned to Tunis greatly impressed, and at once began to attend our hall, turning his back upon all the infidel notions which had tormented him from his schoolboy days, when he had imbibed them from his masters.

For the chemist, the fight of faith still continued. That God was seeking him was evident. To his wife's surprise, he responded with a hearty "yes" to an invitation to a magic lantern service, illus-

trating the "Pilgrim's Progress." As in a dream she accompanied him to our hall, and sat by his side, listening to the Gospel. Then we lent him Dr. Pierson's "Infallible Proofs," which he read and admired. From this time his attitude quite changed.

During Mr. Anderson's mission he attended the services regularly, asked for an interview with him, and was willing to be known as an inquirer, saying: "There is no one in the world more anxious to become a Christian than myself." But still, he did not cross the line. "What can be the hindrance?" we questioned, and ventured to ask him to come to us for Bible study on Sunday mornings. He accepted with evident pleasure, and said, during the first visit: "I have a Greek Testament, given me twenty years ago by a colporteur, I think, of the British and Foreign Bible Society. I have now begun to read it right through, and I want to have the difficulties I find in it explained."

We said how gladly we would help him, for we were sure He was seeking the Truth. "Oh, yes," he replied, most earnestly, "and I am sincere, I have no motive for changing, but I wish to understand. When I have gone through the Bible and find no more difficulties, I will be a Christian with all my heart."

We looked at one another rather blankly. This seemed such a long process! "Would it not be better," we suggested, "to give yourself to God first, and then, you see, you would have the Holy Spirit's help in trying to understand? It is Christ who saves, not the intellect of man," and we showed him 1 Cor. i. 21-23. Being a Greek, he was much struck. "What must I do, then?" he asked.

We urged him to submit himself entirely to God, with all his doubts and difficulties, turning from his mental torment to the Cross, relying upon the promise: "If any man will do His will, he shall know of the doctrine," (John vii. 17). "Is there any form to be gone through?" he asked. Of course, we said "No," but gave him the Open-Air Mission card and also Dr. Torrey's "Suggestions for Personal Consecration," just then published in the *Christian*, to look at. How we prayed during that week!

The next Sunday he re-appeared, and

saying, "Here is the confession of my faith," put into our hands the following, written by himself in Italian:—"Believing that I am a sinner, and that Jesus suffered and died for me, I now accept the Lord Jesus as my Saviour. I believe the testimony of God, that His Son took my iniquity and died on the Cross. I accept therefore Jesus as my Saviour, and believe what God says in His Word, that my sins are blotted out, because He died in my stead. I also believe God's testimony that Jesus Christ is at the same time Lord and King, and He is such for me. All that I think or do shall be for Him; I belong to Him, and will conform myself to His will. I promise to proclaim this my belief everywhere and to everybody, for that is my sacred duty."

As we read these words, signed and dated, we praised God, and he said with emotion, "Signorina, I have done it with all my heart."

Our dear brother in Christ is now a member of our church, and his wife's heart overflows with happiness as they take the Lord's Supper together. The Greek Testament was formerly partly the cause of his throwing up all religion, as he found there so much which contradicted the priests' instruction. But now, he is reading it all through most carefully, and we spend pleasant hours together, seeking with the Holy Spirit's help to understand and put in practice its blessed teachings.



THE BIBLE.

What is the world?—A wildering maze,
Where sin hath tracked ten thousand ways,
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng those roads,
Bearing their baubles, or their loads,
Down to eternal night;
One humble path, that never bends,
Narrow, and rough, and steep, ascends
From darkness into light.

Is there a Guide to shew that path?
The Bible:—he alone, who hath
The Bible, need not stray;
Yet he who hath, and will not give
That Heavenly Guide to all that live,
Himself shall lose the way.

JAMES MONTGOMERY (1771-1854),

Notes and Comments.

"Do we Believe? or Moses' Writings and Christ's Words." This pamphlet, by our dear friend, Pastor Frank White, can be obtained from Messrs. Partridge and Co., 9, Paternoster Row, London, at one penny. It

is very suitable for wide distribution at a time when so many are in doubt as to the authority of the Scriptures. The blasphemous arguments raised by many, that Christ so emptied Himself that He made mistakes, are shown to be without foundation. It is often thought that the rationalism of the present day is a powerful foe. It is certainly loud-voiced and boastful, but it stands on feet of clay. Its statements are, to a large extent, the result of unvarnished unbelief in the supernatural, and of faith in the unproved and unprovable suppositions of unbelievers. Still, many are carried away by these errors, not because of their wisdom or reasonableness, but because they are stated with such dogmatism. Men of literary eminence are not necessarily blessed with spiritual knowledge or insight. Mr. White's little book should be a useful antidote to rationalistic poison. We trust it will be widely circulated.



The Nile Mission Press.

This movement, which is quite unsectarian and interdenominational, was started for the production and diffusion of Christian literature, especially in Arabic, in Egypt and the adjacent Mohammedan lands. Up till lately the Executive Committee in London have been unable to do more than make a few grants for the printing of books on the field. By God's favour sufficient funds have now been received to start the actual Press itself, which is to be established without further delay at Cairo. A thoroughly qualified master-printer has been appointed for this purpose, and is already in Cairo, to which city machinery and type have been sent from home. Prayer is asked for guidance as to premises, that the right house may be found for this work, and the press set up speedily. Mr. Arthur T. Upson, formerly a missionary of the N.A.M. in Egypt, has been appointed by the Nile Press Committee to

be manager of the Publishing Department, and is also now in Cairo to arrange for the starting of the work. Mr. Upson has an excellent knowledge of literary Arabic, and will, with the assistance of a skilled native scholar, report on the MSS. of books and papers submitted to the Publication Committee, and see to the correcting of Arabic proofs. The Press will undertake general jobbing and publishing work, as well as its direct Christian missionary printing. There will be in Cairo two committees composed of experienced missionaries and others; one a publication committee, and the other for financial and general purposes. The General Secretary is Miss A. Van Sommer, Cufnells, Weybridge, Surrey, to whom donations may be sent. This forward movement has the entire approval of many well-known friends of missions at home, as well as in America and the Colonies.



New Book on the Muhammadan Controversy. Dr. St. Clair Tisdall's books on this subject include his "Religion of the Crescent" (S.P.C.K., 4s.) and "The Original Sources of the Quran," as well as "Yanabi'ul Islam," the latter originally in Persian, but also now in Urdu and Arabic versions. The first-named book is one of the very best for English readers who wish to know the real truth about Muhammadanism, and the learned and impartial author is a safe guide in this complex subject. Dr. Tisdall's new volume is entitled "Muhammadan Objections to Christianity," (S.P.C.K., 240 pp., 3s. 6d.), and was published last spring. "The book is put into the form of a dialogue" (writes the author in his preface), "not only to make it more readable, but also because the Muhammadan arguments could best be arranged and given their due weight in that manner." So "Christian" and "Muslim" debate the genuineness and authority of the Bible as it now exists, and such leading Christian doctrines as the Trinity, the Deity and Atonement of Christ, as well as the Muhammadan claims of the divine mission and miracles of Muhammad. Both learned and popular Muslim objections are faced without shirking, and are fairly and fully dealt with. Nearly half of the book is devoted

to the crux of the whole controversy between us and the Muhammadans, viz., the question of the authority of the Bible, and the treatment of this subject is thoroughly in harmony with faith in all Scripture as "given by inspiration of God." Difficulties about ancient manuscripts, various readings, versions, and modern translations, are explained, while the "Higher Criticism" is briefly refuted, and its essentially rationalistic principles pointed out. A most interesting feature of the book is the frequent inclusion, in footnotes, of the opinions and contributions on knotty points of experienced missionaries in various Muhammadan countries. In five appendices are given lists of important books on the subject, both Christian and Muhammadan, in English, Arabic, and other Eastern languages.

The spirit in which Dr. Tisdall's book is compiled may be judged by the extracts given on pp. 35-38 of this magazine. One can hardly over-estimate the value of this scholarly, reverent, and spiritual little volume. Every missionary among Muhammadans who has anything to do with controversial work ought to make himself familiar with its contents.

M. H. M.



**The
Ramadhan
Fast in
Kairouan.**

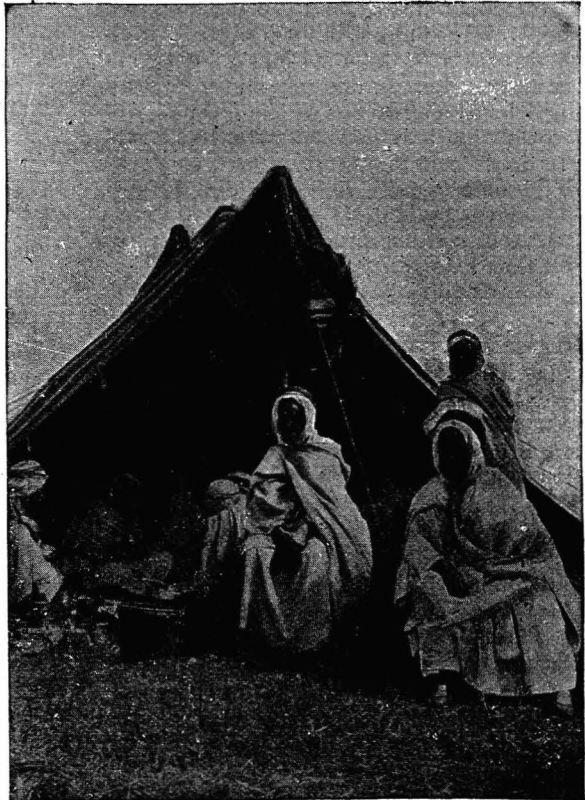
Mr. Short writes: This afternoon a man was in reading awhile, and expressing approval, but then asked if one would receive a salary through accepting Christian teaching! Yesterday a carpenter whose shop is near dropped in; he, like many more, is not doing much work now. His first remark was, "We have killed Ramadhan," meaning that more than half the month was passed. Then, in answer to some questions, he proceeded to make out what a blessed month it was, although he would not like to lengthen it, (that would be too much!) and although he could not deny that it brought about less work and more of mere doing nothing, (not profitable reading or prayer) and very

easily provoked tempers. In answer to his questions I tried to show how God wanted a life wholly and always devoted to Him, anything unprofitable being given up freely (not like smoking, given up in Ramadhan only), and this devotion coming from true repentance and a knowledge of forgiveness through Christ's death for us.



**Our
Illustrations.**

On the front page we give a peep into the men's hospital at Tangier. Dr. Roberts is seen holding up an Arabic text, while Mrs. Roberts is seated at the harmonium. Some of the patients are shown seated on their beds, reading and listening. £10 will support a bed in this hospital for one year. Recently a Sunday School undertook one, and we shall be glad if other friends will do the same, as some are not yet taken up.



Arab Dwellers in Tents.

To the Members of the Prayer and Helpers' Union.

21st January, 1905.

DEAR FRIENDS,

Instead of the usual quarterly letter, which you would be receiving about this time, I am, as indicated in last month's NORTH AFRICA, making use of a column in our magazine to talk with you very briefly. Now that our paper is again a monthly one, it seems a sufficient medium whereby to keep in touch with the members. Requests for praise and prayer will be given in NORTH AFRICA at least quarterly, and sometimes, no doubt, more often. The regular procuring and reading of our monthly record is therefore important for all the members of our P. and H. U., and it is hoped that each one will see to this, so that there may be both definiteness and steadfast continuance in prayer for the work and needs of the Mission. "Suffer the word of exhortation."

Mr. Glenn's letter on page 27, as well as the communications from the field, will supply information in order to sympathetic prayer. But I subjoin a few special requests. Let us not forget—as a praying friend, a preacher of the Gospel, who knows what it is to supplicate God on the Mission's behalf—wrote in a recent letter to the office, that it is not enough to pray, but prayer must be *in the Name of Jesus*. "I need to pause often and to say to myself that I must ask *in Jesus' Name*."

Yours faithfully in His service,

M. H. MARSHALL.

Praise.

(1) That the recently expected withdrawal of all Europeans from Fez did not take place, and that our missionaries are not interrupted in proclaiming Christ in that fanatical city.

(2) That Fez converts, women and men, are growing in grace—the colporteurs especially preaching boldly in city and country.

(3) That there is an increased willingness to listen to the Gospel at many stations.

(4) That by God's great mercy the state of the Mission's funds was much better again during the last quarter of 1904.

Prayer.

(1) That God may be pleased to support

and enable those working at the home headquarters of the N.A.M., and to bring forward more home-helpers for the Mission.

(2) That increased supplies of money, which are urgently needed, may be sent in.

(3) For the conversion of the eldest girl (Hanoona) in the Tunis girls' school, and that the attempts of enemies of the work to get this school closed may be still frustrated, as they have been hitherto.

(4) That halting and backsliding converts may be strengthened and brought back by the Holy Spirit, and enabled to "walk in the Spirit"—"to walk and to please God."

(5) That French policy in Morocco may lead to the opening up of that unhappy land and to better government, with undiminished and even increased facilities for the labours of Christ's witnesses.

(6) For a blessing on the circulation of NORTH AFRICA, and of all the literature of our Mission, so that the reading of these, as well as the public meetings held, may lead to the growth of the work in every way, if this be God's will and for His glory.



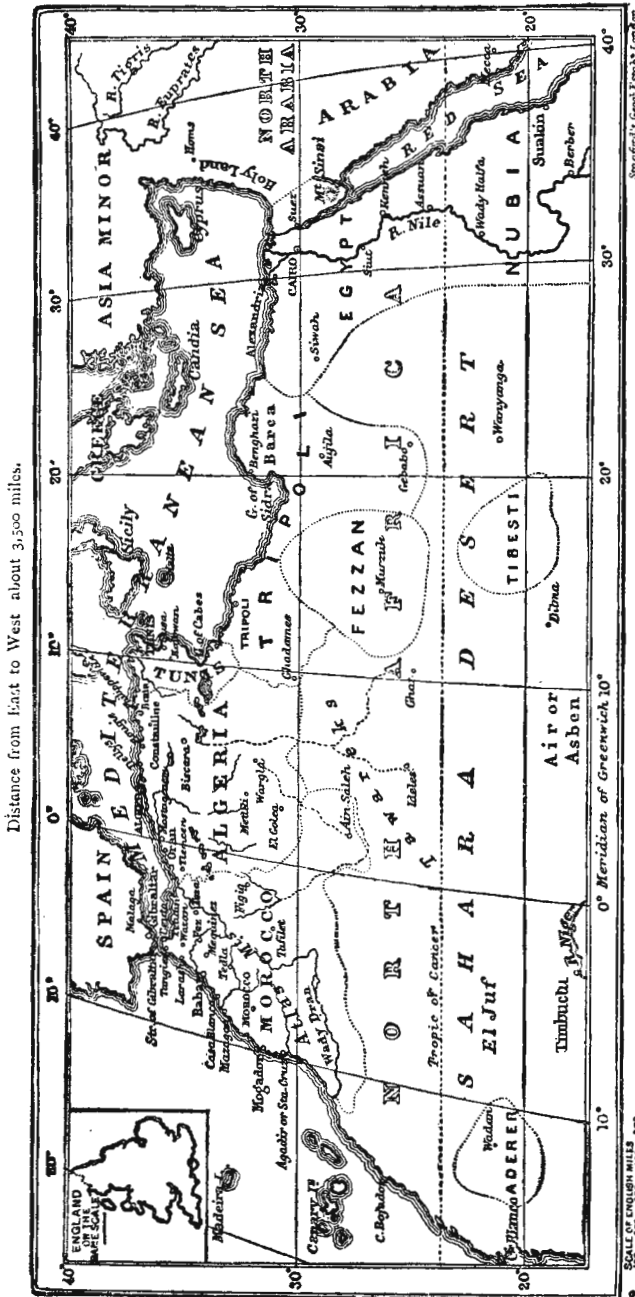
The School for Spanish Children in Tangier.

This work is conducted by Miss Vecchio, and is decidedly encouraging. The attendance has been very good, although the neighbours are noisy, and the building very hot in summer; but the children appreciate the school, come regularly, and really make good progress. Every morning they begin with prayer and a Bible lesson, to which they give marked attention. It is gratifying to find how pleased the parents are with the progress they make. Some of the elder ones appear to be very near the Kingdom, and as it is the incorruptible seed that is being daily sown, the harvest must come in due time.

There are seventy-five children now on the books, and the present average attendance is sixty. It is hoped that before long funds may be sent in to build a more healthy and convenient hall suitable for the Sunday services and also for school purposes. This would be a great advantage to the work. To do this £250 or more will be required.

NORTH AFRICA consists of
MOROCCO, ALGERIA, TUNIS, TRIPOLI, EGYPT, and the SAHARA,
 and has a Mohammedan population of over 20,000,000.

Distance from North to South about 1,500 miles.



Distance from East to West about 3,500 miles.

MOROCCO 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.

ALGERIA 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.

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.

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.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. It has a population of about 10,000,000.

THE VAST SAHARA, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but are willing to be enlightened.

THE NORTH AFRICA MISSION.

Referrees.

REV. W. HOUGHTON, Norwood, S.E.
THEO. HOWARD, Esq., Bromley, Kent.
REV. J. J. LUCE, Gloucester.
JAMES MATHIESON, Esq., London, W.
PASTOR FRANK WHITE, Bayswater, W.

DR. R. MCKILLIAM, Blackheath, S.E.
COL. J. F. MORTON, Mildmay, N.
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LOCATION OF MISSIONARIES.

| MOROCCO. | | ALGERIA. | | Bizerta. | |
|-------------------------------------|------------------|--------------------------|------------------|----------------------------------|------------------|
| Tangier. | Date of Arrival. | Cherchell. | Date of Arrival. | Susa. | Date of Arrival. |
| H. D. ROBERTS, M.B., C.M. (Ed.) | ... Dec., 1896 | Miss L. READ | ... April, 1886 | Miss M. ERICSSON | ... Nov., 1883 |
| Mrs. ROBERTS | ... Dec., 1899 | Miss H. D. DAY | ... April, 1886 | Miss R. J. MARRUSSON | ... Nov., 1883 |
| Mr. W. T. BOLTON | ... Feb., 1897 | Algiers. | | Kairouan. | |
| Miss J. JAY | ... Nov., 1884 | <i>Kabyle Work—</i> | | T. G. CHURCHEN, M.B., C.M. (Ed.) | ... Oct., 1885 |
| Mrs. BOLTON | ... Nov., 1888 | Mons. E. CUENDET | ... Sept., 1884 | Mrs. CHURCHER | ... Oct., 1889 |
| Miss G. R. S. BREEZE, M.B. (London) | ... Dec., 1894 | Madame CUENDET | ... Sept., 1885 | Mr. H. E. WEBB | ... Oct., 1892 |
| Miss F. MANSTON | ... Nov., 1895 | Miss E. SMITH | ... Feb., 1891 | Mrs. WEBB | ... Nov., 1897 |
| Mr. H. E. JONES | ... Jan., 1897 | Miss A. WELCH | ... Dec., 1892 | *Miss R. HODGES | ... Feb., 1899 |
| <i>Spanish Work—</i> | | Mr. A. SHOREY | ... Nov., 1902 | Miss A. COX | ... Oct., 1892 |
| Miss F. R. BROWN | ... Oct., 1889 | Miss E. ROSS | ... Oct., 1904 | Miss N. BAGSTER | ... Oct., 1894 |
| Miss VECCHIO, School Mistress. | | Djamaa Sahridj. | | Miss K. JOHNSTON | ... Jan., 1892 |
| Casablanca. | | <i>Kabyle Work—</i> | | *Miss E. TURNER | ... Jan., 1892 |
| G. M. GRIEVE, L.R.C.P. & S. (Ed.) | ... Oct., 1899 | Mr. D. ROSS | ... Nov., 1902 | Miss E. LOVELESS | ... Nov., 1902 |
| Mrs. GRIEVE | ... Oct., 1899 | Mrs. ROSS | ... Nov., 1902 | Constantine. | |
| Mr. H. NOTT | ... Jan., 1897 | Miss J. COX | ... May, 1887 | Mr. J. L. LOCHHEAD | ... Mar., 1892 |
| Mrs. NOTT | ... Feb., 1897 | Miss K. SMITH | ... May, 1887 | Mrs. LOCHHEAD | ... Mar., 1892 |
| Tetuan. | | Constantine. | | Miss E. K. LOCHHEAD | ... Mar., 1892 |
| *Miss F. M. BANKS | ... May, 1882 | Mr. P. SMITH | ... Feb., 1899 | Mr. P. SMITH | ... Feb., 1899 |
| Miss A. BOLTON | ... April, 1880 | Mrs. SMITH | ... Sept., 1900 | Miss F. HARNDEN | ... Nov., 1900 |
| Miss A. G. HUBBARD | ... Oct., 1891 | Miss F. H. GUILLERMET | ... May, 1902 | Miss F. H. GUILLERMET | ... May, 1902 |
| Laraisa. | | REGENCY OF TUNIS. | | | |
| Miss S. JENNINGS | ... Mar., 1887 | Tunis. | | | |
| Miss K. ALDRIDGE | ... Dec., 1891 | Mr. A. V. LILEY | ... July, 1885 | EGYPT. | |
| Fez. | | Mrs. LILEY | ... April, 1886 | Alexandria. | |
| Mr. O. E. SIMPSON | ... Dec., 1896 | Mr. J. H. C. PURDON | ... Oct., 1899 | Mr. W. DICKINS | ... Feb., 1895 |
| Mrs. SIMPSON | ... Mar., 1893 | Mrs. PURDON | ... Oct., 1899 | Mrs. DICKINS | ... Feb., 1895 |
| Miss L. GREATHEAD | ... Nov., 1899 | Miss M. B. GRISSELL | ... Oct., 1888 | Shebin-el-Kom. | |
| Miss M. MELLETT | ... Mar., 1892 | Miss A. HAMMON | ... Oct., 1894 | Mr. W. T. FAIRMAN | ... Nov., 1899 |
| *Miss S. M. DENISON | ... Nov., 1893 | Miss R. COHEN | ... Nov., 1902 | Mrs. FAIRMAN | ... Feb., 1897 |
| Miss L. DE LA CAMP | ... Jan., 1897 | Miss H. M. M. TAPP | ... Oct., 1903 | <i>Italian Work—</i> | |
| | | Miss A. M. CASE | ... Oct., 1899 | Miss L. E. ROBERTS | |
| | | Miss L. E. ROBERTS | ... Feb., 1899 | | |

IN ENGLAND,—Miss B. VINING, *Invalided.* Mrs. D. J. COOPER.

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