

No. 8.—New Series.

August & September, 1905.

NORTH AFRICA

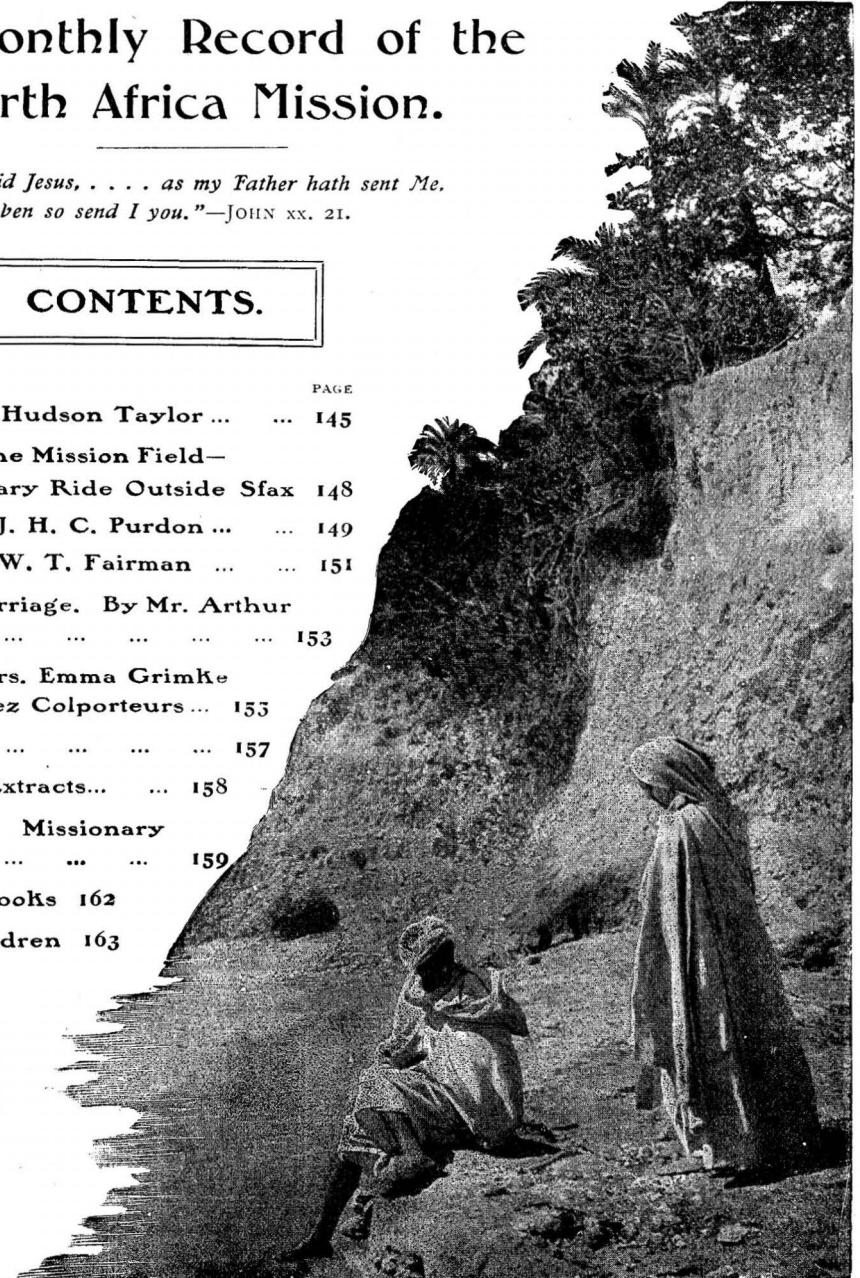
The Monthly Record of the North Africa Mission.

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

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PRICE
ONE
PENNY.



Office of the North Africa Mission, 34, PATERNOSTER ROW, LONDON, E.C.

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

THE NORTH AFRICA MISSION.

It was Founded in 1881 by the late Mr. George Pearse assisted by Dr. Grattan Guinness and Mr. Edward H. Glenny. It was at first called The Mission to the Kabyles, but gradually extended its sphere of operations to all parts and in some measure to all classes in North Africa, work amongst Mohammedans being its main business.

Its Object was and is to make known the Gospel of God's grace to those amongst whom it labours, and then to instruct them in the way of God more perfectly, that they may be intelligent and devoted witnesses to others.

Its Character is Scriptural and Evangelical, embracing Christians of various denominations who seek to be loyal to Christ and to God's inspired word. It seeks to encourage simple dependence upon God in all things.

LIST OF DONATIONS from JUNE 1st to 30th, 1905. GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1905.	No. of	Amount.	1905.	No. of	Amount.	DETAILS OF		
1905.	No. of	Amount.	June	Receipt.	£ s. d.	June	Receipt.	£ s. d.	DUBLIN AUXILIARY.		
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DETAILS OF WEST KIRBY AUXILIARY.

Miss M. GEDDES, Hon. Sec.,
"Shirley," Lingdale Road.
Designated Receipt No. 1374.

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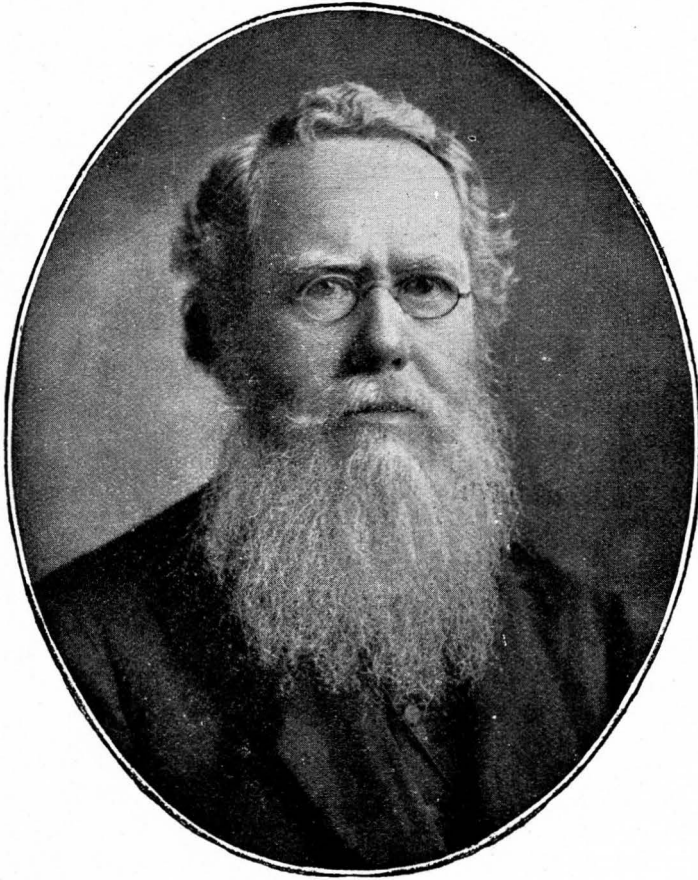
DETAILS OF BOGNOR AUXILIARY.

Miss GRAR, Hon. Sec.,
3, High Street.
General Receipt No. 8611.

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DESIGNATED FUND.

1905.	No. of	Amount.
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8	{ M.H.B., Blackheath }	8 0 0
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The Late J. Hudson Taylor.

"Whose faith follow." (1832-1905)

THERE is no limit to what God can do with one man wholly surrendered to His will. Most of us are content to assent to the statement without putting it to the test. In the remarkable life which has so recently ended in inland China we see in a striking degree how true the statement is.

Forty years ago eleven vast provinces of China were untouched; to-day there are numbers of missionaries and converts in most of these, and a few at least in all. To have been the means in God's hand of sending out a thousand missionaries, of opening doors all over China by persistent knocking which seemed unalterably barred, of bringing thousands of heathen souls into the liberty of Christ, of drawing from the purses of God's people a sum exceeding £1,000,000 sterling without any solicitation of man would be a work worthy of a great society. It is when we remember that it was initially due to the obedience, prayer and faith of one man that we realise how greatly surrendered that man was and how almost limitless was the use God made of him.

In the most interesting little volume—IN MEMORIAM: J. HUDSON TAYLOR—just published by the China Inland Mission, we learn from his own words and the words of several who knew and loved him well something of the secret wherein his great strength lay. It is an open secret; the knowledge that made him what he was is, in fact, knowledge most familiar to us all. The difference is that the truths were real to him and he stepped out upon them. As Rev. R. Wardlaw Thompson said at the memorial service: "Oh, how many of us see visions? The difficulty is to follow the gleam." "He was not disobedient to the heavenly vision."

Faith in God and in what God had said was the keynote of Hudson Taylor's life, and following faith come obedience and prayer. When nine provinces of China were still unopened, he wrote: "The word of the Lord in reference to His various commands is not 'Do your best,' but 'Do it,' that is, 'Do the thing commanded.' We are, therefore, making arrangements for commencing work in each of these nine provinces." And Hudson Taylor lived to see work not only commenced but well established in each of the nine.

In a short paragraph on the text, "Even hereunto are ye called," he wrote as follows:—"What sustained the primitive Christians under all these trials and persecutions? FAITH IN THE LIVING GOD, AND IN HIM ALONE. They never thought of leaning on human wealth or human power. . . . They raised no question as to whether the door was open or not, or as to what would be the consequences of their mission. Commanded to go everywhere, they went everywhere; commanded to preach the Word, they preached it. . . . By submission they conquered; through weakness they became a power which none could overthrow. Driven from one place they never thought of resisting, but surely gathered that God intended them to work elsewhere, and persecution only proved to them like mowing the grass, or like the roller to the lawn. And yet they were men and women of like passions as ourselves, had no calling in which we do not share, no power which is refused to us, and no reward to which we may not attain."

All who knew Mr. Taylor knew that he was one who devoted much time to prayer and to the reading of God's Word. To him God was a God near at hand and not a God afar off. His presence was a reality—something which meant joy. The Bible was not to be criticised, but obeyed. In obeying it, he proved how true it was.

Another outstanding feature in this great missionary's character was his remarkable catholicity of spirit. It was with him not merely toleration, but a real love for all the children of God. "There was nothing so real to him as the individual soul, and God in Christ for its salvation," and so the method of church order was of small importance, so long as souls were won to Christ. Hence he gladly welcomed the appointment of one of the "Cambridge Seven" as Bishop in Western China, and set apart a large district to be manned by Church of England members of the China Inland Mission under Bishop Cassel's jurisdiction. Such instances of a truly interdenominational spirit are only too rarely met with.

To refer at any length to the many qualities in Mr. Taylor's character worthy of admiration and imitation would exceed the limits of this article; they are thus summarised by Professor Gustav Warneck: "The founder of the China Inland Mission was the physician, J. Hudson Taylor, a man full of the Holy Ghost and of faith, and of entire surrender to God and His call, of great self-denial, heartfelt compassion, rare power in prayer, marvellous organising faculty, energetic initiative, indefatigable perseverance, and of astonishing influence with men, and withal of childlike humility."

And now this life of amazing activity and world-wide influence is over. What

more fitting than that it should be laid down in the heart of the land for which it had been spent, and in the last province to be opened to the Gospel. On the morning of the day on which he died—the third of June—he was able to say a few words by interpretation to the native Christians in Changsha, and in the afternoon took part in a reception at which thirty missionaries were present. In the evening he retired early, and while Mrs. Howard Taylor was talking with him he seemed to catch his breath once or twice. She immediately called her husband, who was near at hand, and in a few moments he had passed away. So peacefully did God take him. A touching tribute was paid by the native Christians, who quietly bought the coffin and insisted on defraying all the funeral expenses. The remains were conveyed down the river and laid by those of his first wife at Chin-kiang.

Many great missionaries have been raised up, have accomplished their life's task, and have passed away, but there are unevangelised millions still with us. Whosoever we will we may do them good. But is it not the outstanding call of a life such as Hudson Taylor's that "*now* is the accepted time, *now* is the day of salvation"? "If God will show me anything I can do and have not yet attempted for the evangelisation of the world, by His grace *I will do it at once.*"

... "We can be thankful for the one deep lesson taught to his generation by the founder of the Inland China Mission, the power of the pure flame of a passionate belief. There is nothing quite like it in the world, and from it have come the great miracles of action in history."

Come, labour on,
No time for rest till glows the western sky,
While lengthened shadows o'er our pathway lie,
And a glad sound comes with the setting sun,
"Servants, well done."

Friends are asked to specially note that meetings on behalf of the work of the North Africa Mission have been arranged to take place (D.V.) on Tuesday, September 10th, at 3.30 and 7 o'clock p.m., at Exeter Hall, Strand, W.C. Further particulars regarding these will be sent to friends residing in the neighbourhood of London later on, and all who can do so are earnestly asked to arrange to be present on this occasion. It is intended that the afternoon meeting should be chiefly one for prayer, although one or two addresses will also be given; at the evening meeting there will be addresses by members of the Council, and by several of the missionaries at home on furlough. Friends in the country who will be unable to be present are asked to unite in prayer that a great blessing may attend these meetings.

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.



The Industrial Work at Cherchell.—A first small consignment of rugs from Cherchell has just recently arrived at 34, Paternoster Row. Several of those sent had been ordered by friends of the work, but there are six small rugs for sale; prices, 12s. 6d., 13s., (carriage rugs); 23s. 3d., 24s. 3d. (hearth-rugs); 29s. 3d. (hall rug). These have all been made by the women and girls at Cherchell under the direction of a French Protestant teacher. If any friends would care to see the rugs, they are asked to kindly call and do so at the office of the Mission. Orders by post for any of the above will be gladly received by the Secretary, N.A.M., 34, Paternoster Row, London, E.C.

An Evangelist for the Italians in Tunis.

—The Italian who has been working with Miss Case as evangelist for some time has now left, and although it has been arranged for someone to come for a month in October, no one has so far been found to take the place permanently. Miss Case asks that friends will pray that the right man and the means for his support may both be found before long, if it be God's will, as she feels that otherwise the work must suffer greatly.



Mr. Ross, writing from Djemaa Sahridj, asks prayer for some students who have been coming to him recently. They are from an Arabic college some distance off, and not a week has passed now for some months back without at least one or two of these young men coming to read and talk on spiritual things. They have all received portions of the Scriptures, and their *sheikh* seems to encourage them to come.



Since the closing of the girls' school in Tunis, by order of the French Government, it has been difficult for some of the lady workers there to find the abundance of work they formerly had. **Mrs. Purdon** especially asks prayer that work may be opened up for her for the coming winter. Will friends unite in asking for this, and that in the work she may have God's blessing.



The numbers of girls and women attending the classes at **Casablanca** this spring and summer have been most encouraging. The names of about 100 women are on the books, of whom fifty to sixty attend weekly on Fridays. On Thursdays at the girls' class there is an attendance of over thirty. These numbers are large for North Africa. While giving thanks that so many come, let us remember their great ignorance and the difficulty of teaching them, and ask that great help may be given in this branch of the work.

All friends of the Mission will be glad to hear that **Mr. Glenn** has made considerable progress towards recovery during the last two months. He has, however, recently not been quite so well again, and is still in a poor state of health. Prayer is asked that he may soon regain health completely. He asks friends to note that on September 5th he is moving from Southend, and his permanent address will then be **102, Aldburgh Road, Seven Kings, Ilford, Essex.**



Miss Harnden and **Miss Guillermet** are at present staying in Tarn, in the South of France. They are much encouraged to have met some earnest Christian friends among the French Protestants there, and to have found some opportunities of telling of the needs of the Moslems of Algeria. Miss Harnden writes, on July 31: "You will be interested to hear about the informal open-air service held in the country, at which Miss Guillermet spoke for about forty minutes, yesterday, telling the people about the work. It was most encouraging to see the interested and attentive faces of about one hundred listeners, and very cheering to speak with some of them afterwards. The pastor's father presided, and has shown great sympathy. We are to go up there for another meeting, when we can use the Arab costume I have, and take some photos to show them. What is best of all, we have great hopes of enlisting a band of Christians here to pray for the work and Miss Guillermet is thinking of sending them an account each month of the general news of the Mission."



Hove Auxiliary.—A hearty invitation to be present at the annual sale and meetings of the Hove Auxiliary of the N.A.M., to be held at Hove Town Hall on October 17th and 18th, is given to all friends in the neighbourhood of Brighton and Hove. Miss E. E. Shelbourne, 53, Hova Villas, Hove, Sussex, will gladly receive articles for sale, should any friends wish to help in this way.

News from the Mission Field.

TUNISIA.

A Missionary Ride Outside Sfax.

From Dr. T. G. Churcher.

New work, pioneering—these words have a sweet sound to the earnest and energetic worker, but new work means new difficulties and pioneering often means

very slow progress. Thus, this morning, instead of the many I used to see at my old station, only one patient appeared—"a black baby"; but as three grown-ups brought her we had a nice little service with *them*, and as *she* got a dolly and some

sweeties as well as medicine, she went on her way rejoicing.

Our watchman or *Assas* (though, by the way, he is neither an ass, nor an assassin, but a very good fellow) came this afternoon to take us out to a garden. We expected to walk there, but found the distance much too great; so we were "let in" for the cost of a conveyance; however, it was too late to say no, when he had arrived. So off we drove, first over the flat, bare ground which surrounds the town of Sfax on almost all sides, then between high hedges, or rather embankments, topped with hedges of cactus or prickly pear. On and on and still on we went, getting peeps of gardens on both sides, till several miles seemed to have been traversed. At last we stopped, left the conveyance, and were led down a narrow lane still between the high embankments, for in all Moslem dwellings *seclusion* is the great need—they are so afraid lest their women should see or be seen.

Presently we reach a gateway without a door, and enter a large field-like garden, with a house in the centre.

Soon we are introduced to the master, a fine looking young man who talks pleasantly about the palm trees and vines. When he is showing me how the figs are fertilized by the aid of insects, I get a

chance of giving a spiritual turn to the conversation. Quite naturally the question of Jesus being the Son of God comes up, and he is very strong that it is only *as Adam was made from dust* that Jesus was made and can be regarded as a son. I point out to him that God Himself from heaven called Jesus His *beloved Son*.

Some further talk follows, and Mrs. Churcher, when thanking him for some flowers, gives him a Gospel and a tract. He accepts them politely, but before we leave, hands them back just as politely, saying that he is sorry that he does not read very well, etc., etc. In reality he does not want the light of the Gospel.

While I talk to some lads outside, Mrs. Churcher is allowed to visit the interior. It is *so comfortless*, like almost all Moslem homes—however, she leaves the seed of the Kingdom and promises the wife some medicine.

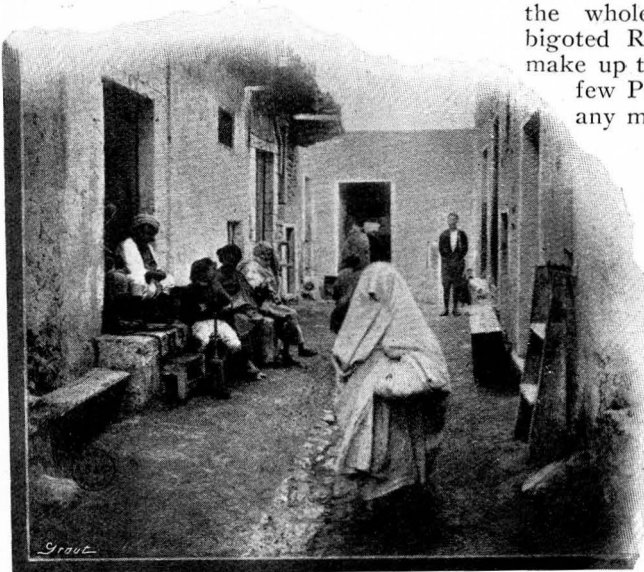
As we drive back to the town, we have a straight talk with our friend the *Assas* who brought us. He is anxious to be our friend, so we can be free and faithful with him without his getting *very* angry. He is full of his own faith in Mohamed, and has probably never heard the Gospel before. But *no word of God is void of power*. Will you still pray for the 50,000—60,000 of such souls among whom we now live?

We are the only English, I believe, in the whole town; Moslems, Jews, and bigoted Roman Catholics and Atheists make up the population, with just a *very* few Protestants, and they are *not* by any means all converted.

The Arabs in their proverbs say: "From the *slave* you may know the *master*." Will you pray that it may be so with us? *Amen*.

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

June 18th, 1905.—We have had coming regularly to our depôt evening meetings a silk weaver, a sad-looking man. He listens earnestly to the whole preaching and discussion, with never a word, save that on Wednesday night, when a Moslem volunteered to join our religion if we con-



An Alley in Sfax, Tunis.

From a post-card.

vinced him it was true, he rebuked his fellow-religionist, saying, "And have you been listening all this time and have not yet taken in what he says, viz., that the way to heaven is not by following any particular religion, but by a new life, which, entering the heart, changes the man's manner of life in cutting off sin?" That man has not attended for a fortnight for nought, for he has grasped what many a man, nay, what mostly everyone here, fails utterly to understand. He came last night to the discussion meeting, but only wanted to listen. We had also a news-lad, whom I have not seen for months, who left a letter most endearing in its phraseology, but asking for a gift of old clothing!

Our meetings have been as good as last week, and last Wednesday night some Jewish lads who were there for the third time bought a shop-soiled French Bible, and Italian and French New Testaments. On Tuesday one of them wanted to buy, but had not enough money, and his companions would not lend him any. It was very encouraging to see them in again the next evening with the necessary amount for the purchase. They are very poor lads, apparently.

June 24th.—We have had splendid meetings this week. That sad-looking Moslem weaver has been in his place regularly, listening silently to the Word of God. Those Jewish lads attend none the less regularly, and patiently await their turn. One night, after a lengthy discussion on the death of the Lord Jesus and the doctrine of "Abrogation" with three well-read and elderly Moslems, the Jewish lad who bought the French Bible said, "Now it is our turn," and they all drew near to listen.

To return to the Moslems, however. The speaker said:

"You don't believe, do you, that the Koran abrogates the law of the Gospel, and we do? Now leave aside the books. Can you give me an intelligent reason, one from your intellect alone?"

"I think we might find one," I said: "suppose now that God abrogated a law of His, it would certainly be to substitute a better one."

"Why so?"

"Because otherwise it would seem as if He had over-estimated man's powers

and had had to reduce His claim upon man and make matters easier for him."

"I quite agree," he said; "God (may He be praised and exalted!) would certainly design a better state of affairs, and only abrogate a law to bring in a higher."

"Well then," I said, "I have found the teachings of the Gospel to be much superior to the Koran which came 570 years after it, and consequently I maintain that the Koran does not abrogate the Gospel."

"Can you give me an instance?"

"I can," I replied. "Matt. v. 44, 'Love your enemies,' etc. The Koran, Sura-t-el-Hajj, 'Permission is granted unto them to take alms, for that they have been unjustly persecuted, and God is certainly able to assist them who have been turned out of their houses wrongfully because they say our Lord is God,'" and I also quoted the commands to slaughter the unbelievers until they paid taxes, etc., etc. It got suddenly late (! !), and they had to leave, but we parted amicably.

I have never enjoyed a fortnight's evangelisation as this past one. The young Jew is sufficiently well acquainted with the Bible to appreciate almost every point of reasoning. He does not discuss, but simply asks questions, and gives his whole attention to the replies.

Why should not the Messiah descend from heaven without being born?

Why should He be born of a woman?

How could He be born of a woman who was a sinner, and be Himself sinless? These were some of his questions the first week.

Last week I led him on step by step. First, the Messiah would be a Priest upon His throne (Zech. vi. 13). Secondly, there could be no other priesthood on earth than that of Aaron (Numb. xvi., etc.), and the Messiah would be of Judah; therefore He would not be a priest on earth, but in heaven (Heb. viii. 4). Thirdly, the Aaronic priesthood, etc., was a figure of the true Melchizedek Priesthood, and Messiah was of the latter (Ps. cx.). Fourthly, the proofs that our Lord Jesus was of this priesthood—the bread and wine—His claim to the Spiritual Mediatorship before the presence of God, etc., and lastly, the parable—"Last of all

He sent unto them His Son." How could he account for the Jews being without a prophet for 2,000 years unless it was that God sent them last of all His Son and they had rejected Him?

One night he said in connection with Daniel ix. : "I admit He has come, but I'm not going to inquire more into this matter. When I see Him I will believe." "There was once a Jew said exactly the same," I said, and I read to him about Thomas. "I can't believe," he said, "I must wait till He comes again" (thereby revealing how far the claim of the Lord Jesus had appealed to him). "But suppose you die before He comes? His coming will mean earthly blessings to you, but what about your sins and the heavenly home? Jesus Christ is Priest now. If you believe in Him now you have reconciliation with God. He is but waiting at God's right hand, seated, His work of atonement finished." "I'll go on then," he said, "but I must have proofs." It is very difficult at times, for he cannot read Hebrew, and knows French best, and the French translation fails in many respects to represent the Hebrew for discussion purposes.

July 2nd.—That sad-looking weaver has seemed really to have laid hold of something. He alleged last Monday that he really did believe that Christ had died for his sins. The young Jewish lads were at the meeting also, but all left early, and several of them seemed in a "larky" humour, but as they are merely boys one cannot expect too much.

The heat here is greater than I have ever felt it since I came, and a scorching sirocco is blowing. I could not help thinking of Rev. xvi. 9: "And men were scorched with great heat." One felt the

skin of one's face shrivelling, and the heat from the pavements was so sickening! It has been better, however, since Friday, and last night was really beautifully cool.

July 30th.—On Wednesday evening I had a pleasing little experience such as I have never had before. A poor-looking Moslem, with half his moustache shaved off, according to a custom in his district, and as oddly a grown beard, came to look in at the dépôt window. "Will my lord do us the honour of his presence?" I said. With a pleasant smile he put his hand on his chest, saying, "The Lord give you peace and increase your goods."

After a few minutes, seeing he remained at the window, I said, "Perhaps, *Sidi*, you do not know our shop. We talk here about the next world, and the words are such as satisfy one's heart. The entrance is free, and can it be cheaper? There cannot be found that which is better than it." To this he replied with his head on one side, "*Eewaa*."

"This world is fading away, but the next lasts, so we ought to think much about it," I continued. This remark pleased him intensely, and in he went to listen to Miss Hammon.

After a few minutes he came out, and poking me on the shoulder rammed two halfpennies into my hand. "No, no," I said, "*Sidi*, it is quite free; take what is thine." "Nay, nay," he replied, "I have more myself, and can afford it, *do* take it," and off he went. It is so seldom we meet with such practical appreciation, and to have it from such a poor man to whom the penny was as much as a shilling would be to us was really touching. May God bless him.

EGYPT.

From Mr. W. T. Fairman (Shebin-el-Kom).

June 30th, 1905.—At the close of the first six months of 1905, "looking backwards" is an exercise provocative of great thankfulness. Many difficulties have had to be encountered, much opposition has

had to be borne, but in and through it all the Lord has been our stay; "He has covered our heads in the day of battle," "He has taught our fingers to war"; and the close of the six months finds all departments of the work in a better condition than at the beginning. The following figures may interest some of our friends in the Lord's work here, and give some idea

of the amount of work that has been accomplished single-handed.

The Schools.

In the boys' school the average daily attendance has been eighty. The monthly attendances have averaged 2,000, making a grand total of attendances for the six months of 12,000. There are at present eighty names on our books—forty-six Copts, thirty-two Moslems, and two Greeks. The boys have received thirty-one lessons daily, twelve per cent. of these being purely religious. Each lesson averages about three-quarters of an hour in duration.

In the girls' school we now have thirty-two on the books, with an average attendance of thirty-one daily. For the six months the grand total of 4,650 attendances has been attained. There are seventeen Copts, and fifteen Moslems. During the six months they have received 3,132 lessons, of which 432 were religious.

Sunday Schools.

In connection with the boys' school a Sunday school has been organised, and twenty-seven boys are on the books. The average attendance every Sunday is twenty-six. The girls' Sunday school has, owing to the opposition of the priest, not been very successful, the average attendance only being seven, and that irregular.

Bible Depot.

In connection with the Bible Depot, Scriptures to the amount of £12 10s. have been sold during the six months. Over £9 worth were sold by the colporteur—thirty-nine Bibles, forty-one Testaments, and 584 portions.

Bible Woman.

During five and a half months the Bible-woman has made 813 visits to native homes. The number of women who have heard the Word of God reaches the grand figure of 1,236. Of this number, 377 are being taught to read, *i.e.*, sixty-five women on an average every month are receiving regular instruction in the reading of the Scriptures. This has been a new feature in the work here. No Christian Bible-

woman has ever before systematically visited the women in their houses. Her work excited the Coptic priest to very active opposition, but in spite of all he has been able to do, the Bible-woman's work has been one of the most encouraging features of our work, and seems likely to bear much fruit. Already, as the result of her visitation, a number of women have become regular attendants at the Sunday services, and, as she becomes better known and the Gospel does its work gradually in their hearts, there cannot fail to be a very large harvest.

Evangelistic Services.

Between January 1st and June 29th, 132 evangelistic services have been held. The attendances reach the grand total of 2,818, making an average attendance at each meeting of twenty-two.

These meetings have been a source of great joy and encouragement to us, and whilst at times one has felt too weary to properly sustain this branch, yet the sight of these people constantly coming and eagerly listening has given the needed inspiration for all branches of the work. We cannot yet tell of conversions. Oh, how we long to see the Lord working in our midst!—but the Word of the Gospel is not without effect, and we are hoping and praying that ere long we shall have a season of reaping.

Visitation and Itineration.

As time and opportunity have permitted, a number of the men have been visited in their houses.

A few of the outlying villages have been occasionally visited, and the Gospel proclaimed. A week was spent at a Coptic fair, held in honour of the memory of a lady martyred in the time of Diocletian, and at whose grave many wonderful things are reported to happen. Some 10,000 Copts were present this year, amongst whom we mingled, speaking to them and selling the Word of Life as opportunities were afforded.

Surely these figures are sufficiently vivid and interesting to warrant us in asking for, and expecting to receive, not only the prayers, but the practical help of the Lord's people that we may be enabled to place the work upon a permanent basis.



Bedouin Women and Children, Tunis.

A Bedouin Marriage.

By Mr. Arthur V. Liley.

Marriage among the Moslems is a religious duty, and the man is permitted to have four free wives. He may divorce any of these at any time, and marry others.

The manner of marriage—we cannot add love and courtship, for there are none—differs according to the tribe or part of the country.

When the parents of a young Arab think the time has come when their son should marry, the father has a long talk with his wife respecting how much is to be expended, the amount of the dowry, and the young woman to be chosen.

Among the women in the various tribes everybody knows everybody, but it is found necessary to watch the young woman upon whom the choice has fallen. Like a prudent parent, the mother of the young man will find many excuses to visit the home of her future daughter-in-

law. She will closely study her figure, build, strength, health, etc.; also her obedience and submission to her parents, and her capabilities of working. These precautions are almost necessary, for a very great percentage of the people have some disease or physical weakness.

If the mother of the youth is pleased with her intended daughter-in-law the marriage is as good as settled, and she returns to report to her husband. Then, and then only, the young man hears that he is going to be married, and to a girl whom he does not know, though he may hear of her beauty and charms. Far from refusing this change in his life, he kisses his father's head, and retires to think of his future.

The father invites some of his neighbours and friends, chooses a fat sheep from his flocks, gives one of his servants all that is necessary for the preparation of the feast; and then all set off to visit the father of the young girl, who has already been sounded by a third party as to his ideas about the marriage.

On arriving, the conversation touches a thousand subjects, until it is cleverly turned to the question of the marriage and its terms. If the father of the girl is willing to give her, the dowry to be paid for her by the youth is next discussed. It may be 500, 600, or perhaps 1,000 francs, according to the position of the two families.

While this long discussion has been going on the women and children have kept at some distance away, but within hearing, if possible. At last they learn, it may be by the shaking of hands, or by the attitude of the men, or the signs on their faces, that the discussion has come to a happy termination. Then all together they help to prepare the cous-cous, while the men kill, skin, and dress the sheep, etc., for cooking. As soon as all is cooked and ready, the oldest, or he who may have a superior position to the other men, implores a blessing from heaven, and declares the marriage accomplished.

A few days after, the parents of the two young people go to the *cadi* or native judge's office, the marriage act is drawn up, and the dowry placed in the hands of the girl's father. With a childish pleasure he then visits the shops in the various bazaars, and purchases the young bride's

trousseau—yards of calico, silk handkerchiefs of startling colours and embroidered with gold, silver necklaces, earrings, bracelets, anklets, small looking-glasses, perfumery, yellow leather slippers, etc., etc., etc., and last, but not least, a large chest, generally made out of boards from packing cases, highly coloured and gilded, to put all these into.

The poor father has so lost his head in the excitement of his purchases that he has found it extremely difficult to keep within the sum he had to expend in purchasing the necessary articles.

The purchases having been made, and the trousseau got ready, the marriage and its festivities take place.

The father of the young man, his neighbours, their wives and children, all laughing, singing, and shouting, set out for the young girl's home on their mules and donkeys, with their sheep, fowls, and everything necessary for the feast.

As soon as they arrive in sight, the joyous "you! you! you!" of the women is heard. On arriving, the sheep, fowls, etc., are killed, and the butter, cous-cous, and chillies are all prepared and set on the pots to cook.

During this time some of the old women of the camp are occupied with the toilet of the young bride, the portrait of whom I can hardly give you, as they paint her cheeks, put henna on her hair, eyebrows, nails, and feet, scent her with essences and pomades, and place garments of the loudest and most striking colours upon her. She would appear revolting to a European, and would incite us to laughter, did we not know the miserable life of drudgery upon which she is about to enter. Poor thing, does she know her husband? Is he old or young, rich or poor? What does it matter? It is a *man*, and that is enough.

The evening passes in feasting, drinking coffee, and listening to the weird notes of the reed instrument, the *gesbah*, and the monotonous tom-tom. Far on in the night all seek rest as best they can.

Early next morning a pack-saddle is placed upon a mule, on this the veiled bride sits and is led to the abode of her husband, who has been awaiting her arrival with impatience. Native minstrels may be hired to lead the way with their music, while a number of young

men of the camp will ride in front, shouting, firing, and engaging in "powder play."

The young husband puts on an air of the greatest calm, and places himself at some distance from his tent or house, as the case may be, and must not show himself to the procession, the arrival of which is announced by cries of "you! you! yo-o-ou!" from the women.

The young wife is led to the entrance of her future home, where she is met by her mother-in-law, who presents her with a pot of butter; into this she plunges her hand, and with the butter smears the two supporting poles of the tent. This is to bring good luck to the new *menage*.

The evening is employed in eating, singing, story-telling, etc., while the women sit just inside the tents, the men scattered about listening and drinking their coffee.

The time comes when the guests begin to disperse in little groups and when the

young husband enters his tent and meets his bride for the first time. In some tribes it is the custom for the husband to show his authority by placing his stick in the hands of his young wife. Nothing is said, but she knows what this means; this is what she will get if she does not behave herself! And so the marriage ceremonies are at an end.

Little by little the young wife settles down to her new life, that is to say, if her husband is pleased with her; but alas! it is not a rare thing to hear that, like a child tired with its new toy, the man has grown tired or dissatisfied with his wife and has soon divorced her. Then begins a time of mortal hatred between the two families, although each professes to follow Islam, the religion of the true believers.

One easily sees how the Gospel has elevated both man and woman, and, as God intended, under its influence the woman becomes a help and companion to her husband.

The Late Mrs. Emma Grimké and the Fez Colporteurs.

The "home-call" has come to not a few old friends of the Mission lately. One whose sympathy will be much missed is the late Mrs. Emma Grimké. Best known perhaps for her text-card mission, Mrs. Grimké took a warm-hearted and practical interest in many forms of Christian service. She was a prominent worker for many years in Manchester, where her husband, Dr. Grimké, carried on the Red Bank Medical Mission. In this he was greatly helped by his devoted wife, who also did splendid service in rescue and prevention work, employing helpers in a girls' home and a laundry. At the Y.W.C.A., at private Bible-readings, and in fact wherever help was needed, she was to the fore. While living at Prestwich, she was a regular attendant at Kersal Church during the ministry of Prebendary Macdonald, and in London at St. Matthew's, Bayswater.

The idea of the text-card mission, to which she gave so much time and work, came to her through efforts made to brighten up the bare walls of the rooms

in the homes of members of her mothers' meeting. Finding she could not get texts with plain readable type, she proceeded to draw and paint some herself; this led on to smaller cards, and gradually she began to get illustrated text-cards printed and circulated; until at the time of her death these were being issued in eighty-one different languages, and were being distributed all the world over.

The cards have borne their silent testimony in the most remote and out of the way places. In a Buddhist monastery in "shut-up" Tibet, a priest placed one of these cards beside the image of Buddha.

To one of the Bible Society's dépôts in a coast town of West Africa, a man came some years ago to purchase a New Testament in Arabic for a friend in Timbuctoo. This friend had in some way become possessed of a Mrs. Grimké's text-card, and was so struck with the words that he desired the trader to find out the book which contained the text. Subsequently the same trader was commissioned to buy several more copies of the New Testa-

ment by men who had been meeting together to read the first copy.

With a firm belief that "every Scripture is God-breathed," Mrs. Grimké sent forth God's messages with much prayer and great delight, taking endless trouble to obtain the best specimens of writing, and infinite pains to minutely copy the intricate outlines of character of many a difficult language. It was a constant source of joy to her to hear of souls being brought to Christ, or led to earnest enquiry through the Holy Spirit applying the verses to hearts of nominal Christians, as well as of heathen. To hear her tell of God's goodness in blessing her text-card mission and other branches of her work, to see her radiant smile, and, better still, to hear her pray, was to realise that she knew the secret of living in the Master's presence.

It was on the Riviera that Mrs. Grimké met the late Miss Emma Herdman, of Fez. They were indeed kindred spirits, and it is little wonder that a firm friendship sprang up between them. Miss Herdman was not quite convinced of the utility of the text-cards, and so to put matters to the test, she and Mrs. Grimké started off one afternoon to distribute them together in the streets of Nice. They had such a time of happy work that they again and again repeated the experiment, and found that the cards opened up opportunities for direct speaking of the Saviour to strangers whom it would otherwise have been impossible almost to address.

Miss Herdman found no difficulty in interesting Mrs. Grimké in her work in Fez, and a regularly-kept-up correspondence was commenced. Readers of NORTH AFRICA will remember how greatly Miss Herdman was blessed at Fez, and how she was enabled to gather round her from the converts a band of twelve men, whom she employed as colporteur evangelists. Mrs. Grimké shared with Miss Herdman her joys and disappointments in this work, and laboured together with her by prayer. She knew all about the men and their journeys into inland parts inaccessible to Europeans, and was in the habit of praying for them individually, knowing them by name.

She gave largely to help Miss Herdman in the expenses of the Fez Medical Mis-

sion and in supporting the colporteurs, and since Miss Herdman's death, in 1899, she has sent regularly to the Mission the sum of £120 per annum towards the maintenance of the Fez colporteurs.

The work was carried on after Miss Herdman's home-call by the late Mr. D. J. Cooper, until he was murdered in 1902 by a fanatical countryman in the centre of Fez. Mr. O. E. Simpson, who with his wife was at the time of the murder just starting to go to Fez, has since Mr. Cooper's death superintended the colporteurs. There are still twelve of these employed, though they are not all the same ones as in Miss Herdman's time.

Writing from Sifroo, on July 7th, Mr. Simpson mentions the sudden death of one of these men.

"Our dear brother, the Shereef Haj M— H—, quietly fell asleep in Jesus on 19th inst., while we were in Sifroo. He was in fairly good health when we left, and so we were surprised to get word of his death. All the native brethren who knew him were present at the funeral. Earth is poorer, but heaven has another witness calling to more active service, for we know not when we too shall be called to be with the Lord. We shall greatly miss him, for he used to be doorkeeper for us on Women's Medical Mission morning, and his quiet patient manner enabled him to bear with the quarrelsome, shouting, cursing folks that gathered at times at our door. One wonders what lessons God has to teach us when there are so few Christians among so many who know Him not."

Writing a few days later he reports with regard to some of the colporteurs:

"Si L. has gone down to South Morocco. Si A. reports open doors south of Morocco City, and one man as having received Christ and asking for baptism. I have written him that I want him to come up north, as I want to see him myself.

"Si T. keeps busy in his *mesareya*, and the other men are going on as usual.

"I hope to take up some studies with them on the Tabernacle. Mr. Cooper began, and they have asked me to continue. I wish we could get a model of the Tabernacle to illustrate the teaching by a vision of the shadow.

The substance might be more easily recognised."

Mrs. Grimké felt herself to be God's steward, and decided to give away all she was able to do during her life-time, providing only a fund for carrying on the text-card work, which is now under the charge of Miss Baxter.

Thus with her death the annual subscription to the N.A.M. of £120 ceases; it may be God will incline the hearts of others of His servants to take up the support of some of the colporteurs, that the

good work done through them may continue, and the written page as well as the spoken word be sent into distant parts of Morocco. In Fez itself also the colporteurs are able to reach many who would probably never hold converse with a Nazarene.

Will friends of the Mission pray much for this work, and for Mr. and Mrs. Simpson, that all needed grace may be given them, and that friends at home may be raised up to fill the gap left by Mrs. Grimké's death?

SEBAI.

The subject of our photo was first admitted sick and ill with fever into the



Photo by]

Sebai.

[Dr. Roberts.

he was anxious to please, and got on very well. He became still more interested in the Word of Truth as heard day by day, and after some time definitely came out on the Lord's side, and quite voluntarily gave up his *Ramadhan* fast.

He was a great help to Bushaib and to us all. He was very fond of the hymns, and would invent other verses to make them longer!

Mr. Jones gave him Bible instruction night by night. He was so delighted with what he heard and learnt, that a longing came over him to go and tell his old mother before she died the good news of salvation. This at length he did, after having been with us about a year. We were all sorry to say good-bye, fearing we should never see his face again. He has gone far away South, and we have no news of him, but we hope his name is written in the Lamb's book of life.

J. H. D. R.

THE LOTTIE LEACH FUND.

Since the last mention of this fund in NORTH AFRICA, April, 1903, the amount received for it has been £44 10s. 7d. This sum has lasted two years and a half, and it will thus be seen that the amount contributed towards the support of Lottie Leach is small indeed. Lottie has grown considerably since the picture of her appeared in the February NORTH AFRICA, 1902, and she has been doing very well at school. Her reports show excellent progress, and she has secured prizes in several subjects. Readers of NORTH AFRICA who date back to May, 1896, will remember that Lottie's father and mother had, after several years of medical missionary work in Tunis, moved

Tulloch Memorial Hospital, Tangier, when our late brother, Mr. Cooper, was with us. At that time he became very interested in the gospel message.

After he had been discharged some time, we wanted a second hospital servant, and he applied, and was taken on, though with some misgivings, because of his very untidy appearance. However,

down to Sfax, and were hardly settled in their new sphere when they and their little boy were brutally murdered. The station has since that time remained without a permanent worker until this year, when Dr. and Mrs. Churcher have moved there from Sousse.



The Grave of Dr. and Mrs. Leach at Sfax.

We feel sure that some who have helped before, and others also, will be glad to aid in the support of the daughter of those who thus laid down their lives in Christ's work.

Notes and Extracts.

**A Mos-
ammedan** recently gave Mr. Purdon some "Scientific Fact." interesting information, illustrative of the thoughts of the fairly well educated man in the street. "It dealt

with the cause of fresh water springs on the seaboard. 'You see,' he said, 'such a quantity of rain falls in the ocean. Now rain water and sea water don't mix, and consequently they combat each other, and the ocean eventually succeeds in driving ashore its unwelcome visitor.' While I was pondering the dogma and seeking a way to escape the awkwardness of having to disagree with my elders, Beddai relieved me by saying, 'Sidi Purdon will require proof of that statement,' and Sidi el F. himself changed the conversation."



Carthage and Tarshish. In sending a tracing of a fifth-century lamp found at Carthage, on which is depicted the great fish throwing up Jonah, Mr. Purdon writes as follows: "And what has Carthage to do with Jonah? Well, to begin with, the ancient name of Tunis was 'Tarshish,' and it may have been the place Jonah wished to flee to. St. Augustine (died 430 A.D.), St. Jerome (died 420 A.D.), and others believed Carthage to be Tarshish, and whether it be so or not, the tradition accounts for the frequent finding of the above scene on lamps and other articles in Tunisia. Augustine indeed wrote in 408 to Deogratias, 'Without speaking of what witnesses bear to the size of these marine monsters, one can judge by the colossal ribs exposed publicly at Carthage, how many men could be contained in the belly of this monster, and what must the opening of its jaws have had; almost equal to the door of entrance to this kind of cavern.' And it is very interesting to note that in the excavations made at Carthage in 1890 there was found, above certain Roman and Byzantine ruins in the Punic Necropolis Hill (I mean the hill where at a considerable depth are found the Punic tombs), an enormous bladebone (1 metre x 80 cent. x 30 cent.), and some other remains, which it appears could only be that of a whale, buried under eight feet of earth (see 'Carthage Necropole Punique,' by Père Delattre, 1896).

"It is interesting to find higher critic sentiments so far back as 408 on the subject of Jonah, and yet to those seeking a sign 'there shall no sign be given' but that of Jonah. No wonder, then, they try to get rid also of the resurrection. But, thank God, we do not need bones at Carthage or anywhere else to rely upon—a poor argument would they be."



A Lost Opportunity. A gentleman living in the South of England lately found that the rented house in which he was carrying on his business was about to be sold. Fearing that this might involve his removal to other premises, he determined to bid for the house

himself, and to offer as much as £5,000. Being a Christian, he also prayed about the matter, and to his great satisfaction he succeeded in buying the place for £3,500. Believing that this was an answer to prayer, he felt that he should make some acknowledgment of it, and so he decided to double his subscription to the missionary society of the Church to which he belonged; it had been ten shillings—he increased it to one pound per annum!



The world delights in sunny people. The old are hungering for love more than bread. The air of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets.—*Henry Drummond.*



Out of 956 baptisms in the Amritsar district of the C.M.S. 152 were **Mohammedan converts**. In Bengal there is a body of more than 6,000 Christians, composed almost entirely of former Mohammedans.

In N. India it is stated that five Moslems have been converted for every Hindu convert. So also in Dutch India. No need, therefore, for despondency in regard to mission work amongst "the hosts of Islam."



The American Mission in Egypt.—Its access to Mohammedans is almost more cheering still. "Several scores of Mohammedans have been baptised; one of whom is a

licensed preacher, and his daughter the wife of one of our ablest pastors; three have been lay preachers; another is a missionary in China; another, a sheikh, graduated from the Azhar (the great Cairo Mohammedan college), is now engaged in special work for Moslems in Cairo. Many Moslems listen to the Gospel in the clinics and hospitals. Two Bible-women in Cairo work specially among Moslems, teaching regularly about seventy Moslem women. More than one-fifth of the pupils in our schools are from Moslem families."—*Selected.*



How selfish our very prayers are. How sadly one-sided they often are. It is not "Thy kingdom, Thy will, Thy name," that fill our requests. No, it is *our* needs, *our* sorrows, *our* burdens that are kept well to the front.

Our prayer-life sometimes seems to be one long "Give me, give me, grant unto me." etc.; we are ever seeking blessings from Him, and we never stop to listen to *His* request—"Give ME to drink."

* * * * *

Is there not a danger of our thinking the expression "a vessel meet for the Master's use" only means a vessel that the Master makes use of to convey living water to thirsty souls? May it not also mean a vessel that the Lord keeps for *His own* use, and so fills with love, adoration, and praise that *He* can drink thereof and be refreshed?—*Darkness and Light.*

The Ideal Missionary Campaign: God's Warfare and His Weapons.

There is a military allegory in the New Testament which is applicable to the spiritual work of the Church:

"For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled" (2 Corinthians x. 3-6).

This short paragraph repays closest study, for it contains the secret of success in that most difficult of all tasks and toils of missions—the pulling down of strongholds. Whatever success has so far re-

warded missionary endeavour, this certainly has not yet been achieved. The expression is emphatic—the utter demolition of the very central fortress of the foe. This result is assured when the warfare is not after the flesh, but after the spirit, and when the weapons are not fleshly, but spiritual and mighty through God.

Paul writes as one familiar with ancient modes of warfare, and these may interpret his metaphor. It is well known to the historic student that the most skilful wars against the strongest defences, such as were found in walled cities like Babylon, were conducted by means of certain famous devices which were combined—their power largely depending on their

combination: first, the catapult and ballista; second, the moving tower; third, the battering-ram, and, fourth, the Macedonian phalanx. It is possible that Paul refers to all of these in the passage above quoted, and hence it may be of importance to look, first of all, at the part each of these played in the demolition of ancient strongholds, that the full force of the metaphor may be felt.

The catapult and ballista were simply the ancient engines for projectiles—the catapult for throwing large darts and arrows, and the ballista for hurling stones. . . .

The battering-ram is so ancient as to be referred to by Ezekiel, 600 B.C., as already in common use. It consisted of a massive beam with a metallic ram's head at the end, so mounted as to be slung to and fro, and used to beat down massive walls, or at least make a breach in them. . . .

The moving tower was an ingenious device to cope with the high towers that flanked the walls of the foe. . . .

The Macedonian phalanx was a device of the ancient Greeks. The soldiers were spearmen, arranged in a square, and standing so close together that they could lock their shields overhead, like the overlapping scales of a moving monster. . . . From this device came the Roman legion, and in modern times the military square of Napoleon.

The language used by Paul suggests these military methods of subduing great fortresses and fortified cities, and it may be of utmost importance to learn what are the corresponding spiritual methods of warfare which are mighty through God to the utter demolition of hostile systems of error and iniquity. It is also of highest consequence to note that for true success all God's weapons need to be used, the absence of any one tending to weaken all the rest and make them comparatively ineffective.

We believe the Word of God clearly reveals these chosen instruments of God, in His campaign against evil, to be four—namely, His Word and His Spirit, united prayer and consecrated giving. At no time in history have these four been so combined as in the times immediately succeeding Pentecost (Acts ii. 41, 47; iv. 23, 35), and hence the marvellous

triumphs of that short epoch of missions; and so far as these four have been united in modern times have supernatural results been wrought. It is, moreover, conspicuous that to each of these separately is attached a specific promise of power.

The Sword of the Spirit.

I. The Word of God. This is the absolute basis of all mission work—the cornerstone of its whole structure. It must be used in two forms—orally in preaching and teaching, and on the printed page. Without the Word of God preached there will be no converts; without the printed Book there will be no firm foundation for the Church, and no permanent bottom for the Christian assembly and community.

Attached to this is the most conspicuous pledge of power in the whole Old Testament:

“As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. . . . Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off” (Isaiah lv. 8-13).

No translation ever yet did justice to this Scripture. Here God magnifies His Word—whatever “goes forth out of His mouth,” as the expression of His mind, way, and will. He declares that it is sent forth on a definite commission, and promises that in no case shall it come back to Him profitless. It shall accomplish the very thing He desires, and shall effect that for which He has sent it forth. . . . And so sure is this result that it constitutes the one everlasting sign of His truth and power, upon whose perpetuity depend His name and fame, and which is to be the standing miracle of grace and the perpetual memorial of God. Here manifestly is the first and foremost of God's weapons of warfare, pre-eminently mighty through God.

The Power of the Spirit.

II. The Spirit of God. Here again how vastly important is combination.

Even the Truth of God is powerless without the Spirit of God. . . For the Spirit, therefore, the disciples were bidden to tarry. Though equipped with the truth, they were to wait to be endued and endowed with power. . . .

There must, then, be not only a full knowledge and utterance of the Gospel message and the whole truth of God, but it must be with that supernatural power—that unction—which is indescribable but unmistakable, and which clothes every messenger with a sort of prophetic authority and a Divine effectiveness. . . .

Man's Co-operation with God.

III. We now turn to the human side, to consider the weapons of warfare which depend absolutely upon man's active co-operation with God. . . . The most unequivocal promises of the Word of God attach to prayer. In the last discourse of our Lord, before crucifixion, He first unfolds the mystery of prayer in His name; that is, prayer whose whole virtue lies in vital union with Him, so that He becomes the true suppliant (compare John xiv. 13, 14; xv. 16; xvi. 23, 24, 26, 27). . . . This is the ground of all prevailing prayer in Christ's name—that, when so asking, God sees and hears, behind the human suppliant, the great Intercessor whose name the praying soul uses as the ground of his plea.

Then, as to united prayer, it adds the further element and advantage of combining individual prayers, acceptable in themselves, in a collective petition, whose power is the united power of all the praying souls in the company. The great lesson taught us on this subject is in Matthew xviii. 19, 20.

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

Such agreement is not superficial nor artificial; it is not something into which we can enter of our own will, alone; but is a higher harmony, dependent on fellowship with God. . . . Moreover, we are here assured that, whenever and wherever two or three are gathered in the name of Christ—the smallest number that can be gathered—He is Himself in the midst of them, their gathering embraces Him. . . .

Of course, to such united prayer there can be nothing less than Divine response.

The all-important practical question is: Why is mission work at home and abroad so often comparatively unsuccessful? It is no depreciation of blessed results to concede that the weapons of our warfare have never yet proved "mighty through God to the pulling down of strongholds." The defences of the enemy yet stand apparently impregnable, and in some cases scarce a breach has been made in the walls! And as for the hostile "imaginings" of men, the high towers of human philosophy and organised iniquity that exalt themselves against the knowledge of God—surely no one will pretend that they are cast down. . . . Why have we been unable to demolish Buddhism and Brahmanism, Confucianism, and especially Mohammedanism? . . .

The Power of Consecrated Gifts.

IV. A fourth weapon chosen of God is consecrated giving, and, without this, we may weaken all the rest. Let us again note that to this, even in a former dispensation, was linked one of the grandest promises of God (Mal. iii. 8-12).

It requires no little daring to "spiritualise" such a promise and nullify its obvious literal force. It is a promise to faithful rendition of tithes and offerings. It has reference to systematic fidelity in giving and nothing else. And the promise is untranslatable. "I will open you the windows of heaven and outpour blessing upon you until *failure of enough!*"—not, as it seems to us, failure of room on our part to contain, but of blessing on His part to bestow—*i.e.*, since He is inexhaustible, for evermore! As long as the gifts come in, the blessing shall pour out.

Here, to look no further, the conditions of success are utterly lacking, and, so far as we can see at present, hopelessly lacking. After nearly two thousand years of Gospel history, the apostasy from God in the matter of giving—which spans the whole interval since apostolic days—is absolutely unreachd. It is dollars to Mammon and cents to God. On the part of most disciples, the very sense of stewardship is gone. Giving is impulsive and occasional and disproportionate instead of being based on principle, regu-

lated by system, and beautified by self-sacrifice. With the claims of a dying world pressing upon us, and the outstretched and pierced hand of the Lord Jesus mutely pleading for our gifts, the cause of missions is in constant peril from debt and retrenchment, and this fact is appalling! Even Moravian Brotherhood, our leaders in missions, have been threatened with the dire necessity of shutting up mission stations and abandoning mission fields from sheer emptiness of the Lord's treasury!

Here stand the frowning walls of the foe, behind which are entrenched over a thousand million slaves of sin and superstition. We have God's catapult and ballista, His battering-ram, His moving towers, and might have His compact phalanx. But His engines of war and His "legion" do not work up to their power, nor work together. At times and in places the battering-ram makes a breach, but the host is not ready to enter and occupy the fortress. At times the Word is preached faithfully, but prayer relaxes its hold on God or gifts are withheld. All the movements of the army are paralysed by a failure in one department.

Let us hear the command of love once more:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment" (Mark xii. 30).

Here is God's military square. He would have man on all four sides—intellect, affections, conscience, will—front the enemy, all his powers combining to support each other in the resistance. And so, in mission work, He would have the preaching of the Word, the power of the Spirit, effectual praying and self-denying giving, so combined as to present everywhere a front to the foe, and each lending support to the other and to all the rest. When, and so far as this ideal becomes

real, all hostile fortresses will fall and victory crown our banners.

It is not improbable that, in writing these words to Corinth, Paul had in mind the siege of Jericho (Joshua v. 13; vi. 21). In fact, the language, closely examined, suggests all the great facts of that first overthrow of Canaanitish strongholds: the thirteen marches around the city; the abandonment of human methods; the employment of Divine means, apparently inadequate; the armed men; priests with jubilee trumpets; the ark; the reeward; the blast with the trumpets, and the signal shout. Yet these "weapons," so absurd to human eyes, proved mighty, through God, to the pulling down of strongholds, and even of the high towers of arrogant pride and defiance, and it is noticeable that this miraculous result was not secured until all human plans of the campaign had been utterly subjected to the higher plans of the "Captain of the Lord's host," and even then the host of God were not permitted to avenge the disobedience of the Canaanites on God's behalf until their own obedience was complete to the last minute detail.

May it not be so even now—that God waits to use His Church for the utter demolition of false systems of doctrine and practice until the obedience of His people is complete? For ourselves, we dare not doubt that, were all these reasonable conditions united, were God's military square strong on every side, presenting to all false systems the front of His own inspired Word, backed up and flanked by the Spirit's anointing in the messengers, and fervent praying and self-denying giving in His Church, then would be a new era of conquest, to which all previous victories would be but partial and incomplete, and, in comparison, defeats. What hinders God's ideal campaign from becoming real?—DR. A. T. PIERSON in *The Missionary Review of the World*.

NOTICES OF BOOKS.

The Land of Sinim, an Illustrated Report of the China Inland Mission, 1905. This annual report is not one to be deposited in the waste-paper basket! It is a very attractive volume of 200 pages, containing fifteen illustrations beautifully reproduced on art paper, as well as sixteen maps.

Worthy of special note are five diagrams showing the disproportionate place allotted to the all-important work of foreign missions. These have been drawn according to American statistics, but the lessons hold good equally for England.

In addition to the very interesting opening

paragraphs and general review, each province of the great country is treated of separately; and there are very full pages of statistics.

The C.I.M. has now more than made up the number of its members, which was so sadly reduced in the troubles of 1900; but, encouraging as this fact is, it is perhaps still more a cause of thankfulness to learn that the number of converts baptised during 1904 far exceeds that of any previous year, being 747 in advance of that for 1903.

There are 30,000,000 Mohammedans in China as against 25,000,000 in the Barbary States and Egypt, and very few missionaries are as yet working amongst these. It is not surprising to find that the provinces chiefly occupied by Mohammedans are much more difficult to work in and show much less result than those where the population is mainly heathen.

"The Land of Sinim" may be obtained from the offices of the C.I.M., Newington Green, London, N., for 1s. 3d., post free.

In Memoriam — J. Hudson Taylor. This small volume in memory of the founder of the China Inland Mission has been edited by his nephew, Mr. Marshall Broomhall. It contains the speeches delivered at the memorial service held in Mildmay Conference Hall, a poem and tribute by Dr. A. T. Pierson, and some extracts from letters and press notices. In addition, there are several interesting portraits of Mr. Hudson Taylor.

In view of the fact that some considerable time must elapse before the authorised life of Mr. Taylor can appear, many will be glad to have this very interesting little volume. The price is 1s. 6d., or 1s. 9d. post free, from the offices of the C.I.M.

For the Children.

A Tunisian Tea-Party.

You will be interested to hear of a tea-party to which I was invited with two others. Our servant's daughter, one of the old girls of the school, wished to invite us to tea before the "break-up," on account of the heat.

We arrived at three o'clock, one of our party armed with a violin and another with a hymn-book; this was by special request of the hostess.

After the usual salutations, we were seated in the centre of the room, and coffee and cakes were got ready. The cakes for the occasion were made in our house.

We three were served first, and had to eat and drink alone. The neighbours and friends who were in the room when we arrived filed out, and after we had finished, they had just *small* pieces of cake handed to them in the court-yard, *i.e.*, the open space in the centre of the house. We noticed, however, that our hostess and her family neither ate nor drank.

When we had refreshed ourselves, we proposed music and singing—hymns, of course. The women all trooped in again, and we were fifteen altogether.

We began with a hymn of praise in the literary style of Arabic, which they did not understand. One of them said, "It

is very beautiful, but we do not understand the words," so I explained it to them. They all agreed that they were good words.

Then we sang another in the literary style, in which it says, "And He bought me with His precious blood." This was also explained to them, and I took the opportunity to tell them of the atoning death of our Saviour, and that Salvation was through Him alone. They all listened very nicely.

I had used the word Messiah, so one of the women asked, "Who is He?" Immediately the eldest daughter of the house said, "Saidna Aisa," *i.e.*, the Lord Jesus. The woman turned and said angrily, "That is *Kufr*," and repeated the witness: "'There is no God but God, and Mohammed is His prophet'; Mohammed is His prophet, he will intercede for us." I begged her to listen further, but she stayed only a couple of minutes, and then went to her room very wrathful. I was glad the others were not upset by it.

We continued our singing, and gave them some of the hymns in the colloquial, which they enjoyed very much. When we left, they thanked us very warmly. There were some at least who had never before heard of Christ as our only Saviour.

ROSA COHEN.

The Need of Meetings.—Several of the missionaries who are in England just now would be most happy to avail themselves of openings for meetings. Will any friends willing to help by arranging for missionary garden parties or meetings in halls or drawing-rooms within the next month or two kindly communicate with the Secretary. Such help will be warmly appreciated.

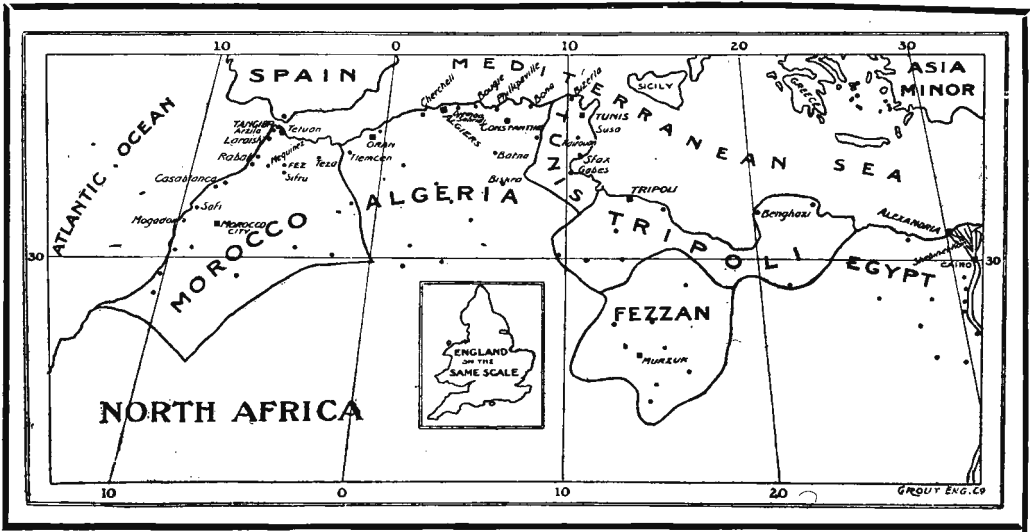


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"Tuckaway" Tables.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from A. H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra. The proceeds will go to the funds of the N.A.M.



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*Mrs. ROBERTS Dec., 1896	Miss H. D. DAY April, 1886	Miss R. J. MARKUSSON Nov., 1833
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*Mrs. BOULTON Nov., 1885	Mons. E. CUENDET Sept., 1884	Mrs. WEBB Nov., 1897
Miss G. R. S. BREEZE, M.B. (Lond.)	... Dec., 1894	Madame CUENDET Sept., 1885	*Miss R. HODGES Feb., 1889
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*Miss F. R. BROWN Oct., 1899	Mrs. SHOREY Oct., 1904	*Miss E. TURNER Jan., 1892
Miss VECCHIO, <i>School Mistress.</i>		Djemaa Sahridj.		Miss E. LOVELESS Nov., 1902
Casablanca.		<i>Kabyle Work—</i>		Kairouan.	
G. M. GRIEVE, L.R.C.P. & S. (Ed.)	... Oct., 1890	Mr. D. ROSS Nov., 1902	Mr. E. SHORT Feb., 1899
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