

No. 10.—New Series.

November, 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.

ts 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.

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From a postcard.]

A View outside Tunis.

The Holy Spirit's Programme of Missions.*

IT is certainly reasonable and fitting that to the first council of the Christian Church should have been committed the complete programme of the world's redemption. In the report of that council, as recorded in the Acts of the Apostles, several expressions occur of deep significance. "*Known unto God are all His works from the beginning of the world*" is the strong declaration on which the authority of that report is based. . . . His plan is from eternity to eternity. Jesus Christ is the Architect of the ages, according to that striking saying in the Epistle to the Hebrews: "*By whom also He made the ages.*" Each successive dispensation has its own peculiar character—as the issue of that which preceded and the introduction to that which is to follow—and all the ages, according to a pre-arranged plan, lead on to the

"One far-off divine event
To which the whole creation moves."

Another fact which appears in this record of the Acts is the presence and the presidency of the Holy Spirit in this council. Christ's promise concerning the Paraclete, "I will send you another Comforter or Counsellor, that He may abide with you for ever," had been so literally fulfilled that His presence was now just as real and personal as that of any one of the Apostles. "*It seemed good to the Holy*

* From "The Holy Spirit in Missions." By A. J. Gordon, D.D. By permission of the publishers, Messrs. Hodder and Stoughton.

Ghost, and to us," is the artless language in which the decision of the council is couched. . . . He it was who dictated and revealed this programme of missions, and whose office it was henceforth to carry out its specifications unto the end of the ages. Let us glance for a moment at this divine programme, as we would consult our guide-book before taking our start into an unexplored country.

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things."

It would seem, according to the view of not a few thoughtful expositors, that this passage outlines two great stages of Gentile redemption. (1) An elective redemption following the rejection of Israel subsequent to Christ's first advent. (2) A universal redemption following the restoration of Israel in the latter days.

As some, however, regard this as too sweeping an inference to be drawn from this text, we would not rest our conclusion on it alone, but verify and interpret the words of James by those of two other members of this council—Paul and Peter—who have elsewhere spoken by the Holy Ghost upon the same subject. . . . [See Romans xi. and Acts ii.]

We are now in the first of these stages; and how shall we describe it? In a recent missionary address Dr. Richard S. Storrs characterises the present age as *"the magnificent parenthesis of history, between the ascension and the second coming of the Master in the heavens."* Whether he intended it or not, the eminent preacher thus pronounces dogmatically upon one of the most interesting questions of missionary economy. Is the dispensation in which we are now living a parenthesis, or is it a complete chapter, at the termination of which the recording angel is to write *Finis*, amid the sounding of the last trump and the terrors of the last judgment? If we accept the verdict of the maturest Biblical scholarship, the answer is overwhelmingly with Dr. Storrs that the present order is parenthetical, not final; preparatory, not ultimate. And if we ask what are the events of divine history between which this parenthesis lies, we have only to refer to Paul's great dispensational discourse in the eleventh of Romans to find the most lucid answer.

(1) In the first place, our work of preaching the gospel to the heathen is spoken of as a witnessing. Our Lord says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14). And to this agree the words of the pentecostal promise: "And ye shall receive power after that the Holy Ghost is come upon you, and ye shall be My witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8).

Now to witness to the world and to win the world are not necessarily co-extensive undertakings; and when the church shall have testified the gospel of the grace of God among all nations, it may be that multitudes will yet remain disobedient to the heavenly message. Therefore I boldly affirm that the Church has nowhere assigned to it the achievement of converting the world in this dispensation. Let none be offended at this statement, since I emphatically add that, though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world. . . . Is not the difference between these two conceptions obvious? The tide of the world's desire is not towards Christ, but the tide of Christ's desire is towards the world; as it is written: "Who will have all men to be saved." And shall we not move most strongly by going with the tide instead of going against it? . . .

Here is our point of departure. If we set before ourselves the task of bringing the world to Christ, we have all the unbelief and all the inertia and all the hostility of the world to resist us. If we do as we are bidden, carry Christ to all the world, we have all the impulse and might of His own life and love to carry us forward in our work. Here the principle holds true, *Teneo et Teneor*. Bear Christ to the heathen, and you will be borne by Christ—uplifted, strengthened, and divinely impelled in your work. Hence, observe the divine order: not “Ye shall be witnesses *unto Me*,” as in our common version, but “Ye shall be *My witnesses*.” We are not to stand in the world and testify to Christ, but stand in Christ and testify to the world. . . . Therefore “Christ for the World” we accept as the true evangelical watchword, rather than “The World for Christ.”

Not that we do not believe in the conversion of the world. Most emphatically do we affirm this hope. Christ cannot see of the travail of His soul and be satisfied; Scripture which cannot be broken will not be fulfilled till our Immanuel is acknowledged and worshipped “from sea to sea, and from the river unto the ends of the earth.” The order and method of bringing in this divine result constitute the only question. There is such a thing as prophetic perspective, or rather, I may say, historical perspective, since prophecy is only history foretold, as history is but prophecy fulfilled. It is the failure to take account of this perspective which has created all the misapprehension on this point. . . .

Though the phrase, “preaching the gospel for a witness,” is Christ’s, not man’s, many speak slightly of it, regarding such a conception of a missionary’s work as superficial, and utterly unworthy of an aggressive evangelism. If such witnessing were the all and the end of missionary endeavour, the charge would be reasonable. But we regard it, on the contrary, as preparatory and introductory. It is believed by many intelligent students of Scripture that there will be an outpouring of the Spirit “upon all flesh” literally at the end of this age, as there was typically at the beginning. For the Scriptures distinctly affirm that it was “the first-fruits of the Spirit” which was given on the Day of Pentecost. Then the Holy Ghost was shed upon the representatives of “every nation under heaven.” But after the first-fruits comes the harvest, when there shall be a universal effusion of the Spirit. Yet God does not send His Spirit directly upon the unbelieving world. Of the promised Paraclete, Jesus says: “Whom the world cannot receive, because it seeth Him not, neither knoweth Him.” As in the first giving of the Holy Ghost an elect and blood-besprinkled Church had been made ready to diffuse Him, so in the final great Pentecost. Witnessing churches must have been planted among all nations to constitute the vessels and receptacles of the Spirit—distributing centres, if we may say so, for the outflow of the Holy Ghost to the yet unsaved millions. In other words, the gospel must be in all the world and among all nations before the stage can be reached for converting all the world and bringing in all nations.

Notes and Extracts.

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 young Kabyle lad named Said, who has for some time been working as an evangelist and helper under the missionaries at Djemaa Sahridj, payed a visit to England this summer through the invitation of Mr. R. C. Morgan. He accompanied Mr. and Mrs. Morgan to Keswick, and both there and elsewhere had opportunities of mixing with

Christians and seeing Christian life and work in England. Miss K. Smith writes from Algiers, where she and Miss J. Cox had been spending the summer: "September 13th, 1905.—It is just a week since Said returned to us, and we feel that in every way he has gained by his visit to England. . . We have been having meetings here every other Sunday afternoon. Mr. Rolland has gathered together the new converts (French, Swiss, Jewish, negro, etc.), and has brought them here alternate Sundays, and we have had some good times. Last Sunday we were a good many, and Said was asked to speak. The dear lad was on his feet instantly, and never sat down again; he was so full and overflowing that he could not stop! . . . Then, what to me is even better than the spoken testimony is the *living* one. Said has most cheerfully taken up the cleaning, washing, scrubbing, etc. in the house, doing all thoroughly. He returned at once to his native dress. He seems to have one burning desire—the salvation and sanctification of souls. He is not a bit spoiled as far as we can see; on the contrary he is greatly improved."



DEPARTURES—Miss R. O. Hodges left England towards the end of September for Switzerland, proceeding a week or so later to **Alexandria** via Marseilles.

Mr. and Mrs. Liley, with their younger daughter, left London on September 30th, sailing from Manchester to **Tunis** direct by the s.s. *Trojan Prince*.

Dr. and Mrs. Churcher and their youngest child, left London on October 9th for **Sfax**, travelling via Marseilles.

Miss N. Bagster and Miss E. North left London on October 9th for **Susa** and **Kairouan**, travelling via Marseilles.

Miss A. Bolton and Miss Knight left England on October 13th for **Tetuan**, by the P. and O. s.s. *Macedonia*.

Dr. and Mrs. Roberts and children, and Miss Ida Smith left England on October 17th for **Tangier**, by North German Lloyd s.s. *Prinz Heinrich*.



Miss R. O. Hodges has gone to **Alexandria** to take up work with Mr. and Mrs. Dickins in that city. She is to be joined a little later by Miss Edna Emerson, who has been associated with the N.A.M. workers at **Tunis** during the past few winters, and has already acquired some knowledge of Arabic there. Accompanying Miss Emerson will be Miss Cookson, a daughter of General Cookson. Both these friends are hoping to take part in the work at **Alexandria**, although not officially connected with the Mission. While the work in **Tunis** has been much hindered

of late, the number of opportunities at **Alexandria** are very many, and several could be employed in following up the work of the school by visiting the mothers and older girls in their homes.



Miss M. Knight, who has for several years been working with the N.A.M. missionaries at **Tetuan**, **Morocco**, has recently been accepted as a member of the Mission, and has just returned to the work in **Tetuan** with Miss A. Bolton.



Friends interested in the **Industrial Work at Cherchell**, **Algeria**, will be glad to learn that all the carpets and rugs recently sent home have been sold, in addition to some orders having been received. Orders for rugs or carpets will be gladly received at any time at the office of the Mission, or by Miss Read and Miss Day, 10, Rue des Jardins, **Cherchell**, **Algeria**.



Several meetings in connection with the N.A.M. have recently been addressed by missionaries at home and other friends, and new members for the Prayer and Helpers' Union have been secured. Will friends unite in praise for these opportunities for making the work more widely known, and will they remember in their prayers a number of meetings arranged to take place during the coming months, asking that at each God's presence may be felt, and definite results attained for His glory and the furtherance of the work in **North Africa**.



Invitations to speak of the work of the Mission at meetings, whether large or small, in the neighbourhood of **London** especially, but also at other centres, will gladly be received, and will be accepted as far as possible. Applications should be addressed to the Secretary.



Mrs Boulton, who has given so many years to the work at **Tangier**, is at present unable to return owing to somewhat serious illness. Will friends pray that she may soon be fully restored to health, and be able to take up her work again?



The news of another capture of **Englishmen** by brigands in **Morocco** forcibly recalls to mind the state of very great disorder which still exists in that country. There is need for much prayer that a more peaceful state of affairs may soon be brought about there, and

that God's work may not be hindered either by the disturbed state of the country nor by the means which may be taken to remedy it.



The **Presbyterian West Persia Mission** (American), has suffered a heavy loss in the death, August 18th, of Dr. Joseph P. Cochran, a great man and a physician of rare ability, beloved of all classes of the Persian people, whose life was full of good works. A powerful Kourdish Chief, who controlled nearly a million of wild tribesmen, once said of Dr. Cochran to the writer of this paragraph: "Our religious books tell us to call that man an infidel and a blasphemer. But I say that in the eyes of God that kind of an infidel is better than most Mohammedans!"—From the *Bureau of Missions Bulletin*.



Mr. Ross, writing recently, mentions the great help he has found in distributing simple remedies to the Kabyle men. Since he has been doing so, many men have come to the Mission House at **Djemaa Sahridj**, whereas before very few men were reached.



Miss Jennings and **Miss Brown** are remaining at home through the winter under medical orders.

From one station has come the welcome news of the recent **conversion of two Moslem lads**. The worker, in sending details about these, specially asks that nothing identifying may be published. Will friends pray for these two and for all the new converts in the various stations.



The **month of Ramadhan** will be beginning about the time that this number reaches its readers. Some special efforts in the way of lantern services are made at various stations. Prayer for these and for all the converts, who are severely tried during this month will be much valued.



BIRTH.—To **Mr. and Mrs. D. G. Ross**, at Algiers, on 23rd October, a son.



"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.

To the Members of the Prayer and Helpers' Union.

October 23rd, 1905.

DEAR FRIENDS,—

After a long interval, during which the Mission has experienced very much of God's loving kindness, we are again addressing the members of the P. and H. Union. Your prayerful attention is invited to several paragraphs under the heading of "Notes and Extracts," on page 184, which contain requests for prayer, and to some other requests for praise and prayer given below.

The Lord's gracious blessing has been resting upon the Mission very evidently, and during recent months He has most markedly given clear guidance through many perplexities, raised up new leaders and helpers, and supplied financial needs.

Nor has definite blessing in the foreign field been wanting, and quite recent

tidings tell of the conversion at one station of two Mohammedan boys and of a young Jew.

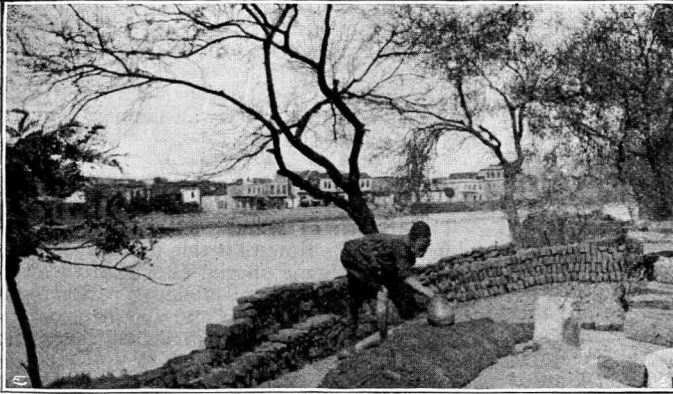
From Tripoli Mr. Reid wrote lately once again of the changed attitude of many of the younger men, and of greater readiness to attentively hear the Gospel.

The work of Mr. and Mrs. Fairman in Egypt is full of promise of blessing, and many are coming under the influence of definite Christian teaching.

At Fez three fresh baptisms have just taken place. All along the line the missionaries are expecting to see greater things.

Please take the following matters to God in prayer, both in secret and at the various prayer-meetings arranged for the members at local centres.

Yours faithfully in Christ's service,
M. H. MARSHALL.



Brick-making at Shebin-el-Kom.

PRAISE.

(1) For spiritual encouragement and several fresh cases of conversion in the field.

(2) For guidance given and needs supplied in the administration of the Mission.

(3) For the safe return to the field of most of the workers who enjoyed a furlough at home this summer.

(4) For the timely supply of funds once and again at critical periods.

PRAYER.

(1) That all the work of the N.A.M., both at home and abroad, may be increasingly conducted in such wise as to secure the approval of the Lord of the Harvest.

(2) For continued and more abundant financial supplies, so that the work of the Mission may not be hampered. Pray especially that a much larger number of friends and donors may be found.

(3) That during the coming winter the Holy Spirit of God may work more manifestly among the Mohammedans of North Africa than ever before in the Mission's history.

(4) For special blessing to rest on all efforts made to extend the circle of the Mission's friends and supporters, and that there may be many opportunities to arouse fresh interest in the work of preaching the Gospel in North Africa.

(5) That Dr. and Mrs. Churcher may be enabled to establish a fruitful work at their new station (Sfax), where they are already encountering opposition.

(6) That God may bless the work now being done in translating the New Testament into the colloquial Arabic of Algeria, so that some portions may very soon be ready to print.

School Work at Shebin-el-Kom, Egypt.

THE PSYCHOLOGICAL MOMENT.

In the providence of God, there seem to come in the course of mission work at some stations, as in the lives of individuals, times of crisis—partings of the ways, so to speak. If right action can be taken at such moments, a great step forward is the result. If allowed to pass, retrogression follows. Such a moment seems to have come in the school work at Shebin-el-Kom, which is being carried on by Mr. and Mrs. Fairman.

Whilst missionary work of various kinds has long been carried on in the large Egyp-



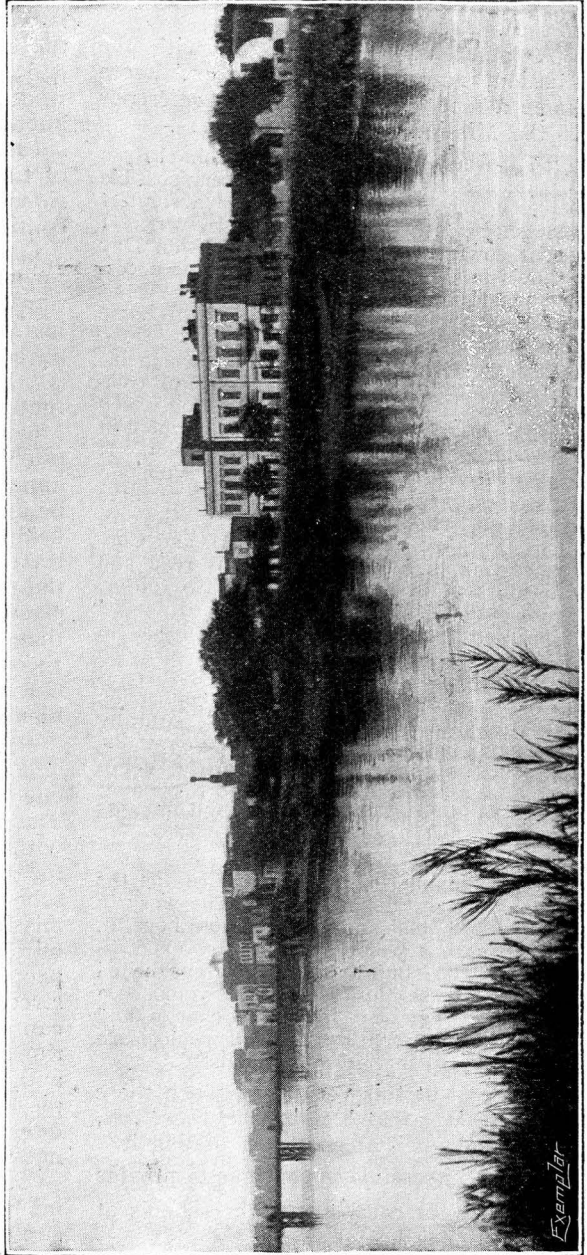
A Group of Younger Boys at the School, Shebin-el-Kom.

tian towns—Cairo, Alexandria, Suez, Assiut, etc.—it is only of quite recent years that efforts have been made to reach the people of the Delta. This part of Egypt is thickly populated, and contains many by no means unimportant towns. One of these is Shebin-el-Kom, the capital of the large Manoufieh province. It stands on a branch of the Nile, and is surrounded by large and prosperous villages. To this place several of the N.A.M. workers removed from Alexandria about five years ago, and here they were led to open a boys' school, special funds for the object having been provided by friends in England.

The North Africa Mission has for its object and *raison d'être* the evangelising of the peoples of North Africa, and consequently school work as such is no part of its programme. The same remark applies also to medical work as such. Whilst the beneficent and Christ-like character of medical missions is fully recognised, it is only as medical mission work is an aid to preaching the Gospel, a handmaid, so to speak, providing as it does points of contact with the people, that the Mission carries on medical work. In exactly a similar way school work is carried on, not for the educating and elevating effect, desirable as this is, but because it forms a means of reaching the children with the Gospel, of getting into the homes of the people, and of obtaining from the fathers and mothers of the pupils, and from many others in their house, a hearing otherwise unobtainable. Some such means seems to be **absolutely necessary for evangelising among Moslems.**

The opening of the school at Shebin saw a great rush of pupils, for all in Egypt at the present time are anxious to learn English, as formerly they were to learn French. When, however, it was found that the Scriptures were to be regularly

taught, many were taken away, and some opposition followed. The work has been steadily developed, notwithstanding, by



A View of Shebin-el-Kom, on the Shebin, a Branch of the Nile.

Mr. Fairman's energetic and persistent plodding on, and at the present time a girls' school is being carried on by Mrs.

Fairman, and as an outcome of these two schools there is a thriving Sunday School, a regular Sunday service, and a week-night service, and many homes in the town and in the villages have been opened to the workers.

A gentleman, unconnected with the Mission, now residing in Egypt, wrote home a month or so ago, with reference to the Mission's work in Egypt:—

"I sincerely trust that the Shebin-el-Kom Station will be strengthened in every possible way. I consider the schools are absolutely necessary to the existence of the work. I put it down as an axiom that Mission Day Schools in these Moslem lands are as necessary as Sunday-schools in England. What would be the position of a church at home that had no Sunday-school?"

"As natives are attracted to the evangelistic meetings, and the truth begins to commend itself to them, the first question asked is, 'Have you a school?' And if answered in the negative, they very naturally reason, 'If I identify myself with these people, what am I to do with my children?' There are three classes of schools in this country—Government, National (or Mohammedan), and Coptic. In all of them the Koran is read and taught; and in addition at the two latter, Protestant Christianity is maligned. The separation from these hoary systems is in itself such a great step and means so much to both Copts and Moslems, that if there is no day school for the children in connection with the Mission, the people will naturally hold aloof, and the work will stagnate.

"Much might be said on behalf of such a school as a centre for further effort, opening doors—as it does—on every hand which would otherwise be closed, and giving access to scores of homes, but I forbear.

"I would put in an earnest plea for the school work at Shebin. There is no work in Egypt more solid and good or more hopeful, and none that would better repay expenditure. If the station could be strengthened by two or three more workers it would be a great encouragement to those in charge, and a forward movement of this kind would place the whole province in your hands."

It is just at this very time, when there seems to be great blessing on the work, that the Council at home are finding it

well-nigh impossible to continue to provide the money for carrying on the schools at Shebin.

The total cost is about 280 per annum. Whilst the present number of pupils continues, some £110 or more is paid in school fees. Thus about £170 is annually

needed to keep things going at the present strength.

The Council would earnestly commend this branch of the Mission's work to God's stewards, and to all friends of the Mission. It would seem indeed a backward step if the schools had to be closed, and would end the work in Shebin. Very gladly would they allocate the necessary funds, but in fairness to the work at other stations, and in consideration of the need of further personal supplies for the missionaries, they find themselves unable to continue to do so.

Quite apart from the question of money for maintaining the work, the question of the future housing of the Shebin schools has arisen in an acute form, and requires an almost immediate answer.

Opposition has naturally arisen, now that the work is beginning to tell. No Moslem or Coptic landlord will again let premises for such work. Any who are approached now require a stipulation to be made that no religious services shall be held on their premises. Thus when the lease of the present schools runs out at the end of 1906, it will probably be impossible to rent any building. Just at this time there has come to Mr. Fairman, through the personal friendship of a Government official to whom he has shown kindness,

an offer of a Government plot—

one of the three remaining in Shebin. The price is absurdly low, about £168, or with fees, registration, etc., about £200, for a site which would provide room for schools, meeting rooms, book-shop, and missionaries' dwelling-house. It is admirably situated, being right among the people; and being surrounded by four streets, could not be built in. The offer can only be extended for a very short time, as there is a great demand for land, and, when once this and the other two pieces are sold to the people, they could only be had for prohibitive prices, and not at all for religious purposes.

Under these circumstances Mr. Fairman writes urgently pleading that a supreme effort may be made at once to obtain the money to purchase this site. If it could be bought, and if some Christian friend would invest, say, £1,500 or £2,000 for building upon it, this

amount to be gradually repaid as an annual rental, there is no doubt that the work in Shebin would be put on a permanent basis, and the building would become a valuable one.

Thus, that the school work may continue, and that this and the regular services may be carried on after the lease falls in next year, there is the urgent need of

£170 per annum,

£200 for immediate purchase of ground,
and

£1,500 or £2,000 for investing in building.

Are there any specially interested in school work, or any spending this winter in Egypt for health's sake, who realise in this need an opportunity to use their means for God's work?

News from the Mission Field.

MOROCCO.

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

Sept. 22nd, 1905.—There is a young Jewish lad living in one of the spare rooms at the hospital who was introduced to me by Mr. Dermer—one of the workers partly maintained by the British and Foreign Bible Society. The lad is here under my care; and as he seems to be so thoroughly converted I thought an account of his conversion and its effect on his relatives and friends might be interesting; so at my request he has written out the following. I give it you almost word for word, making only a few alterations in the words as he does not know English perfectly.

I am a Jew, born in the town of Al-Kasr, Morocco, in the year 1888, brought up by my father who is a very strict "Pharisee," and taught according to the perfect manner of the law of the fathers, and zealous towards God, even as the Jews are now.

And during the time of my ignorance and sin, I was in much anguish and was continually crying out, "What must I do to be saved?" A heavy load was crushing me down and I could resist God no longer; but there was none to show me what to do. My father said that I had to do what the priests told me and that then I should be saved; but although I obeyed them, I sinned yet the more.

While I was in this unhappy state, God sent a missionary to Al-Kasr—Mr. Henry Dermer. The same was one day giving New Testaments to Jewish lads, who burned them; one of these New Testaments was put into my hands, but I also burned it.

Some weeks after, Mr. Dermer needed a boy in the house and I applied to him to be set on, and so I lived with him and he was always teaching me from the Bible and ex-

plained to me the Gospel. And it was he who led me to believe in Jesus Christ as my Saviour. And from that time, thanks to our good and merciful God, I believe Jesus to be the Messiah, the Only Son of God Who came into the world to save and wash us from our sins.

But many persecutions from my father and friends followed, for they turned upon me in their hatred; but John xv. 18, "If the world hate you, ye know that it hated Me before it hated you," was continually in my mind and gave me comfort.

One day some Jews came to my father and told him that, if he did not beat me and put me in prison until I forsook my faith in Jesus, they would not speak to him nor allow him to pray with them in the synagogue. I feared not, because I knew from the Scriptures, that the way of the cross leads to the throne, and that if we suffer with Him we shall also reign with Him.

My father then dragged me by the hand towards the priest's house, where he told me he would beat me and then take me to the prison. We were now in the market place and I said to him, "Father dear, I am ready to die for the name of the Lord Jesus;" whereupon he beat me, saying he had rather I believed in Muhammed than Jesus.

As I was being taken to the priest's house, Mr. Dermer met us, and when he learned I had been beaten, he released me from my father and shut me up in his house. Outside a crowd collected and some threatened to break in, but we knelt down and prayed to God to take care of us; when we had finished we opened the door and found only my family there, and Mr. Dermer reasoned with them very patiently, until at last peace was made between them. Then they changed my name from Abraham to Demerito the second (adopting my spiritual father's name—Dermer).

One night I was doing errands for Mr. Dermer in a street called *Keisaria*, when



Photo by]

Arabs Winnowing Corn, Algeria.

[Mr. J. L. Lochhead.

some Jews caught me and beat me on the soles of my feet seventeen times, this without cause; but I remembered it is written, "They hated Me without a cause." And I was enabled to glory in tribulations; knowing that tribulation worketh patience. And I thank God He gave me the victory in being patient in this suffering.

I now see that before I believed in Jesus I was dead, but that now I am alive. John xi. 25 is mine, it refers to me. May God

help me to do only His will and to trust more and more from day to day in the Lord Jesus Christ, my Saviour. Amen.

I will add no further comments, as I think the short account speaks for itself.

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

Sept. 20th, 1905.—A letter to hand from Si S., from the Soos country, speaks of

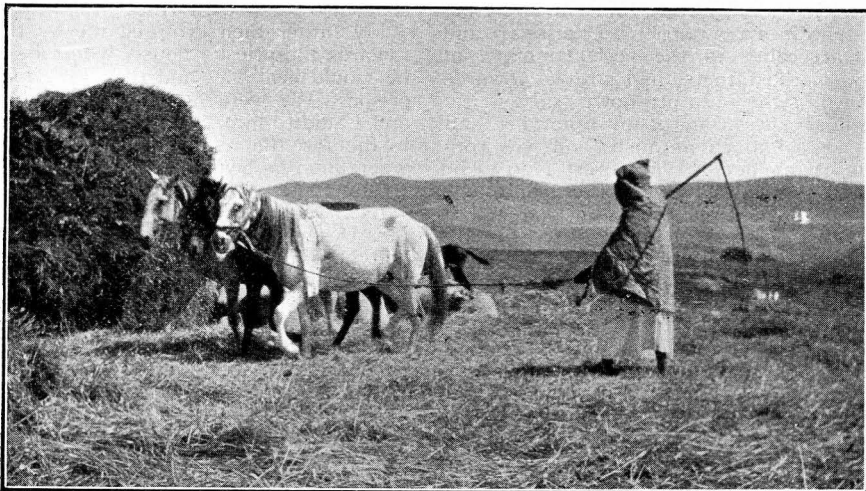


Photo by]

"Treading Out the Corn" in Algeria.

[Mr. J. L. Lochhead.

The Arab stands in the centre and drives the animals round; mules, oxen and camels are used for this work as well as horses.



Photo by]

A Woman Preparing Food, Tunis.

[Mr. A. V. Liley.

wonderful opportunities for speaking and distributing the Scriptures.

R., who became interested in Miss Herdman's time, and professed faith in Jesus, sends us greetings, and has asked Si S., for a pound's worth of Scriptures. He went to see her, and remained at her tent two days, reading and instructing them in the way of Jesus.

"Other professing believers," he writes, "meet from time to time and read the 'book of Jesus,' and mention you in their petitions in the name of Jesus. One, Kaid M., received the word from Si T. when in prison in Fez, and is now asking for a Bible dictionary to be sent to him, and also to be remembered in our prayers."

The Ma El Ain people (from Shingreet), have just gone from us for their long journey home. Knowing they were from the desert, I thought I would make inquiries about R. and her profession from them, and see if they had ever heard of her. Upon enquiry they told me they knew of such a *fukeeha* (teacher), and they said, "Something has entered her head about another way, and she has become mad. She talks about Sidna Aisa, and has not remained as she was. She has a brother who is a very learned teacher."

I was very pleased to hear this from an utter stranger to us and to our work, so far as I know.

The first time the Ma El Ain people were up, the ladies here saw them, and distributed some books to them. One man said he still had a New Testament which was given him at his former visit.

Last week we visited Sidi A., a wealthy merchant, who has property and business in Egypt. He told us how he had read with Miss Herdman, and still had a complete Bible she gave him. He listened very attentively, and said he attended the worship in Egypt when in Hospital. All the patients, whether Jews, Gentiles, or Moslems, went in and sat down, and no one asked, "What are you doing here?" "There they have liberty, and know the truth, and who is the Intercessor and Saviour." How we long for the time when there will be religious liberty in Morocco, for we feel that many then might throw away their fears and turn unto Jesus.

The attention since opening the medical mission has been splendid, and we cry for the breath of God to blow upon hearts so dead and insensible to the music of the Gospel. Pray for us more fervently, for we sow not without hope.

Sept. 25th.—On Thursday week Si E. and a friend were here together for the first time. Si T. and I read to them, while all joined in discussion on the truths of the Gospel. No reluctance was manifested on their part in speaking before

each other, though they were utter strangers, never having met before. Si E. has been a professed believer for many years, having been led into the light through a New Testament he purchased in a distant part of the country from a native. Yesterday they met together again as brothers in Jesus, and after prayer, first by the friend, followed by Si E. and myself, we turned to Psalm 103, and spoke of the forgiveness of sins. How sweet these words to sin-sick souls! My

heart rejoices to find these two learned men sitting at the feet of Jesus, and drinking at the fountain of the water of life.

I have never had such good attention at the service on medical mission mornings as since we re-opened for the winter. What a privilege is ours to speak to attentive souls of eternal life! May our hearts be filled with this thought, and our voices tuned to speak of the Lamb for sinners slain! Pray for us.

TRIPOLI.

From Miss F. Dundas (Tripoli).

Sept. 4th, 1905.—The medical mission re-opened this morning; we had a good number of patients—seventy-nine, I think, in all, and I expect we shall have large numbers when the news gets about that we are again giving medicine. It is encouraging to see the confidence many of the people have in the treatment they receive from us, and we pray that the "Word" may be finding an entrance into many hearts.

To-day, after medical mission, I visited the house of some old friends, a mother and her daughter. During Mr. Venables' absence I brought the latter some ointment for her eyes. For a week or two there was a talk of them leaving Tripoli, but when I called to-day I heard they had decided to remain. I am glad to have still further opportunities of giving them the message.

Another house where there is more encouragement I have been visiting lately as the woman was ill, and I took her a little medicine in Mr. Venables' absence. They seem very grateful, and listen much more readily than formerly.

Sept. 7th.—Miss Harrald and I visited several houses together this morning. In one there are several women who have been coming for medicine; the son of the house came to us for some weeks, and has been completely cured of his trouble. There is a lodger in the house who comes from Morocco; she came here on her way back from pilgrimage, and it seems has not enough money to get home yet. She lives near Tangier, and has told us she knows the "ladies with the book," as she expresses it.

Sept. 9th.—I had a good time to-day at the medical mission with the women,

several listened very nicely; do pray for them that there may come conviction to their hearts. We had an attendance of 100 people.

Sept. 12th.—To-day I went to a house where the woman has been ill lately. I took her some medicine for fever while Mr. Venables was away; it did her good, and she was much better to-day when I called, and seemed very grateful for the attention shown.

I endeavoured to press home upon them the necessity for change of heart. The conversation turned upon the subject of fasting, and one of the women said, "You do not fast, do you?" I said, "No, it is not food that defiles the heart, it is sin." I have had several more talks with the people in this house; they were at one time very suspicious of us, but have now for some time grown much more friendly.

I also went to a Turkish family which I visit. They are nice people and always receive me kindly. One of the family has had a very sad life, having been divorced by her husband within a few months of marriage. She lives now with her aunt and sister; she always listens and seems interested when I speak. I would ask prayer for her that she might be brought to know the joy of heart which is the portion of God's children by faith in Christ.

Sept. 16th.—We had a very large attendance for medicine this morning—124 patients. We are so thankful for this splendid opportunity for so many to hear the Gospel; I had a nice little talk with several of the women during the morning.

Sept. 18th.—To-day I had the nicest talk I have ever had in one house; generally I find it very difficult to say much there, but to-day the woman of the

house opened the way to conversation by a remark which she made, and she listened while I tried to show how vain it was to look for salvation to any of the prophets, who are sinners like ourselves. Oh, do pray that this people's eyes may be opened, and that they may be delivered from this delusion of the Evil one's, trusting in one who cannot save.

Sept. 23rd.—To-day I went to a new house. A blind girl has come several times for medicine, and on Wednesday last asked me to come to their house, so I went this morning after medical mission. I was very pleasantly received by the people, who seemed very grateful for the medicine, and pronounced it very good.

They asked many questions as to the reason of our coming, and asked me to come again. Being a first visit I did not speak much upon spiritual matters, as I feel they are more likely to listen when they have grown to know one a little. Will friends pray that my getting into this new house may be for blessing to the people? They are well-to-do people, and from what I could see rather bigoted.

We hope to re-open our girls' classes next week. A great many new ones are asking to join, so we expect large numbers. We would ask prayer for these young ones, that their hearts may be touched, and that they may learn to know the Saviour.

"The Moslem Doctrine of God."*

By S. M. Zwemer, D.D.

This book of 120 pages is an essay on the character and attributes of Allah according to the Koran and orthodox Mohammedan tradition. We are already indebted to the author for his valuable work, "Arabia, the Cradle of Islam" (now in its second edition), and his excellent life of Raymund Lull, and heartily welcome his latest contribution to the study of Mohammedanism.

Dr. Zwemer points out that the monotheistic idea is held by Jews, Christians, and Mohammedans, who nevertheless differ widely from each other in interpreting this idea. "The very word *Allah* is used for *God*, not only by all Moslems, but also by all Arabic-speaking Jews and Christians in the Orient." But it does not therefore follow that the Mohammedan Allah is the same as to his attributes as the Jehovah of the Bible. In his closing chapter Dr. Zwemer writes as follows:—"What is the result of our investigation of the Moslem idea of God? Is the statement of the Koran true, 'Your God and our God is the same'? In as far as Moslems are monotheists, and in as far as Allah has many of the attributes of Jehovah, we cannot put him with the false gods. But neither can there be any doubt that Mohammed's conception of God is inadequate, incomplete, barren, and grievously distorted. . . . In the comparative study of religious ideas

there must be a standard of judgment, and a Christian can only judge other religions by the standard of the Gospel. Islam itself, through its prophet and in its book, challenges comparison by this standard. We are dealing with a monotheism which arose six centuries after Christ and professes to be an improvement, or at least a restatement of the Christian idea. We accept, therefore, Islam's challenge. Jesus Christ proclaimed that no man knows the Father save through the Son. He is the brightness of the Father's glory, the impress of His essence. Whoever has seen Jesus has seen the Father. Mohammed, by denying Christ's deity, also denied that He came on a unique and transcendent mission from the court of heaven—to show us the Father. Instead of arriving at his theology through the mind of Christ, as revealed in the Gospels and developed through the Holy Spirit's teaching in the epistles, Mohammed went back to natural theology. He did not use, or would not use, the channel of knowledge opened by the Incarnation. Instead of learning from Him who descended from Heaven, Mohammed asserted that he himself ascended to Heaven, and there had intercourse with God."

Dr. Zwemer shows that the Moslem conception of God is largely negative,

* American Tract Society, 150, Nassau Street, New York. 50 cents.

and that their teachers fall back on negative statements when speaking of Allah's being. There is nothing in the Koran at all approaching to the sublimity and tenderness of such Scripture passages as "God is a Spirit," "God is Light, and in Him is no darkness at all," "God is Love," "Be ye followers of God as dear children." Indeed, the last two verses are to most Mohammedan minds an utter enigma, and even savour of blasphemy to them. Though Mohammedan mystics (Sufis) have written much about the mutual love of the Creator and the creature, yet their "mysticism was a revolt against the orthodox doctrine of Allah . . . the passionate, devotional poetry of the Sufis is put down as rank heresy. Allah is too rich and too proud and too independent to need or desire the tribute of human love. In consequence Islam is a loveless creed. . . . There is no precept nor example in Islam enjoining love to one's enemies. . . . That the element of love is lacking in their idea of God is perhaps the reason also why the Koran, in contrast with the Bible, has so little for and about *children*. Of such is not the kingdom of Mohammed."

The eight chapters include a study of the Arabic word *Allah*, which Mohammedans themselves call the "Name of the Essence" (*i.e.*, of God), and of the ninety-nine beautiful names, or attributes, of Allah (*El-asma El-husna*), which tradition has founded on the Koranic text, "God hath the most excellent names; therefore call on Him thereby" (*Sura 7, 179*). It is clearly shown that in the Moslem conception of God *Allah* is the deification of absolute force; he "stands aloof from creation; only his power is felt; men are like the pieces on a chess-board, and he is the only player." There is also a chapter on Mohammedan ideas of Predestination, showing that with them it simply amounts to gross fatalism, making Allah the author of sin and in its practical outcome making sin *not to*

be sin, because committed under the constraint of the divine will. It is in this way that almost all Mohammedans stoutly maintain the sinlessness of all the prophets and of Mohammed, in spite of their transgressions recorded in the Koran. In order to do this they perform "the greatest feats of exegesis, and break all the laws of logic and etymology."

In examining carefully the attitude of Moslems, and of Mohammed himself, to the doctrine of the Holy Trinity, Dr. Zwemer is unable to resist the conclusion of Koelle in his famous work on Mohammed and Mohammedanism, that, "Not want of opportunity, but want of sympathy and compatibility kept him aloof from the religion of Christ." Dr. J. M. Arnold in former years expressed the same conviction in his writings, and we fully share it. Here are the opening and closing words of Dr. Zwemer's chapter on this part of the subject:—"The Moslem idea of God consists not only in what is asserted of Deity, but also, and more emphatically, in what is denied . . . if Koelle is correct, as I believe he is, then Mohammed's idea of God includes a deliberate rejection of the Christian idea of the Godhead—the Father, the Son, and the Holy Spirit."

A useful feature of the book is the excellent two-page table giving a very careful analysis of Islam as a system. The author has lived in Arabia, the home of the Arabic language and the native land of Islam, for over thirteen years, and is thoroughly familiar with both. Whatever Dr. Zwemer writes on the Mohammedan problem is always of real value for forming a sound judgment. His present book is a further useful contribution to the study of a system, than which (as the late Sir William Muir wrote in his "Life of Mahomet") "none could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth."

M. H. M.

"We may well believe that heathen religions, so far from having arisen, as some have vainly imagined, out of the soil of lofty aspiration after a God unknown, are devices more or less elaborate for shutting out the thought of God as He is from the minds and hearts of men. The Gospel meets its greatest triumphs not among those who have the most finished, but among those who have the crudest systems of religion. Elaborateness, completeness, finish, here seem to be elaborateness, completeness, finish of escape from the consciousness of God."—*Rev. E. N. Harris (of Burma)*. Quoted by *Dr. S. M. Zwemer*.

"The Things of Others."

The American Presbyterians in Syria.

The sixty-eighth annual report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., a large and well-arranged volume, gives some details in the section under the heading "Syria," which are of interest to workers in other Moslem lands. "The Syria Mission shares the embarrassments common to all mission work in the Turkish Empire. The Government appears more and more determined to restrict American Protestant missionary work in every practicable way. Exactions most trying in their character and in express violation of treaty rights are constantly being imposed. . . . The Moslem populace is quick to take its cue from those in authority, and while the presence of the missionaries and the property which they occupy are respected, the poor native Christians have to suffer much. . . . These difficulties do not prevent earnest work in all the departments mentioned—with the opportunities furnished for activity in thirty-three preaching places, in training and day schools; with the cooperation of faithful native workers, we look forward with the highest hopes to the New Year."

* * *

In the work of the Press at Beirut there has recently been considerable advance. The number of pages of Scripture printed during the year was 24,727,000. Instead of printing editions of 1,000 of the Arabic Scriptures, they now print 5,000 and 10,000. On March 8th, 1904, 28,900 copies of the Scriptures were ordered from Egypt. These facts need no comment.

* * *

Under "Lebanon Station" we read:—"The town of Sughbin furnished a lawsuit that lasted for nearly a year. The energy of our Biblical preacher so infuriated the drunken, autocratic priest of the town, that he twice entered our church during service, beat the school-boys, struck the preacher, and broke up the meeting. A third time he sent an accomplice into the church for a similar disturbance." Eventually, after appealing to Damascus, both these offenders were punished, but adds the report: "The

duplicity of hostile witnesses in this case, the proved perjury of high officials, the drunken insolence of police officers, and the unblushing bribery used on the other side revealed depths of human perfidy that missionaries would fain leave undiscovered."

It is encouraging to read lower down that "the day-school at Sughbin is larger by far than ever before. The church members, few in number, are fervent in spirit." * * *

One more quotation only must be made, although there is much more of interest in this section of the report:

"At Bir Sheen three men have been admitted to church fellowship. One of these, Murad Haddad, has suffered imprisonment for his faith, but grows constantly in grace. A man once expressed, in Murad's hearing, a low estimate of Evangelical doctrine, saying, 'I know all about that teaching. I associated with the Protestant preacher a year in Hamath, and it had no effect on me.' 'No wonder,' said Murad quietly, 'for Judas Iscariot associated three years with Jesus, and it did him no good.'

"Another of those received at Bir Sheen is Deeb el Eesa, of Teen es Saheel, an adjacent village. He is a large, powerfully built man, of rough exterior, and was a notorious robber before his conversion. At that time he stole a Bible from a passing colporteur, hoping to turn it into cash. It became the means, under God, of opening his heart and changing his life." * * *

Surely in this work there is much to call for our sympathy, our praises and our prayers!

The British and Foreign Bible Society.

"Seed Corn for the World" is the title of the popular report issued by the British and Foreign Bible Society for the year 1904-5. It is a tasteful volume of one hundred pages, with several full-page illustrations, and will interest many who find the ordinary report too large for the time at their disposal.

Both reports contain, in addition to much other matter of interest, a number of anecdotes which illustrate the work

of the Society's agents and colporteurs abroad. From those relating to work in Moslem countries, we extract one or two which may prove of special interest to readers of NORTH AFRICA.

* * *

Colportage on the Blue Nile.

A GENEROUS SHEIKH.—“I arrived in the village of Mena-el-Deen, and proceeded to the house of the sheikh, who received me kindly. I presented to him a Bible which, with reverence, he lifted to his head, expressing joy at having the book brought to him. Then he gathered unto him all the village folk who could read, and to each he gave a copy of Genesis, or the Psalms, or a Gospel, and thus I sold fifteen volumes.”

* * *

Algeria.

LES PERES BLANCS.—We have also had visits from the *Pères Blancs*, Roman Catholic missionaries among the native Arabs and Kabyles. One of them bought an Arabic Bible in Morocco, expressing his admiration alike for the type and the binding. Others have purchased cheap Bibles, besides Gospels, both in French and Kabyle, for their fellow-labourers in the interior. All talked in very friendly fashion, expressing their gratefulness for such books at so low a price, and regretting that they could not obtain the same from the Roman Catholic religious societies.

* * *

Morocco.

GOSPELS AND GUNPOWDER.—“At Azimoor the people were rather disturbed, as the Dukalla tribe was occasionally raiding them, in order to settle old scores. So their conversation was all about *barood*

(gunpowder). Some said to me, ‘Bring us *kortass* (cartridges), and we will buy them; what do we want with *kutoob* (books)?’ I replied, ‘No, buy my *kutoob*, and accept their message; then you will say, Bring us more *kutoob*; what do we want with *kortass*?’ ”

* * *

ABUSED AND BEATEN.—“The two colporteurs supported by the Bible Society have endured a great deal of abuse, and not infrequently actual beatings, while selling or offering the Scriptures. These native brethren visit places where Europeans cannot go. They offer the Scriptures for sale at the risk of their lives. . .

“Si Mohammed made six journeys during the year, travelling hundreds of miles on foot. For each of his trips among the Berbers he has to secure a *zattatt* (a guide and protector), otherwise he would constantly be robbed, and very likely murdered. The Lord has delivered him several times from the hands of violent men, raising up friends even from among his enemies. On one of his journeys his *jallab*, or outer coat, and his shoes were taken from him, and when he returned to Fez his feet were cracked and bleeding. On such a journey his fare is very poor, and often for many days he subsists on nothing but dried bread and figs; once his sole food for two days was a few green figs.”

* * *

In the North African Agency, which includes the Canaries, the Scriptures were disseminated last year in twenty-seven languages and dialects, and translation work was dealt with in five different tongues and dialects.

A new depot has been opened at Fez.

North Africa Mission Publications.

“The Gospel in North Africa.”

By JOHN RUTHERFURD, M.A., B.D., and EDWARD H. GLENNY, late HON. SEC. N.A.M.

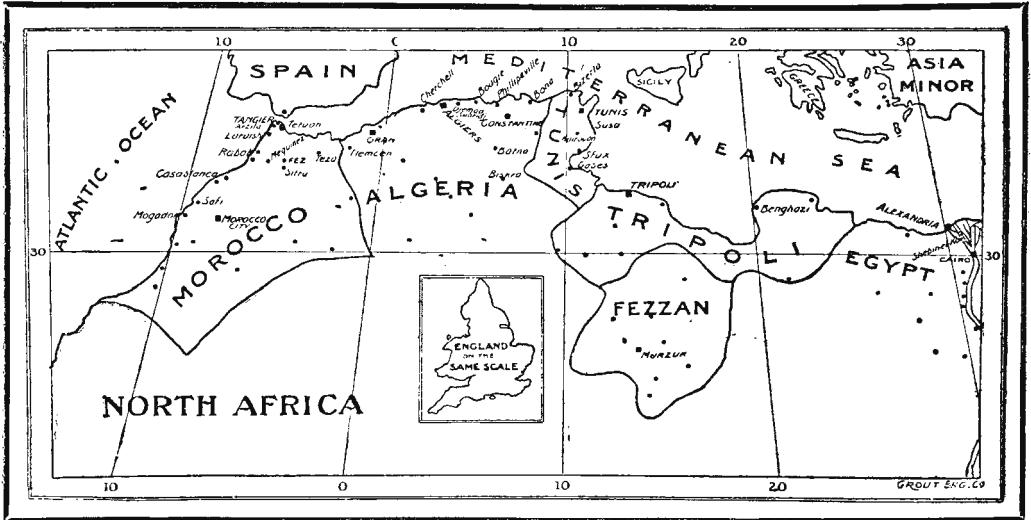
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NORTH AFRICA consists of

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



MOROCCO 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.

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.

