



MATTHEW XXVIII

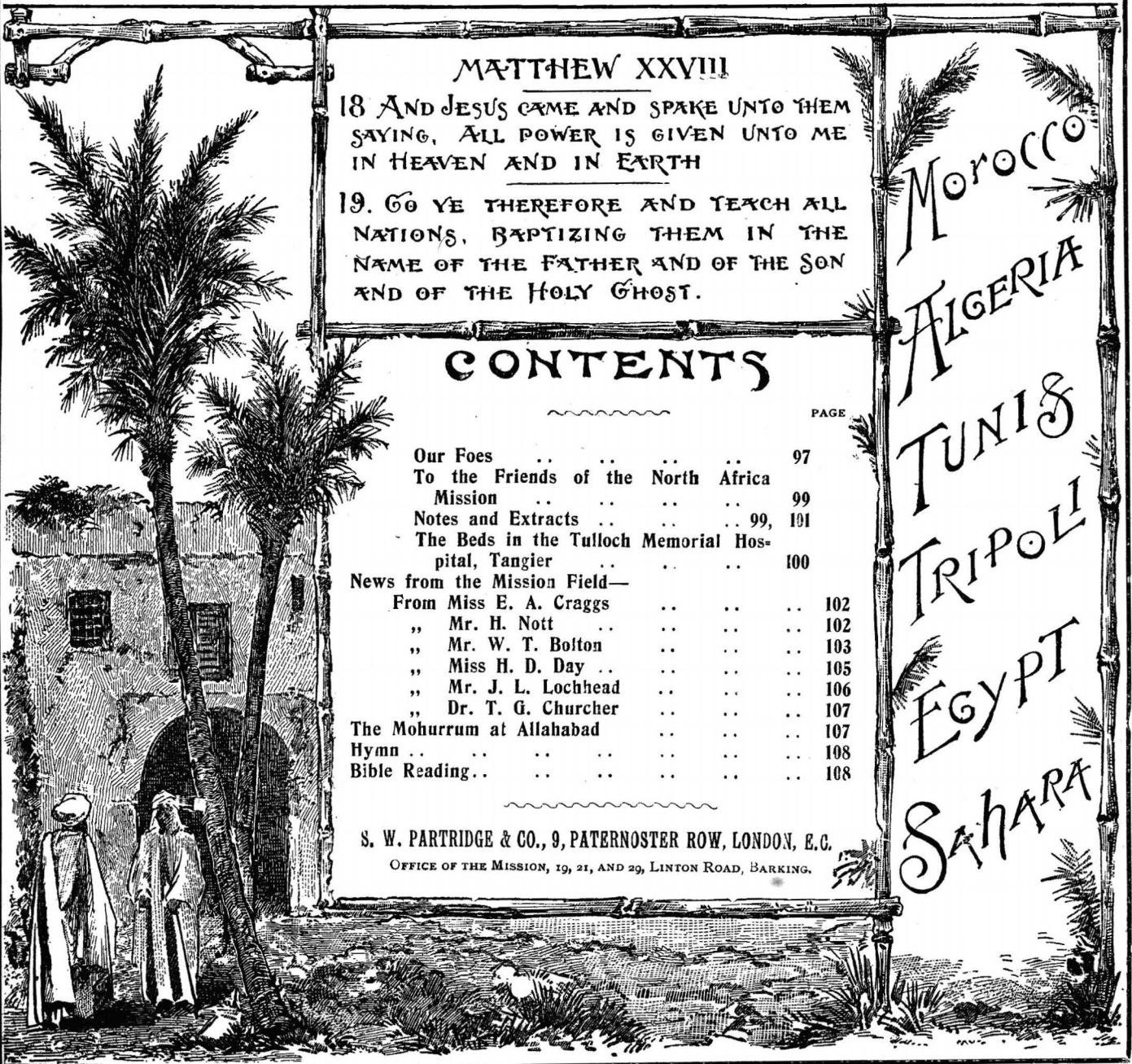
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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

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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.
OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.



LIST OF DONATIONS FROM JULY 1st TO 31st, 1900.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.			1900. No. of July Receipt.			1900. No. of July Receipt.			DETAILS OF DUBLIN AUXILIARY.			DETAILS OF HEREFORD AUXILIARY.			
1900. No. of July Receipt.	£	s. d.	1900. No. of July Receipt.	£	s. d.	1900. No. of July Receipt.	£	s. d.	(Designated Don. No. 2944.)	£	s. d.	(Gen. Don. No. 4525.)	£	s. d.	
2 ...4484	0	8 10	20 ...4524	0	2 0	11 ...2918	5	0 0	Mr. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.	715	0	5 0	70	0	5 0
2 ...4485	0	5 0	25 ...4525	2	13 11	11 ...2919	30	0 0	No. of Receipt.	716	0	10 0	71	0	15 3
3 ...4486	5	0 0	25 ...4526	0	3 0	11 ...2920	25	0 0	29, Whitecross Street.	717	0	5 0	72	0	15 3
4 ...4487	2	0 0	25 ...4527	7	0 0	13 ...2922	12	10 0	North Pl'ce	718	1	0 0	73	0	2 6
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4 ...4489	0	5 0	A.H.G., Tuck away Table			16 ...2925	10	0 0	Readers of Christian	720	0	1 0	75	0	4 6
4 ...4490	0	10 0	26 ...4530	0	4 0	16 ...2926	0	10 0	31 17 4	721	0	5 0	76	0	6 0
4 ...4491	5	0 0	27 ...4531	0	10 0	S.S., Brondesbury			722	0	2 6	Amount previously acknowledged ... £2 13 11			
5 ...4492	1	1 0	27 ...4532	0	5 0	24 ...2931	0	7 6	723	0	5 0	2 9 1			
5 ...4493	0	1 0	30 ...4533	0	2 0	24 ...2932	20	0 0	724	1	1 0	£5 3 0			
5 ...4494	2	0 0	30 ...4534	0	5 0	24 ...2933	5	0 0	725	2	0 0				
5 ...4495	5	0 0	30 ...4535	0	5 0	24 ...2934	2	0 0	726	1	0 0				
7 ...4496	0	10 0	Total ...£81 15 3			24 ...2935	1	0 0	727	2	0 0				
7 ...4497	0	5 0	May to July ...845 12 10			25 ...2936	12	10 0	728	1	0 0				
7 ...4498	0	5 0	Total...£927 8 1			25 ...2937	0	12 0	729	3	0 0				
7 Highgate-rd. Chapel	3	16 0	DESIGNATED FUNDS.			27 ...2938	18	15 0	730	0	5 0				
7 ...4500	0	10 0	2 ...2924	25	0 0	27 ...2939	2	5 0	731	0	5 0				
9 ...4501	0	2 6	2 ...2905	3	8 2	30 ...2940	0	15 0	731	0	5 0				
9 ...4502	0	7 6	3 ...2906	15	0 0	30 ...2941	50	0 0	Amount previously acknowledged ... £13 7 0						
9 ...4503	0	10 0	4 ...2907	0	5 0	30 ...2942	1	3 0	33 19 7						
9 ...4504	0	10 0	6 Y.M.B.C. Highgate-rd.	1	0 0	31 ...2943	2	0 0	Total ...£47 6 7						
10 ...4505	0	10 0	7 Highgate-rd. Chapel	1	11 8	31 ...2944	13	7 0				DETAILS OF FOREST GATE AUXILIARY.			
11 ...4506	2	0 0	7 ...2909	18	0 0	Total ...£390 4 5			Mrs. CRISP, Hon. Sec., 23, Elmhurst Road.			No. of Receipt.			
11 ...4507	2	0 0	7 ...2911	25	0 0	May to July ...184 10 5			No. of Receipt.			£ s. d.			
11 S. Croydon	1	5 4	7 ...2913	25	0 0	Total ...£574 14 10			7			0 5 5			
11 ...4509	1	0 0	9 ...2914	0	4 0	TOTALS FOR 3 MONTHS.			8			0 2 5			
13 Bap. Chapel, Wandsworth	0	14 2	9 ...2915	0	1 7	General ... £927 8 1			7			0 3 7			
14 ...4511	10	0 0	9 ...2915	0	1 7	Designated ... 574 14 10			8			0 4 1			
14 ...4512	0	5 0	9 ...2915	0	1 7	Total ... £1502 2 11			66			0 16 0			
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17 Y.M.B.C., Stifford	2	15 0	9 ...2915	0	1 7				£1 11 8			0 5 0			
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20 ...4521	0	6 6	9 ...2915	0	1 7										
20 ...4522	1	1 0	9 ...2915	0	1 7										
Carried forwd.	£65	12 5	Carried forwd.	£112	14 1										

A FORM OF BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

Newman's Concordance.—Through the kindness of a friend we are able to offer this excellent work at 7s. 6d. post free. It contains 750 pp. in clear, large type, and is bound in cloth boards. Published at 15s. The proceeds will be devoted to the Mission. Address the Secretary.

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

sented. Membership with this Union presents a form of service open to all ladies, however isolated their position.

Microscopic Slides for Sale.—Suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list with prices will be sent to intending purchasers, if they will communicate with the Honorary Secretary.

"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.

GIFTS IN KIND:
332 ...Jewellery for sale.

NORTH AFRICA.



Negro Minstrels in Tunis. (See page 108.)

Our Foes.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (wicked spirits) in high (heavenly) places.—Ephesians vi. 12.



ARE we not in danger of underrating the strength of the mighty forces that are arrayed against us? We know something of "the darkness of this world," whether Romish, Moslem, or Heathen, but have we realised the Satanic craft and power which the rulers of this darkness increasingly employ to frustrate our efforts?

The friends of Missions are not infrequently taunted with the slow progress of their work. Did those who taunt them but know one-tenth of the restless, hellish might which is employed against them, they would be greatly surprised at the progress that is made, and would at once confess that it is only because we have learned in some measure to draw upon the resources of the Almighty and Infinitely Wise that we accomplish anything at all.

In the work of rescuing the slaves of sin, we are seeking to save those who do not naturally want to be saved from sin, though they might like to be delivered from its consequences. Beside this, Satan, with innumerable evil

spirits, is exerting to the uttermost his power and his wiles to detain his captives. The rulers of the darkness of this world have gained experience in their six thousand years of plotting against man and God, so that, humanly speaking, the work of delivering men becomes more difficult as time goes on. Were it not that Christ our Lord is Head over all principalities and powers on behalf of His Church, we might as well throw up the work.

As the astronomer discovered a new planet by noticing that one he already knew was deflected from its course by some then unknown attraction, so we are made experimentally aware of the existence of the unseen powers of darkness by the way in which the souls of men are otherwise unaccountably deflected from the path that leads to God.

We have been to God in prayer for Moslems, Romanists, and Heathen, but have we, as we should, sought help against these wicked spirits? May not God permit us to feel their power that we may go definitely to Him to give us the victory over them?

These wicked spirits have many methods of hindering God's work in our hands. Sometimes they stir up the minds of men against the servants of God on some false pretext, as we see especially just now in China. The messengers of Christ have gone there to take light and blessing for time and eternity. Satan has stirred up the hearts of the heathen to suppose that they have come to do them harm.

One of Satan's most frequent devices is to seek to palm off upon men a false worship of God in place of the true. Romanism, which, while preserving a few truths to disguise its fundamental falsity, is an example of this, and Mohammedanism is another. It is not, as some would argue, that these systems have a few faults in them, or are not quite equal to evangelical Protestantism. They are diametrically opposed to the true faith—*more opposed than Heathenism*. Heathenism is opposed to the truth about God, but Romanism and Islam are directly opposed to Christianity, the true revelation of God. They were without doubt brought into being by the devil in order to supplant the Gospel by offering men heaven while giving them liberty to continue in their sinful ways.

How terribly Satan has succeeded is seen, not only by the millions that follow their pernicious teachings, but by the fact that some professed Christians in high places in the Protestant Church have been so hoodwinked as to fancy that Mohammedanism, for instance, is a stepping-stone to Christianity. This theory is distinctly contrary to history as well as to present facts. Where is there a people who has ever turned first to Mohammedanism and then to Christianity? There are many who have abandoned professed Christianity for Islam, as in Turkey, Asia Minor, and North Africa. No, the Moslem for all practical purposes is further from God than the Heathen, although he may have adopted a few points of truth. These are but that he may with greater success deny all that is vital in Christianity. In morals also he is probably sunk lower than the heathen. The morals of Chinese heathen are low enough, but they recognise that the Chinese Moslems are lower in the moral scale.

Those professed Christians, therefore, who defend the Moslem faith as a stepping-stone to the Gospel, are, in so far as they do so, opposing the Gospel, and have to that extent become its enemies.

Thus we are not surprised that in our efforts to evangelise Moslems, we meet with tremendous opposition. We are encroaching upon one of Satan's most important provinces, in which he has enthralled millions of souls, and thus secured that they should be ruined with himself. In every way he seeks to hinder our work, and in nothing more than in endeavouring to retard our own growth in grace. No doubt lack of labourers and of financial supplies are due to his craft and enmity. Up to a certain point God permits this, as He permitted Satan to try Job. But God blessed the latter end of Job more than the beginning. He does not permit Satan to try His servants beyond that they are able, and in due season He makes the way of escape.

Let us then besiege the Mercy-seat that He Who is exalted far above all principalities and powers may give us the victory over every foe within or without.

Miss Bolton writes from **Tetuan** :—"Aug. 10th, 1900. Since I last wrote I have had a trip over to Gibraltar, and thence to Tangier. I had the great joy of taking part in some meetings for the deepening of spiritual life. It was a treat to speak in English! I had never known so many Christians in Gibraltar. . . . We studied the Bible, and heard God's voice in very deed. It was to me a most blessed time. It was so very strange for the Lord to call me, an utter stranger, to them that I knew He only

wanted a mouthpiece. . . . I believe many learned to love the will of God, and found the Bible a new book.

"In Tangier I had the pleasure of reading with the ex-priest three or four days, seeking to lead him on into deeper truths. I was very pleased with him.

"We are listened to in our dispensary as never before. Last Monday seventy-three people heard the truth between 9 and 11 o'clock. It is very blessed work—every day we expect to hear some one enquiring. It must come to this."

To the Friends of the North Africa Mission.

21, LINTON ROAD, BARKING,

DEAR FELLOW-HELPERS, August 15th, 1900.

As we realise more and more the power and experience of the spiritual foes against whom, in God's name, we are waging war, we are impressed with the importance of your help in prayer, that we may be strengthened with all might for the work to which God has called us.

The Emperor of Germany has been asking his subjects to pray for the German soldiers who are leaving for China to fight the enemies of Europe. How much more should we intercede for those who have gone to the Mission Field, that they may succeed in converting the enemies of God into His friends, and turning rebel sinners into worshipping saints.

Prayer is our great resource in this work, for prayer brings God to work in us, for us, through us. When the rulers of this world hinder us or openly oppose us, let us pray to God. When the fanaticism and self-satisfaction of Moslems discourage, let us pray. When converts disappoint, pray again. When our souls grow faint, pray on. When money is short, pray without ceasing. When helpers fail, still pray. It was thus that the Apostles and early Christians faced and overcame their difficulties, and thus also may we.

How wonderfully, up to the present, has God restrained the Chinese from massacring the missionaries and ministers in Peking! Surely their comparative safety must be due to God having answered prayer. True, some have fallen, and we mourn their loss; but is it not a signal answer to prayer that more have not been killed?

How wonderfully has God again and again helped us in North Africa in answer to prayer!

How is it that our work has not been stopped altogether in Algeria and Tunis by the French Government? Surely it is because God has answered prayer. Again and again we have been warned by those who might be expected to know that our work would be stopped. Yet it continues; though, no doubt, it has been hindered. Perhaps, after all, these hindrances may prove to have been permitted of God for blessing.

Again and again we have been told that Moslems would never be converted, but in answer to prayer God has blessed His servants' labours, and given them both men and women from amongst the followers of Mohammed. True, the numbers are, as yet, but very few, still, they are sufficient to prove that in this respect also God answers prayer.

In regard to money to carry on the work, our great resource is prayer to God. Sometimes faith and patience have been tried sorely, but in the end prayer has been answered. Frequently help has come in some very ordinary way, sometimes from quarters little expected. Often those from whom help might have been expected have not been inclined or not been able to assist. But the God of Elijah still lives and works. He can use ravens or poor widows still, or some other likely or unlikely instruments. Let us obey Him, trust Him, and wait on Him with expectancy.

How wonderfully God has answered the prayers of years gone by that He would "open doors." Now almost every land is opened to the Gospel. To some extent also God has heard the request for more labourers for His harvest. Just of late there has seemed to be a falling off in the number of missionary volunteers. What does this mean? Are we to pray more earnestly for them? Or is it that God is going to use those who have gone out more mightily, and work by comparatively few to gather out a people for His name?

The natural order would seem to be: first, the opened door; second, the willing labourers; then a gracious in-

gathering. To some extent this is what is taking place. During the last few years the ingathering of converts in lands like China and India has been more rapid than in years gone by, and even more rapid in proportion than the increase of labourers.

North Africa, outside Egypt, is one of the most modern of mission fields, but has passed rapidly through the first two phases of the opened door, and increased labourers. May we not expect that we are on the threshold of the third period, namely, that of more rapid ingathering? In Egypt, where the American Presbyterians have been labouring for many years, this third phase has set in as regards the Copts, though apparently not yet as regards the Moslems. Let us pray that soon all through North Africa large numbers of these may be brought in.

Even this third phase, of increased ingathering, is, of course, but a small gathering out of the vast multitudes, yet it is a distinct advance, and opens up many new problems. It is during this third period that Christianity really takes root in a country, and in some measure becomes independent of foreign assistance, and self-propagating by the native inhabitants.

We invite you, dear Fellow-Helpers, to unite with us in prayer that God may exceed our poor faith, and more rapidly than we expect, lead us on to this third step of Missionary experience in North Africa.

Yours heartily in Christ,
EDWARD H. GLENNY.

Notes and Extracts.

A Prayer Meeting is held at the Office of the Mission, 21, Linton Road, Barking, every Friday, at 4 p.m., to which all friends of the Mission are heartily welcome. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street Station at 3.28; there is also one from Kentish Town at 3.31.

Miss Banks writes on June 5th, at **Totuan**: "The girl's school keeps on well, and the boys continue to come, some every night for reading, some once a week for tea-drinking. There are thus attending some twenty-five or twenty-six boys, and from fifteen to twenty-two Moorish girls. They will fall off during the summer, I expect, as so many go to the gardens then."

Dr. Churcher tells us that there have been 2,600 visits paid at the dispensary at **Susa** since his return there last autumn. It is open three days a week, and he pays a weekly visit to Kairouan and Mòknine alternately.

Mr. Percy Smith, of **Constantine**, in a letter dated June 4th says:—

"We have had a few good talks lately in some of the cafés on the outskirts of the town. One of our visits entrained a discussion with it—with a *sheikh* of one of the hut mosques of El-Hamma. It was in a good-natured way he asked for it, though he felt in a corner at the end. We had more than two hours of it, and at one time there were at the café, inside and outside, thirty men. In the discussion I had two good opportunities of preaching positive truth on the great facts of human sin and Divine grace manifested in the Cross of Christ. This was listened to with absolute attention and silence.

"With what an intensity of belief these people hold to Mohammed! . . . I wish at times I could realise what it must mean to these men to have the thought come to their minds that, after all, they are mistaken. . . . The greater part of the educated don't realise what their prophet was in actuality—he is so far

back in the past that he is wrapped in a halo of glory; but what wonder when professedly Christian writers place him on so high a pedestal?

"It is hard work, but worthy of the Church of God. One gets thrown back much upon foundation truths in dealing with these men. The facts that man is a fallen creature, that he is depraved and cannot save himself, the need of Divine grace to work in him, and the need of a satisfaction for his guilt, seem to be the points to be brought before them."

Lantern Slides.—Mr. J. J. Cooksey, writing recently to a friend in Belfast—a professional photographer, who has very kindly provided him with some lantern slides—says:—"I cannot tell you the amount of good I have been able to do with the slides you sent me. The account of my journey to Kef only illustrates what I have been able to do in Kairouan ever since you sent them. At the present time I am having two preaching meetings here weekly among youths and boys, which would be quite impossible but for the lantern. In fact, it has become one of the most important factors in our work. But there remains much more to be done with it. For want of more slides to prevent monotony part of its usefulness is destroyed, and I heard with very great pleasure of your offer of some more. . . . Your excellent Scripture slides have been such a marked blessing here. . . . We want to draw the Jews here to hear the Gospel, and a good set of Old Testament slides would be a God-send to them, for without fail they would come to see them, whereas now they are utterly callous and indifferent. The facts of the New Testament could be illustrated from these Old Testament slides.

"These people lie heavy on our hearts, and the lantern hitherto has proved one of the most likely ways of winning them to Christ."

Many of our workers would give a similar testimony to the usefulness of the magic-lantern in fixing the attention of the people on the subjects which they seek to bring before them, and if there are any others who would like to follow the good example of the friend to whom Mr. Cooksey's letter is written, they may be sure that their gifts will be equally appreciated.

The Beds in the Zulloch Memorial Hospital, Zangier.

BY DR. ROBERTS.

Friends may be interested to know the names of our twenty beds. It may be well to note at the beginning that each bed is supported by a certain person, or gathering of persons, at the rate of £10 or £15 per year. It is in this connection interesting to tell the patients, as they receive the benefits of food, medicine, and shelter, that friends at home do this because they want everyone to know how Jesus loves, and that it is not the rich only, but the poor who help by giving of their pennies, it may be, to give them medicine, etc., in the name of Christ. We try to make the patients understand that the giving of alms will not bring them a bit nearer heaven, yet if they give their hearts to the Lord Jesus Christ, then He would have them to show their love to Him by what they do, both in giving and in other ways.

The following is the list of beds: (1) Caley; (2) Tulloch; (3) Evans No. 1; (4) Bath; (5) Crossley; (6) Barnet Y.W.C.A.; (7) City Road, Manchester, Mission Hall; (8) Doncaster; (9) Emmanuel; (10) Kidner; (11) Lochrin; (12) Patricia; (13) Watville Street Mothers' Meeting; (14) Watville Street Sunday School; (15) Lordship Lane Sunday School; (16) Bignold Hall; (17) Malden Hall; (18) Salford

Dock Mission Young Men's Class; (19) Barnet Town; (20) Evans No. 2.

Looking through the most recent cases that have been filling these beds, there are one or two points of interest. I will not go over all the beds, but will take a few here and there as typical examples.

A patient admitted to PATRICIA BED had been in some years before; he had not forgotten all he had heard, and was a bright listener to the Gospel—so different from some who come in and have to be told for the first time, as in the case of a patient in LOCHRIN BED, a Riffian, who seemed to understand very little. So it is line upon line and precept upon precept; each time they hear the good news they understand it better.

In another bed we had a promising case for cataract operation—an old man brought up to the hospital by an English colonel living in this place; but as it dawned on the old fellow that it meant "cutting," he ran away, possibly to come another day.

We had a very sad case in CITY ROAD MISSION HALL BED. An elderly man came two or three days' journey to see me. I took him in, saying I would watch his malady, which turned out to be cancer of the face, for which there was no remedy. So after about a week of hearing the Gospel, without visible effect I am afraid, he must have gone home to die.

In EMMANUEL BED we admitted a rather different man from the ordinary patient, for being asked his occupation, he said, "I am a rich man and do not work." And so the plain diet of hospital did not suit him, and not suffering from a malady that would soon give in to treatment, in a few days he left; not, however, without having listened attentively to the Gospel, though he was at first inclined to argue.

IN KIDNER BED we had an old man with a diseased wrist-joint. He underwent operation, and being somewhat relieved he went home. He read and listened and responded well when the Gospel was preached.

We cannot always be sure with regard to our patients whether they are making a convenience of us or not. For example, I had an old man who declared that he had sciatica very badly; he remained one night, being away all day on some Government case, then when this was completed he went off, having got a day's food and a night's lodging out of us. He must, however, have heard the good news once at least, if not twice.

WATVILLE ST. M. M. BED had a Riffian in it very ill; but, getting a little better, he said he must go and feed his children.

LORDSHIP LANE S. S. BED. One occupant of this was in for a month, and then an operation was suggested. All things were ready for it, when, to my amazement, I found he had gone. He came back again, and another day was arranged for the operation, but as I was unavoidably prevented that day from doing it, he took fright, and next morning was off and has not been seen since.

BIGNOLD HALL BED had in it, amongst other patients, rather a peculiar man, who, however, showed that he was not without intelligence. Being asked "Has any man seen God?" he replied, "He who has seen God is God."

SALFORD DOCK MISSION YOUNG MEN'S CLASS BED. A patient of rather more than usual interest. He was suffering from a disease which was amenable to operative interference. He was most assiduous in saying his prayers. I would go up into the wards and see him praying with his face turned towards Mecca. He was a good reader, and in the morning I would give him the Bible and get him to read the allotted portion. He listened well, and was really very intelligent. He has gone out cured in body, with the seed of life in his head at least.

"The Faithful God Which Keepeth Covenant."

By giving systematically, giving becomes a joyful means of grace. For if a means of grace be that service which brings the soul closer into contact and fellowship with God, what more effectual instrument of edification can be found than this weekly acknowledgment of our infinite obligations to Christ? It is the experience of very many that the hour of dedication is one of the happiest in their lives. They can understand why Israel's payment of tithes was made as part of a festive act. And the desire becomes almost a passion with them that all their fellow Churchmen should be sharers in the same joyful privilege, and thus get rid for ever of the freezing and hardening influences of the idea which represents giving as a tax—an imposition to be wrung out by law rather than to be drawn out by love.—*"Storing and Obtaining."*

In the North of England two brothers went into business. They were born in a very small cottage, and had nothing to start business with. But they were enthusiastic in religion.

They were determined to give to the Lord, and they made an arrangement that the Lord Jesus Christ should be a partner in the concern, and that a fixed proportion should be given to Him out of all profits. They so gave, and prospered. The first year they had a nice lot of money to give. The second year they had still more. The third year they had again more. At the fourth year the profits were so great that they went into four figures. Then they thought the proportion to be set aside for God was too much to give to charity. Seeing it was such a big lot they divided it, took half for themselves, and gave the other half away. The next year, on the testimony of one of the brothers, they did not make a copper. And before the end of six months of the following year they came to a crisis.

The two brothers met one day and locked themselves in the office to face the situation. And William said to James, "We have never prospered since we robbed God. The first charge on the business must be to pay back what we have robbed." They knelt down and prayed and made this promise. Before the end of the year the business pulled round. Strange enough, after some years they made a similar mistake and had a similar experience. To-day they are amongst the wealthiest Christian people in the land. They prospered as they honoured God in their giving.—*Ibid.*

From the very beginning of my public ministry—twenty-five years ago—I have been not only a strong advocate, but a consistent practiser of systematic beneficence. I have practised it myself, and have steadily inculcated it upon my people, and introduced it as a part of the regular worship of the various churches of which I have been the pastor. By this means (weekly offerings, according as God has prospered) I have seen at least four churches which, before they began this method of beneficence, were struggling for existence, so far as finances were concerned, and not contributing in any appreciable degree to the extension of the Redeemer's kingdom by their gifts, rise out of all debt and go to the very front rank of the churches in the matter of their beneficence. The last church of which I was the pastor used to lay on the plate every Sunday as free-will offerings from forty to sixty pounds for benevolent purposes, yet in this church there were few persons whose incomes were as much as one thousand pounds per annum. Indeed, the great bulk of this large sum came from salaried men and women; but everybody in the congregation gave something, and they gave regularly and systematically. This was the secret of it all. I have not the slightest doubt but that if the churches would act in concert in this matter their gifts would be increased

three or four fold. There is no lack of money for all the necessities of God's work, nor do I believe that there is lack of goodwill on the part of the people. The lack is in the systematic method of giving.—*Dr. Pentecost.*

One of our missionaries wrote some time ago telling us of several remarkable instances of how his needs had been supplied. He had spent his last shilling, and knew not where the next supplies were coming from. That same day the mail brought him a postal order for £3 from a relative. A little later, when this was nearly spent, another order for 30s. was received from some relatives of his wife.

After a short time that too was gone, and they were again one morning without money. While at prayers a fellow-missionary slipped in and left 10s. on the breakfast-table, which they found on getting up from their knees. On the day on which this was all spent our friend only received one letter, but it contained 16s. They praised God for His faithfulness, but on the afternoon of the same day found that they had more abundant reason for doing so, as money had come in for them from the general fund of the Mission. Their testimony is, "Truly 'the Lord is our Shepherd,' and we do not want."

Another of our workers wrote, about the same time, telling us how she had found Him "faithful that had promised." Saturday was the day on which she set apart a time for writing her letters home, and on two successive Saturdays she wrote her letters without having money to buy stamps for them. Each time, before the day was out, money came in, and the letters were posted without any delay. Our sister said, "No specially-supported missionary could possibly know the joy I felt in posting those letters home."

These are but a few instances out of many that we could quote to show that the principle of faith "works." It is a reality to trust in God.

"When I was in Australia a few years ago, I went to see a lady to whom I had a letter of introduction. I did not know anything about her, but I went to see her, and I was shown into the parlour, and presently a young lady came in and took me to where her aunt was in bed, and she told me how her aunt had been an invalid for twenty-three years. Her aunt told me that she had been one of eleven brothers and sisters, ten of whom were all strong and healthy, but they were all dead except her. She said, 'Mr. Stock, the Lord wants me, I am His remembrancer, and I am kept alive.' She told me that her niece would procure all the missionary journals and read them aloud to her, and as they would come to a certain part where there was need, she would say, 'Stop a moment, my dear,' and then pray for a blessing upon the place or person she had just heard about. I can only say, dear friends, I felt as if for a moment the veil that hides the invisible God was withdrawn. It is not in our great gatherings in London or New York, it is not in our great organisations: it is in the quiet, silent prayers of God's people that blessing will come, and therefore, when you hear of these Missions that we all pray for, remember, dear friends, that though we stay at home in the ordinary humble life of love, our prayers may be the means of bringing this or that soul into the Kingdom. We may not see it now, but in the future perhaps Paul or the angel Gabriel in our heavenly home may come and say to you, 'Allow me to introduce this Chinaman, this Hindu, this Japanese, or this Arab, whom your prayers have brought to the Lord.'—*Eugene Stock.*

News from the Mission-Field.

MOROCCO.

FROM MISS E. A. CRAGGS.

THE TULLOCH MEMORIAL HOSPITAL, TANGIER.
SALFORD DOCKS YOUNG MEN'S CLASS BED.

The last inmate of the above bed was the subject of special interest and prayer from the date of his admission.

Mohammed came some three days' journey from a wild part of the country, but with sufficient confidence in the European doctor's skill to give immediate consent for the necessary operation. Even before this could be performed, a half-defiant interest was manifested in the Gospel truths heard. At the same time, Moslem rites and prayers received increased attention. The story of the cross was entirely new. Of course he thought these Nazarenes were ignorant; they knew nothing of that of which they spoke; the only entrance to heaven *must* be gained by becoming a good Mohammedan, and he would teach them this. Accordingly, one evening at the commencement of his stay here, he endeavoured to show how nothing short of daily prayers in the name of Mohammed, and witnessing to the "prophet," could save the soul. He was encouraged to speak freely in order to bring about a clearer proclamation of the Gospel. The result was silence on his part—a silence afterwards maintained towards those eternal truths with which his remarks were met. An evident interest continued, although he became somewhat morose, and would only brighten up for the moment when directly addressed. Was the Holy Spirit dealing with that heart to bring about the repentance we prayed for? No word of his allowed that such was the case, yet we were encouraged to pray, and we still continue to plead that God will follow this recent patient of ours with conviction of sin unto acceptance of Jesus as Saviour.

His body greatly benefited by his stay with us. Shall we not expect our prayer to be answered for the soul?

FROM MR. H. NOTT
(Casablanca).

June, 1900.—The past month has been one of great importance to us as a missionary band, and has marked the beginning of a new era in our work—the beginning, we trust, of great and lasting good, both to body and soul, for these poor, benighted people, among whom we are called to work. We have been eagerly looking forward with much pleasure for a long time to the opening of our new hospital and dispensary, and so, when Dr. and Mrs. Grieve had come back from their furlough, and everything could be arranged, we fixed a day for the opening, and after a busy week of removing bottles, drugs, fixtures, etc., to our new centre of work, all was ready. One fine Monday morning, as one came out through the city gates, and passed on through the outside market, one could see the double-cross flag fluttering in the breeze over the hospital buildings, announcing to Moors and Jews that that was the day for medical treatment. We have made a rule that no one may enter after the Gospel address has commenced, and as soon, therefore, as the flag falls, it is a signal that our doors are practically closed to all, except very severe or urgent cases.

The first morning, we all had our fears in reference to the numbers that might come; but it was a glad surprise that awaited us, for when we entered the room we found it packed full. We had also feared that, if we removed the dispensary outside the town, Jews might be afraid to come; but we were pleased when we saw a good number of the sons of Israel with us that morning, and each morning they continue to come in good numbers.

Spiritually, we feel the advantage of our new premises, when each morning we give forth the Gospel in a quiet, nice, airy room, shut in from all noise except the preacher's voice. I do praise God for the very marked attention of the people, as they gather each morning, and listen to the grand old story of the Cross, and Christ's power to save and keep.

Our morning addresses are very simple. We read a portion from the New Testament, generally with a comment setting forth man's ruin, and consequent need of redemption and regeneration. Various questions are generally asked which lead to further earnest appeal and personal dealing. Where there are readers they are supplied with Gospels or tracts, which go far and wide, for many come from great distances. Thus the precious seed gets scattered broadcast o'er the land. After the address, the people pass in by turn to the doctor's consulting room, and as they come, with all their aches and pains or wounds and sores, the doctor not only diagnoses them physically, but uses many an opportunity to add his testimony and influence to the message already given.

Since we have opened the hospital, we have received our first indoor patients. The first was an old man from the town, who acted as sort of soldier to one of the European merchants. Dr. Grieve operated upon his foot for a tumour, and the operation has been very successful. This man remained with us for a few weeks, and Mr. Jones, who was then staying in the hospital, used to go down and read each evening with him and his two friends. He was a reader, but was not at all fanatical, and listened without any objection, and often in the daytime he might be found reading from the New Testament given him.

Since the beginning of the month of June, three more cases have come into the hospital. The first is that of a poor old man from a district in South Morocco. He came in one Monday morning with a doubly fractured arm. Some years ago he had been shot through the arm, and had lost his hand, and now he had fallen from his donkey, receiving a bad fracture. He came to us with the arm hanging, and the bone through the skin, so Dr. Grieve amputated the limb above the elbow.

The second case was that of a black man, a slave from one of the villages a little way out. He had a diseased bone in his leg, and was very glad when we asked him to come into the hospital. The first thing we had to give him was a bath, for he said he had not had one for some years!

The third case also was an amputation case. This man came from a very wild tribe near the Tadla district. He is a teacher, and I trust he may not only hear the Gospel, but read for himself. They all seem very grateful for the care and attention shown them, and are always ready to hear the Gospel, as I try each evening, after I have read a portion, to show them the need of regeneration and redemption. I tell them that I have a religion that not only will be of infinite value to me in the day of judgment, but one that in this life delivers and keeps me from sin; for there is nothing in Mohammedanism to give them power over sin. Their religion is broad and easy; it allows them to sin as they like without fear of God or punishment.

It is astonishing how confused some Mohammedans are in the historical order even of patriarchs and prophets. One old man in a shop one afternoon told me (and he was a reader) that, first of all, there was Moses, then came Jesus, next Abraham, and last his lord, Mohammed, who was creator and above all. I not only corrected the order, but told him that Mohammed would be of no use to him, either in this life or in that to come; that he was a dead sinner, and gone to his place; but

that I had a risen, living Lord, Who knew no sin, yet was ever interceding for sinners.

During the afternoons on which I have visited in the town at the cafés or shops, I have had very good times, and a few have come to the hospital for medicine at my invitation, and have again heard the Gospel. When I first used to work among the people, I found that it was mostly the death of Christ that was denied. Now I find that they deny to all except Mohammed the power to intercede. Of course, I tell them that he never can, and that he does not claim to do so, even in the Koran.

Just at the end of May I was enabled to go out into the country for a few days itinerating with Mr. Bolton. Although we did not have very long together, yet we had a very interesting and encouraging time. At one village especially we had a very large crowd round our tent—about thirty men—to whom we had the joy of telling the old story. We felt that God was with us, and speaking through us. There seemed quite a solemn calm upon all, and, although not a few at first came to make fun of the Nazarene preachers, most went away quite serious and thoughtful.

One evening, when we were in this village, a son of the big man who owned most of the land around, came to our tent with a friend. We had spoken to him before very faithfully, and had told him that Mohammed could never intercede for any one. We had read together out of John iii., with explanations, and when our conversation ended, he had to admit that we had the truth; so in the evening he brought a friend, whom he thought could overpower us, and the first thing they did when they came, after the usual salutations, was to start a conversation regarding Christ and His intercession, and we had a very rare opportunity of speaking straight home to their hearts. They could not withstand the Truth, nor meet it with any reasonable answer, and we plainly told them that the reason they loved their religion was that it allowed them a free rein to all unholy lusts and passions, and tried to lull their consciences to sleep by setting before them a false hope that it will be all right for them in the day of judgment—that Mohammed will mediate for them, and pass them into paradise.

We visited other villages, and had an opportunity of speaking at a *Kaid's* house to his chief men and servants. We gave away several Gospels, and could have parted with more had we had them with us.

We praise God for even this short time of testimony together, and pray that He may convince of sin, of righteousness, and of judgment to come.

FROM MR. W. T. BOLTON
(Tetuan).

A MONTH'S ITINERATING NEAR TANGIER.

April 3rd, 1900.—Mr. Barnard and I left Tangier at mid-day, taking with us two Moorish servants, and two baggage animals to carry our tents and other necessaries. Daily downfalls of heavy rain had prevented our starting sooner, and, as it was, the muddy condition of the roads considerably hindered our progress; but as we were only making small journeys, it did not much matter.

There is always more or less anxiety connected with the earlier part of a journey, when one's animals are as yet untried. For instance, twice my pony sank under his load, and showed obstinacy; however, by perseverance and patience, we got him to lift it, and by evening we arrived at our first halting-place—Baharain.

Here we pitched on a high plateau, commanding a most magnificent panoramic view of the mountain ranges, which we hoped to visit during this tour in the name of the Lord Jesus. It was with feelings of great responsibility that we gazed on

this immense district, stretched out so gorgeously before us. And we humbly lifted up our hearts in prayer to God that He would guide our feet, step by step, and keep our hearts and minds in constant touch with Himself.

April 4th.—A very well-read student came to the tent to-day to read our books. He charged us with believing only in one prophet, whilst they believed in them all. We read and spoke from the story of the man going from Jerusalem to Jericho, insisting that the only true religion was that which lifted the heart and life from sin and sinning, and that the religion of Jesus Christ alone did that. After this he got up and went away, not very happy; but, nevertheless, came again, and, after reading a portion of the Gospel, gladly accepted a copy as a present.

Another interesting case was that of an old man, who brought a well-fingered copy of the Gospel that someone had given him at some time or other, and wanted us to give him a different one. He evidently had been reading it, and was favourably impressed. Praise God!

April 6th.—A dreadful storm of wind and rain occurred during the night; but it cleared up in the morning. We had nice talks and frolics with the schoolboys and shepherds.

On arriving at one of the neighbouring villages, we found a company of schoolboys waiting for us. I gathered them round me, and soon they were listening most intently, whilst one of the elder ones read aloud very nicely. Before passing on to others, we distributed gospels to those of them who could read. Then we came across a student, who was pleased to read John, and listened quietly to the explanation; but he would maintain that Moses was for the Jews, Jesus for the Christians, but Mohammed for the Mohammedans. I referred him to the sixteenth verse—*the only-begotten Son for the world.*

April 10th.—We returned to Tangier yesterday, and to-day four of us rode out to a village very little visited, on account of its acclivity and distance. On our arrival, we found an audience of about twenty men reclining under a delightful shade, and we inwardly exulted at the splendid opportunity thus given us. We got to the heart of our religious thoughts almost immediately, and each one had his say; before leaving, we distributed Gospels to as many as could read.

April 13th.—Mr. Barnard and I again set out for village work, our first halting-place being Ain Delyah.

April 14th.—The students from the mosque came to read our books, and presently the schoolmaster came, and listened to us as we spoke of righteous living being the accompaniment of true faith in a righteous God. He apparently felt the forcefulness of our reasoning, for he became rather sullen; and when I offered him a Gospel, said, "No; you won't read our books." Then he went away, and tried to prevent his lads from coming; but did not succeed. By-and-by, however, he sent a lad to ask for a Gospel and some tea, and so we became friends again.

We pleaded with the schoolboys to give up smoking keef. It seems to be the conviction of most workers that the use of this cursed thing is sadly on the increase. This evening we had quite a nice gathering in the men's tent. Whilst we were speaking breathless silence was granted us, and we realised that God was dealing with their souls; but when we noticed that they were at all anxious, out came the horrible keef-pipe, and they were soon lulled into a stupor from which nothing would rouse them.

April 15th.—We were reading the parable of the "new wine" and the "new cloth" to some men, when a teacher most willingly explained it. The teaching of it tickled them immensely, and, as is usual when they see the point we are driving at, they burst out laughing. I always like this sign, because

we know that we have got them, and that they are in a fit condition to hear more. Often I have at such times left them to themselves, and they have gone on talking and discussing for a considerable time after.

We won the children completely by bartering glass beads for grass. At all hours of the day they thronged the tent, and we had many nice little chats.

April 19th.—To-day a student sat with me for about an hour, talking about religious things. Just before going, he said, "Your religion is very good; but where is the man that lives it?"

Where is he, indeed? The hundreds of dying Moslems need him here! Where is he? O! who that is daily seeking the Kingdom of God in the home country will answer this question in person? Where is he? Moslems have scarcely seen Christian living! They do not know what it is except from what they know of the few missionaries.

O that the Church of Christ would respond to this challenge, "Where is the man that lives it?"

April 20th.—Six of the leading men came to talk with us. We spoke as plainly, simply, and fervently as we could. Time after time they were silenced. "Did we pray?" "Yes." "Where did we turn to?" "It did not matter; God was everywhere." This made a division among them, and they got rather excited over the matter. I thought it wise to leave them to think over what we had said, and for some time they conversed in an undertone among themselves on these things.

One of our attendants seems convicted of the evil of keef-smoking. Day by day we remonstrate with him; but he tells us that he is a slave to its influence. To-day he said, "Mr. Bolton, I don't steal, I don't cheat, I don't lie, I don't do anything wrong [which I don't believe]; but I *do* keef." I said, "That kettle is a good one, spout good, and handle good; but it simply has one tiny hole in the bottom. Of what use is it?" And then I told him of the One who could stop up that little hole of keef-smoking, if he chose to let Him.

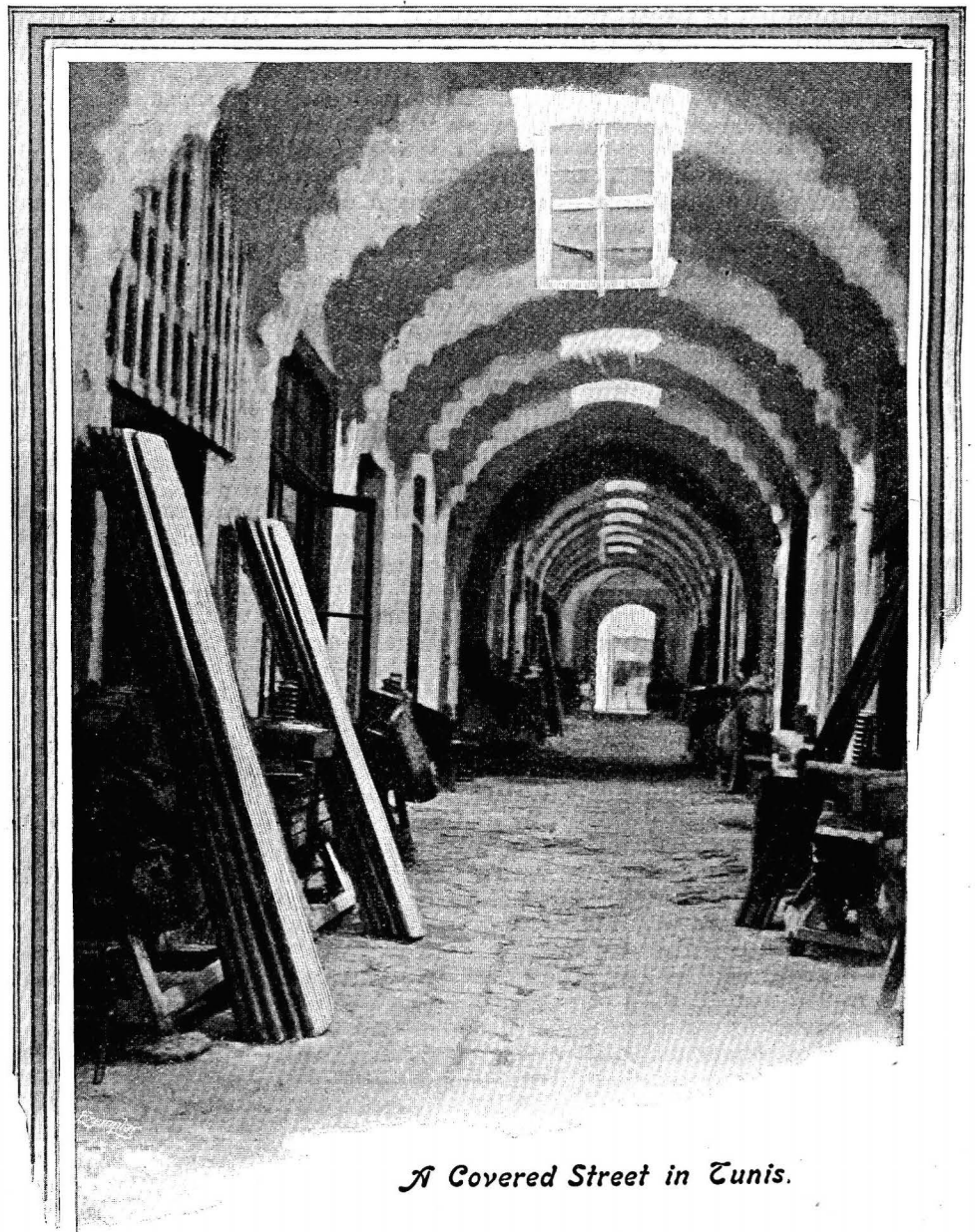
April 21st.—An old, patriarchal-looking Moor, a teacher, slowly wended his way to the tent, and wanted to know who the Messiah was? We invited him in, and began to read with him. Time after time he uttered exclamations of surprise at the teaching of Christ. He maintained that the Koran was a further revelation of God. So I referred him to the last chapter of Revelation.

April 22nd.—Without any hint or suggestion from us, one of our men commenced to relate to those sitting round him the story of the

Prodigal Son, and in such language as showed us that he thoroughly understood it. When he had finished, he turned to me, and said, "Tell us another story." So I read the tenth of Luke. The man seemed softened at times, and really likes us to speak of spiritual things.

April 23rd.—We visited a village situated high up on a mountain side. The natives quickly came to see what we wanted. *This was what we wanted*, and so, seating ourselves on a bank, we commenced to read and explain the Gospel. We had about twenty big, strong fellows listening, and, best of all, we realised that all had been arranged by God. We sat there an hour or so, reading portion after portion. The schoolmaster, although very argumentative and bigoted, stayed a long time listening. He charged us with taking the name of Mohammed out of the Bible. I asked him how that would profit us? What reason had we for so doing?

The people in this place told us that the Lord Jesus was coming again. "Yes," I said; "and, therefore, how important it is that you should read and understand His Word before-



A Covered Street in Tunis.

hand." It seemed to strike them as reasonable, and we were able to leave copies amongst them. They also told me that Jesus was risen (although they would not have it that He died). I said, "Hallelujah! That truth fills me with joy and peace, because Satan is alive, and therefore I need a *living Saviour*." And I asked them how it was possible that a dead man in the ground (referring to their Prophet) could save them?

April 26th.—We climbed up to a wild and rugged hamlet half-way up one of the highest mountains. At first we could see no one; but presently there came from one of the saints' tombs about ten men. As they came up, one of them said to our man, "I can't salute you because you follow Jews!" Our man replied that we were not Jews; and I asked this proud fellow, "Who created the Jews?" and added that they were quite as good as the Moors, which, however, is not saying much in their favour! We wondered why they came from the tomb together like this, and were told that a lad was about to receive a sound thrashing from his father; but that he had fled to the "city of refuge"—the saint's tomb—when, according to custom, neither the father nor anybody else could touch him. These men had gone down as witnesses to the fact that the lad had taken refuge there. We saw the father returning, having no further claim against the lad. We thought this incident a good illustration, and hope to make use of it in the future. One of the men we met was a notorious highwayman hiding from the Tangier governor. We had a fine time reading John iii., and also left Gospels with those of them who could read.

When we had not been long on the road back to our tents, we looked round, and saw a little lad running with all his might. We stopped until he caught up on us, and, puffing and panting, said that the schoolmaster had sent him for a book. We were delighted, and Mr. Barnard gave him one for himself, and a very nice one for his teacher.

May 3rd.—This afternoon we walked over to a neighbouring village for work. On arriving, a very important-looking individual approached, and bowed most politely. We recognised him as a Tangier gentleman, holding French protection. He invited us to his garden, a lovely spot; but we were loth to go, as it would prevent our getting at the people. However, not liking to offend him, we went.

On our way back we passed a number of men reclining just outside the mosque—students—the very sort we wanted. Oh, to get rid of this troublesome, polite man! For we felt it a little unwise to take out our books before him. We thought we could work it by suggesting we had better turn back, and go home another way. This we did, but he came with us. All the time I was quietly asking God to arrange it for us; and He did it in this way.

As we were passing the men, I said to our friend, "Are these students?" "Yes; and that is the teacher in the centre." "We have Arabic books. Would they read them?" I said. "Oh yes, show them to them." So we opened the Gospel of John at the fourth chapter, verse 23, and read a few verses, and had a good time in testifying; whilst our polite friend, instead of being a hindrance, was really a help, for, at any rate for the time being, he took our part.

ALGERIA. FROM MISS H. D. DAY (Cherchel).

July 3rd, 1900.—Since Miss Read's last letter to you, quite a number of things out of the ordinary have happened here. One was the eclipse of the sun. During our visiting before May 28th, we tried to remember to tell the women that the

eclipse was coming, for even a partial eclipse of the moon is viewed with such fear and trembling that we were afraid of its effects on any who might not be in very good health. We also mentioned it to a painter, who was here the week before washing the walls of the kitchen and courtyard, and he put down his brushes to come and have it out with us. He is one of the most bigoted Mohammedans in this town. "Mesdemoiselles! I thought better of you! Are you, too, of the unbelieving dogs who pretend to be able to enter into the mind of God? How can any one know what God is going to do? Even the angels who are charged to work out His will do not know beforehand." As we sought to explain to him what an eclipse is, merely a disappearing of the sun or moon, caused by another *astre* passing between it and the earth, and excluding it from our view, and that astronomers could calculate, by certain physical laws exactly when they would take place, he calmed down a little, but remained obstinate, reiterating, "Who can enter into the mind of God?" Then a new thought came to him: "Perhaps in your knowledge of God's purposes you can explain away an earthquake?" We began, "There are several causes given"; but got no farther, for he interrupted, "There is but one cause; it is the evil-doing of the people where the earthquake comes. You know how we have nerves all over our body; thus has the world nerves, and the ends of all the nerves are in the hands of an angel, as the reins in the hands of a coachman. When God sees the people of a certain town have gone beyond bounds in evil-doing, He calls an angel, and sends him to the angel who holds the nerves of the world, and says, 'Agitate the nerve of that town.' The angel pulls the nerve, and an earthquake is the result. Then do the people of that town look into their doings, and mend their ways, lest worse come upon them." Then he returned to the eclipse. "You say this eclipse is to take place next Monday? If it comes, I will come and see you on Tuesday morning, and own that Europeans are sometimes in the right." Miss Read said, "Will you believe us when we tell you that no one can save you but Jesus; that there is no other Mediator between God and man?" He answered, "Perhaps," and returned to his work. But we heard him mutter now and then, "Who can enter into the mind of God?" We made him a special subject of prayer, asking that the eclipse might lead him to study Christianity and Christ, "Who, being the brightness of God's glory, and the express image of His person, and upholding all things by the word of His power," has shown us God as Mohammed never could. He did not come to us on Tuesday, and when we have been to his house he has been out at work; but he has not taken his little son away from the Thursday class.

On the Monday everything seemed as usual; but we remained at home in the afternoon to watch and keep Isha company, that she might not be frightened. At half-past three we got ready our pieces of glass, and smoked them, doing a few extra in case we might have occasion to offer them to others, and at sixteen minutes past four the eclipse began. At half-past four not a sound was to be heard around us, and the weird, deathly stillness began to cast an intense sadness over our souls; but our irrepressible little Isha corrected that with her quaint remarks. We opened the gate to get a better view of the sun from the road; and how strange everything seemed—not a soul to be seen. Regarding it as a sign of Divine anger, and perhaps immediate destruction, everyone had gone home. Isha said, "Let me take a piece of glass home to Lalla" (her adopted mother). We consented, and she ran off so fast that we wondered if it were an excuse to get home to die with her people. But no! she was back just before the total eclipse at 5.19, coming through the streets, which were empty and as gloomy as at eight o'clock at night, and bringing in her train

some boys, who had been hunting for a piece of glass, to be able to examine into this mystery like the Europeans. So they had the last of our stock, we having provided the ladies over the road with a piece each at the beginning.

I said to Isha, "Well, I hardly expected you back yet. Did not your people want you to stop and die with them?" She said, "Oh no! they are not afraid. Have you not told them there is nothing to fear? All in our house are without fear; but I heard the neighbours in the other houses crying, and banging on metal pots to wake up the sun again. Lalla is going up on the roof to call them, and tell them it is all right; that at half-past six we shall see the sun as usual."

Yamina told us the next day that in her house all the neighbours were crying and witnessing to the prophet, as they expected momentarily to die. The mothers had gathered their children around them to die all together, and one woman, whose firstborn was a month old, carried him out into the courtyard, and held him up in her arms, saying, "O Lord, we are all wicked, we deserve punishment; but this little child, Lord, for this innocent child's sake, forgive!"

We hope you will not cease praying for Yamina's husband, that he may entirely give up the drink, for, with the best of intentions, he is not safe while taking a little. On Sunday evenings, when we go to read with them, he shows great interest in God's Word, and has not once missed coming home to meet us. We wish they lived a little nearer, and are on the look-out for a room for them, that she might come in to us oftener. She is not with particularly nice neighbours. They despise her for being a Christian. You have no idea of the constant strain there is on her courage. Just now, whatever happens in the house, if anything disappears, or gets broken, and she does not go out into the courtyard, and take oaths that it was not she who did it, they say, "Oh! we know who it was," and call down curses on her. At first she used to go out, and simply say, "I know nothing about it," while the others, probably the guilty one the loudest, took the most fearful oaths; but her aunt, out of patience at the significant look of the others, would say, "Why don't you swear like the rest of us; it is no use your doing as mademoiselle says; till you swear, everything will be put down to you." So now she remains quietly in her room.

FROM MR. J. L. LOCHHEAD
(Constantine).

May, 1900.—As the greater part of the population of Algeria live in the villages, the question of how they may be reached is a very important one. There are numbers of these villages lying within a radius of twenty or thirty miles of Constantine, most of them unvisited as yet by any messenger of the Gospel. The majority of the Arab men come occasionally to town for marketing, etc., and in this way they *may* meet the missionary in an Arab café, or may happen to pass the Bible shop. The women and children, however, rarely leave their villages, and even if they do come on a visit to relatives in the town, which is quite an event in the life of these country folk, the likelihood of their hearing the Gospel is small.

If, therefore, the glad tidings of great joy are to be made known to these people, the missionary must go and visit them. "How can they hear without a preacher?"

Some little time ago Mr. Smith, Mr. Short and myself purchased bicycles, and began work in the country by visiting the cafés, which are found along the roadsides. We thus came into contact with quite a number of men. We have had interesting and encouraging conversations in these cafés, and the men (numbering sometimes about fifteen) have listened quietly to "words whereby they might be saved."

We have often had a great desire, however, to visit the villages and speak to the people at their own homes, which is not an impossible thing to do in the country when once you are known to some of the good people; for the village women are practically free from the foolish habit of veiling observed in the town.

About a year ago an elderly Arab, whom I had known for some time, left Constantine for a village sixteen miles off. He came to see me twice after leaving town, but afterwards fell ill, and has since been unable to leave the village. He has sent another Arab once or twice to ask me to go and see him, so Mr. Short, Mr. Smith and I decided to go yesterday. We left on our bicycles about nine in the morning. The day was rather cloudy, for which we were thankful, as the road for the most part was rough, and for ten miles at least there was not a tree to be seen. Those who bicycle in a country where the sun is hot learn to value every bit of shade. At last the village came in sight. It is composed of four or five hamlets, or "clachans," as we should say in Scotland. The first lay near the main road, and as we approached, several men and boys came hurrying down to see who we were. Bicyclists are rarely if ever seen in their neighbourhood. After the usual salutations, I inquired for my friend, and was informed that he lived in the most distant of the hamlets, which was, perhaps, a quarter of a mile from where we were standing. The path lay through a field of wheat just earing. A man from the first hamlet accompanied us, and when quite near the house where our old friend lived, our guide told us to stop, and then he began shouting to the people that we had come to see Sidi M. The wife of the latter came out to meet us, with her young daughter about ten years old. The Arab who had escorted us thus far said that he would wait for us and take us back to his hamlet. We were then led off by the woman and her daughter, joined immediately afterwards by a number of boys and girls from the village. We were quite pleased to have as large an escort as possible, for already the village dogs were alarmed at our approach, and it was no easy matter to have them beaten back. In a little hut roughly built of stone, with an earthen floor, and roofed with coarse grass, we found our old friend. He was overjoyed to see us, and we sat for over an hour with him trying to tell him more of God's truth. We spoke to him again of our need as guilty sinners of the One Mediator, who gave Himself a ransom for all, and urged him to come to God in that Holy Name. Poor man! He seems dark and ignorant, but God Who commanded the light to shine out of darkness *can* shine into this Arab's heart, as He did in His mercy into ours.

While talking to our friend another old man came in to see us. We were told that he was ninety years of age. He certainly looked like it, and was very deaf and stupid. After many good wishes, and promises to return, we left under the conduct of the good lady and her daughter. There was the usual ceremony of stoning the dogs until we got away. We found our Arab friend from the first hamlet still waiting for us. He led us back to where he lived, and there we found several men and boys looking out for us. On getting near their hamlet they asked us to be seated. Two of the men went off, returning in a few minutes with a dish of *couscous*, a small basin of milk, and another of water. After this they brought hard-boiled eggs. We were then treated to a cup of coffee. During this time the conversation was general, but before we had finished our repast we were surrounded by an audience of about twenty-five men and boys. This was our opportunity. We endeavoured to tell the old, old story, and they listened with evident interest. Only one of the number could read, and his knowledge was very limited. Although speaking Arabic only, they seemed of Berber origin, and were

anything but well up in their own creed. When we spoke of our Lord's death upon the cross for sinners they made no objection. After an affectionate farewell, and a promise on our part to return soon, we left them, thankful for such an opening among those villages. Several of the men who had ailments wished for medicine, and have promised to come to Constantine to see us and get treated, when we hope to have further conversation with them.

As we sat before our audience, looking across the short valley to a grand range of hills opposite, where, we were told, there are numbers of villages, we could not but breathe a prayer that God would graciously open up our way to go there also some day. "The harvest truly is great but the labourers are few."

What a great responsibility rests upon us as those to whom God has committed the ministry of reconciliation, and what a glorious privilege it is to have any part in making known the message of salvation, whether it is in going ourselves or in helping others to go. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

FROM DR. T. G. CHURCHER (Susa).

The flight of time and the state of funds, alike call me to write about the Susa Medical Mission.

Since our return last autumn, the work has gone on steadily, three days a week at Susa, with a weekly visit to either Kairouan or Mōkine alternately, and we thank God for health and opportunity thus to hold forth amid the darkness, the torch of "the truth as it is in Jesus," where the untruth as it is in Mohammed has, for so many centuries, shrouded the people.

As to our patients, "first come first served" and "first things first," being standing rules with us, we distribute numbers in exchange for their *sous*, and quickly gather men and women in separate rooms for the gospel service.

Here all is so new and strange to them that our difficulty is to make the message simple and plain enough. Some may oppose and others disturb the meetings, but often we have the kindest and most interested attention; and now, while we leave a lady missionary working among them, can you spare five minutes to see—in imagination—one or two individually?

No. 1 this morning is an Arab woman of middle age. She has come three days' journey from the South. She says she was here last year, and was cured. Now the old throbbing

pains are back again. She cannot sleep at night, and her eyes are as if thorns were sticking into them.

No. 2 is a man, a friend of No. 1, and he has come the same distance. He wants medicine for his father, lying 'twixt life and death in that distant Arab tent, having been ill twelve months already. One would much like to have seen the patient; but, nevertheless, I prescribe for him, for if I do not treat him he will probably die uncared for. Then, too, from a missionary standpoint, the bottles which will be taken away will have words of gospel truth upon them, which will bear their silent witness everywhere, and if "the doctor gives the medicine, GOD gives the blessing."

No. 3 has come from still further South, and counts the distance as five days' journey. Suffering from fever and syphilis, with one eye lost and the other damaged, he looks indeed a pitiable sight.

No. 4 follows with the same terrible disease, which the people call "sultan," and indeed it seems to reign over them because of their sin.

No. 5, also from far South, wants medicine for mother and child, the account of whose throbbing bones and diseased eyes tells that they too are subjects of the same dread "sultan," though probably their sickness comes from another's sin.

Surely to work among such should stir up our gratitude to HIM whose grace alone has made us to differ—for their physical is, after all, but a shadow of their awful spiritual condition—and if at times our spirits well-nigh faint for more visible results, let us remember, what it means for a Moslem openly to become a Christian, not a change of heart merely as at home, a desire to flee from the wrath to come, and a look to the crucified—not only this. I believe some poor Moslem souls *have* done that; but Islam is bound up with every part of their life, dress, food, friends, family, even nationality. All, all, are so many barriers to prevent their soul's escape. We know that we are gloriously right, that JESUS, not Mohammed, is the Saviour; the Bible, not the Koran, the Word of God. In the name of the LORD OF HOSTS are we not bound to set up our banners, yea, and keep them flying too, bearing our witness to the TRUTH, come what may?

We commend this work to your prayers, for surely "This kind goeth not out but by prayer," and also to your sympathy, for it helps us much to be able to say "these medicines are not from us, nor from earthly governments; but from followers of this Jesus whom we preach, some of them perhaps as poor as yourselves, who yet, from love to God and you, will spare money to buy medicine, that so you may hear the gospel."

The Mohurrum at Allahabad.

The Mohurrum is the feast of Mohammed's birthday. There is an interesting account in the *C. M. Gleaner* for August, from Rev. E. H. M. Waller, Allahabad, of the celebration of the feast by the Mohammedan teachers there. Mr. Waller and two of his fellow-workers went to see the performance. At first there was a great deal of hymn-singing, and then a poem in honour of Husein was read. Then prayers were recited, and the preaching began. The teacher said that he was going to tell them about Ali, Husein, and Hassan (the nephew and grandsons of Mohammed).

"So he went on about hospitality, and how its privileges have been abused by the Mohammedans (*Sunnis*), who murdered these heroes; then back again to the goodness and wisdom of God as seen in creation; talked about the eyes, their communication with the brain, the accuracy of their vision, even better than a photograph, which word came in the midst of all the Arabic and Persian.

"Then he told the people it was hot, and they must be tired, and though he could not help talking of Husein, still they could go—he need not go on preaching, etc., etc., they all begging him to continue. So he told them one or two stories and worked them up with most vivid accounts of the sufferings of these worthies, till they were howling and sobbing and beating their breasts, and you could not hear a word he said. Then by gesture, and by waving to and fro and slapping his knees most vigorously, he kept them weeping until two people became insensible, and the congregation was practically in hysterics.

"One other subject which he introduced was prayer, and he told the people to pray. They all shouted a prayer together, and he asked them what they were afraid of—could not they shout louder than that? and so they shouted. Then he said, if an enemy were running after them they would call for help louder than that, and so they simply yelled.

"When he had got the congregation into hysterics, they brought out two coffins, one for Husein and one for the baby which was killed in his arms. Then the congregation went

mad; they rushed for the coffins, beat their breasts, carried them round, beat them, howled, sobbed, and shouted and made the most deafening noise till they were exhausted. The beating of the breasts made an extraordinary loud noise.

"Taylor was impressed with the unreality of their grief, which collapsed as suddenly as it rose. Holland thought he could realise Acts xix.—the riot at Ephesus—after hearing the shouting of Husein's name.

"What struck me most was the way they hardly applauded when God's praises were sung, except unless a particularly neat phrase, or jingle, or even pun, without which things Urdu oratory is nothing, came, and as soon as Ali's or Husein's name was mentioned, were all shouting and weeping, etc. It was a terrible object lesson in worshipping the creature rather than the Creator."

Hymn.

Thanksgiving to God for Disappointments.

God of my life, how good, how wise,
Thy judgments to my soul have been!
They were but mercies in disguise—
The painful remedies of sin:
How diff'rent now Thy ways appear—
Most merciful when most severe!

Since first the maze of life I trod,
Hast Thou not hedged about my way—
My worldly vain designs withstood,
And robb'd my passions of their prey—
Withheld the fuel from the fire,
And cross'd my every fond desire?

Trouble and loss, and grief and pain,
Have crowded all my forty years;
I never could my wish obtain,
And own at last, with joyful tears,
The man whom God delights to bless,
He never curses with success.

How oft didst Thou my soul withhold,
And baffle my pursuit of fame,
And mortify my lust of gold,
And blast me in my surest aim—
Withdraw my animal delight,
And starve my grovelling appetite!

Thy goodness, obstinate to save,
Hath all my airy schemes o'erthrown—
My will Thou wouldst not let me have:
With blushing thankfulness I own
I envied oft the swine their meat,
But could not gain the husks to eat.

Thou wouldst not let Thy captive go,
Or leave me to my carnal will;
Thy love forbade my rest below—
Thy patient love pursued me still,
And forced me from my sin to part,
And tore the idol from my heart.

Joy of mine eyes, and more beloved
(Forgive me, gracious God) than Thee,
Thy sudden stroke far off removed,
And stop't my vile idolatry,
And drove me from the idol's shrine,
And cast me at the feet Divine.

But can I now the loss lament,
Or murmur at Thy friendly blow?
Thy friendly blow my soul hath rent,
From every *secming* good below:
Thrice happy loss! which makes me see
My happiness is all in Thee.

How shall I bless Thy thwarting love,
So near in my temptation's hour!
It flew my ruin to remove—
It snatch'd me from my nature's power—
Broke off my grasp of creature-good,
And plunged me in th' atoning blood.

See then at last I all resign—
I yield me up Thy lawful prey:
Take this poor long-sought soul of mine,
And bear me in Thine arms away,
Whence I may never more remove—
Secure in Thine eternal love.

—C. Wesley.

Bible Reading.

Strong Consolation.

NOW, AND THEN.

Now, for a season. . . heaviness (1 Pet. i. 6). *Then*, everlasting joy (Is. li., 11).

Now, rejoicing in Him whom we have not seen (1 Pet. i. 8). *Then*, seeing the King in His beauty (Is. xxxiii. 17; Rev. xxii. 4).

Now, strangers and pilgrims (Heb. xi. 13). *Then*, for ever with the Lord "in our eternal home" (1 Thess. iv. 17).

Now, groaning in this our earthly tabernacle (2 Cor. v. 4). *Then*, like Him (1 John iii. 2).

Now, seeing through a glass darkly (1 Cor. xiii. 12). *Then*, face to face (1 Cor. xiii. 12).

Now, suffering with Him (2 Tim. ii. 12). *Then*, reigning with Him (2 Tim. ii. 12).

Now, a light affliction (2 Cor. iv. 17). *Then*, an exceeding and eternal glory (2 Cor. iv. 17).

Now, Christ dwelling in our hearts by faith (Eph. iii. 17). *Then*, sitting with Him in the throne of His glory (Rev. iii. 21; xxii. 5).

"A little while," 'twill soon be past;
Why should we shun the shame and cross?
Oh! let us in His footsteps haste,
Counting for Him all else but loss;
Oh! how will recompense His smile
The sufferings of this "little while"!

E. A. H.

The Negroes on page 97 form a strange group. Very delightful to the children are the visits of this curiously dressed fellow and his musical (?) friends. The *Bou-Saadia*, as he is called, is a sort of clown. Attired in skins, shells, and feathers, he goes round dancing and cutting capers for the amusement of old and young, accompanying his nonsense by the rattle of his castanets. He is even admitted sometimes to the courtyards, where strange men are not as a rule allowed to enter, and will lead off in the horrid dances which are common in North Africa.

Many negroes are to be found in Tunis. Some were probably slaves in the old days before the French occupation. Others are Hausas from the Soudan.

THE NORTH AFRICA MISSION.

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

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

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

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

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

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

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

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

North Africa consists of

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

MOROCCO can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan. The North Africa Mission began work in Morocco in a small way in 1884; now in 1900 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Larais. It has thirty missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. As the bulk of the population are in the villages, many more workers are needed that this great country may be evangelised.

ALGERIA, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are excellent roads and extensive railways. The North Africa Mission has four mission stations, with fifteen brethren and sisters working in them. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast. The Mission has four stations and twenty-six workers; but wide stretches of country still remain to be evangelised.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. In 1889, two brethren began to labour for Christ among them, and there are now four men and women engaged in the work. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has now eleven Missionaries there. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are fairly accessible, though very few of them have as yet been converted.

THE VAST SAHARA, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. This portion of the field is sadly in need of labourers.

