



MATTHEW XXVIII

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

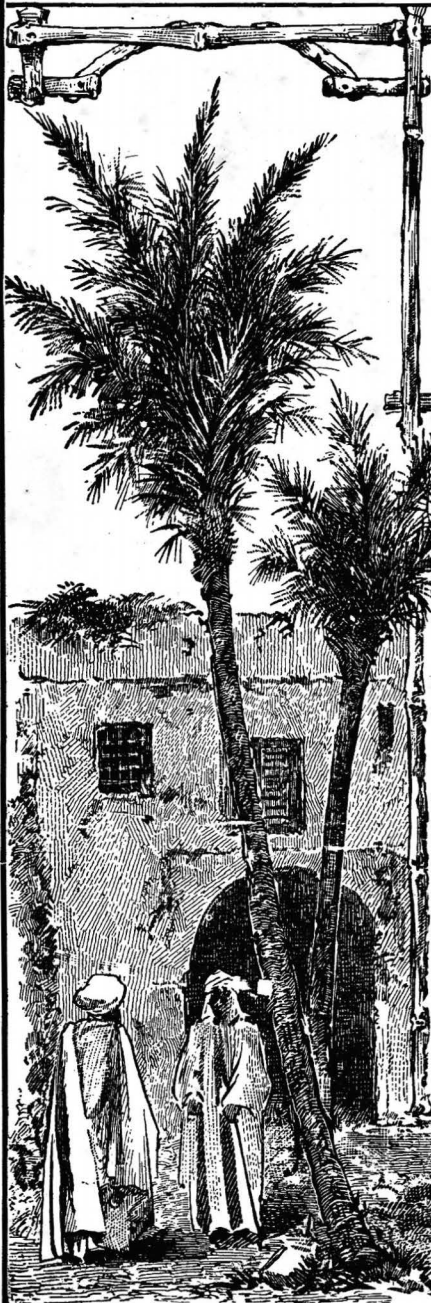
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

CONTENTS

He Careth for You. A Fact for 1903 and all Other Years	1
Notes and Extracts	2
To the Friends of the N. Africa Mission. By Edward H. Glenny	3
The Fathers of the North African Church: Clement of Alexandria. By John Rutherford, M.A., B.D.	5
"Honour the Lord with thy Substance." By Pastor James Stephens, M.A.	6
News from the Mission Field—	
From Mr. O. E. Simpson	7
" Mr. J. H. C. Purdon	7
" Mrs. Churcher	8
" Miss Addinsell	8
A Child's Wedding in Tangier. (Extracts from a Description sent by Miss Jay.)	9
Our Point of View toward Islam. By Rev. Henry Otis Dwight, LL.D.	10
The Work of Others	11
Wanted—Men. By Bishop Hartzell	12
For the Children	12

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.
OFFICE OF THE MISSION, 34, PATERNOSTER ROW, LONDON, E.C.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



THE NORTH AFRICA MISSION.

J. H. BRIDGFORD, Christchurch.
W. SOLTAU ECCLES, Upper Norwood, S.E.
EDWARD H. GLENNY, Southend.

Mission Council.

JOHN RUTHERFURD, Lewes.
HENRY SOLTAU, Stamford Hill.
JAMES STEPHENS, Highgate Road, N.W.

C. L. TERRY, Barnet.

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

Telegraphic Address: "TERTULLIAN," LONDON. Telephone: 5839 CENTRAL.

Hon. Secretary, E. H. GLENNY, N.A.M., 34, Paternoster Row, E.C.
Arabic Tutor, MILTON H. MARSHALL.

Hon. Treasurer, W. SOLTAU ECCLES, N.A.M., 34, Paternoster Row, E.C.
Secretary, C. L. TERRY, N.A.M., 34, Paternoster Row, E.C.

Hon. Physician, S. H. HABERSHON, Esq., M.D., F.R.C.P., 88, Harley Street, W.

Bankers, LONDON AND SOUTH-WESTERN BANK,
Cheapside Branch, London, E.C.

Hon. Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO.,
1, Finsbury Circus, E.C.

Gifts in Money or in kind should be sent to the Hon. Sec. at 34, Paternoster Row.

Parcels and Cases for transmission to the field to be sent to "N. A. M.," Foreign Missions Club, 29/35, City Road, London, E.C.

Location of Missionaries.

MOROCCO.		ALGERIA.		REGENCY OF TUNIS.		DEPENDENCY OF TRIPOLI.	
Tangier.		Cherchell.		Tunis.		Alexandria.	
	Date of Arrival.		Date of Arrival.		Date of Arrival.		Date of Arrival.
J. H. D. ROBERTS, M.B., C.M. (Ed.) ...	Dec., 1896	Miss L. READ ...	April, 1886	Mr. A. V. LILEY ...	July, 1885	Mr. W. H. VENABLES ...	Mar., 1891
Mrs. ROBERTS ...	Dec., 1896	Miss H. D. DAY ...	" "	Mrs. LILEY ...	April, 1886	Mrs. VENABLES ...	" "
Mr. W. T. BOLTON ...	Feb., 1897			Mr. J. H. C. PURDON ...	Oct., 1899	*Mr. W. REID ...	Dec., 1892
Miss J. JAY ...	Nov., 1885			Mrs. PURDON ...	" "	*Mrs. REID ...	Dec., 1894
Mrs. BOULTON ...	Nov., 1888			Miss M. B. GRISSELL ...	Oct., 1888	Miss F. M. HARRALD ...	Oct., 1899
*Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec. 1894	Algiers.		Miss A. HAMMON ...	Oct., 1894	EGYPT.	
Miss F. MARSTON ...	Nov., 1895	<i>Kabyle Work—</i>		*Miss E. YATE ...	Oct., 1902	<i>Alexandria.</i>	
<i>Spanish Work—</i>		Mons. E. CUENDET ...	Sept., 1884	Miss R. COHEN ...	Nov., 1902	<i>Date of Arrival</i>	
Miss F. R. BROWN ...	Oct., 1889	Madame CUENDET ...	Sept., 1885	<i>Italian Work—</i>		Mr. W. DICKINS ...	Feb., 1896
Miss VECCHIO, <i>School Mistress.</i>		Miss E. SMITH ...	Feb., 1891	Miss A. M. CASE ...	Oct., 1890	Mrs. DICKINS ...	" "
Casablanca.		Miss A. WELCH ...	Dec., 1892	Miss E. ROBERTS ...	Feb., 1899	*Mr. W. T. FAIRMAN ...	Nov., 1897
G. M. GRIEVE, L.R.C.P. and S. (Ed.) ...	Oct., 1890	Mr. D. ROSS ...	Nov., 1902	Bizerta.		*Mrs. FAIRMAN ...	Feb., 1896
Mrs. GRIEVE ...	" "	Mr. A. SHOREY ...	Nov., 1902	Miss M. ERICSSON ...	Nov., 1888	Mr. A. HOPE ...	Feb., 1901
Mr. H. NOTT ...	Jan., 1897	<i>At Tazmalt—</i>		Miss R. J. MARKUSSON ...	" "	Miss A. WENDEN ...	Nov., 1901
Mrs. NOTT ...	Feb., 1897	Miss A. PARKER ...	Nov., 1902	Susa.		Mr. A. LEVACK ...	Dec., 1901
Miss L. SEXTON ...	Feb., 1897	Djemaa Sahridj.		T. G. CHURCHER, M.B., C.M. (Ed.) ...	Oct., 1885	Mr. C. T. HOOPER ...	Feb., 1896
Tetuan.		<i>Kabyle Work—</i>		Mrs. CHURCHER ...	Oct., 1889	Mrs. HOOPER ...	Oct., 1899
Miss F. M. BANKS ...	May, 1888	Miss J. COX ...	May, 1887	Mr. H. E. WEBB ...	Dec., 1892	Mr. A. T. UPSON ...	Nov., 1898
Miss A. BOLTON ...	April, 1889	Miss K. SMITH ...	" "	Mrs. WEBB ...	Nov., 1897	Mrs. UPSON ...	Nov., 1900
Miss A. G. HUBBARD ...	Oct., 1891	Constantine.		Miss R. HODGES ...	Feb., 1889	Mr. S. FRASER ...	Feb., 1901
Miss I. DE LA CAMP ...	Jan., 1897	Mr. J. L. LOCHHEAD ...	Mar., 1892	Miss A. COX ...	Oct., 1892	<i>At Assiout—</i>	
Laraish.		Mrs. LOCHHEAD ...	" "	Miss N. BAGSTER ...	Oct., 1894	Miss VAN DER MOLEN ...	
Miss S. JENNINGS ...	Mar., 1887	Miss E. K. LOCHHEAD ...	" "	Miss K. JOHNSTON ...	Jan., 1892		
Miss K. ALDRIDGE ...	Dec., 1891	Mr. P. SMITH ...	Feb., 1899	Miss E. TURNER ...	Jan., 1892		
Fez.		Mrs. SMITH ...	Sept., 1900	IN ENGLAND.			
Mr. O. E. SIMPSON ...	Dec., 1896	Mr. E. SHORT ...	Feb., 1899	Miss B. VINING, <i>Invalidated.</i>			
Mrs. SIMPSON ...	Mar., 1898	Mrs. SHORT ...	Oct., 1899	<i>Studying Arabic, etc.</i>			
Mrs. D. J. COOPER ...	Dec., 1897	Miss F. HARNDEN ...	Nov., 1900	Miss F. DUNDAS.			
Miss L. GREATHEAD ...	Nov., 1890	Miss F. H. GUILLERMET, May, 1902					
Miss M. MELLETT ...	Mar., 1892						
Miss S. M. DENISON ...	Nov., 1893						
Mr. H. E. JONES ...	Jan., 1897						

* At home.

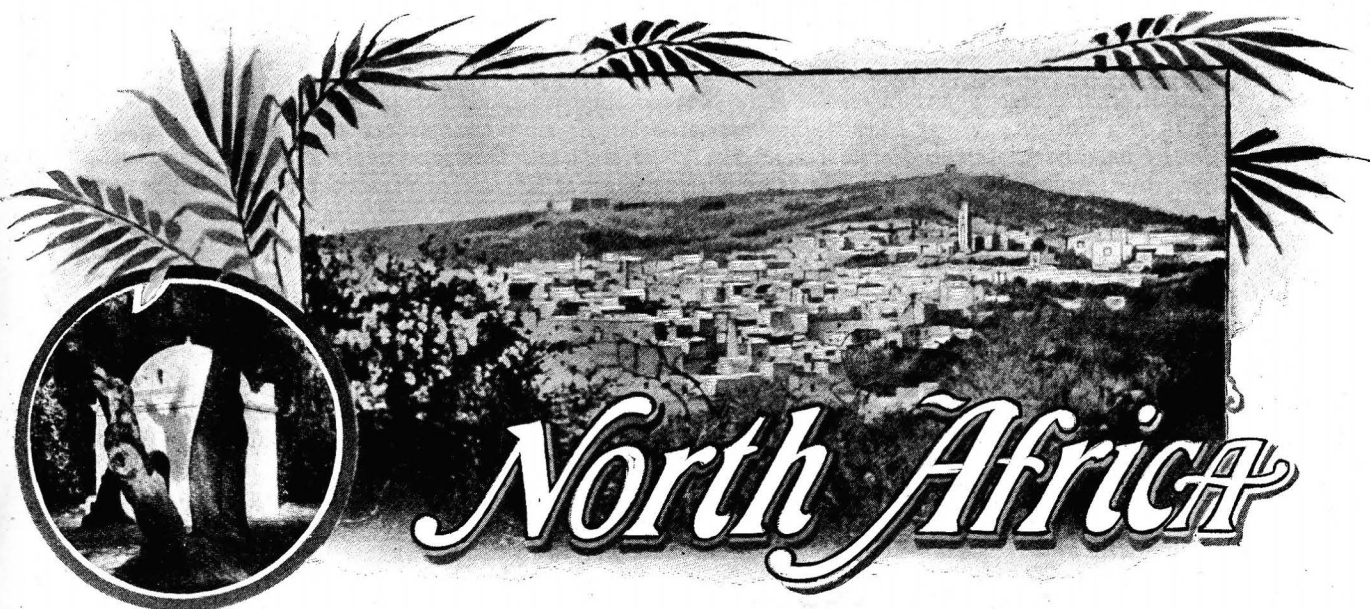
N.B.—OFFICE OF NORTH AFRICA MISSION:

34, Paternoster Row,

London, E.C.

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.



The Careth for You.

A fact for 1903 and all Other Years.

"Casting all your care upon Him, for He careth for you."—1 Pet. v. 7.



THE Apostle Peter clearly recognised that God's people have cares; some arising from their own sense of imperfection, others from their family, their business, their Christian work, and from the world around. For these cares Peter prescribes a homœopathic cure. God's care for us is to cure us of cares. Even if we should neglect to cast our care on God, it would still be true that God cared for us. For this statement is more than a promise; it is an unalterable *fact* that God cares for His people. Whatever the state of their soul He cares for His own.

His care may assume various forms according to what He sees to be His people's true interests, but His care is as unchanging and as enduring as His throne and His nature.

Yet the enjoyment and happiness which we obtain from this glorious truth largely depend on our assurance that His care is a reality.

Various aspects of the care of the triune God for His people are suggested by remembering the relationship which He graciously assumes toward them. *Jehovah is our Shepherd.* We are His sheep, and as the good and faithful shepherd cares for, tends, feeds, and protects his sheep, so in a still higher degree does our infinitely good and powerful God care for us. Night and day He watches over us for good. At all seasons He leads and feeds us. If we wander He follows us. If we are attacked He comes to our aid, and He has declared that His sheep have eternal life, and that they shall never perish, neither man nor devil shall pluck them from His almighty hand. It may, to the eye of sense, sometimes look as though He had forgotten, but it is not so, it cannot be so. His word and His name are pledged, and He will not draw back His words.

God is also represented as a husbandman, and His people as His tilled land, His garden, or as the trees or plants which He cultivates. To those acquainted with agriculture and gardening what thoughts this suggests! What patient care the gardener bestows on the tilling of the soil that it may be fruitful! What diligent care in sowing, planting, cultivating, watering, pruning, and protecting! So great is the care of some gardeners over their plants and flowers that they can hardly permit others to touch them, lest their loving care and pains should be brought to nought by some thoughtless act of one who does not realise what labour and care they have cost.

All this is but a faint picture of the care of our Lord over the trees which He has planted, over His people whom He is making fruitful and beautiful. Yet He prunes and purges His people as well as watering them, but this is as much part of His care as when He digs about them. Sometimes He transplants His people, and puts them in new surroundings, but this also is part of His care.

Again, *God is the Father of His people, who trust in Him.*

Think of a father's care over his sons and daughters! He lives for them. Their food, their clothing, their education, their place in the world are his unceasing concern, and if he be a Christian their eternal welfare is the subject of his prayers and thoughts continually. And if we being evil know how to give good gifts unto our children how much more will our Heavenly Father give good things to them that ask Him. When God implanted fatherly instincts in men He knew He was but faintly reproducing His own likeness in His creatures. His fatherly feelings are purer, wiser, better, and stronger than ours. How blessed then are all those who can with scripture warrant claim God as their own Father. Their Father in a truer and deeper sense than any earthly father can be. We often speak as though the earthly relationship of father and child were a beautiful figure of the Heavenly counterpart; this is in a sense true; but in reality it is the Heavenly which is the great original of which the earthly is the more or less sin-defaced copy.

What a glorious reality it is to know that God's people have a Father in heaven, infinitely good, kind, tender, whose resources are infinite, who loves and cares unceasingly for them. What shall separate them from the love of God in Christ Jesus the Lord?

Further, while God can never be represented as the mother of His people, yet He says, "As one whom his mother comforteth so will I comfort thee;" thus teaching us that the tenderest earthly figure is needed to give us even an approximate idea of His loving kindness.

God's care of His people is also represented as that of a husband for his wife. Thy Maker is thy husband, and Christ also is represented as the Bridegroom and Husband of His Church. They that are joined to the Lord are one spirit. It is the part of the husband to love, nourish and cherish the wife. How fortunate do people consider the woman who has a husband who beside being affectionate and good is also of high rank and great wealth. But the Husband of the people of God is not only the Possessor of Heaven and Earth, but the Maker of them. All power in Heaven and Earth is His, and He uses all His power and all His wealth in caring for His Bride.

As the good, great, and chief Shepherd He cares for His sheep.

As the Husbandman of infinite patience and skill He cares for the trees and plants of His garden. He plants them by rivers of water, and makes them produce leaves, flowers, and fruits for God and man.

As our Father He cares for His children, and calls them to be the sharers of His boundless love and wealth.

As the Husband, He loves and cares unceasingly for His people, and hates putting away. He is for ever wedded to His chosen, who by their marriage union are to share His wealth and throne as well as His rejection.

Why are we ever burdened and depressed with care when God thus cares for us? Alas! we sometimes forget His love, and our tear-dimmed eyes gaze on our sorrows, our trials, and our cares, and we turn our gaze away from His gracious person. May the Lord forgive us. We fail and we suffer in consequence, but our Eternal Lover's care changes not.

"I am the Lord, I change not"; the years pass, and the leaders in the Church of God pass from this scene, but God remains, and His care is as real as of old. Let us then count upon it, and take courage as we cross the threshold of another year of grace.

E. H. G.

Notes and Extracts.

N.A.M. Prayer Meeting.—The weekly meeting for prayer is held in Room 44 of Paternoster House, 34, Paternoster Row, E.C., on Fridays, from 5 to 6 o'clock. Tea at 4.30. The presence of friends of God's work in North Africa is heartily welcomed, and is a great encouragement.

Departures—

On November 27th, **Mr. W. T. Bolton** and **Mr. H. E. Jones** left for Tangier by the P. and O. s. s. *Rome*.

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

Mr. Hooper writes from **Shebin-el-Kom** on December 1st, 1902:—"We had twenty-seven present at the Arabic service last

Sunday morning—thirty-five at the Boys' Sunday School, and fifteen at the Girls' Sunday School. The sale of books by colporteur and shop during November was £9 4s."

Mr. H. E. Webb writes from Susa on December 9th, 1902:—"We are just crowded with work this month. In addition to the shop and medical mission, I am holding lantern meetings four nights a week, with my wife's help at the lantern and Miss Cox at the organ, in addition to our usual Sunday evening preaching service. There is a perfect bedlam around us, with shows and devil's traps; but in the midst of them all we are having crowded meetings and *very* good listening. We are so thankful for such opportunities, but how few, after all, we can touch out of the crowds. . . . Pray for us, and especially for these poor deluded people. The devil's hold on them seems to be greater than ever."

Mr. Short writes from **Constantine** on December 2nd, 1902:—"As to the work, the meetings have been going on generally well—not so big as we have had, but good numbers. . . . On Sunday evening too a good number of Italians appeared in spite of the rain. One faithful and very interested man comes in all weathers, though he has nearly two miles of road into town, and brings one or both of his children with him."

Miss Ericsson writes from Bizerta on December 3rd: "Our evangelist, Signor Perini, with family, arrived here on the first of November. At once public meetings began. Signor Perini is much interested in the Arabs, and is diligently studying Arabic. He has daily conversations with French-speaking Arabs, and gets many visitors in the Bible dépôt. Now during *Ramadhan* we have magic lantern meetings for Arabs every evening except Sunday and Thursday. Signor Perini invites them, and helps in singing the hymns, though he does not yet understand what he sings. I know you will join us in prayer that God may bless His word sown here, and in other places during *Ramadhan*; and also that Signor Perini may be blessed and used, and get more and more love for the Arabs. We have lately begun a little school for Arab girls. Even for this we need friends' prayers."



Miss E. Smith writes from Algiers on December 8th: "We are still seeing blessing in our French class for young women and girls. Our prayer-meeting is growing, and the girls are learning to pray. It is a great joy to hear the beginnings; but we are sure to have a fight later on; one sees it already coming. Rome will not allow the Light to shine into her midst if she can by fair means or foul prevent it!"



Miss Hodges writes from Susa on December 1st: "We are full up with extra meetings here during the fast. I am taking my magic lantern round to some of the houses in the evenings for the women, while the meetings are going on in the dépôt for the men."



The Prayer and Helpers' Union in connection with the North Africa Mission was started about a year ago. There are now fourteen branches. The objects of the Union are:—

- (1) To unite friends in prayer for the extension of Christ's Kingdom in all foreign mission fields, and especially in North Africa.
- (2) To make use of the monthly paper, NORTH AFRICA, with a view to obtaining information for definite prayer, and maintaining interest in the work.
- (3) To seek to enlist the sympathy and prayers of others for the spread of the Gospel in North Africa.

The Honorary Secretary of the Union is Mr. W. R. Dovey, who may be addressed at the Office of the Mission, 34, Paternoster Row.



A poor, ignorant, old coloured man, who had been a slave, came to Miss M. Waterbury, a lady missionary among the freedmen, and asked to be taught to pray. She began to teach him the Lord's prayer, sentence by sentence, explaining it to his entire satisfaction until she came to the one on forgiveness. "What dat mean?" said he. "That you must forgive everybody or God will not forgive you." "Stop, teacher, can't do dat," and he went away. After vacation he appeared again, saying, "Now go on wid de prayer. I dun forgive him. Ole masso once gib me five hundred lashes, and hit me wid a crowbar, an' t'row me out fur dead, and I met him on de street, and wouldn't speak at him, but to-day I met him an' said, 'How'd ye?' Now go on wid dat prayer." It might be well for many another besides the coloured man to think very seriously of those whom they refuse to forgive before they go on "wid dat prayer."—*Christian and Missionary Alliance.*



A series of short articles on the **North African Fathers** commences this month on page 5. They are kindly contributed by Mr. Rutherford, the writer of the first part of "The Gospel in North Africa."



The Student Volunteer Missionary Union are offering "**The Evangelization of the World in this Generation**," by John R. Mott, M.A., at special prices for free distribution, hoping thereby to get the book into the hands of many more readers. In 205

pages it gives a striking call to the great work of the Church. The prices are, for single copies, 6d.; one dozen copies, 4s. 6d.; fifty copies, 18s.; carriage extra in each case. The office of the Union is 22, Warwick Lane, E.C.



"**Raymund Lull, First Missionary to the Moslems**," is the title of a new and very interesting biography of this remarkable servant of Christ which has just appeared from the pen of Dr. Samuel Zwemer, of the Arabian Mission. It is published by the Funk and Wagnalls Company. Price 75 cents, net. Some account of Raymund Lull's life, with extracts from the book, will (D.V.) appear in subsequent numbers of NORTH AFRICA.



"**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 new booklet for children, entitled "Some Children of Tunis," may be ordered from the office of the Mission, price 3d. each, or 2s. 6d. per dozen, post free. It is a twenty-four page booklet, and contains six illustrations from photos of Tunisian children.



"**Outline Studies on Mohammedanism**," for use in missionary bands, by T. Tatlow, M.A., educational secretary of the S.V.M.U. In twenty-two pages the writer has given outlines for sixteen papers on Arabia, Mohammed, Islam, its expansion, sects, etc. The most important points in dealing with these problems are carefully noted. There is useful information as to the best books to consult. Students who take the trouble to work carefully through these studies will have no mean knowledge of the subject. The paper may be obtained from the Student Volunteer Missionary Union, 22, Warwick Lane, London, E.C., price 4d.

To the Friends of the North Africa Mission.

I, PALMEIRA AVENUE, SOUTHBEND-ON-SEA.

December 15th, 1902.

DEAR FELLOW-HELPERS,—Morocco is still a good deal before the public on account of the disturbances and reported disturbances there. After all, it is hardly so disturbed as some of the South American Republics.

Inter-tribal quarrels and tribal rebellions have been fairly constant in this Moslem land for the last thousand years, but as the facilities of travel become greater we hear more about them than we did, and sometimes the troubles are magnified beyond reality. There is, indeed, sin, misery, and sorrow enough at all times to sadden every sympathising heart, and we can only rejoice that at last public attention is being drawn to Morocco's many sores. The present ruler is desirous of introducing various reforms, but though an absolute ruler, he does not find it easy work. It was the Emperor of China's attempt to reform that stirred up the anti-foreign spirit in China and led to the late troubles.

The conflict between the progress and retrogression of civilisation ebbs and flows, but the ultimate result is progress all over the world, and in Morocco it will be the same. It must be so everywhere, but it is desirable that it should be without violence.

The same holds good with regard to the conflict between light and darkness, between God and the devil.

In the Early Church the tide was flowing strongly in spite of pagan and Jewish opposition. Then in the dark ages came the ebb, long and weary. Then the flow again in the Refor-

mation, followed by a subsequent ebb again. Then the rising of the missionary tide, which has been flowing, though all too slowly, the last hundred years. The last two or three years the tide has in some respects seemed to ebb again.

We know, however, that when Christ comes in person the tide will flow and rise as never before, and that ultimately we shall come to the flood tide of Eternal blessedness which will never ebb again.

Sometimes those who are toiling on the flowing tide wonder at the little progress made by others who have both tide and wind against them, though as a matter of fact the latter are doing the better work of the two parties. Whether with the tide or against it, let us labour on till we reach the port for which we are making.

Mr. Summers has very kindly gone up to Fez to bring Mrs. Cooper and her children down to the coast, and it is hoped that if the weather is favourable for travelling they may reach Tangier by about December 21st.

The other workers in Fez seem to find no great hindrance in continuing their work beyond a temporary falling off in attendance.

Mr. and Mrs. Simpson started from Tangier for Fez on December 4th, and should by this time have reached there.

We are very thankful for the widespread sympathy that has been shown both toward Mrs. Cooper and the Mission generally in the sad loss we have sustained by Mr. Cooper's death, and we would invite continued prayer that the missionaries now in Fez, and the native converts also, may continue to be graciously sustained and helped, and the work extended. We would also ask your prayers for all the other missions labouring in Morocco.

The Southern Morocco Mission has been labouring in the country for about fourteen years, and has lately been considering whether it might not be necessary to lessen its staff on account of the need of more abundant funds. We rejoice to hear that arrangements have been made to avoid this, and that one of the missionaries is being set aside to stir up fresh interest at home. Our friends in the S.M.M. will, I am sure, be glad of renewed remembrance in our prayers.

Dr. Kerr and his fellow-workers in Rabat have a needy field of labour, where they have toiled for years among both Jews and Moors. Let them not be forgotten before God.

The Gospel Union has several labourers in Morocco, and there are beside several independent labourers, as Mr. and Mrs. Taylor, of Mequinez; Mr. and Mrs. Elson, in Tangier; and Mr. and Mrs. Nathan, lately returned from America, and some others.

The Bible Society is represented by our old friend Mr. Summers and several colporteurs, so that altogether there are quite a number of labourers in Morocco, compared with twenty years ago, when Mr. and Mrs. Mackintosh were alone.

Yet after all, how few they are compared with the millions of people scattered over the land. Perhaps seventy amongst four or five millions. Still, if these seventy are enabled by God's Holy Spirit in answer to our prayers, great things may be done by them.

A Moslem man servant in Tangier, aged about twenty, who is of good family, and can read well, but who instead of going to college in Fez preferred to wander, and has to work as a servant for his living, has been lent a colloquial Gospel of Luke. He has read it with interest, and its teaching has been explained to him. On one occasion he said, "I am a great sinner. I have done all kinds of sin, but I do ask God in the name of Jesus to forgive me."

On another occasion, when scrubbing a floor, he said to the missionary who read with him, "That prayer in the Gospel that Jesus taught His disciples, how often must you pray it?

and how? Must you kneel? or must you?"—and he went down into one of the Moslem attitudes of prayer and looked so earnestly. He has not been keeping the fast of Ramadhan. He was greatly struck and interested to hear that it was to Christ's murderers the Gospel was first preached. It seems as though God's Spirit were dealing with him. Pray he may be truly converted.

Mr. Shorey and Mr. Ross are greatly interested in the work among the Kabyles in Algiers carried on by Mr. Cuendet, and are working hard at the language under his direction. They seem also to have had interesting meetings for edification with Col. Seaton, who is visiting Algiers, and with other workers.

Miss Parker is getting on with French and Kabyle at Tazmalt, where Mr. and Mrs. Griffiths have kindly received her. Madame Berard, a Christian French neighbour, much interested in mission work, is helping her in French, and Mrs. Griffiths with Kabyle.

Miss Ericsson and Miss Markusson at Bizerta are thankful to have Mr. Perini to help in the work amongst the Italians, French, and Arabs. They have also a sister to help them in the housekeeping. They find the care of the Italian and native children who board with them a considerable tie, but we trust that God may bless their souls while under their roof, if He has not already done so.

Dr. Churcher has resumed his medical mission work at Susa and around, and his kindness and medicines are as much appreciated as ever. Miss Harrald, who was at this station; is now (D.V.) going to Tripoli to help Mr. and Mrs. Venables. Now that Mr. and Mrs. Reid are in England they are badly needing help, and we want another married couple there also.

Miss Harrald's place is being filled by Miss Turner and Miss Johnston, who have returned to the field after a prolonged furlough through ill-health. Miss Addinsell and Miss North are back in Kairouan, and we hope they may before long have a married couple to work in this needy station.

We are very thankful that Mr. and Mrs. Liley have been able to return to Tunis, and that Mrs. Liley's health is better. Mr. and Mrs. Michell are not returning, as they are expecting to be able to do work in another part of North Africa, while supporting themselves independently of the Mission.

Miss Yate, who went to Tunis in October as an honorary worker to see whether her health would stand the climate, has intimated that for family reasons she has found it necessary to return to England.

The financial supplies received during the last month have not been large, while expenses for workers returning to the field, etc., have been considerable. We need about £200 a week to keep the labourers at present in the field and their work going comfortably.

At the present time an extra £1,000 would be very acceptable, and we invite you to join us in bringing the matter before Him that careth for us. He is wealthy enough to send by His servants all we need, but often He seems to try faith and patience, and only supply when the need is very sore.

The number of those offering for service for the Lord abroad is still very few, and we need to pray the Lord of the harvest to send forth labourers into His harvest, and to sustain them there.

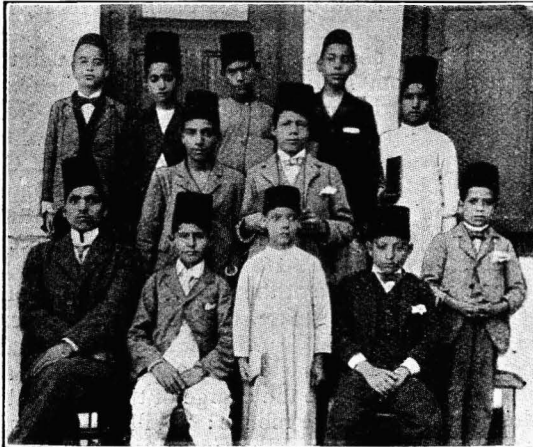
There are encouraging cases here and there for which we praise God, but we long for many more. Please pray that, in spite of the many things that exist and arise to discourage both the missionaries and the Council, they may by faith gain the victory over every obstacle.

Counting on your sympathy and co-operation,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.



The Third Year and First Year Boys at the "Mrs. Sarah Reece" Memorial School, Shebin-el-Kom, Egypt.

This school was opened in October last (see article by Mr. A. T. Upson, on page 145 of NORTH AFRICA, for December, 1902), and in spite of much opposition, was immediately attended by twice as many boys as had been expected. Much prayer is asked that it may be successful in the highest sense, and that many boys may be led to the Saviour.

The Fathers of the North African Church.

Clement of Alexandria.

By JOHN RUTHERFURD, M.A., B.D.

During the second century there was a famous catechetical or theological school at Alexandria in Egypt. Some of the teachers who presided in it were Athenagoras, Pantænus, and Clement. What the exact origin of this school was, is still doubtful. Was it merely an institution for communicating Christian truth to the heathen, or was it a school for educating Christian teachers for the Church—a theological college? As matter of fact, the bishop, *i.e.*, the presiding minister of the Church in Alexandria, appointed one teacher to hold the office of catechist, whose duty it was to instruct such of the heathen as chose to attend in the doctrines of the Christian faith, and probably also to give similar instruction to the children of the Christians who resided in that city. The office of catechist as exercised in Alexandria and other places was thus a very important one.

To this school were attracted educated men, some of them still heathen, others converted to Christianity. These latter, desiring to devote themselves to the service of Christian truth, chose for this purpose the Alexandrian catechists for their guides. And the young men of the Church, who had the same end in view, *viz.*, to prepare themselves for the Christian ministry, attended the course of instruction in the same school. In this way a theological college grew up. Alexandria was, in an important sense, the birthplace of Christian theology, as it originated partly in the desire for more accurate and systematic knowledge of Christian truth, and partly with a view of defending those doctrines from the attacks of philosophical Greeks and also of the Gnostics.

These Alexandrian teachers were men of wide information, not only in regard to Christian truth, but also of the Greek pagan religion, and they were deeply learned in the philosophy of the time, so as to be able to converse with learned heathens who were making enquiries as to the truth of Christianity.

Of course, it is another question whether this philosophical defence of the Christian religion is the method which is likeliest to be used by the Spirit of God to do His work in commend-

ing the Gospel to the hearts of weary, sinful men. Certainly it is not the method which was followed by our Lord Jesus Christ when He came "to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." Neither was it the method of His apostles; for when the world by wisdom knew not God, it pleased God by the foolishness of the thing preached, *i.e.*, Jesus Christ and Him crucified—to save them that believe. "The Greeks seek wisdom, but we preach Christ crucified."

Yet, on the other hand, everything that is true is from God. Truth is from Him alone. And we are commanded to give to everyone that asketh us a reason for the hope that is in us, with meekness and fear.

One of the best known of the Alexandrian teachers was Clement, or, as his full name is, Titus Flavius Clemens. Having been converted from heathenism, he studied under Pantænus, was ordained a presbyter, and succeeded Pantænus as master of the Alexandrian divinity school.

The period when he flourished was during the reign of the emperor Severus (193-211 A.D.) and among his pupils were Origen and other eminent men of the third century.

About the year 202 he retired into Palestine for a short time, to avoid persecution. He is supposed to have died about 220 A.D.

Clement was a very learned man: he had great fluency of speech, a lively imagination, and considerable judgment. It is admitted by all that he held the essentials of the Gospel, but Origen is the only one of "the fathers" who has received greater censure than has Clement, for an excessive attachment to philosophy and to metaphysical theology.

He followed no man as master, but examined and judged all things for himself.

His upbringing and the intellectual atmosphere in which he moved induced him to incline towards Platonism and Stoicism, and this led him to his great error, namely, that he overrated the value of philosophy and of human reason in matters of religion. And he also pursued the allegorical and fanciful interpretation of the Bible to excess, allowing too free a rein to his imagination in this direction.

His chief writings which have survived to our day—for Euse-

bius and Jerome mention works of his which are now lost—are his EXHORTATIO AD GRAECOS, which was intended to present Christian truth in such an aspect as to convince and convert the heathen; his PAEDAGOGUS, which was written for the purpose of helping those newly converted to understand the practical duties of Christian life; and his STROMATA (Patch-work) in eight books, a work written in a discursive manner—thoughts put down at random and without method. In this last-mentioned work Clement gives his deepest speculation on theology and the kindred sciences. He also wrote a book called QUIS DIVES ILLE SIT QUI SALVETUR? i.e., What rich man can be saved?, in which his purpose is to set before men what and how great are the temptations and dangers to which the rich are exposed.

Among his writings now lost there was LIBRI VIII. HYPOTYPOSEON, a compendious exposition of the Old and New Testament. Some of his writings have been translated into English and printed.

His character and work are summed up in these few sentences by a well-known church historian:—"Clemens Alexandrinus, a presbyter and head of the catechetical school at Alexandria, was a man of extensive reading, especially in the works of ancient authors. This is manifest from the works of his which remain: his STROMATA, his PAEDAGOGUS, and his AD GRAECOS EXHORTATIO. But he was infected with very great errors, into which he was betrayed by his excessive love of philosophy; nor are his works to be recommended as exhibiting good arrangement and perspicuity of style." (Mosheim, p. 65.)

These quotations may be given from Clement's writings:—"He who would gather from every quarter what would be for the profit of the catechumens, especially if they are Greeks—for the earth is the Lord's and the fulness thereof—must not, like the irrational brutes, be shy of much learning; but he must seek to collect around him every possible means of helping his hearers." "All learning is profitable, but the study of holy Scripture is particularly necessary, to enable us to prove what we teach, especially when our hearers come to us from the Greek learning." "It is plain that faith is something godlike, that can be destroyed neither by the power of any other love, however worldly, nor by present fear."

Clement places faith in the same relation to the higher life as that of the breath to the physical life of our body. How well he understands the essential character of faith is seen when he tells us that faith is the spontaneous surrender of the heart to God. With Clement, *knowing* and *living* become one: he who knows Christ, lives in the keeping of His commandments: "as is the doctrine, so also must be the life; for the tree is known by its fruit, not by its blossoms or its leaves."

One idea dominated all that Clement wrote, the all-sufficiency of Christ, the Divine Logos. This thought is the golden thread that runs through and gives value to the speculations of those ancient Christian thinkers. It is Christ who saves men from the entanglement of the world. It is Christ alone who leads us mentally and spiritually to that knowledge of Himself whereby we escape the corruption of sin.

"Honour the Lord with thy Substance."

BY PASTOR JAMES STEPHENS, M.A.

A man's substance is his wealth, that which he may have acquired, perchance, by his diligence, and the blessing of God on his labours. One's wealth may be taken to be the sum of his increase. One's increase, if he were a farmer, would be the harvest, year by year, of his fields; if a shepherd, the additions, season by season, to the number of his flock or to

its value; if a merchant, his profit; if a wage-earner, his wages. With thy wealth, with the first-fruits of thy increase, honour the Lord.

If one would thus honour the Lord it is not enough that he carefully refrain from *misusing* his wealth or increase by applying it to unworthy or hurtful or wrong ends. Nor is it enough that in respect of all wealth or increase which he has acquired by right means he should acknowledge God as the Giver, or should render thanks to Him. To honour the Lord involves the devotion of a portion of one's wealth or of the first-fruits of one's increase to objects which the Lord approves or to works which He will have sustained. The Lord laid on Israel the care of the *poor*: "He that oppresseth the poor reproacheth his Maker, but he that hath mercy on the needy honoureth Him." The Lord laid on Israel the maintenance of the Tabernacle or Temple services, and of those men to whom He gave the charge of these. Inattention to this drew forth His severe rebuke: "Will a man rob God? Yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Bring the whole tithe into the storehouse and prove Me now herewith."

He who would be characterised as one who honours the Lord must *habitually* devote a portion of his wealth or his increase. The least portion spoken of in the old time was a tithe or tenth. It appears as if, in certain cases at least, the portion required were two tithes, or a fifth. Whatever the portion, it was to be bestowed not grudgingly but cheerfully. A special blessing was connected with faithfulness: "So shall thy barns be filled with plenty, and thy presses burst out with new wine."

The proportionate giving of the rich is of great account, and the proportionate giving of the poor cannot but be held of value. The Lord will have all His people help in sustaining His cause and His work. While they do this—each in proper proportion—they may actually be laying up *for themselves* treasure in heaven. The rich may not plead that social claims swallow up so much that they have little left over to give to the Lord; nor may the poor plead that when necessities are paid for they have nothing remaining. Honour the Lord with the *first-fruits*. Let the Lord and His will concerning one's increase be *first* considered before any other outlay takes place. The widow of Sarepta was very poor—a handful of meal and a little oil in a cruse were all that composed *her* substance. Yet the prophet spoke that which God willed with respect to her when he said, "Make me thereof a little cake *first*, and after make for thee and thy son." And this is to be noted, that when in her deep poverty she acted according to the Word, it proved to be no hardship to her. On the contrary, by very reason of her giving, she became a recipient: her barrel of meal wasted not, neither did her cruse of oil fail.

The remark may possibly be made, by way of objection, that we are not now under the *old* dispensation. But it surely cannot be implied by this that under the *new* dispensation we may afford to take less thought about giving and trouble ourselves less about God having a portion from us, that we may allow somewhat more for our own comfort, and may appropriate for ourselves the first-fruits of our increase. It cannot surely be implied that under the new dispensation God is *less* heedful about His people honouring Him with their substance, or that because there are no sacrifices now or official priests He has released His people from rendering back to Him with any exactness and system. Unless the word "consecration" be meaningless it must surely be taken to include the rendering of honour to God with our substance or increase, and the acknowledgment of the force of the example and rule of Him "who, though He was rich, for your sakes *became poor*."



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

November 25th, 1902.—Many distorted reports about the condition of things here have been circulated, so I would just like to mention a few of the facts as we know them. The Governor of Tangier, in company with a few soldiers and the acting vice-governor, went out of the city two hours' journey to a small village to collect the yearly taxes. The tents were pitched, the inmates quietly waiting to proceed with the usual business, when the tent of Abd el Malik was surrounded by armed villagers asking him to come out, as they had business with him. He, fearing trouble, ran into the Governor's tent, and asked for protection, but was told he could not get it, and the Governor ran for his own life, leaving his servants to bring his slippers and saddle-mule after their fleeing master, whereupon the villagers said they had nothing against the chief representative, but they *did* want Abd el Malik. They laid hands on him, and took him away. With his spurs they gouged out his eyes; they burnt him, and made him dance and amuse them in a general way.

The servants of the Baasha soon overtook their lord, and with him came into Tangier and reported the trouble. The son of the late Shereef of Wazzan, who was married to an English woman, went out to where the maltreated man was still in custody to intercede for his life, which the villagers were willing to grant, provided the prisoners belonging to their village were released. When they were set free, the poor man was brought forth, eyeless, and in a pitiable condition.

Many affirm his punishment to be just. He is improving, and, though sightless, will soon be well again. He begged them to kill him; but that would not have satisfied them for

the wrongs he had inflicted. It seems his last offence was to illtreat one of the village women. Upon returning home, she blacked her face, pulled down her hair, and cried about the village, "Are there no good Moslems left to defend virtuous, believing women?" Whereupon the men determined revenge.

The tribe of Benider, seeing the success of the Bugador people, in forcing the release of their incarcerated friends, rushed forth from their mountain fastness, and laid hold upon some Jews and made off with them, determined to retain them until the Baasha of Tetuan favoured them with the release of their imprisoned tribesmen. The Governor refused to do so, and, on the contrary, sallied forth with a few soldiers to meet the mountaineers. The latter remained quiet at a distance, and showed no disposition to advance. The next day the Baasha again went forth, and a fight ensued, in which a number of the Benider rebels were killed. After a consultation they decided to release their Jewish captives, fearing the Governor would call friendly tribes to his assistance.

There was some disquietude among the townspeople for a day or so, which soon passed away, and all went on as if nothing had taken place.

Others connect the trouble in Tetuan with the sad occurrence in Fez, but this we believe to be entirely unfounded. Many papers greatly enlarge on the floating rumours, so that what one reads can be little relied upon. The English consul thinks things are quieting down, and only last week the American Vice-Consul went up to Fez to see the Sultan, which he would not have done if the road were not safe. We are packing, and some days must pass before we would be ready to start inland. The Lord will give us wisdom when to move forward. We feel that God is working, and we need ready hearts and open ears to follow anywhere. . .

Junisia.

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

December 7th, 1902.—We have taken that café in the Rue Sidi Mahraz. . . We were able to commence last Wednesday evening, when we had the place full up as far as the sheet. We have divided off the greater portion of the place with the magic lantern screen; this leaves us seating accommodation for sixty people. Mr. Liley spoke about the fall of man, followed by the parable of the sower. We had as many Jews as Moslems present. Friday was our next night. Miss Grissell spoke on Philemon and Onesimus, and on both occasions we had perfect quietness and splendid attention. Wednesday was a magic lantern address; Friday a simple Gospel meeting. On both occasions we had reading, prayer and singing. The Lord has indeed been good to us, for we

had little or no difficulty in keeping order, and when we told the men that we would allow no arguing they agreed quite peaceably.

Our first day for selling books was yesterday in the morning, when we had such a crowd that it reached across the street. A policeman came in, and I apologised for the block in the street, and said that so far as I was concerned I would like him to make the people move on. "Oh," he said, "it does not matter, they are quite quiet." He himself listened very nicely as I tried to show how necessary redemption by blood was. He was very attentive and intelligent, and argued a little, but with no bitter spirit. I sold three Gospels to Moslems. It being Saturday, there were very many Jews coming and going, but all were both good-tempered and reasonable.

I am paying Omar sixpence a day to stay with whoever is in the shop when selling, so as to prevent the books strolling out into the street, as they have a habit of doing when a crowd of Moslems is present. The shop is in a splendid position, being in the most crowded thoroughfare, leading to a quarter where all the amusements are held in *Ramadhan*.

From Mrs. Churcher
(Sussex).

God First.

What an old-fashioned theology, do I hear you say? Who thinks of putting God first in these days? Education, knowledge, learning, success in life, ease and comfort are the aims all important. But *are* they? How will they look in the light of eternity? Truly they can have little in common with the Christ of Calvary, or with the God "who spared not His own Son,"—the God who says, "I am a jealous God: thou shalt know no God but Me." Yes, *He* can well do without us; can *we* face the possibility of doing without Him? If not, we must listen to His claim, God first. And then there is that other voice, first heard by the Sea of Galilee, but which will not cease till He come in the glory of the Father with all the holy angels—"Lovest thou Me more than these?" What will the answer be? Art thou afraid that He may call thee to help Him find His "other sheep," and thou couldest not leave thy loved ones? Fear not to trust the God of love: He will be thy all-sufficiency. We may be criticised even by the Christian public, and our parental love called in question, because we have to be separated from our precious children, but some of us feel as if life could never be quite the same again if we had to give up our work. For how could we forget the deep, deep needs of these people as we have seen them these many years? And then we know that it is only the Gospel of Jesus Christ that can meet those needs. We have seen them in their hour of pleasure; oh how hollow their pleasures are! Only last July, as we were leaving for England, great preparations were being made for the wedding of a pretty young girl whom we have known for years. She was married to a retired native officer; to-day she is a divorced wife at thirteen; such is married life in this dark land.

We have seen them in their hours of sickness and neglect; how can I picture to you that poor little neglected baby that was brought to us for treatment last Saturday? It had been suffering from purpura for some weeks, for which nothing had been done. Now large ulcers had formed, and the poor little life seemed fast ebbing away in great suffering. For once I felt justified in being extravagant (even although our drug fund is very low) when I put a good thick dressing of cocaine ointment on, and noticed how the weary moaning gently ceased, at least for a time. When we accused the parents of carelessness for not bringing the child sooner, they calmly said, "What were we to do? It was written." Last month a man was found lying on our door-steps groaning. When asked what he wanted, he replied, "I am dying." The doctor found that he was suffering from double pneumonia, with a temperature of 105 deg.; yet he had come two days' journey on foot. He had a hard fight for life; once when we thought him dying we asked if we could send for his friends, or send him home; he said, "No one cares for me; let me die with you." Through God's blessing on the treatment, he made a good recovery. He was a very grateful patient, and we felt well repaid for the anxious hours he had cost us, and we feel sure he will not soon forget the Christian doctor's love and kindness to him in his hour of need. We trust and pray that he may not forget our Master's greater love, for he had many opportunities of hearing the story of the Cross while he stayed with us.

We have seen them in the hour of death, and watched the spirit pass out into the outer darkness with a lie ringing in their ears, and sometimes even on their lips, as the frantic friends have succeeded in making the dying one repeat the Mohammedan creed—"There is no God but God, and Mohammed is the Prophet of God."

Our old patient, Frush, is back with us; he is very bright, although, poor boy, he is a great sufferer. He is such a help in dealing with the other patients; he is so gentle and nice with them, and then it has been such a real joy to hear him preach the Gospel to them. One evening, after I had been speaking about denying Christ, he said, "But if a man has brains, how could he deny Christ when He died to save him?" Please pray that his faith fail not, that he may be among Christ's first fruits from Tunisia.

Truly the harvest is great, but the labourers are so few, and right soon may ring out the midnight cry, "Behold the Bridegroom cometh," thus ending our little day of service. Till then, "brethren, pray for us."

From Miss Addinsell
(Kairouan).

December 8th, 1902.—It is just a month since we returned to Kairouan. We were glad to see our dear girls again, and oh, what a welcome some of them gave us! Several things have combined to cheer and encourage us, and to show us that the good hand of God is upon us and upon His work in this place.

All last winter we felt that the schoolroom was too small, but we hesitated about changing, because it would involve losing our two eldest girls who lived in the house, and would not be able to attend if we had our class elsewhere. To our great joy *the family* has removed, and all the summer they have been reserving a room for us, a little larger and lighter than the other, just what we wanted, and for the same rent—that is, two shillings per month.

We had been disappointed to hear that a mothers' meeting, which for some time had sent £1 each year, and so almost paid this little expense, had been given up; but a few hours after we had engaged this new room a donation for ten shillings arrived. Then it was arranged that the room was to be white-washed and cleaned the next day, and *it was done*. One needs, perhaps, to live in these parts to fully appreciate such a marvellous display of promptitude!

So the girls assembled, and work began again in real earnest. They were very pleased with some materials kindly given by friends while we were in England, and show their appreciation by special painstaking with the sewing, and they also asked us to convey their thanks to these friends.

We were almost surprised to find how well they had remembered the passages of Scripture they had learnt, and when we praised them one girl said, "We *couldn't* forget because we have been repeating the words all the summer." We have often felt discouraged and downhearted because, although these girls have improved in many respects, and have learnt to love us, they seemed as far off as ever from *conversion*; they could repeat many passages of Scripture, and explain the meaning of parables, etc., but nothing seemed to touch their *hearts*. However, the last week before we went away, two girls began to show real heart interest, and now one especially seems to drink in every word eagerly. We are *so* cheered to find her like this. And lately a third girl, who has hitherto been the most idle and thoughtless of them all, has quite changed, and is giving us joy by her plodding industry and desire to learn. We would ask your prayers for this little school, but especially for these three girls that they may soon know the Lord Jesus as their personal Friend and Saviour.



Aiweesha.

A Child's Wedding in Tangier.

(EXTRACTS FROM A DESCRIPTION SENT BY MISS JAY.)

Amongst those who have left the school to be married is Aiweesha, the little Moorish girl who for over five years has made my house her home. She is only twelve years old, and I did my utmost to get the marriage postponed, but in vain. The father in Morocco has absolute power over his daughters, and he simply sold the child to the highest bidder as he would a table or chair. About three weeks ago she was married to a man whom, of course, she had never

seen, and was carried away to live in a little hut on quite the other side of the town.

Aiweesha's parents have long lived in a little house in my garden, and the wedding, which lasted four days, took place here. I was thus able to see all the various ceremonies which take place at the bride's home, and thought the following account of them might be of interest.

On the first day, Monday, the festivities commenced early in the morning by the arrival of six native musicians (?), the band consisting of drums and trumpets, both of the noisiest description. They played at intervals all the morning, and entertained the guests, who commenced arriving about ten o'clock. They consisted solely on this day of the young girl friends of the bride; nearly all her school companions came, beside many others.

About three o'clock they all started with her to the native bath, the six musicians leading the way, and all playing their loudest. . . .

On the second day, the great event was the killing of a large ox; it was slaughtered in the garden at 10 a.m. to the accompaniment of music and prayers. . . . The bride was kept on the couch inside the house, prettily dressed little girls being seated beside her, but she herself still in her old garments, and crying incessantly. Several women came later on in the day to assist the mother and married sister of Aiweesha in cutting up and preparing the meat.

In the evening the scene was very pretty; all the men had left, female musicians had arrived, and, seated on the ground, continued their weird music at intervals all through the night. Numbers of women had come to join in the feast of coos-coosoo and meat, all in their graceful gay-coloured native costumes. At midnight the little bride was carried many times round the garden on the back of a big negress, all the women and girls with their lighted candles accompanying her, singing songs, uttering their shrill cries, and at frequent intervals flinging incense over the bride.

On the third day, in the afternoon, a fresh set of guests began to arrive, and the scene was again very pretty. . . . During all that day Aiweesha was again kept shut up in the

house in her old garments, numbers of girls seated with her, and the room packed so full of women that the heat was almost unbearable, and the poor child was nearly fainting. I was glad to be with her and to give her food. The Moors do not at all like their brides to eat, but I insisted on her having food.

On Thursday, the last day, Aiweesha was quite ill with all the noise, heat, and excitement of the past three days. The early part of the day was spent in preparing paints, garments, etc., to adorn the bride, and about two o'clock they commenced to dress her. . . .

The decoration of the bride takes several hours, and by the time it was completed it was growing dark. The negress, who is the only woman who accompanies the bride from her home, now arrived, and we were all waiting for the *ammeria*, or box, in which the brides in Morocco are always placed to be carried to the bridegroom's house. It is small and square in shape, with a high pointed lid to make room for the head. As the *ammeria* was carried in at the gate the crowd of women guests set up their shrill cry, and the twenty men who accompanied the box (mostly Riffians, as the bridegroom is a Riffee) frequently fired off their guns. Only the mother, sister, negress and myself remained in the house with Aiweesha, the door of which had been removed and a curtain hung in its place. The men formed themselves into a circle near the door of the house, threw off their *jalabs*, and in their snowy under-garments commenced a wild dance, the band playing furiously. They were leaping and whirling and firing off their guns in every imaginable position, the object seeming to be who could leap highest, whirl fastest, and fire oftenest. It was now quite dark, but there was plenty of light, as all the women and children held lighted candles. Inside the little house where we were we had no lights, and the negress removed the curtain so that the men might fire right into the room, which they did repeatedly, aiming at the ground and filling the place with smoke till we were nearly choked with the fumes of gunpowder. In about half an hour the performance was over, and with more music, guns, and shouting the *ammeria* was brought forward, the door of it being left open and placed close to the door of the house, the little bride remaining all this time immovable. A *haik* (i.e., large cloak) was now thrown out to the men by the negress, and they arranged it so as to completely cover the *ammeria* and the doorway; then the negress took Aiweesha on her back, carried her across the room, and kneeling down with her back to the door dropped the child into the box. Still she never spoke or moved, and the woman arranged her in the *ammeria*, crossed her feet, folded her arms, and put in order her dress, hair, and veil. I placed a soft cushion at the back of her head, as the continual jolting in the small wooden box often hurts the head badly. When all was ready two stalwart Moors, cousins of Aiweesha, lifted the *ammeria* and carried it out into the lane, and strapped it on to the back of a mule, the music, guns, and shouting growing wilder and louder all the time. . . . They carried her all about the town on the mule till nearly eleven o'clock, when they left her at her new home on the opposite side of the town, the procession of the bridegroom and his friends coming out to meet her about half-way.

It is a great sorrow thus to lose my little friend and companion, and I would ask for special prayer for the child that in her new, sad life she may not forget all the lessons she has learned here. She knows the Bible well, and numbers of texts and portions of Scripture; do ask that in her loneliness she may take Christ as her very own Saviour and Friend, and find in Him the comfort she will so sorely need. For a whole year after her marriage she will not be allowed to go out of her home.

Our Point of View toward Islam.

BY REV. HENRY OTIS DWIGHT, LL.D., CONSTANTINOPLE,
TURKEY.

From the "Missionary Review of the World."

Discussions of the subject of Mohammedanism have a curious faculty, like dogmatizing on our own creeds, for setting good Christians at odds among themselves. The enthusiasms of Bosworth Smith, the pitiless dissections of Dr. S. Koelle, and the rhapsodies of Canon Isaac Taylor have barely ceased to cause visible increase of the profits of ink-dealers. Critics of such discussions find those who are generous toward Moslems to be slow of heart to believe the superiority of Christianity, and those who condemn Islamism to be lacking in brotherly love. The case suggests discussion of the just and proper attitude which Christians should assume toward Islam. And the finding of our proper point of view toward Islam depends, to a considerable degree, upon setting aside two fallacies into which many writers fall. These fallacies are: (1) That truth found in Islam should be credited to Mohammed. (2) That truth is used in Islam for the same object as in Christianity.

I. The point in Islam which most appeals to our sympathy is the exaltation of God, coupled with submissive trust in His providence, which appears in Mohammedan worship and religious speech. Many Christians, discovering this feature of Islam, set it down to the credit of Mohammed in some comparison between Mohammedanism and Christianity. Next, assuming that a pious train of thought leads in Islam to the same conclusion as in Christianity, they argue that Islam and Christianity are essentially allies, separated by mere narrowness of vision. The two roads lead to the same lofty table-land of stimulus and salubrity, but are now passing through a low environment whose foggy emanations hide the fact. The gravity of these two errors needs to be made clear. . . .

Both the Old and the New Testaments were preached by the Nestorian Christians in the region of Hoja Saadeddin's service during several centuries, and up to a period less than a hundred years before he was born. When we realise the source of the truth found in the teaching of this man, the mistake becomes clear of giving Islam credit for it in any controversy or comparison with Christianity. In fact, one main ground of Mohammed's influence at the first was his claim that he was not the founder of a new religion.

In actual fact, Allah is the name under which Arabic-speaking people, whether Christian or Moslem, worship God. Islam means that submission to God and that peace with Him is the characteristic of all the spiritual children of Abraham. Scriptural ideas and Bible characters permeate the substance of the Koran, often half buried under a mass of detritus from other sources than the Bible, but still recognisable. We see in this the doctrine of God, in the hatred for idolatry and polytheism; in general principles of morals, and even in the law of exclusiveness and of the sword for unbelievers. To every Moslem, Moses and the prophets are channels by which God made Himself known. Their words, therefore, when verified, are controlling words. Presupposed and reasserted in every discussion of fundamental teaching in which Mohammedans engage, a background of Judaism and Christianity looms in the distance throughout the whole collection of the sacred authorities of Islam. Whatever truth we find in it we also find in Scripture records existing long before Mohammed began his campaigns against idolatry.

Scientific examinations of the contents of the Koran, though still incomplete, have made its abject dependence upon Judaism as clear as the dependence of the brown and crum-

bling leaves which carpet a forest in summer upon the noble trees under which they lie. The Koran has little direct quotation from the Bible, as indeed it would not necessarily have if it were an independent revelation. But its claim to originality as a guide of men is negated by the quotations and allusions which link it with Christianity and Judaism through some of the Gnostic writings, and especially through the Talmud, and which, like the proper names in the Book of Mormon, at once reveal the quality of the hand which wrote. There is little probability that Mohammed ever saw the Scriptures, but so persistent is his habit of reciting the traditions and wisdom of the Talmud as almost to prove a belief on his part that the Talmud was the actual canon of Scripture. This fact will some day convince Moslems of the nature of the glittering composition on which they have staked their all. It certainly takes away all pretence of reason for giving credit to Islam, as an independent system, for truths which Moslems profess to hold.

II. The second fallacy which sometimes affects discussions of Islam, and which assumes that truth is used for the same object in Islam as in Christianity, can be refuted in this place in barest outline only.

It is often said that the God of Islam is a deification of absolute power. This is true. The Moslem philosophy of worship harmonises with it, requiring that, whatever the language of the worshipper, the words used in worship shall be Arabic, supposed to be divinely prescribed for the use of all men, while the worship itself rests solidly upon the old heathen idea of placating a power that stands ready to overwhelm. But this description of the God of Islam is not complete. One has not reached the heart of Islam who has failed to note its exaltation of the compassion of God. The Omnipotent One has created not only man, but sin and sinful desires. Therefore, His compassion leads Him to wink at man's falling into sin.

Islam has no conception of depraved tastes as a barrier so naturally and necessarily separating man from God that they must be removed before a sinful man can wish or endure the presence of God. God's wrath or His choice keeps some men out of Paradise, not man's dislike for a pure and holy environment. The question of admission to life in heaven is a question of God's will. Hence there is no need of a change of character in people received into heaven. How completely this idea rules Islam may be seen from the dogma that a man becomes as though he had never sinned by believing that "There is no god but God, and Mohammed is the prophet of God." The same idea rules the Moslem doctrine of expiation for sin by suffering, so that women who die in child-bed and soldiers who die in battle with unbelievers will not be judged for their deeds, whatever their moral character, and so that all other Moslems will enter heaven after suffering proper retribution for a season in the flames of hell. Pious thoughts of God lead the Moslem to the conclusion that he should offer God many acts of worship in order to win His favour. Comparing this conclusion with that to which the same thoughts of God lead the Christian—namely, desire for a character changed by grace into likeness to God's purity—we see the difference of aim between the two systems.

This difference is emphasised by the fact that Islam has no type of moral character approximating that set before the eyes of Christians in the Bible. Vagueness and confusion appear in all delineations of character as well as in all definitions of doctrine given by the Koran as from the same source as the Jewish and Christian Scriptures. Its treatment of Jesus Christ is typical and conclusive. It is customary in some quarters to credit Moslems with belief in Jesus Christ nearly akin to that of Unitarian Christians. This is not only incorrect but impossible. Islam admits that men should believe in

Jesus and obey His words if they can find out what He said. It gives men the name and the miraculous birth of Jesus, but meagre and vague details only of His character and personality. It paints Jesus as an ascetic, praiseworthy because content with little of this world's goods, and yet telling His disciples to pray God that He might be allowed to stay longer on the earth; so that to prevent such a prayer God had to make them fall asleep in the garden. It ascribes to Him a power of prayer which always brought Divine forces to His aid. It credits Him with using that power through compassion for healing the sick and raising the dead, but it makes Him also use the power sportively or for selfish ends—as in making clay sparrows live, in killing a boy who offended Him, or in changing into swine the five thousand when they followed Him without faith and solely for the loaves and fishes. In His mission it paints Jesus as a feeble failure, and finds on this failure the necessity for Mohammed to follow Him. The Jesus of Islam left no clear-cut impression of character, no typical figure of moral perfection, and no church founded upon His doctrine. This meaningless picture we are asked to accept as the true picture of Christ, offered to men because the Christian Scriptures have been tampered with at some time about the period of Mohammed's advent. The carelessness which permits assumptions of a close resemblance in aim between Islam and Christianity has befogged the real issue. Islam is mainly a challenge of the authenticity of the Christian Scriptures.

We have, then, to look at Mohammedanism as an eccentric misunderstanding of fragments of revealed truth collected through hearsay alone. Since it is also an attempt to set aside the Holy Scriptures as garbled because they oppose the claims of Mohammed; since it claims Divine authority for errors like

belief that God's compassion leads Him to tolerate sin; and since it has blotted from the record the model of perfect manliness found in the figure of Jesus Christ, it is the aggressive enemy of Christianity, having for its characteristic purpose the arrest of that growth and development which Jesus Christ came to earth to foster in the human race. Hence, Christianity can have no alliance or brotherhood with Islam, even if Mohammedan exclusiveness were willing to permit it. At the same time, there is no necessity for charging Mohammed with wilful perversion of any truth. His information on Bible doctrine was of the slightest, and the inferences and deductions which make up the rest of his teaching can be explained, when his surroundings are taken into account, as those of a man who honestly tried to make the best use possible of available material in order to break up idolatry among his people. He clearly saw in them no fault greater than the worship of idols.

Whatever our attitude toward the Mohammedan system, it should not lead to harshness toward Moslems. The honesty of purpose apparent in the mass of Moslems shows them to be seekers after truth who should be won, not repelled. When the fact is solidly grasped that the mistakes of Islam are tenable only through ignorance of the proofs of the authenticity of the Christian Scriptures, while its truths are drawn indirectly from the very sources from which the Church draws truth, Christians can afford to be generous and kindly both in acknowledging the truth and in combating the error. Viewing Islam from such a standpoint and in such a spirit, the duty can hardly fail to press upon every heart of urging on measures to enlighten minds fascinated by the truth in Mohammedanism, which appears beautiful because of ignorance of the more beautiful truth of which it is a distant echo.

The Work of Others.

The Depressing Power of Mohammedanism.

Dr. W. Miller writes on October 2nd, 1902:—"I have been much and sadly struck with what I have heard lately of men who have come back after their first term of missionary service amongst Mohammedans, of the settled sadness almost to despair in even their countenances; and I ask you if you see this not to put it down to lack of faith or love, but if not fully able to sympathise with them through not having been in their circumstances, at least let it lead to earnest prayer and the tenderest spirit towards them, for I assure you that for a man fresh from the 'Varsities, Conventions, Schoolboys' Camps, S.V.M.U. work, etc., where God has been wonderfully working through him, to be suddenly launched into the utter deadliness of that superhuman enemy Mohammedanism's paralysing influences, to go on month after month and see nothing but solid opposition or indifference; to feel that men are living the most hopelessly awful lives with the most hopelessly damning Creed, and yet to seem frozen and unable to in any way meet or overcome the forces against them; I tell you that it needs, what we have, but all use too little, the whole Mighty Power of the Indwelling Holy Spirit to keep one from utter fainting. It seems more than hopeless, for men seem not only to deliberately choose evil, delight in it, and stop others from seeking good; but to be so perverted in their souls that they cannot even have a conception of holiness, and no picture of such a state appeals to them or touches a chord. Mohammedanism is Satan's greatest masterpiece."—*Niger and Yoruba Notes.*

The Southern Morocco Mission.

The *Reaper* for November, 1902, speaks of a financial crisis in the Southern Morocco Mission. Their deficit then amounted to £570, and they are not prepared to exceed this. They hope that, if the present need were supplied, they would be able by deputa-tion work to add to the Mission's circle of friends, and thus increase the regular supply in years to come. The only alterna-tive is to withdraw some of the missionaries as the expenses of

the work cannot be reduced. Surely Morocco can ill spare any of its witnesses for Christ, and surely there should be no difficulty in quickly removing this burden from the Southern Morocco Mission.



Chinese Mohammedans reading the Scriptures.

The following is an extract from a quarterly letter from Mr. J. McCarthy, which was read at the China Inland Mission prayer-meeting on Saturday, December 13th, 1902. Mr. Rhodes is stationed at Yuinan-fu, in the province of Yuinan. "There are a good many Mohammedans living outside the South Gate, and Mr. Rhodes has been making special efforts to reach some of them during the quarter. Mr. Rhodes says:—"As we have many Mohammedans in our district and three mosques, I have attempted a little work among them. I sent out packets of Scriptures in Arabic to all these mosques. Since then I have had requests for over sixty portions and four New Testaments in Arabic. The news spread to more distant mosques. The teachers in these mosques also sent requests for Arabic Scripture. I have had a good many visits from various teachers and students of Arabic. One day nine came together, and for two hours we had a busy and somewhat lively time. Of the successive visitors, one young man, who could read no Chinese but only Arabic, has visited me very frequently. Sometimes he brings one or two friends, and sometimes he comes alone. Like the rest of the students of Arabic, he intends to take up a mosque after a time and lead the prayers. We have all been drawn out in prayer for this young man. He is less bigoted than the rest of these I have recently met. Will you please remember him in prayer, and also the others who have received portions of Scripture?"

"This work has been carried on through the daytime. The evenings have been given exclusively to the brethren as, when the gates are closed, the Mohammedans are all outside the city. Mr. Rhodes says:—"I never knew the people listen better than they do now, but the Lord grant that some hearts may soon be touched by the Spirit."

Wanted—Men.

Many a night I have looked up in the clear sky and have cried to God for men, men! I meet scientists going out to hunt bugs. Some rich man in Europe says, "Go and hunt me out these, and I will pay your expenses," and he will have his caravan. Here is another hunting minerals, and still another hunting sources of rivers, and here is another marking out the line of spheres of influence between one government and another; here is one representing some corporation, going far out into the heart of Africa to see where some large section of land can be secured in which to plant great cocoa plantations or coffee plantations, or, in more healthful sections, to locate

cattle ranches. And so on through the list. And yet day after day and week after week I travel and scarcely meet a missionary. Oh for men of the right stamp! Men of the right stamp, mind you! Men who will not whimper if they do get the fever; men who will not whimper if they do get tired; men of thought broad enough, large enough to stand in the best pulpits of America; men with ambition and character enough to meet as brainy people as ever walked the earth; who can sit down with governors, railway magnates and explorers, and plan for Christ's kingdom.

BISHOP HARTZELL.



About Boats at Tunis.

From Mr. J. H. C. Purdon.

December 7th, 1902.—I send you this week a little photo of the fishing smacks coming round the pier at Goletta, the former port for Tunis before the canal was made. They remind me so much of the pictures one sees of the Galilean boats. The sail is hung by a spar from the mast and can be turned almost any way, it being V shaped, the lower point of the triangular sheet being always attached to the boat.

If you look closely at the outer boat's sail, you can see two boys on the spar; they climb up there to be ready to gather up the sail and tie it on to the spar. They gather it up with their feet.

Each boat has a sign by which it can be known at a distance; some have a huge fish of some marvellous creation

figured on the sail, or a soldier, or a star and such like; and, many of the boats have figure-heads; the one in the picture has a busby of wool.

The rudders are enormous, and are held in their place by ropes from the mast, and pulled up when the boats come in. It makes one easily understand the loosing of the rudder-bands in Acts xxvii. Each boat has a smaller boat of a like sign which

goes out to meet the bigger boat as it comes near the shore, and to take off the fish to bring it up the canal to Tunis. The boat in, sail rolled up, and fish gone, the crew squat down on the deck round a charcoal fire in an earthenware pot, called a *kanoon*, and cook their evening meal. They eat it in their fingers, straight out of the pot, and if they have fish for supper (which is usually the case), they place them simply on the hot coals. It looks very frugal and very eastern; and one can easily imagine our Lord Jesus asleep in that boat, and those simple-minded disciples whose words we all hang upon.

NORTH AFRICA MISSION,

34, PATERNOSTER ROW,

LONDON, E.C.

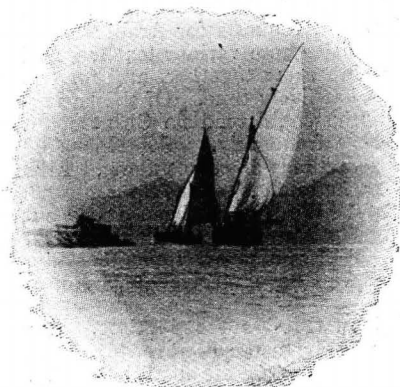
MY DEAR LITTLE FRIENDS,—I am not going to write you a long letter this month, because I think there is enough to interest you without that. I am sure you will like this little piece from Mr. Purdon about boats. Then, on page 9, if you look, you will find an article from Miss Jay about the wedding of one of her little pupils only twelve years of age. There is a photograph, too, of the girl. There are photos on page 5 which I think will interest you also; they are of the new school at Shebin-el-Kom, in Egypt. This school was only started in October, and already there are over a hundred and fifty scholars. Will you pray that the boys who come to it may so learn of the Lord Jesus that many of them may become His disciples? That is what the missionaries want.

I wish you all a very happy New Year.

Believe me,

Your affectionate friend,

R. I. L.



Fishing Smacks off Goletta,
Tunis.

LIST OF DONATIONS FROM NOVEMBER 16th to DECEMBER 15th, 1902.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1902. No. of Dec. Receipt.			1902. No. of Nov. Receipt.			DETAILS OF BATH AUXILIARY.			DETAILS OF DUBLIN AUXILIARY, No. 1.					
1902. No. of Nov. Receipt.	£	s.	d.	Brought forwd.	£	s.	d.	Brought forwd.	£	s.	d.	No. of Receipt.	£	s.	d.		
47 ...6279	0	12	6	4 { Men's Bible Class, Stifford	2	10	0	18 ... 109	2	0	0	159	0	10	0		
17 ...6281	0	4	0	4 { Bethesda Foreign Missionary Society	7	9	4	21 ... 110	0	10	0	160	3	0	0		
18 ...6282	6	0	0	5 ...6323	1	10	0	21 ... 111	0	10	0	161	0	10	0		
20 ...6283	1	2	0	6 ...6324	0	2	6	24 ... 112	0	18	6	162	0	2	6		
20 ...6284	1	1	0	6 ...6325	0	15	0	24 { Hope Mission, Harlesden	1	1	0	163	0	10	0		
21 ...6285	1	0	0	8 { Yukon Missionary Bd.	0	11	6	25 ... 114	10	0	0	164	1	0	0		
21 ...6286	1	0	0	8 ...6327	0	2	0	25 ... 115	9	12	6	165	1	0	0		
22 ...6287	0	10	0	9 ...6328	0	5	0	26 ... 116	4	12	0	166	0	3	0		
24 ...6288	0	6	4	9 ...6329	0	2	0	27 { Miss Salt's Bible Class	0	2	6	167	1	0	0		
24 { 'A Friend,' Bristol	0	5	0	9 ...6330	0	10	0	27 { Herne Bay Bap. Chpl. S.S. & B.C.	3	8	7	168	0	5	0		
24 { Drummond Hall Bible Class, Boscombe	0	14	8	9 ...6331	0	5	0	29	3	8	7	169	1	2	9		
24 ...6291	0	10	0	9 ...6332	2	0	0	Dec.				170	1	0	0		
24 ...6292	5	2	3	10 ...6333	3	0	0	1 ... 119	2	10	0	171	0	5	0		
24 ...6293	0	3	0	10 ...6334	1	0	0	2 ... 120	14	6	3	172	0	5	0		
24 ...6294	0	12	3	10 ...6335	1	6	0	3 { Harringay School	0	15	6	173	0	10	0		
25 ...6295	0	10	0	11 { Beulah Chpl. Sewing Circle	10	0	0	4 ... 122	0	5	0	174	3	3	0		
26 ...6296	1	1	0	11 ...6337	1	1	0	5 ... 123	20	0	0	Amount previously acknowledged			16	4	0
26 ...6297	0	5	0	11 ...6338	0	1	0	5 ... 124	4	0	0				£4	12	0
26 ...6298	0	10	0	11 ...6339	25	0	0	6 ... 125	1	0	0				£20	16	0
27 ...6299	0	5	0	12 ...6340	1	1	0	6 ... 126	0	10	0						
27 ...6300	0	5	0	13 ...6341	5	0	0	8 { Missionary Helpers' Band, Blackheath	8	0	0						
27 ...6301	1	1	0	13 ...6342	10	0	0	9 ... 128	20	0	0						
27 ...6302	1	1	0	13 ...6343	0	5	0	10 ... 129	10	0	0						
28 ...6303	2	0	0	13 ...6344	1	0	0	10 ... 130	0	10	0						
28 ...6304	0	10	0	Total ...	£139	14	4	10 ... 131	12	0	0						
28 ...6305	0	5	0	Amount previously acknowledged	2,942	19	4	11 { Y.W.C.A. & Friends, Southend	12	10	0						
28 ...6306	0	10	0	3,082	13	8		11 ... 133	2	3	0						
28 ...6307	0	3	5	DESIGNATED FUND.				12 ... 134	1	8	0						
Dec.				1902. No. of Nov. Receipt.	£	s.	d.	12 ... 135	1	0	0						
1 ...6308	6	0	0	18 { Readers of "All Nations"	4	14	9	12 ... 136	4	0	0						
1 ...6309	3	3	0	Carried forwd.	£4	14	9	13 ... 137	2	0	0						
1 ...6310	2	11	9	Total ...	£155	17	7	15 ... 138	1	0	0						
1 ...6311	0	6	7	Amount previously acknowledged	2,105	2	9	15 ... 139	0	10	0						
2 ...6312	2	2	0	Carried forwd.	£2,261	0	4	Total ...	£9	12	6						
3 ...6313	0	2	0					Amount previously acknowledged	2,105	2	9						
3 ...6314	0	8	0					Carried forwd.	£4	14	9						
3 ...6315	0	10	0														
3 ...6316	0	2	6														
3 ...6317	0	10	0														
3 ...6318	0	2	1														
3 ...6319	6	1	8														
3 ...6320	0	10	0														
Carried forwd.	£64	19	0														

The Missionaries of the North Africa Mission go out on their own initiative with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, wholly or in part, by friends, churches, or communities, through the Mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, who has called them, will sustain them, probably through the Council, but, if not, by some other channel. Thus their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies, but the measure of financial help they render to the missionaries is dependent upon what the Lord's servants place at their disposal.

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.

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. Please communicate with the Hon. Sec.

Confectionery.—Miss Shelbourne, of 53, Hova Villas, Hove, Sussex, will be pleased to receive orders for cocoa-nut ice at 1s. 3d. per lb., and for chocolate creams and other fondants at 3s. per lb., post free. Being home-made, these can be warranted pure. Miss Shelbourne will also be glad to sell tea of various qualities, and will send sample packets to any address on receipt of a post-card.

THE NORTH AFRICA MISSION.

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

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

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

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

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

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

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

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

North Africa consists of

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

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

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has now thirteen 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 amongst 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.