

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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OFFICE OF THE MISSION, 34, PATERNOSTER ROW, LONDON, E.C.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA

THE NORTH AFRICA MISSION.

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Location of Missionaries.

MOROCCO.	ALGERIA.	REGENCY OF TUNIS.	DEPENDENCY OF TRIPOLI.
Tanger.	Cherchell.	Tunis.	
<i>Date of Arrival.</i>	<i>Date of Arrival.</i>	<i>Date of Arrival.</i>	
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	Algiers.	Mrs. PURDON ... " "	*Mrs. REID ... Dec., 1894
Mrs. BOULTON ... Nov., 1888	<i>Kabyle Work—</i>	Miss M. B. GRISSSELL Oct., 1888	Miss F. M. HARRALD Oct., 1899
*Miss G. R. S. BREEZE, M.B. (Lond.) ... Dec. 1894	Mons. E. CUENDET ... Sept., 1884	Miss A. HAMMON ... Oct., 1894	
Miss F. MARSTON ... Nov., 1895	Madame CUENDET ... Sept., 1885	*Miss E. YATE ... Oct., 1902	EGYPT.
Mr. H. E. JONES ... Jan., 1897	Miss E. SMITH ... Feb., 1891	Miss R. COHEN ... Nov., 1902	Alexandria.
<i>Spanish Work—</i>	Miss A. WELCH ... Dec., 1892	<i>Italian Work—</i>	<i>Date of Arrival.</i>
Miss F. R. BROWN ... Oct., 1889	Mr. D. ROSS ... Nov., 1902	Miss A. M. CASE ... Oct., 1890	Mr. W. DICKINS ... Feb., 1896
Miss VECCHIO, School Mistress.	Mr. A. SHOREY ... Nov., 1902	Miss L. E. ROBERTS ... Feb., 1899	Mrs. DICKINS ... " "
Casablanca.	<i>At Tazmalt—</i>		*Mr. W. T. FAIRMAN ... Nov., 1897
G. M. GRIEVE, L.R.C.P. and S. (Ed.) Oct., 1890	Miss A. PARKER ... Nov., 1902	Bizerta.	*Mrs. FAIRMAN ... Feb., 1896
Mrs. GRIEVE ... " "		Miss M. ERICSSON ... Nov., 1888	Mr. A. HOPE ... Feb., 1901
Mr. H. NOTT ... Jan., 1897	Djemaa Sahridj.	Miss R. J. MARKUSSON " "	Miss A. WENDEN ... Nov., 1901
Mrs. NOTT ... Feb., 1897	<i>Kabyle Work—</i>	Susa.	Mr. A. LEVACK ... Dec., 1901
Miss L. SEXTON ... Feb., 1897	Miss J. COX ... May, 1887	T. G. CHURCHER, M.B., C.M. (Ed.) Oct., 1885	
Tetuan.	Miss K. SMITH ... " "	Mrs. CHURCHER ... Oct., 1889	Shebin-el-Kom.
Miss F. M. BANKS ... May, 1883		Mr. H. E. WEBB ... Dec., 1892	Mr. C. T. HOOPER ... Feb., 1896
Miss A. BOLTON ... April, 1889	Constantine.	Mrs. WEBB ... Nov., 1897	Mrs. HOOPER ... Oct., 1899
Miss A. G. HUBBARD Oct., 1891	Mr. J. L. LOCHHEAD Mar., 1892	Miss R. HODGES ... Feb., 1889	Mr. A. T. UPSON ... Nov., 1898
Miss I. DE LA CAMP ... Jan., 1897	Mrs. LOCHHEAD ... " "	Miss A. COX ... Oct., 1892	Mrs. UPSON ... Nov., 1900
Laraish.	Miss E. K. LOCHHEAD ... " "	Miss N. BAGSTER ... Oct., 1894	Mr. S. FRASER ... Feb., 1901
Miss S. JENNINGS ... Mar., 1887	Mr. P. SMITH ... Feb., 1899	Miss K. JOHNSTON ... Jan., 1892	<i>At Assiout—</i>
Miss K. ALDRIDGE ... Dec., 1891	Mrs. SMITH ... Sept., 1900	Miss E. TURNER ... Jan., 1892	Miss VAN DER MOLEN April, 1892
Fez.	Mr. E. SHORT ... Feb., 1899		
Mr. O. E. SIMPSON ... Dec., 1896	Mrs. SHORT ... Oct., 1899	Kairouan.	IN ENGLAND.
Mrs. SIMPSON ... Mar., 1898	Miss F. HARNDEN ... Nov., 1900	Miss E. T. NORTH ... Oct., 1894	Miss B. VINING, <i>Invalided.</i>
Mrs. D. J. COOPER ... Dec., 1897	Miss F. H. GUILLERMET, May, 1902	Miss G. L. ADDINSELL Nov., 1895	<i>Studying Arabic, etc.</i>
Miss L. GREATHEAD Nov., 1890			Miss F. DUNDAS.
Miss M. MELLETT ... Mar., 1892			
Miss S. M. DENISON ... Nov., 1893			

* At home.

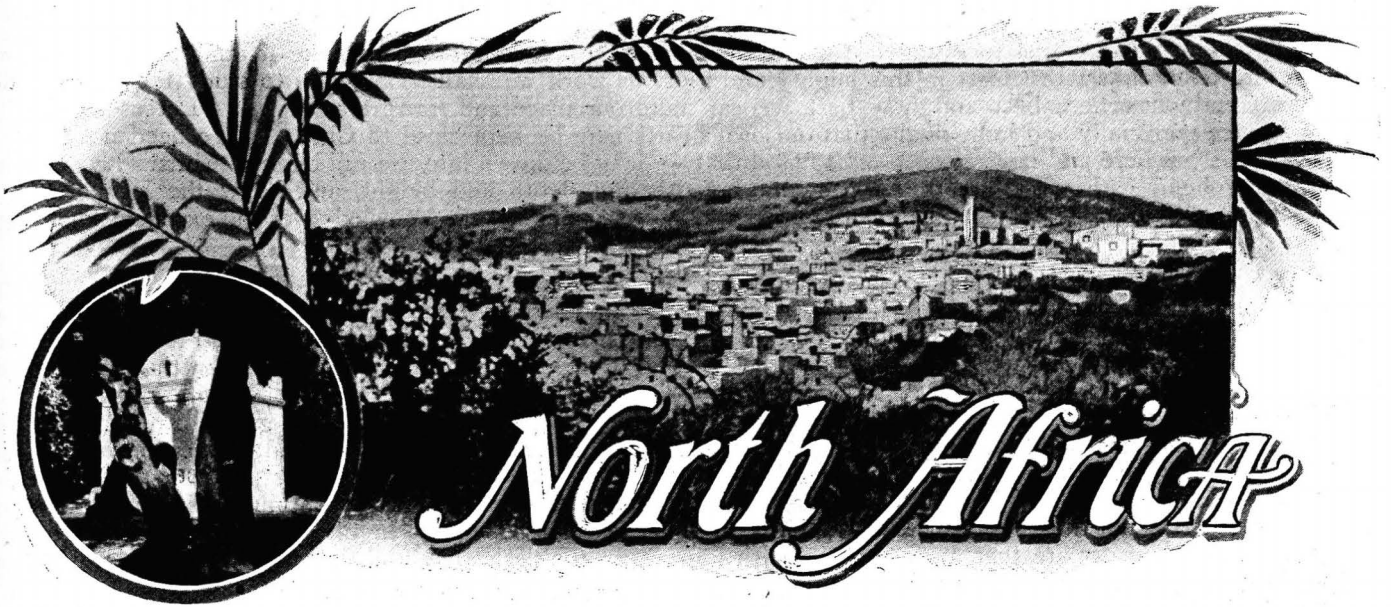
N.B.—OFFICE OF NORTH AFRICA MISSION:

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 Key to the Missionary Problem.”

“THE LOVE OF CHRIST CONSTRAINETH US.”



CHIS is the title of a book by that well-known servant of Christ, Andrew Murray, of South Africa; it is published by Messrs. Nesbit and Co. We would commend it to the consideration of those interested in the missionary problem who have not yet seen a copy of it.

The key to the missionary problem, in Mr. Murray's judgment, is at bottom a personal one. It was generally admitted at the Ecumenical Conference at New York in 1900 that, if the Protestant Churches were what they should be, missionary societies which represent them would be able to do far more effective work than at present. The question then arises, Why are the churches not what they should be? The answer to this question is that to a large extent the members are living a low spiritual life. The churches are composed of individuals; if individual Christians can be awakened and enabled to walk with God and enter into His purposes with regard to the world they will influence their fellow-believers. These again will influence others, and thus the work of God will be revived and forwarded. It is of little avail to sit down and blame the Church at large and deplore its condition if we do not ourselves seek by God's grace to live a life of devotedness, prayer, faith and activity.

Almost all the great awakenings both at home and abroad have under God had their origin in some few hearts that God has powerfully touched—in the hearts of men and women who have been drawn with marked earnestness to walk in the footsteps of Christ.

Mr. Murray calls attention to the rise of Moravian missionary effort, and shows that it had its spring in love to Christ and in prayer. He draws attention to the remarkable advance of the C.M.S. during the last twenty years, and shows that it grew out of a revived spiritual life, a good deal connected with the remarkable work of God under Messrs. Moody and Sankey. He draws attention also to the C.I.M., and the wonderful way in which Mr. Hudson Taylor was led to a life of faith and prayer. He might have quoted many other instances—the wonderful work of Wesley and Whitefield grew out of a few hearts being drawn into very close fellowship with God at Oxford. A life of prayer, faith, and communion with God was the secret of that great movement. The foundation of the Baptist Missionary Society was laid by men like Carey and Andrew Fuller, who walked with God and laid hold of Him by prayer and faith. The founders of the Church Missionary Society were men who were true to the Word of God, and found their joy in fellowship with their Lord.

Probably no community of Christians in the British Isles is more largely represented in the mission field in proportion to their home numbers than those known as Open Brethren, some five hundred of whom are now labouring in foreign lands. This movement took its rise in the devotion of men like Antony Norris Groves, George Müller, Robert Chapman, and others—men who knew them, of whatever denomination, would agree in recognising them as men of prayer and faith who walked with God. The evidence therefore seems conclusive that if the world is to be evangelised the work must begin in the hearts of individuals. It is necessary to feel something of the mighty

constraining power of the love of Christ; if this is not felt let us wait upon God till it is, and if we do not feel inclined to pray, let us pray that we may, and until we feel inclined.

The command of Christ to evangelise the world is as clear as Scripture can make it, and if our hearts are drawn into fellowship with Christ in this mighty and glorious work we shall soon begin to study the needs of the world to find out where best and how best we can take our place and forward the work. Let us then set to work at once personally and individually that our own hearts may be kept close to Christ. We need not wait for any one else, but here and now, at once cry to God that we may be drawn into the full blaze of Christ's love, that we may comprehend with all saints the length and breadth and depth and height, and know the love of Christ. Let us seek as Paul did to count all things but loss for the excellency of the knowledge, or the excellent knowledge of Christ Jesus our Lord.

The Lord Jesus when coming to this world, being in the form of God, did not consider that equality with God was a thing to be grasped at when He was going to live and labour here. Adam and Eve desired to be as God (R.V.) with dire results. He, on the contrary, chose to make Himself of no reputation, and to take upon Him the form of a slave. That is to say, He chose the position of dependence upon God rather than that of independence of God as the one in which He could best glorify God and bless men. If instead of coveting a position of independence of God those who wish to be a blessing to their fellow men only had the grace to follow Christ in this—if they had this mind that was in Christ Jesus, this mind of humble *dependence* and *obedience*, what glorious work might be done. But it is very hard for fallen human nature, and, alas, even for most believers, to choose the pathway of dependence and implicit obedience even unto death, and harder still to continue in that path after they do take it. Yet is not this the line that the noblest and most successful leaders in the world's evangelisation have taken? And they declare that, trying as the path appears to the flesh, they find that its joys far more than compensate for its trials. In fact, that it is the only path that is really full of blessedness.

The great need of the Church as well as of the world is efficiency—Spiritual efficiency. The need of mental efficiency is fairly well realised, but spiritual efficiency is frequently neither understood, valued, nor diligently sought after; yet it is the sine qua non of effective service for God at home or abroad.

How shall we describe spiritual efficiency? Does it not consist of one's body, soul, and spirit being absolutely yielded to God, to be indwelt by Him through the Holy Spirit so that every faculty and power can be used by Him according to His word to carry out His will and purposes and plans as regards ourselves and others, according to His almighty power? What possibilities there are for those who can in practice as well as in theory give themselves up to God, and really humbly count on Him to work through them; not as inanimate instruments, but as intelligent beings yielding their understandings to God, so as to enter into intelligent fellowship and co-operation with God.

The world has yet to see what God can do with a man given up to Him. Some such words as these uttered by Henry Varley in Mr. Bewley's house in Dublin struck Mr. Moody and stirred him to consider what God might be able to do with him. He yielded himself to God in a fuller sense than ever before, and by prayer, faith, and effort sought to be an instrument of blessing to his fellow men. God accepted him, and worked wonderfully in and through him, and to a wonderful degree he became spiritually efficient. We may not have Moody's energy and ability, but we have Moody's God. Has Moody's God got us?

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.

Dr. Churcher writes from **Susa** on December 30, 1902:—"Our numbers for last month amount to 401, which is not bad for *Ramadhan*. . . . Si A. G. has been in Susa the last few days, and I thought a remark of his was not without interest. He said he thought there was a real change in the people generally this last year or two. Formerly they were ignorant of the Gospel, but now the testimony of the missionaries was telling, and the people understood the Gospel and were interested in it. We are praying that difficulties may be removed, and an advance made all along the line. Surely the need is great and God is able."

"Victory," an anonymous friend, sent in a donation for Miss Smith and Miss Welch's work in Algiers. Miss Welch, in ac-

knowledging the receipt of the sum, says that the money came as a direct answer to prayer, and will help to give food to the poor Kabyle women.

Dr. Roberts writes from **Tangier** on January 8th:—"My wife (is) very busy looking after her household, and having three classes a week for boys, girls, and women, as well as three services in the evening with the men up in the hospital ward. We have not had a very good attendance lately, partly due to *Ramadhan*, and the unsettled state of the country, but we are cheered to see more coming now, and we number twelve in-patients just now. We are looking forward to a time of blessing, and are praying for the same. I had as many as eight patients in *Ramadhan*, all eating during the day; this, if not forced upon them, helps to break down prejudice and superstition. Two, I believe, did it from deeper motives than merely because they were ill."

Miss Bolton, writing on January 6th from **Tetuan**, says that all is quiet there, though rumours are about. She says, "We

are much encouraged by the many signs of goodwill there are amongst the better class Moors of the town. . . . Of course there is much talking . . . but no fear of *jehad* [*i.e.*, war against Christians] seems to have taken the people yet."



For sale: Two young green and yellow hen canaries, 4s. each, for the benefit of the Bible dépôt, Tunis. Apply to Mrs. Rugg, 19, Dryburgh Road, Putney.



Sunday, February 8th, 1903, has been set apart by the World's Student Christian Federation as a **day of intercession for students** throughout the world. Perhaps some outside friends would like to join them on this occasion, in asking God to pour out a blessing on students all over the world.



Miss Turner writes from **Susa** on January 7th, 1903:—"We get a marvellous hearing for the Gospel on all sides (with exceptions); there seems only to be one need—that the people should be convicted of sin. For this surely the Lord will be enquired of earnestly and believingly by the Church of Christ, whose representatives we are, as well as by each of us individually. I have sometimes sat with the people in the *baraka* for hours, and they have been quite quiet and attentive whilst we sang or read or talked. One only desisted because one could not go on longer."



Miss Harrald, who left England for Tunis *en route* for **Tripoli**, writes from the latter place on January 6th, 1903:—"After a very pleasant journey, I arrived safely this morning. Except for Wednesday we had very good weather. Mr. Purdon was at the boat before 5 a.m. to meet me on Friday, and I had a very happy day with the Tunis friends. Saturday morning I spent at Susa, and on Sunday the Bureaus [at Sfax] kept me for the day, as I had gone ashore for the service. Mr. Venables kindly came off to meet me this morning; my first impressions of Tripoli are happy ones. I trust the Lord will use me here to win many souls for Him."



An esteemed friend of the Mission has written drawing attention to some passages in last month's **NORTH AFRICA** in a copied **article by Dr. Dwight**, which he thought indicated views not in accordance with Scripture, and not held by the members of the Mission. We think the expressions were such that they are capable of another interpretation, but it may be well to state that in quoted articles, whilst we endeavour not to publish anything out of harmony with Scripture teaching, we do not hold ourselves responsible for the expressions sometimes used.



The **North Africa missionaries from Fez**—Mr. and Mrs. Simpson, Miss Mellett, Miss Denison, and Miss Greathead—have all reached Tangier safely. Miss Denison rode in with the wife of Dr. Verdon on Wednesday evening, 14th Jan., the others arriving next day.



The **missionaries at Tetuan**—Miss Banks and Miss Bolton, with Miss Aldridge, who has been staying with them, have *not* left, as was reported, but Miss Knight and Miss Harris, friends who were with them, have left, and are staying in Gibraltar. Miss Hubbard is at the present time in Spain.



According to the latest accounts from Morocco, it is possible that the missionaries may be able to return to Fez without a prolonged delay at the coast.



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

To the Friends of the North Africa Mission.

1, PALMEIRA AVENUE,

SOUTHEND, ESSEX,

January 15th, 1903.

DEAR FELLOW HELPERS,

The disturbed condition of Morocco is still attracting public attention to this long neglected land. It is very difficult to be quite sure of the true condition of affairs there, as there are so many conflicting rumours, and even Europeans living in the country find it almost impossible to know what is the real state of things a little way away from where they are residing. The native habit of exaggeration renders it very difficult to arrive at the true proportion of events which they describe. It is evident, however, that things have taken a decidedly serious turn. It would appear that a rebellious pretender has raised his standard at a place called Tesa, about seventy miles to the east of Fez as the crow flies, but probably eighty or ninety by road. Tesa is about 100 miles west of the French frontier, and perhaps 120 or 130 miles west south-west of Oujda.

The name of the Pretender is said to be Bou Hamara. This means the father of a she-ass. The word father is equivalent in Arabic to the English owner or possessor. This is a sort of nickname. It is said that his real name is Abd Allah ben Yussi Ez-Zirhooni. This means the Slave of God, the son of Yuzzi of Zirhoon. Zerhoon is a place a little way from Fez on the road to Tangier. The Pretender is said to have formerly been a soldier under the Kaid of Sifroo. He seems to have persuaded some of the tribes round Tesa to join him. The Sultan sent a considerable force to attack him and his followers. It is not quite clear exactly where they were, but apparently somewhere to the east of Fez towards Tesa. They appear to have had two days' fighting, or probably what might be better called skirmishing. Being the month of *Ramadhan*, during which all Moslems are supposed to fast from dawn to dark, they were glad on the evening of the first day to give over fighting at sunset in order to get food. On the second day, apparently December 22nd, the Sultan's troops did likewise, thinking that their opponents would do the same, but instead of this they seem to have followed them in the dusk and to have fallen on the camp just as they were preparing their evening meal. At this time of the month the moon would not rise for several hours after sunset. In the darkness panic seems to have seized the Sultan's troops, and the Pretender captured and seized the camp with its stores and guns. Various reports are given as to the numbers that were slain, wounded, and captured, but there do not seem to be any reliable details. Those who fled to Fez would of necessity have to give a very serious account of the state of affairs to justify their flight. Probably the details will never be known very accurately.

The news of this disaster at first greatly alarmed the people of Fez, and exaggerated reports reached Tangier and were telegraphed to London that the Pretender was at the gates of Fez, that the water supply of Fez was cut off, and so forth. It appears that the Pretender, instead of following up his victory, returned to Tesa with his spoils, and that his followers kept the feast which at the close of *Ramadhan* follows the fast.

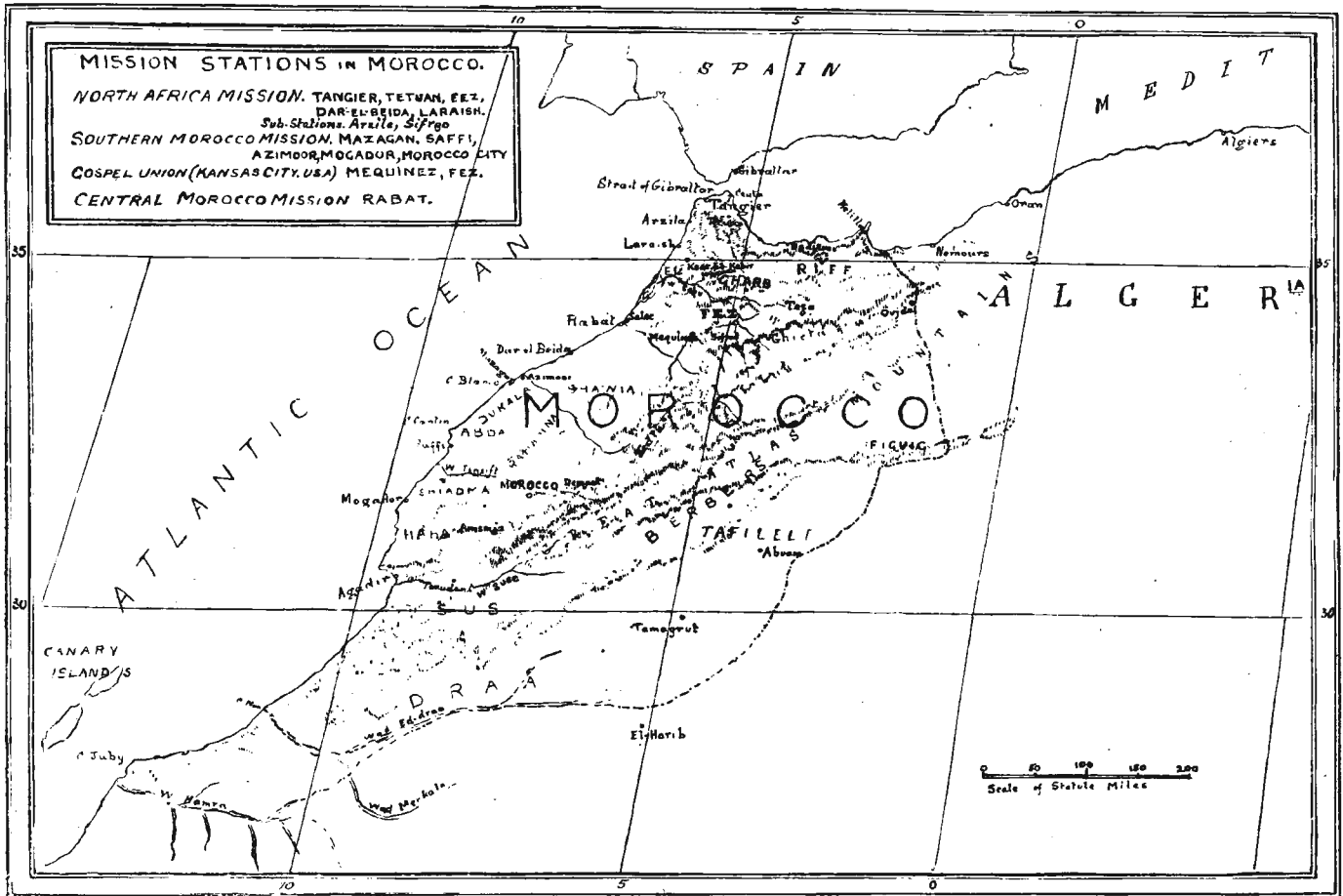
The latest news is that the Pretender is again advancing; in the meanwhile the Sultan has prepared a fresh force of troops, probably larger than the Pretender's, to meet him. Telegraphic reports from Tangier suggest a battle, but there is no reliable evidence to hand of any further serious conflict, though probably there may be before this is published.

There is no doubt that the Sultan's troops have been very much demoralised by this disaster, and some of them are inclined to attribute the defeat of the Sultan's troops to the

supernatural power exerted against him because of his sympathy with Christians, as they term all Europeans. This is quite in keeping with the history of Islam and with the claims of Mohammedanism. Some of the soldiers declare that their bullets were turned into water when they fired at the Pretender's troops. This is apparently what the Pretender claims, and is a sample of the pretensions of Mohammedanism and the superstition of its dupes. The Sultan and his troops ought certainly to be able to quell, without any great difficulty, this rebellion, but should panic seize upon his followers, of course it is difficult to say what might happen. The Moors are accustomed to rely on their diplomacy even more than on their prowess in arms. It is the custom to take advantage

that there is no internal telegraphic communication in Morocco, and no telegraph along the coast. Simply an English and a Spanish cable from Europe to Tangier. The distance to Tangier from Fez in a straight line is about 120 miles, but by the track usually followed by travellers it is a little over 160 miles, and in fine weather generally takes five days by mule. The couriers who run the whole distance, and know the very shortest cuts, manage it in three days in fairly good weather, covering something like fifty miles a day. These men as a rule do not live very long, the strain of the work being very great.

If news therefore is reported from Fez in less than about three days, it is generally unreliable, as that is the shortest time in which news can arrive. Messages might be sent by



of tribal jealousy, and, by permitting neighbouring tribes to fall upon and spoil those that rebel, to subdue them without much interference by the Government troops. It is possible that the Government may even now succeed in overthrowing the insurrection in some such way as this.

When the news of the first defeat was received in Tangier, the British Ambassador, Sir Arthur Nicolson, advised all British subjects in the interior to come down to the coast. By the time the message reached Fez things had quieted down and the missionaries hardly thought it necessary. Later on, however, though the Moorish Government felt there was no need for them to leave, the British officials thought it might be wiser for them to do so, and avoid risk; so probably Miss Denison, Miss Mellett, Miss Greathead, and Mr. and Mrs. Simpson of the North Africa Mission may now be on their way to Tangier if they have not already arrived there.

In regard to reports from Fez, it might be well to mention

horse more rapidly if there were posting stations on the road, but there are not; beside which, if the roads are bad, these postmen can go generally more rapidly than the horses, because they are able to take short cuts. When I visited Fez some years ago in the month of December it was fairly fine, but being winter we took six days on the journey. In contrast with these tedious methods, it is possible to travel from Alexandria to Cairo, about the same distance, in three hours, of course owing to the train service there.

Miss Harris and Miss Knight, who are not officially connected with the Mission, but who have been helping in Tetuan, have gone over to Gibraltar, but when we heard last Miss Banks, Miss Bolton, and Miss Aldridge were still continuing in Tetuan. They report the town as being quiet, and they are going on much as usual. Of course there is much talk about the state of affairs, but there does not appear to be much fanaticism or idea of a holy war.

Larais and Casablanca do not appear to be particularly disturbed at present, and the people of Tangier seem to be loyal to the Sultan. It must be remembered that Morocco is a large country, and owing to the absence of roads, railways, and telegraphs, news travels comparatively slowly—much more slowly than in China. We calculate that Morocco is about five times the size of England. Fez, the northern capital, has a population from 70,000 to 100,000. It is surrounded by a wall, but this would not long resist a bombardment. Outside there are two forts, and inside, the Sultan's place is pretty strongly fortified. There is also an arsenal within the city, and the Government is said to have accumulated large stores of grain and arms with ammunition.

We are very thankful to report that Mrs. Cooper and her two children and companion, together with Miss de la Camp, arrived safely in Tangier on December 24th. Mr. Summers, the agent of the British and Foreign Bible Society, very kindly brought them down from Fez, the Sultan himself having supplied them with animals for their journey.

The country is of course at the present time more or less disturbed; not so much perhaps on account of any general revolutionary feeling as by suspense and doubt, caused by the various rumours that are spread abroad.

The Southern part of the empire seems fairly loyal to the Sultan, in fact, out of the five or six millions who are supposed to constitute the empire, the rebel forces are not reported to number at present more than 15,000 or 20,000.

We would specially ask prayer for the country at this time, that the disturbances may be over-ruled and may lead to a better condition of things. We would specially ask prayer for the present Sultan, that he may be preserved and enabled to continue the reforms he has sought to introduce, and also that all the missionaries, of whatever mission, who are labouring in the country may be kept in perfect peace stayed upon the Lord. So far as we are able to judge, none of them seem to be in any special danger, but of course it is impossible to say what might happen if the Government of the Sultan were really overthrown, but of this at present we do not see any great likelihood. We would also ask special prayer for the native converts and colporteurs, that they may be preserved and their faith strengthened at the present time.

Having written so much about Morocco, I must not say much about other parts of the field this month, but the missionaries write encouragingly from most stations.

Our receipts thus far in the financial year from the 1st of May, have averaged about £170 a week, as against £200 that we feel to be needed. We shall be glad, therefore, if friends will unite in prayer that an extra £1,000 may be sent in as it has sometimes been before, so that the workers in the field and the Council at home may prosecute their work with energy and enterprise. But what is more important than money is that all our souls may be kept following hard after God. This, as I have said elsewhere, is really the key to the missionary problem.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

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.

The Fathers of the North African Church.

II.—Origen.

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

There was no more remarkable man in the early Church than Origen, a great man in every sense of the word, distinguished for genius, industry, and learning, abundant in labours, and blameless to the end. Origen had the advantage which many of the early Christians did not possess, of Christian birth and parentage; his father, Leonidas, was one of the martyrs. He was an Egyptian, born in Alexandria about A.D. 186. His name was Origen Adamantius, Origen being an Egyptian word meaning "born of Horus": Horus was the Egyptian Apollo.

Leonidas taught his son personally, giving him a thorough training in the whole circle of education, including grammar, mathematics, logic, rhetoric, Greek literature, and the Bible. To learn a passage of Scripture by heart was part of his daily task. Leonidas had perception to see the genius of his son, and would often come to the bed where the boy lay asleep and would reverently kiss the breast "in which it seemed so clear that the Holy Spirit of God had made His temple."

By and by Origen became a pupil in the catechetical school taught by Clement.

In the tenth year of the reign of Severus, persecution broke out against the Christians, and among the martyrs was Leonidas, who was imprisoned and afterwards beheaded, while all his property was confiscated. The martyrdom of Leonidas made Origen eager to suffer along with him, but his mother wisely prevented her son from taking this foolish step.

Origen, with his widowed mother and his six younger brothers, was left in poverty; but he earned his and their living by teaching. Only a year after this time, at the age of eighteen, he was appointed teacher of the catechetical school in Alexandria. In this position he attained great eminence: among his pupils were many who became intelligent and devoted Christians, as well as many martyrs and theologians: among these were Firmilian of Cappadocia, Gregory Thaumaturgus, and Dionysius the Great of Alexandria. He also won from heathenism and from heresy many converts—among others, Ambrose, a Valentinian and a man of wealth, who afterwards died a martyr.

Origen's personal life was remarkable for frugality and self-denial: his food was of the coarsest, he went barefoot, and slept on the ground. This last, however, is certainly not to be commended; it is pure asceticism. As a scholar he possessed a large and valuable collection of the pagan classics, but these books he sold in exchange for a perpetual life income of four *oboli*—about fivepence—a day, which he regarded as sufficient.

About the year A.D. 212 he associated a former pupil, Heraclas, as assistant in the catechetical school, so that he himself might have more time for expounding the Scriptures.

In A.D. 215 the persecution under the Emperor Caracalla was so severe that Origen, in order to escape it, fled from Alexandria to Cæsarea in Palestine, where he was kindly received by the Christians. A year afterwards he was able to return to Alexandria. His influence was now very great both in the Christian Church and in the regions beyond, as is shown by the facts that an Arabian prince invited him to his court to impart to him Christian instruction, and that Julia Mamaea, the mother of the emperor Alexander Severus, sent for him to Antioch in order to hear him preach.

After a visit to Greece for the purpose of confuting certain heretics there, he returned through Palestine, where he was ordained a presbyter. This gave great offence to Demetrius, the bishop in Alexandria, whose jealousy of Origen caused

him to assemble two ecclesiastical councils against him, by the former of which he was banished from Alexandria and by the latter deprived of his office of presbyter. The ill-will shown to Origen by this powerful ecclesiastic continued in such strength that in A.D. 231 he retired to Cæsarea in Palestine, where he resumed his work as an expounder of Scripture. Here he remained for about four years, when once again he fled from persecution, and this time found an asylum in Cæsarea in Cappadocia.

After various travels in Palestine and Greece he was summoned to attend a church council at Bostra in Arabia. This council had been called against Beryl, the Christian minister of that place, who was heretical in regard to the person of Christ, having denied the personal existence of our Lord previous to the incarnation. Origen succeeded in bringing Beryl out of heresy to the Scriptural faith.

The persecution of Origen at the hands of Christians came to an end on the death of Demetrius in A.D. 232. Instead of meeting with ill-will, intolerance, and injury, he was now greatly beloved by all around him to the day of his death. He latterly chose Cæsarea, in Palestine, as his permanent residence. Towards the end of his life, during the Decian persecution, he was imprisoned and came near to martyrdom, which he again showed himself ready to meet. However, he was set at liberty; but his sufferings in prison, added to all the previous labour of a lifetime, had broken down his constitution, and he died A.D. 254 at Tyre in the sixty-ninth year of his age.

As a defender of the Christian faith against pagans and heretics Origen had no equal; and beyond all question he was the first biblical scholar of the age. His labours upon the Greek text of the New Testament are of value to the present day. He was a master of all the literature and science of his times, but they were of value to him only so far as he could use them to advance the cause of Christ. Before Origen's time the Bible had already been translated into various languages, and among the causes which permanently helped the progress of the Gospel in the third century were Origen's labours in the revision of these translations and in disseminating copies of them.

Origen was a voluminous writer—about 600 works were ascribed to him—but many of his writings are lost. Some of the books composed by him were the eight "Books against Celsus," in defence of Christianity. The work is still extant. Four books *περι ἀρχῶν* (on First Principles). This book dealt with the being of God, creation, redemption, the Bible, and the philosophy of the plan of salvation. A sentence from this book is said to have suggested the argument of Butler's "Analogy of Religion." At all events, Butler quotes it in his introduction—"Hence, namely from analogical reasoning, Origen has with singular sagacity observed that 'he who believes the Scripture to have proceeded from Him who is the Author of Nature, may well expect to find the same sort of difficulties in it as are found in the constitution of nature.' And in like way of reflection it may be added that he who denies the Scripture to have been from God on account of these difficulties, may for the very same reason deny the world to have been formed by Him."

It is said that Origen worked for no less than twenty-eight years on the composition of the "Hexapla." The toil occasioned in this labour was enormous; and it was largely owing to the financial help of his friend Ambrose that he was able to execute this immortal work. Speaking of his studies in general, Origen writes that he had no leisure for meals or for rest: "I am perpetually collating manuscripts. Even the night is not granted me for repose. Of the space from dawn to the ninth and tenth hour I say nothing. All students give that time to the investigation of the Divine oracles and to

reading." Ambrose paid seven or eight shorthand writers to be always with Origen and to relieve each other in writing to his dictation: he had also as many clerks to make fair copies of his writings.

To return to the "Hexapla." It was a Bible, consisting mainly of six columns: (1) The Hebrew text; (2) The Hebrew in Greek letters; (3, 4, 5, 6) The Greek versions of Aquila, Symmachus, the Septuagint, and Theodotion. There were also two other anonymous Greek versions, so that the work really was an Octapla. When the four Greek versions were published separately it was called the "Tetrapla."

The original "Hexapla" is said to have filled fifty volumes, and to have perished when Cæsarea was taken by the Arabs, A.D. 653; but some fragments are still extant.

By this very great work Origen laid the foundation of the science of the textual criticism of the Bible, one of the most recent results of which is the Revised Version of the English Bible of 1884.

It is said that he wrote on every book of the Bible except the Apocalypse. His expositions are of three kinds: *First*, Homilies or popular lectures; *second*, Commentaries, full expositions of the various books of Scripture; and *third*, Scholia or short notes especially intended for the learned. One of his best Commentaries is that on the Gospel of John. The "Philokalia" is a volume of extracts from Origen's writings, drawn up by Basil and Gregory of Nazianzus.

Origen was, in general, orthodox, but somewhat rash and unguarded in speculation, so that in the succeeding ages he was branded by some as a heretic; and like Tertullian, he has never been canonised by the Church of Rome! However, there is no loss in that. Making all allowances for his shortcomings, he was one of those choice gifts which the risen and ascended and reigning Lord has given to His Church for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

The Illustrations.

Concerning the illustrations, Mr. Purdon writes:—"I was unable to get a photo of the street where our shop is, but I have taken one of the interior. Instead, however, I send you a post-card print of Bab-Suika (the gate of the little market), which is hard by. That dark square black hole with a street lamp at the left hand side is Rue Sidi Mahrez, where our shop is."

"The shop is almost opposite the Mosque Sidi Mahrez, which is a 'city of refuge' for murderers. It is also called 'Mosquée des Dômes.' Sidi Mahrez was a great saint, or at least is so now, and they tell how a lion once sat down on his haunches and putting his paw up to his nose, said, 'Peace be unto thee,' so greatly did his saintliness awe even the animal world. These are 'facts' which, like the image which fell down from Jupiter, cannot be gainsaid, so we are 'quiet,' and do not argue 'rashly' on such subjects."

"This is the inner portion of the café [or 'shop,' referred to in January number of NORTH AFRICA, in which the meetings were held during *Ramadhan*]. You will think it quite a cathedral, but I trust no cathedral in Europe can boast of such a dreadful smell as ours can. It has a drain, or rather a sewer running down the middle, with various little holes in the flags to let out the odours. . . . We have also a well in our cathedral, but I fear it could produce none of the cures that our St. Patrick's well in St. Patrick's Cathedral is said to have accomplished. Bacilli of no mean order, I believe, inhabit its waters. It is well that coffee is a disinfectant! According to the customs of cafés, there is a raised and spacious portion which the Arabs cover with matting for the patronisers to sit cross-legged on. On this we put our counter. The preacher stands behind the counter, and the little baby organ on one side, with the choir



The Bab-Suïka, Tunis, showing the Mosque and Street of Sidi Mahrez.

From a post-card.

on the neighbouring form. Opposite the choir are three rows of forms for the audience, *i.e.*, on the raised portion which is opposite.

"Thank God our meetings have been *excellent* this week, and we are pleased to tell you that we have had perfect stillness and attention, so that we did not limit our congregation, but allowed all in who wished to come. Our average was, I think, fifty. We allow no boys to come, and it has proved a good plan."

"Your Labour is not in Vain in the Lord."

DEAR FRIENDS,

I have to tell you of another glad day, for which we thank our covenant-keeping God. As we remember that this year now closing [1902] records this as the fifth baptism in Tunis, we can but exclaim, "What has God wrought!"

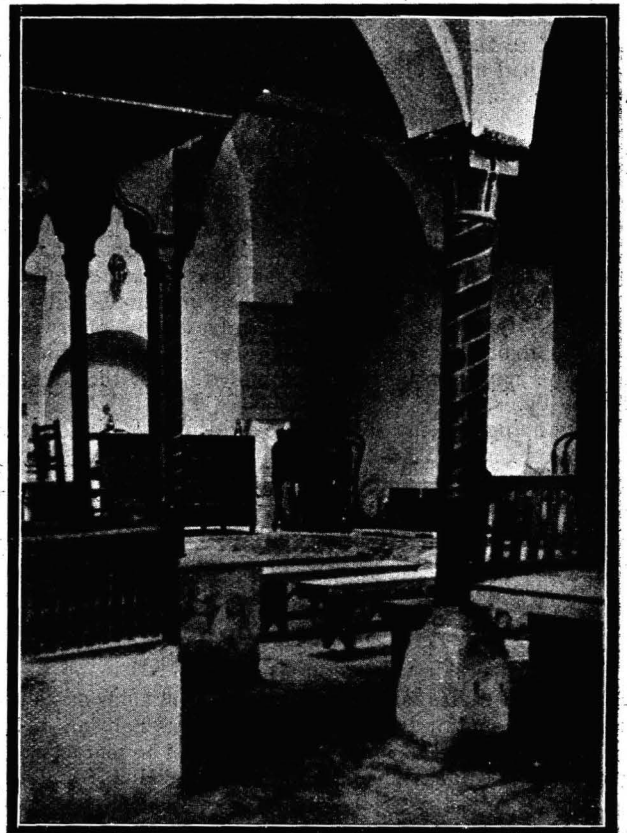
On December the 19th we went to Kram, our little seaside resort, for the purpose of baptising Mohammed Azzeddin, all our party and Mr. Flad accompanying us. There has been no dissenting voice among us as to the reality of his conversion, for all who are able to communicate with him are unanimous in accepting him, believing he has faith and life in our Lord Jesus Christ. To me there seems no doubt the work of grace is of God; for he has grown even when away from us under the study of the Book alone. Mr. Purdon has been a very great help to him in meeting difficulties and clearing them away, and Azzeddin looks up to him as a true friend; and I doubt not that the friendship of Mohammed el Beddai, with whom he would naturally talk still more openly, has been a great blessing.

God sent him across my path about two years ago. It was in the street that I became conscious of a young man walking my way, and staring so hard at me that I saluted him, wishing him "good day," and inquiring if he knew me. After a few words of conversation I asked him up to our house to read what our Book said of the way of life. He came, and continued coming till (so my diary tells me), on the 7th of January, 1901, Azzeddin knelt with me and asked for forgiveness of sins, relying on Christ's death to put them away. The diary adds his previous remark on that occasion: "I might die in

two days, and I know that I have not forgiveness. May I ask for it and hide it in my heart?" About a month ago now he went to Mr. Purdon to ask for baptism, and when he came to me he said, "I am likely to get some employment which will take me away from Tunis, but I should like to be baptised before I go. I feel something lacking if I remain as I am, and I am shut out from the remembrance of Christ's death with you all on Sunday nights."

The weather was unusually wet and cold, and Azzeddin is decidedly delicate; consequently we were desirous of a doctor's opinion before risking immersion in December, though it is North Africa; but it was with some difficulty that he was persuaded to go to get one, afraid of being hindered in the carrying out of his desire. When he returned, we knelt together to give thanks for permission granted, and Azzeddin prayed for blessing to descend on the doctor for having given opinion in his favour. Still the weather was most unfavourable, and Friday, his next holiday, was only three days off; but there, too, the Lord stepped in and answered prayer. Thursday was uncertain in weather; it seemed like a contest between clouds and sunshine, which should conquer; but

Friday broke fine, and, as we expected, we had bright sun all the day; only late in the afternoon did the clouds gather overhead again.



The Interior of the temporary Meeting Room, Tunis.

Photo by Mr. Purdon.

This Grace Also.

BY PASTOR JAMES STEPHENS, M.A.



A Group taken at the Baptism of Sidi Azzeddin.

Photo by Miss Tapp.

All went well at Kram. We had a hymn and prayer, in which Azzeddin joined, thanking God for His goodness, before going down to the shore. We found the waves rough and strong, making no little difficulty for Mr. Liley who baptised him, but nothing seemed to signify, for I heard from Azzeddin afterwards that he had not even noticed the water cold. When we returned to Mr. Flad's house in Kram, which he had kindly lent us, we had more prayer, and Mr. Flad and several of us gave him a word of welcome or exhortation or a text, and then we united in remembering Christ's love in dying for us, giving us all a bright, sure hope of heaven.

Azzeddin was quietly happy, but Mohammed el Beddai, more demonstrative in nature, rejoiced greatly over his friend's baptism. Omar too was there, and another young man who had asked to be allowed to join us. He seems at least to be convinced that the truth is with us, and was greatly interested in everything, kneeling in prayer for the first time, and even breaking his fast when we prepared refreshment afterwards. When you remember Azzeddin in prayer, remember this one too, that he may soon be one more added to our little church of five in Tunis.

The droppings of the shower are evidently falling faster, probably in answer to the many prayers all over the world just now; our hearts go up in thankfulness. Pray for us all the more, and for our dear converts, that all may be led by His hand each day. We know that you will rejoice with us over our harvest joy, and will with us render thanks to "the Lord of the harvest, who giveth all."—Yours in His happy service,

M. B. GRISSELL.

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.

"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 Corinthian Christians abounded in faith and utterance and knowledge and all diligence. These spiritual qualities were products of God's grace towards them, and such products of grace are referred to as graces. The believers in Corinth, while abounding in these graces, were not abounding in liberality; and as this was, in the judgment of the Apostle, worthy to be named with the others, and was at the same time deeply important with a view to the completing of their spiritual character, he earnestly desired for them "this grace also."

The grace of liberality consists in the disposition and will to give bountifully of one's substance for ends which are according to God. This bountiful giving does not always mean giving which is large in actual amount, but that which is large in proportion to one's income or means. The liberal Christian is he who, whether he gives large amounts or small ones for God and His service, gives a liberal proportion of what he has or what he earns. Sometimes the rich Christian is a larger giver than the poor, not merely because he gives larger sums, but because he gives a larger proportion; and some-

times, for the same reason, the poor Christian is a larger giver than the rich one.

There are those who only give largely at the point of time when their emotions are powerfully wrought on by some fervent or moving appeal, or when they are urgently solicited to give, or when they are made to feel that their reputation is involved in making some bestowment. But Christian liberality is a matter of principle, and not of sudden or occasional impulse or secular constraint. It is associated with the carefully-weighed decision of the heart, the decision as to what God would account the liberal proportion; and it expresses itself in the willing-hearted dedication of that, the setting it apart for God, whether appeals reach one or not, and whether one be asked to give or be expected to give, or be simply left to himself in the matter.

In Christian liberality that which should be bestowed is that which has been acquired or is possessed in a righteous way. God called for burnt offerings, yet would have nothing to do with a burnt offering that had been provided by robbery. "I hate robbery for burnt offerings." And the man who gets his money by injustice, by iniquitous pressure on others, by over-reaching, by hardness and closeness, must repent with a repentance that includes a turning from his evil with lowly confession, before his giving, however bountiful it may be, can be identified with the grace of liberality. And he who withholds what is due, or postpones just claims upon him, while not debarred, it may be, from giving, is yet called on to do first "that which is just and equal."

The grace of liberality may sometimes be overlooked, as possibly it had been at Corinth, by those in whom other graces are vigorous. There is sometimes, even on the part of such, an unthinkingness with respect to that which is not actually pressed on their notice; and owing to want of thought there is a withholding of that which is meet. In the pressure of business or of making ends meet, giving may be thought of as if it were a burden and an added care, and escape from it be looked on as desirable and not unfitting. In the case of Christians in whom other graces are not vigorous, the acquirement of the grace of liberality may seem to be other than pressing. Some may by quick instinct feel that liberality in them would interfere with the measure of lawful enjoyments, or the style of living and appearances which they want to keep up,

or with the carrying out in their entirety certain plans of laying up for themselves or their children on which the heart has been set. Something quite different from liberality may be held by them to be compatible with Christian living. They may even esteem the privileges of Christian fellowship according as these privileges can be enjoyed economically.

The lack of liberality is the lack of a grace, and constitutes poverty. He who is without the heart to give is therein poor. Our enrichment consists in that which is wrought in us by the power and grace of the Holy Spirit, and this though that which is wrought be the disposition to give, not money merely, but time and strength and our own selves also. Therefore, out of love for the Corinthians and earnest desire for their spiritual welfare, the apostle sought that they should become possessed of "this grace also."

Strikingly enough, God wrought the grace of liberality in the Macedonian Christians by means of their poverty. "Their deep poverty," it is written, "abounded unto the riches of their liberality." It may have been that their poverty brought them into a special dependence on God. Thus depending, their hearts may have been more exercised to note God's providing Hand. And, with that unfailing Hand clearly in view, they may have felt that they could well afford to share their little with others. Brought into daily happy acquaintance with the Source of supply, and assured of their access to this Source, they, though utterly poor, may have felt free and indeed impelled to give. And if so their liberality was associated with a living faith, and constituted them spiritually "rich."

A modern instance somewhat in line with this was mentioned in a periodical some time ago. "At present the Presbyterian Church of the Southern States, in the midst of 'phenomenally hard times,' is finding the monthly records of receipts broken by the growth of liberality, while an increasing number of individuals and congregations are coming forward with offers to send out or support missionaries. The diminution of income is often God's plan for transforming a man's idea of possession into a sense of stewardship."

The exhortation of the apostle was, "Let every one of you lay by him in store as God hath prospered him." Apart altogether from the fact that Christian work in the world might be furthered by larger giving, it behoves each individual Christian to ponder whether or not his Christian character may not be lacking completeness in respect of liberality, and whether the urgency of the exhortation has not a direct bearing on him. "See that ye abound in this grace also."

Prayer and Helpers' Union.

Subjects for Prayer.

The undermentioned subjects for prayer have been drawn up for special remembrance, and some of the readers not yet connected with the Union may like to join in this way of helping the work. There are many who could commence a branch by enlisting a few friends, and should any feel led to do so, any assistance will be given from the office of the Mission. A booklet giving "Information and Suggestions" for local secretaries may be obtained on application, and we commend this matter to the consideration of readers whose time is not fully occupied.

1. Pray that the lady missionaries, who at the date of writing, January 13th, are still in Tetuan, although their visitors, Miss Knight and Miss Harris, have left and are now in Gibraltar, may be kept in safety, and, if God will, not have to leave their station.

2. Prayer for the missionaries who have come down to Tangier from Fez, that, if God will, they may soon be able to return to their work.

3. That the present Sultan of Morocco, Mulai Abdul Aziz, may be established on his throne, and enabled to open up the land to reform so that the conditions of life for the Moors themselves may be improved, and that there may be less bigotry and at least some liberty of conscience.

4. That the converts in Fez may be preserved, and be able to witness a good confession as well as to act wisely during the absence of the missionaries.

5. That the new translation of St. Luke's Gospel into the Moroccan colloquial, made by the American missionaries, which is now circulating, may be used of the Holy Spirit for many conversions, and may show to all who read it what the Gospel of the grace of God really is.

6. Praise to God for three Arab men and two Arab women who were baptised in Tunis during 1902.

7. Praise for the encouragement in the school work at Shebin-el-Kom, Egypt:

8. Prayer that Miss Harrald may be blessed in Tripoli, where she has gone to help Mr. and Mrs. Venables, and prayer also that a married missionary and his wife may be found to work there in addition to Miss Harrald.

9. Prayer that the Holy Spirit Himself may prepare hearts in North Africa and lead them to seek to know the Gospel, and that a conviction of sin may come to many in North Africa.

10. Prayer that more candidates may offer to the Mission, and that sufficient funds may come in to enable the Council to accept all suitable offers of service.

11. Prayer that missionaries in the field and workers connected with the Mission at home may share in the blessing which many Christians are expecting in answer to the many prayers which have lately been going up to God for a widespread revival.

12. Praise for blessing given in connection with many of the Prayer and Helpers' Union prayer meetings.

"Oh, take home to your hearts' depths those four wonderful words of Jesus, 'THAT WILL I DO.' Lean on these as four sustaining props for the soul whenever you pray; mention to Christ in prayer His own words, put Him in remembrance of them, hear them sounding in your ears as you kneel, believe, and be real. Do not treat Christ as a fiction, notion, or doctrine, but as a real, living Friend in heaven. Talk with Him as truly as if you saw Him before you, let nothing induce you to doubt."—*Canon Falloon.*

Christ looks for a like spirit to be in us as is in Him. How deep are His desires for the salvation of men! How great was His sacrifice to obtain it! Are our desires deep, or our sacrifices great? Whether we look at the state of the world or the example of Jesus, we see most powerful incentives to prayer and labour for the spread of the Gospel.

W. R. DOVEY,

Hon. Sec. Prayer and Helpers' Union.

The **Neukirchen Mission** has recently lost a valued worker by the death of **Mr. Fritz Fink** at Lamu, in British East Africa, on the 21st September last, from blackwater fever. Mr. Fink spent four years in training at Neukirchen, and two years in England, one in medical study at Livingstone College, and the other in learning Arabic at the North Africa Mission House, then at Barking, where he endeared himself greatly to all, and now he has gone "home" after only four years of service abroad! His co-workers emphasise especially his conscientiousness, endurance, faithfulness, and diligence. The director of the Mission recognised in Mr. Fink a force of real value in the work, and a brave determination to stick to the difficult work among the Mohammedans. Let his bereaved wife and colleagues be upheld by our prayers.



Algeria.

From Miss Welch
(Algiers).

EXTRACTS FROM A LETTER TO Y.W.C.A. FRIENDS AT HOME.

January, 1903.—The Kabyle children are so changed since we last saw you; not only is the class twice its size, but the children's knowledge of Scripture, bright faces, and ready answers encourage us much. A little Kabyle girl told me yesterday that Fadhima (who is a Christian, we believe) sings all day long while she is working, "What can wash away my sins? Nothing but the blood of Jesus." . . .

I must not forget to tell you of our Sunday Bible Class. In it we have now about twenty regular members, eight of whom have recently accepted forgiveness for their sins through Jesus, and are seeking to serve and please Him in their homes and workrooms. Last night these girls gave a sacred service of song, illustrated by magic lantern views, to their mothers and fathers. We had about a hundred in the hall; one of the missionaries spoke most earnestly at the close, and another sang a solo of appeal to the tune of that English hymn, "Too late!" . . .

On Boxing Day all our European class children, with their mothers, numbering about 140 in all, had their Christmas tree in the hall kindly lent us by Dr. Nyström (a Swedish missionary here). Two of the French pastors were present, one of whom spoke so nicely, encouraging the children to continue attending their class regularly. About a dozen special prizes were given to those who had never missed once throughout the year. We have several of these girls and children who are Christians now; please do not forget to pray for them, they have so little here to help and encourage them, and you are so much richer in Christian friends and teachers.

This afternoon our Mothers' Meeting women are to have their little fête; each woman will bring her child, who will either recite or sing from the Bible or hymn-book. I think they look forward to this fête more than all. We are believing for some of these dear Spanish and French women that they will soon know what it is to have Jesus as their own Saviour from death and self. You will unite with us in believing prayer, will you not?

From Miss Read
(Cbercbell).

December 16th, 1902.—Yamina is a great comfort to us, and we have cause to hope that her mother-in-law will soon come fully into the light. The Lord is blessing Yamina's influence upon her. Sometimes her husband seems very penitent and desirous to lead a different life, so that we believe for him too.

Abdallah is a dear little chap; he is only ten months old, but for a month past his grandmother has brought him up on Sunday afternoons to the school. Yamina says she wants him to have an idea of the Lord Jesus in everything he does, and assures us he understands when she prays. People talk more about her being a Christian since the baby is named Abdallah, and we have a hand in bringing him up; but truly he is not like other babies, he is so wide-awake and intelligent. One thing, he has never had opium, which most of the mothers give their babies to keep them quiet. We know of a baby nine months old which has never passed a night without its opium pill; and there are many such, although we protest and point out the harmful effects.

Tunisia.

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

January 1st, 1903.—It is with a grateful heart that I begin the record of a new year; with praise and thanksgiving the work is again taken up for the Lord. The work is so vast, the difficulties are so many, the soil upon which we seek to labour is so ungrateful, that one is apt to get disheartened at the very outset, but our sufficiency is of God, and though we have to combat the great power of a false prophet, we know we are backed up by the almighty power of our victorious Captain, the Son of God.

Various visitors came this morning, among them two young Arabs of very good family, and types of the effect of French education and society. Both of course wear the fez caps, and pass with the crowd as Mohammedans, but from conversations

I have had with them I find they do not believe in one religion more than another. In fact, one of them gave me a long dissertation on the impracticability of Islam. From the various signs we see around us, surely we can say there is indeed a movement in the valley of dry bones.

It was a very great pleasure to me in the afternoon to welcome my fellow missionaries and the Arab converts to our house. After tea and conversation we had a little time of prayer and singing; then various views of different countries were shown by means of the magic lantern. Thus a happy and, I trust, profitable couple of hours were spent together.

In the evening some of my lantern views were shown to the Italian children and some of their parents at the annual gathering Miss Case has for them.

January 2nd.—Some time was spent morning and afternoon

at my new Reading Room for the Seamen, as it is being painted and cleaned out. One has to stand over these people while they work if it is to be done quickly and properly. The room is rather smaller, but a little more expensive, than my last room; it is, however, in a very much better position, better built, and nearer the port. The men cannot pass a drink shop before the reading room. May the Lord, who has thus far supplied the funds to meet the expenses of this little humble effort among the English seamen calling at this port, grant His blessing, and that many a soul may meet Christ there.

In the evening two of the Arab converts—one, perhaps, should only be called an inquirer, but he quite seems to have thrown in his lot with us—came to see me. We had a long and interesting talk on the motives of our actions, their consequences and rewards.

January 3rd.—Most of the morning was spent in study. The afternoon was occupied by getting in and setting straight the furniture at the Seamen's Reading Room. I am very thankful to have a room where I can welcome the men now. It was a cause of grief to me to see three English vessels in the port here on Christmas Day, and I had no place for them. The consequence was that the crew of one of the vessels got so intoxicated that the ship could not put to sea until late next day. . . .

January 5th.—The greater part of the morning was spent at the Seamen's Reading Room, putting the final touches to it in readiness for when a vessel may come in. This is generally

the season when we have the greatest number of boats in.

Four Arabs came in during the afternoon, while the evening was spent at the dépôt. Among those who came in was a professor from the Moslem College; as he entered I was looking up passages in the Koran that refer to the sinfulness of the prophets, and had just come upon the verse where Abraham is supposed to have said, "O my Lord, forgive me and my parents and the faithful on the day whereon an account shall be taken." I asked the professor how it was the Moslems say the prophets are sinless when such passages are found in the Koran, and Adam at the very beginning was "disobedient." The professor wanted me to put the Koran out of the discussion altogether on account, first, of my unbelief in it; secondly, it being sin for him to discuss with me respecting it. However, he gave some explanation by saying that God, being so great and holy, and man such an insignificant creature beside Him, to show His greatness and holiness they asked for pardon though sinless." So they addressed to God a needless request. . . .

January 6th.—It was my morning to be at the Bible dépôt, and one of the visitors who came in was a boy from the Arab French College here. He was a nice, sharp little fellow, though it was amusing to see how he had primed himself with various questions to ask me about the Unity of the Godhead, the death and resurrection of Christ—very favourite subjects of discussion with the Mohammedans. This was one question: "If Christ was God, and He died, how did the world get on while God was dead?"

Raymund Lull.*

Our hearty thanks are due to Dr. Zwemer for this well-written account of a life too little known even amongst those whose warm sympathies are given to missionary work. The author has already placed readers of missionary literature under a debt of gratitude by his valuable book, "Arabia, the Cradle of Islam"; and the present work, though small in comparison, appears to have been produced with the same care and to merit similar praise. It gives a wonderful amount of detail in its 172 pages.

A short *résumé* of Raymund Lull's Life, given as much as possible in Dr. Zwemer's words, will, we feel, be of some interest to many readers of NORTH AFRICA. As it would be impossible to do it any sort of justice in the limits of one short paper, we will divide the life into two periods, making his first missionary journey the dividing-line.

Raymond Lull, the Courtier and Scholar.

The first chapter, "Europe and the Saracens in the Thirteenth Century," contains a setting for the biography. Dr. Zwemer says:—

"We cannot understand a man unless we know his environment. . . . To understand Raymund Lull, we must put ourselves back seven hundred years and see Europe and the Saracens as they were before the dawn of the Renaissance and the daybreak of the Reformation. Although the shadow of the dark ages still fell heavily upon it, the thirteenth century was an eventful epoch, at least for Europe."

"All Europe was heated with the strong wine of political change and social expectations. In the same century sudden and subversive revolutions were taking place in Asia." "Gibbon says with truth that, 'If the ninth and tenth centuries were the times of darkness, the thirteenth and fourteenth were the age of absurdity and fable.' Thought was still in terror through dread of the doom declared on heretics and rebels."

"The morality of the middle ages presents startling contrasts. Over against each other, and not only in the same land but in

the same individual, we witness sublime faith and degrading superstition, angelic purity and signs of gross sensuality. It was an age of self-denying charity to suffering Christians, and of barbarous cruelty to infidels, Jews, and heretics. The wealthy paid immense sums to redeem Christian slaves captured by the Saracens; and the Church took immense sums to persecute those who erred from the faith."

"The thirteenth century was also an age of superstition, an age of ghosts and visions, and miracles and fanaticism. The 'Flagellants' wandered from city to city calling on the people to repent. Girded with ropes, in scant clothing, or entirely naked, they scourged themselves in the open streets."

One is almost surprised to learn that there were any men at all at this period who realised the true needs of the heathen and the Mohammedan; but there were even then two or three who went out to preach to them of Christ. It is not, however, recorded that their labours were successful. Raymund Lull stands out alone in this, as in many other respects.

This remarkable man was born of illustrious family, at Palma, in the island of Majorca, in 1235. Of his childhood nothing certain is known.

"Lull married at an early age, and, being fond of the pleasures of Court life, left Palma and passed over with his bride to Spain, where he was made seneschal at the Court of King James II. of Aragon. Thus his manhood was spent in gaiety and even profligacy. All the enthusiasm and warmth of his character found exercise only in the pleasures of the Court, and, by his own testimony, he lived a life of utter immorality in this corrupt age."

"He was early addicted to music and played the cithern with skill. But he was yet more celebrated as a Court poet."

"He was the most popular poet of his age in Spain, and his influence on Catalonian poetry is acknowledged in such terms of praise by students of Spanish literature that he might be called the founder of the Catalonian school of poets."

"It seems that at about his thirty-second year he returned to Palma, although there is little certainty of date among his biographers. At any rate, it was at the place of his birth that Lull was born again."

"One evening the seneschal was sitting on a couch, with his

* *Raymund Lull, First Missionary to the Moslems.* By Samuel M. Zwemer, D.D., F.R.G.S. Funk and Wagnalls Company, New York and London, 1902. Price 75 cents net.

cithern on his knees, composing a song in praise of a noble married lady. . . . Suddenly, in the midst of the erotic song, he saw on his right hand the Saviour, hanging on His cross, the blood trickling from His hands and feet and brow, look reproachfully at him. Raymund, conscience-struck, started up; he could sing no more; he laid aside his cithern, and, deeply moved, retired to bed."

He had this vision repeated three or four times, and then thought that it was a special message for him to devote himself to Christ's service. "Henceforth he had only one passion—to love and serve Christ."

"After the visions he came to the conclusion that he could devote his energies to no higher work than that of proclaiming the Message of the Cross to the Saracens. His thoughts would naturally take this direction. The islands of Majorca and Minorca had only recently been in the hands of the Saracens."

And so Lull decided to study the Arabic tongue, and, with this in view, bought a Saracen slave and studied with him for over nine years.

At the end of this time he wrote his famous work, "Ars Major sive Generalis," a treatise intended to set Christianity forth in a reasonable manner to Moslems and heathen. This book, while noble in purpose and with an aim little considered in those days of bigotry, fails of its object, and is entirely contrary to true methods of philosophy.

Lull's next effort towards the accomplishment of his end was to endeavour to establish training colleges, where men might study theology, and also geography and Arabic, with a view to their becoming missionaries to Moslems. He was successful in getting one at Montpellier, but altogether failed in trying to get the Pope to establish a similar college at Rome.

"When Raymund Lull met with disappointment on his first visit to Rome, he returned for a short time to Paris . . . and then determined to set out as a missionary indeed to propagate the faith among the Moslems of Africa."

(To be continued.)



Tunis, January 10th, 1903.

MY DEAR YOUNG FRIENDS,—Which of you, I wonder, would like to see a Christmas tree for Arab children? Well, the tree looks exactly like one at home, for the dolls and most of the little presents have been sent by kind friends in England. It is the children that are so different! Fancy you see them all seated cross-legged on the floor, and the mothers who have come to join in the treat on forms round the room, each woman wrapped up in something like a big sheet with which she was covered when walking in the street.

First the girls sing, "Hark the Herald Angels," in Arabic, and I think it sounds almost as nice as in English. Then after prayer, and a few words of welcome from Miss Grissell, Mr. Purdon sits down on the floor to tell a funny tale about a pig that would roll in the mud in spite of all its good training. He pretends to cry, and flourishes a big stick which the children think charming; and I hope they do not forget the lesson that there must be a change of heart before the life can be made right.

But this is only the prelude to the illumination of the tree and present-giving; and every child is now figuratively on the tip-toe of expectation, for she knows that the girl who has gained the most marks will get the best doll; and an Arab girl would rather have a doll than any other present. The biggest girl, Hanoona, heads the list, and she comes forward with a beaming face to make her choice. Which shall it be? That big doll dressed in blue and white, or the smaller one that says "Papa, mamma"? Her mother's advice is asked on this important question, and size wins the day, the "talking dolly" falling to the lot of the little sister. Then the others choose

in turn until even the tiniest is made happy with a baby of her own.

The mothers are not forgotten, and Miss Grissell and Mrs. Purdon now hand to each a nice, warm, flannel blouse which will be very comfortable in this cold weather, for even in sunny Africa there are days when one is glad of warm clothing.

But something still remains at the foot of the tree—a big, big doll! This was once given to little Dora Liley two years ago, and was a great treasure, till she heard that dolls were needed for our Arab girls. Then she looked round her dolls' nursery, and with a little struggle decided to part with her best. But it is not to be given to-day. We tell the children that it is to be put aside for a special prize at the next feast. And what for? I am sorry to tell you that one of the chief faults of Arab children is quarrelling, and just the last month the fast of *Ramadhan* has been making them feel extra irritable and disagreeable. So this big dolly is promised to the girl who does not quarrel herself and strives to make peace amongst the others. Who will get it, I wonder?

Saturday.—A whole week has passed, since the treat, and each day the peace has been unbroken. Once or twice there were signs of a gathering cloud between two girls, and each time a third has broken in with, "Hush! hush! remember the doll!" A novel way of peace-making, isn't it? But the effect has been wonderful. They need to be reminded that there is a higher motive for peace-making than the gaining of a prize, and we trust that as they get to know the Saviour's love they will earn the blessing Christ promised when He said, "Blessed are the peace-makers, for they shall be called the children of God."

Your affectionate friend.

A. HAMMON.

LIST OF DONATIONS FROM DECEMBER 16th, 1902, to JANUARY 15th, 1903.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1903. No. of Jan. Receipt. Brought forwd.			DESIGNATED FUNDS.			DETAILS OF DUBLIN AUXILIARY, No. 7.			No. of Receipt.					
1902. No. of Dec. Receipt.	£	s. d.	97	s.	d.	1902. No. of Dec. Receipt.	£	s. d.	S. S. McCURRY, Esq., 3, Spencer Villas, Glenageary.	£	s.	d.	Brought forwd.	£	s. d.		
16...6345	0	5	0			18...140	0	6	9	88	11	12	4				
16 { Boys and Girls' Religious Soc. }	3	15	2			19...Barking	0	8	10	89	1	0	0				
17...6347	0	10	0			19...142	1	0	0	Y. W. Bible Class	26	2	1				
17...6348	0	10	0			19 { Barnett Y.W.C.A. }	1	2	6	91	1	0	7				
17 { Boys' Bible Class, Gloucester }	0	18	0			23...144	42	10	0	92	2	12	0				
17...6350	2	0	0			23...145	2	0	0	93	9	17	3				
17...6351	2	0	0			23...146	1	9	5	Amount previously acknowledged			£90	6	0		
17 { Sheldon Mill Sabbath Sch. }	0	11	0			24 { Barnett Y.W.C.A. }	4	0	9	175	1	0	0				
18...6353	0	10	0			24...148	10	0	0	176	1	0	0				
18...A. H. G. *	1	1	0			29...149	5	0	0	177	1	16	0				
19...6355	0	18	0			29 { Highgate Y.W.C.A. }	30	0	0	178	1	10	0				
19...6356	0	12	6			29...151	5	18	6	179	0	5	0				
19...6357	2	0	0			30...152	18	0	0	180	0	10	0				
19...6358	5	5	0			30...153	10	0	0	181	1	0	0				
20...6359	1	3	6			30 { Readers of "The Christian" }	17	0	0	182	0	10	0				
20...6360	1	0	0			30...155	5	0	0	183	0	5	0				
20...6361	0	1	0			31...156	2	0	0	184	0	5	0				
20...6362	1	1	0			Jan., 1903.				185	0	6	0				
20...6363	0	2	0			1...157	24	6	0	186	0	10	0				
20 { C.E. Soc. South Woodford Free Ch. }	0	9	0			1 { Highgate Road }	0	10	0	187	0	15	0				
20...6365	0	5	0			1...159	20	0	0	188	1	0	0				
22...6366	1	0	0			1...160	6	10	0	189	0	6	9				
22...6367	1	6	8			1...Victory	1	11	6	190	0	4	0				
22...6368	0	10	0			1...162	0	2	2	191	0	10	0				
22...6369	0	5	0			1...163	15	0	0	192	0	2	6				
23...6370	0	5	4			2...164	6	5	0	193	0	10	0				
24 { Lee Chapel Missionary Assoc. }	1	1	0			5...165	0	5	6	194	0	10	0				
24...6372	0	15	0			5...166	12	10	0	195	0	15	0				
29...6373	10	0	0			5...167	1	0	0	196	0	10	0				
29...6374	0	3	6			5...168	5	0	0	197	0	5	8				
29...6375	0	6	0			5...169	10	0	0	198	0	11	0				
29...6376	1	1	0			5...170	70	6	0	199	0	2	6				
29 { Y.W.C.A., Highgate }	3	7	6			6...Gravesend	1	7	0	200	2	0	0				
29...6378	1	3	6			6...172	7	11	8	201	5	0	0				
29...6379	0	5	0			6 { Highgate Rd. Bible Class }	1	0	0	202	2	0	0				
29...6380	10	0	0			6...174	0	7	0	203	0	6	7				
29...6381	0	8	9			7 { Newport, Fife, Y.W.C.A. }	2	5	0	Amount previously acknowledged			£24	6	0		
30...6382	2	0	0			7...176	10	10	0	106	18	6					
30...6383	10	0	0			8...177	0	10	6				£131	4	6		
30...6384	0	10	0			8...178	0	5	0								
30...6385	0	5	0			10...179	16	19	5								
31...6386	0	15	6			10...180	10	0	0								
31 { Lads' Bible Class, Ilford }	0	9	7			10...181	10	0	0								
Jan., 1903.						10...182	0	1	8								
1 { Highgate Rd. Church }	2	5	5			12...183	2	10	0								
1 { Highgate Road Sun. School }	1	10	0			13 { Bignold Hall Sun. Sch. }	4	6	6								
1...6390	5	0	0			13...185	0	15	0								
1 { Avenue Rd. Sun. School }	1	1	0			13...186	5	0	0								
2...6392	1	1	0			14...187	1	11	10								
2...6393	0	1	0			14 { Maldon Hall Sun. Sch. }	5	0	0								
2...6394	0	2	6			15...189	30	0	0								
2...6395	0	10	0			Total	£439	3	6								
3...6396	2	7	6			Amount previously acknowledged	2,261	0	4								
3...6397	1	0	0				2,700	3	10								
3...6398	1	0	0			TOTALS MAY 1 TO JAN. 15											
5...6399	0	10	0			General	£3,241	10	2								
5...6400	10	0	0			Designated	2,700	3	10								
Carried forwd.	£97	3	11				£5,941	14	0								
			* For Two Tuckaway Tables.														

DUBLIN AUXILIARY, No. 7.
S. S. McCURRY, Esq., 3, Spencer Villas, Glenageary.
Designated Receipt No. 157.

DETAILS OF DUBLIN AUXILIARY, No. 7.

LEICESTER AUXILIARY.
J. A. BOLTON, Esq., Hon. Sec., 106, Evington Road.
Designated Receipt No. 179.

HOVE AUXILIARY.
Miss SHELBOURNE, Hon. Sec., 53, Hova Villas.
Designated Receipts, Nos. 159, 170.

GLASGOW, N.W., AUXILIARY.
Mr. T. NELSON, Hon. Sec., 8, Sandfield Street, Maryhill.
Designated Receipt No. 172.

Amount previously acknowledged £16 19 5

Amount previously acknowledged £110 17 9

Amount previously acknowledged £7 11 8

Amount previously acknowledged £19 4 8

Details of West-n-super-Mare and Hereford Auxiliaries, General Receipts 6390 and 6397, will be published in March number.

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 1839, 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 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.