



MATTHEW XXVIII

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

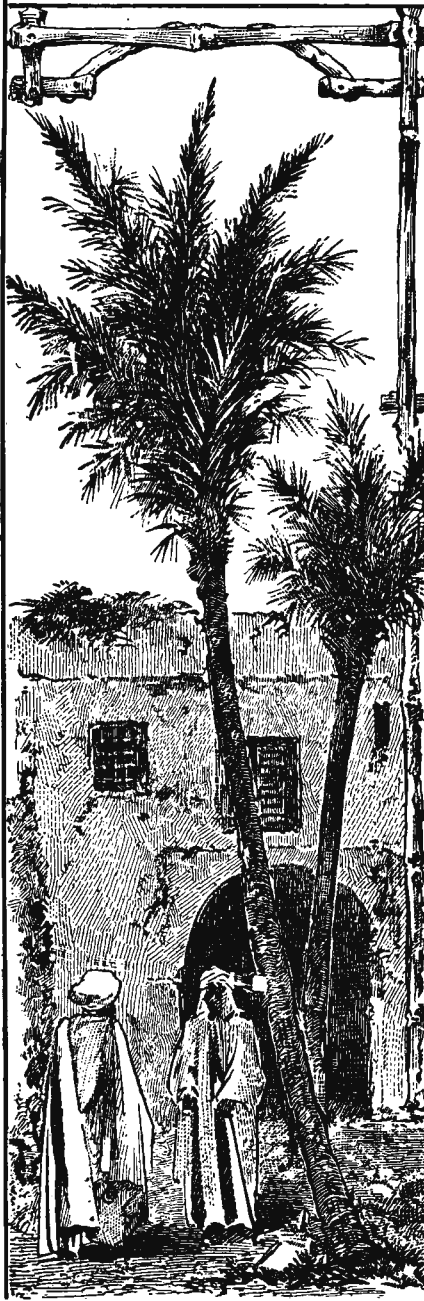
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

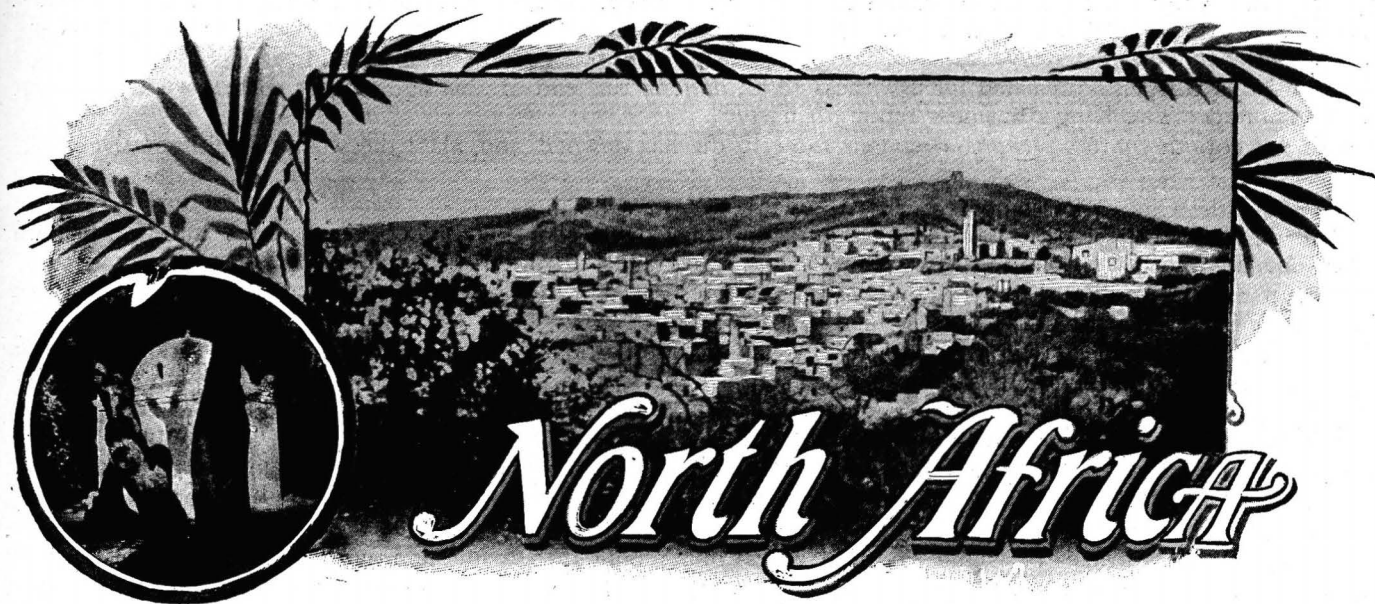
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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA





Our Responsibilities.

"In thy seed shall ALL THE NATIONS of the earth be blessed."—Gen. xxii. 18.

THE Scripture, foreseeing that God would justify the heathen (the nations) through faith, preached before the Gospel unto Abraham, saying, In thee shall *all nations* be blessed" (Gal. iii. 8). "Go ye therefore, and teach *all nations*" (Matt. xxviii. 19). "This Gospel of the kingdom shall be preached in all the world for a witness to *all nations*; and then shall the end come" (Matt. xxiv. 14). "The Gospel must first be published among *all nations*" (Mark xiii. 10). "By whom we have received grace and apostleship, for obedience to the faith among *all nations*, for His name" (Rom. i. 5).

"The preaching of Jesus Christ . . . made known to *all nations* for the obedience of faith" (Rom. xvi. 25, 26). "The Lord stood with me, and strengthened me; that become the preaching might be fully known, and that *all the Gentiles (nations)* might hear" (2 Tim. iv. 17).

"Ye shall be hated of *all nations* for my name's sake" (Matt. xxiv. 9). "I beheld, and, lo, a great multitude, which no man could number, of *all nations* . . . stood before the throne, and before the Lamb, . . . and God shall wipe away all tears from their eyes" (Rev. vii. 9 and 17). "The Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered *all nations*: and He shall separate them one from another, as a shepherd divideth his sheep from the goats. . . . And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. xxv. 31, 32, and 46).

From the above passages of Scripture it is clear that it has been God's purpose from of old to gather out from all nations a people for His name, and right on to the close of Revelation the thought is prominently revealed. This purpose is to be fulfilled through Christ, the promised seed of Abraham.

Christ enters fully into the purposes of the Father, and commissions His disciples to make disciples of *all nations*. He tells them that the end of this age cannot come till the Gospel has been published to *all the nations* as a witness of His sovereign grace. He warns His witnesses that they will not always be welcomed, though they come with glad tidings of forgiveness, but that they will be hated of *all nations* for His name's sake. Nevertheless a great multitude will through their labours be gathered into glory, though others, alas! neglecting or rejecting God's mercy, will go away into everlasting punishment. We know this, and have known it for years; but have we, do we now realise the position of solemn responsibility in which we as Christ's disciples are standing? We gaze upon the mighty sweep of God's purpose to bless all nations. We see Him planning in eternal ages past, and promising in earth's early ages to do what He has purposed. The centuries roll on, and Christ comes to offer Himself as a sacrifice for sin, and the judicial difficulties are taken away which obstructed the rivers of His mercy.

Every disciple is summoned to meet the risen Saviour in Galilee, that *every one* of them may be commanded to teach all nations the glad tidings that mercy is offered freely to every sinful child of Adam who will repent of sin and accept it. *Every one is commissioned*, and *every one* must do his part. This is a business in which none can be excused. The world is perishing, the wrath of God hangs over it because of sin; only by atonement can the justice of God be met, and satisfied. Atonement has been made. Now it only remains for men to hear, repent, believe, and be eternally saved. The proclamation of this good news is of paramount importance, *every one* must

do his part. They must tell those around them the good news. They must send the news to earth's remotest bounds that every creature may hear and live. Those who go forth taking nothing of the Gentiles must be sustained by the prayers, the sympathy, and the material support of those who remain behind.

Until this Gospel is preached for a witness to all nations the end of this age cannot come or a brighter age be inaugurated. The King's business requireth haste.

The twentieth century since the Saviour came to die has dawned, and, alas! the work is still unfinished.

Why?

Because the Church has failed to make the work her great business.

There are said to be 150,000,000 Protestants, and they have sent out 15,000 missionaries into the heathen, Mohammedan, and corrupt Christian world. That is, one Protestant in ten thousand is a missionary.

But it may be truly said that the bulk of these Protestants are themselves as spiritually dead as the heathen themselves, and even more guilty, for they sin in greater light.

It is only among those who know that their own sins are pardoned through Christ's finished work that one can expect to find missionaries, or those who will sympathise and help to support them. But even here how much indifference to the purposes of God and the commands of Christ one finds!

What is wanted is to look at the facts in the light of the Word of God and in the light of eternity.

Facts about the details of the state of the heathen and Mohammedan communities are interesting and instructive, but the great facts that should move us are known to everyone who reads his Bible and believes it.

What are these facts?

First, that the world is perishing, and that unless men repent of their sins, and turn to God and accept His great salvation, they must be for ever lost. It does not matter what kind of false religion men practise or neglect, apart from repentance and faith in Christ there is no hope for them.

Second, that God has provided salvation for every creature in Christ, and has commanded His people to make it known to every creature of all nations.

Third, that Christ is coming again to call all nations to account, when those who have clung to their sins will hear their final doom.

Fourth, that Christians must all appear before the judgment seat of Christ to give an account of their stewardship of the Gospel, their opportunities, and their means, and they will then be rewarded according as they have been faithful to their Master in regard to that with which He has entrusted them.

Let us search our hearts and examine our ways as to work in the world at home and among all nations, not omitting North Africa.

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.



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.



Dr. and Mrs. Churcher with Miss Cox and Mr. Webb made another trip to Sfax during the month of May. They were absent about a week, and treated 326 people during that time. This trip was most encouraging, as they were not molested by the authorities, and even the newspapers left them alone! A seaside place, named Hergla, containing 3,000 people, was also visited during May for the first time. There they had a crowded audience and excellent listening, fifty-three people receiving medical treatment.



Miss Harnden has been able to do a good deal of visiting in Constantine during the months of April and May. She has

met with both encouragement and bigotry, as the following extract from her diary will instance: "May 8th.—I went to Khothair's house to-day to see Manooba, who has been so sad since her husband died. . . . I began to speak, and to sing a verse, but a woman, who was there on a visit, was evidently very bigoted, and it was not until she left that I had a good opportunity with Manooba and another woman in her house. They begged me to stay, so I did, and I was so glad to be able to read to them, and discuss 'how we can enter heaven.' Manooba said 'witnessing' [to Mohammed] would ensure entrance there, but did not get angry when I spoke of its uselessness, and told of forgiveness through the atoning work of Christ. We had also a discussion about prayer. I am to go next week (D.V.) and take some medicine for the very bigoted woman who was a visitor there."



God sometimes uses a portion of His Word to attract a native to Himself, apart from any other agency. I would like to call your attention to one case. A colporteur sold a copy of the **New Testament** to a **Mohammedan**. The purchaser looked at the book and found it rather unintelligible, and put it upon the bookshelf. There it lay for an indefinite time. Then once again he took it down, looked into it, became interested and read it through. There was one passage in particular that forcibly impressed him. It was this: "Take up thy cross and follow Me." But what was a cross? He had never seen one, and there was no comment in the New Testament to help him. So he began revolving in his mind what a "cross" could be. Then he came across a character which seemed to him to suggest the meaning of the word "cross." It is actually the charac-

ter for an umbrella. He read, "Take up thy umbrella and follow Me," and he obeyed literally. One day, as I returned from the chapel, I was accosted by a missionary who told me that in the guest hall was a visitor; and on my entering the room the man said, "I have come in accordance with the command of the Lord Jesus to take up my cross and follow Him, and there it is," pointing to the umbrella on the table. To make the story short, I afterwards explained to him what is the meaning of the cross. The man went to his home and came again and again, bringing sometimes some friends and another time his father, and was at last converted, and is now a member of the church.—*China's Millions.*



Monthly versus Annual Contributions.—Many give spasmodically, not regularly, and deceive themselves, thinking they are devoting to God a larger proportion of their substance than is actually the case. Ten shillings a year seems quite a handsome subscription; 2½d. a week is hardly so munificent, yet annually the latter is the greater sum. In practice, systematic and proportionate giving involves also frequent giving, which is better for the giver and more valuable in its result. When the late Dr. Norman Macleod had pled once for more generous giving, and was complimented on his appeal by the beadle of the church, he turned and said, "Well, what more will you give—5s. a year?" "Eh, doctor!" was the reply, "that is impossible with my wages; I canna gi'e that." "Oh, well," replied the doctor, "perhaps it is a good deal; what would you say to 6d. a month?" "Aweel," was the beadle's reply, "6d. a month wadna brak onybody's back."—*The Mission Field.*



"What can I spare?" we say:
"Ah, this and this,
From mine array
I am not like to miss:

"And here are crumbs to feed some hungry one;
They do but grow a cumbrance on my shelf"—
And yet one reads, our Father gave His Son,
Our Master gave Himself.—*Frederick Langbridge.*



ARRIVALS—

- Mr. and Mrs. J. H. C. Purdon and Miss Grissell from Tunis.
- Mr. and Mrs. P. Smith and child from Constantine.
- Miss K. Smith from Djemaa Sahridj.
- Miss J. Jay from Tangier.
- Miss L. Read and Miss Day from Cherchel.

To the Friends of the North Africa Mission.

I, PALMEIRA AVENUE,
SOUTHEND-ON-SEA,

June 16th, 1903.

DEAR FELLOW HELPERS,

This is the Centenary year of the BRITISH AND FOREIGN BIBLE SOCIETY, when they are making special efforts to extend their work, and seeking increased funds to do it with.

We in North Africa and of the North Africa Mission are deeply indebted to this venerable Society for their un-failing kindness and help in the sphere of our operations.

Mr. Lowitz, their first regular agent in Algiers, was specially kind to me when I first visited that land in 1881, just before his appointment as agent, and he always continued a faithful friend to our work. Mr. Mackintosh, who was for many years the Society's agent in Morocco, was also always ready to help and advise, and all their agents have been our warm friends.

The Secretaries, Editorial Superintendent, and the Committee have also always been anxious to help us.

They have borne all the expense of the printing of the New Testament in Kabyle, and have assisted in the support of Mon. Cuendet and his helpers in the translation, besides aiding us in many other ways.

We, on our side, have sought, and still seek to further the work of this large Society in our small way.

When we determined to undertake Mission work in Morocco, we expected to have Mr. W. Mackintosh as our first representative, but he felt that as the Bible Society were willing to send him out, it was right that he should act as their representative.

Three years ago, after Mr. Mackintosh's lamented death, the Society approached us as to our willingness to part with our valued missionary, Mr. Summers, then in Egypt, to take up this important agency, and much as we regretted letting him go we consented, thinking that it would be for the general advancement of God's work. We felt also that as Mr. Summers would be still working in Morocco, in a sense he would not be lost to our work.

Now Mr. C. T. Hooper, a valued North Africa Mission worker at Shebin-el-Kom in Egypt, is joining the British and Foreign Bible Society, to superintend their colportage work in Egypt, under their agent there. We greatly regret losing Mr. Hooper, but here again there is no loss to the work of God in Egypt, and in his new post we anticipate that Mr. Hooper will be able to accomplish a more efficient and a wider work for the spread of the Gospel than when working with us. We wish him God's richest blessing in his important and interesting work.

It will be seen, therefore, that the British and Foreign Bible Society and the North Africa Mission have sought to forward one another's work, and have been mutually helpful to one another.

We trust our friends will specially remember the Bible Society in their prayers, and help it by their contributions at this Centenary period. The Society is desirous of raising a fund of £250,000, to enable them to extend their work in various countries.

The Society for the free distribution of the Scriptures, founded by the late Mrs. Robertson, has lately enlarged its Council, and is anxious to extend its most useful work. Mrs. A. E. Pridham, Chesils, Christ Church Road, Hampstead, who formerly assisted Mrs. Robertson in this work, has succeeded her in the work as Hon. Secretary. The missionaries of our Mission have frequently been helped by this Association, and have, by its means, purchased books from the British and Foreign Bible Society. We believe in both the sale and the wise free distribution of the Word of God as circumstances may require.

The last month has again been one of very short financial supplies, leading us again and again to God in prayer, that He may teach us what He desires us to learn, and then send in what He sees to be needed to meet our wants. We know His interest in the work can never flag, and His ability to help can never grow less. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. What a comfort it is to have an all-sufficient and compassionate Lord! He knows, He loves, and He is able to help. If our hearts condemn us not, then have we confidence toward God.

A number of missionaries are now at home from the field, either for their usual furlough or for their health. Among them there are those who will be glad to come and tell of

the work. Are there not some who could give drawing-room or garden meetings; or who could arrange meetings in halls or places of worship?

The converts in the field will need special remembrance in prayer while those who usually instruct and guide them are absent. At Djemaa-Sahridj, Algiers, Cherchel, Tunis, Tetuan, etc., this will be the case. Those missionaries remaining behind during the heat, and on whom some of this extra responsibility will fall, also need to be borne up in prayer.

Affairs in Morocco are rather quieter, but the country is still unsettled, and our Tetuan station is unoccupied. Itinerating work is in abeyance. The disturbance near Figuig, which has led to French action, will, we trust, not lead to further complications.

God is our refuge and strength; without Him we can do nothing; with Him all things are possible. May we each and all renounce our own wisdom, wealth, strength, and ability, and really count on the Lord alone.

Yours heartily in Christ,

EDWARD H. GLENNY.

Prayer and Helpers' Union.

In response to the invitation for local help in connection with the Union in the last issue of NORTH AFRICA, a very kind letter has been received from Mr. H. M. Reade, of 45, Wally Street, Higher Broughton, Manchester, with reference to forming a branch there. The Local Secretary will be Mrs. Reade, and the matter is being earnestly taken up.



Mr. G. H. Fearn, of 171, Boaler Street, Liverpool, has also kindly written with regard to forming a branch in that city. He has had a warm interest in the Mission for some time, and it has been laid upon his heart to take a more active part in promoting the work. It is a good thing to have branches commenced in these two important centres of population, and we commend to the members of the Union, for remembrance in prayer, the efforts now being made.



A secretary writes with reference to discouragement experienced in endeavouring to enlist sympathy and help in the work. Set efforts often fail of any visible result, and many whose aid is sought are already closely occupied with other kinds of service. Perhaps it is best daily to ask for direction, and expect openings to occur to introduce the subject of the work in North Africa, praying that the words spoken may be used to the glory of God, in arousing sympathy for the Mission.



Special Subjects for Prayer.

1. That Missionary work may be helped forward and not hindered through the disturbances in Morocco, and that all the changes there may result in the opening up of the land to the Gospel.

2. That the converts in each of the fields may be blessed during the summer months. Mr. Liley asks for special prayer that he may be greatly helped in dealing with the Tunis converts during the absence on furlough of Mr. and Mrs. Purdon and Miss Grissell.

3. Prayer is asked for a woman in Tripoli who has been frequently visited lately by Miss Harrald and Miss Dundas, and is manifesting great interest in the Gospel message. Also that the workers may be guided about starting a boys' class.

4. That Mr. Fairman and Mr. Levack may be guided and helped in conducting the promising boys' school in Shebin el Kom.

5. That Dr. Roberts's Hospital servant, who for ten years has done faithful work at the Tulloch Memorial Hospital, may, if God will, recover his failing health, and with his wife make a bold confession of Christ.

6. That in God's good time the following needs may be supplied: new subscribers to the General Fund; more members and local secretaries for the Prayer and Helpers' Union; a deputation secretary; more workers for each field.

Arab Funerals.

BY MRS. LILEY.

As I sit in my room, the words "La ilaha ill' allah, Mohammed rasool allah," "There is no god but God, Mohammed is the apostle of God," come to my ears; it is being slowly sung in a minor key by a motley group of Arabs, as they walk down the bazaar. It is a Moslem funeral; another of the so-called "faithful" is being borne to his last earthly home. His spirit has passed away, and with what hope! Had we been in the house of mourning yesterday, we might have seen some of the relatives of the deceased, sitting silently in the court, stoically waiting for that which was *maktoob* (decreed). In the room the old people or parents surround the dying one, perhaps the father holding up the head of his dying son; the children, with a look of fear on their faces, gazing at a distance; wife, sister, or mother standing at the feet. When death is near the *taleb* or reader is called in, and in a low voice he recites the thirty-sixth *sura* of the Koran. Nothing more is heard, except perhaps the heavy breathing, and the dying Arab, opening his eyes, with difficulty repeats "the witness," and all is over. The women scream and cry, scratching their cheeks and arms with their nails until the blood flows, while the children get farther away or seek refuge in a neighbour's house. It is possible that at an earlier stage charms and amulets have been resorted to, to ward off the work of those evil spirits who are supposed to have affected the sufferer—but now all is finished, although the soul, according to the doctrine of Islam, dwells for some time longer in its mortal envelope.

So soon as earth covers the dead, the soul is received by an angel, who informs him that he is about to be examined by two black angels, Monkar and Nakir. If the answers are satisfactory, the dead person is received into Paradise; if not, he is punished. There are many reports among the natives of terrible dialogues which they are supposed in some supernatural way to have heard, while watching at the grave, between deceased persons and the angel of death. That this terrible ordeal may not be prolonged, and the soul left in a state of suspense, interment takes place very quickly.

It is a canon of Moslem law to wash the body with pure water; this done, it is enveloped in a winding-sheet of calico, while some of the friends go to see to the digging of the grave. This must not be too deep, and is formed in two parts; the lower part, which is to receive the body, is straight and narrow, the upper part is much wider, and

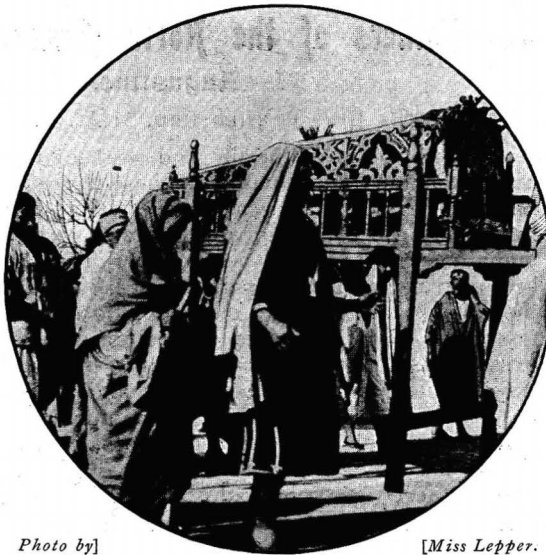


Photo by]

[Miss Lepper.

A Moslem Funeral.

the ledge thus formed prevents the flat stones and earth which cover the body from weighing upon it. The body is laid on the right side, and with the face turned in the direction of Mecca. A small stone pillar, with a fez and turban carved on it, is placed at the head of a man's grave, while two large flat stones are placed at the head and foot of a woman's grave. These are called *shuhud*, "witnesses." In some cases I have seen large baskets of bread and raisins distributed to the poor on the occasion of a funeral, even inside the cemetery, and there is often a large following of those who delight to partake of this material bounty.

The funeral ceremony itself is very simple, for the bier having been carried to the grave, and the burial of the body effected, an *imam*, or *taleb* (priest), recites four times the profession of faith, "There is no god but God, and Mohammed is the apostle of God," followed by a prayer for the repose of the soul of the deceased.

Very different in comparison is the triumphant death of a Christian who has lived a beautiful life of fellowship with God in Christ. Think of the last words of such a man as the sainted Robert Chapman, full of peace, joy, and triumphant assurance. Or of Moody, who exclaimed, "This is my coronation day," "Earth is receding, heaven is opening, God is calling." How different for the mourners, who, even through tears at parting, can sing the sweet hymns about "Emmanuel's land," and the second coming of their Lord, with the glad assurance that there shall come a time of happy reunion.

Surely the power of faith in the Bible, the power of faith

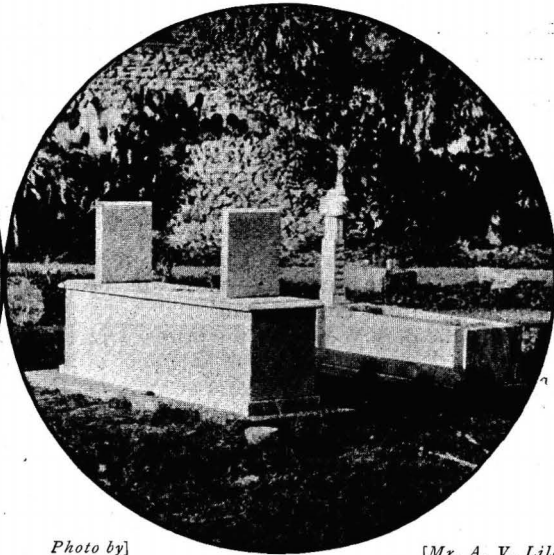


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[Mr. A. V. Liley.

Arab Tombstones.

in Christ, and His wondrous, all-sufficient atonement, should nerve our endeavour to give and to send to those groping in superstition and false security the glorious Gospel which is "the power of God unto salvation to everyone that believeth."

The Peerless Joy of the Missionary Life.

An Appeal to Young Men of Education.

By GEO. T. SMITH.

To seek the highest joy is the highest wisdom. That is not selfish. Jesus lived a purely unselfish life. Yet He, "for the joy that was set before Him, endured the cross, despising the shame." "If you wish the sublimest life and the most heavenly



Photo by]

A Funeral Procession.

[Mr. A. V. Liley.

joy for your son, and can accomplish it, make him a missionary," was the mature advice of Count Zinzendorf. That is as close to Christ as you can come; it is as near to a supremely unselfish life as man can live. . . .

There is the joy of crucifixion. To all the delights of the home land you will be crucified. "But I do not want to be crucified." Jesus did. Paul also. "I am crucified with Christ." It is not wise to seek happiness directly. Joy flees from the man who makes it the special object of his quest. The highest manhood, the best possible Christlike character, the divine nature of which we are to be partakers—these are the only worthy objects of pursuit for a rational man.

The more repulsive the duty, the richer the prize. Duty here in America is light. . . . A paradise, in the judgment of intelligent men, among less favoured lands; a land of light, of song, of ease. Can you nail it to the cross and take a land of darkness, of filth, of wretchedness, of suffering? If not, the full joy of Him who chose Golgotha viâ Gethsemane can never thrill your soul.

One preacher wrote: "It will be the blackest day of my life when I leave America for the mission field." To him were open some of the best positions in the gift of his denomination. Yet he went. He did not wish to become a missionary. Duty called, love compelled. Why? He had read Bushnell, he had studied Christ. In sounding the depths of life, he dropped his plummet from the throne of God. Eternity was in his calculation. The deep debt of love he owed to the Lord Jesus, the Master transferred to the account of the heathen. Only by service in their behalf could he hope to begin to pay the debt. He looked on the world of the lost through the eyes of the crucified. Cannot you? "Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself."

Go or send. This is the divine command. What if you hinder? By apathy or by opposition. By leaving the cause without support, or by dissuading one whose heart bleeds for the lost. "Heathen at home." Yes, but you do not wish to be one of them. They are so in a flood of light—by choice. O mother, as you look on that darling in the cradle, remember that the highest destiny for him would be to bear the cross, to be called "Jesus' dog," "Jesus' monkey," by the blinded rabble, or even to meet his death by a mob in a pitiable, degraded land far away.

Cyrus Hamlin was one of the ablest missionaries who have made the nineteenth century lustrous before God. When he was about seven years old, on a certain holiday he went to town to spend the day. He had seven cents he had saved for the festal occasion. His mother said, "You might stop at Mrs. Brent's and put two cents into her missionary box; then you would have five for yourself." When he came back she asked him what he had done with his money, and he answered, "I thought it was selfish to put only two cents into the box for the heathen and to keep five for gingerbread, so I thought I would put in five and keep two, but at last I put all of it into the box, and I'm so hungry." Said he afterward, "My mother pressed me to her bosom, and kissed me and cried, and I wondered why she cried." Will your eyes ever fill with tears of such joy, while your heart overflows with gratitude to God for such a child? Be missionary to the core. Father, do you seek the highest honour for that bright boy? Put him, if you can, near by the side of the Sun of righteousness, and let him shine as a light to the nations now sitting in gross darkness and the very shadow of death.

Teacher, friend, pastor, do you advise an inferior life, a jewelless crown, to your gifted young friend? Consider that you stand between the life-giving and the dead.—*The Missionary Intelligencer, U.S.A.*

The Fathers of the North African Church.

VI.—Augustine.

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

A summing up of the life and work of this remarkable man by a church historian is in these words: "Augustine, bishop of Hippo in Africa, is one whose fame is spread throughout the Christian world; and he certainly possessed many and great excellencies, a superior genius, a constant love of truth, admirable patience of labour, unquestionable piety, and acuteness and discrimination by no means contemptible. But his power of judgment was not equally great, and often the natural ardour of his mind carried this excellent man further than reason and prudence justified. He has therefore afforded to many much ground for controversy regarding his real sentiments, and to others occasion to tax him with inconsistency and with hastily writing upon subjects which he had not himself duly considered."

Aurelius Augustinus was born November 13th, A.D. 354, at Tagaste, an obscure village in Numidia. He received a good education up to the age of fifteen, when he came home and lived an idle vicious life. When seventeen years of age he was sent to Carthage, where he excelled as the first scholar in a school of rhetoric. His youth was depraved; he became a Manichæan, and lived in such a way as to cover himself with disgrace, and to bring very deep grief to his mother Monica. By reading Cicero's *Hortensius* he became enamoured with philosophy, and took up the Bible to search for it there; but not finding the Ciceronian philosophy in the Scriptures, he threw the volume aside. He gave himself up to study, and mastered all the liberal sciences as they were then taught.

Returning to Tagaste he there opened a school for rhetoric. About A.D. 380 he returned to Carthage, where he continued this occupation—the teaching of rhetoric. He was a good scholar, and very popular, but his mind was restless, and he himself still remained unprincipled and debauched.

In A.D. 383 he went to Rome, and the next year proceeded to Milan in pursuit of his avocation as a rhetorician. Up to this period in his life he had been a Manichee, *i.e.*, a disciple of Manes.

Manichæism was a wide-spreading pestilence, by its very turpitude ensnaring many persons within its meshes. So base were the doings of this evil sect that the laws of the state had to intervene to oppose it. To avoid the severity of these laws the Manichæans assumed successively various names, as Encratites, Apotactics, Saccophori, Hydroparastites, Solitaries, etc., and under these names they lay concealed for a time.

Manichæism taught that there are two supernatural beings—the two first principles of all things—the one the Lord of light, that is, God; the other the lord of darkness or the devil, who, Manes said, was the God of the Old Testament.

Men, he taught, were formed by the prince of darkness, and consist of a body formed of the depraved matter of the world of darkness, and of two souls, the one sensitive and concupiscent, which has been derived from the prince of darkness; the other rational and immortal, being a particle of that divine light which was stolen by the army of darkness and immersed in matter.

In order to accelerate the return of the souls of men to the heavenly country, God sent Christ, His Son, into the world. Christ was clad in the form and shadow of a human body, not a real body however. But the prince of

darkness instigated the Jews to crucify Him. Yet as He had not a real body, therefore He was not really crucified; the people only supposed that Christ had died on the cross. Moreover, when about to depart out of the world Christ promised to send the Paraclete. This Paraclete, they held, was Manes the Persian himself.

The souls which believe on Christ must cease to worship the God of the Jews, who, they held, was no other than the prince of darkness. When freed from the body souls undergo a twofold purification: first, they go to the moon, which consists of sacred water, and are there purified for fifteen days: after which they proceed to the sun, the holy fire of which removes entirely all their remaining pollution. The bodies which they left on earth being formed of base matter revert back to their original mass.

Manes rejected the Old Testament in its entirety: he also rejected the four gospels and the Acts of the Apostles. For the four evangelists he substituted another gospel called *Erteng*, which, he said, had been dictated to him by God Himself.

Such were some of the features of Manichaeism.

Arrived in Milan, Augustine began to attend the public worship of the Christian Church, and to listen to the ministrations of Ambrose, whose faithful preaching awoke the conscience of this unworthy man.

Of Ambrose, Augustine writes: "At once I was attracted by him, not because he was a teacher of the truth—which I utterly despaired of finding in the church—but because of his kindness to myself. I gave much attention to his preaching also, for though I scorned the matter of it, I was anxious to see whether his eloquence was as remarkable as it was commonly reported to be. Gradually, however, as I said within myself, 'How eloquently he speaks,' there entered this other thought, 'How truly he speaks.'"

The first effect on Augustine of the preaching of Ambrose was that he was emancipated from Manichaeism. He now became a catechumen in the Christian Church, *i.e.*, one under instruction with a view to baptism.

At this time his mother Monica arrived in Milan from Africa. She received the news that her son had abandoned Manichaeism with composure, as an answer to her prayers, the fuller fulfilment of which she still expected. He received much help at this period from his companionship with certain Christian men—this comradeship was of the greatest use to him. His Manichaeism was given up for ever: he could now conceive of God as a Spirit, and he also saw the truth that the origin of evil lies in the will.

However, he was not yet a Christian, but the Holy Spirit of God was convincing him of sin, was showing him that the true reason of his delay in becoming a Christian was his own love of sin. "How is it," he cried to his friend Alypius, "that the unlearned press into the Kingdom, while we with all our learning tarry without? Is it that we are ashamed to follow because others are gone before? But should we not be more ashamed that we do not even follow?"

In this hour of the crisis of his life he hurried out into the garden, away even from the presence of Alypius, who, however, followed him. "Be it done now, be it done now," cried Augustine, as at one moment he almost came to decision for Christ, while at the next he felt himself drawn back by his own lusts, which urged that he could not live without them. At length, under the shame of his sins and of his weakness, he could no longer resist the gracious hand that drew him onwards. "How long," he cried, "How long? To-morrow and to-morrow? Why

not now? Why not this hour be an end to my uncleanness?" Just then he heard from a neighbouring house the voice of a boy or girl constantly repeating, "Tolle, lege,"—"Take up and read: take up and read." Accepting the voice as the command of God, he opened the Bible and read the words, "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh." At once all doubt and irresolution left him: his mind was made up to follow Christ.

The conversion of Augustine took place A.D. 386, when he was almost thirty-two years of age. He resolved to abandon his old profession as a teacher of rhetoric. For some months he, along with his mother, his son, and some other friends, lived in a villa near Milan, forming a little community devoted to the interchange of thought on the deep questions of philosophy and of the Christian faith. Those conversations or dialogues have been preserved in three of his books.

Next year he was baptised at Milan by Ambrose; Monica was present, doubtless thanking God for the wonderful change in her son's life. She did not long survive this event, passing away at the age of fifty-five, but having seen her lifelong desire accomplished in her son's conversion to God. She died at Ostia, the seaport of Rome.

In the next year, A.D. 388, Augustine returned to Africa, where he sold his estate, and devoted the proceeds to charitable purposes. For three years he lived as a recluse, with a few men who were like-minded with himself, spending his time in the study of scientific and metaphysical subjects.

In A.D. 391 he happened to go to Hippo Regius—now the town of Bone or Bona in Algeria—for the purpose of conversing with an official of the Government. While in the town Augustine found his way to the church; and at the very time the bishop Valerius was telling the congregation that they must now have another presbyter who could expound in Latin better than the bishop himself could do. Instantly the people laid hands on Augustine, and declared that he and no other was the man of their choice. He was accordingly ordained a presbyter, being then thirty-seven years of age. And so fully did Valerius see the value of Augustine's services that five years later he secured him as his colleague in the bishopric of Hippo, where Augustine continued to live and work till his death, some thirty-five years afterwards.

From his ordination as bishop of Hippo, A.D. 395, onwards to A.D. 430, Augustine led a most active life, preaching, writing, combatting error, and attending to the churches and their presbyters. He died 28th August, A.D. 430, aged seventy-six years.

The works of Augustine are very numerous: they fill ten folio volumes.

Two of the best known of his works are the "*City of God*," in twenty-two books, a description of the growth and privileges of the Christian Church; and his "*Confessions*." The latter is often referred to as taking rank with John Bunyan's "*Grace Abounding to the Chief of Sinners*"; both books are spiritual autobiographies of their authors in their unconverted days, as well as after they came to know the Lord.

Augustine is best known in connection with the part which he played in the great Pelagian controversy. It is therefore necessary to say a little on the subject.

Pelagius belonged to Britain: it is thought he was a Welshman, and that his name originally was Morgan. He

was a monk, and having journeyed to Rome was distressed with the immorality and formalism which he found there. He tried to do what he could to improve the tone of life among professing Christians, but found that his remonstrances were met by the plea of man's inability to lead a holy and perfect life. To combat the evil living, as well as the theory by which evil living was supported, he proceeded to affirm that human nature can accomplish all that is required of it, and that men possessed the power to please God. "I can, because I ought," was his motto. He was thus led into the error of ascribing too much to human ability and too little to the power of Divine grace.

Pelagius accordingly taught that man has the natural ability to do all that God commands him to do, and that there can be no sin where the will is not free at each moment to choose good or evil. He also taught that men are born into the world characterless, without bias either to right or wrong, and that no one is the worse for the sin of Adam. He spoke much of the grace of God, and allowed that it works in us, except that divine grace does not produce the initial determining movement in man towards salvation. According to Pelagius the unassisted human will possesses power to accept and to use the salvation and grace of God.

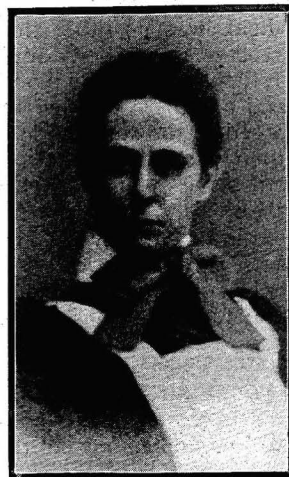
Such is a bare outline of Pelagianism, the theory which Augustine effectually combated. Let us now very shortly glance at the contrary system—Augustinianism. A celebrated saying of Augustine's sums up his theology—"It is not the human will which by its liberty secures grace; but it is grace which secures (or bestows) liberty." Augustine's teaching then is that man is unable of himself to will anything that is good: he cannot, without grace, even accept the grace which God offers to him: man is *entirely* dependent on God for deliverance from evil. This, to Augustine, was the one reality on which he could build safely. The doctrine is found in the various forms and modifications of it which have appeared under the names of Calvinism, or Jansenism, or of the Articles of the Anglican Church, or of the Confessions and Catechisms of the Reformed Churches. It gives all the glory of salvation to God and no glory at all to man, "that no flesh should glory in His presence."

Of course we should remember that some very terrible and most unscriptural inferences have been drawn from the Augustinian theology: by a cruel and relentless logic the most dreadful character has been given to God and to salvation. But we can throw off all those excrescences, for which there is no foundation at all in Scripture, and even then every saved Christian man will acknowledge "Not unto us, O Lord, not unto us, but unto Thy name be the glory," for we recognise that "it is God who worketh in us *both to will and to do* of His good pleasure." Let us hear the conclusion of the whole controversy between Pelagianism and Augustinianism regarding man's inability and God's grace—it is in these noble words of the Shorter Catechism, "Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our will He doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel."

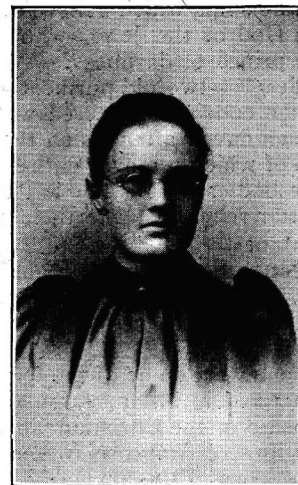
The Vandals of Genseric gained a footing in Africa, and laid siege to Hippo. Three months after the siege began Augustine was seized with fever, which compelled him to keep his bed. He saw that his end was near, and asked that some of the Psalms of David, written in large letters, might be hung where his eye might rest upon them. And thus in humble and solitary communion with God he passed

away to the true City of God, to the Jerusalem which is above, to God the Judge of all, and to Jesus the Mediator of the new covenant, to whose name be glory for ever.

New Workers.



MISS DUNDAS.



MISS ROBERTS.

Miss L. Ethel Roberts.

Miss Ethel Roberts, though a "new" member of the N.A.M., is not new to the work. She had spent three years with Miss Case in Tunis, giving very valuable help amongst the Italians before she joined the Mission in October of 1902. She has, therefore, as an independent worker, already gained a good deal of experience in the work which she is now going on with as a member of the Mission.

Miss Roberts was born in India, but was brought home at five years of age. She was converted at school at the age of ten, and for years before going abroad she had taken part in work amongst policemen, in the Edinburgh Free Breakfast Mission, and in other departments of Christian service. For seven years she had been wishing to become a missionary before the desire was granted. She will value prayer both for herself and for the work she has deeply at heart.

Miss Ethel Roberts is a sister of Dr. Roberts at Tangier.

Miss Florence R. Dundas.

Miss Dundas was born in India, but was brought home as a little child and educated in England. She was converted when about sixteen years old through the instrumentality of Rev. D. McAnally, of Penge. During her eight years' subsequent residence in Deal, Kent, she entered actively into Christian work. At this time she was wishing to go abroad as a missionary, but the way was not open. Shortly after leaving Deal, however, she was able to go to Mrs. Menzies' training home in Liverpool, where she spent two years. Miss Dundas was then accepted as a candidate by the China Inland Mission, but owing to the troubles of 1900 no new workers could be sent out for a time. She therefore took a post at Jaffa for eighteen months. On returning from Jaffa last spring, she felt that she ought to make use of the Arabic she had already acquired by going to some other Arabic-speaking country. Consequently she has offered to the North Africa Mission, and has been accepted.

Miss Dundas has spent a few months in England studying literary Arabic, and has already commenced work in Tripoli.



From Dr. Roberts
(Tangier).

May 30th, 1903.—Now you might like to know how all this [the political disturbances] has affected the missionary work in Tangier, and especially in the hospital. In this respect our hearts are full of praise to our gracious heavenly Father for permitting our work to go on practically unhindered. It is true that the attendance at the out-patient department has not been up to the average, but the number of in-patients has been quite up to, if not above, the average.

We have had working with us a second servant, a man from the South. He was amongst our in-patients last summer, and became much interested in the Truth under Mr. Cooper's instruction. He worked with us for a few months, and showed by his life and testimony that he is a follower of the Lord Jesus. Latterly he began to express a strong desire to go to his own country, for now that he had heard and received the Word of God himself, he wanted to tell his old mother the way of salvation. To see her believing was his heart's longing, and with his childlike faith he thinks he will just have to tell her the good news, and that she will believe. Well, he left us, we hope only for a time; since then we have not settled on a satisfactory man to fill his place. Our head servant, Bushaib, who has been with us fourteen or fifteen years, is a chronic invalid, and has been quite unfit for work these last few weeks; shall we say it is a blessing in disguise, for I go night by night, and have Bible reading with him and his wife, Fatima? The latter, who was formerly most bigoted, is a most attentive listener. We feel his loss very much; he was so kind and gentle with the sick and suffering ones, and also was so much one with us in all we said and did. I am trying a younger man, who I hope may prove satisfactory; pray that we may be helped over this difficulty.

I must tell you about some of the patients we have had in during the last few months. One lad about fourteen came in with his father, ill and very dull, and would lie covered up in his bed (Berkeley Road C.E.), more like a log than a human being. By slow degrees he began to take interest in what was going on around him, and began to sit up, and then he would creep up near to the one who was taking the service, and show a desire to hear what was being said, learning the texts and singing the hymns, so much so that we nicknamed him "the leader of the choir." His father left him in our care when still quite ill; and when one day I told him his father would not know him, he replied, "I don't mind; you are my father now!" However, after

some time he did leave us, and returned home, a brighter and happier lad, and we do hope the seed sown in his heart may fructify and be to the glory of God.

In the next bed (Bignold Hall) to this youth, there was a boy named Abd Es-Salaam (Slave of Peace). He had been with us for a long time, having undergone three operations, the last one being the amputation of his foot. His uncle had brought him in, and had consented to allow us to do this last operation after some hesitation—the boy weeping and pleading that we would not, poor little chap!—and promised to come back in a few weeks to see his nephew. Weeks, however, crept into months, and we thought this poor child would be left on our hands; but one morning, before our seven o'clock breakfast, the uncle came. And on my giving him a gentle rebuke for not coming to see his nephew before, he turned round to me and said, "Oh, my son! I heard he had died, and we had a great weeping for him, and it was not till that boy (referring to the "leader of the choir") returned home that I knew he still lived, and that very day I started out on my donkey to fetch him back again." So another lad left us, with a good knowledge of Gospel truth, and no doubt, as he is not able to do much work, he will relate much of what he has learnt here to those in his village, which is at present quite out of our reach.

From Miss J. Jay
(Tangier).

Since I wrote last the school has gone on regularly day by day, but, owing to the disturbed state of the country, the number attending is much lower than usual. While the fighting was close to Tangier, only five or six children came to school; now that things are quieter we have about eighteen. The parents of many of the girls seem to think it wisest to keep them away from the Christian school while the government is so unsettled; they remember the former persecution, and fear a repetition of it, so we are very thankful for those who do come. They love the school, and are learning many texts and Scripture portions, as well as the reading and needlework.

But it is not of the children that I want to write to-day, but of old Rahamah, one of my first Moorish friends, who still comes to me regularly every Sunday for a little Bible-reading and prayer; she is old, blind, and very poor, yet she is rich, for we believe she has taken Christ as her own Saviour. Many friends in England seem to feel doubtful if these poor ignorant Moorish women can be converted, so I thought they might like to hear a little about one of them.

Rahamah has had a sad life, and known many sorrows; the greatest of all was the death of her favourite daughter,

who was murdered by her own husband, after being married less than a year. He smashed her head in with a stone while she slept, and her mother has never quite recovered from the shock; she was in the adjoining hut when it happened. Rahamah's husband was for long blind and helpless, and she worked to support both him and herself. He died in our hospital some years ago; since then, grown blind herself, she has lived by begging, choosing some frequented spot in the town, and sitting by the roadside all day long. She sleeps in a tiny dilapidated hut, away on the sand-hills, which she is allowed to use rent free. She has met with many accidents, having been often trodden on or knocked down by mules or donkeys, but has always escaped serious injury. Last autumn she was thrown down by a heavily-laden mule, and her head badly hurt; it was the worst injury she has yet received, and for some weeks I feared she could not recover; indeed, she had no wish to, but was continually asking God to take her to Himself. When I first saw her after the accident she was delirious, but was talking all the time of Sidna Aisa; by degrees she got better, and the third time I visited her she knew me directly I spoke to her; when she was sure who it was she caught hold of my hand and said so earnestly, "You must not ask Sidna Aisa to make me well, I want to die now, and go to see Him." During all her illness I never heard her grumble at the pain and loneliness she suffered, but she was always most grateful for the food and help given to her, and especially when a new mattress was provided for her bed. She was happy, too, in the companionship of her little grandson, he was her only nurse, and a sadly helpless one, for he is blind, deaf, dumb, and an idiot; he is about seven years old, and seems really attached to his grandmother, for I always found him curled up beside her whenever I called. Few people would have appreciated such a nurse, yet Rahamah often thanked God that she had the child with her, and when I said he could be of no use, she replied, "But he is of use, it is much better than being quite alone, and he understands a little, for when I am thirsty I touch his lips with my hand, and then press his hands to my lips and give him the jar, and he goes away with it, and always returns with some water."

Rahamah's other daughter lives near her mother, but has to work hard all day to support her large family, and so can only attend to her mother a little at night. Whenever I visited my poor old friend I always found her anxious for me to speak to her of Jesus, and her daughter said one evening, "With mother it is always Sidna Aisa, Sidna Aisa, she keeps wanting to die, and why God does not take her I am sure I do not know, for she is of no more use here than an old goat." There is not much affection here even for mothers when they grow old. When Rahamah got well we had a little feast on the sand outside her hut; I took tea, cakes, etc., and invited some of the neighbours to join us; several came, and we had a happy time together, and were able to tell them more of Sidna Aisa, about whom Rahamah talks so much. Since then, owing to the generous gift of an English friend, her old hut has been repaired and re-roofed; it was made rain-proof, warm, and comfortable before the cold weather set in, and her delight and gratitude were unbounded.

Having recovered from her accident, old blind Rahamah once more sits by the wayside begging, waiting for the happy day when the Home-call shall come and she shall see Him whom having not seen she loves. Will not friends at home help us by their prayers and gifts to gather in more of these "other sheep"? Jesus said, "Them also I *must* bring, and they *shall* hear My voice, and there shall be one

fold and one Shepherd"; shall we not echo our Master's words, and say of the men and women and children in Morocco, "Them also I *MUST* BRING"?

From Mr. H. Nott

(Casablanca).

April, 1903.—The numbers this month have been much better, and over 700 have heard the Gospel; and the daily average of those who have come for medicine has been 31.5.

We have had encouraging times in the waiting-room. One morning an old man drew nearer to listen; he was an old teacher. "Ah!" he said, "I'll get nearer so as to answer him." He listened very attentively, and instead of answering me he answered for me, especially when I quoted from the Koran that Christ did die, and, "better still," I told him, "Christ Himself (for Whom it was impossible to utter a falsehood) said that He was going to die and be buried, and the third day rise again from the dead alive." The old man turned round to his companions, and told them Christ did die, and assented to the fact that He was alive for evermore to intercede for all who repented and believed in Him; the others, after hearing a grey-haired old teacher speaking thus, were silenced, and seemed thoughtful about the message. This old man has been several times since, and has evinced great interest in all we have had to say; he seemed very grateful for the medicine received.

Another morning, as we were preaching Christ as the only Saviour and Intercessor, most of the young readers were inclined to be a little disturbed at the position we rightly gave Christ. One young man, however, turned on the others, and said, "What's the good? We can't prove from our book that Mohammed will intercede, for he never said he could." When we left them they were earnestly discussing among themselves about this matter, and the young man had a rather warm time. Another of these men, whom I knew to be very fanatical, said to me afterwards in the doctor's consulting-room, "Ah! With you indeed is the truth now; you are the true believers, and have the way of God."

We had one very intelligent but rather fanatical teacher. I met with him out visiting, and invited him to come and hear the Gospel, and at the same time receive a little medicine. He came next morning, and, although he objected a great deal, yet afterwards he cooled down, and asked for Gospels. In these we showed him Christ said again and again that He would die, and that His apostles confirmed the fact of His death, for they were eye-witnesses of the same. This man took away a portion and several tracts. He has been three times since, and once to read with me. On one occasion he was too late to come into the waiting-room, so he listened outside, and when I had done, asked me to give him a Gospel of Matthew, which he had heard from outside. We pray that these portions may be blessed to him in the reading.

I have had also interesting times visiting. One afternoon I went into a barber's shop to see a friend, and there I met with a young lawyer who had read a great deal, and knew a great deal that had taken place in the world. Although his knowledge was a little faulty, yet on the whole he was well informed. He began to tell the others in the shop about the Roman Catholics and the Pope, and went on to say that we, as Protestants, dated our religion from Martin Luther," etc. "Oh, no," I said, "we date

to Christ and His apostles, and Martin Luther was led up at a time when the truth had been lost and corrupted by the traditions of men; but Martin Luther only went back to the foundation truths as taught by Christ and His apostles, in teaching that salvation comes by repentance and faith in Christ, Who died for our sins, the just for the unjust, and rose again for our justification." This young man had read all the four Gospels, but had not read the Acts and the Epistles; but he corroborated all that I said, and listened to the Gospel and to what I said regarding the testimony of the apostles regarding the

death, resurrection, and ascension of Jesus Christ. When the conversation had ended, one man, as it were, to sum up the case, said, "Ah! well, all this talk is very good, but we need money first of all, that's the main thing." Thus we find that, at the very bottom of all opposition and objection, is the fact that self is first and last; and a religion that won't benefit self or satisfy the carnal desires of their depraved natures is not the religion that is wanted. Satan has deceived them, and caused them to believe a lie, viz., that the way of God is broad, and gives licence to all sin, and that at the end of life all will be right.

Tunisia.

From Miss Roberts
(Tunis).

ITALIAN WORK.

May 8th, 1903.—On Sunday, the 22nd of March, as a result of a visit paid, one man brought six others with him to the meeting, and this same man has been into the country, and in a little village has been telling others what he has heard of the Gospel story. He was most anxious for an evangelist to go out and preach there. So the light reads.

We do thank God because the women are being awakened on all sides. It is beautiful to see what two or three earnest women can do amongst their fellows. This has been a time of testing for them, and also of revelation for the priests. After Easter the priests go round to bless every house; they sprinkle it with water, and a little boy dressed in white carries a very suspicious-looking bag, which means business!

This year they have been surprised to find so many women refusing their benediction, saying, "Our house is blessed of God." One priest said, "That house is too small to bless." The woman replied, "Christ died for the rich and poor, and if your religion was true you would bless my house as much as a rich one." He replied, "I have heard enough of this kind of talk to-day, and do not wish to hear any more." One of our members then said to him, "Thank God! That shows that the Gospel is spreading in Tunis."

We found it impossible to overtake all the visiting satisfactorily; and so we have made a Christian young woman (one of the two sisters I mentioned in my last letter) a Bible-woman. She is to work for herself in the mornings,

and devote her afternoons to visiting. She has entered into it heart and soul, and I think, with God's blessing, will do good work. Will you remember her in your prayers very especially? Her name is Enrichetta. She said to me one day, "Signorina, I was brought up Evangelical; but here in Tunis I have learnt what salvation means; here I gave myself to God, and my only desire is to live for Him and lead others to Christ."

Will you pray for one of our members, who has gone right back, just because he refused to renounce all sin? He gave up the drink, but not entirely, so he has slipped back into it again.

I asked you to pray for my class for women just commenced; now I want you to praise with me for increasing numbers. I have eleven names on my register, and am likely to have more; this means so much more in Tunis than at home.

We are making a special effort to help the men, four or five of whom have been coming very regularly to the meetings, but need to be instructed more perfectly in the way of God. So we are starting a class especially for them on Tuesday evenings. Since I began this, I find in visiting that the devil is working very hard. One afternoon into every house I went I heard the same cry—"We believe all you say, but we cannot give up Maria and the saints. 'La Santa Vergine' was before Christ, and therefore equal with God. What we have been taught we must believe." Poor, ignorant souls! May God's Holy Spirit enlighten their minds and hearts, and cause them to put their trust in Jesus their Saviour alone. The words of these women may shock you; but is not England doing her best to return to the darkness and superstitions of Rome?

To the Friends of the Hove Auxiliary.

53, HOVA VILLAS, HOVE,

June 5th, 1903.

DEAR FRIENDS,

Many of you will be glad to know that some of our own missionaries are at home on furlough. We feel sure that you will like to welcome them and to know them personally. That you may have the opportunity of hearing them tell of the Lord's work in North Africa, we shall arrange for meetings to be held (D.V.) in the Hove Town Hall in October.

We desire that they may be interesting and instructive, that we may have a better knowledge of the work amongst the Mohammedans, and of their needs. The seed has been sown for several years, and now we are able to praise that there has been some fruit-bearing. The missionaries are welcomed by many of the natives, for the

sole object of teaching them the word of God, and some have found in Christ life eternal.

We ask the prayers and help of God's children for these meetings. We propose having stalls for the sale of work, etc.; those who will help by taking a stall or a part of one—will they kindly send me their names and addresses? Others may be able to send articles for the stalls. Then we shall require a good collection of curios—great care will be taken of these. A native court will be a special feature, as it will give a good idea of the life and customs of the people. Let our aim be the glory of Christ and the coming of His kingdom.

Trusting we shall have a hearty response to our appeal for help,

Yours in Christ Jesus,

N. NEVITT-BENNETT,

E. E. SHELBOURNE

(Hon. Treas. of the Hove Auxiliary).



NORTH AFRICA MISSION, ALEXANDRIA, EGYPT,
May 30th, 1903.

DEAR LITTLE FRIENDS,

I have had permission to send on my second letter to you quickly, that I may tell you "the story of a penny." Many of you have already worked for the Lord Jesus in this way. I read last month in a missionary magazine of a little girl whose penny had grown into £3, so that perhaps my story may not seem to be a very special one, but to me it means a great deal.

The little girls who traded with this penny are the pupils of a lady who has worked and prayed for our girls for many years, and it has been through her influence that many girls at home have learnt to care for children in foreign lands, and to send them each Christmas tokens of their love. Let me tell the story in her own words:—

"The penny bought a ball of crochet cotton, which we made into edging, which was sold for 4d. This bought a little remnant of print, out of which we made two tiny pinafores, which we sold for 8d. (4d. each). Threepence of this paid for the materials for some little cakes, which were sold in the school-room at luncheon time for ½d. each, and brought in 10d., so with the 5d. remaining from the sale of the pinafores we had 1s. 3d. One shilling of this went for two yards of print, out of which we made a big pinafore, which sold for 1s. 6d., so we had then 1s. 9d. This we spent on print and a little piece of flannelette. The print made two pinafores, which sold for 2s. 6d., and the flannelette a little petticoat, which sold for 6d. Out of the 3s. we have spent 11d. for flannelette for a little frock, 5d. for print for two tiny pinafores, and 1s. 3d. for calico for underclothing, all of which garments are ordered, and will, we hope, sell respectively for 1s. 6d., 9d., and 2s. 9d., so that with the 5d. not spent we shall have 5s. 5d."

I am sure you will all be very much pleased with this story, because it is all so practical. There is nothing wonderful about it. If there had been, many little girls might say, "But I could never do that." Now I expect that most of you will say, "All of us could do what those little girls did, and by God's help we will trade with our pennies for Him, to help those who are not so well off as we are." Let them be your own pennies that have been given you for your own pleasure, and be sure to pray about all you do, because when your heavenly Father gives the increase, many, many others will share in the blessing—not only the children, but the grown-up ones who help.

Before I close my letter, I want to ask you to pray for one of my elder pupils, who was married some months ago to a young man who had divorced two other young wives for no other reason but that he wished to marry a new wife.

FOR THE CHILDREN

When I visited her last Sunday, she said, "I had one happy day since my marriage, and no prayer is that I may return to my parents. My father beats me and curses me. Oh! to get away from him, I never, never wish to be married any more." She has done her very best to please him, and is always obedient and clean in her home and appearance, and she has answered him back. We begged her parents to let her be married to such a man, but they would not do so, or the father would not, and he settles the matter. Pray for her, and many, many others like her. Very few of my girls are happily married. The youngest mention is only about sixteen years old. They are always that you are not Moslem girls.

Your affectionate friend,

M. H. D.

TRIPOLI, May 1st

DEAR YOUNG FRIENDS,

I am writing to tell you about a party I have been to out here. It was held in the house of a little girl about six years of age, who has now been married and gone to live in Fez in Morocco. We were invited to go. When we arrived at the house, we could not get in at first for the crowd. At last, by means of a great deal of pushing, we got inside, and were invited to sit on a balcony, where rugs had been spread for the guests. It was a strange scene we looked upon. About a dozen or twenty girls sat round the courtyard of the house, their faces painted, wearing flowers in their hair, and dresses of all colours. They sat there all the time, looking as if they were afraid to move, for fear of their dresses, I suppose. From time to time they ate sweets, and cakes were handed round.

In one corner sat a blind woman with a mandolone which she made a noise (you could not call it music) and another beat a drum; and everyone seemed to think the proper thing to do was to make as much noise as they could. But now I am going to tell you something very interesting. When the people of the house thought those looking on in the courtyard had been there long enough, a soldier came out with a big stick, with which she struck the girls there amongst the people, whereupon they scattered and a fresh lot came in. We wondered what was coming presently.

It made us feel sad to see these poor children who know the joy of having Jesus as their Saviour. Will you pray for them that many may come to know Him and to love Him?

Your sincere friend,

LIST OF DONATIONS FROM MAY 16th to JUNE 15th, 1903.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1903. No. of June Receipt.			1903. No. of June Receipt.			TOTALS FOR 12 MONTHS			No. of Receipt.			
1903. No. of	£	s. d.	Brought forwd.	£	s. d.	Brought forwd.	£	s. d.	General	£	s. d.	Brought forwd.	£	s. d.	
May Receipt.	£	s. d.	54	11	8	104	4	5	3,763	0	7	2	13	0	
16...6755	0	10	12...6790	0	9	8 { Missionary Helpers' Band, Blackheath }	8	0	0	0	7	20	0	2	
19...6756	5	5	13...6791	3	0	9...418	5	0	0	0	0	21	0	5	
20...6757	1	0	15...6792	0	10	12...419	2	10	0	0	0	<u>£3 0 6</u>			
21...6758	0	5	Total...	£58	11	13...420	0	10	6	TOTALS, MAY 1, 1903, TO JUNE 15, 1903.			DETAILS OF DUBLIN AUXILIARY, No. 1.		
23...6759	0	5	Amount previously acknowledged	45	19	15...421	10	0	0	General ... £104 10 7			S. S. McCURRY, Esq., Sec., 3, Spencer Villas, Glenageary.		
26...6760	0	10	£104 10 7	DESIGNATED FUND.			Total ... £173 11 5			Designated... 234 13 5			Designated Receipt No. 412.		
26...6761	0	10	1903. No. of	£	s. d.	Amount previously acknowledged			£339 4 0			No. of Receipt.			
26...6762	0	14	21 Victory	1	11	61	2	0	DETAILS OF CHELTENHAM AUXILIARY.			42			
26...6763	0	10	23...405	1	0	£234 13 5			Miss HUMBY, Hon. Sec., Colli-priest, Hewlett Road.			43			
27...6764	1	9	25...406	3	0	DESIGNATED DONATIONS, APRIL 30, 1903.			General Receipt No. 6791.			44			
27...6765	7	0	25...407	2	2	Notice received too late for publication in June number.			No. of Receipt.			45			
27...6766	6	0	26 { Christian Endeavour, Amity Bap. Chapel }	3	13	No. of Receipt.			5			46			
28...6767	0	1	27 { Y.W.C.A., St. John's Wood, Girls' Meeting at G. Imerton }	12	10	£25 0 0			6			47			
28...6768	0	5	28 { S. Andrew's Scots Ch., Malta }	1	11	DESIGNATED FUNDS.			7			48			
30...6769	1	0	29...411	2	0	Acknow- ledged, June			8			49			
June			29...412	16	2	£3,738 0 7			9			50			
2...6770	3	0	4...413	0	5	Additional, April 30			10			51			
2...6771	5	1	8...414	30	0	£3,763 0 7			11			52			
2...6772	0	2	8...415	1	19	Carried forwd. £54 11 8			12			53			
2...6773	0	5	8...416	2	10	Carried forwd. £104 4 5			13			54			
2...6774	0	1				Carried forwd. £2 13 0			14			55			
2...6775	0	2							15			56			
2...6776	0	1							16			57			
3...6777	0	10							17			58			
5...6778	5	0							18			59			
5...6779	2	2							19			60			
5...6780	0	15							Carried forwd. £2 2 6			61			
5...6781	0	10										62			
6...6782	1	1										63			
8...6784	0	5										64			
8...6785	0	5										65			
8...6786	5	0										66			
9...6787	1	0										67			
12...6788	2	10										68			
12...6789	0	5										69			

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.

"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 H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. stage, 1s.; packing case, 6d. extra. The proceeds will go to funds of the N.A.M.

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.

On the 11th of June an N.A.M. missionary box containing 9s., and bearing the name Miss A. Bush, was left at the office of the Mission in charge of the caretaker, who stated that it had been given to him by a lady from St. John's Wood. We are quite unable to trace the kind donor, and shall be glad to hear from her if this paragraph meets her eye.

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.

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 proceeds are devoted to the Mission.

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-five 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 eighteen 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-four 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 eleven missionaries there. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are fairly accessible, though very few of them have as yet been converted.

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

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