



MATTHEW XXVIII

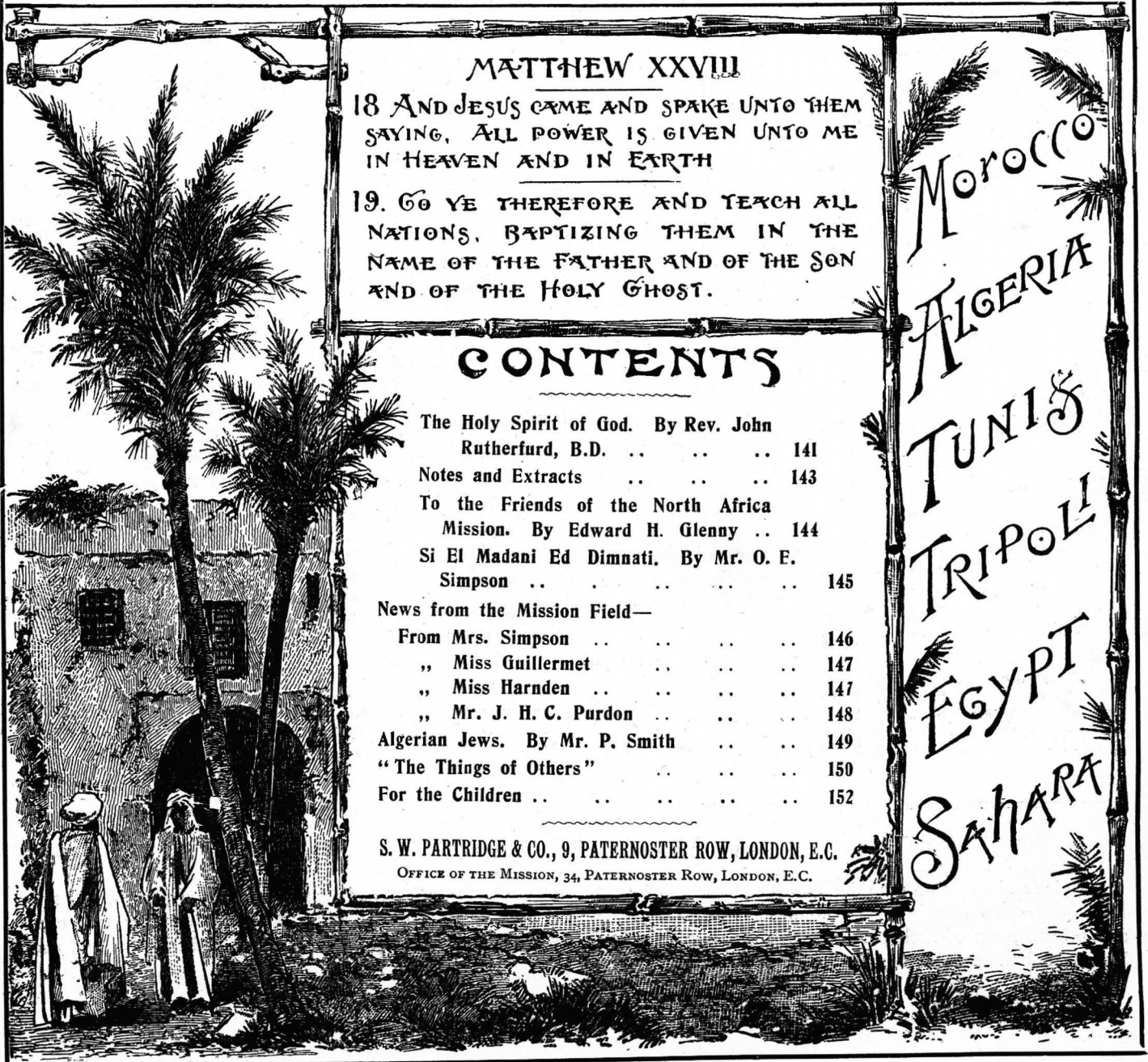
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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

Will friends wishing to send large cases kindly write for instructions before doing so.

Location of Missionaries.

MOROCCO.	ALGERIA.	REGENCY OF TUNIS.	DEPENDENCY OF TRIPOLI.
Tangier.	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. GRISSELL 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. DUNDAS ... April, 1903
Miss F. MARSTON ... Nov., 1895	Madame CUENDET ... Sept., 1885	Miss R. COHEN ... Nov., 1902	
Mr. H. E. JONES ... Jan., 1897	Miss E. SMITH ... Feb., 1891	Miss H. M. M. TAPP ... Oct., 1903	
<i>Spanish Work—</i>	Miss A. WELCH ... Dec., 1892	<i>Italian Work—</i>	
Miss F. R. BROWN ... Oct., 1889	Mr. D. ROSS ... Nov., 1902	Miss A. M. CASE ... Oct., 1890	EGYPT.
Miss VECCHIO, <i>School Mistress.</i>	Mr. A. SHOREY ... Nov., 1902	Miss L. E. ROBERTS ... Feb., 1899	Alexandria.
Casablanca.	<i>At Tazmalt—</i>		<i>Date of Arrival.</i>
G. M. GRIEVE, L.R.C.P. and S. (Ed.) Oct., 1890	Miss A. PARKER ... Nov., 1902	Bizerta.	Mr. W. DICKINS ... Feb., 1896
Mrs. GRIEVE ... " "		Miss M. ERICSSON ... Nov., 1888	Mrs. DICKINS ... " "
Mr. H. NOTT ... Jan., 1897	Djemaa Sahridj.	Susa.	
Mrs. NOTT ... Feb., 1897	<i>Kabyle Work—</i>	T. G. CHURCHER, M.B., C.M. (Ed.) Oct., 1885	Shebin-el-Kom.
Miss L. SEXTON ... Feb., 1897	Miss J. COX ... May, 1887	Mrs. CHURCHER ... Oct., 1889	Mr. W. T. FAIRMAN ... Nov., 1897
Tetuan.	Miss K. SMITH ... " "	Mr. H. E. WEBB ... Dec., 1892	Mrs. FAIRMAN ... Feb., 1896
Miss F. M. BANKS ... May, 1888		Mrs. WEBB ... Nov., 1897	Mr. A. LEVACK ... Dec., 1901
Miss A. BOLTON ... April, 1889	Constantine.	Miss R. HODGES ... Feb., 1889	Mrs. LEVACK ... Nov., 1901
*Miss A. G. HUBBARD Oct., 1891	Mr. J. L. LOCHHEAD Mar., 1892	*Miss A. COX ... Oct., 1892	<i>At Assiout—</i>
Miss I. DE LA CAMP ... Jan., 1897	Mrs. LOCHHEAD ... " "	Miss N. BAGSTER ... Oct., 1894	Miss VAN DER MOLEN April, 1892
Laraish.	Miss E. K. LOCHHEAD ... " "	Miss K. JOHNSTON ... Jan., 1892	
Miss S. JENNINGS ... Mar., 1887	Mr. P. SMITH ... Feb., 1899	Miss E. TURNER ... Jan., 1892	
Miss K. ALDRIDGE ... Dec., 1891	Mrs. SMITH ... Sept., 1900	Kairouan.	
Fez.	Miss F. HARNDEN ... Nov., 1900	Mr. E. SHORT ... Feb., 1899	IN ENGLAND.
Mr. O. E. SIMPSON ... Dec., 1896	Miss F. H. GUILLERMET, May, 1902	Mrs. SHORT ... Oct., 1899	Miss B. VINING, <i>Invalided.</i>
Mrs. SIMPSON ... Mar., 1898	<i>Missionary Helper—</i>	Miss E. T. NORTH ... Oct., 1894	Mrs. D. J. COOPER.
Miss L. GREATHEAD Nov., 1890	M. BARDET.	Miss G. L. ADDINSELL Nov., 1895	
Miss M. MELLETT ... Mar., 1892			
Miss S. M. DENISON ... Nov., 1893			

* At home or on furlough.

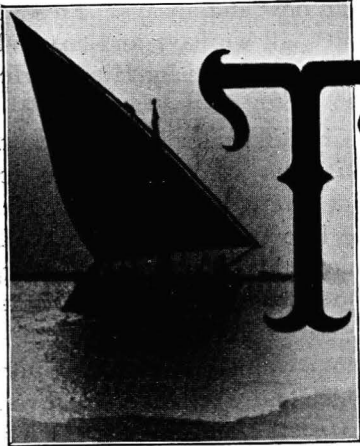
A FORM OF BEQUEST.

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.

NORTH AFRICA.

The Holy Spirit of God.

BY JOHN RUTHERFURD, B.D.



THE Holy Spirit is a person: He is not a mere afflatus, or influence, or principle. He does not resemble "the spirit of the age," or even "the spirit of Christianity." He is a living Agent; He "divideth to every man severally *as He will*" (1 Cor. xii. 11). Will belongs not to a force or influence or principle, but only to personality. As we speak to one another, so does the Holy Spirit of God speak to our hearts. He convinces us of sin, of righteousness, and of judgment; He teaches us all things; He brings to our remembrance all things that Christ has said; He comforts us; He helps our weakness; He witnesses with our spirit; He cries within our heart, Abba, Father; He is grieved when we sin; a principle or influence could not be grieved. He dwelleth in us; He abideth with us for ever.

The Holy Spirit is God. His name is conjoined with those of the Father and of the Son: in His Name baptism is to be administered; and all Christians enjoy not only the grace of the Lord Jesus Christ and the love of God, but also the communion of the Holy Spirit. When Ananias and Sapphira had committed their great sin, Peter said, "Why hath Satan filled thine heart to lie to the Holy Ghost . . . thou hast not lied unto men, but *unto God*" (Acts v. 3, 4).

The Work of the Holy Spirit.

In the creation of the world and of the whole material universe it was the Spirit of God who brooded over the face of the deep, and out of chaos and darkness brought light and life and all the forms of animated nature. He formed the mountains and created the wind, and He declareth unto man what is his thought (Amos iv. 13). When God hides His face nature is troubled; but He sendeth forth His Spirit; they are created, and He reneweth the face of the earth (Ps. civ. 30). The Holy Spirit is "the finger of God" bringing to completeness everything that is wrought by God in nature and in providence.

But the greatest work of the Holy Spirit is that which He worked in and upon the person of the Lord Jesus Christ. The incarnation of God in Christ was the direct work of the Holy Spirit. The sacred body of the Redeemer of the world was thus "prepared" (Heb. x. 5). "The power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35).

The Holy Spirit constantly led and upheld and strengthened the Lord Jesus Christ during His earthly life. "I cast out demons by the Spirit of God" (Matt. xii. 28). "In that hour Jesus rejoiced in the Holy Ghost" (Luke x. 21). He is "the Spirit of Jesus" (Acts xvi. 7).

It is the Holy Spirit alone who converts the soul from sin unto God. "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." The Holy Spirit is the Agent through whom regeneration, that mighty work of God, takes place. Without the Spirit of God all means that we can use are of no avail at all.

In the sanctification of the Christian believer it is the Spirit who worketh in us, both to will and to do of His good pleasure. We are sanctified by Him unto—*i.e.*, with a view to—obedience (1 Pet. i. 2). "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. viii. 16). "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father" (Gal. iv. 6). "In whom after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance" (Eph. i. 13, 14). Holiness is as necessary to salvation as if salvation did wholly depend on it as the meriting cause of it, for without holiness no man shall see the Lord, and if any man have not the Spirit of Christ, he is none of His. There is no

other way to happiness but by holiness, no assurance of God's love without it; it is as many as are led by the Spirit of God who are the sons of God (Rom. viii. 14).

How, then, are we to enjoy the Power of the Holy Spirit?

Every Christian possesses the Holy Spirit, for repentance toward God and faith in our Lord Jesus Christ are not works which we have done; they who receive the Lord Jesus as their Saviour and Friend (John i. 12) are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Every Christian, therefore, does possess the Holy Ghost; yet there is such a thing as the enduement with power. Look at the difference in the apostles before the day of Pentecost and after it. There is a similar difference with ourselves before and after yielding to the Spirit of God.

The conditions of receiving this power are such as these.

There must be definite yielding or surrender to God once for all, to belong to Him now and always. Present your body a living sacrifice (Rom. xii. 1). The will, the heart's love, the mind, the desires, all we have and are and can do and can be, all must be yielded to the Lord Jesus Christ, to belong to Him and to be used by Him as He will, where and when and how He please. "Thine for ever, God of love."

There must be obedience: and this includes knowledge of the will of God. No Christian can afford to remain ignorant of what God has said in His Word: "He that *hath* My commandments"—*i.e.*, he who takes time to ascertain what the Scriptures actually command us to do—"and doeth them, he it is that loveth Me" (John xiv. 21). The Holy Spirit speaks sweetly and yet commandingly in the Bible. He can come into the heart, whereas all other speakers are forced to stand without. That still small voice within persuades more than all the loud crying outside, as he that is within the house, though he speaks low, is better heard and understood than he that shouts out of doors.

We need to take time to be every day alone with God. Prayer at united meetings will not do as a substitute for the soul's private communion with God. The Lord Jesus Christ is our great Leader and Example; He lived in unbroken fellowship with the Father, even as He said, "He that sent Me *is with Me*; the Father hath not left Me alone." He lived in an atmosphere of the most joyful fellowship with the Father and of prayer to Him; yet the prayers of the Lord Jesus were almost all of them in secret; it was a rare thing for Him to pray with others, so far, at least, as it is recorded in the gospels; the prayers of Christ were almost all of them offered when He was alone. And hence the secret of His peace and strength.

It is in this way that we are filled with the knowledge of God's will. The knowledge of the will of God is shown in three ways—(1) by God's hand in providence; (2) by the inner suggestion and prompting of the Holy Spirit in the heart; but (3) chiefly by the Spirit through the Word. The question, "How are we to read the Bible?" is an unnecessary one. Suppose you were in a distant city, and received a letter from your wife or husband or dearest friend, would you consult other people, asking them, "How am I to read this letter?" No, you would at once open it and read it through. Exactly so is it with the Bible. "Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of mine heart" (Jer. xv. 10). "I have esteemed the words of His mouth more than my necessary food" (Job xxiii. 12). "Man shall not live upon bread alone, but upon every word of God" (Luke iv. 4).

Read the Bible every day, not only with other people, but alone; and read it at the least once every year from beginning to end, and you will never regret the time you give to the Word of God.

To be willing to do the will of God excludes self-will. Self-will is the doing of what pleases ourselves, apart from any reference to the will of God, or even in opposition to His command. For instance, the prophet Jonah did the very reverse of what God told him to do. And self-will shows itself also in carelessness, in taking no trouble to know the divine will. The people of Laish were "a people *careless* and secure."

And willingness to do His will means that there must be no hypocrisy, no refusing to be glad and merry, as if gloom were godliness.

He who would enjoy the power of the Holy Spirit must live from hour to hour in touch with God; as when an electrified glass rod is brought near to sheets of paper suspended so that they are free to move, instantly they are lifted up by its influence; they respond at once. So must the Christian live towards God. He must know the Lord Jesus Christ, not only as the Saviour who died for his sins, but as He who liveth, who is our living personal Friend, caring for us in all we have to do or to think of, caring for us in matters of food and clothing and home and employment and income, caring for us in our cares for those near and dear to us, caring for us so that we bring to Him all our burdens, all our fears and hopes and plans. When John the Baptist was killed, his disciples took up his body and reverently buried it; then "*they went and told Jesus.*"

To enjoy the power of the Holy Spirit we must avoid every sin. "If a man cleanse himself from these he shall be a vessel unto honour, sanctified, and meet for the Master's use" (2 Tim. ii. 21).

To enjoy that power there must be more faith—"all things are possible to him that believeth"—and more love—"I beseech you, brethren, for the love of the Spirit" (Rom. xv. 30)—more love to Christ, more love to every fellow-creature. There is no way of reaching human hearts unless we have this golden key. The world belongs to him who loves it most. To know God is to love Him. The fruit—not fruits, but fruit—one rich beautiful cluster—the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, self-control (Gal. v. 22, 23).

To have this glorious power of the Spirit, there must be humbling of oneself before God: "Every one that exalteth himself shall be abased, but he that humbleth himself shall be exalted." No man can bear witness to himself and to Jesus Christ at the same time. If we give the impression to others of our own ability, we cannot at the same time bear effective witness to Christ, for this last witness-bearing excludes everything else.

The Spirit is the Paraclete; He stands beside us, our Advocate, our Comforter, our Guide. And Christ, too, is our Advocate with the Father, and our Comforter, too. The presence of the Lord Jesus Christ necessarily involves and carries with it the presence of the Holy Ghost. You cannot have the one without the other. God hath joined them together; they cannot be put asunder. The presence of Christ is not identical with the presence of the Spirit, but though Christ and the Spirit are two persons, yet wherever Jesus Christ is, there is the Holy Ghost. He is the Spirit of Jesus (Acts xvi. 7). Therefore let this glorious power be made use of to the full. Claim the fulfilment of the word: "He that believeth on Me, out of his heart shall flow—no compulsion—shall flow rivers of living water." Claim it and act upon it. God is not slack concerning His promise.

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.



Mr. Hudson Taylor has sent the following intimation of a new volume by Mrs. Howard Taylor, about to be issued by the China Inland Mission. We learn from this Mission that they hope that the book will be on sale by December 19th. The price will be 3s. 6d. net. Copies may be ordered from C.I.M., Newington Green, London, N. :—

"I have just been reading the manuscript of a large part of a book now in the press, by my daughter-in-law, Mrs. Howard Taylor, entitled 'Pastor Hsi of North China.'

"It has given me great pleasure, and has caused me to thank God and take courage. Intensely interesting, it will carry the reader's attention from beginning to end. Great pains have been taken to ensure thorough accuracy in relating the facts of this remarkable life. Personally acquainted with Pastor Hsi and with many of the events recorded, I can but long that it were possible for me to bring about the speedy sale of the whole edition.

"This work is a sequel to 'One of China's Scholars,' and far surpasses in interest that earlier part of the story. It ought to do much toward deepening the spiritual life of the Lord's people, and in calling forth the prayer that many more such men may be raised up among the literati of China. I am hoping that friends of Missions will secure early copies both for themselves and as Christmas and New Year gifts for others.

"J. HUDSON TAYLOR.

"Chevalleyres, Vevey, October 20th, 1903."



Dr. Churcher sends a postcard, as suggested at the Missionaries' Conference held last October:—"It has been a great joy to be visited this month by a Tunis Italian convert. He is assistant to a French dentist, and so visits different towns in the course of business. This young man rejoices to say that he is half dentist, half missionary. He has been down acting as 'inviter-in' and doorkeeper at the shop meetings, and has been always ready when called on with his testimony for Jesus. He has few advantages, yet reading the Bible night and morning, singing plenty of hymns by himself, actively distributing Scriptures, and trying to persuade others to read, believe, and live, he evidently grows and flourishes. His earnest, bright young life comes like a fresh breeze to a soul weary of Moslem deadness,

so that one feels inclined to say with Paul, 'Now we live, if ye stand fast in the Lord' (1 Thess. iii. 8)."

DEPARTURES—



Mr. and Mrs. Short and child, on October 26th, for Kairouan, *via* Marseilles.

Mr. and Mrs. Venables and two children, and **Mr. and Mrs. Reid** and children, on October 29th, for Tripoli, by steamer from Liverpool, *via* Malta.

Miss H. M. M. Tapp, on October 21st, for Tunis, *via* Marseilles.

Dr. and Mrs. Grieve, on November 5th, for Casablanca, by *ss. Morocco*.

Miss K. Smith, on November 12th, for Djemaa Sahridj, *via* Marseilles.

Miss Read and **Miss Day**, on November 12th, for Cherchell, *via* Marseilles.

Miss Emily Smith and **Miss Welch**, on November 23rd, for Algiers, *via* Marseilles.



It has been long felt that much help might result for the Mission, and also that interest in missionary work generally might be aroused, if some new lectures on the work in North Africa, illustrated by **photographic slides**, could be drawn up. Miss Lepper and Mr. Marshall have been giving time and thought recently to preparing a series of such lectures, one or more of each country. The first of the series, *viz.*, that on Algeria, is now completed and ready for use.



A copy of the lecture, and the slides to illustrate it, will be sent to any friends who care for a loan of them. Secretaries of C.E. societies, and of Young Men's and Young Women's Christian Associations would greatly help the Mission by obtaining the use of a lantern, and using them on their **missionary evenings**. Please apply to the Secretary, North Africa Mission, 34, Paternoster Row, London, E.C.



Mr. Cuendet on his return to Algiers after his furlough, was laid aside with fever for a short time. We are thankful that he is now quite strong again and able to continue his work among the Kabyles and his important translation work. Writing on November 3rd, he tells of a special piece of work and opportunity of witnessing for Christ at a funeral at Mekla, when many from that place and Tizi Ouzou, and also many Kabyles, were present. He spent the next day and Sunday at Djemaa Sahridj, and telling

of the work there he says: "In the morning I addressed the Kabyle children at the class; then I took the French service for missionaries and Christian Kabyles, after which we had the Lord's Supper. In the afternoon we visited in the village, and in the evening we gathered the Kabyle lads, and I addressed them again."

✱
Miss J. C. Cox and Miss K. Smith are greatly encouraged in connection with their work at Djemaa Sahridj. God is graciously allowing them to see results from their labours. Several of the converts are giving great satisfaction.

✱
Mr. O. E. Simpson, writing from Fez last month, mentions his having employed another convert as a colporteur. This man has shown great zeal and fearlessness, and in attempting to sell Gospels has not only been threatened, but has had to bear actual rough handling.

✱
Mr. Harry Nott writes on November 5th: "El Yazeed is with me here. We have been having very good times out in the villages during the last two days. We were very well received, and had good hearing. We go out just for the day, and back again at night. We are visiting all the villages around Casablanca, within a two hours' radius."

✱
Mr. W. H. Venables writes from Tripoli, November 7th: "Our sisters were on the wharf to welcome us; many friends also came to give us a hearty welcome. I am glad to say our sisters look very well. They have had a very mild summer here. The people now are anxious to know when the Medical Mission is to commence. We propose commencing on Monday next; 9th November."

✱
Mr. Herbert E. Webb writes from Susa, November 13th: "We are finding our hands full of work. The meetings are keeping up well, and at the Medical Mission we are busy. We shall have *Ramadhan* [the month-long Moslem fast] commencing in a few days, so we are preparing for extra effort, and we shall be glad of your prayers."

✱
Miss de la Camp, who is removing from Tetuan to take up work in Fez, started from Tangier on November 7th. She

will much value the prayers of friends that she and Miss Greathead may be much blessed in the work they hope to do together.

✱
In last month's Notes friends were asked to pray that the Tetuan workers might be able to return to their station. Miss Bolton, accompanied by Miss Knight and her brother, Mr. W. T. Bolton, of Tangier, has already reached Tetuan. Miss Banks, when writing from Tangier on November 5th, was only waiting for the next steamer to take her to Martin, the landing-place for Tetuan.

✱
Miss Bolton, writing from Tetuan, November 4th, says: "Home once more! My brother offered to accompany us and see us settled in. We received a hearty welcome from all. The Anghera tribe is still the most rebellious, but the town is now strongly fortified, and it is thought that it would be impossible for them to take it. We found our homes in very good condition. Our people have been *most* faithful."

She also speaks of the wonderful way in which God had led them during the time they had been exiled from their station. "As we look back over the past six months we see how wonderfully we were provided for. Right along as one door closed another was opened. The first part of the time I stayed at the Soldiers' Home, Gibraltar, and did what I could there, trying at the same time to get among the Spaniards on the Rock. The others meanwhile were out at Linea in the Mission House there. We had some special Spanish meetings there, and also commenced some cottage meetings in different parts of that town."

✱
They then had the offer of work and residence at the Gibraltar Y.W.C.A. Home, and again worked among the Spaniards on the Rock, going out to Linea three or four times a week. "As the work was blessed in Gibraltar, several people opened their homes for meetings in order that their neighbours might hear the Word. We were very sorry indeed to leave, for at present there is no one working amongst Spaniards in Gibraltar, nor have they a meeting of any kind"

✱
"The last three weeks we spent in Algeciras, and were able to have some special meetings at the Mission there. We are very thankful for all the kindness shown to us in every place; so many new friends have been given us. Now that we are once again at home, we ask for continued prayer, that we may be a blessing to all with whom we come in contact in this place."

To the Friends of the North Africa Mission.

I, PALMEIRA AVENUE,
SOUTHEND-ON-SEA,
November 14th.

DEAR FELLOW HELPERS,

My last letter was written on August 17th, for the September number of NORTH AFRICA. In the October number I had no letter, as it was occupied by the report, and last month a slight attack of influenza hindered me from writing just when the letter was needed. I am thankful to say I was soon better again and in my usual health.

A note appeared in last month's NORTH AFRICA that God had graciously sent in the £700 which was urgently needed when the report number was issued. There is still, however, very considerable need of more abundant supplies. Every new week brings its own fresh needs, and at the present time £2,000 is still wanted to carry on the work in hand, not to speak of new developments, which one would gladly see undertaken.

By the time this number is in your hands, I think that all the workers who came home for furlough this summer will have returned to their posts of labour. Miss Vining's health does not permit her returning, but she seeks, so far as she can, while living with us here, to promote the

interests of the Mission, and to further God's work generally. She uses her brush in the preparation of floral texts, which she sells to help the work, and takes meetings in the interest of the Mission, as opportunity offers, also helping in general Christian work. Mrs. Cooper still remains at her home in the North of Ireland with her two children, waiting upon God to know what He would have her do with regard to returning to the mission field. She is feeling stronger and better than she was; the strain and the sorrow of the terrible events of a year ago naturally take time to surmount.

The last year has been a disturbed one for Morocco. The Sultan has had numerous difficulties to face; he is endeavouring to reform his empire and bring its methods of taxation and government more into harmony with civilised ideals than has hitherto been the case. Reforms frequently begin amongst the people; but in Morocco they are beginning from the throne. The Sultan meets with great opposition to his efforts. Those who have been accustomed to profit by extorting from their fellows are naturally opposed to these reforms, and endeavour to prejudice the minds of the people against the Sultan. Then some of the European nations are not altogether favourable, for if they should be accomplished Morocco might maintain its independence, whereas they would prefer it falling into their hands,

through misrule. The Sultan has treated our missionaries very honourably, not on the ground that they are Christians, but because he knows that the work they are doing is beneficial to his people and empire. His enemies naturally accuse him of being favourable to Christians. I would ask your prayers for the Sultan, and that God may overrule the present condition of affairs in Morocco for the furtherance of the Gospel.

The workers from Tetuan, who have been absent from their station for several months on account of the disturbed state of the country, are now returning, and Miss de la Camp is proceeding to Fez to join Miss Greathead. This indicates that these districts of the country are more settled than they were, but the north-eastern part of the country toward the Algerian frontier is still unsettled.

I am very sorry to say that Miss Breeze, our lady doctor in Tangier, is still in very poor health. Some months ago she had what appeared to be a slight attack of typhoid fever; her recovery, however, has been tedious, and accompanied by weakness of the heart. Miss Marston, her fellow-worker, has nursed her most faithfully, being occasionally assisted by others. The seven beds in the Women's Hospital have been kept full all through Miss Breeze's illness, Miss Breeze advising Miss Marston with regard to them as well as she could, under the circumstances.

The missionaries in Algeria are looking forward to a good winter's work in that country, and are hopeful that the improved relationship between the Governments of France and England may increasingly reflect itself in improved feeling on the part of the French in Algeria with regard to our Mission work.

We have to regret that the province of Oran, occupying about one-third of the whole of Algeria, has for some years been without any missionary. Our station at Tlemcen was closed, out of deference to the wishes of the late French Foreign Minister; and Mascara, Mostaganem, and Oran, the capital of the province, have, one after another, been abandoned, either for want of workers, or on account of local opposition. The province of Oran has a population of over a million inhabitants, and of these about eight hundred thousand are Moslems, one hundred thousand French, and a hundred thousand Spaniards. We greatly desire to see this vast territory, about as large as England without Wales, once more occupied by mission workers.

In the regency of Tunis there have been some encouraging cases of conversion during the last year, and the workers are entering upon their winter campaign with increased hopefulness; but we cannot forget that Sfax and Gabes, in the south of the country, which were once occupied by missionaries, have for some time now been vacant.

Dr. Churcher, since his return, has been very busy with patients at Susa, seeing 380 between October 12th and 31st, and has also recommenced medical work at Kairouan. We are thankful to say that Miss Addinsell, who went down with typhoid fever immediately after her return to her station, is now much better, but still decidedly weak. For all the stations in this country, we feel there is cause for thanksgiving, as well as for continued prayer.

In Tripoli Miss Harrald and Miss Dundas have been keeping part of the work going, in the absence of their fellow labourers who have now returned. Mr. Venables has recommenced the medical mission work, and prayer is asked for the two or three there, concerning whom they have reason to hope that they are believers, though as yet they are without sufficient courage to publicly confess their faith.

Our staff in Egypt is less numerous than it was. In the

Shebin station the school takes a considerable amount of time, but a good deal of other work is also done. In Alexandria Mr. and Mrs. Dickins are in considerable need of being reinforced by other workers.

We have never yet succeeded in re-opening the work in Northern Arabia, and different friends have urged upon us the importance of opening work in Khartoum, and also in Somaliland. At present we seem only to be able to pray that God will guide. We need increased means to carry on the work already in hand, and if that work is to be strengthened, and these various fields occupied, many workers will be needed, and very considerable sums of money. If it be God's will to use us as His instruments, we believe He will, if we yield ourselves to Him, find all the necessary labourers and money to do what He calls us to do. We ask your prayers that in some way these people may be brought under the sound of the Gospel, whether by others or by ourselves, and that if God would have us do the work, we may have very clear guidance in regard to it.

Miss A. Cox has had a number of good and interesting meetings in various parts of the country, with a view to stirring up increased interest in North Africa, but she is hoping shortly to return to her work in Susa. Now that the missionaries are all getting back to their fields of service, we specially feel the need of someone who has the time and the qualifications for spreading abroad the knowledge of the spiritual needs of North Africa, and stirring up Christians to a deeper spiritual life, so as to fit them to go forth to these fields, or to incline them to help those whom God does call.

Yours heartily in Christ,

EDWARD H. GLENNY.

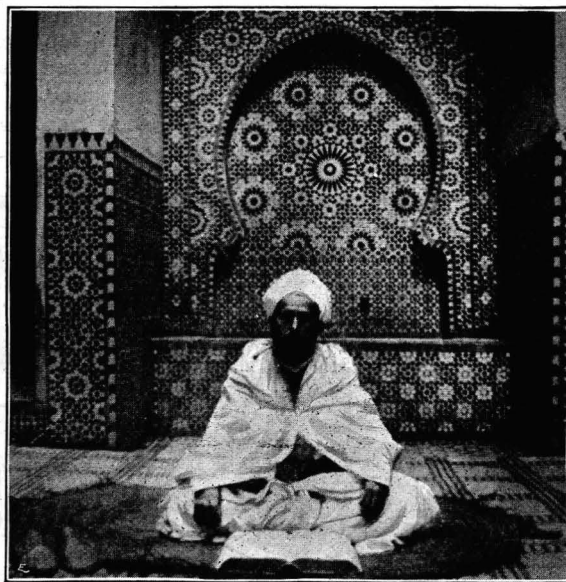


Photo by]

Madani.

[Miss Mellett.

Si El Madani Ed Dimnati.

By MR. O. E. SIMPSON.

El-Madani ben Abd-Allah Es-Shareef, who fell asleep in Jesus the 19th of July, was a Soosi of Dimnat, South Morocco. His home in that city was destroyed by the mountaineers at the death of the late Sultan, Moolai El Hasan. He made a precarious living by selling the *sibsi*,

the small pipe so much used in Morocco for smoking Indian hemp. Si Abraham, one of the first converts to Christ in Morocco, had been . . . sent forth to preach Christ to the unreached tribes. On his second journey he came in contact with the subject of this sketch, to whom he read the Word and preached Jesus. Madani attended unto the Word as one whose heart the Lord opened and gladly received Christ as his Saviour.

Si Abraham passed on to other parts, but returned to the village of the new convert, and took him as a companion in his travels. On they wandered from village to village, making known the Way of Life, until they arrived at Rabat, where they parted. The young disciple had been told of the work of the late Miss Herdman, of Fez, and was advised to go and see her. He came on a medical mission morning, and remained to speak with the *fokih*, or lady teacher. The servant in the house, noticing the stranger lingering about, removed the organ-cover, for fear it might be missing. Miss Herdman found a precious soul believing in Jesus, under the unsightly tattered garb of Islam, and by patient daily instruction he was soon ready to go out as an evangelist. For more than a dozen years has he been going over mountain and plain, distributing the Word of God as a colporteur, and preaching the Gospel as opportunity presented. He was a man of simple faith and trust in his Lord, and wherever he went there were to be seen those seeking his company to hear the good message and read the Gospel.

A native who knew him well said, "He was a man, a believer, who cared for nothing else than to make people happy; not a lover of money, faithful in his work, and true to his Master." He had friends among all classes with whom he had spoken about Christ, and was known as a man of peace and good words—slow and plodding, but one who accomplished much. To be a lineal descendant of the Moslem prophet is a great source of pride and fanaticism to the Mohammedan, but old things having passed away,

"behold all things had become new," for he was never heard, to my knowledge, to mention the fact until asked his full name a few days before his death. His last preaching tour was to the north and east of Fez with Si Abraham, in the country now disturbed by the pretender, where copies of God's Word were left among the different tribes which had not previously been visited by European missionaries. Trials, with blessings and deliverances in answer to prayer, were recorded almost every day while they were among those lawless tribesmen.

The last few months of his life he was unable to go out, and though he suffered much, yet no words of complaint were heard from him, but instead he manifested the spirit of unselfishness for others which had characterised his Christian life. When visiting him, he always seemed bright; and upon one occasion, after reading and prayer, I remarked that if our trust is in Jesus we have nothing to fear. He must have thought I questioned his faith, as he sent for me, and, when I entered the room, he said: "I have no doubt, I have no doubt; I am resting on the blood of our Lord Jesus Christ." What a triumph! What a testimony to the power of the Gospel, and to the success of missions, from the lips of a converted Moslem just leaving the realities of this life to enter into the presence of the King! I bade him good-night, but when earth's morning came, we found he had wakened in the presence of the Lord. Men thought a Mohammedan passed as the native bier was carried shoulder-high, but he, with many another like trophy, shall rise from among Moslem tombs to meet the Lord in the air. For him it is far better, but how sorely we miss him! Nor would we have thought the Father could spare such an instrument where there are so few. Madani conducted Miss Herdman into the Atlas Mountains and other almost inaccessible parts of this empire, and knew Morocco as no other worker left in the field does. Please pray that from among his spiritual children another may be raised up to take his place.



From Mrs. Simpson
(Fez).

October 9th, 1903.—Last April I was called up a long and rough road to see the sick *sheikh*. Mr. Simpson accompanied me, and had a sturdy opponent to the Gospel in our patient, a former tutor of the late Mulai el Hassan's children, and therefore of the present Sultan—now in reduced circumstances, though receiving a pension from

him. A son came for us. The old sheikh was *very* ill with cardiac disease, and I feared almost lest the excitement of controversy should cause sudden heart failure. Two days after (on the Monday) we went again. He had taken none of our medicine yet, "would wait till he had finished some herbs sent him by the Sultan, and then commence." I feared he would not live for this. The following day he was taken to his own home, and on Wednesday he died. His wife and daughters were also very fanatical,

but his son followed us out, begging that we be not hurt by his father's roughness and persistency. It seemed fruitless labour, and the journeys were long in the heat.

The other week a young man came to the medical mission, and has been reading since with my dear husband. On Wednesday morning he confessed his faith in Jesus and renounced Mohammed, though telling us himself of one young man who did so in Mr. Cooper's time, and had finally to leave the country on account of persecution from his father. Speaking of Mr. Cooper, he said, "the one

who died by the hand of the enemy of God." We both thought this young man *like* the son of a typhoid patient we were continually visiting about that time, but decided that he was not such. He had been learning English lately from Miss Denison, and asked a few questions about repentance, etc. Now our visitor proves to be the son of this same sheikh who died in April last who was so bigoted up to a few days before his death, and upon whom our care and labour seemed wasted. Great was our joy again to trace God's wondrously working hand.

Algeria.

From Miss Guillermet

(Constantine).

November 1st, 1903.—On October 15th the little Thursday class in the French church was started again. I am glad to be able to say that the children are coming very well this year; the attendance was first thirteen, then fifteen, then nineteen. Last time a number of boys came whilst the girls had sewing. This had been the case before, and my difficulty is how to occupy their fingers, as the church is not an appropriate place for manual work. However, they seem quite satisfied to make a kind of woollen cord, which necessitates no other outlay than a cork with a hole in the middle and three pins.

I have also started a new class in our little house on Sunday afternoons. This is chiefly for poor children in the neighbourhood. Five came the first time, and nine to-day. These children were really directed to our house by a young Protestant woman, who sends her little girl of five. She has been under the influence of the American Mission in Syria, and we believe her to be a Christian. Needless to say, the children coming to this class are Roman Catholics, and very ignorant. For both classes I use good picture rolls, which we obtained at a very moderate price from the *Mission Populaire Évangélique* in Paris.

A Protestant woman who lives near us has asked me to have meetings for women in our house, but as she is the only one so far, I feel I must pray about it and wait. I am very thankful for the opening among the children, and trust this little beginning may lead to greater things. I must not forget to say that Mrs. Smith has begun to come on Thursday mornings to help me with the sewing, for which I am very glad.

From Miss Harnden

(Constantine).

For a servant we have an elderly woman with white hair, who is a good worker, and seems happy with us. She is a Roman Catholic, but she is not too bigoted to read the Gospel, and comes in to worship every morning, sings hymns with us, and is reading the New Testament in her own home. We are very pleased, because "The entrance of Thy Word giveth Light," and, ignorant and superstitious as she is, she is willing to hear.

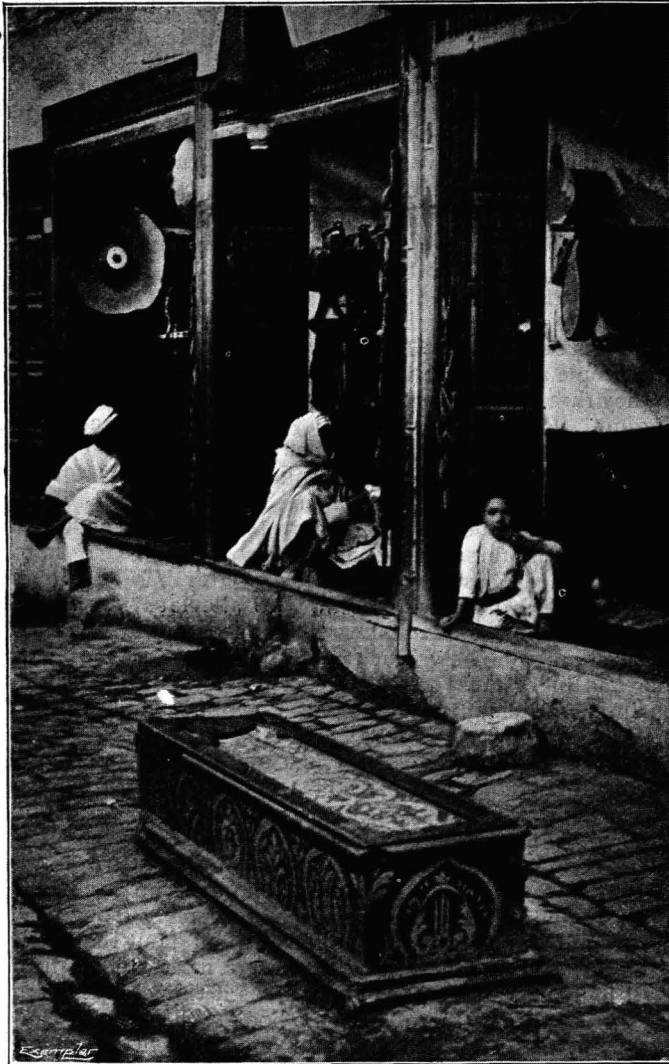
I cannot tell you about the classes yet, because the class for Arab girls has only just been started . . . but I should like to say something about the homes I have been visiting. Miss Guillermet and I were together in the court of a house one day; it was not easy to gain anyone's attention, but a woman with a pale, suffering face did listen with interest, and I felt it was worth while staying to tell her of the love

and tenderness of the Good Shepherd for the lost sheep. The people above were very rough and wanted to hinder us, so they threw two mats down upon our heads when we were singing. Poor creatures! They cannot understand that there is a message of life and peace for them, and they want it not. In another home I think I have made a friend through the carrying of medicine to a woman suffering with rheumatism; she seemed so grateful. In some houses I have seen such suffering and misery through vice that I have returned home grieved at heart—tiny babies born to suffering, and often with nothing to alleviate it. Sights like this touch a woman's heart when it is not the heart of a Christian, and how much more our hearts, longing to help and bless these degraded people, and feeling keenly the intense difficulty of reaching the minds and souls of these women!

About a fortnight ago I had just gained the attention of a group of women and girls in a court, when in came a stream of negroes and negresses with incense and drums to dance and entertain the people of the house—perhaps to charm away some sickness. I was disappointed, but I thought I would remain, so I sat down on a step and began to talk to about half-a-dozen negroes near me. They were very friendly, and offered me coffee. I found out that three of them were Soudanese, and they were interested to hear that I had been in Egypt, and spoke as if they had a liking for our countrymen there. I had a book with coloured New Testament pictures with me, and one of them asked me what it was. This gave me an opportunity to speak of our Lord and explain the pictures; but when they asked me, "Whose Son was He?" and I spoke of His divinity, they looked scornful and incredulous. . . .

Mrs. Lochhead took me to see a poor woman very ill with consumption; she lives in a clean house, and is very intelligent and willing to hear about Jesus when her husband is not in. He is a bigoted man, and she is afraid of listening before him. She was alone when we went one afternoon this week, and received us very kindly. After we had repeated some verses and had talked to her about the Saviour, she looked brighter, and said some such words as these: "Your words have done my heart good. I was lying here thinking of death, but these words have made me feel like a little bird that has been shut up in cage and is set at liberty." It was very cheering to hear that, and I was so pleased because she said she would like me to visit her, when I could only go alone. I feel I have made friends with her. Pray that these poor women, living such shut-up lives, and captives to Satan and sin—and made to feel the sorrow and hopelessness of their imprisonment—may be brought to know "the liberty wherewith Christ hath made us free."

Tunisia.



A Saint's Tomb in Tunis.

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

This photographic post card is of a holy man's grave at the head of our street. The grave is in the middle of the thoroughfare, which is a saddlers' market or *souk*. You can see one of those enormous hats hanging up which the Arabs wear over their ordinary cap, i.e., the *shasheeya*. Every Thursday evening at six o'clock, which is to them the evening of Friday, they put up a flag at the near end of the grave, and place a lighted candle, and generally an incense bowl on the top. You will notice also the olive oil native lamp hanging from the roof.

There used to be knobs at each corner of the wooden covering of the tomb which were often kissed by passers-by. The story goes that Sidi Sikkash (for such is his name) was a great man—a *Wali* who withstood the Russians when they came to Tunis many years ago.

They consider it a holy war, and often call him Sidi Mujahid (i.e., one who combats in a holy war). He was killed upon the spot you see in the picture, and was consequently buried there. Many years after there was an earthquake in Tunis, and this tomb was torn open, and the body laid bare,

and although it was many years after his death yet was not the body corrupted, and he looked just as if he had been asleep, so they covered him up again!

From Mrs. Purdon
(Tunis).

October 25th, 1903.—We are so thankful to be back at work again, and already our visit home seems like a dream, everything in Tunis is so much as we left it.

The girls' school re-opened last Monday. Most of our old girls have come back, and two or three new ones have begun to attend. I had brought back some little penny presents from Dublin for the children, and they were greatly pleased with them. . . .

The women's meeting also commenced again last Wednesday. There were about eighteen women there, and all of them gave us a welcome back. They listened very nicely and attentively to Miss Grissell, and we are looking forward to a happy work among them (D.V.) this winter. Lilla Hanouna (whom some of our friends know by name) was not at the class. She sent word that she was at a wedding, and hoped to come next week.

From Miss Hammon
(Tunis).

November 5th, 1903.—On October 19th Mrs. Purdon and I had the pleasure of gathering our Arab girls together for a new season of work. This is the seventh anniversary of the school-opening, and never before have we had such a good number from the very first. This especially gladdens us as being a direct answer to prayer, for remembering the small attendance during the first few weeks after our re-assembling last year, we asked the Lord to send us twenty girls before the end of the month. And the request was granted, for on October 31st the twentieth child was brought in by one of her neighbours. So now our little room is quite full, and if any more girls come we must in some way enlarge our borders, which we would gladly do.

It was a great relief to find that the children had forgotten so little during the long summer holiday. Some of them were a bit rusty in repeating texts and hymns, but that must have been because the ideas had got pushed into the background of their brains, for after two or three repetitions all seemed to come back to them as well as ever. In the reading classes one might well have expected that, with absolutely no books in their homes and no means for the beginners to keep up practice, much ground would have been lost, but fortunately such is not the case.

It is a great disappointment both to Mrs. Purdon and myself that the weekly village class at Fat'allah can no longer be carried on. A short time since the master of the house in which the class was held sent us a friendly message to the effect that the *sheikh* of the village had noticed our coming and going, and his eyes had been opened to the fact that Christian instruction was going on within his jurisdiction and even within the precincts of his revered *zaouia* (Saint's Tomb). This was more than the old gentleman could endure, and he had forthwith given orders that we should no longer be received into any house there. Our friend expressed much personal regret, and added that he would soon be bringing his family to live in Tunis, and he hoped that we would then go frequently to visit them. We do feel sorry to see this door closed and this village left, like so many hundreds in Tunisia, without Gospel light. May God grant that the little witness of the last three years may not have been without effect in bringing some rays of light to dark souls.

Algerian Jews.

By MR. P. SMITH.

In every town and in almost every village of Algeria Jews are found, and nearly always engaged in commerce. They range from the wholesale merchant down to the smallest retailer. There have been Jews in Northern Africa for ages.

Before the French conquest of Algeria, the Jews there were entirely Eastern in their life and dress. Although a distinct people from the Arabs in religion and feeling, they were assimilated to them in their manner of life. The introduction of European civilisation with the French has produced a marked change in the Jew. Ever ready to make the most of the advantages presented to him, he has moved forward, leaving his Arab neighbour far behind. In 1871 all the Jews then living in Algeria were naturalised as French citizens. It has been the avowed policy of the Anti-Semitic party to abrogate this law. To-day a great and increasing proportion of the Jewish population has become French in speech and manner of life. This has been brought about by contact with the French, through their readiness to adopt that which is supposed superior, and by means of free education established by the French. The most marked conservatism is found in the home-life. Their women, as a whole, have not moved so much with the times as the men. Arabic is generally the language of the family. But even here change is breaking in, and tight-lacing is taking the place of the looseness of the Oriental garb. One young Jewess expressed herself thus: "I am civilised, but my mother is a native," referring to their dress and speech. Among the men, the elder as a rule

retain the native dress, while the younger dress in European fashion. Speaking generally, the native dress is considered to be a mark of the ignorant and backward mass, while the European costume is a sign of civilisation and progress.

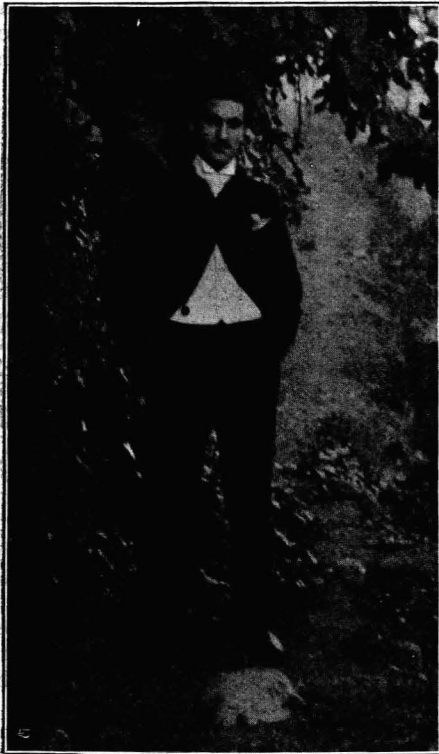
Ideas and modes of thought are not so easily discarded or adopted as the dress, yet one expects to find greater enlightenment and less narrowness under the French dress; and more rigidly held ideas, derived from tradition, under the ancient garb.

In the schools of the Rabbis the children are taught to read the LAW, the PSALMS, and the *Haphtarah* (i.e., certain short portions of the prophets read with the Law each Sabbath). These are read in Hebrew, which is not understood. Therefore they give them a word-for-word translation in Arabic, but without dissecting the words into their component parts. I have found that nineteen out of twenty could not give me the meaning of the separate parts of the first word of the Law—"Bereshith"—"In the beginning," although they would give me the Arabic "filowel," which they had learnt in parrot fashion. So, again, in translating the first part of the first chapter of Isaiah into Arabic from the Hebrew in a meeting, all would follow me, ever ready with their own translation learnt in the above fashion, but in the second chapter they were as mute as possible, the reason being that the first chapter comes in the *Haphtarah*, and this had been orally translated to them and learnt off by heart. No grammar is taught whatever. This is the stock of religious instruction.

The new way of teaching is seen in the method of the school lately established at Constantine by the *Alliance Israelite*. Here everything is taught in French. The grammar of the Hebrew tongue is taught, so that the Law and Psalms, etc., may be read and translated intelligently.



A Jewish Family in Algeria.



✦
A
 Young
 Algerian
 Jew.

Photo
 by
 Mr. P.
 Smith.



For purposes of translation the ordinary French version is used in place of the *viva voce* translation of the Rabbi.

But the majority of the Jews are sadly ignorant of the Prophets. Prophetism (the doctrine contained in the prophets) has been called the bud of which Christianity is the expanded flower. What wonder that they should not be inclined to accept the Gospel, when the prophets are

unknown to them. This ignorance is due to two things, viz., (1) Ignorance of the Hebrew, and (2) the difficulty of understanding them, especially from the Jewish standpoint. I have never heard of a Rabbi undertaking to expound the prophets in a series of sermons. Such knowledge is considered to be the exclusive portion of the learned, and even for these there is no room left for free investigation, since they take the decisions of their old commentators to be binding.

The text of the prophets is only known in those short extracts known as the *Haphtarah*. The prophets are never read in a continued manner in the synagogue, so that those portions which are not included in the *Haphtarah* are never read. This will account for the surprising ignorance of passages of Scripture which speak of the Messiah. Although the Word of God is not interpreted, yet the foolish additions to it contained in the Talmud are re-counted and accepted.

The most susceptible to the influence of the missionary are—(1) the children, who readily come to Bible-classes, and (2) the young men. The age of these last, together with the education (French) they have received, makes them of an inquiring turn of mind. They cannot accept all that their fathers believe. Roman Catholicism appears folly to them. Official Protestantism does not affect them, because it does not seek them. Therefore a faith firmly held, and at the same time reasonable and based on both Old and New Testament Scriptures, and efforts put forth directly in their interest cannot fail to strike them. The minds of the children are stored with important passages of Scripture, and the impression is deepened through the kind influence of the teacher.

The little result of work among Jews is often cited. But we must never forget that much of that which passes for Christianity is only nominal. Taking the proportion of true Christians to the rest among Gentiles in Europe and comparing with the proportion of Christian Jews to their unbelieving brethren, which would stand the higher?

“The Things of Others.”

I want to tell you a little this afternoon of what God has done and is doing in Persia through the agency of Medical Missions. Eight years ago there was only one woman convert in S. Persia. She first heard the Gospel in Miss Bird's women's dispensary. She had to face death when she came out as a Christian, for the Mohammedan law is that they who leave their religion shall be put to death. But though she was in actual danger of her life, God preserved her in a marvellous way, because He had a

**Dr. Emmeline
 Stuart, Persia,
 at the Medical
 Missionary
 Meeting,
 Keswick.**

great work for that poor, weak woman to do in bringing others to Jesus Christ. For two and a half years she remained the only woman convert in S. Persia, and then, one by one, others, encouraged by her example, followed on, and two and a half years ago there were no less than eleven women who had come out from Islam and been baptised into Jesus Christ. Now we are rejoicing over thirty-seven dear Persian women who have taken the step and confessed their faith in baptism in Jesus Christ. Eleven of those women have been baptised within the last nine months, and so the work is growing. And remember that every one of those women has had to face persecution and

the possibility of death for His sake. Yet they face their trouble and suffering bravely, seeming to realise in a wonderful way that “the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.” They are not only sustained by the thought of the future, but they have indeed a very present joy which far more than makes up to them all they have lost for Jesus' sake.

Not long ago I asked one of these same women who had suffered more than most for the sake of Christ, “Would you rather that we had never told you about Jesus Christ, and then you would have remained a Mohammedan and never have had this trouble to go through?” She answered, “Why! I would go through a hundred times as much trouble willingly for the joy that is within my heart. There was no joy there before.” Is not it just the promise of Jesus coming true, that those who left all for His sake should receive, even in this present time, an hundred-fold, albeit with persecution?

The majority of those women have been won directly through Medical Mission work. We have had our little women's hospital for four and a half years, and I cannot remember a day when there were not some seeking souls

within its walls. I always feel so thankful that the first five patients who were with us in that little hospital are all baptised Christians. It seemed as if it were God's seal of blessing on our work there. One reason why Medical Missions have such power is the wonderful opportunity that they give us for showing those people how practical Christianity is. The reason why many have turned to Christ in the hospital is exemplified in the case of one girl who is now a bright, earnest Christian. When asked what it was that changed her from bigotry to Jesus Christ she made reply, "Well, you know, I have been lying in the ward for months and watching you all the time. I could not think what made you all so different from the Mohammedans. I know they would never do what you are doing, caring for all these poor, sick, dying people. I thought I would just listen to your teaching and see if I could learn what was the difference. As I listened I found out it was because you had Jesus in your religion and we had not, and I made up my mind that the religion which had Jesus was the religion for me."

Most of those women are not only Christians, but soul-seekers and soul-winners. They do not want salvation just for themselves, their longing is to share the good news with others. They do not want to go to heaven empty-handed, but to take others with them, and so they do their best, always witnessing by their lives, and, as God gives them opportunity, by their lips too, in their own homes before friends, neighbours and relations, and in spite of the difficulties and dangers that attend such witnessing. In some instances they have been the means of winning their enemies and opponents and bringing them to Christ. Those previous enemies say, when asked what it was that attracted them to the Saviour, "It was the life of So-and-so, her gentleness under provocation, that led us to believe that Christianity was a religion worth having." I believe that the increase of women converts during the last two years is greatly attributable, first of all, to the special believing prayers of God's people at home for the Holy Spirit to be poured out in foreign lands, and secondly, to the efforts of those native Christian people themselves.

I wish you could hear them as they pray at my little weekly Bible-class for women converts. What earnest petitions they offer up on behalf of sisters, brothers, children, still outside the fold, and how they long to win them for Jesus Christ! And as their believing, expectant prayers are combined with earnest effort on their part, we are quite sure that those prayers will be heard. One of those women is bringing, one by one, her whole family to Jesus Christ. Her heart is so full of love to Christ that she absolutely cannot be silent about Him. I was at a village not long ago where it would be a real danger to be known as a Christian, and I told her not to speak there, as I would do it. At the end of the second day she said, "How long are we to stay here? because if you won't let me talk about Jesus I will be choked!"

The first woman convert has had to suffer great things for Christ. She has three little children, and the youngest, two and a half years old, had to undergo in the hospital a somewhat serious operation. As he got better he became the pet of us all, endearing himself to us by his sweet baby ways, and he would take up the choruses of hymns and lisp them in baby fashion. When he left the hospital he continued to sing the hymns, and was overheard singing a chorus in which the name of Jesus occurred. He was angrily told to stop. Paying no heed, he went on singing, and they threatened to prick his baby lips with needles if he continued. But the baby boy went on singing, and they carried out their threat and pricked his lips with needles,

and as the blood ran down, the tears ran down also, and only then would that sturdy little chap give in. Then he said, "If I cannot, I won't; but I want to all the same!" As his mother told me the story of the little fellow, she saw tears in my eyes as I thought what a tiny little mite he was to have to suffer for the name of Jesus. Then the mother said, "Never mind crying; I felt like that at first, and then I thought of all that Jesus suffered for us, and that even if we had to suffer from babyhood, it was nothing in comparison to what He suffered on our behalf." Christian mothers, could you say that if your darlings had to suffer like that for Jesus' sake? Will not you pray for those Persian women who are so well worth winning to Christ? Pray for that land, that God who has begun a good work there may perfect it unto the day of Jesus Christ. Pray that many more men and women and children there may be brought out of the darkness and bondage of Islam into the glorious liberty of the children of God.



All Nations for last October contains an account of an interesting journey taken lately by Mr. A. Forder among the Bedouin of Palestine, during which the following incident took place:—

"One morning a party of men came, and I at once recognised them as coming from a place on the edge of the Arabian Desert that I had visited four years ago and where I had distributed some Scriptures. They greeted me in a very warm, hearty way and said, 'Hearing you were here, we came to have a talk with you.' I said, 'What do you want to talk with me about? Can I help you in any way?' They replied, 'You came to us once in our town and told us of Jesus the Son of God, how He died and became our Saviour. You gave us books. We have read them and believe them, and now we want to fast, pray, and do as you do and become Christians. We are tired of our own religion; we don't believe Mohammed was a prophet, and his religion does us no good.' Much more they said, but they finished up with this: 'If we openly say we are Christians, and if we fast, pray, and act as Christians, we shall be killed. Under this rule we have no freedom.' I told them I was glad to hear them say what they had, but fasting and praying and joining a church did not make a man a Christian. Only faith in Jesus as Son of God and Saviour of the world could do that. I sympathised with them in their difficult position and did all I could to encourage them. They promised me they would go on reading the Bible and doing the best they could, and they went away saying, 'We are your children; we no longer believe as we used to; we believe in Jesus.'"

On the way home Mr. Forder had rather an adventurous time crossing the Dead Sea. Had the wind been favourable, they would have reached their destination in about five hours, instead of which they took nearly five *days*, for during the day they were becalmed, and at night the winds were against them. For the last thirty-six hours they were without food.



Here is a man of average intelligence, and also a reader. We have been able to show him so clearly the strong claims of the Gospel, and at the same time what a sandy foundation Islam is, that he sits silent and sees that his arguments are worthless. Yet, what is his final reply? "Though you were able to put the sun in my right hand and the moon in my left in order to bear witness to your Gospel story, I will still live and die a Moslem." —*The Reaper*.



"And Jesus Called a Little Child."

Some months ago a city merchant advertised in the daily papers for a clerk, adding, among other qualifications, that he must be "a decided Christian." A large number of applicants replied, but when asked to state how they knew they were Christians, only a very few could give any satisfactory answer. A gentleman, who heard of this, told the facts to his children the next day, and inquired what answer they would have given had they been asked the

The boy looked up and smiled and whispered, "Oh, yes, papa."

After the child had been called away, Mr. and Mrs. Olliver remembered the paper he had written, and knowing that it had been his great wish some day to take the tidings of the love of Jesus to those who know nothing about it, they decided to send some one else with the Message, in place of their own son. For this purpose they are supplying the Bible Society with the necessary funds for the support of a worker who is to go out to Brazil,

*I am a cristian because I love
Jesus & want to be a messonger
& work in his service or if im-
possable to do all I can for
Jesus.*

*I love him because he first
loved me & has done so much for
me. W. Harold Olliver.
I'd feel I can trust him at
any time*

Block kindly lent

[by the British and Foreign Bible Society.]

same question. The children said they would write down their replies, and in a few minutes the eldest boy, Harold, handed to his father a doubled piece of paper, on which he had written hurriedly, in lead pencil: "I am a cristian because I love Jesus and want to be a missionary and work in his service or if impossible to do all I can for Jesus and I love him because he first loved me and has done so much for me.—W. HAROLD OLLIVER.

"P.S. feel I can trust him at any time."

After this he went off to school.

Harold Olliver was in the best of health when he wrote down his wish to devote his life to the service of Jesus. He had already started to save his pocket-money towards paying his fare to some distant land, when he should be old enough to be a missionary. But God had other work for His young servant, and in a few weeks the little lad was summoned Home. He died from the after-effects of diphtheria. As he lay weak and suffering, Mr. Olliver said, "Do you feel you can trust Him now, Harold?"

and carry the Word of God to those who have never heard it before; and the money Harold had saved will be devoted to paying the passage of the Bible-worker to South America, as he would have wished.

This is, in brief, the life-story of one small boy. As you see, he could not spell very correctly. *But he had given his heart to Jesus Christ.* And God used him, and will still use him, for His work here on earth. His opportunities for witnessing for Christ may have seemed to him to be very unimportant, yet who can tell how many souls will be brought from darkness into light, as a result of his love for the Saviour? His own life was a short one, and his written testimony was very brief. But God can use our slightest action, and turn it to lasting service for Himself. No one is too young to serve the Master, Who once called a little child, and, after setting him in the midst of a world of questioning men, to fulfil His own wise purpose—He took him in His arms.

From The Bible Society Gleanings.

LIST OF DONATIONS FROM OCTOBER 16th to NOVEMBER 15th, 1903.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1903. No. of Oct. Receipt.			1903. No. of Nov. Receipt.			1903. No. of Oct. Receipt.			No. of Receipt.		
1903. No. of Oct. Receipt.	£	s. d.	1903. No. of Oct. Receipt.	£	s. d.	1903. No. of Nov. Receipt.	£	s. d.	1903. No. of Oct. Receipt.	£	s. d.	No. of Receipt.	£	s. d.
Brought forward. 152 4 0			Brought forward. 239 9 2			Brought forward. 94 15 2			Brought forward. 1 6 0					
16 ...7046	0	5 0	27 ...7089	0	3 5	11 ...7127	0	5 0	31 { Mr. Ford's Class }	0	10 0	75	0	10 0
17 ...7047	0	5 0	28 ...7090	0	3 0	11 ...7128	4	11 0	31 ... 573	37	15 6	70	0	10 0
17 ...7048	2	0 0	29 { Y.M.C.A., Woodford }	1	0 0	13 ...7129	1	10 0	Nov.			77	0	4 0
17 ...7049	0	15 7	29 ...7092	2	0 0	13 ...7130	1	0 0	2 { Friends at Wimbl'don }	10	0 0	78	5	0 0
17 ...7051	18	2 0	29 ...7093	0	10 0	13 ...7131	5	0 0	3 ... 575	10	0 0	79	2	5 3
19 ...7052	0	2 6	29 ...7094	0	5 0	Total ...	£251	15 2	4 { Blackheath Missionary Helpers' Band }	8	0 0	Amount previously acknowledged £ 15 3		
19 ...7053	0	5 0	30 ...7095	5	0 0	Amount previously acknowledged	1,688	9 5	5 ... 577	1	10 0	5 9 6		
19 ...7054	0	5 0	30 { New Brnet Missionary Exhibition }	4	0 0	£1,940	4 7	5 ... 578	9	18 0	£15 4 9			
19 ...7055	0	10 0	30 ...7097	0	5 0	TOTALS, MAY 1, 1903, TO NOVEMBER 15, 1903.			4 ... 579	0	1 0	DETAILS OF DUBLIN AUXILIARY, No. 1. S. S. McCURRY, Esq., Hon. Sec. 3, Spencer Villas, Glenageary. Designated Receipt No. 573.		
19 ...7056	3	0 0	30 { Readers of "The Christian" }	10	18 6	General ...	£1,940	4 7	5 ... 580	15	0 0	No. of Receipt.		
20 ...7057	0	4 6	30 ...7099	5	0 0	Designated	1,852	16 8	5 { Baptist Church and Y.W.C.A., Falmouth }	0	16 4	90	0	2 6
20 ...7058	1	0 0	Nov.			£3,793	1 3	5 ... 582	2	1 0	91	5	0 0	
20 ...7059	2	0 0	2 ... 7100	0	5 0	DESIGNATED FUND.			6 ... 583	0	7 6	92	1	0 0
20 ...7060	0	4 0	2 ... 7101	1	0 0	1903. No. of Oct. Receipt.	£	s. d.	6 ... 584	0	2 6	93	1	0 0
20 ...7061	0	10 0	2 ... 7102	2	0 0	16 ... 556	0	5 10	6 { Brondesb'y Sunday School }	3	3 0	94	0	5 0
20 ...7062	0	5 0	3 ... 7103	0	5 0	19 ... 557	10	0 0	6 ... 586	0	10 0	95	0	10 0
21 ...7063	1	0 0	3 ... 7104	7	0 0	20 ... 558	18	15 0	6 ... Dublin	3	10 0	96	3	0 0
21 { Central Mission Church, B'dminster }	0	10 0	3 ... 7105	0	10 0	22 { Men's Bible Cl'ss, Highgate Road }	1	0 0	6 ... 588	0	5 0	97	1	0 0
21 ...7065	1	0 0	4 ... 7106	1	0 0	22 ... 560	21	0 0	9 ... 589	9	15 3	98	1	0 0
21 { Charlton Hall, Bristol }	1	2 6	4 { A Friend, Edinburgh }	1	0 0	23 ... 561	0	12 0	9 ... 590	0	10 0	99	0	2 0
22 ...7068	0	6 7	5 ... 7108	2	13 2	24 ... 562	0	5 9	11 ... 591	1	0 0	100	0	5 6
22 ...7069	0	18 0	5 ... 7109	0	12 0	28 { The Pioneer Mission }	10	0 0	11 ... 592	5	0 0	101	0	14 0
22 ...7070	1	1 6	5 ... 7110	0	1 0	28 ... 564	1	1 0	11 ... 593	13	0 0	102	5	0 0
22 ...7071	20	0 0	5 ... 7111	0	10 0	30 { Readers of "The Christian" }	6	18 1	Total ...	£227	10 3	103	0	2 6
22 ...7072	5	0 0	6 ... 7112	0	2 0	30 ... 566	20	0 0	Amount previously acknowledged	1,625	6 5	104	1	0 0
22 Blackheath	3	9 6	6 { Newhaven United Free Church, Edinburgh }	4	1 4	31 ... 567	0	10 0	£1,852	16 8	105	1	0 0	
22 ...7074	2	12 1	6 ... 7114	5	0 0	31 ... 568	0	6 0	106	0	10 6	106	0	10 6
22 ...7075	10	0 0	6 ... 7115	3	0 0	31 ... 569	0	10 0	107	1	0 0	107	1	0 0
24 { Glasgow Central Branch, R.B.M.U. }	1	0 0	6 ... 7116	10	0 0	31 { Chelsea Sunday School }	3	3 0	108	10	0 0	108	10	0 0
24 ...7077	0	10 0	6 { Alexander Sunday School, Pengr. }	1	1 0	31 { Mr. Bud-den's Class }	0	8 6	109	2	0 0	109	2	0 0
24 ...7078	0	2 6	7 ... 7118	6	0 0	Carried forward. £94	15 2		110	0	2 6	110	0	2 6
24 ...7079	0	5 0	7 ... 7119	6	0 0	Carried forward. £1	6 0		111	1	16 0	111	1	16 0
24 ...7080	0	10 0	9 ... 7120	0	15 3				112	1	0 0	112	1	0 0
24 ...7081	0	12 6	9 ... 7121	3	0 0				113	0	5 0	113	0	5 0
24 ...7082	50	0 0	9 ... 7122	0	7 0				DETAILS OF BRIGHTON AUXILIARY. W. HOSTE, Esq., Hon. Sec., 23, Sussex Square, Brighton. Designated Receipt No. 589.			Amount previously acknowledged £37 15 6		
26 ...7083	1	1 0	10 ... 7123	1	0 0				No. of Receipt.	£	s. d.	51 7 0		
26 ...7084	0	8 0	10 ... 7124	0	5 0				73	1	1 0	£89 2 6		
26 ...7085	5	2 1	11 ... 7125	0	10 0				74	0	5 0	The details of Designated Receipt No. 573 of Edinburgh Auxiliary will be published next month.		
26 ...Redland	0	15 0	11 ... 7126	0	2 6				Carried forward. £1	6 0				
27 ...7087	10	0 0	Carried forward. £152	4 0										
27 Leamington	4	0 0												

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 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.

"Tuckaway" Tables.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from A. H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra. The proceeds will go to the funds of the N.A.M.

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 Laraish. 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-five 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 six 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 seven 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.