



MATTHEW XXVIII

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

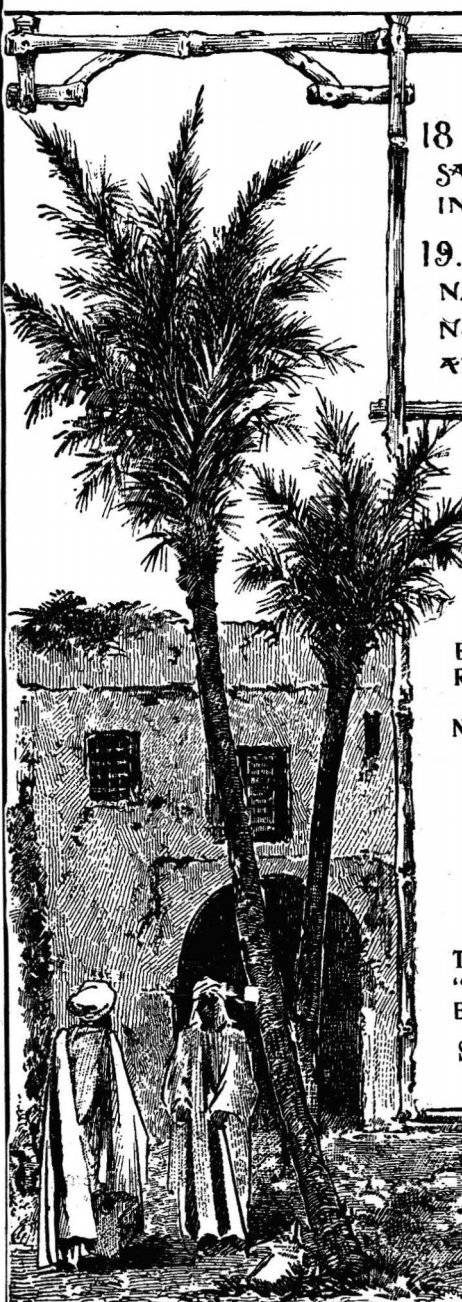
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



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, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

North Africa consists of

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

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

ALGERIA, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are excellent roads and extensive railways. The North Africa Mission has four mission stations, with sixteen 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-seven workers; but wide stretches of country still remain to be evangelised.

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

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

NORTH AFRICA.



An Arab Teacher, Algeria.

The Claims of God.

GOD claims from men absolute and glad obedience. He requires that we worship Him alone, and that we love Him with all our heart, mind and strength. Any coming short or deflection from this righteous standard robs God of His due, and is sin which must be expiated.

The early chapters of Genesis make clear the grounds of God's holy and righteous claims, and the certainty that He will maintain them at all costs, as He declares in Is. xlii. 8: "I am the Lord, that is My name, and My glory will I not give to another."

If men had satisfied God's claims they would have found that in so doing they were seeking their own highest good, for God's glory and the creature's good are really one.

In Genesis i. God reveals Himself as CREATOR of all things and DISPOSER of all things. Man's title to dominion over every living thing, etc., is derived directly from Him who, by virtue of creation, is Disposer of all things. In Genesis ii. in like manner the Lord God appoints to the man, whom He had created, his work, to dress and keep the garden of Eden. As PROVIDER He graciously arranges for his support, and lovingly supplies him with a suitable helper in Eve. As LAWGIVER He gives him commandment that he shall not eat of the tree of the knowledge of good and evil, and warns him that the penalty for disobedience is death. As GLORIOUS FRIEND He walks in the garden in the cool of the day to hold fellowship with those He has made in His image.

Alas! they yielded to the tempter, and broke His good and gracious commandment. Then as JUDGE He calls them from their hiding place to His presence and passes sentence on them and on their tempter. But before as RECOMPENSER He drives them out of the garden of Eden to till the ground from which they had been taken, He graciously reveals in the sentence on the tempter, and by the coats of skins in which by blood-shedding He clothed them, that He was the REDEEMER who in the fulness of time would, by the blood of Christ, the seed of the woman, make expiation for sin, and provide a robe of righteousness for all those who should repent of their sins and trust in Him for pardon.

Thus in these three short chapters we see God revealing Himself as Creator, Disposer, Provider, Lawgiver, Friend, Judge, Redeemer, and Recompenser.

In these days it is usual to lay emphasis on the grace of God to men rather than the claims of God on men. There is therefore a danger lest men should ignore or forget God's claims on them, and so fail to see their sin and danger in having failed to meet those claims. If men think that God has no claims against them, or at most only some trifling ones, they are not interested in hearing of One whose death has virtue to meet their needs. No wonder the Gospel is not appreciated. Even the bulk of those who go to church or chapel seem to do so to pay court to God rather than to seek His forgiveness or to worship Him. They, so to speak, call and leave their card, as they might do at the house of some public official to whom they wished to show respect. Only a few come as criminals to seek forgiveness, or as pardoned criminals to praise the grace of Him Who has granted them undeserved pardon.

One of the reasons why Moslems are so hard to reach with the Gospel is because they have been taught for generations that the holy claims of God can be met by a few outward ceremonial observances. The repetition of a brief creed, formal short prayers, occasional almsgiving, fasting by day and feasting by night, pilgrimage if convenient—these outward acts are supposed to satisfy the claims of God. The man who observes them thinks he may be a thief, liar, murderer, fornicator, swindler, and yet enter heaven. When the missionary comes he teaches the poor man that God's claims are much higher than this, in fact so high that no fallen man can by himself satisfy them. They are told it is only on the ground of the atoning sacrifice of the sinless Saviour—Son of God, as well as Son of Man—that God can pardon repentant and believing sinners. They say that theirs is an easy way, while the Gospel is difficult. In this they are right. The Gospel is a difficult way for a man who does not want to give up his sins, nay, more, it is an impossible way. It requires the mighty power of God the Holy Spirit to make a Moslem, or any other sinner, willing to be saved on God's terms.

But what of the claims of God on those of us who know Him not only as our Creator but as our Redeemer and unailing Friend? If God has claims on the sinner, surely His claims on us are infinitely greater. How can we keep anything back from this Eternal Lover? Do not our hearts yearn to serve Him and love Him as we ought? Will it not be the greatest joy of Heaven to lovingly worship Him as we ought even now? Let us now and here recognise the claims of God not only mentally but with all our heart.

E. H. G.

Notes and Extracts.

It has been rather difficult to keep up the class for lads at Constantine. Mr. Short writes on March 1st: "Last Tuesday we had another lantern meeting, with new slides, of which Mr. Lochhead has recently received a large number. We had some thirteen or fourteen, including one grown man, and the majority of them were new. Last night we had about the same number again. We are much indebted to Kh. for fetching them along; it needs a good deal of energy and reminding on his part sometimes, and a little time ago he spoke rather despondingly of his want of success. He has been coming to read alone with us about once a week. Sometimes he has been an encouragement to us; once or twice he has seemed rather in a groove and not progressing. He certainly needs our sympathy and prayers in being so alone in his purpose."

Referring in the same letter to a conversation he had had lately with some Arabs outside a café, Mr. Short writes: "It is appalling at times the kind of ideas regarding God which men give out in a natural way when talking with us, crediting Him with unreasonable and *un-moral* lines of action which would astonish them in a fellow-man."



Mr. Lochhead writes from Constantine on February 15th: "I was very much interested and encouraged in speaking with a country Arab the other day—a man whom I have known for about six years. I was impressing upon him the impossibility of following the Koran and the Bible at the same time, and told him that it was like a man trying to walk on two roads going in opposite directions at the same time. He took my hand, saying that he believed in Jesus with all his heart, and knew

no other religion now. He is very ignorant, dear man! but appears sincere. We often thank God for those words, 'Hear, and your soul shall live.' So many of the people cannot *read*, but listen attentively to what they *hear*."



A new depot for Arab work has just been opened in Tunis. The Bible Dépôt, which had been used for some years both for Arab and Italian work, did not seem to be situated in a good place for reaching the former branch of the population, and after contemplating a move for some time, our friends have taken another shop in a better position on the tram-line. This new place, however, has not sufficient accommodation for the Italian Sunday School of six classes and meetings, and it is a little difficult for Miss Case and the other Italian workers to know what is best to do, as formerly they had only borne part of the expense of the hall, and now, if they retain it, they will be obliged to pay the whole of the rent—about £26 per annum. Perhaps there are some who would like to help to remove this difficulty. The work is very prosperous, and it would seem a great pity if it were hindered in any way. Some details recently sent us are given elsewhere.



On Sunday, February 24th, the Bishop of Gibraltar dedicated a handsome little English church at Tunis. It is built on ground which has belonged to the British community there for about 300 years, and till recently has been their place of burial. Among those whose bodies lie there are Mr. Campion, British Consul, who secured the ground from the Bey in the seven-

teenth century, and Sir Thomas Reade, who was instrumental in abolishing slavery throughout Tunisia. The United States Consul, John Howard Payne, the author of "Home, Sweet Home," was also buried there in 1852, but his remains were subsequently removed to his native country. There is a monument on the ground to his memory.—*The Times Weekly Edition.*



Miss Case writes from **Tunis** about the **Italian work**: "We had a really good time with Mr. Anderson. The Christians were all greatly stirred up and blessed. We were comforted and cheered greatly, as Mr. Anderson took a most encouraging view of our work, and after twenty years in Italy, I thought he ought to be able to judge. Some souls came over the line—among them our servant, who now says of the Arabs, 'Ah, well! what will you have? It has taken a whole year to convert me!' On his return to Florence, Mr. Anderson held a special prayer meeting for our mission and other work in Tunis. He says he will speak of Tunis to all the churches of Italy, and they will be stirred up (D.V.) to missionary interest.

"Our Italian work was never so prosperous as now, but we need two things—(1) a preacher, and (2) a hall. . . . Please pray for us. We have quite a nice little circle of young men around us, some of them *decidedly* converted, and two of them are already nice preachers, only too young-looking to do much in adult meetings just yet. Mr. Anderson said of one of these, 'If you had done nothing else in Tunis, and if the other missionaries had done nothing, it was worth while leaving your homes, and incurring expense and labour to get hold of that young man. He is worth it all.'"



Mr. Cooksey writing from **Kairouan**, on February 19th, tells of the talks he has with men of the tradesmen class, and says: "A point worth noting was the deep impression made upon one man of our company who read well, when we went thoroughly into the question of the intercession of Mohammed, and I proved to his satisfaction that he had absolutely nothing to hope for in that direction. He has since become an enquirer into the details of our faith, and, as he appears sincere, yields us encouragement. Another of our listeners in these discussions is an old man who traces his lineage from the tribe of the Koreish—Mohammed's tribe—and is guardian of a shrine here, dedicated to Sidi Abd el Kader.

"I was at the Grand Mosque a few days ago upon a visit with Miss Harrald, and a fine chance was given me to have a 'sit-down' talk with a group of students who were studying Arabic grammar and the Koran. They were very fair, and, I hope, learnt something. It is so very seldom that one gets into these strongholds of Satan that I was glad of the opportunity.

"My lantern meetings held every Monday and Thursday continue to be encouraging; some of the lads are bringing their fathers and friends. Last night they listened well to "The Prodigal Son."

"Miss North's class is growing apace; I think she has struck a vein of profitable work. They are making good progress with texts, and gaining a general knowledge of the way of Christ. I am giving them an address with the lantern in the morning.

"I am finding the commentaries which you kindly helped me to purchase extremely useful just now. I bought Beidhawi and Jalalain . . . and one is helped in seeing through a tangled difficulty in Mohammedan controversy by them."



The school treat at Alexandria was held on January 31st, and seems to have been a great success from the accounts Mrs. Dickins and Miss Tiptaft have sent us of it. Besides the children, eighty native women and thirty English visitors were present. The children sang and repeated the Scriptures they had learnt, and Mrs. Dickins gave an address to the women. Afterwards gifts and prizes from a Christmas-tree were distributed by Mrs. Weakley (British and Foreign Bible Society), among which were several New Testaments for those who had learnt to read a little in them during the previous year.

Mrs. Dickins tells us of a man who listened to the reading and explanation of the Scriptures lately, and was much interested, and asked many intelligent questions, but expressed it as his

opinion that the people around were doing a very dangerous thing in letting their girls come to the school, because of the teaching. He said that they would accept the missionaries' religion. Let us pray that his fears may be amply justified, and that many of the girls may be led to Christ.



Mr. Upson has had a very interesting journey in the **Nile Delta**, he has visited twenty-two towns and villages. An account of the journey will probably appear in our next number. On page 46 we give two little incidents which are somewhat amusing, but not without instruction also, especially to those who are inclined to look too favourably upon Mohammedanism.



Some of the European residents in Tangier are anxious to open a **home for freed women slaves**. There are many such in Morocco, for when they are old or otherwise incapacitated for further work, they are often cast adrift by their masters. Some eke out an existence by begging, and get what shelter they can, but others are blind, and so cannot look after themselves. We hope that the proposed home may prove a successful effort.

To the Friends of the North Africa Mission.

LINTON ROAD, BARKING,

March 18th, 1901.

DEAR FELLOW HELPERS,

During the last few weeks we have been greatly cheered by good news from various parts of the mission field telling of professed conversion both amongst Moslems and Europeans. Some of the particulars given us it will not be expedient to publish, but in other cases we may be able to do so.

The work in Fez, which was carried on for so many years by Miss Herdman, is now being superintended by Mr. Cooper, who is very much encouraged by the progress that is being made. His hands are very full of most interesting work. Miss Mellett, Miss Denison, and Miss Greathead, Miss Herdman's former fellow-labourers, are also working in Fez, but the two former are hoping to go on to Sifroo; but for the present there are difficulties which render it inexpedient to go forward, and they have plenty of interesting work in Fez.

In Tetuan, also, the workers have interesting news to tell of professed conversions amongst Spaniards, and there is also the case of a Moorish girl. On one occasion as many as seventeen professed Spanish Christians came to a Bible-reading.

In other parts of North Africa, also, the work is increasingly encouraging. Miss Read and Miss Day are cheered by progress in Cherchell, where they have a large number of children under their influence. These are being well grounded in the truths of the Gospel.

Miss Smith and Miss Welch are able to tell of most encouraging work in Algiers amongst the Kabyle children, as well as amongst the Roman Catholics. They have more open doors than they can find time and strength to enter.

Mr. Pope, Mr. Cuendet, and Mr. Moore have had some interesting services amongst a company of Eskimos who have been visiting Algiers in connection with an exhibition, and the missionaries in Constantine have also had meetings for them. Some of these Eskimos had been converted through the labours of the Moravian missionaries, and the sight of them listening to the Gospel and singing Gospel hymns has greatly impressed both the French and the natives. Mr. Pope and Mr. Moore have also meetings amongst the French in Algiers, which are well attended. The main part of Mr. Cuendet's time is taken up with Kabyle work, translations, meetings, and itinerating. Mr. Pope also hopes to itinerate

now that the weather has become more settled. He and his wife will (D.V.) be visiting England on furlough this summer.

The work at Djemâa Sahridj continues to be decidedly cheering. Mons. Rolland and a native convert have been out selling Scriptures and preaching, and some of the natives report that there are not a few who secretly believe the Gospel beside those who distinctly profess themselves Christians.

At Constantine, where the elevation is considerable, the weather has been cold and somewhat wet, so that itinerating work has been limited; but the lantern, with new slides, has been the means of drawing a number in to hear the Gospel.

In Tunis and Bizerta the work has been going on as usual. The missionaries in Tunis are encouraged by the work amongst the children, as well as amongst some of those of riper years.

Dr. Churcher, who had to pay a brief visit to this country on account of his father's death, has now returned to Susa, and is resuming his important and interesting medical and Gospel work.

Tripoli being under Turkish rule, the measure of liberty which missionaries have is limited. Mr. and Mrs. Venables plod on patiently with the medical work, and Mr. Reid is most diligent in preaching the Gospel to the patients and to all others with whom he comes into contact. The good seed is thus being carried far and wide from the medical mission, and we believe in due season it will produce the desired results.

In Egypt Mr. Upson has had an interesting journey amongst the towns and villages around him, telling the Gospel in all directions, and also selling a certain number of books. Mr. Hope and Mr. Fraser have now reached Shebin-el-Kom, and seem thus far favourably impressed with their new mission station.

In Alexandria the work of the school and visiting take up the time and energy of the lady workers, and they are greatly encouraged by the progress the scholars are making in the knowledge of the Gospel. Mr. Dickins has been doing a certain amount of itineration, while Mr. Fairman has found a most interesting sphere of labour amongst the Mohammedan patients in the German Hospital. We have no medical mission of our own in Alexandria now, but the facilities we have for preaching the Gospel in this hospital to a large extent compensate us for this deficiency.

Altogether, the spiritual work of the Mission is decidedly encouraging, and was never more so at any time in the Mission's history. God's Holy Spirit seems to be working both in the hearts of the missionaries, the converts, and amongst those who come under the sound of the truth, and we are expecting that He Who has thus begun to work will further bless, and gather other precious souls into the Kingdom of Jesus Christ.

As regards funds, during the greater part of the past month supplies have come in very slowly indeed; but, during the last few days, we have been cheered by some larger gifts, amounting, in all, to between £600 and £700. We are still looking to the Lord to send in another £1,600 or £1,700 beyond our usual supplies, to make up for the deficiencies of the past twelve months. It is not so much that ordinary donations have fallen off, but we have had less legacies and large special gifts. We rejoice to know, however, that our Heavenly Father is well able to touch the hearts of His servants, and incline them to send all that may be required for the needs of the work. Please join with us, therefore, in praise for all that God has done, and for all that He is about to do.

I remain,

Yours heartily in Christ,
EDWARD H. GLENNY.

"For the sake of the Name they went Forth."

3 John 7 (R.V.)

By MR. D. J. COOPER.

This beautiful motive was first attributed to some travelling evangelists in St. John's day, but it is equally applicable to all those who go forth in Christ's name. It was for His dear Name's sake that Si El M. and Si El Y., two Christian Moors, set forth to itinerate amongst their unreached fellow-countrymen. Owing to limited funds for itinerating purposes, I had to confine them to twenty days; but they were busy days of sowing beside all waters, and under difficulties of which God will not be unmindful when He rewards every man according to his work.

The photograph published in the February number of NORTH AFRICA, and re-inserted here, which I took outside the Mission House, shows the younger colporteur standing at the head of the animal bearing the precious burden of Scriptures, whilst Si El M., the faithful veteran of honoured service, is mounted. This man was one of the first to embrace Christianity under the late Miss Herdman's teaching. Since then, he has travelled in almost all accessible (and in many inaccessible) parts of Morocco, proclaiming the Gospel of Jesus Christ. Miss Herdman frequently allowed him to baptise those whom she had reason to believe were born again, so that this unknown servant of Christ has unconsciously won for himself the record of baptising more Moors than any other European or native worker in the Moorish Empire.

I herewith append their own report of this recent tour:—

"Left T. on Monday morning at seven o'clock, and arrived at the *Fundak*, on the Tt. road, about midday. At once sent a messenger to certain in the A. country who had privately read the gospel with us in T., and had requested a visit to their village for further reading.

"Early next morning two men came to say that, owing to a number of villagers from the surrounding districts being engaged in building a *Zaouia* (prayer-house) in their village, they thought the present an unfavourable time, as the minds of the people were absorbed in the so-called religious work. They, however, took back with them eight copies of the Scriptures to distribute amongst those who might accept.

"Left the *Fundak* about noon on Tuesday, and reached Tt. before sunset. Remained in this town until the following Tuesday, daily expecting to get off to S., where so many Riffs reside, beyond the reach of Europeans. The waiting time was spent with the missionaries, and in doing what occasion offered."

[May I here give the testimony of a missionary in Tt., who wrote to me after their visit? She writes: "We much enjoyed fellowship with our brothers M. and Y. Three evenings they had tea with us and Mr. Miller, of the Bible Society. When they came to us we called in our boy, and the Christian girl, and an old woman who lives with us, to hear them read. It was most refreshing. Praise God for His grace in them."]

"The ordinary caravans trading between T. and S. being suspended, owing to daily fighting amongst the tribesmen, we determined to push our way through alone, but on every hand the villagers were reluctant to allow us to proceed, and finally refused to permit us to go farther. Finding this door closed, we turned our attention to Beni A. Arriving at a place known as the 'Tuesday Market,' we found a good many people gathered, and gave away a number of books to those willing to accept of them. We next bought sugar and meat as a present for the Shereef of the district, in order to secure from him shelter for ourselves and our animals. We were pleasantly surprised when he offered to take us into his own house for the



"For the sake of the Name they went forth."

night. In compliance with a further request, he collected twelve male friends of his to hear the *Injeel* (Gospel). Whilst reading the eighteenth chapter of John, the Shereef took exception to our remarks, and immediately left his guests in our hands. We were glad they did not follow, for we spent the entire night in reading and explaining the Gospel to those of them who succeeded in keeping awake.

"Started early next morning for a village called O. The people were hostile, and would not even permit us to dismount, threatening to stone us to death if we did not leave at once. Journeyed to Kh., where we gave twenty-six books away in the market-place, then passed on to S., where we obtained another night's hospitality. After the evening meal our host gathered three of his friends to meet us. One of them—a shereef of Wazzan—contradicted, and threatened to carry out the extreme penalty of Mohammedan law upon us for teaching contrary to the Koran, adding that he had seen these Gospels in Fez, Tetuan, Tangier, and Morocco City, and that they were opposed to Mohammed.

"The following morning, at dawn, a friendly *fokih* came to inform us of a plot to waylay and kill us when we left the village. He urged us to remain where we were until some influential person in the district undertook to secure safe conduct. We recollected that Si O., a professed believer, and a man of power, lived in this part, and we forthwith sent him a letter, the *fokih* kindly undertaking to send it without delay, and at the same time accepting five Gospels for distribution. Si O., on the receipt of the news of our captivity, started at once with armed companions and rescued us. He was delighted to see me again, and extended a hearty welcome to his village. The seed sown in this man's heart some years ago by Miss Herdman continues to show evidence of having fallen on good ground. On arrival at A., the home of our friend and brother, we were amply supplied with food and water. He next gathered a number of his friends to hear the words of Life, and gave them books on leaving. Left A. on Monday morning with Si O., who acted as guide, his influence also securing a hearing wherever we went. At El Kh. we had another opportunity of witnessing for Christ and distributing books. Si El Y. remained here whilst I and O. went on foot to three other villages. At the largest of these we met a *fokih* named Si El A. He had a surprising knowledge of the Bible. We gave him a complete copy. He then requested us to speak to certain individuals about the *Injeel*. Returned to Si El Y., and moved with our

animals to Kh., and passed the night there. Si O. gathered all who were willing to come from the surrounding villages to hear the Gospel. In the morning we gave twenty books to Si O., and took leave of him. He then arranged with two others to conduct us as far as the Kh. boundary, from whence we travelled to A. El H., where we were kindly entertained by a shereef, who gave good heed to all we said, as did the other members of his household. Came into Tt. on Thursday, but returned the following morning to the A. country. Visited R. and Deyoor S., and gave away copies of the Scriptures, and spoke to as many as would lend a hearing ear.

"Returned to T. on the morning of the twentieth day, full of joy and gladness that the Lord counted

us worthy to bear HIS NAME into these unreached regions."

Eskimos in Algeria.

A party of Eskimos travelling "on show" have recently visited Algeria. They spent some days in Constantine as well as in Algiers, and meetings were held for them in both places by the missionaries.

In Algiers one of the men, Jan Oliver, who spoke English, expressed to Dr. Nystroem, a Swedish missionary there, their earnest desire to have the gospel preached to them. This Dr. Nystroem was only too pleased to do. The interest which they showed led him to arrange another meeting for them at which Mr. Cuendet and Mr. Pope assisted, and the Eskimos so enjoyed the service, that a third and farewell meeting was arranged, and took place on the evening of their departure. After the meeting, the Eskimos and some other friends (including nine nationalities altogether) were entertained to tea in Dr. Nystroem's house.

In Constantine our friends held meetings for them nearly every night during their stay of ten days, and found them delighted to hear the gospel. Mr. Smith tells us that it was quite moving to see the tears in the eyes of many when the sufferings of Christ were spoken of. Jan Oliver, who interpreted, and his wife, were especially earnest Christians. They were all much delighted with the magic lantern which Mr. Lochhead showed them on two occasions.

These Eskimos had been nine months in France without anyone to speak to them of the things of God, and were, therefore, greatly refreshed by the services held for them. They sing well in parts, and one at least of them could play the piano. They seem to be suffering much from the southern climate, for seven of their number had died in less than two years. One of these passed away in Algiers and was buried by Mr. Pope.

To those who have heard something of the difficulties which Hans Egede and our Moravian brethren had to encounter in commencing work amongst these people, it is most encouraging to know that their labours have been so signally crowned with success. The hardships they endured and the long fruitlessness of their efforts have no parallel in our work in North Africa; they were infinitely greater. The Eskimos' visit to Algeria has been the means of cheering our workers there in the midst

of work so difficult and trying. If there are some of our readers who are inclined to relax their interest because of the slowness of results, we would point them to the Eskimos as an object-lesson amply illustrative of the promise: "Thou shalt find it after many days."

Report of the North Africa Workers' Union for 1900.

TO THE MEMBERS.

DEAR FRIENDS,—In writing the annual report of our Workers' Union, I must begin by thanking you all warmly for your kind contributions, which I am glad to say were very good this time, only I must mention that too many children's things were sent. There are not so very many children in the Mission.

Some members sent money instead of garments, with which I was able to buy flannels and other warm underclothing, which is especially needed.

Some of the letters of thanks from our missionaries are now going round to the Local Secretaries, and in them you will see how much they appreciate all your kind labour on their behalf.

I shall be very grateful if any friends will join our Union as Local Secretaries in places not already filled, or as members. Any information required I will gladly give. Please remember I should like to receive all parcels in October.

The amount received from members was £24 19s.; the amount spent in carriage, duty, flannel, etc., £23 18s. 2d.; leaving balance in hand, £1 os. 10d.

Yours very truly,

LOUISA E. TIGHE.

THE PRIORY, CHRISTCHURCH, HANTS.

February 18th, 1901.

LOCAL SECRETARIES.

Bedford.—Miss Rundall, 35, Gery Street.

Basingstoke.—Miss M. A. Smith, Rose Hill.

Birmingham.—Mrs. Hill, The Hill, Perry Barr.

Clifton.—Miss Clapham, Chudleigh House, Whiteladies Road.

Clevedon.—Miss Hodgson, Norham, Victoria Road.

Cheltenham.—Miss Woodwood, Oakleigh, Lansdown Road.

Croydon (West).—Miss M. Chapman, Westwood, Oakfield Road.

Eastbourne.—Miss Gurney, Granville Lodge.

Edinburgh.—Mrs. Porteous, Eastwell Lodge, Priestfield Road.

Guernsey.—Miss Eva Roberts, 2, Almorah Villas, Mount Arive.

Hove (Brighton).—Miss Grey, 32, Goldstone Villas.

Herne Bay.—Miss Ethel Gare, Beacon Lodge, Beacon Road.

Hythé (Kent).—Miss Southee (for Mrs. Lampert), Park Lodge.

Hazelhatch (co. Dublin).—Mrs. Warren, Peamount.

Liverpool.—Miss Jessie Merrick, 120, Bedford Street.

London (Upper Holloway).—Miss A. L. Smee, 54, St. John's Park.

London (Upper Clapton).—Miss Tucker, 255, Evering Road.

London (Streatham Hill).—Mrs. Bagster, 21, Palace Road.

Londoni (Hornsey).—Miss Aldwinckle, 11, Wolseley Road, Crouch End.

Norwood (Upper).—Miss Dalton, 39, Woodland Road.

Norwood (South).—Miss Lambert, Sunny Bank.

Portrush (co. Antrim).—Mrs. Macaulay, Strandmore.

Redhill (Surrey).—Mrs. G. Code, Tregwynt.

Sydney (N.S.W.).—Mrs. Dovey, Cranbrook, Ashfield.

Tunbridge Wells.—Mrs. Morrison, 13, Claremount Road.

Toronto (Canada).—Mrs. Hoskin, The Dale.

Weston-super-Mare.—Miss Blake, Rocklease, Atlantic Road.

Wantage.—Miss Clark, Emerald Hill.

News from the Mission-Field.

Morocco.

From Mr. W. Bolton.

(Tangier).

TULLOCH MEMORIAL HOSPITAL.

Feb. 15th, 1901.—There are sixteen patients in the hospital, all apparently receiving successful treatment, and appreciating the daily attention. I find that the seeing of so many sufferers and attempting to help them, draws out one's sympathies very much, and one finds that he is cultivating by daily contact a sympathetic attitude; but we need to remember that unless this sympathy moves us to preach the Gospel, it is not of the best value to the Lord. I often think of that verse which says, "He was moved with compassion, and . . . began to teach."

We find that opening the hospital three mornings a week instead of two is most satisfactory, as on Saturdays we get the men from a distance who have come to town for Sunday's market. Notwithstanding the wet weather, and the consequently muddy and well-nigh impassable roads, we get very good attendances; and the apparent interest they take in the addresses is most encouraging.

The Sunday morning Bible-class for Moorish youths connected with the missionaries and others is also very encouraging; the attendance last Sunday was nine, and the Sunday before ten. Two of those that attend are Christians, and it

is a great help to have these to read. Nearly every Sunday we get a stranger—generally some friend brought by a regular attendant.

I have reason to be very thankful to the Lord for saving my life two or three weeks ago. One afternoon I was cutting off a branch of a tree that was leaning over a path in the front part of Hope House garden, and, when standing in the middle of the boarded-over well, the covering suddenly collapsed from under me, and I fell, but in sinking I clutched a cross beam which did not give way until after I had managed to scramble out. The well is wide and fairly deep, so that had I actually fallen in, I am afraid the gas and the shock would have overcome me.

This morning I went up into the ward, and saw an interesting group of men listening to an old patriarch reading and explaining the New Testament. Although I was exceedingly busy at the time, I could not resist the temptation to sit with them, and as the dear old man proceeded in a quiet simple way, our prayers went up to the Author of the Book with which he was so evidently impressed. I liked it because he did not read it to please us, for I came on him suddenly, as it were. Little incidents like this are cheering, and encourage us to be faithful in the work.

A few days ago a poor orphan lad came in for treatment, and

after he was somewhat restored, the question arose, What is to be done with him? It seemed hard to turn him adrift to the old associations, so Mr. Edwards' orphanage was thought of, and on asking Mr. Edwards to take him in he kindly consented to do so. So off he went. A few days after I happened to be at the orphanage, when the same lad, but looking totally different, as he had on a nice clean garment, and his face was all lit up with happy smiles, came running to meet me, and very gratefully kissed my hand. Thank God for the orphanage. Dr. Roberts feels that it meets a great need, as continually destitute orphans come to the hospital, and after having received treatment, are recommended to Mr. Edwards.

From Mr. H. E. Jones
(Casablanca).

February 12th.—A Moor whom we met gave us a graphic description of what he had seen on a late visit to England, and was anxious to air a little English. He said he had seen the castle of the Fife of Dook! We tried to speak of spiritual things, but he did not want to hear.

February 13th.—While Mr. Nott and I were speaking to a shop owner this afternoon, a well-dressed Moor, with his red praying mat under his arm and long string of beads in his hand, hearing us speaking about Jesus Christ, came up and said, "If you don't believe in all the prophets you are a *kafir* (unbeliever). How is it," said he, "that you say the Jews crucified Jesus, when we read in the Koran that He was not crucified, but one like Him?" This led on to more conversation, and presently there was quite a little crowd gathered round, to whom we preached the Gospel.

February 19th.—I had a long talk with an educated Moor; he was very bigoted, and would not accept a Gospel. We sat this afternoon in a shop with four or five men. They were quite willing to talk on any subject but the one we wanted. When we mentioned spiritual things they maintained a dogged silence.

February 21st.—In the course of conversation about God's Word to-day with M., a young *Fokih*, he said, "One would need to have understanding from heaven to understand the things you speak about." Is not this exactly what is wanted—the Spirit to reveal to them God's Word? "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

February 25th.—Ali, an in-patient in the hospital, was born in the Sous country, and when his father died he made a pilgrimage to Mecca, where he remained for two years. On his way there he worked a good deal for the French in Algeria and Tunis, but has heard little or nothing of the Gospel. He appears rather self-satisfied; I suppose because he has gone through all the rites and ceremonies of a pilgrimage to Mecca. He was, however, very willing to listen while the Gospel was simply put before him.

Our work amongst the villages is at a standstill just now, and, we fear, must remain so until the Lord sees well to send us the needed money for horses. This is a most important work, as hundreds of people could be reached if only we had the means.

From Miss Sexton
(Casablanca).

February, 1901.—After the close of *Ramadhan* we re-opened the dispensary. The members have varied very much. Sometimes the waiting-room has been full to overflowing; at other times (especially when the rain has been coming down in such drenching torrents) there have been but few. Some of the Moors, coming from distant villages, have taken back with them a copy of St. John's Gospel.

The heavy rains have interfered a little with the visiting this month, the roads being practically impassable. Nevertheless three or four new houses have been entered, and many old ones visited again and again.

More than a year ago I visited a young Moorish woman named Aleya, and her mother Aisha. Her reception then was decidedly cold, not to say forbidding, and she showed me very plainly by her manner that she did not wish me to come again. So I left her alone for a time, being powerless, of course, to help her against her will. The other day she was quite different, eager and anxious to hear of the way of salvation. Her coldness and indifference had all vanished, and given place to a warm interest, and she even begged for another visit soon.

A dear old lady, Lilla Fatna, Si Bushibe's mother, died some time ago. I used to visit her very often before I went home last year. I had not heard of her death until I went to her old house recently. She *was* a dear old soul. Though she suffered much with some chest complaint, she was always patient and uncomplaining—at least, when I saw her. It is a comfort now to remember how readily and gladly she always listened to the Gospel story, and, as far as one can judge, took it to herself.

Another old lady, Lilla Majuba, living next door, used to be fearfully bigoted and self-righteous. Listen to the Gospel she *would not*. It seemed almost hopeless to attempt to get a fair hearing. But since her friend Fatna's death (Fatna was some relation to her), she has been very much softened and altered. Her hard, proud expression has disappeared, and though she does not *say* much, she at least gives a welcome to the messenger of Jesus Christ, and listens quietly to our words.

Lilla Kadush is mistress of a large house close by the Kaid's. She is always ready to hear, but yet at the same time seems to be bound fast by fetters of superstition and fear. Visiting her one day, I met a group of her friends who had ventured to come, closely veiled, through the damp, dull gloom of a rainy afternoon. They had seized the opportunity, their lord being absent from home, to creep out unknown to him. One could see they were on pins and needles (to use a homely expression) all the time. A divided attention was all that could be expected under the circumstances, and every few seconds the words "Pray for the prophet" rose to the lips of one or another of the women. Poor creatures! they had evidently never heard the Gospel before, and a nervous fear, too, possessed them that some curse might fall upon them for listening to words opposed to Islam. Hence their repeated cry, "Pray for the prophet," as a sort of charm to ward off all mischief.

From Miss De la Camp
(Tetuan).

Jan. 22nd, 1901.—I think we can all say that we are very much encouraged by the attention of the people. If not exactly a spirit of enquiry, there certainly is a desire for the Word on all sides. On going into a house, the women expect you to read to them, and will listen to you, on the whole, as long as you care to go on talking, reading and singing to them. I find no need to make an opening—they make one themselves.

Sometimes the singing of a hymn or chorus will attract the women and girls from the neighbouring houses, and one gets quite a little congregation thus. In one house where Miss Knight and I were visiting the other day, they are particularly anxious for me to go and read often. That afternoon they seemed to me unaccountably fidgety, which was explained presently by a loud yawn from the next room—the husband of one of the young women was there. He came out and sat with

us, at which, I must confess, I was not very well pleased, fearing he might upset my attentive listeners. I continued my talk, however, and he seemed disposed to be friendly. My want of faith regarding him has since been rebuked. He sent me a message by his little sister-in-law, who sews with me, thanking me for my words, and saying that they had taken the "weariness with life" from his heart, and would I soon come again.

Only in one house lately visited have I found the women as opposed as ever to the word. Thinking they were disinclined to listen because they were cold and hungry—it was rather late in the afternoon, and they had been fasting since five a.m.—I said I would come back with the book after *Ramadhan* was over. Said one of the women, "No, do not bring it, it always makes me ill to hear it."

The sewing-class is very cheering with regard to numbers. Last week I had thirty-two girls. Miss Knight very kindly helps me with the smaller one's sewing.

I wish I could say that I was also encouraged with my school. All my bigger girls have left—six have not returned since I have come home again, and two left last week. All these were

getting on well with their reading. One of the two who have just gone, we believe to be not far from the kingdom, and it seems to be one of the enemy's devices to get her away from regular teaching. She knows enough in her head, however, for her salvation, if applied to her heart by the Holy Spirit. An average of a dozen girls come to school; some of them are making very satisfactory progress. . . .

We were very much helped by Mr. Summers' visit last week; he took us "up higher" in the forty-sixth Psalm at our Thursday prayer-meeting, and encouraged us by telling us of the progress of the work in Egypt. When will poor Morocco be opened up like Egypt? Nevertheless, we praise God for the freedom there is for the preaching of the word, the many open doors, and the numbers under regular weekly teaching. The other Thursday we reckoned that there had been eighty-five and ninety women, girls and boys in our different classes that day, and I suppose fifteen to twenty absentees. Yet what are the numbers without the power of God? We all need to learn more to be still and know Him, and then *He shall* be exalted among the Moslems, Jews and Romanists.

From Mr. G. B. Michell

(Tunis).

Jan. 8th, 1901.—This afternoon, while out for a walk with my wife and children, we met a party of young Arab students whom I knew; so we sat down with them in the new public gardens, and I had a good talk with them. I found them much more reasonable and open than usual. They were indeed quite polite, which they very seldom are when they come to upset our little meetings in our shops, or the Dépôt. The children furnished a subject, as they often do with Arabs, who have generally a tender heart for little ones. I reminded them that he that would enter the kingdom of heaven must seek it like a little child, not in the arrogance of learning or bigotry. I was glad of this occasion for speaking quietly and straight to them. . . .

On Thursday, the 10th, I had the pleasure of the company at dinner of two young Arabs who, we hope, are really converted, though we wish they had more boldness in open confession—Si Baji, and Si Beddai. They are not keeping the fast of *Ramadhan*—which is a tremendous test for professing converts. But as they cannot have their meals in their own homes, they have been visiting the different missionaries' houses in turn; and to-day they came to me. We had a nice time of prayer together afterwards, at Beddai's suggestion, and it was a great joy to us to see the happiness and earnestness of these two young believers. My wife visits in Si Baji's house, and is considerably encouraged by the reception she gets both from his wife and her relations, and from his relatives also. In the evening, at the Dépôt, we had a large number of students and other Arabs, who came evidently prepared for a big fight with me. They have been more contentious than ever this month. Great congregations gather at Mr. Liley's lantern meetings at the Bab Zira, where he has hired a coach-house for the month of *Ramadhan*. He shows the lantern there four nights a week, and allows no discussion or questions whatever, but invites them to the Dépôt to get any explanations they need. So they come along bristling with objections, and in the true Moslem spirit of arrogance. I have been answering them this month, though I generally avoid controversy. This time our subject was "The Divinity of Our Lord Jesus Christ." Of course they would by no means admit this, but I feel strongly the danger of yielding anything at all of the Scripture truth concerning our Lord's true divinity and eternal existence, as well as His true manhood and His death for sin upon the Cross.

To-day, Saturday the 12th, a public meeting was held at the

Tunisia.

"Hotel de Paris" to found a branch in Tunis of the Society for the Prevention of Cruelty to Animals. This is wofully badly wanted here, and it was very gratifying to see a goodly number of French people, journalists, lawyers, etc., in earnest in the matter. I went with Mr. and Mrs. Flad and many of his mission helpers, also several of the N. A. M. The meeting was really convened by Dr. Smith and Mr. Trist, two English gentlemen, who came for the purpose; but on account of French susceptibilities, the society will be a purely French one, with no mention of others.

Sunday, Jan. 13th.—A good party at the Dépôt again in the evening. My wife came with me, and Mr. Purdon and Mr. Liley were also there as usual. At first I only had one visitor, to whom I read what the Bible says about "water," *i.e.*, given to the thirsty—Is. lv., John iv. 14, Rev. xxii. 17. Then one of my late opponents brought some friends, and began an attack on the authenticity of the Gospels. Why are there *four*? etc. I was much helped in soon securing their attention, and I had a good time explaining the truth of the Gospel. The Moslem idea is that the "Gospel" was a book such as the Koran pretends to be—given down to "Isa" ready made from Heaven, where it had already been "written" from eternity. So they think that to speak of the "Gospel of Matthew," or "of Mark," is enough in itself to prove that these are not the genuine originals. I explained the true meaning of "Gospel," *i.e.*, good news, and how our Lord left His disciples a promise of the Holy Ghost, who should recall to their remembrance all that they had heard orally from Him; and how that this promise was fulfilled at Pentecost. Then when the disciples were scattered in different countries among people so widely differing as Romans, Greeks, Jews, etc., their message, though the same in substance, would take shapes differing according to their destined recipients. And afterwards, when Christians were multiplied in many lands, distant and differing from one another, they would require a fourth Gospel, giving further spiritual details, not appropriate in the other three. This account they candidly accepted as reasonable and satisfactory, and I was much encouraged by the welcome change of their attitude. Now may the Holy Ghost carry the power of the Divine Word to their hearts!

Wed., Jan. 16th.—In the evening I went to hear a lecture on "The Christian Church in North Africa in Roman Times," by a French professor, Monsieur Loth, in the *Lycée*. This subject is of great interest to me, and the lecturer, though intending to speak entirely from a secular and non-religious point of view,

could not help manifesting, like all French *libre penseurs*, a conviction that if there be any truth in religion, the *Roman* must be the true Church. Like Napoleon's famous saying about the Russians,* "Scratch the French freethinker, and you will find the Roman Catholic underneath." I have long held the conviction that, humanly speaking, Roman Catholicism is directly answerable for the coming and triumph of Islam in North Africa; and indirectly, for the present deadly state of spiritual darkness of these peoples. So I was particularly interested in this lecture, which confirmed me in my opinion. I should very much like to find some skilful storyteller who could write a romance founded on the transition of Carthage and "Proconsular Africa," from Christianity to Mohammedanism, during the first invasions by the Arabs, painting the state of religion and politics and social conditions which made that transition so easy and so complete. I believe such a story would prove a startling warning, in its likeness to the present conditions in England to-day—high civilisation, wealth, and pride, on the one hand, growing ecclesiastical pretensions and ritualism, with "broadness" and yet "ignorance of views on Scriptural doctrines," on the other, with a vast substratum of sturdy independent peasantry, religious but unenlightened, willing to "live and let live," but strongly resenting imposition, and with a deep feeling that the upper classes were "all wrong." Thus, when the free Arabians broke the power of the tyrannous and alien Byzantine government, and offered the Berber natives a simple and sympathetic religious system, the latter made very short work of the absurd Papal dogmas, and there being no true evangelical Christianity to turn to (that having been stamped out by the Roman Catholics) they promptly went over to Islam *en masse*. Thus they gained religious and political freedom, and retained their social independence. It is certainly not true that North Africa was forced to become Mohammedan at the

point of the sword, in a *religious* sense, though it is true in a political sense. It is true that when the Berbers found that Islam interfered with their cherished family and social arrangements they afterwards rose in rebellion time after time, but then it was too late. The desert tribes, however, who were never permanently conquered, soon "left" Islam again, at least in these family and social matters, and thus earned their name of "Twariks," or "forsakers."

Thurs., Jan. 17th.—After my usual morning at the Bible and Tract Dépôt, I met Si Baji and Si Beddai, who both came to lunch again with us; and we had prayer together afterwards. *Ramadhan* has really in their case lost its hold, for such continuous and repeated breaking of the fast cannot be "atoned for" at other times of the year, as one transgression may be.

At our evening meeting at the Dépôt, my wife, and Mr. Liley and Mr. Purdon were present, and we had the same party of Arabs in again as had come in on Sunday last. I began by reading out a new tract we are bringing out, written in English by Mr. Purdon, on "The Way of the Lord," "This do and thou shalt live," and translated into Arabic by Miss Grissell, and revised by myself. They then wished to argue on "religion" in general, according to intellectual and rational light alone. This I refused to do, as I know so well their line, which is pure Theism, and of course denies the mystery of the Holy Trinity. I insisted that man cannot know God apart from his revealed Word, and that rationalism does not lead to Theism but atheism. I acknowledged that a sincere and a tender conscience can lead to a sufficient knowledge of God to condemn sin, and draw to a seeking after God which He will doubtless reward by being found of such a one, but by means of His revelation in the Gospel, not otherwise. Of course, this position brought down scorn on me as being narrow, ignorant and unphilosophic, but rationalism is unsafe at any price.

From Mr. W. T. Fairman (Alexandria).

My work in the Deaconess Hospital entered upon a new phase this month, and I trust that a greater measure of blessing will rest upon it than there has been in the past. At the request of the lady superintendent I arranged to make daily visits to the patients. At the same time I was enabled to change the native Christian who was employed by the hospital as my assistant, but who has not given satisfaction, being seemingly afraid to talk upon anything else to Moslems than the patience of Job, or the integrity of Joseph. Now I have instead a man who some time ago was giving some of us lessons in Arabic. The change was made not without some fear and trembling, but with prayer; and I am glad to be able this month to express my thankfulness to the Lord for leading us to take this step, for the new helper has shown a zeal and an earnestness, together with a directness and simplicity in dealing with these men, that has been most refreshing to my own soul. This

* "Scratch a Russian, and you will find a Tartar."

Egypt.



The Basha's Treasury, Tangier. (See page 47.)

man also visits every day, *i.e.*, on every day except the two days the patients receive visitors.

My helper reports that the number of hearers of the Gospel from his lips was 153. (This does not mean 153 different persons, but only the aggregate number of hearers.) During the month he has been going through the miracles of Christ, and these have proved fruitful for application to their spiritual needs.

We have met with a little opposition. Whilst dealing one afternoon with some men in another room, my assistant came in to me, bringing one of the sisters with him. He seemed to be agitated.

"There is a man in the adjoining room who will not listen. He says he came to the hospital and pays so much a day to be treated by the doctor, not to listen to infidelity. What am I to do?"

This was corroborated by the sister, so I told him to leave the poor fellow alone, and that I would myself have a talk with him the next day.

The following afternoon I found my way to the room of which this man was an inmate, and knowing what I did of his character, I thought that for a beginning the story of Nicodemus would open up the way for a good talk without arousing the man's prejudices and fanaticism. So I began reading, "There was a man of the Pharisees," when I heard the voice of our friend,

"We do not wish to hear you read from that book."

"Why not?"

"Do not ask me why. It is a bad book. We believe in God. There is no God but God, and Mohammed is the apostle of God. Go away."

"How can you say, my friend, that this is a bad book? This is the Gospel—the Word of God."

"It is not the Word of God. It is infidelity."

"My friend, it *is* the Word of God. You yourselves admit this by saying that the books of God are four—the *Tourat*, the *Zaboor*, the *Injeel*, and the Koran. This is the *Injeel*."

"Hold your tongue. We do not wish to hear you."

For a beginning this was scarcely encouraging. Just at this moment one of the other inmates of the room chimed in,

"Oh, never mind him, sir, read. We shall be pleased to listen."

So I commenced reading again—"The same came to Jesus by night," when again our enthusiastic Moslem friend broke in:

"My brethren! Beware! Beware! This man's going to teach you infidelity. He'll lead you all astray. Beware! Don't listen to him. Make him go away."

This was rather too much. So I turned to him: "Friend! who are you?" A glare was the reply. "Who are you, friend? How is it that you are able to prophesy what I am going to say? Are you a god, so that you can read my heart and know my thoughts, and before ever I say one word be able to distinguish infidelity in it?"

"God forbid! God forbid! There is no God but God."

"Well, kindly keep quiet whilst I read to these men. If you don't want to listen, don't, but don't interfere with others. If you do want to listen, do, and I give you full liberty when you hear me teaching infidelity to stop me, and put me to shame before all these present."

There was silence for a while. So I began again. "We know that Thou art a teacher come from God, for no man can do these miracles"—here I was again interrupted by this poor man. "Some say Jesus died. We say He didn't die. What do you say?"

"Yes, it is true that some say Jesus never died. I suppose you say so. Can you prove it?"

"Yes. He didn't die. Our book says that they never killed Him and never crucified Him."

"Well, what will you say if I prove to you from your book that He died?"

"You cannot. He never died."

"Oh, very well. Now, listen to one of the verses of 'The Surat of the Table.' 'When Thou didst cause me to die, Thou wast the Watcher against them. In all things Thou art omniscient.'"

This upset my poor friend entirely, and he would let me have no peace. At every other word or so he interrupted. So at last, with a very straight remark or two to him, and then a few words with each of the others, I left the room. It was no use continuing there. The next day I went to the same room and found that the man had left that morning. He said he could no longer stop in the hospital. Poor man! It is rarely one so bigoted or unamenable to reason is met with there. The Lord have mercy upon him and change even *his* heart!

It is a great joy to realise in the midst of this work that the work is not ours but God's, and that God is sufficient. And so, though one is unable to record any change of heart amongst these men, or any one really seeking the truth, we are content to leave the work in His hands. "He doeth all things well." We know that it is ours to sow and to water, and that it is God's to give the increase. And He will; there can be no doubt about it, though it be after many days of waiting, and many tears.

From Miss Philpott (Alexandria).

Feb. 8th.—"Blessed are all they that put their trust in Him," Psa. ii, 12. The past month has been one of intense interest; and calls forth much praise to our Father for good health, a little progress in the language, fellowship with fellow-workers, and many new experiences.

During the three days' feast which follows the fast of *Ramadhan*, we had to close the school, but "it's an ill wind that blows nobody good," and Mrs. Dickins very kindly used the opportunity for taking me to visit some of the homes of our girls.

We went to some of the better class, and also to some of the poorer, and *never* shall I forget this first visiting time. I felt simply overwhelmed with the difficulty of the task we have put our hand to, and were it not for the assurance that God has called me to it, the sin of discouragement would find a way into my heart, and make me believe I shall never be of use. But a glimpse at the past, and the wonderful way in which God has led, and has so far enabled me to continue, is enough to make me trust Him for the coming days.

The difficulty of getting to understand the minds of the people, and meeting them on their own ground, seems almost as great as that of the language; but God's commands are His enablings, and we seek to lay hold of Him in prayer for all our need.

From Mr. A. T. Upson (Sbebin-el-Kom).

March 1st, 1901.—While on my recent journey, I was riding in a carriage on the Agricultural Light Railway in company with a number of Moslems. These were vying one with the other in singing the praises of the "Chosen Apostle," Mohammed. At last one man rose and shouted so as to be heard above the noise of the train—"Far be it from God (let Him be exalted!) that He should ever have a Son, Jesus, as the Christians allege. But had it been consistent with His attributes to give birth to a descendant, if the mind of man can conceive such a supposition, then beyond a shadow of a doubt that descendant, that child born of the Great Deity,

could have been none other than the apostle of God, Mohammed the 'Chosen One,' the last of all the prophets, and the one preferred of his Lord above them all." Roars of "Allah! Allah! Allah!" sounded in approval.

On entering a large village, I saw a tailor sitting cross-legged upon the floor of his shop, with one or two others squatting around him, as is usually the case. Having politely invited me to sit with him, we began a conversation on the usual subjects, and soon came to the question of the Koran. I said, "Since, as we all admit, the Old Testament and the New were 'sent down' hundreds of years before the appearance of the Koran, and since they contain the revelation of God, we have no need of either your prophet or your book." "Not so," said he, "God forbid! The 'Chosen Apostle' was in existence long before either the Old or New Testaments, for he (Mohammed) was created of light before the world began." Seeing he was not likely to be convinced, I rose to leave him,

only asking, "Does not Mohammed say himself in the Koran: 'Verily, I am only a man—of the children of Adam'? Which came into existence first, the child or the father; Mohammed or Adam?" The bystanders laughed, and I left.

Surely the above incidents show the absolute falsehood of the Moslem statement so often made to us, *i.e.*, "We have no need of your religion, for we honour Jesus Christ far more than you." That is a downright lie, for no trouble is spared to exalt the false prophet to the highest of all positions. I have often been told that he is the one only Intercessor, that only in him is salvation to be obtained, the only way for me to escape eternal perdition being to accept Islam, that he was sinless, and the one chosen and preferred above *all* the other prophets, not excepting Jesus—and now that he was created of light before all things! Friends, strive in prayer that the "lie of Islam" may speedily be swept away, and King Jesus reign.

The Work of Others.

A Saharean at Rabat.

THE CENTRAL MOROCCO MISSION REPORT FOR 1900 contains the account of an interesting interview Dr. Kerr had with a man who said that he belonged to the Shingee tribe, whose country lies between the Soudan and the Sahara, equidistant from Timbuctoo, Senegal, and Morocco by forty days' journey. "He said, too, that he was a Fokee, *i.e.*, an educated man, and had presented himself at the Moorish Court, from which he had received a Shereefian letter for safe conduct whilst travelling in Morocco. He also told me that he had worshipped at the sacred shrine of Mauli Idrees, and had purchased some few camel loads of books, chiefly commentaries on the Koran, and was returning with the books to his own country. I was not long in his presence until I found that I was talking with an educated Moslem. Being anxious for further conversation, I called on him by appointment an hour later, after he had arranged his caravan, and brought him to the Mission House. I asked him where he had gained all his knowledge, and he replied that his tribe got a large supply of books from Egypt. I found him well versed in the geography of Africa, and able to localise any place of importance on the map. He was of a frank disposition, like most Arabs, and informed me that he had never seen a New Testament, but had heard most adverse criticism of missionaries. Some years previously, he had gone to Mogador in search of the truth, had met with the Holy Fathers—the Roman Catholic priests—and, because of their manner of life and idol-worship, had turned away in disgust. We explained to him the teaching of the New Testament as compared with the Koran, and told him the Gospel story. The young Arab was deeply moved, and we could not help lifting up our hearts and saying, 'Oh, that Ishmael might know Him!' Nor was his interest lessened when Mrs. Kerr played and sang in Arabic these sweet Gospel hymns, 'Jesus loves me,' and 'Give me a clean heart, and wash away my sins in the blood of Jesus.' I gave him a large New Testament, and a copy of 'Sweet First-fruits'—this latter book giving the life-story of a Moslem, who, through the reading of the New Testament, was led to embrace Jesus as his Saviour, and, renouncing Mohammedanism, in the end, suffered martyrdom for his faith.

This Sabbath evening was one of the most solemn times we ever had in the Mission House. Who can tell what may be the harvest reaped from the seed sown, or what may result from the

The *Bait-el-Mal*, or **Treasury of the Basha**, situated between the Khalifa's Justice (?) Seat and the two prisons, in the Kasbah of Tangier, would, if walls could speak, tell harrowing tales of the corruptness of Moorish officialdom. The greater part of the money obtained by the Basha from all and sundry in the district he is supposed to rule, is in more senses than one "squeezed," or to use the Moorish expression, "milked" from the people, rich and poor alike. As the Basha has himself to pay immense sums of money in bribes and presents at the Moorish Court in order

reading of the New Testament and 'Sweet First-fruits' in that Arab tribe beyond the Sahara?

"Small-pox is unknown in that country, but, as our friend had seen its deadly effects on fellow-tribesmen who had visited Morocco, he pleaded with me to vaccinate him, and this I did before he left. Such is one example of many who come to the Mission, and in whose interest we crave your sympathy and support."



Heaven on Earth.

Mrs. Kerr tells us in the same report of the joy of some poor women whom they entertained to dinner at Christmas. When the meal was over, the missionary ladies sang to them, and told of Jesus, who alone could save them. It was touching to hear them say, "You talk of heaven; *this* is heaven. Never since we were born has anyone taken such an interest in us."



A Comparison. As a rule, the Moslem assures the Christian that, however good he may be, he has no chance of heaven unless he witnesses to Mohammed. This idea was not entertained, however, by some at Rabat, who, on seeing the children clothed in the garments which the missionaries' efforts had provided for them, exclaimed, "Those who do such deeds will go to Paradise as well as ourselves; they are better than the Moslems, whose hearts are hard and unsympathetic; their hearts are full of love." "On the other hand," adds Mrs. Kerr, "many passed the children with scowls on their faces, remarking that we were mocking Islam by what we were doing." But these made no attempt to help the poor themselves.



An Opening at Blidah.

Miss I. L. Trotter wrote from Algiers lately, to tell of the opening of Blidah as an outpost of their work. For some time they have been visiting the town at frequent intervals, but there seemed of late so much readiness to hear on the part of the people, that they have decided to spare two of the workers for this place. Blidah used to be *very* hard and bigoted, Miss Trotter says, but during the last three years a great change has come, and she believes that God has some chosen ones there. She asks prayer for the success of this new move.

that he may obtain his appointment, he often enters on his office not only a bankrupt but heavily in debt; but then the people are "under his hand." The prison, and the lash—flogging with hard twisted leathern thongs, a process called "eating the stick"—are instruments ready to hand. A favourite method with the Bashes is to send down a soldier to the market-place to arrest, on some trumped-up or wholly imaginary charge, some man who is known to have rich relations. The relations are for purposes of family honour bound to get the man released, and have to go through the process of being "squeezed" to do this.

"Arabia the Loved."

There's a land since long neglected,
There's a people still rejected,
But of truth and grace elected,
In His love for them.

Softer than their night wind's fleeting,
Richer than their starry tenting,
Stronger than their sands protecting,
Is His love for them.

To the host of Islam's leading,
To the desert dweller pleading,
To the slave in bondage bleeding,
Bring His love to them.

Through the promise on God's pages,
Through His work in history's stages,
Through the cross that crowns the ages,
Show His love to them.

With the prayer that still availeth,
With the power that prevaileth,
With the love that never faileth,
Tell His love to them.

Till the desert's sons now aliens,
Till its tribes and their dominions,
Till Arabia's raptured millions
Praise His love of them.

—J. G. LANSING, D.D.

Early Morning Gleanings.

"As the Father hath sent ME, even so send I YOU."—John xx 21, xvii. 18.

HOW, AND FOR WHAT, WAS OUR LORD JESUS SENT?

- (1) To preach the Gospel.—Luke iv. 43.
 - (2) To redeem the law-condemned ones.—Gal. iv. 45.
 - (3) To be the Saviour of the world.—1 John iv. 14, and John iii. 17.
 - (4) To minister to the needy ones.—Isaiah lxi. 1, 2.
 - (5) To bless the Jews.—Acts iii. 26.
 - (6) To give LIFE.—1 John iv. 9.
- What a commission have WE!

A. L. C.

Miss Brown writes from Tangier about the Spanish Work: "February 23rd.—You will, I know, be interested to hear that we have been having some special meetings for the children and young people. Two ladies have been staying with me, one a delegate of the Children's Special Service Mission, Miss Spiers, with her companion, Miss Smith, who has been working in Spain for some few years. During their visit they have conducted a fortnight's special meetings, one week for children and another for the older girls belonging to my Bible-class.

"We began on February 6th with the distribution of prizes for the day and Sunday school children, when the older girls gave some readings and recitations, and sang some special hymns for the New Year, also some of the children repeated a number of texts from the Scriptures and recited. After this twenty-six prizes were given to those children who had attended the day and Sunday school a certain number of times during the year. The church was packed full—over sixty children with their parents and friends, and also on the following night.

"The meetings have resulted in much blessing to many young hearts. Two girls belonging to my Bible-class have been won for the Lord by the power of the Holy Spirit, and a child of seven or eight years of age who attends Mrs. Blanco's Sunday School class has given her heart to Jesus. . . . Our hearts are full of praise to God for sending His servants among us, and for answers to many prayers. I know you will unite in praise and prayer to God for these babes in the faith, and will ask that

we, who are left in trust, may have heavenly wisdom given to teach and lead them into further light."

Miss Brown is in need of some material for her women's sewing-class, and would be so glad if some friend would like to send her some white calico and flannelette.

Miss Bolton writes from Tetuan of a visit of the two lady workers from Spain mentioned by Miss Brown. They stayed three weeks with our friends in Tetuan and had special meetings for the Spaniards; several professed conversion.

Three of the children in the Spanish school have also professed conversion. Miss Bolton says: "It is lovely to see the way they take everything for granted if it is in the Bible. They believe prayer will do anything.

"None of the women in my Moslem sewing-class have as yet come out in any way, but the deep attention given to the lesson and the large number gathering week after week are most encouraging signs. The other day I said they had come from many parts of the town to see me, to hear me, and be with me, but that I wanted them to let me get back out of sight, and for them to think of the One of Whom the Book spoke, of Whom I spoke—to let Him be in the midst. I was immediately interrupted with, 'But, *Tabeeba*, the Christ is here, He is in the midst.'

"Our old woman, who always lives with us, was almost choked the other day, and was very much alarmed. Speaking with her afterwards, I asked her if she had gone out of this world, would she have gone a Moslem, a sinner, or would she have gone a *Messiah*, a Christian. She was crying still at the thought of the fright, but said, 'I don't understand much, but every day I ask God to wipe out my sins from my account because Jesus Christ paid.' She said no more about her funeral or death, but was as bright and happy as a child all day."

We note the following with pleasure: "The Municipal Council of Algiers voted a sum of 6,000 francs to be distributed to the poor on New Year's Day. The Prefect refused to approve the resolution unless the Jewish poor were included in the list of recipients in their proportion to the general population, and were not given pork as on former occasions."—*Trusting and Toiling on Israel's Behalf*.

Three thousand Arabs have lately been staying in Algiers, en route to Mecca. Special facilities were offered for those who wished to make the pilgrimage, and as a consequence large numbers have availed themselves of the opportunity. They have been delayed in Algiers owing to the competition of the steamboat companies, who have been vying with one another in offering reduced fares to the pilgrims. This delay has, however, been utilised for doing a little mission work amongst them, and Mr. Pope has been able to give away a large number of Gospels to them. It is not an impossible thing that these portions of God's Word should be of blessing to these people, although they are performing pilgrimage to Mecca—the crowning act of Moslem piety. There are cases on record where the conversions of Mohammedans have been brought about in a similar manner; thus Satan sometimes defeats himself when seeming most to have triumphed.

An encouraging branch of work in Algiers is found in the meetings held amongst the French-speaking members of the community. Three halls in different parts of the town are kept going for this purpose by Mr. Pope and another English friend working in Algiers. These meetings were only begun in December, and we hear that the halls are already too small. It is believed that a really spiritual work is being done; let us pray that many may be truly turned to God by this instrumentality.

One of our native colporteurs, when asked lately by the missionary if he did not fear the results of identifying himself so openly with Christians, replied in a native proverb:

"En-nabah el keaab
Ma yadar es-sahab."

Which means, "The bark of dogs does not hurt the clouds."

LIST OF DONATIONS FROM FEBRUARY 1st TO 28th, 1901.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1901. No. of Feb. Receipt.			1901. No. of Feb. Receipt.			1900. No. of Feb. Receipt.			TOTALS FOR 10 MONTHS.							
1901. No of Feb. Receipt.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	General	Designated	Total						
1...4943	0	10	0	Brought forwd.	85	4	6	Brought forwd.	167	11	4	Brought forwd.	26	4	0	General	£2550	18	1
1...4944	3	0	0	11...4971	0	2	6	26...4999	0	5	0	8...3208	0	6	4	Designated	2731	8	11
1...4945	0	5	0	12...4972	0	2	0	27...5000	2	13	6	9...3209	2	0	0	Total	£5281	7	0
1...4946	0	10	0	12...4973	1	0	0	27 Grays	3	16	0	11...3210	2	0	0				
4...4947	0	10	0	12...4974	10	0	0	27...5002	0	7	0	12...3211	5	0	0				
4...4948	0	2	6	12...4975	2	2	0	28...5003	1	9	6	12...3212	25	0	0				
4...4949	1	0	0	12...4976	20	0	0	28...5004	0	5	0	14...3213	0	4	0				
4...4950	3	10	0	13...4977	0	15	0	Total	£176	7	4	14...3214	2	0	0				
5...4951	0	8	6	13...4978	1	0	0	May to Jan.	2374	10	9	14...3215	1	18	10				
5...4952	0	5	0	14...4979	1	10	0	Total	£2550	18	1	15...3216	13	0	0				
5...4953	3	3	0	15...4980	1	0	0					16...3217	2	3	0				
5...4954	0	5	0	15...4981	0	11	6					16...3218	0	4	8				
6...4955	0	10	0	15...4982	0	5	0					18...3219	0	10	0				
6 Springburn C.E.	0	2	6	15...4983	0	2	6					18...3220	8	0	0				
6...4957	0	6	0	16...4984	1	0	0					18...3221	10	0	0				
6...4958	5	0	0	18...4985	6	0	0					18...3222	5	0	0				
6...4959	1	0	0	18...4986	0	8	0					18...3223	2	0	0				
7...4960	2	2	0	19...4987	2	0	0					19...3224	0	10	0				
7...4961	0	2	6	19...4988	2	0	0					19...3225	0	13	8				
7...4962	50	0	0	20...4989	0	12	0					19...3226	1	1	0				
7...4963	2	0	0	20...4990	0	2	6					19...3227	11	17	4				
8...4964	0	10	0	20...4991	0	5	0					27...3228	0	10	0				
8...4965	1	0	0	21...4992	2	16	0					27...3229	0	15	0				
8...4966	1	0	0	25...4993	25	0	0					28...3230	6	1	0				
11...4967	5	0	0	25...4994	1	1	0					Total	£126	18	10				
11...4968	0	10	6	25...4995	0	4	0					May to Jan.	2604	10	1				
11...4969	2	2	0	25...4996	0	2	0					Total	£2731	8	11				
11...4970	0	10	0	26...4997	0	5	0												
Carried forwd.	£85	4	6	26...4998	2	0	0												
				Carried forwd.	£167	11	4												

DETAILS OF DUBLIN AUXILIARY.

Designated Don. No. 3230.
Mr. S. S. McCURRY, Hon. Sec.,
3, Spencer Villas, Glenageary.

No. of Receipt.	£	s. d.
851	1	0 0
852	0	10 0
853	0	6 0
854	1	0 0
855	0	5 0
856	2	0 0
857	1	0 0
6 1 0		
Amount previously acknowledged		
.....210 7 8		
Total		
£216 8 8		

GIFT IN KIND.
Southend—Material for Blouses.

A FORM OF BEQUEST.

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

The 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.

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.

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

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

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.

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

Mission Council.

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W. SOLTAU ECCLES, Upper Norwood, S.E.

GEORGE T. EDWARDS, Redhill.
EDWARD H. GLENNY, Barking.
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Location of Missionaries.

MOROCCO.	Date of Arrival.	Laraisch.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.	DEPENDENCY OF TRIPOLI.	Date of Arrival.
Tangier.		Miss S. JENNINGS ...	Mar., 1887	Tunis.		Mr. W. H. VENABLES ...	Mar., 1891
J. H. D. ROBERTS, M.B., C.M.,(Ed.)	Dec., 1896	Miss K. ALDRIDGE ...	Dec., 1891	Mr. A. V. LILEY ...	July, 1885	Mrs. VENABLES ...	" "
Mrs. ROBERTS ...	Dec., 1896			Mrs. LILEY ...	April, 1886	Mr. W. REID ...	Dec., 1892
Mr. W. T. BOLTON ...	Feb., 1897	Fez.		Mr. G. B. MICHELL ...	June, 1887	Mrs. REID ...	Dec., 1894
Mr. O. E. SIMPSON ...	Jan., 1901	Mr. D. J. COOPER ...	Nov., 1895	Mrs. MICHELL ...	Oct., 1888		
Mrs. SIMPSON ...	Mar., 1898	Mrs. COOPER ...	Dec., 1897	Mr. J. H. C. PURDON ...	Oct., 1899		
Miss J. JAY ...	Nov., 1885	Miss L. GREATHEAD ...	Nov., 1890	Mrs. PURDON ...	" "		
Mrs. BOULTON ...	Nov., 1888	Miss M. MELLETT ...	Mar., 1892	Miss M. B. GRISSELL ...	Oct., 1888	EGYPT.	
Miss G. R. S. BREEZE, M B. (Lond.)	Dec. 1894	Miss S. M. DENISON ...	Nov., 1893	Miss A. M. CASE ...	Oct., 1890	Alexandria.	
Miss F. MARSTON ...	Nov., 1895			Miss K. JOHNSTON ...	Jan., 1892	Mr. W. DICKINS ...	Feb., 1896
<i>Spanish Work—</i>		ALGERIA.		Miss E. TURNER ...	" "	Mrs. DICKINS ...	" "
Miss F. R. BROWN ...	Oct., 1889	Cherchell.		Miss M. SCOTT ...	Mar., 1892	Mr. W. T. FAIRMAN ...	Nov., 1897
Mr. A. BLANCO, <i>Spanish Evangelist.</i>		Miss L. READ ...	April, 1886	Miss A. HAMMON ...	Oct., 1894	Mrs. FAIRMAN ...	Feb., 1896
Miss VECCHIO, <i>School Mistress.</i>		Miss H. D. DAY ...	" "	Miss F. HARNDEN ...	Nov., 1900	Miss B. M. IPTAFT ...	Oct., 1899
<i>Boys' Industrial Institute, near Tangier.</i>		Algiers.				Miss K. E. PHILPOTT ...	Nov., 1900
Mr. J. J. EDWARDS ...	Oct., 1888	<i>Kabyle Work—</i>		Bizerta.			
Mrs. EDWARDS ...	Mar., 1892	Mons. E. CUENDET ...	Sept., 1884	Miss M. ERICSSON ...	Nov., 1888	Shebin el Kom.	
Casablanca.		Madame CUENDET ...	Sept., 1885	Miss R. J. MARKUSSON ...	" "	Mr. C. T. HOOPER ...	Feb., 1896
G. M. GRIEVE, L.R.C.P. and S.,(Ed.)	Oct., 1890	Miss E. SMITH ...	Feb., 1891			Mrs. HOOPER ...	Oct., 1899
Mrs. GRIEVE ...	" "	Miss A. WELCH ...	Dec., 1892	Susa.		Mr. A. T. UPSON ...	Nov., 1898
Mr. H. NOTT ...	Jan., 1897	<i>Arab Work—</i>		T. G. CHURCHER, M.B., C.M.,(Ed.)	Oct., 1885	Miss VAN DER MOLEN ...	April, 1892
Mrs. NOTT ...	Feb., 1897	Mr. W. G. POPE ...	Feb., 1891	Mrs. CHURCHER ...	Oct., 1889	Mr. A. HOPE ...	Feb., 1901
Mr. H. E. JONES ...	Jan., 1897	Mrs. POPE ...	Dec., 1892	Mr. H. E. WEBB ...	Dec., 1896	Mr. S. FRASER ...	" "
Mrs. JONES ...	Nov., 1896	Djemaa Sahrdj.		Mrs. WEBB ...	Nov., 1897		
Miss L. SEXTON ...	Feb., 1897	<i>Kabyle Work—</i>		Miss R. HODGES ...	Feb., 1889	IN ENGLAND.	
Tetuan.		Miss J. COX ...	May, 1887	Miss A. COX ...	Oct., 1892	C. L. TERRY, B.A., (Lond.), M.B., C.M., (Edin.), <i>Assisting at Headquarters.</i>	
Miss F. M. BANKS ...	May, 1888	Miss K. SMITH ...	" "	Miss N. BAGSTER ...	Oct., 1894	Mrs. TERRY.	
Miss A. BOLTON ...	April, 1889	<i>Missionary Helpers.</i>		Miss F. M. HARRALD ...	Oct., 1899	Miss I. L. REED.	
Miss A. G. HUBBARD ...	Oct., 1891	M., Mme., and Mdlle. ROLLAND.				Miss M. COPPING, <i>Invalided.</i>	
Miss I. DE LA CAMP ...	Jan., 1897	Constantine.		Kairouan.		Miss B. VINING ...	" "
		Mr. J. L. LOCHHEAD ...	Mar., 1892	Mr. J. COOKSEY ...	Dec., 1896	<i>Studying Arabic, etc.</i>	
		Mrs. LOCHHEAD ...	" "	Mrs. COOKSEY ...	" "	Mr. A. LEVACK, Miss F. H. GUILLERMET, Miss A. WENDEN.	
		Miss E. K. LOCHHEAD ...	" "	Miss E. T. NORTH ...	Oct., 1894	<i>Tutor.</i>	
		Mr. P. SMITH ...	Feb., 1899	Miss G. L. ADDINSELL ...	Nov., 1895	Mr. MILTON H. MARSHALL.	
		Mrs. SMITH ...	Sept., 1900				
		Mr. E. SHORT ...	Feb., 1899				

Mission Publications.

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The Monthly Record of the North Africa Mission.

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BOOKLETS.

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"Open Doors for the Gospel in Egypt."—By Mrs. F. T. Haig. Price 6d. per doz.

- "Come and Deliver Me."—Price 6d. per doz.
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