



MATTHEW XXVIII

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

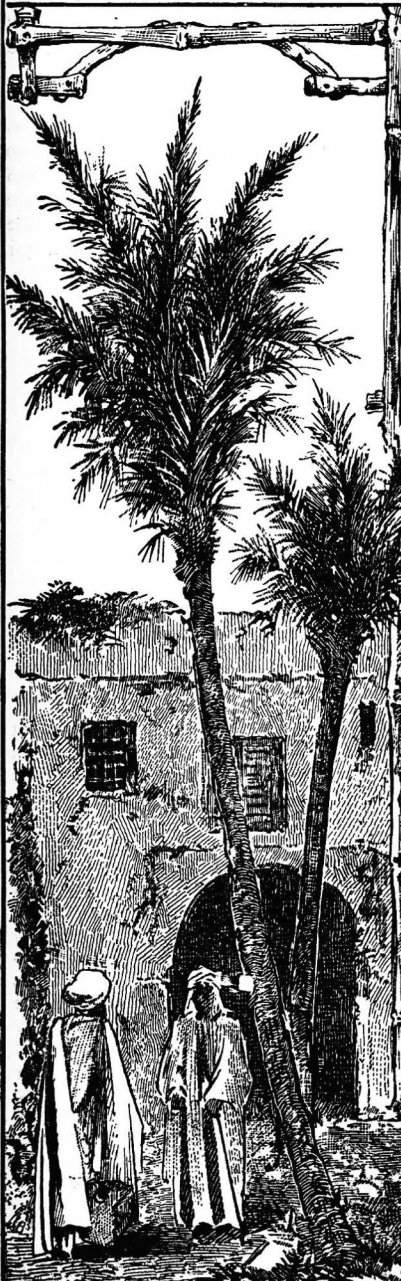
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



THE NORTH AFRICA MISSION.

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Location of Missionaries.

MOROCCO.		Fez.		REGENCY OF TUNIS.		EGYPT.	
Tangier.		Date of Arrival.		Tunis.		Alexandria.	
Date of Arrival.		Date of Arrival.		Date of Arrival.		Date of Arrival.	
J. H. D. ROBERTS,		Mr. D. J. COOPER ...	Nov., 1895	*Mr. G. B. MICHELL...	June, 1887	Mr. W. DICKINS ...	Feb., 1896
M.B., C.M. (Ed.) ...	Dec., 1896	Mrs. COOPER ...	Dec., 1897	*Mrs. MICHELL ...	Oct., 1888	Mrs. DICKINS ...	" "
Mrs. ROBERTS ...	Dec., 1896	Miss L. GREATHEAD	Nov., 1890	Mr J. H. C. PURDON	Oct., 1899	*Mr. W. T. FAIRMAN...	Nov., 1897
*Mr. W. T. BOLTON ...	Feb., 1897	Miss M. MELLETT ...	Mar., 1892	Mrs. PURDON ...	" "	*Mrs. FAIRMAN ...	Feb., 1896
*Mr. O. E. SIMPSON...	Dec., 1896	Miss S. M. DENISON ...	Nov., 1893	Miss M. B. GRISSELL	Oct., 1888	Mr. A. HOPE...	Feb., 1901
*Mrs. SIMPSON ...	Mar., 1898	—		*Miss A. M. CASE ...	Oct., 1890	Miss A. WENDEN ...	Nov., 1901
Miss J. JAY ...	Nov., 1885	ALGERIA.		*Miss A. HAMMON ...	Oct., 1894	Mr. A. LEVACK ...	Dec., 1901
Mrs. BOULTON ...	Nov., 1888	Cherchell.		Miss F. HARNDEN ...	Nov., 1900	Shebin-el-Kom.	
Miss G. R. S. BREEZE,		Miss L. READ ...	April, 1886	Bizerta.		Mr. C. T. HOOPER ...	Feb., 1896
M.B. (Lond.) ...	Dec. 1894	Miss H. D. DAY ...	" "	Miss M. ERICSSON ...	Nov., 1888	Mrs. HOOPER ...	Oct., 1899
Miss F. MARSTON ...	Nov., 1895	Algiers.		Miss R. J. MARKUSSON	" "	Mr. A. T. UPSON ...	Nov., 1898
<i>Spanish Work—</i>		<i>Kabyle Work—</i>		Susa.		Mrs. UPSON ...	Nov., 1900
Miss F. R. BROWN ...	Oct., 1889	Mons. E. CUENDET ...	Sept., 1884	T. G. CHURCHER,		Miss VAN DER MOLEN	April, 1892
*Mr. A. BLANCO, <i>Spanish Evangelist.</i>		Madame CUENDET ...	Sept., 1885	M.B., C.M., (Ed.)	Oct., 1885	Mr. S. FRASER ...	Feb., 1901
Miss VECCHIO, <i>School Mistress.</i>		Miss E. SMITH ...	Feb., 1891	Mrs. CHURCHER ...	Oct., 1889	IN ENGLAND.	
<i>Boys' Industrial Institute, near</i>		Miss A. WELCH ...	Dec., 1892	Mr. H. E. WEBB ...	Dec., 1892	Miss I. I. REED.	
<i>Tangier.</i>		Djemaa Sahridj.		Mrs. WEBB ...	Nov., 1897	Miss B. VINING, <i>Invalided.</i>	
*Mr. J. J. EDWARDS ...	Oct., 1888	<i>Kabyle Work—</i>		Miss R. HODGES ...	Feb., 1889	Mr. A. V. LILLY, <i>Prolonged furlough</i>	
*Mrs. EDWARDS ...	Mar., 1892	Miss J. COX ...	May, 1888	Miss A. COX ...	Oct., 1892	Mrs. LILLY ...	" "
Casablanca.		Miss K. SMITH ...	" "	*Miss N. BAGSTER ...	Oct., 1894	Miss K. JOHNSTON ...	" "
G. M. GRIEVE,		Constantine.		*Miss F. M. HARRALD	Oct., 1899	Miss E. TURNER ...	" "
L.R.C.P. and S., (Ed.)	Oct., 1890	*Mr. J. L. LOCHHEAD	Mar., 1892	Kairouan.		<i>Studying Arabic, etc.</i>	
Mrs. GRIEVE ...	" "	*Mrs. LOCHHEAD ...	" "	*Miss E. T. NORTH ...	Oct., 1894	Mr. D. ROSS.	
Mr. H. NOTT ...	Jan., 1897	*Miss E. K. LOCHHEAD	" "	*Miss G. L. ADDINSELL	Nov., 1895	Mr. A. SHOREY.	
Mrs. NOTT ...	Feb., 1897	Mr. P. SMITH ...	Feb., 1899	DEPENDENCY OF TRIPOLI.		Miss R. COHEN.	
Mr. H. E. JONES ...	Jan., 1897	Mrs. SMITH ...	Sept., 1900	Mr. W. H. VENABLES	Mar., 1891	Miss A. PARKER.	
Mrs. JONES ...	Nov., 1896	Mr. E. SHORT ...	Feb., 1899	Mrs. VENABLES ...	" "		
Miss L. SEXTON ...	Feb., 1897	Mrs. SHORT ...	Oct., 1899	Mr. W. REID ...	Dec., 1892		
Tetuan.		Miss F. H. GUILLERMET,	May, 1902	Mrs. REID ...	Dec., 1894		
Miss F. M. BANKS ...	May, 1888						
Miss A. BOLTON ...	April, 1889						
Miss A. G. HUBBARD	Oct., 1891						
Miss I. DE LA CAMP ...	Jan., 1897						
Larais.							
Miss S. JENNINGS ...	Mar., 1887						
Miss K. ALDRIDGE ...	Dec., 1891						

* At home on furlough or sick leave.

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.

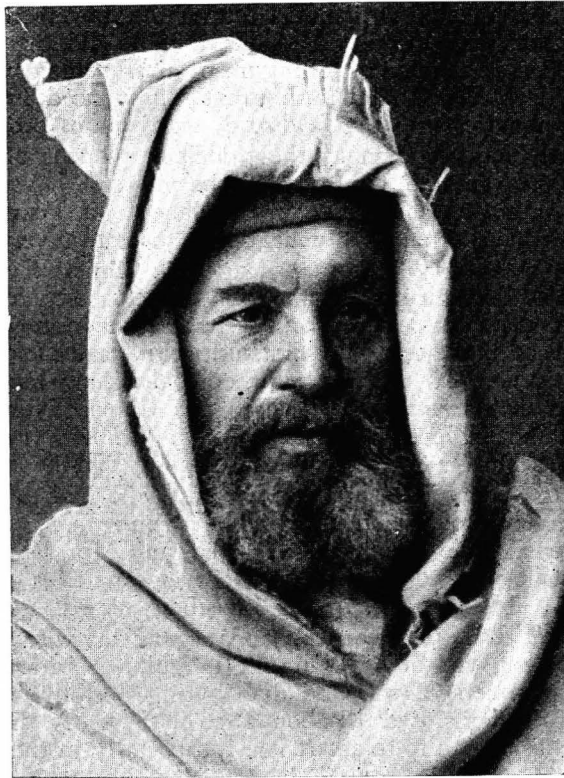
Workers' Union for North Africa.—This Union, established in Jan., 1893, has already rendered considerable assistance to the missionaries and their families on the field; more helpers are, however, needed, as the work is continually growing. Those desiring further information should apply to the Hon. 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. Please communicate with the Hon. Sec.

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

The 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.

NORTH AFRICA.



The late Mr. Pearse in Kabyle Dress.

The Late Mr. George Pearse.

"Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions."—2 Tim. iii. 10-11.

"I am now ready (about) to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."—2 Tim. iv. 6-7.



N such wise did the aged apostle of the Gentiles write to Timothy, his son in the faith, before his coronation by the Righteous Judge. We thank God that by His grace he could tell of such an experience, and we thank God for every faithful servant of the Lord, to whose account, at any rate in measure, the same statement may be placed.

Mr. George Pearse, to whom, in the main, under God, this Mission owes its origin, was called home to be with Christ on Monday, June 30th. He had, on June 5th, entered his eighty-eighth year. It could be said of him, as of the apostle, that as a faithful steward of the truth he had kept the faith, and not betrayed any of its glorious doctrines. As a runner in the heavenly race, he had finished his course without falling out of the running. As a soldier of Christ he had fought a good fight, and never turned his back to the enemy. As a faithful witness he was ready to be offered. And now he has gone home to wear the crown of righteousness, which the Lord, the righteous Judge, has to give to all them that love His appearing.

We are exhorted in God's Word to *consider* Christ, the Apostle and High Priest of our profession, who endured such contradiction of sinners; but we are also called to *consider* one another, that thus by noting the excellences, we ourselves may be provoked unto love and good works.

Mr. Pearse was certainly worth considering. A Christian nobleman writes:—"His life was often a help to me, and his warm Christian love was most refreshing." I am not very well acquainted with his early days, but I remember his telling me that he was troubled with sceptical ideas; but he was converted, I think, when sixteen or seventeen. He went into business on the Stock Exchange, but gave much of his time and income to Christian work. He was a jobbing stockbroker, and dealt mainly in Consols. I believe he used, later on, to manage to

earn a living during three months of the year, and give the remainder of his time almost entirely to Christian work, returning to business when necessity required it. It was during those early days that through his friend Mr. John Whitmore, a stockbroker, and an elder in the Church of which the celebrated Harrington Evans was pastor, he got to know the saintly Robert Chapman, of Barnstaple.

Mr. Pearse's devotedness to Christ and to the Gospel brought him into contact with many of the prominent Christians of this time, and he was connected with not a few of the movements for the spread of the Gospel at home. It was, however, in connection with Foreign Missions that he did the work for which his name will be most memorable as a worker for God. I remember his telling me of his travelling with the German missionary enthusiast, Gossner, whose remarkable devotedness and faith greatly influenced him. He mentioned that Gossner had such faith that he prayed missionaries into the field and money out of people's pockets.

Mr. Robert Chapman is rightly looked upon as the principal pioneer of modern Protestant missions in Spain, but his friend Pearse had also an important part in the matter. It was, I understand, largely through a letter he wrote that more general interest was aroused in that land. Mr. Pearse had a gift with his pen in letter-writing, and his enthusiastic letters have often stirred hearts to go or to give.

About 1850, when Mr. Pearse was thirty-five years of age, the Chinese Evangelisation Society was founded, and he became its energetic Honorary Secretary. Messrs. John and Robert Howard, of Tottenham, were on its Committee. One of those who offered their services and were sent out by this Society in 1853 was a young man named Hudson Taylor. The Society ultimately had difficulties, and came to an end; but Hudson Taylor and some of the workers remained. When Mr. Taylor returned to England he founded the China Inland Mission in 1865, and in 1866 the celebrated *Lammermuir* party sailed for China. Now the China Inland Mission has grown to have more than seven hundred foreign missionaries in China. Just before his death, Mr. Pearse inquired most affectionately after his old friend Mr. Taylor, knowing that he was in poor health.

Mr. Pearse was first married to an accomplished widow lady, who had two daughters, and by this marriage he had one son, called Whitmore. This son, when grown to be a young man, was lost at sea on his way to Canada. This was a great blow to Mr. Pearse. The daughters also died, and Mrs. Pearse, too, was called home. About this time Mr. Pearse had a serious illness, and on recovery he was married a second time, to Miss Jane Bonnycastle, a lady who had been led to Christ in Paris by the preaching of Mr., now Dr., Grattan Guinness.

About this time Mr. Pearse retired from business, and he and his wife devoted themselves to evangelistic work in France. The Franco-German War of 1870 upset all regular operations, but Mr. and Mrs. Pearse devoted themselves to visiting the French prisoners of war and distributing Scriptures among them. This work among French soldiers they continued after the war closed till about 1876 or 1877. At that time priestly influence in France, which had been somewhat in abeyance, began to re-assert itself, especially in the French Army, and it then became almost impossible.

Thinking that the soldiers in the French colony of Algeria might be more accessible, Mr. and Mrs. Pearse went there, and it was while there that the Kabyle aboriginal Mohammedans attracted their attention and drew out their sympathy. It was a time of drought and famine, and many of them were dying—dying without having ever heard the Gospel. Nothing, however, was done for them at that time.

Mr. and Mrs. Pearse, finding that their work among the soldiers was seriously hindered by the authorities, turned their energies in a new direction. Miss de Broen's and Mr. McAll's Missions had by this time been established, and had in some measure arisen out of the Pearses' work. Mr. Pearse now proposed to open a dépôt for Bibles, religious books, and tracts in the heart of Paris, from which all workers might get supplies of ammunition for the Holy War. He arranged to take over the French tracts of the Dublin Tract Dépôt, and was successful in establishing a most useful shop in the middle of the city, and there it stands to-day—The Dépôt Central, 4, Place du Théâtre Français—and out from it proceed streams of Gospel light all over France. Mr. Pearse had, years before, had a part in starting a general missionary paper in England, known as the ILLUSTRATED MISSIONARY NEWS, which is now edited by the Rev. Gregory Mantle. His work, however, was generally to initiate an enterprise, and then hand it over to others to carry on. It was so with the Dépôt Central in Paris. In 1880 it was taken over by a Committee, who still manage it.

This set the Pearses free again, and, after consultation with Dr. Grattan Guinness in London, Mr. Pearse, although he was over sixty-five years of age, went out to Algeria to make further investigations about the Kabyles, in whose sad condition he had been interested in 1876.

The result was that, in 1881, a Mission to the Kabyles was started, and a station founded at Djemâa Sahridj. In 1883 Mr. Pearse handed this little mission over to a council, and it has since grown into the North Africa Mission as it now exists; while, as a result of it, direct or indirect, various other small missions have also sprung up.

After handing the work over, Mr. and Mrs. Pearse still continued their independent labours amongst natives and Europeans in Algeria, in happy fellowship with the North Africa Mission.

During the last few years the infirmities of age and Mrs. Pearse's ill-health hindered them from doing much active work; but his heart has been as full as ever of love to Christ, and desire for the spread of the Gospel.

Now his earthly course is finished, and on Thursday, July 3rd, he was buried at the Borough Cemetery, Hastings, whence on a clear day the coast of his loved France can be seen.

May we be stimulated by considering his remarkable love to Christ, his enterprise and devotedness, to seek to carry the Gospel to the Regions Beyond.

Almost his last words written to me a few days before he died were about Mr. Robert Chapman: "And so he sleeps in Jesus; and we will ere long follow him."

In a letter written on June 23rd, just a week before he died, he said: "*I hope you will see that Kabylia is cared for.*"

We shall endeavour to see that his wish is carried out, and propose to send out Mr. Ross and Mr. Shorey as "Pearse Memorial Missionaries," to carry on the work amongst the Kabyles which he inaugurated. Further particulars of this scheme will be found below.
E. H. G.

To the Friends of the North Africa Mission.

I, PALMEIRA AVENUE, SOUTHEND-ON-SEA,

July 15th, 1902.

DEAR FELLOW-HELPERS,—Since last I wrote to you God has called home Mr. George Pearse, who was to a very great extent the founder of this Mission.

On returning from my visit to North Africa I found a letter from him which had arrived during my absence, enclosing a kind gift for the work. I was strongly impressed that, as he was now eighty-seven years of age, I had better go and see him once again, as he might not very long be with us, and on Thursday, June 19th, I had a pleasant time with him, talking of the early history of the movement and of its future prospects. Of course our conversation was specially about the Kabyles, amongst whom the work was begun. He was very anxious that we should seek to strengthen the work amongst them by sending new brethren to labour there, and I told him that this was on our heart also, and that we had two young men who had just completed their year of probation and of studying Arabic in England, who we thought might be suited and called to the work. He was delighted to hear of this, and it would seem suitable, if God will, that these two brethren should be looked upon as "Pearse Memorial Missionaries," for what better memorial could there be of our warm-hearted and loving brother, Mr. Pearse, now gone home, than to send out two brethren to carry on the work he began? The names of the two brethren in question are Mr. Ross, who hails from Forres, in the north of Scotland, and Mr. Shorey, whose home is in London. On account of the shortness of funds, these brethren have not been put upon our General Fund during the last year, but God has graciously provided for them independently of it. They are at present evangelising in connection with the Gordon Memorial Mission in Aberdeenshire.

If they are to go out in October, they will require for passage and outfit and furniture about £35 each, or £70 between them. For their support for the first year about £80 each further is desirable, or £160 for the two, making altogether £230, or, to cover all contingencies, say £250.

The work amongst the Kabyles is most encouraging, considering that it is work amongst Moslems, and it seems most important that it should now be strengthened, not only for the work's sake, but also because at the present time the anti-English feeling in Algeria seems somewhat to have abated.

A great many of Mr. Pearse's friends have preceded him to the better land, but possibly some of those who remember him would like to show respect to his memory by sending or helping to send out these two young brethren, whom we can heartily commend to their sympathy.

Another very aged friend of the Mission has also been called home in the person of Mr. Robert Chapman, of Barnstaple. His great heart was full of sympathy for the work of God in foreign lands, and he and Mr. Pearse were friends between

sixty and seventy years ago. For further particulars with regard to them, see other pages of our paper.

Rather more than a year ago Mr. W. R. Dovey kindly came to help us in the home department of the Mission, though it was not clear to him whether it was God's will that he should permanently assist us in this way. When I was obliged to relinquish certain of my duties last autumn the fact that Mr. Dovey was at hand helped me to see my way to take the steps I did in breaking away from some of the details of the work. Since then, however, considerable changes have taken place in our home arrangements. For the time being the Probationers' Home is closed, and it is proposed that any probationers we shall have for the present shall be otherwise arranged for. Returned missionaries stay here unless otherwise provided for. Our general offices being now removed into the City, the work is decidedly altered from what it was last year. Under these circumstances, our kind friend Mr. Dovey feels that it is not necessary for him to continue his help, but that Dr. Terry and Mr. Marshall will be able to manage without him. The Council of our Mission desire very heartily to express their high appreciation of Mr. and Mrs. Dovey's kind and gratuitous services, and they pray that God may graciously use Mr. Dovey for His glory in the future. Mr. Dovey expresses continued interest in the Mission, and he desires to help it in any way he can in the future.

We regret to have to mention also that Mr. Pope has felt led to resign his connection with the Mission. His wife's health is the principal reason given for doing so. For the present he is assisting Mr. and Mrs. Kumm in the Home Department of the Soudan Pioneer Mission, but in the autumn he expects to take up work in connection with the Regions Beyond Helpers' Union as evangelist and deputation. He will thus seek to promote the interests of missions abroad, by stirring up friends at home.

Mr. Cooksey has also left us. He felt the need of making provision for the education of his little children, which, circumstanced as he was, he did not feel able to do in North Africa. He has therefore accepted work in the island of Trinidad, in the West Indies, and sailed for that island on the 11th of this month. We greatly regret that our brother should have felt this course desirable, for although new workers may be found to take the place of those who leave, it must of necessity be years before a new worker can learn the difficult language or understand the habits and thoughts of the people.

I am thankful to say that there are some new friends offering to go forth to the field, but, as nothing is settled, we cannot at present give any details. It is a matter for thankfulness that, notwithstanding losses, the number of workers is maintained at about what it has been for the last year or two. As a matter of fact, the numbers have slightly increased, but this is mainly through friends joining us unofficially and working with us while supporting themselves, or being supported independently. There are five or six such persons.

We have been cheered during the month by one or two

specially liberal gifts of money for the work, but nevertheless we are still sorely pressed for need of larger supplies. A thousand pounds would meet our pressing needs, and we have £3,500 in legacies which have been left us, but which are not likely to be paid us for some time. We shall therefore be very glad of your prayers that at this holiday season of the year, when frequently few donations come in, God may send us in some special gifts to supply our needs.

We are very thankful to report that Sifroo, near Fez, which has for the last year or two been closed, is now open again, and Miss Mellett, Miss Denison, Miss Aldridge, and Miss Greathead are now staying there.

The hospitals in Tangier are now well filled, under the able superintendence of Dr. Roberts and Dr. Breeze. Mr. Cooper, with his wife, is getting a change from Fez, and at the same time is helping in the medical work in Tangier. Miss Ida Smith, a trained nurse, is also assisting in the Men's Hospital.

The work in Tetuan continues to be decidedly encouraging, and Miss Read and Miss Day have had a very pleasant visit to Tlemçen, which was for years one of our principal Mission stations, but which was closed in deference to the wishes of the French Government. Some particulars of the visit will be found elsewhere. Mr. Hooper is encouraged with regard to the work at Shebin-el-Kom, and we have cheerful news from Alexandria. Mr. and Mrs. Upson, through the kindness of a friend, have been able to go on a visit to Beyrout to see something of the work of the American press there.

A good number of our friends will next month be in this country or elsewhere seeking rest and refreshment. One cannot work in the heat in North Africa quite as one would at home. The workers specially need our prayers during the hot months of summer.

Counting on your continued fellowship,

I remain, Yours heartily in Christ,

EDWARD H. GLENNY.

The Late Robert Chapman of Barnstaple.

By the death of Mr. Chapman, on June 12th, in his hundredth year, the work of God and, in a special sense, foreign missions, have lost a true friend and a mighty intercessor at the Throne of Grace. Mr. Chapman's name has been familiar to many as long as they can remember. He combined good social position and distinguished ability with remarkable humility, love, faith and geniality. His life was fragrant with communion with Christ, and his lips were ever telling of the gracious Master that he worshipped and with whom he held such unbroken fellowship.

Space forbids giving at present more than a brief outline of this eminent saint. Some of those who have known him over sixty years say that they never remember hearing him say anything that was amiss, though doubtless he would confess himself to have been very failing.

Mr. R. Chapman appears to have been born in Copenhagen, Denmark, on January 4th, 1803. He was the son of Sir George Chapman, of Whitby, Yorkshire, who was attached to the Copenhagen Court. His mother made the early education and training of her children a special care, and the young Robert Chapman also received instruction from a French abbé. He seems later on to have been sent to school in Yorkshire and London, and then to have gone in for the law. He was in the office of Messrs. Freshfields, solicitors to the Bank of England. Business took him into the office of Mr. John Whitmore, a stockbroker, who was a devoted Christian, and an elder in the Baptist church at John Street, Bedford Row, London, of which the honoured and consecrated Harrington Evans was pastor.

Mr. Chapman is described by Mr. George Pearse (also a close friend of Mr. John Whitmore's) as being at this time "a young buck with blue coat, brass buttons, velvet waistcoat, and gold chain." Mr. Whitmore took the opportunity of introducing Christ to him, but Mr. Chapman seems to have received his admonitions with some suspicion. He also gave him a copy of Doddridge's "Rise and Progress of Religion in the Soul," a book that God greatly used at that time and later. After a time he came again to Mr. Whitmore's office and said, "I must tell you I have turned my back upon the world, and given my heart to Christ."

Previous to this he had been rather self-righteous, and considered himself to excel the ordinary professing Christian. Before he found peace he seems to have had very deep exercises of soul. He told his friend, Mr. Vellacott, senior, that during this period he searched his Bible so persistently that he could have given chapter and verse of any portion quoted. He certainly had a splendid memory and a remarkable mind.

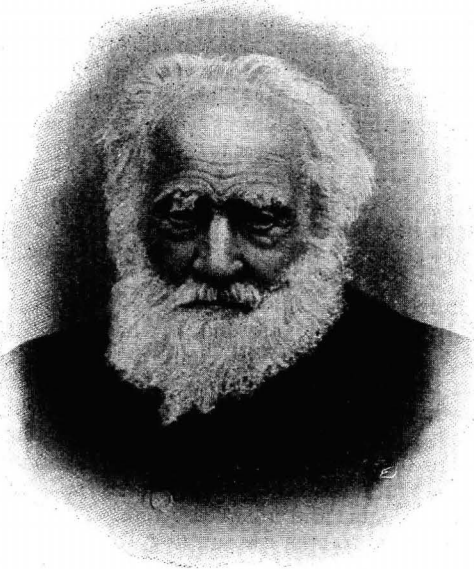
His conversion brought him much into contact with his zealous friend Mr. Whitmore. He attended with him the ministry of that beloved man of God, Harrington Evans. There, in Mr. Whitmore's omnibus pew in the gallery, he drank in the teaching of Christ and His grace, and his heart was drawn out to serve his Saviour, and to desire to devote himself to the ministry of the Word. His friends and Mr. Harrington Evans tried to dissuade him from the idea, thinking that he was not sufficiently gifted to warrant his abandoning his secular profession. Many years later he preached for Mr. Evans at Bedford Row.

Mr. Pugsley, a cousin of Mr. Chapman's, residing in Devonshire, called upon him about this time, not knowing of the great change in his character and life. They had been gay and worldly companions on previous occasions. Mr. Chapman greeted his relative affectionately, and asked him to go to a meeting for which he was just starting. Without promising to do this, the two friends started from the office together, and had not gone far before Mr. Chapman asked his cousin to wait a minute while he went into a little cottage to call on a poor old widow. When he came back he was bearing on his arm the said poor, shabby, and aged woman, and explained to his astonished relative that he had found her lamenting her inability to go to the chapel because her friend who usually led her there was unable to go, and her feebleness and dimness of sight made it impossible for her to go alone. To see his previously gay, "buckish," and worldly cousin so wonderfully changed so affected Mr. Pugsley that it resulted in his conversion. He lived a burning and a shining light for a few years, and then went to be with Christ. Many memorials of his devotion to the Lord remain in North Devon. Mr. Chapman used frequently to say that he never forsook his worldly calling, but that it forsook him, and that if he had been in one which he could have retained, he might probably have done so; at any rate, that was the inference and impression left on the mind of some of those to whom he told his experience.

In April, 1832, when twenty-nine years of age, he came to Barnstaple, where Mr. Pugsley lived, and where a Baptist church was needing a pastor. The little church received him with open arms, and he loved it with peculiar affection. He continued for several years to be the leader of the meeting at Ebenezer Chapel, Vicarage Lane, Barnstaple, but afterwards came under the influence of those remarkable men who were the principal actors in the movement called by outsiders Plymouth Brethrenism.

Antony Norris Groves was the prime mover; but associated with him were other saintly and gifted men, as George Müller, and others.

Though some of his relatives thought he came down too low,



The Late Robert Chapman.

he was greatly loved by his sisters and other members of his family. Though so eminently saintly, he was full of affection and humour. Mr. W. Vellacott says: "Mr. Robert Chapman came not infrequently to breakfast at my father's house when I was a child (probably about fifty years ago), his beaming face and loving ways making all around him happy. On one occasion he met a brother there (whom I could name), and said to him, with his beautiful smile, 'Dear brother, I am a man of pleasure;' and it was *so true*, for he found *delight* in God and in His blessed Word."

To a Christian young lady about to be married he said, "I want to give you some advice. When you are married, pray every day that you and your husband may love one another more and more every day." Rather wonderful advice for an old bachelor to give, but it showed that he had plenty of sympathy, and insight into human nature.

For over seventy years Mr. Chapman continued his labours for Christ, making his humble home at Barnstaple. Here he delighted to welcome as Brethren in Christ true Christians of all denominations.

Notwithstanding his friends' fears, he was an able minister of the Word, but it was in table-talk and personal conversation that he specially excelled. His lovely, gracious, and noble Christian character made him an example of Christlikeness such as the Church has seldom, if ever, seen among the followers of the Master. Details of his efforts in Spain and at home, and quotations from his wise and choice sayings, must be reserved for another issue.

Devout men carried him to his burial on Tuesday, June 17th, sorrowing at their loss, but rejoicing that a weary pilgrim had entered into rest, and that a happy saint had been welcomed home by his Saviour. His last words were, "And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus." His last message to the Christians with whom he worshipped and to whom he ministered was, "*We know that God is Love, and if with love, of which there is no measure, there be conjoined wisdom which makes no mistakes, what becomes us His children but to be full of thankfulness!*"

Thus closed the pilgrimage of one whom Charles Haddon Spurgeon, the prince of preachers, described as the saintliest man he ever knew. (To be continued.)

At Tlemcen Again.

BY MISS L. READ.

June 6th, 1902.—Oh! the joy I felt at once more being permitted to visit the scene of our first labours in North Africa! Twelve years have passed since we left the town for work in Cherchell, and sixteen since we arrived fresh from England. Then we had more than six hours' diligence from the last railway station, now the train winds through lovely mountain scenery to the gates of Tlemcen.

We stayed with Madame Eldin, that mother to stray missionaries, and shall never forget her kindness.

I made direct for the Arab quarter, and the first man who knew me was the first one Mr. Cheeseman introduced to us the day of our arrival. He stopped in front of me, grasping my two hands, and saying, "Really, it *is* you! I thought I saw you coming up from the station." Arab fashion, he answered my question by questions; "How are Mr. and Mrs. Cheeseman, are they *never* coming back? and Mr. Mercadier? ditto, ditto, and Mr. Liley? ditto, ditto, and your sister, where is she? (Miss Day)." Yes; he remembers us all very affectionately, and knows the Gospel invitations by heart, but he is a *taleb* (teacher), and gets his living by the Koran, and the cares of this world will not let him give in to the claims of Christ. He told me he was married, and I promised we would go and see his wife.

I turn into the Rue Mascara, and meet Si Abdallah, a gentleman who has been prayed for for years. He raised his cap, which surprised me, but explanations followed; he has married a Parisian lady. I exclaimed, "And Fatima, your wife, and your two boys?" He replied, "They are mine still, I have the two houses, and one is my wife by Arab law, and the other by French law; you will come and see us, won't you?"

I promise, and walk on thinking over this strange union.

What changes, too, we found in the *Temple* next day! Instead of the old barn, a pretty little church in a green garden, the shade and cool so refreshing after the walk through the white, hot streets, a nice organ giving forth sweet sounds as the congregation enter, and best of all, a great improvement in the numbers of the congregation. Monsieur Eldin has cause for encouragement; Roman Catholics as well as Protestants attend.

The days passed all too quickly in visiting houses and shops. The men seemed less fanatical than formerly, and our French friends were surprised at the cordial way they invited us to go and see their wives. Had they felt a serious opposition to our message, it would have been easy to avoid inviting us, and the women seemed to regret the lost years.

With one family we were going through old hymns, and, asking if they remembered a certain one, the mother replied, "How can we remember from *so* long ago? Had you stayed here we should all be Christians by now. The others who followed you did not stay so very long, and our little ones are growing up without learning anything." We told them we had come now to remind them of what they had heard of the Saviour Jesus, and that He was still waiting to receive them, and hoped we, with others, might be able to come again from time to time. Everywhere we found the hymns remained in their memories, and they loved singing them, so we taught many of them to chant the third of Romans in colloquial.

We visited the shops in the morning, as the women are busy cooking then, and Si Mohammed's shop became quite a *dépôt*. Situated as it is in the centre of the Arab quarter, men were constantly coming in to buy. There were many strangers in the town, for the harvest was just over, and with the money they were laying in a provision of clothes, and Si Mohammed had

plenty of custom. He or we would ask if they could read; if they said Yes, or seemed pleased to take a book to the *taleb* of their tribe, we gave them a tract, a Gospel of St. John in literary Arabic, and a copy of Dr. Nyström's translations from the New Testament in the language of the people. We thus sent books into the far interior, and to Sig, Seb dou, Lamoricrière, Aïn Temouchent, and other towns which had never been visited.

At Sidi Boumedine we found a very hearty welcome in the houses among rich and poor. The *mukaddam* of the mosque invited us into his house, and we had a long talk with him. He told us he had spent many hours discussing with Mr. Pope, and he had a Bible which he reads, but he was very glad of the colloquial, saying it is easier to understand. We missed Ben Harabiat's two bright lads; in his house the mother told us with tears they had both died with fever in one year. She was hungry for the words of Jesus, and after singing a few hymns she said, "Do let us sing, 'Who came down from Heaven to earth? Jesus Christ my Saviour,' the one that Miss Hodges taught us."

We gave away a good many books and tracts to men we met as we went up, and also as we returned to the town.

On Saturday afternoon to our great joy we were able to do something among the Jews. We were invited to a big house, where several families were living, and they and their friends whom they gathered in each Saturday, listened attentively and hopefully as we sought to lead them to Christ the Passover. They sadly saw what a hopeless condition they are in, unable to fulfil the law, and without pardon.

One afternoon especially, for more than an hour, Miss Day sat with a group of intelligent men turning from one passage to another in Romans and Hebrews, showing that Christ is the High Priest and the Sacrifice. I had a large group of women in another part of the room. Then we sang together a hymn in Arabic to the tune "Shall we gather at the river?"

All in the room, men, women, and children, learnt it; but one of the men said, "I would like to write it down to be sure of the words, but it is still *Sabbat*, I must not write;" so we invited him for eight o'clock in the evening, and he came and took it down in Hebrew characters, and copied it out a second time for us, so that any other Jews we met with might copy it too. Then we sang it over and over again until he knew the tune perfectly.

We found the marked New Testaments so useful there; altogether we distributed seventy marked New Testaments, thirty ordinary New Testaments and twenty Bibles in French; in Arabic, 100 Arabic Gospels of John, 100 Dr. Nyström's abridged New Testament in colloquial Arabic; a large number of tracts in Arabic and French, and also a number of Mrs. Grimké's text cards in Arabic and French.

Some few days after our arrival in Tlemçen we called on Madame — the French lady who is married to the Arab; we had a most interesting talk about salvation, and on the Friday when visiting near, the thought came to me, "What a pity when with her that we did not invite her to come to *Temple* with us!" as, though a Roman Catholic by birth, she had said her sympathies were preferably with the Protestants. So I went in to ask her, and found them both at home.

Her husband consented on the condition that I called for her, for she rarely goes out alone, and she said, "Two hours ago I was thinking about you, and wishing, oh! so much, that you had invited me to go to the *Temple* service with you; I shall look forward to Sunday."

The Service did not disappoint her, and we hope she will keep it up, and go every week, and find the peace she needs. Coming out of the *Temple* we introduced her to a few of the Protestant ladies, who promised to do all they could for her, and during the week we took her to call on them. She accepted

a Bible with pleasure, and I hope she will soon write to us that it has brought her light in her darkness.

Raoutzi, the little lad who once worked for us, is now a flourishing shopkeeper in Seb dou. We wrote to tell him of our presence in Tlemçen, and he wrote that he would come and see us. We hoped great things of him as a boy, but the tendency towards higher things is no longer to a Christian, but to a worldly European life. We did our best in the few hours that we got alone with him. We had arranged with Si Mohamed for him to meet us at his shop, and he, passing on the way from the diligence and hearing we would be there in an hour, waited for us.

As we turned into the shop, a man rose from his seat, tall, well-dressed, and gravely put out his hand. I exclaimed, "Raoutzi, is it possible? We should never have recognised you in the street." We stayed a long time talking, giving mutual news, and he invited us to lunch with him at his mother's next day, but said, "There will be too many in the room tomorrow for us to talk together, let me bring a carriage for you this afternoon and take you to the Cascades?" I suggested a walk instead, but that did not please him; he said, "When I was a boy you used to take me out, now I am a man I want to take you," so we had the drive and a very serious talk in the loneliness of the mountain by the waterfall. We have promised to write regularly now, and hope to keep a hold over him. We gave him a French Marked Testament, as he reads French well, and then he asked for several more to give to his best customers, and especially one for a young girl, who, when he mentioned he was coming to Tlemçen to see us, sent us many kind messages, as she had known us when she lived in Mansourah, a village two miles outside Tlemçen.

The next day we ought to have been six guests to eat what he had provided, seven courses and dessert, and he so proud because he had paid for it all!

We spent a long time singing the old hymns and teaching them new ones, and then he came home with us. On the way he said, "If they have got a piano where you are staying, do play for me 'Jesus loves me, this I know'; I should like to sing it with a piano again." So we invited him in, and he had another good sing.

Next morning he came to wish us "Good-bye," and asked for a few Arab books, saying, "I will only give them to men who can read, for it is God's Word."

Many, many people we were not able to converse with, but the sight of us and our bag of books made them think of the Lord Jesus, and we often heard His name on the men's lips as we went through the crowded streets. Sometimes children would call after us, "These are teachers from the Lord Jesus," and follow us to the shop doors to listen.

Notes.

N.A.M. Prayer Meeting.—The prayer meeting formerly held at Barking, on Fridays, at 4 o'clock, is now held at the new mission premises, Paternoster House, 34, Paternoster Row, E.C., on Fridays, at 5 o'clock. Will friends kindly note the alteration of the time? It lasts for one hour only, closing promptly at 6 o'clock. Secretaries of the Prayer and Helpers' Unions, and all friends of the Mission, are earnestly invited to attend. Their presence and fellowship in prayer will be a great encouragement at this time. Tea is provided at 4.30 for all friends attending the Prayer Meeting.



Arrivals:—

Mr. W. T. Bolton, on May 30th, from Tangier by P. and O. ss. *Soudan* (omitted in error from July issue).

Miss N. Bagster, on July 5th, from Susa.

Mr. and Mrs. Michell and family, on June 23rd, from Tunis.

News from the Mission Field.

Morocco.

From Miss I. de la Camp
(Tetuan).

July 8th.—Since my return from Tangier my hours have become filled up again. Four afternoons school, one morning sewing-class, three mornings and two afternoons visiting—this latter includes Sunday afternoon, which Miss Smith and I give to visiting Spaniards and Jews one morning in the dispensary, besides the odds and ends of claims in the way of work. When I look back, it seems, after all, such a little that I have done, and often done so unfaithfully; and I wonder that the Master deigns to use such a one as me at all. Yet it is blessed to be permitted to have one's little part in His great work, and time is too short to praise Him sufficiently for ever having sent me to North Africa.

Last Sunday Miss Smith and I set out with the purpose of seeing if we could get an entrance into any Jewish houses. Since my stay in Tangier with Miss Stiedenrod, who works amongst the Jews, my responsibility towards God's ancient people has impressed itself on me, and the wish to do a little even amongst the thousands here. Well, we stopped at the door of a respectable little house and offered a tract (oh! how we need simple tracts for Jews). We were asked in and offered chairs, and we had a good long talk on Ex. xii., Isa. liii., and John i. 29. It was a delight to find they had a complete Bible in Spanish, and one that had been well used, too. One of the young girls raised objections; the other said she believed in God and loved Him, but that she did not need the written Word. On leaving we were very heartily asked to come again. They promised in the meanwhile to read the Epistle to the Hebrews. May many other doors open and hearts be opened to receive the Word!

We are asking to be shown how we can lengthen our cords and to have our stakes strengthened. During the months that I could only give one afternoon a week to visiting, the interest in some cases cooled, yet I am encouraged to find how well many remember, and how they have missed the more frequent reading of the Word. I now have the Gospels of Matthew and John in manuscript in colloquial. The translation is still faulty, not having been revised and corrected, but what a help it is! The attention of the hearers is kept up, and they can, in their own tongue, hear the wonderful things of God. "The entrance of Thy Word giveth light." May it shine brightly into these darkened Moslems' hearts and consciences.

Last night we saw a sight which saddened us very much. It was the Moorish midsummer's day. All the villagers round about and many townspeople go down to the sea to make merry. Many accidents happen. The people are not too careful about their guns, and many an old score is paid off accidentally on purpose, and this, of course, cannot be punished! In the evening we could see huge bonfires in the villages all round, and near by us in the town. We went on the roof, and from there we saw boys, girls, men, and even women jumping over the fire. That their light muslin garments did not catch fire was a marvel. Again and again we expected some one to be burned. How sad this relic of sun-worship made one! The people themselves are unconscious of the meaning of it, yet it undoubtedly comes from passing the children through the fire. I have seen big boys picking little dots up and passing them three times over the fire. No little boy is looked upon as a *boy* until he has been through the fire. One

is thankful that this "Ansera" day with all its sin and revelry is over!

From Mr. H. Nott
(Casablanca).

May, 1902.—During the earlier part of this month we have had very big numbers at the dispensary, and often we have filled two waiting-rooms, so we praise God that so many have come under the sound of the Gospel; and some few out of this number, who have been coming for wound dressings, etc., have again and again had the message repeated to them.

Mr. Jones and I one afternoon, in a barber's shop, met with a very intelligent and well-read young man; he began about geography and the like, and then we gave him a tract (one of Mr. Michell's). He soon read it through, and asked us several questions regarding the four Gospels, which he had read. Why the accounts in the four evangelists differed? and why the Gospels were named after these evangelists? We told him they were Christ's apostles, and he was quite satisfied; and that the Spirit of God caused them to write as each was directed, and had witnessed those things. This young man said he believed in Christ, and related much that other Mohammedans would not have allowed to any but their own prophet. He was not at all bigoted, and although he had not travelled further than Fez, yet was well informed on all things and places. On two other occasions this month we have had similar talks with him and his friends in the barber's shop.

On another afternoon we met with a reader who, although he was not so well informed as our other friend, yet had travelled a good deal, and had in his travels been through Palestine. He had been to Beyrout, and knew the very place where the Gospels were printed, and yet had not read or seen the Gospel; so when he came to visit us, we soon put him in possession of one, and as he read about Bethlehem, "Ah!" he said, "I've been there, I know about it; Christ was born there. So He was." Several times we have seen this man this month, and on one occasion we were invited to his house.

In this country you never know a man by the clothes he wears, or the shop he keeps, for it doesn't pay for some people to keep up too much of an appearance, or else the Government might think they had more money than was good for them. We have a friend who, to look at his dirty little shop and the way he dresses, one would think was not worth much, yet this man is well off, and has a good deal of land in various places. He is a very good reader, and often we have had very lively talks with him; he came to see me one day, and in course of conversation, said, "Ah! you are very good people, and do a lot of good for the people in this country. There will be a great reward with God for you." "Well," I said, "that may be so; but we don't do it with that motive, but because God has so loved us as to forgive us our sins." "Oh!" he said, "you don't mean to say you know God has forgiven your sins." "Yes," I said, and then was presented to me such a grand opportunity of showing him "A reason of the hope that is in me," telling him that I based all my hope upon the sacrifice and death of Christ, and that He ever liveth to make intercession for us. He listened intently, and was quite silent at my answer.

This month Mr. Jones and I have been able to visit on foot two villages, and we had good times.

Tunisia.

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

June 15th, 1902.—We had two Jews at the meeting last night. On their account we took up the second Psalm. I read the Psalm, and asked a Moslem to give me the meaning of the words in colloquial Arabic; then I asked the Jew to give me the interpretation. So corrupted was his exposition, so barefaced in the way he twisted the verses and distorted their construction, that the eight Moslems present cried out with indignation. Do you wonder I asked them, "Now, how is it that Jews believe differently from us, although having the same Book? As Christ said, they make void the law of God through their tradition, and elsewhere, 'their minds are blinded.' Then I spoke with the two Jews about "By His knowledge shall My Righteous Servant justify many, for He shall bear their iniquities." They listened very nicely, and bore the straight talking with much grace, and one of them did indeed seem solemnised as I urged upon him the way of life through God's Righteous Servant.

June 22nd, 1902.—Having been to see Si Moustafa, Manooby's father (an old man of sixty, who is writing an Arabic Grammar) last Monday, and having left with him some commentaries on the Bible which he had asked for, I went with Beddai again yesterday, and we spent over two hours in conversation—the first hour was spent in uncontroversial conversation about the Koran; the second hour on the subject of Christ's death as an atonement for sin. He asked many questions about the differences between us and the Romanists, and was amazed as I produced a verse of scripture to answer all his questions. "Of course, Sidi," I said, "the Catholics will have some interpretation to put on these verses." He answered "They don't need interpretation; any child can understand these words, for they interpret themselves."

It was amazing to find a man so ready and willing to talk about the great truths of the New Testament with the utmost openness. As I spoke about the ridiculousness of wiping out sin with good works, he said, "I agree with Ephesians ii. (the passage before us). Do not think that I believe that good works atone for bad. If a man stole one franc and gave away a million to redeem it, it would not be sufficient; that one franc remains a theft in God's book—nothing will cancel it." I believe the man is thinking much about these subjects, and he is so pleased to see me, and so ready to read every passage that I give him to read, commencing many verses before the particular one in question, so as to grasp the sense, he said. Will you pray for him? It is difficult for a man, sixty years in the power of Islam, to look at things so fairly, and to talk so humbly with a man half his age, but he does. May God lead him to find peace on righteous grounds before God.

We have been having great "jubilations" in Tunis on account of the *Moulid*, the prophet's birthday. All the shops are shut until the evening, when the *souks* are lighted up with chandeliers and fairy lights, and all show off their goods. Everyone puts on new clothes, some of them very expensive, embroidered in gold and silver, and the Moslem, whom you so often read of as having no pride and conceit, swells his body till he nearly bursts with conceit, as he airs his beautiful clothes, and says to himself, "Can you beat that?" It was Wednesday evening. I stood at the *dépôt* door for over an hour, and I think I can truthfully say that if twenty-five *sober* Moslems passed, it is an exaggeration—all were drunk. "If you want to know me, come and live with me."

June 29th, 1902.—You will be surprised to hear that little Awaysha was baptised yesterday at Kram; we left by the 5.15

train in the morning, so as to have the beach empty. We had prayer beforehand, and she prayed herself so nicely and touchingly, thanking God for enabling her to take the step. Plucky little girl! She wasn't a bit nervous, and went in so boldly into the water with Mr. Michell, and confessed her faith in Christ. It will doubtless mean *much* suffering for her from her own people when they know it. She needs our prayers. She was so happy all day, and so rejoiced at the prayers offered up on her behalf. Miss Grissell will doubtless give you a sketch of her for NORTH AFRICA, so I won't add any more.

Miss Grissell and my wife went to see Manooby's father, and found him reading the Bible. He had many questions to ask. Miss Grissell having asked what he thought of the death of Christ, he said, "Well, there are proofs of it, that I can't get over." His two sons were here last night, and stayed after all the others had gone. They do indeed drink in the words of the Scripture. Little Manooby said, "If Christ has died for my sins, I surely can't go and sin as I like, because the punishment has been put away?" We answered him from Romans vi.

July 6th, 1902.—Oh! the heat. It commenced last Monday, at 107° in the shade, and although there is a bit of a breeze, we don't get much of it in the city. We have, however, hired Mr. Michell's house at Kram, and hope to get down there to-morrow.

Omar is still idle, save for little jobs we hunt up for him to do. I'm putting him into our house while we are away, so that he will be free of rent, and Miss Grissell and myself will give him thirty centimes each a day to water our flowers in our respective houses, until he finds work. He heard of a situation as night guardian of a large fruit garden at Sfax, with a Jew, at two francs a day, but we recommended him not to take it, as many of the Sfaxians know him, and, we feared, would certainly avail themselves of such a splendid opportunity to do him evil. The people of Sfax are renowned for their wickedness.

I must say that in everything is Omar commending himself as a partaker of the new life. He may be stupid, and do silly things, but he always takes correction very nicely, and in every way tries to do what the Messiah would do were He in his place. He told us that he has a "little word" for us on Sunday evening at the Lord's Table (to-night), which pleases him very much, and which he thinks very good. I hope to tell you it in next diary if it is worth passing on.

Last night we had a huge meeting, comparatively speaking. It commenced with two Jews, who argued on the genealogies of Luke and Matthew. They had five or six questions, all of which they spoke about very nicely, and they seemed satisfied with the answers. Their last question I was unable to answer, as I had not noticed it before, and must look it up. In case I cannot find any reason for it, perhaps some reader of this diary would be kind enough to tell me if they know of any satisfactory explanation. It is, "Why are the names of Ahaziah, Jehoash, and Amaziah left out in the genealogy of Matthew?" that it says (verse 8) "Joram begat Uzziah." Perhaps there is some very simple answer, but, not being accustomed to argue with Jews, I haven't investigated the matter.

We had the meeting in the courtyard on account of the heat, and when the Moslems came in we changed the subject to that of the salvation of the firstborn in Egypt. Towards the end came in two Arabs who knew Mr. Harris at Gabez or Gafsa; but so vilely immoral was their language that I closed the meeting, but not until they got it pretty smart for their degraded conversation. "It is no wonder your nation is vile in its im-

morality, if this is the way you speak before young men. I wonder you are not ashamed of yourself—you, a man years older than myself, to have your mind so constantly full of such things. Had I known what you were saying when you began (for Beddai had to translate it), I would have turned you out sharply. Now go! I'm sick of your speech, and unless you repent and believe the Gospel your abode will be hell." I think if our English people only knew the vileness to which the boys of Tunis are trained, even by their own fathers, they would make more effort to free the Moslem youth from this degrading religion, by speeding the work of bringing the Gospel to the followers of the Lie.

Little Manooby came to me last Tuesday evening, and stayed about two hours. He said he had been reading in Matthew's Gospel that the Holy Spirit descended like a dove and abode upon Christ. "And," said he, "I asked *Baba* [(my) father] what that meant, and he told me to ask you, as you knew better how to interpret the *Ingeel* (Gospel) than he did." He asked for a copy of the Psalms of David bound separately, as he says they are "very sweet."

**From Dr. T. G. Churcher
(Susa).**

The visit to Bimbilla was a specially interesting one. It is a village we have never visited before, but as one of the Susa patients, in whom Miss Cox was specially interested came from there, we decided to go and try to find him. He proved

to be away from home, but we had a right good time notwithstanding. A crier was sent round the village and very soon we were being led about in all directions, Miss Cox and Mrs. Churcher in one part, and Mr. Webb and myself in another, so that we had quite a number of little "preachings" in different houses. Then we went back to the shop in the village, which we had hired, where a good crowd was awaiting us.

After mid-day I went and tapped a patient suffering from dropsy; then we had another batch of patients, consisting of women who had come in from a neighbouring village, and finally it was with difficulty that we got away in time to reach Susa for supper.

We have had rather more people taking advantage of the Baraka lately—eight or ten staying in for some time. These, with the casual visitors, make quite a nice little congregation.

The bible-shop meetings on Sunday evenings keep up, though the hot weather makes the outside of the building much more agreeable than the inside. Our Sunday morning Arab meeting has been specially good lately.

Our numbers of patients for June are:—

Susa	...	...	...	...	311
Djemal	...	...	...	...	103
Bimbilla	...	...	...	...	61
Total					475

Egypt.

**From Mr. C. T. Hooper
(Shebin-el-Kom).**

The following is taken from the account which Mr. Hooper has sent of his itinerating journeys in the Delta

June, 1902.—My friend, Mr. Hope, being obliged to return to Alexandria, I continued the journey, taking with me Yousef, our colporteur. We arrived at T., where we hired donkeys, and rode to B., a large village. The journey of four miles, through fields of golden grain, was most enjoyable. After having dismissed our faithful steeds, paid our fare, and the everlasting baksheesh, we were kindly entertained by a farmer. Other men came and sat with us while we drank black coffee, and freely exchanged salutations. The time had now come to introduce our books, which we did. These men showed great interest, as all of them could read. Some took off their boots, and, with folded legs, sat on the floor devouring page after page, while others asked questions of doctrine. I felt that everything was going splendidly, when suddenly a *fellah* ran into the room almost breathless, saying that the buffalo had fallen into the well. We all scampered off at once, some with boots, some without, leaving books and conversation behind. Arriving at the well, we had considerable difficulty in getting near it for the crowd of people who had gathered round. Women were wailing, children crying, and the men all giving orders to each other in an elevated tone of voice. I offered some suggestions, but my difficulty was in making them hear for the noise around. The buffalo, which had been standing in the water apparently very cool and comfortable, was finally brought up unhurt by the use of strong ropes, and with much shouting in the name of the prophet. We were about to return to our books, when a man came running up the road and shouting that the standing corn was on fire. Some mounted horses and galloped away, but soon returned, saying that it did not belong to them, but to someone else. Notwithstanding these sudden interruptions, we did return to the books, and spent an hour over them, and after selling

several we prepared to leave. A conveyance was kindly provided to take us to the next town, where we spent one day. We had opportunity in this place for speaking the word, and some books were given to the people who were too poor to buy. Very tired at night, I retired to sleep in a windowless hut.

In the morning we left for T., a town six miles distant, the inhabitants of which are nearly all Copts. In the centre of this place stands a large church, with an immense dome and tall turrets. When we spoke with the people concerning spiritual things, we found them very content with their condition. They boasted of having the Scriptures, but did not fail to show how much they hated those whom they called Protestants. It was very difficult for them to receive any teaching from us, they were so very full of something else. However, after two days, we succeeded in getting nearer to them, when one of them bought a large Reference Bible, and others Testaments. Much excitement prevailed on the Sunday, caused by thieves entering a shop during the night and stealing thirty pounds' worth of Manchester prints. To the satisfaction of the people, these thieves, six in all, were captured and imprisoned in the church!

Our next halting-place was the town of M., which we used as a centre, going out to the villages in the day, and doing what we could in the town after sunset. Several villages were visited in this way, and many little meetings held, where the simple Gospel was preached.

After some days we passed on to the next town, making that a centre for similar operations. One evening we arrived very late in a native village of about 8,000 inhabitants. The day had been hot and dusty, and we were feeling the need of rest and refreshment, but in vain we sought it until we met a tall, gaunt Soudanese, whose name was Baraka (blessing). I trusted that he would be a blessing to us, which he afterwards proved to be. I do not think it would have been possible to find a darker skin than that of this man. I have often observed

that these men are more faithful and far more ready to serve than the half-blacks. Baraka assured me that the matter of finding a place in which to sleep should be upon his head and before his eyes. I was glad to have the responsibility off my head; nevertheless, I longed to see the place before my eyes. He conducted us to a small hut, which seemed to be the village store. The proprietor, a Greek, did his best to make ready a supper for us. He could not understand why an Englishman should so persistently refuse to make friends of the bottles he introduced. He said, "They are English—all English; drink them." Finally he gave up, and stewed some tea, after which Baraka announced that the only place where we could sleep was the Coptic Church. This made me shudder, as my reminiscences of such places were anything but pleasant. However, we followed him through the dark and winding passages until we reached the church. The huge door was opened in answer to his knocking, and as we passed in he said, "May the Lord preserve you." We found ourselves in a wide enclosure, in which stood the church and several other buildings. In one of the buildings a blind sheikh was sitting on a mat. Taking my seat beside him, we read together several chapters from the Gospel of John. I was delighted to find that this dear fellow could read with his hands, and that he possessed the whole of the Bible with the exception of Mark's Gospel and the Proverbs. He longed much for these two books. What a pleasure it would be to give them

to him! I also had conversation with a priest and other men, which was evidently not very acceptable to the former, for he soon rose and went away. Later on we were shown to our sleeping place, which was a piece of matting spread on the stone floor of an open shed.

What a relief to know that I had not to sleep inside that sacred shrine, for Coptic churches are the most unclean places I have ever seen. It was a lovely bright night, but a very long one; I tried to pass the time counting the stars, for I could not sleep. I sometimes wished that my skin was thicker, so that these mean creatures could not puncture me so easily. We tried to get water in the morning, but the stream was too far from the village, and the pump had gone dry. We therefore saved our soap.

How little people know of the real difficulties of taking the Gospel into these outlying districts! There are real joys too, but they are only known by those who are willing to share the difficulties.

After selling a good number of books in this place, our friend Baraka secured donkeys for us, and we made for the nearest point of the railway. Here I met a Moslem who bought a Bible from me eighteen months before. I was glad to find that he was carefully reading it, but secretly, for fear of his friends. The conversation was broken off by the arrival of the train.

The Nile Press and Christian Literature Society.

Miss Annie Van Sommer, of Cufnells, Weybridge (formerly of Wimbledon), has lately issued, as honorary secretary, *pro tem.*, a booklet with the above title. The following extracts are taken from it, and will doubtless arouse interest and lead to prayer:—

"A year ago I pleaded for an Arabic Mission Press for the whole Nile country, from the sea to the lakes. In response, I received some encouragement and help, £180 being sent in towards the expense. A further sum of £300 is also promised for the purchase of the Press.

"During my recent stay in Egypt I laid the matter before many friends among the missionaries, and received from them almost universal approval and encouragement to go forward; some of them also desiring that a Christian Literature Society should be formed, in connection with the Press.

"I asked for a united expression of opinion from each Mission, in order that I might come to friends at home with a certain assurance and conviction of the value and need of the enterprise."

Replies to her letters are then given from the Egypt workers of the American (United Presbyterian) Mission, the Church Missionary Society, the British and Foreign Bible Society, the Church of Scotland Mission, the North Africa Mission, and the Dutch Mission. From these it is clear that all welcome most heartily the idea of a printing press, if it will lead to a more economical and efficient publication of Christian literature than is possible at present by using presses already existing in Egypt; and a Society which would include representatives of all the Protestant Missions in Egypt, and would be able to publish without restraint Arabic literature, likely to be used of God in the controversy with Islam, and cheap and wholesome books, so much needed now in Egypt, likely to lead readers to the Bible. The American Mission recommended that Dr. Watson, Mr. Kruidenier, and Mr. Hunt should be appointed to serve on the Publication Committee, should it be formed, as

was proposed. The bi-annual Conference of N.A.M. workers, held at Shebin, recommended that Mr. Dickens should be nominated to represent the N.A.M. on the same Committee.

Miss Van Sommer continues:—

"It is thought that Alexandria will prove to be the best place in which to establish the Press, being the Port, rather than Cairo, which is 130 miles inland.

"It will be necessary to purchase a suitable site for the purpose and to build moderate premises, including a dwelling-house for the superintendent and fellow-worker; also for the head-printer. It will be wiser to do this at the first start, rather than set up the machinery in hired premises, and run the risk of being turned out. Also the health of workers in Alexandria so greatly depends on their dwelling-place.

"It may be that different friends will like to make the separate needs of the undertaking their own special interest. We have thought it best to make the matter widely known, and trust that God will lay it on the hearts of some of His servants.

"We welcome the co-operation of friends at home, and in the United States and our Colonies, specially those who realise the far-reaching influence of Christian reading among a people so intelligent as the Egyptian Moslems. They are a trust from God. May we be true to our trust! The enterprise before us is to establish a Mission Press and Christian Literature Society for Arabic-reading people, for the purpose of a wide circulation of Christian paper literature throughout the whole country of the Nile. Some of the leading missionaries, who compose the Publication Committee, will decide as to what shall be printed; they will have translation work done, and find and develop native writers.

"If a strong and continued effort is made, we believe a widespread knowledge of Christ and the Gospel will be the result.

"During the last few months the newspapers have been full of the power of "A GREAT COMBINE" in the shipping world. What may not be done in the advancement of the Kingdom of God through the *power of a great Combine!* We have only touched it as yet, but I believe that even in this one small thing, so insignificant as a Free Mission Press for the Moham-

medan peoples of Africa and Arabia, mighty results may lie hidden, to be revealed in days to come. And it is worthy of a *great Combine* between Christian men and women in England and the United States: in Canada, and Australia, and New Zealand.

"Percy Allen, Esq., of Kingsmead, Curzon Park, Chester, is the Honorary Treasurer for England; and Miss M. E. Blackwood, Gogar Mount, Ratho Station, N.B., is the Honorary Treasurer for Scotland.

"The addresses of the Trustees will shortly be published, and also the names and addresses of those who are kind enough to act as Treasurers in the United States and Colonies.

"We are thankful to God for thus far encouraging us, and go forward in the sure confidence that He will bring it to pass."

In a letter received from Miss Van Sommer, July 16th, she says that the Christian Literature Society hopes to get to work this autumn.

Seaside Meetings.

Dr. Churcher, of Susa, Tunisia, expects (D.V.) to be in England during August and September. He desires earnestly to deepen interest in God's work in Tunisia and North Africa generally. Would friends make an effort to call a meeting for him, in their garden or elsewhere, where they may be staying during the holidays. The North Africa Mission, which is undenominational and concerned simply with preaching the Gospel to Mohammedans, might thus find new friends, and earnest workers a holiday task for the glory of God. The only expense need be a third-class return ticket from London. Doctor Churcher's seventeen years' experience in North Africa enables him to speak of things which he has both seen and heard.

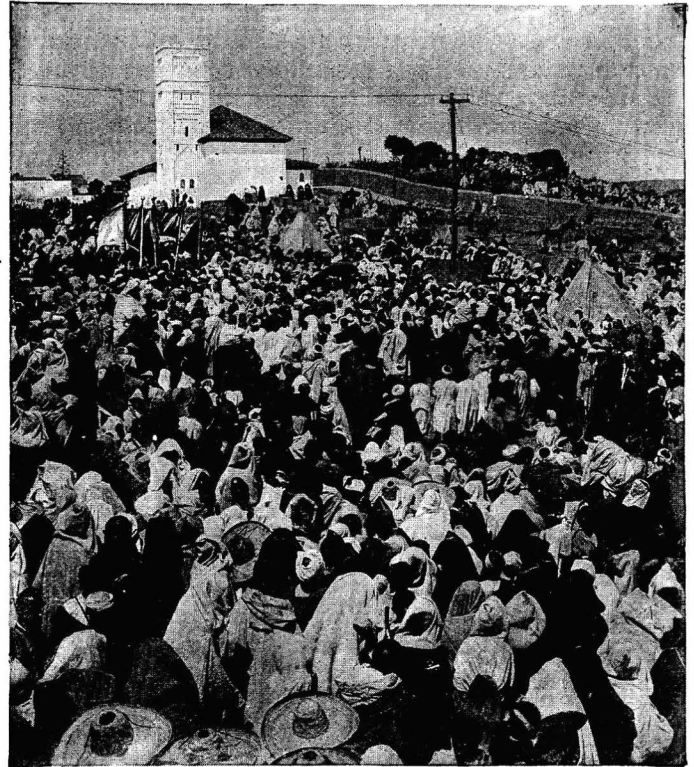
His address will be 31, Linton Road, Barking.

The Origin of the Name "Africa."

By MR. GEO. BABINGTON MICHELL (TUNIS).

A good deal of interest has been aroused lately in scientific and religious quarters by the important discoveries and researches of Mr. Theodore Bent, Dr. Carl Peters, Professor Keane, and others, which go to identify Ophir and Havilah with the gold-producing district of Mashonaland in South Africa. The name "Ophir," has been found in the Egyptian form "Afur," and this latter again is taken to be the same as "Afer," the root of the word "Africa." There is no doubt that "Africa" is the feminine adjective derived from "Afer," which occurs in the appellation of the Latin comedian Publius Terentius *Afer*, so-called from his being a native of Tunis. "Afer" was Tunis, the "Afric" province was strictly the present Regency; and only in modern times has the local designation been applied to other parts, and eventually to the whole continent. But whence came "Afer," if "Ophir" and "Afur" came from it? I know of no other derivation of the term, so I venture to offer the following:—The earliest inhabitants of Tunis were *cave-dwellers*. Herodotus, in his second book, describes the customs and country of these "Troglodytes," such as they exist to the present day, in the mountains on the Tunisian-Tripolitan border. Now the principal part of this cave-dwelt chain is still called "Jebel *Yefren*," or "Jebel *Ifren*," from the tribe of the Yefren or Ifren, who inhabit it. According to the Berber historian Ibn Khaldun this tribe dwelt there from time immemorial, and he incidentally mentions that "they derived their name from the Berber word, "ifri" (or in the feminine form, "tifri"), which signifies "a cave." The translator of Ibn Khaldun,

Baron MacGuckin de Slane, corroborates this by tracing the word "ifri" to the Berber root "effer," "to hide." From this I think it is clear that "Afer" is merely the Latinised form of the Libyan equivalent of "Ifren," that is "cave-dwellers," or "those who hide (themselves or their belongings) in caves." From the local term "Afer," the whole province was called by the Romans "Africa" (a term still restricted by the Arabs to the province of Tunis) whence the entire continent has now derived its name.



Block kindly lent

[by "All the World."]

Procession of the "Hamdooshy" in Tangier.

The name "Hamdooshy" is given to a brotherhood or sect of Moslems in Morocco, which like the better-known sect called "The Aisawia," has annual processions and performances. At these some members not only swallow scorpions and nails, and eat live sheep, but also chop their foreheads and scalps down to the bone with hatchets, and then dance and howl with the blood streaming down their faces and on their clothes.



Miss Shelbourne, hon. sec. of the Hove auxiliary, which is now supporting two workers in the field, and partially supporting a third as well as aiding several branches of the work, would be glad to sell, on behalf of the auxiliary, the following home-made confectionery. It has already obtained a good sale. Cocoa-nut ice, 1s. 3d. per lb.: chocolate creams, 3s. per lb.: cream fondants, 2s. 6d. per lb., post free.



Hand Painted Texts, of any size, with or without flowers, etc., or birthday and other cards, can be ordered from Miss Vining, 1, Palmeira Avenue, Southend-on-Sea. Prices from 2s. upwards. Proceeds in aid of the funds of the Mission.



When a Russian official said to Dr. Schauffler, "My imperial master, the Czar, will never allow Protestantism to set foot in Turkey," he calmly replied, "My imperial Master, Christ, will never ask the Emperor of Russia where He may set His foot or plant His kingdom."—*The Illustrated Missionary News*.

For the Children.

July, 1902.

MY DEAR LITTLE FRIENDS,—There are two mission stations I visited when in Africa which I have not yet told you about, and I am going to make them the subject of my letter to you this month. I hope you will think "Better late than never."

First comes

CONSTANTINE.

It is on the way from Tunis to Algiers, if one goes by rail. I think those who have read about the later periods of Roman History will be able to guess how it got its name. It is a wonderful place on account of its situation, for it is built on a rock on one side of

A TREMENDOUS RAVINE,

so grand and so deep that one almost feels giddy when looking to the bottom. At the bottom runs a dirty river, and one walk down by it is enough to give people fever, so that although it would be very lovely to go down, people do not often do so. Towards one end of the ravine the river goes through some natural arches or tunnels worn in the rock, and finally it gushes out in a waterfall, which is very full and grand-looking in rainy weather. All round the city there are mountains to be seen, and on the other side of the ravine the hills are covered with

LOVELY PINE WOODS.

These are very healthy and are nice to walk in, for the sun is hot by day, even when it is cold and frosty at night. They generally have some

SNOW AT CONSTANTINE

in winter.

The mission work there is chiefly amongst three kinds of people—Arabs, Jews, and French. There are one or two big Arab boys who profess to trust in Christ as their Saviour. You might pray specially for them. There are

A GREAT MANY MEETINGS AND CLASSES

held for all the different sorts of people—boys, girls, men, women, French, Jewish, and Arab; and I could not tell you even a little about them in this short letter, but I ask you to pray that God will make them successful in bringing souls to know Him.

The missionaries know an Arab woman there whose husband has not allowed her out for twelve years. That will give you an idea of how cruelly some of those poor ladies are kept shut up.

Now I must tell you something about

ALGIERS.

It is the capital of Algeria, and is on the sea. It is a most beautifully situated town so far as appearance goes, but it is built on such a steep hill that most of

THE NATIVE STREETS ARE LIKE LONG, STRAGGLING STONE STAIRS,

for they are made with steps! You can scarcely imagine how tiring it is to walk in these narrow, stuffy stair-streets.

The North Africa Mission in Algiers does not work amongst Arabs, but amongst Kabyles—the people I told you about in June. They come in from the country hoping to make money, but they do not always succeed very well in doing so.

Miss Emily Smith took me visiting one day, and oh! I was glad when it was over. We went first to the house where the Kabyle classes are held. In it there are eleven rooms, and

A FAMILY LIVING IN EACH ROOM.

They were dreadfully poor most of them, and some of the rooms were only the size of small dressing-rooms. Some had no windows, but all the light and air had to go in by the door. Fortunately these people had a courtyard and a roof, where they could sit and work, but you can imagine what a number there would be all huddled together. Several of the women were winding silk, but they do not make more than a few shillings a month by it, even working hard.

We went to some other houses where there were sick people. The smells were most awful: they made us feel quite ill. One sick man was lying on the roof outside the little room on the roof where he lived. When first taken ill, he did not care to hear of Jesus Christ, but he had quite changed, and Miss Smith was hoping that he would become a Christian.

I have not room to write more about Algiers, although I should very much like to; but do not forget to pray for all the children there who are being taught about the Saviour.

I remain,

Your affectionate friend,

R. I. L.

"Not in Vain."

AN INCIDENT IN THE GIRLS' SCHOOL AT TUNIS.

The girls had learnt by heart Matthew v., and again and again we sought to lead them to covet the blessing of the "peace-makers." One morning, on arriving at school, Mrs. Purdon found a big quarrel had been going on between two of our elder girls—A. and H. The latter, in a temper, refused to stay at school, and flung herself out of the house.

Next day, to my surprise, H. was in her usual place, sitting next to the one who had so offended her. Upon enquiry I found that A. had gone round early that morning to "make it up," and by dint of much kissing and coaxing, both of her schoolfellow and of the old grandmother, with whom she lives, and who always takes her part, she succeeded in bringing H. to school with her.

With such a happy look on her face, A. said: "You see, I did try to be a peace-maker to-day."

M. F. MICHELL.

In the discharge of my duties for forty years as Professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the sacred books of the East, and I have found the one key-note—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all—salvation by works. They all say that salvation must be purchased, must be bought with a price; and that the sole price, the sole purchase money, must be our own works and deservings. Our own Holy Bible, our sacred Book of the East, is, from beginning to end, a protest against this doctrine. Good works

are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart; they are only a thankoffering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women, and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners.—PROFESSOR MAX MULLER.

—*The Missionary Review of the World.*

LIST OF DONATIONS FROM JUNE 16th to JULY 15th, 1902.

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			DESIGNATED FUND.			DETAILS OF CHELTENHAM AUXILIARY.			DETAILS OF HOVE AUXILIARY.			DETAILS OF GLASGOW, N.W., AUXILIARY.			
1902. No. of June Receipt.	£ s. d.		1902. No. of June Receipt.	£ s. d.		Miss E. R. HUMBY, Collipriest, Hewlett Road.			Miss SHELBOURN, Hon. Sec., 53, Hova Villas.			No. of Receipt.	£ s. d.		
16 ...6044	5 0 0		17 ...3917	10 0 0		General Receipt, No. 6080			Designated Receipts, Nos. 3933, 3952, 3953.			Brought forward.	9	12	6
17 ...6045	1 0 0		17 ...3918	5 0 0		No. of Receipt.			No. of Receipt.			81	5	0	0
17 { I.A.S. Bible Cl., Ilford }	0 8 6		20 ...3919	2 0 0		£ s. d.			£ s. d.			82	2	6	4
18 ...6047	0 7 4		21 ...3920	4 14 0		1 0 2 6			31			Amount previously acknowledged			
19 ...6048	0 5 0		23 { City Rd. M.H., Manchester }	7 0 0		2 0 7 0			32			41 14 0			
21 ...6049	0 16 3		28 ...3922	42 10 0		3 0 0 6			33			£58 12 10			
23 ...6050	0 2 6		30 ...3923	18 14 0		4 0 1 0			34						
24 ...6051	0 3 0		July			£0 11 0			35						
25 ...6052	100 0 0		1 ...3924	3 12 0					36						
25 ...6053	2 0 0		1 ...3925	15 0 0					37						
25 ...6054	0 10 0		2 ...3926	2 0 0					38						
25 { Conven- tion, Bl'kheath }	1 5 11		2 ...3927	5 0 0					39						
30 ...6056	0 10 0		3 { Park Hall S. S., Barking }	1 16 3					40						
30 ...6057	0 2 6		3 ...3929	12 10 0					41						
July			3 ...3930	25 0 0					42						
1 ...6058	1 0 0		4 ...3931	15 0 0					43						
1 ...6059	0 10 0		4 ...3932	122 0 0					44						
1 ...6060	0 10 0		5 ...3933	17 8 0					45						
1 ...6061	0 5 0		5 { Highgate Rd. B.C. }	1 0 0					46						
2 ...6062	1 0 0		7 { Readers of "The Christian" }	15 0 0					47						
2 { Chalote Pap. Ch. S.S., Glasgow }	0 17 6		7 { M. H. B., Blackheath }	8 0 0					48						
5 ...6064	0 5 0		7 { Amity Ch. C.E., New York }	3 1 7					49						
5 ...6065	0 5 0		9 ...3938	2 0 0					50						
5 ...6066	10 0 0		11 ...3939	0 5 0					51						
7 { Readers of "The Christian" }	7 0 0		11 ...3940	10 0 0					52						
7 ...6068	1 0 0		12 ...3941	2 2 0					53						
8 ...6069	0 1 0		12 ...3942	2 0 0					54						
8 ...6070	0 5 0		12 ...3943	30 0 0					55						
8 ...6071	0 14 7		12 ...3944	0 8 6					56						
8 ...6072	1 0 0		12 ...3945	0 10 0					57						
8 ...6073	0 17 6		12 ...3946	3 0 0					58						
9 ...6074	0 13 9		12 ...3947	0 12 6					59						
9 ...6075	0 10 0		14 ...3948	1 10 0					60						
10 ...6076	0 8 8		14 ...3949	30 0 0					Y. W. Bible Cl.						
10 ...6077	2 0 0		15 ...3950	18 15 0					20 0 0						
11 ...6078	1 1 0		15 ...3951	3 11 0					12 10 0						
12 ...6079	0 6 0		15 ...3952	5 17 0					15 18 0						
12 ...6080	0 11 0		15 ...3953	60 0 0											
14 { Baptist Ch., West Cliff }	1 1 0		15 ...3954	13 0 0											
14 ...6082	1 0 0		15 ...3955	8 19 0											
14 ...6083	1 0 0		Total	£528 15 10											
14 ...6084	0 2 6		Total, May												
15 ...6085	1 10 0		1st, 1902, to												
15 ...6086	0 7 10		June 15th,												
Total	£148 13 4		1902	291 14 8											
Total, May			Total	£820 10 6											
1st, 1902, to															
June 15th,															
1902	347 17 10														
	£496 11 2														

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 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, Paternoster House, London, E.C., 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 1902 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Laraiish. 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-two workers; but wide stretches of country still remain to be evangelised.

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. In 1889, two brethren began to labour for Christ among them, and there are now 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 thirteen Missionaries there. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are fairly accessible, though very few of them have as yet been converted.

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

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