



MATTHEW XXVIII

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

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

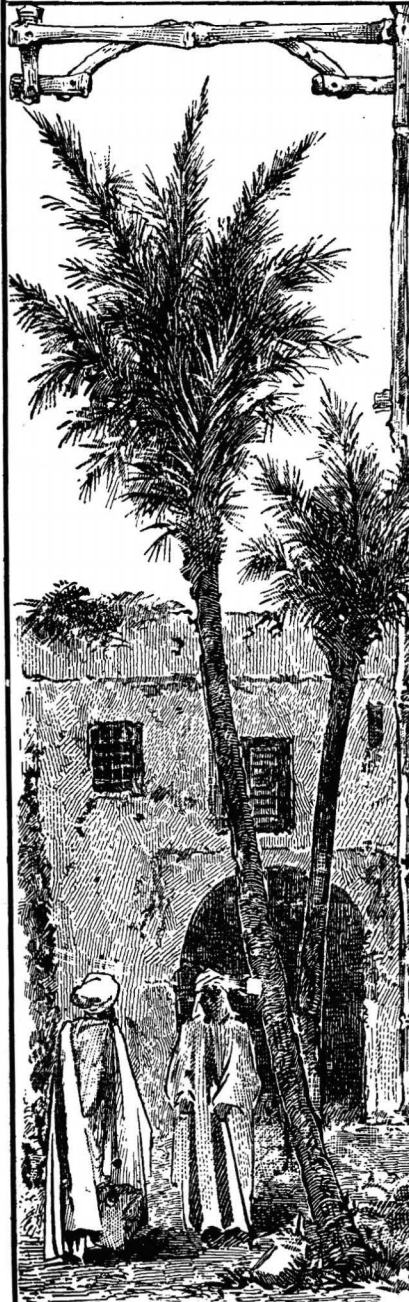
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S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.

OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO  
ALGERIA  
TUNIS  
TRIPOLI  
EGYPT  
SAHARA



LIST OF DONATIONS FROM OCTOBER 1st TO 31st, 1899.

GENERAL AND DESIGNATED FUNDS.

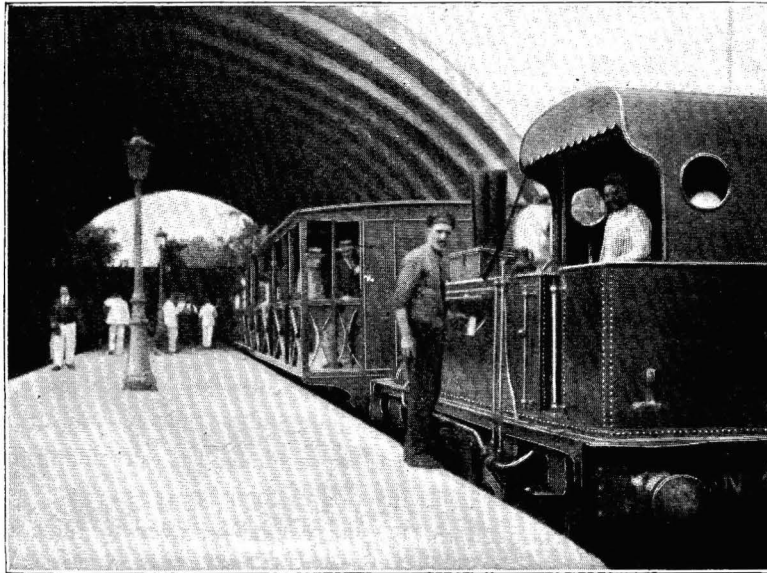
GENERAL FUNDS.			No. of Receipt.			No. of Receipt.			TOTALS FOR 6 MONTHS.			DETAILS OF DUBLIN AUXILIARY.		
1899.	No. of Oct. Receipt.	£ s. d.	Oct. Brt. forwd.	£ s. d.	£ s. d.	Oct. Brt. forwd.	£ s. d.	General	£ s. d.	Designated	£ s. d.	(Designated Don. Nos. 2548. and 2582)		
2...	3889	2 0 0	16...	3933	0 5 0	4...	M.B.C., Highgate	1	0	0	43	16	0	Mr. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.
2...	3890	1 0 0	17...	3934	0 10 0	4...	2552	1	5	0	50	4	4	No. of Receipt.
3...	3891	0 5 0	17...	3935	0 2 6	5...	2553	0	12	0	51	0	4	£ s. d.
3...	3892	2 0 0	17...	3936	0 2 6	6...	2554	3	3	0	52	0	2	0 5 0
4...	3893	0 10 6	17...	3937	0 5 0	6...	S. George's Glasgow	5	0	0	53	0	2	0 10 0
4...	3894	0 5 0	18...	3938	5 0 0	6...	2556	0	10	0	54	0	1	0 5 0
4...	3895	4 0 0	18...	3939	0 12 0	6...	2557	2	0	0	55	0	7	0 5 0
4...	3896	0 2 0	18...	3940	1 0 0	7...	2558	5	0	0	56	0	1	1 0 0
4...	3897	0 8 6	19...	3941	0 10 0	10...	2559	0	10	0	57	0	7	1 0 0
Young Chris- tians' Band, W.		0 10 0	19	Reading	0 5 0	11...	2560	50	0	0	58	0	5	0 5 0
4...	3899	0 12 0	20...	3943	10 0 0	11...	M.P.A., Exeter Hall	1	12	0	50	0	4	4 4
4...	3900	0 8 3	20...	3944	1 0 0	12...	2562	4	1	3	51	0	4	4 4
5...	3901	0 10 0	21...	3945	1 0 0	13...	2563	0	7	3	52	0	2	6 6
5...	Park Hall, Barking	1 15 9	21...	3946	1 0 0	13...	2564	6	5	0	53	0	2	6 6
5...	3903	0 2 6	21	Hoxton S.S.	0 9 4	16...	Malden Hall S.S.	1	10	0	54	0	1	0 1 0
6...	3904	1 0 0	21...	3948	1 16 0	18...	2565	12	10	0	55	0	7	7 7
6...	3905	0 5 0	21...	3949	5 0 0	18...	2566	1	17	6	56	0	1	1 1
6...	3906	0 5 0	25...	3950	5 0 0	19...	2567	18	15	0	57	0	7	8 8
6...	3907	1 1 0	25...	3951	5 0 0	19...	2568	30	0	0	58	0	5	0 0
6...	3908	5 5 0	25...	3952	1 0 0	19...	2569	1	0	0	58	0	5	0 0
6...	3909	0 9 6	25...	3953	1 2 0	20...	2570	1	0	0	59	0	4	0 0
6...	3910	0 5 0	25...	Cotham, Bristol	4 5 0	20...	2571	119	17	0	59	0	1	1 0 0
6...	3911	0 3 6	26...	3955	0 10 0	23...	Miss. Band, Epping	2	0	0	59	0	2	6 6
6...	Waterloo Baptist Ch.	1 2 0	27...	3956	1 1 0	23...	2573	3	0	0	59	0	5	0 0
6...	3913	5 0 0	27	Bridge of Weir S.S.	1 0 0	24...	Park Hall S.S.	2	12	9	59	0	1	1 0 0
7...	3914	0 10 6	28...	3958	5 0 0	24...	2575	50	0	0	59	0	4	0 0
9...	3915	0 5 0	28...	H.X.Y.N.L.	5 0 0	24...	2576	10	0	0	59	0	2	6 6
9...	3916	0 2 6	31...	3960	20 0 0	27...	Hulme, Manchstr.	11	0	0	59	0	2	6 6
9...	Park Hall, Barking	1 0 0	31...	3961	1 0 0	27...	Bethesda, Sundrlnd.	10	0	0	59	0	2	6 6
9...	3918	0 5 0	Total, Oct.	£1925 3 9		28	Dagenham	1	3	0	59	0	2	6 6
10	Readers of The Christian	51 0 0	Total, May to Sept.	699 7 5		30...	2580	1	0	0	59	0	2	6 6
10...	3920	0 2 6	Total	£2624 11 2		30...	2581	0	2	7	59	0	2	0 0
11...	3921	0 1 0	DESIGNATED FUNDS.			31...	2582	16	8	7	59	0	2	0 0
11...	3922	0 5 0	1899.	No. of Oct. Receipt.	£ s. d.	31...	Warrender Park S.S.	1	17	3	59	0	2	0 0
11...	Legacy 1729	15 8	2...	2545	0 5 0	31...	2584	3	3	0	59	0	2	0 0
12...	3924	0 10 0	2...	2546	15 0 0	Total, Oct.	£424 3 2				59	0	2	0 0
12...	Paignton	2 0 0	3...	2547	1 0 0	Total, May to Sept.	1326 11 8				59	0	2	0 0
12	Bridge of Weir	5 0 0	3...	2548	6 11 0	Total	£1750 14 10				59	0	2	0 0
13...	3927	1 1 0	3...	2549	20 0 0	Amount pre-viously ac-knowledged...			3	13	1	DETAILS OF FOREST GATE AUXILIARY.		
13...	Stratford Green	2 2 9	3...	2550	1 0 0	Total	£2 11 8				(Designated Don. No. 2559.)			
13...	Wembley	1 12 0	Carried forwd.	£43 16 0		Amount pre-viously ac-knowledged...			1	11	8	Mrs. CRISP, Hon. Sec., 23, Elmhurst Road, Upton Lane.		
13...	3930	0 10 0				Amount pre-viously ac-knowledged...			3	13	0	No. of Receipt.		
13...	3931	2 0 0				Amount pre-viously ac-knowledged...			1	11	8	£ s. d.		
16...	3932	19 0 0				Amount pre-viously ac-knowledged...			3	13	0	93		
Carried forwd.	£1846 8 5					Amount pre-viously ac-knowledged...			3	13	0	Total... £4 3 0		

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.

ANNUAL VOLUMES OF "NORTH AFRICA," WITH MAP, 1899.—We hope to have these ready during December. Price, in Paper Boards, 1s.; Cloth, 2s.; or post free, 1s. 6d. and 2s. 6d. The volume would be a useful gift to anyone whom it was desirous to interest in the Lord's work in North Africa.

# NORTH AFRICA.



TUNIS RAILWAY STATION FOR GOLETTA AND CARTHAGE.

## Men raised up of God.

"The LORD raised up judges, which delivered them out of the hand of those that spoiled them."—JUDGES ii. 16.

"And when the LORD raised them up judges, then the LORD was with the judge."—JUDGES ii. 18.

"For Moses truly said unto the fathers, A Prophet shall the LORD your GOD raise up unto you. . . . GOD, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."—ACTS iii. 22 and 26.

"And HE (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—EPH. iv. 11.

**T**HESSE passages of Scripture draw attention to, and emphasize the fact that God's servants are raised up by Him to do His work. God may, and does use human instrumentality in their preparation, but it is, and must be He who raises them up, sends them forth, and sustains them in their labours.

God never had a work to be done yet but He found a suitable instrument to do it.

When He wanted an ark built, He raised up Noah. When He needed a deliverer and leader for Israel, He sent Moses. When He needed a successor to Moses, He provided Joshua. When He needed a king instead of Saul, He anointed David. Thus, all through Old Testament history, we see God raising up suited instruments to do His bidding.

God's way is still the same. It is He who raised up Athanasius, Augustine, Wickliffe, Luther, Tyndal, Knox, Whitfield, Wesley, Spurgeon, and Müller, besides hosts of others now with Christ, or still living. But not only are the great outstanding servants of Christ raised up by God, but also those that fill more obscure corners. In fact, every servant of God must in his measure be raised up by the Lord.

How fitting, therefore, is the Saviour's charge to His disciples to pray the Lord of the harvest to thrust forth labourers into His harvest! Their *first* business, when they feel the need of more foreign missionaries or more home

workers, must be prayer. Prayer offered in the light of God's past workings. Prayer in the remembrance of how God brought forth His chosen instruments in what seemed unlikely times and from unlikely places.

The Lord has wondrously and graciously blessed those trained for Christian service in the ordinary way, but He frequently goes outside and selects from some unexpected quarter.

Is not this to remind His people of His sovereignty, and to teach them that it is He who raises up and ordains His servants, whether they are prepared through the usual channels or apart from them?

It is, then, to God that we must go for men. He not only controls the purse-strings, but also the deep-down impulses which prompt men to give themselves to His service. It was in response to the cries and groanings of Israel that God raised up Moses, and in response to our cries He will raise up the men that are needed for His work to-day.

Let us, then, take no rest, and give Him no rest, till He raise up the missionaries that are needed to fulfil the great commission He has entrusted to His people.

By considering how God in the past has raised up labourers and sustained His work, we may be encouraged, notwithstanding the fact that there is a good deal in the slow progress of modern missions to try both faith and patience.

Some, it is true, do not seem to need much encouragement, for they do not look carefully at the missionary problem. The fact of large farewell meetings satisfies them that all is going on well.

The thoughtful observer, however, remembers that many at such meetings are only returning to their fields of labour, and many more are going out as recruits to fill the vacancies created by ill-health, death, and other causes. He sees that the clear increase of missionaries will be but small, and insufficient.

The missionary who has been in the field some time, and finds His hands more than full with work, while numerous open doors remain unentered, feels that progress is far too slow, and wonders that so few come out to help him. He perhaps fears that his health may fail, and that the work, instead of advancing, may go back. To such it should indeed be a comfort to know that God hears believing prayer for labourers as well as for financial supplies.

Those also who, under God, direct work need to remember God's power to raise up labourers in answer to prayer, and thus be encouraged even when few are offering themselves.

Worldliness, love of ease, unsoundness of faith abound. The spiritual life of many seems low, and the lack of spiritual intelligence or faith in others is disheartening.

At such a time it is well to turn away to God; to remember how He raised up Samuel the prophet when the priesthood under Eli was failing through corruption; to contemplate how, in the dark days of King Ahab's reign, God brought forth Elijah to do his mighty work of reformation and revival.

Those who feel the need will themselves seek to arouse increased interest in the work of God. They will endeavour to cultivate a love for the glorious truths of the Gospel, and seek to encourage a simple, unworldly, and pilgrim-like life; but their great resource will be prayer to God.

Let them prove the faithfulness of God in this respect, as well as in others, and rest assured that if God raises up the labourers, He will also find ways for their spiritual and material maintenance.

**THE MISSIONARY CALENDAR.** Designed and Compiled by Francis S. Hallows. A Record of the Pioneers of the Nineteenth Century. Price 2s. 6d. Elliot Stock, 62, Paternoster Row, London, E.C.—A unique Calendar for 1900 is being brought out under the above title. It consists of twelve folio leaves of art paper, containing, in addition to the usual dates, twenty-two portraits of distinguished missionaries, twelve views from different parts of the world, and a short record of some missionary event for each day in the year. The chief Protestant Missionary Societies of the globe are referred to. This will no doubt be a very interesting and attractive Calendar, and should prove a suitable means of introducing the subject of Foreign Missions to those who are not already interested in it, while it will deepen the interest of others by reminding them continually of those telling facts which are found in the history of modern missions.

**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.

**MICROSCOPIC SLIDES FOR SALE.**—Suitable for all kinds of students of nature, ranging in size from whole insects half an inch in length to minute bacilli. A list with prices will be sent to intending purchasers, if they will communicate with the Sec.

**"TUCKAWAY" TABLES.**—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, conventional designs or monograms in any colours to order. Wood stained, either mahogany or walnut-wood, from A. H. G. Granville Lodge, Granville Road, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

## Notes and Extracts.

A PRAYER MEETING is held at the Office of the Mission, 21, Linton Road, Barking, every Friday, at 4 p.m., to which all friends of the Mission are heartily welcome. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street Station at 3.28; there is also one from Kentish Town at 3.36.

We have lately had the pleasure of seeing a larger number of our friends on these occasions, and should be glad if more could gather with us to intercede for the work.

DR. W. S. ECCLES, our faithful friend and treasurer, reports himself better, but not very strong. He has gone to San Remo to resume his practice during the winter. During his absence Mr. James Stephens, pastor of Highgate Road Church, and for many years a highly valued member of the Mission Council, will act as treasurer.

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., Mrs. J. H. Bridgford, Calverley Mount, Tunbridge Wells.

Mrs. Bridgford 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.

ILLUMINATED TEXTS, with scroll ends, can be had from J. H. B., Calverley Mount, Tunbridge Wells, in gold and blue, red, black, etc.; price regulated by length and size of texts chosen. About 3ft. broad by 10in. deep for 2s. 6d. Other sizes at proportionate prices. Proceeds in aid of the North Africa Mission.

"CLIMATE" is a quarterly journal of health and travel. It is edited by Dr. Harford-Battersby, the principal of Livingstone College, where a course of instruction is given to intending missionaries in the elements of practical medicine and surgery. The publishers are Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Limited, and the price is sixpence.

The first number, issued in October, 1899, gives promise that it will prove an interesting and useful publication, not only to missionaries and others residing abroad, but also to all interested in the preservation of good health when out of England.

The present number contains an interview with Mr. F. S. Arnot, giving an account of his first journey into Central Africa, which is remarkable for the fact that he made it with almost none of the "necessary" equipment, working his way through by whatever means he could. But Mr. Arnot does not recommend others to follow his example, for he suffered considerably, not only on account of his lack of outfit, but also because he did not know how to use the few remedies he had, and on subsequent journeys he took care to make more suitable preparation.

Experiences of a much worse nature might be cited, where valuable lives have been lost owing to ignorance of facts which every missionary and traveller should seek to become acquainted with. "Climate" will render important service by making such information known, and deserves the hearty support of all who are anxious to make life safer and pleasanter in countries which at present prove fatal or unhealthy to Europeans.

CAKE D'OYLIES in hairpin crochet, 2s. each. Proceeds will be given to the N.A.M. Apply to J. I. B. Carramore, Athlone, Ireland.

"BRITISH FOREIGN MISSIONS," price 2s. 6d., has been prepared by Messrs. Thompson and Johnson, Secretaries of the L.M.S. It is published by Blackie and Son as one of their Victorian Era Series. It contains much interesting and valuable information on the subject of British Missions, and will be welcomed by all those who wish to be well informed on the subject.

ILLUSTRATION OF TUNIS RAILWAY STATION.—This is the terminus of the first railway constructed in Tunisia. It was built by British, and then sold to Italians. It runs to Goletta, which is on the sea, and was the port of Tunis. Now that a canal has been made to Tunis through the shallow lake, Goletta has lost much of its importance. The railway also runs to the ruins of Carthage, and visitors staying in Tunis are thus able to visit this interesting site with ease. What alteration time has made! How little the old Carthaginians could have anticipated the locomotive! And how little could Cyprian and other early Christians have foreseen that Mohammedanism was to eclipse for centuries the rising light of the Gospel!

Miss J. Cox writes from Djemaa Sahridj, October 14th, 1899:—"It is just three weeks since my return here. . . . You will understand how busy I have been, getting things into order and re-organising the classes. We have arranged a very full programme for the winter, and are looking to God for the needful strength to carry it out in all its details. We have already had some very encouraging meetings and interesting separate interviews with our lads. I am so cheered to find that the Lord is continuing His work in their hearts, in spite of weakness, and even failure in some cases. One of the young men who was baptised at the opening of the men's mission room had wandered into the paths of sin, but he came back to God last Sunday morning, confessing his sin and repentance before the other Christians; it was very touching. We believe he is really converted, but easily tempted. Please pray for him."

MR. W. T. BOLTON, of Tetuan, writes:—"The Spanish convert and his wife, who are staying in my house, are progressing splendidly, and are most diligent in Bible study. It is a real delight to explain the Word to Juan, for, being very ignorant, and knowing it, he is all the more anxious to learn. The only thing is that he is so dreadfully untidy and slovenly; however, he knows this, too, and is improving. When I am giving him helpful Scripture references, out comes his bit of carpenter's pencil, and perhaps a piece of brown paper, and with these he makes his notes. He is a marked man about town, and many wish he were well out of the way. His great idea is to open a coffee-house in the market-place for Moors, Jews, and Spaniards. We are quietly waiting on God about the matter, and if it is of the Lord, we will do what we can to help him. The devil's servants have very well-patronised houses here, and why should not the Lord's servants also?"

\* \* \* \* \*

"The better class Moors are very bigoted and proud, and do not like to be seen talking with us, while the poorer ones appear to be afraid. Nevertheless, some have been to my house, and we have had good times reading the Word together.

\* \* \* \* \*

"The following instances prove the truth of the Scripture that the dark places of the earth are full of the habitations of cruelty.

"The Baasha is reported to have given a man over a thousand lashes for some offence. When he had done with him the poor fellow was nearly dead.

"An Arab from the interior killed the owner of a donkey shelter by stabbing him with a knife in a squabble over half a farthing."

TO THE FRIENDS OF THE NORTH AFRICA  
MISSION.

21, LINTON ROAD, BARKING,  
November 8th, 1899

DEAR FELLOW HELPERS,

During the past few weeks we have been busily occupied seeing off workers who have been returning to their various fields of labour, and also new labourers going out for the first time. Most of them have, ere this, reached their destinations, but there are still a few to follow.

Although our Financial Year begins in May, there is a sense in which our Mission Year begins in November; for it is about this time of the year that new workers generally arrive in the field, and the whole machinery of the Mission gets into operation. In the winter and spring the temperature is more suitable for active service than in the very hot weather. It was in November, eighteen years ago, also, that the first party of missionaries went out to North Africa. Sometimes one is inclined to be discouraged at the slow progress we are making, for slow indeed it is compared with what we long for; on the other hand, when we look back and remember landing in Algiers with Mr. Pearse and one fellow-labourer, there is indeed much to be thankful for. How little we thought then that our work would extend to all the countries of North Africa, and we had no idea that the Mission would ever grow to number anything like one hundred workers. There is good ground to thank God and take courage. Some of you have stood by us from the very beginning, and others for quite a number of years, but we need new friends to take the places of those called home, and to further extend the work.

Six months of our Financial Year have now passed, and although for a considerable time we were very much tried by short supplies, the legacy received last month enabled us to close the half year fairly well, though our receipts are still below what we need to carry on the work with vigour. About £1,000 a month is required to carry on all the operations of the Mission with comfort and efficiency. General supplies are still coming in slowly, but Jehovah Jireh is our stay.

Reinforcements are sorely needed in various parts of the Mission field to strengthen existing work and extend it. At home, also, the responsibilities of the work grow heavier in various ways, so that more help is needed to bear the burden as well as to cast it upon the Lord, for there is a sense in which the burden has to be borne, notwithstanding the fact that it is cast upon the Lord.

Our friends in Egypt are especially desirous of pressing forward the work in that land. There are so many open doors, and such great willingness on the part of the people to listen to the Gospel that there seems a special call to go forward; but though we have laboured diligently in that land for seven years, the staff of five has at present only grown to thirteen, and we are not likely to have any further fresh workers to send out before next autumn. We should be glad to see twenty new missionaries planted out in Egypt, but, alas! the labourers are few. I wonder if there are any of our readers whom God would have to go?

The work in Tunisia has been strengthened by the return of Mr. and Mrs. Michell and Miss Grissell, and the arrival of Mr. and Mrs. Purdon and Miss Harrald, and the prospect in that land is encouraging, except for the unsympathetic attitude of the French.

In Algeria our staff is still small, but we have not had any interference on the part of the French of late. In Constantine the workers have some encouragement; they have been visiting the places around by bicycle, and good work has been done.

Miss Cox and those labouring with her at Djemâa Sahridj have their hands full with work of various kinds, and seem full

of hope for increased blessing. Miss K. Smith is still remaining in Switzerland to regain strength after her very serious illness last summer.

Mr. Cuendet has taken a larger room for his meetings for Kabyles, who are again manifesting interest in the truth. Miss Read and Miss Day have settled once more at their old station, Cherchel, where they have been labouring for nearly nine years. The Arab girl, Yamina, who professed conversion, has been married against her will. She has, however, been standing firmly for the truth, and has fastened up a text of Scripture on the wall of her house. Her husband is not at all a bigoted Moslem, and when people come in he points to the text and tells them that that is his wife's religion. At present the French feeling in Cherchel seems less antagonistic than when our sisters left some months ago. As we hoped, the anti-English feeling appears to have quieted down. The town has had two slight shocks of earthquake since our sisters' return, but no serious damage has been done.

Miss Hodges will shortly be returning to Oran, but as Miss Gill's (her fellow-labourer) health is not sufficiently good for her to return, it will not be desirable for Miss Hodges to remain there. In many ways this is a matter for regret, for we shall have no missionaries left in the province of Oran, where at one time we had ten. There are about a million people in this province, and there will now be no missionaries to the natives. Is not this a call for more labourers? Of course, French opposition largely accounts for the fact, but not by any means entirely. A province with one million of people without a missionary, within less than three days' journey of London! It is proposed that Miss Hodges should join the missionaries working at Sousa in Tunisia.

We are thankful to report that Miss Banks is safely back in Tetuan, but Miss de la Camp is leaving for a time for a change.

We are sorry to say that Miss Jay's health is not at present good enough for her to return to Tangier. It is hoped, however, that after some months' stay in England she may be strong enough to return.

The hospital for men, which has been closed for a few weeks for cleaning, is about to be opened. Miss Breeze also is back at her post, so that the women's hospital can now receive in-patients, as well as help outsiders. Another trained nurse is needed to help Miss Breeze; perhaps someone reading this may be able to fill the gap, or may know of someone else who can.

Miss Copping is staying for the present with her brothers in Virginia; her health is still poor. The strain of work in Fez was considerable, and just as she was leaving came the terrible anxiety of Miss Herdman's illness and death. It seems necessary, therefore that she should take further rest before returning to Morocco.

Miss Mellett, Miss Dennison, and Miss Greathead are toiling on bravely in Fez, assisted by a number of native colporteurs, but they will be glad to be reinforced and relieved. It is proposed that Dr. and Mrs. Roberts and Mr. and Mrs. Cooper should go up to them as soon as the former can be relieved in Tangier, and as soon as the latter are sufficiently rested after their work in Tripoli to start out from England. The workers in Casablanca are working away and expecting Dr. and Mrs. Grieve back early next year.

We would also ask your prayers for our beloved friends Mr. and Mrs. Mackintosh, who are feeling the strain of many years' labour. Mr. Mackintosh's health is far from good.

How much the prosperity of all the work and the workers depends on the prayers of those at home! Let us bear it all up before Him who is able to do exceeding abundantly above all we ask or think.

Yours heartily in Christ,

EDWARD H. GLENNY.

## OUR NEW WORKERS.

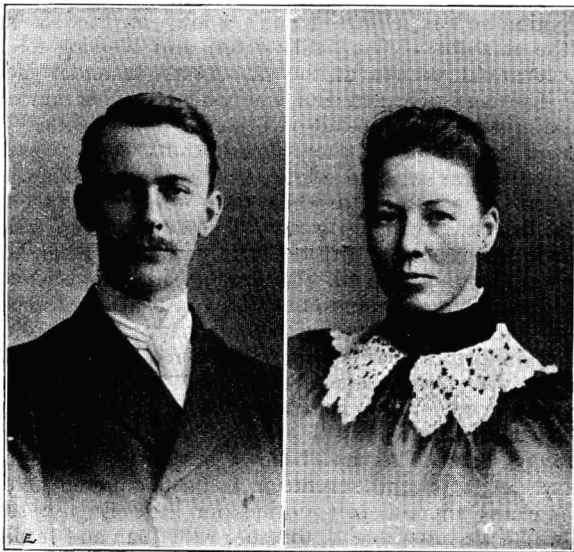
### Mr. and Mrs. J. H. C. Purdon.

MR. PURDON comes from Dublin. He was blessed with devoted, God-fearing parents. When only six he was brought under conviction of sin, but he considers that he did not believe to the saving of his soul till 1884, when he was about twelve years of age. The assurance of salvation came later, as he was on one occasion crossing Carlisle Bridge.

After serving an apprenticeship with a firm of lawyers, he began to practice as a solicitor in March, 1895, and continued in his profession until he was accepted for North Africa and came to Barking to study Arabic early in 1898. In his spare time he taught in the Sunday-school, conducted children's services, and helped in medical mission work, beside taking Gospel meetings for adults.

He had from childhood thought of mission work, and at one time thought of abandoning his apprenticeship, but saw that it was wiser to finish his studies as a solicitor first.

He was married early in 1898 to Miss K. Hardman, who was thoroughly one with him in his missionary purposes.



MR. AND MRS. PURDON.

Miss Hardman was the daughter of a Dublin solicitor. Her parents were devoted Christians, whose first desire was the salvation of their ten children, of whom she was the youngest.

Miss Hardman was converted when quite young, but had not the assurance of salvation till about thirteen.

Home claims prevented her from going to the mission field for some time, but when the way was made clear she went forward. One of her brothers joined the China Inland Mission in 1889, and so her interest in the foreign field was deepened. Miss Hardman also had some experience in medical mission work in Dublin. While studying Arabic in Barking, she assisted Mr. Purdon in our Fisher Street Mission, and was much appreciated by the women attending the mothers' meeting.

Mr. and Mrs. Purdon, having spent a few months in Paris, have now reached Tunis, where they will continue their studies and begin their work amongst the Arabic-speaking natives.

### Miss Beatrice Mary Tiptaft.

Our sister, who has just arrived in Alexandria, was born at Mexboro', in Yorkshire, and brought to Christ in 1887, when only eleven years of age, through some special services held by the Joyful News Mission. She soon began to think of foreign mission work, but rather dreaded the idea of leaving home.

After leaving school she took up educational work, and in her various situations ever found opportunities of serving Christ with acceptance and blessing.

In 1898, having been accepted by the N.A.M., she came to Barking to study Arabic, and during her stay was able to do excellent work in a hamlet called Creeksmouth, where again her efforts were owned of the Lord, and much appreciated by those amongst whom she laboured. She will be followed by the prayers of those amongst whom she so earnestly worked and spent herself.



MISS BEATRICE MARY TIPTAFT.

## SECOND INTERNATIONAL CONFERENCE OF THE S.V.M.U.

LONDON, JANUARY 2ND TO 6TH, 1900.

THE Executive Committee of the Student Volunteer Missionary Union have, after careful consideration and much prayer, decided to hold a Second International Missionary Conference. The first was held at Liverpool in January, 1896,

It has been laid down as a part of the Union's policy, that each generation of students should have the opportunity of attending one of these gatherings. The time chosen is practically the only time in the whole year when it is possible for all classes of students to be present.

The difficulties caused by the Conference closing on a Saturday night will, it is hoped, be largely met by hospitality being provided in all cases until Monday, January 8th.

The Conference will be held in London. The Exeter Hall Buildings have been taken for the week.

The purpose of the Conference is to bring together carefully selected delegations from the Collegiate Centres of Great Britain and Ireland and the Continent of Europe, and leaders of the Missionary enterprise, both at home and abroad, to consider, in the face of the needs of the world and the call of God, the relation of Christian Students to the great problem of its evangelisation, and unitedly to resolve to undertake, in His strength, greater things for the extension of the Kingdom of Jesus Christ.

It is hoped that 2,000 Students, Professors, Missionaries, and Mission Board Secretaries will be present. The students will come chiefly from England, Scotland, Ireland, and Wales, but it is hoped that there will also be delegates from the United States, Canada, Germany, France, Switzerland, Holland, Norway, Sweden, and Denmark.

A local General Council is being formed in London, and it is hoped that arrangements will be made which will enable the Executive to offer hospitality free to all delegates to the Conference.

All communications should be addressed to Mr. T. TATLOW 22, Warwick Lane, London, E.C.

## Morocco.

### WATCHING FOR SOULS IN TETUAN.

EXTRACTS FROM MISS G. HUBBARD'S DIARY.

DURING the absence of Miss Banks on furlough in England, Miss Bolton, Miss Hubbard, and Miss de la Camp, have been diligently working away among the thousands of this town, and the many country people who visit it. Mr. and Mrs. Miller, of the Bible Society, and Mr. W. Bolton also make this town their headquarters, as there is a considerable population in the villages among the hills around. The population is mainly Moslem, but there are several thousands of Jews and some hundreds of Spaniards. Miss Hubbard's Diary should stir us up to labour and pray for these spiritually destitute souls so near our doors.

*September 8th.*—When Miss Bolton and I were just starting out for the far end of the town this morning to see a woman who is very ill, an old friend met us near our house saying, "Oh Señoras, I was just coming to ask if you would see a young man, a neighbour of mine, who is very ill," so as we passed the door we went in. The patient was lying in a room upstairs, and with him were his mother and six other women. While we stood near, the change came, and we could see that he was dying. A woman pushed us aside calling out, "Pray to the Prophet, pray to the Prophet,"—at the same time telling us to go away. He had gone too far to pray to anyone, and, as we could render no help, we left. He died directly afterwards. When passing the house this afternoon I saw the men waiting for the funeral. On Wednesday he spent the day with his mother in the country; to-day, Friday, he is buried. It seemed awful, in his last moments, to hear them calling to him to rest on the Prophet! Such a false hope! Then we remember the thousands and millions to whom it has never been even suggested that theirs is not the true way—who have never heard the words of the One who said, "I am the way . . . no man cometh unto the Father but by Me." They all believe that their Moslem brethren who die go to God! After seeing the woman this morning, we returned to the dispensary, and had about fifty patients before mid-day.

I had two good services with the women, though the second party were rather restless to be off. Several, as usual, had been ill for perhaps months before seeking medicine—or at least what *we* call medicine. I daresay most of them had visited saint's tombs, washed in special sacred water, etc., etc.

This afternoon I had the Spanish children's sewing class; the boys come as well as the girls, for we tell them that they may be sailors some day, and need to do their own sewing, or tailors, and have someone else's to do.

*Monday, 11th.*—It is really too hot to write diaries or anything else this weather. This morning the thermometer hanging in the court where the patients were waiting, registered 102 deg. in the shade—it seems to take all the stiffening out of one! But being well into September, it can't last much longer, which is a comfort. This morning not being market day, we had mostly town people at the dispensary, and as a rule they are less willing to listen to the teaching than the mountaineers. They come more prepared *not* to listen, as most of them know it is our regular custom to have a service with them.

*Wednesday, 13th.*—There were not many people at the dispensary to-day; great numbers are out in the gardens and villages, either enjoying themselves, or else busy getting the figs, grapes, and other fruits, dried for winter use. Dried fruits with bread form a very large proportion of the winter food of the poor. Among the patients were two little girls who are coming weekly for treatment; one was among the men with her father, the other with her mother among the women. Both girls are so suffering and so patient, that we thought it would be good to put a ray of sunshine into their poor little

lives, so we got each of them a small doll. Those dolls would have been cheap at ten shillings each, for the joy they gave! The child with her mother did not know how to contain her gladness, and the mother too was so pleased that as they left the room, she said, "May God beautify you with Islam!" To which prayer I did *not* say "Amen!" Most of the girls at the sewing class this afternoon, were quiet enough, but three or four seemed to have come with the express purpose of doing what one of them yesterday told me very joyfully they would do. Meeting me in the street she called out, "Ah, Señorita, to-morrow we'll come and turn out your senses for you!" Or, put into English, "To-morrow we'll come and drive you out of your mind!" But though some of these girls are truly imps of mischief, others listen so quietly to the teaching given, that between the two it is usually a very enjoyable class.

*September 16th.*—This morning, while visiting, I just got to the door of one house in time to hear directions for a medicine being given. Two wild-looking Assawi men were squatting in the doorway, and the mistress of the house held out her hand, while hiding her face behind the door. One of the men gave her a pinch of common flour in the palm of her hand, told her to mix it with oil and water, and the blessing of our lord Jesus was on it, for which he wanted 2½d. The blessing at 2½d. was as dear at the price as the pinch of flour, for the "lord Jesus" in whose name it was given was not the Lord Jesus, the Christ, but a Moorish saint of the same name. It may have been a love potion he was selling—I don't know—anyhow she was to take the mixture of flour, oil, water, and blessing for three days. An old woman at the dispensary yesterday morning asked if we had any medicine she could give her husband to make him love her, instead of bringing home another young wife! I asked how they could think the religion of Mohammed was of God while it allowed such things. This afternoon I was in a house where they were making the native towels that the women wear. There were two weaving-frames in the room; a girl was working one of them, but the other was standing still till the mother had wound her cotton. What great clumsy frames they are, just made of wood and bamboo canes tied together with cords made from the palmetta. The cotton comes ready spun from abroad, but for woollen cloth the women have to comb and spin the wool before it is ready to be woven. What would these people say to our English cloth factories!

*Sunday, 17th.*—This has been a busy day, as is usual on Sunday. At 8.30 a.m. seventeen Spanish children were here for the class; then at 10.30 came our little English service, after which we broke bread, together with Juan and Juana, two of the Spanish converts, in memory of our Lord and theirs. At the first call to afternoon prayer from the mosques, just now at about 3.40 p.m., the Moorish children came in with a rush—twenty-six of them. As clocks and watches are not to be found in any of their homes, the only way to get them to come in time is to have them by their time instead of ours, and so we have them come at some one of the prayer calls. Then at 7 p.m. the Spanish Gospel service was held. It was a small meeting this evening, but an interested one. Lately several Jewesses have been coming to this meeting, but to-night none were present, as to-morrow at sunset they begin the Feast of Tabernacles, and all Jews are busy preparing. Talk once turned to the Jews' religion, and how true to-day are our Lord's words, "teaching for doctrines the commandments of men." As an illustration we were reminded of Mr. Miller's story—how when he first came out he was living in a room at the top of a Jewish house, and one Friday evening after the Sabbath had come in, one of the women of the house rushed up to his room and made him understand he was wanted downstairs. Fearing something was wrong he hurried down, and was taken to a room where a number of



men and women were sitting. Nothing was the matter, but would he please lower the lamp, which had begun to smoke! It is sin to touch a lamp on the Sabbath, but in all probability these same Jews would be the worse for drink most part of the day without thinking of that as sin at all.

*Sept. 18th.*—We had the dispensary open this morning. This part of our work seems the most broadcast sowing of any. I may say that every morning people come who have never been before, and some of them from a good distance. Many just hear God's Word once, and, it may be, never again. It is not a light responsibility to teach such a group of hearers, and to feel that now may be the only time when these empty, sinful, falsely-secure souls shall hear of the rich provision God has made for them in Christ Jesus, and in Him alone. Dear friends at home, *do not forget to pray* for these poor followers of the devil's lie, nor for those who have come to them with God's truth.

*Sept. 20th.*—To-day we have had the first rain, and it came down as though trying to make up for lost time! The Moors have been saying that it was sure to rain before the week was out, for the Jews are holding the Feast of Tabernacles, and it usually rains on the bamboo booths that they put up on the roofs to sit under, when endeavouring to observe the old law of Lev. xxiii. 40-42, as we see was the custom later on from Neh. viii. 16. This wetting is a sign that a prosperous year is coming. When no rain falls during the feast there is great sorrow in the Jewish quarter.

*Sept. 22nd.*—A lovely day yesterday, but rain again to-day. Happy Jews! The showers seem to have kept the folks indoors. We had very few at the dispensary this morning. This afternoon I had eleven Spanish children for sewing, while Andrea, the helper in the school, had the younger ones. These children are as bad as English ones for stories. As soon as the lesson is over and the sewing begun, it is always the same: "Now, Señorita, tell us a story!" They seem to think that we have an inexhaustible supply.

*Sept. 25th.*—We seemed to have a very busy morning in the dispensary to-day, though the numbers were not more than usual. The folk all seemed in a hurry, and each one wanted to be attended to first, which is a rather awkward thing to manage. Many are the reasons given for trying to get their medicines quickly. "Give me mine before the others, for I am from far"; "Let me go, for I have children crying at home"; or, "Because my bread is leavened, ready for the the oven"; or, "Because I have come secretly, and my husband will be angry if he comes in and finds me out."

I was visiting in three houses this afternoon. First I went with a woman who came for one of us to go and see a girl with fever; but instead of one girl with fever, there were three ill with it, and we are out of quinine! Quinine melts away like snow in summer at this time of the year, with fever everywhere! After calling in at home, where Miss Bolton was busy with the Spanish school, and Miss de la Camp with her Moorish class, I went with our black servant to see her little girl, who has been ill for two months with typhoid. The child seems dying for lack of nourishment, for she does not want to eat, and no one thinks of giving her food against her will, though she is only four years of age. The third call I made was to see a friend of Miss Banks, a woman who can read a little, and who now seems dying. Each time I go she or her mother asks if the Tabeeba has come back from England yet. Cultsu, the daughter, seems very anxious to see her. The poor old mother is very concerned about her daughter, and is delighted if she thinks there is any improvement in her case. To-day she was busy: she had some scraps of meat threaded thickly on a skewer, and was cooking them on the crock of fire, the meat lying on the clear charcoal. She carried the fire over to the mattress where the invalid was lying, because

she said the smell of the meat cooking would do her good. Hardly an English idea of giving the patient an appetite. But Moorish ideas of nursing are not quite the same as English!

*Sept. 26th.*—Tuesday morning being free we set to work to-day to look after our own health, instead of other people's. A little before 9 a.m. we started out for a long walk, crossed the river, and got on to some high ground up on the mountains. It was a perfect morning, and a perfect view of mountains, plain, river, and sea. We enjoyed our outing very much, except for one thing. Our cook suddenly remembered that she had forgotten to put the dinner on to cook before starting out! It was past noon before we got back to town, and then after a rest the children came for the Spanish and Moorish classes. Tuesday evening is the Spanish prayer meeting night. Before beginning prayer this evening, Miss Bolton was talking of 1 John i. 9, the double delivery from sin, and said how she had seen men in England, formerly drunkards, whom God had so delivered that now they hated the drink. Then Juan interrupted, "But, Señorita, why go to England for examples, here we are in this patio!" Then Francisco, another convert, spoke up, and said how all present knew what a drunkard he had been until a few months ago, but now God has so changed him that he can't bear even the smell of drink. Truly God has done great things for these two men—"new creatures" they are indeed—"new creatures in Christ Jesus."

*October 3rd.*—It is a week to-day since I put down any notes here—classes, dispensary, and visiting come day after day, filling up the time and making the interest of life, and yet, being so regular, they seem to leave little to write about. The other day I went to see Cultsu, the fokeea, but could not get in as the door of the room was locked, the old mother being out. Two or three days later Miss de la Camp went up and found the mother sitting alone—her daughter dead and buried—sorrowing as those who have no hope. What comfort has Mohammedanism to give to a lonely, sorrowing heart? Lately I have been led so constantly to speak of Christ as He who is "the *Living One*." "He was dead, and behold, He is *alive* for evermore." Thank God for all that trust in a *living* Saviour means, in contrast to faith in some dead prophet or so-called saint. Yesterday I went to ask why Kahama, our servant, had not been to us, half expecting what I should find. The little Awesha had died, and been buried the day before, and the baby, Hamido, seemed as though he would soon follow. One can't tell the poor mother now that the child has gone, but the little life just seems to have been lost for lack of care, instead of it being, as all the women in the room were saying, that God had not sent her into the world with a long life. If once folks here could realize that God sent us into the world to use common sense, they would find that a good many little lives would be longer than they are at present. Another house I visited was that of some of the freed slaves of Abresha, a very wealthy Moor, who died about three months ago. According to his will, at least sixteen slaves we know received their freedom at his death—two others were to be kept for two of his daughters, and another was re-sold. Six are living now in a small house near their former master's; they have a little money under the will, and for the rest are supporting themselves by sewing. This afternoon three of them came down to take tea with us—it must be a great change for them, after having been, most of them, entirely kept in the house for years, now to be free to go and come as they please. Our three guests were named Fatima, Amber, and "The opening of the orange flowers," Yifta-e-zahr, so at least two of them have poetry in their names, if not in their lives!

*October 5th.*—To-day we hear that our servant, Kahama, buried her baby-boy this morning. So now she has, as a Christian mother would say, five little ones safe in heaven, but as these poor Mohammedan mothers say, so many "under the

earth." She has not one left, and her religion says it is wicked even to weep! She has been for some years in Miss Bolton's Soudanese class, and has been one of those interested in the teaching; so we do pray that at this time of sorrow she may turn from a dead Mohammed to a living Saviour—Christ. Sometimes we feel, and see too, that the women do not trouble much about their children—a woman was here yesterday, who seemed quite jovial while telling us of her child who died four days ago! And only one day last week Kahama came in the morning, looking so sad because Awesha was worse, so we gave her her money and sent her off to be with the child; instead of which she went to a spring outside the town to wash Awesha's clothes, as she had paid another woman to sit with her. The only food Awesha took latterly was *bread and cheese*, and this with typhoid fever! As I was coming home this afternoon I met the funeral of the mother of a shopkeeper near us. He is a fokee, and so his mother was honoured, though comparatively poor. There were at least fifty men preceding and following the bier. "No God but God, and Mohammed his sent one!" they were all chanting together, over and over again. One could not help wondering if the spirit that had lived in that body they were carrying had not already found out the huge and awful mistake of these millions of Mohammedans.

*October 7th.*—I am sending this diary off to-night. It seems to me, as I look back, that it is rather a sad one. Well, things are sad in a Christless country like this; for sickness, and separation, and poverty, and death are all about, and the people know no burden-bearer because they know no *sin-bearer*. They live and die trusting for future happiness to a sinner like themselves. Of the living, loving Saviour they know nothing.

The harvest truly is great. There are whole tribes in this one country alone who have no teacher, for "the labourers are few. Pray ye therefore the Lord of the Harvest that He would send forth labourers into His harvest." And if to "Pray ye," He adds "Go ye," don't sit at home singing, "I'll go where You want me to go, dear Lord," but rise and obey. Pray for the few labourers who are here. The Master gives abundant blessing, but the enemy is never absent from Morocco, and he does not let God's servants alone.

## THE TULLOCH MEMORIAL HOSPITAL.

By MISS E. A. CRAGGS.

### DONCASTER BED.

M——, son of "The Slave of Peace," was a native of J——. Being of the better class, he had received many advantages in Moslem college life. Both religious and general privileges (?) were granted by generous parents, with a view to ensuring soundness in the faith, and a first-rate education. Our patient, therefore, was classed as rather above the average reader and student. In his distant town he had met with a member of the South Morocco Mission; indeed, for some time, was employed as his native teacher in the language. A warm attachment sprang up between them, which the Moor, at least, still retains. Much interest was awakened in the Gospel, and finally a profession of Christianity made. This aroused the anger of his parents to such an extent that, after using every kindly and other means of persuasion, the horrors of a Moorish prison were resorted to, and eventually succeeded in wringing from their delicately nurtured and youthful prisoner a verbal recantation. He was thereupon released and sent to the city of — by his father, in order to study more thoroughly and become fully convinced of the superiority of the religion of the False Prophet. While there he was again met by a passing missionary, and some little conversation led to an engagement as teacher of Arabic for the

next few months. At first, so terrified was he by the thought of any further risk from his parents or the Government, he would only attend for the daily readings by stealth. A severe fever now laid him low, and during its height, while not responsible for his actions, he escaped his watchers and jumped into a neighbouring pool.

The result of such a shock was a remittent fever; then skin disease, which resisted treatment until grave anxiety for his health led him to take the eight days' journey to Tangier, with the hope of trying the Nazarene doctor's medical skill. Being without any knowledge of his previous relation to Christianity, and unable to obtain such from so reserved a patient, we naturally wondered much at his evident slowness to mix with fellow-patients, attend Gospel addresses, or enter into direct conversation upon the subject of religion. Very slowly prejudices broke down and an intelligent and interested hearing was granted during one long talk, when, apparently convinced that Jesus Christ died and that all the prophets had inherited original sin, he said that either statement would forfeit the speaker's head in his distant home. He became a constant reader of the Gospel, and, when cured, left us to be occupied with missionaries in literary work which would keep him in constant contact with the Word of God. Will not our readers earnestly unite with us in prayer that the entrance of that Word may give Light and holy boldness?

## Algeria.

### EVANGELIZING BY BICYCLE AROUND CONSTANTINE.

By MR. EVAN SHORT.

THE following notes will show what good use may be made of a bicycle in Algeria. They can also be employed in Tunisia and Egypt. Several workers would be thankful to be supplied with them. Mr. Fairman, in Alexandria, specially feels the need of one.

*October 19th, 1899.*—A special and almost new feature of the work here during the last five or six weeks has been the regular use of the bicycle.

About twice a week we have left the town early in the afternoon and ridden some three to seven miles along one of the main roads, several of which are fit for cycling. Sometimes we have found but little opportunity to deliver the message of salvation, but generally we have found good openings; most frequently in the wayside cafés, but at other times with groups of men on the road. Once we had a talk with a schoolmaster in a small and primitive school of half-a-dozen boys, who were all reading aloud at once from passages of the Koran, written on their wooden "slates." Once the boy had written his lesson in the morning, the master's duties seemed confined to keeping up the noise by his admonishing voice or stick.

Generally we have found more ready attention and interest and less to distract in these "suburban" cafés than in the town ones. Those within our reach, however, are not very numerous; most of them are in, or on the route to, the village of El Hamma. They number eight or nine, of which, up to the present, we have visited four or five. These café enterprises are precarious, and some are but short-lived.

The route to Khroub has one good café, which we have visited four times.

On the road to Algiers there is no village, and very few houses or Arabs, for over twelve miles, when a village, inhabited chiefly by French people, is reached.

It will be seen that we have not a thickly populated district around us, or a very wide choice as to where to direct our

machines, but we have as much as we can do at all thoroughly, while the season and circumstances permit. Many, perhaps most, of the Arabs' huts are dropped just anywhere, far from the comparatively few well-kept roads. Thus they are almost impossible to reach personally; but on these main roads with their cafés, one has opportunities of meeting, or indirectly reaching, the men of these inaccessible huts and tents.

To come to details. When we arrive at a café, after ordering coffee for ourselves (the small cup with sugar, as we prefer it, 1d.; without sugar, ½d.), and making a few common-place remarks, we generally ask if there is any one who can read. Frequently we find that there is no reader among them, or only a very poor one.

If there be one, we hand him a tract or a portion of the Gospel. Perhaps he will read aloud, and from that a discussion and explanation will begin, or the man may read it at his leisure afterwards. If we find no reader, the men have heard in some vague way of the "Injeel" and of "Sidna Aisa," but our statements about Him and the teaching in the Gospel are almost sure to be quite new. If there is amongst them anyone knowing much of his own religion, our statements will lead to more or less contradiction and discussion, e.g., we may be told that Christ did not die, but that God replaced Him on the cross by another, thus deceiving the Jews; also that Mohammed will intercede for them before God, which, we tell them, is not in their Koran. But in one café near El Hamma, where we have had two good talks, and where most of the men were of Kabyle parentage, though born here and not speaking that language, we have had no contradiction, for the men could not read, and were evidently not deeply rooted Moslems, some not knowing even the usual prayers. We reminded them that before the Arab invasion of North Africa there were Christians among their ancestors, and that Islam was thrust upon them by force. One of their own number had been saying something similar. When we ask some such question as "What must one do to go to heaven?" it is sad to hear the answer, "I don't know," or perhaps, "Don't lie, don't steal, say the prayers, and give alms." Then, after a little pressure, we receive the admission that that way alone will not suffice. One sees not only that here, as everywhere, men do not trouble to find any sure ground for the soul's salvation, but also that *their* religion has no clear plan to offer to any seeker for such sure ground. At the above-mentioned café one man invited Mr. Lochhead, as he left, to visit another café near by which this man commonly frequented.

Two days later we sought and found it—an unusually large building, though constructed only of reeds, mud, and rough plaster. Soon after we had entered a well-dressed, middle-aged man came in, who, with an air of great importance, took a portion of the Gospel from me and read a little. He spoke aside to the other men, and also said a few words to us, as if he was well up on the subject of our visit, but very soon he left without entering into any conversation.

We let him go, judging he did not wish to begin an argument, and we had a good long conversation, in which several of the twelve or more men who were present joined.

They mentioned a few of the usual unsupported Moslem tales and theories, but admitted that our answers were stronger, as they could not read or show that such things were in the Bible or Koran. It was well for the great sheikh that he had gone, or they might have appealed to him to find these verses which do not exist.

They were very cordial towards us, asking what our work was in the town, which we were glad to clearly state, and also where we lived. These visits bring some of the men in to Mr. Lochhead. This day my bicycle gave evidence that it needed repairs, which may keep me from this pleasant work for a time!

## Tunisia.

### THE TUNIS BOOK DEPÔT.

It is of importance in mission work to have some place where those desiring to have conversation can easily come without unnecessarily attracting attention. A Medical Mission is often useful in this way; but the Book Depôt is for certain classes even more so. Under the pretext of purchasing or looking at a book, a man has an excuse for entering. Also, being in a central position, it is a convenient place of call even for those who are not timid. All this is in addition to its being a centre for the sale or distribution of Scriptures and Christian literature. In the following extracts from Mr. Liley's diary are some instances of the work done from this place.

*Friday, 6th.*—While at the depôt this morning two Arabs stopped to read the text scroll. I took the opportunity of asking them in, and offered them tracts. One had evidently known Mr. Michell, and had had long talks with him. "But what is the use of talking to you people on religion," said the Arabs, "for you will never see the truth, or acknowledge you are beaten in an argument." I replied by stating that I had found that that accusation suited *the Arabs* more than us preachers, for it was the truth we sought and desired. The Arab said he was very busy, but would return again. One sees more and more the entire absence of any desire on the part of the Moslems to carefully judge facts or statements in order to arrive at the truth. They are bound hard and fast by their prejudices and teaching, and are ready to accept any statement, no matter however wild, that will uphold their convictions.

*Saturday, 7th.*—Several negroes from the Tripolitan desert came into the depôt this morning. They seemed virgin soil, into which I sought to sow the seed of the Gospel. One of them could read very well, and as they were soon returning to their desert home, a Gospel and some tracts were given them. It is very important that such opportunities should be seized for disseminating the Word of God, for as far as we can see it will be long ere the Tripolitan route to the Sahara is opened up to foreign travellers.

In the afternoon one of the Italian converts brought me the following letter in Italian:—

"MOST ILLUSTRIOUS SIR,—I find myself in a state of a great and burning desire to belong to your most honest religion, therefore if the good fortune should be granted me, I should like to communicate with you, illustrious sir, respecting this subject . . . Please indicate a place where I could find you without awaking suspicion, being sure, illustrious sir, you will give a favourable reply to my above expressed desire. Now and ever shall I express my gratitude, etc., etc."

In the evening he came, and though very ignorant of the Gospel, he felt he was in the wrong path, for he was much troubled in his conscience, and his morality revolted against what he saw around him. His desire was to leave the Roman Catholic church, and support himself by some secular employment. This was so sudden and uncommon that without reflection I knew not what to do. God's plan of salvation was put before him, and he was invited to place himself and his present circumstances in the hand of God, who would undoubtedly undertake for him if he was sincere. I invited him to come back again on Monday evening, when I hoped I should be able to put some plan or idea before him.

THE WEEK OF UNITED AND UNIVERSAL PRAYER FOR 1900 has been arranged by the Evangelical Alliance to commence (D.V.) on January 7th, and to include the 14th. We trust it may prove a season of much blessing.

## "KAMIL ABDUL MESSIAH."

(Continued from page 139.)

Two workers of the Arabian Mission, Mr. S. M. Zwemer and Mr. J. Cantine, who had been studying Arabic at Suk-el-Gharb and Beirut for some months, left for their station at Aden, shortly before Kamil's baptism took place. They soon wrote asking him to join them there, and this he did immediately after he had been baptised. He at once began work among the Arab traders who come down in great numbers from the mountains to the port of Aden. Often fifty or a hundred of these men would sit round him listening to the Gospel.

In March, Mr. Zwemer and Kamil set out on a missionary journey along the southern coast of Arabia, to a place called El Makullah. Kamil sent Dr. Jessop a journal, giving a long account of their adventures, of which he gives a translation. They met with a variety of dangers owing to the stormy weather, and the wildness of the people at some of the places where they landed. It is very interesting to notice the cleverness and tact which Kamil displayed in dealing with the people, especially when seeking to present the Gospel to them. He would first prove the truth of the Old and New Testaments from the Koran, and then would read from the Gospel in the Tajweed tone (the loud musical intoning with which the Moslems read the Koran), which they delight in, while at the same time he would openly confess himself to be a Christian. We give some quotations from the journal:—

The next day, March 19th, owing to severe seasickness, we were unable to speak to anyone. On the 20th we began to make the acquaintance of the sailors, the captain, and the passengers, and came to be on friendly terms with them all, and tried to draw their hearts to us personally. On the 21st love sprang up in their hearts, and they listened gladly. We then spoke to them kindly and freely about the Gospel, in such a way as to prevent their being shocked and repelled, so that they bought two Bibles. We showed the divine authority and inspiration of the Gospel, bringing proofs from the Koran, and they bought the books with all joy.

On Thursday, the 23rd, I took a portion of the sailors, and Mr. Zwemer the rest, and we spoke to them of the plan of salvation, of the prophecies of the Old Testament prophets, of the coming of our Saviour to the world, and we told them plainly that we were Christians and worship God (be He praised and exalted!), the Creator of the heavens and the earth, until it was made clear to them that Christians are not infidels (kafirs) if they thus believe. At the end of every sentence they responded, "Zein, zein, wallah zein; laisoo b'kuffar" ("Very fine; by the name of Allah, fine; they are not kafirs"). They greatly delighted in our teaching, and we set apart a special time daily to instruct them about the way of salvation.

We then entered Belhaf, a little village—a market for goods landed here for the Arabs in the interior. It has neither water nor vegetation; indeed, nothing but a fortress and houses of straw. The people are like stones. They do not like strangers, and will not give them even water, except for money.

One of the Sultans who was sick sent for Mr. Zwemer, and when Mr. Zwemer asked him for a little leben [curdled milk], promising to give him medicine without charge, as he did to the others, the Sultan said he would do without both healing and medicine sooner than give one piaster's worth of leben. (Just think of that, sir!)

On the morning of Tuesday, March 28th, we took passage in a little boat, nine yards long. It had three captains—one

for the rudder, one for the sail, and one to bail out the water, which kept coming in from the sea. We set sail after offering prayer to God, but our sailors were like deaf and dumb men, with no understanding. For instance, they insisted that we transfer our baggage and clothing to another boat, as it was too heavy for the ship to carry, though, after a hot contest, they gave up the demand and submitted. But after we had sailed a little way, lo! the ship drew near the land, and two of the captains went ashore and brought huge stones and put them in for ballast, as the cargo was too light. (Just think of it, sir!)

After leaving a little village called Beer Ali, they encountered a violent storm, and they themselves, with their books and clothing, were all drenched. "We shivered in the bitter cold, and four or six times death stared us in the face." They managed to run the boat safely ashore, and on landing met with a rather unpromising reception.

Just then there came up an armed Bedawi, with a long spear. He saluted us, and we responded. He then said, "You would better not stop in this wilderness, it is full of godless Bedawin, who will kill you and rob you of everything." We replied, "We fear nothing, for God is with us, and we are His disciples; and if God be for us, who can be against us?" He said nothing, and went on his way, but after five minutes returned with another Bedawi, armed to the teeth."

These robbers demanded coffee, and, as Mr. Zwemer and Kamil had no coffee, a long dispute ensued, during which a number of women and children came up, and began to clutch at their clothing. Kamil at last called out—

"We have no coffee, and we will not give money; but look out for yourselves, for I have something here in my heart which will preserve me, though you were as many as the sands on the seashore, for my conscience rests on the Lord Jesus Christ, and the Khowaja who is with me has a little thing which can kill five or six in the twinkling of an eye." But it was as though I was talking to dead men, for they seized the boat and refused to let us launch it again.

However, in the end they got the boat down to the water with all their goods, and having stuck the Arabs' spears into the ground, Kamil prayed with them for nearly half an hour. This completely calmed them, and as the missionaries left they said "Go in peace; may God preserve you."

At last, on the 4th of April, they reached El Makullah.

On Sunday, April 5th, a company of boys came and took books, and when they went to their teacher he was greatly enraged, telling them to burn the books and buy no more. When the news reached me I sent for the teacher, and he came, bringing with him a second teacher and a third man. When they were seated I saluted them cordially and said: "Oh, honoured teachers, I have called you to take counsel and ask you about a very important matter, and to tell you about something new. If you find it to be true, help me to carry it out; if it be not true, teach me a better way, and if it be a true way I will be very much obliged to you." They replied, "Speak, and we are your hearers,"

He then convinced them that the Koran teaches that the Bible is inspired and should be read by Moslems, quoting passages from it to prove this.

Then I said, "Does this Koran speak truth or falsehood?" They said, "Allah forbid that it should speak falsehood." I said, "Are my words true?" They replied, "Yes, there is

no doubt of it." "Then," said I, "why did you forbid the boys buying the books?" They said, "We did not," and denied it absolutely. I then said, "You should buy the books, if my words are true." They said, "We certainly will after hearing the proofs you have given us." From that day the boys thronged around us, and bought the Scriptures. The Moslems became very fond of me, and invited me to act as Muezzin, and call to prayer from the minaret; but I excused myself, telling them that I, by the grace of God, am a Christian. They continued to visit me, and I taught them as the Holy Spirit taught me to speak.

They stayed three days in Makullah, and reached Aden in safety on the 11th of April. The journal concludes as follows:—

But the best and the sweetest and most delicious of all the glad tidings which we have written is this. We have planted in the Lord's vineyard, in this blessed journey, 110 copies of the Arabic Scriptures. Eight remained over, which I have sold in Aden. We pray the Lord of the vineyard that He will cause these plants to grow and bring great benefit and good fruits to the honour of our compassionate Redeemer, the Lord Jesus Christ. Amen.

The penitent youth who confesses his sins,

KAMIL ABDUL MESSIAH.

While on this journey Kamil wrote to his father telling him of his safe arrival in Aden, and of the work he was engaged in there. He reminds him of how he had at one time cared nothing for religion, but that when his conscience had reproved him for his sin, he had sought and found forgiveness, and was now happy in the assurance of salvation. He asks his father to rejoice that he is no longer the old Kamil, but a new Kamil accepted with God. He concludes by asking the following questions:—

1. Is it lawful for your son to read the Old and New Testaments?
2. If not, why not?
3. Are the Old and New Testaments books of God?
4. Were they written by inspiration of God sent upon His honoured Apostles?

We cannot give here a detailed account of the deeply interesting correspondence which passed between Kamil and his father, but we give some extracts from the letters which relate to the first question given above, and which will serve to show Kamil's ability in argument. His father in his reply says:—

It is lawful to read the Old and New Testaments, but unlawful to act according to them, because the book of the great God which He sent down to our lord Mohammed (on him be prayer and peace!) has abrogated the wisdom of all previous laws.

Kamil answers:—

Now as to the statement of your lordship that it is lawful to read the Old and New Testaments, how excellent and how fine is your reply, did it end there. But you then say, it is wrong to act according to them. This makes our condition like that of a man who makes a great feast of good things, providing the most luscious fruits, the finest vegetables, the rarest of fowls and fishes, the purest of meats and the richest of buklawah, sweet pastry, etc., and when the invited guests had all assembled and were seated around the table, inhaling the delicious odours, looking upon the tempting viands, and just taking up the spoons to eat, the master of the house

should rise and say aloud, "Divide not a single loaf, partake of not a single dish, and eat nothing of the sweets." What an hour of wretchedness it would be to those invited guests. They would sit amazed. Woe to them! How can they refrain from the expected pleasure? Woe to them if they violate propriety and eat!

And more than this, we see that we poor sinners, with all the weakness of our intellects and the defects of our understanding, do nothing and write nothing without an object. Our object is to effect something by what we do or write. Now how is it with God, be He praised and exalted? Infallible in respect to sin or forgetfulness, would He command these books to be written without any object? God forbid! God forbid!

The divine inspiration of these books, then, must have been for some great object, and that the keeping of their commandments and avoiding of what they forbid. . . .

The inference then is plain—if reading those books is lawful, obedience to them is necessary.

This was only a small part of a very long and thoughtful answer to his father's objections to Christianity and injunctions to follow Mohammed; in which Kamil earnestly tried to put the Gospel before him, but all in vain. The father replied in a letter, evidently written by some learned Moslem Sheikh, full of venomous bitterness, cursing Kamil and consigning him to hell. He received this while suffering from fever, and his grief was so great that he became much worse; however, he soon recovered, and was able to make a short journey to Obock and Jabuti with a young colporteur. They "planted" seventy-four Bibles on this occasion.

Before Kamil got back, Mr. Zwemer had left for Busrah. Mr. Cantine was already there, and had written, asking him to come. He only stayed a short time, and on his return to Aden, asked Kamil if he would like to go there. Kamil accepted this invitation, and reached Busrah in January, 1892. He did not receive any more letters from his father after the one full of curses and anger, but, when writing to Dr. Jessup, says—

I have received a number of letters from my friends and certain of the sheikhs and ulema in Beirut begging me to return to them, pledging to find for me an honourable and lucrative position. I wrote them a reply full of gratitude for their zeal and kindness, and their interest in my worldly prosperity, but informed them that God had given me sufficient support for this world, and for the world to come a better portion.

In the same letter he asks the doctor four questions, one of which especially reveals a thoughtful turn of mind. It was as follows:—

If drunkards cannot enter the kingdom of God (1 Cor. vi. 10), did not the Saviour, when changing the water into wine at the wedding in Cana, expose the guests to the peril of drunkenness, and thus of exclusion from the kingdom of God?

This was, of course, satisfactorily answered by Dr. Jessup. The journal kept in El Busrah records many interesting conversations with the Mohammedans, Jews, and Roman Catholics who daily met with Kamil either in his own house or in the streets or cafés. He never shrank from declaring the truth and condemning error, but he did so in such a conclusive manner that it could not be gainsaid.

It was well that his light shone brightly, for it was not to shine long. On the morning of the 24th of June, 1892, Mr. Cantine called on Kamil and found him ill. The medical missionary, who was himself ill, sent him some medicine by a

servant, Kamil's house being nearly two miles distant from those of the other missionaries. Mr. Zwemer started out to see him in the evening, but on the way met a native Christian, who told him that Kamil was already dead. He hurried on to the house, only to find it occupied by Turkish soldiers and other Mohammedans, who were saying Moslem prayers over his body. All Mr. Zwemer's efforts to procure Christian burial were in vain; they protested that he was a Mohammedan, and, in spite of everything that could be done to prevent it, they buried him as a Moslem the same evening. The whole town was talking about it next day, and many Moslems expressed to the missionaries their appreciation of Kamil as a good man and a Christian preacher. There is little doubt that his death was the result of poison. Had it been natural no one need have known except the missionaries and Kamil's own friends, but the presence of the soldiers and the performances of the Mohammedans are exceedingly suspicious. Also the fact that the place of interment was concealed.

A bright and shining light indeed was this young missionary, this converted Moslem, voyaging from port to port along the Arabian coast, and finally adopting Busrah as the particular field of his labour. One is astonished at the favour and consideration which were given him even by Moslems, and that in the most fanatical of all lands. But, unfortunately, he encountered the Turkish soldiery at Busrah. With them nice comparisons of Koran and Gospel had little place or appreciation. Their creed was a short one, religiously and politically. Death to the apostate was the pithy conclusion of all that they believed or knew.

A little more than two years of service were all that were allowed to this young Syrian disciple of Jesus Christ. We have seen at least something of how fully they were filled with faithful witness for his divine Master; and would some of us who are proud to speak of our "greater privileges" not do well to show in a life as practical as his our realisation of our greater responsibilities?

R. I. L.

## BELIEVING GOD.

BY THE LATE GEORGE MULLER.

JUST in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. Faith rests on the naked Word of God. When we take Him at His word, the heart is at peace.

God delights to exercise our faith, first, for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, "My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of His heart to do good to all His children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we by them may acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how bountiful He is—in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God, that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait and see what good God will do to me by it," assured He will do it. Thus shall we bear an honourable testimony before the world, and thus shall we strengthen the hands of others.

MR. FAIRMAN was delighted to get back to work again in Alexandria, after enforced rest during the extreme heat.

He says in his report for October—"I go out on two or three afternoons in the week with Ayoub, our native convert, to the cafés, talking with the men found there, and inviting them to our nightly meetings. As I talked with these men during this month, I have realised as never before their terrible helplessness and hopelessness.

"The hope, or *lack of hope*, of the great majority, may well be expressed in the language of one man with whom I was speaking one afternoon. He said, 'God has decreed that the man who has sinned shall go to hell, the man who has not to Paradise. I have sinned; therefore neither Adam nor Abraham, Moses nor Mohammed, nor even your prophet, the Lord Jesus, upon Him be prayers and peace, can help me.' I pointed him to Jesus as the One who was both willing and able to help him, rejoicing that I had such a message to tell. But alas! I am afraid that it was with but little result.

"Their indifference to our teaching may be well exemplified by what an old sheikh, to whom I had presented a copy of the Sermon on the Mount, said: 'You have your religion; keep it. I have mine, and it is sufficient for me.'

"It might be thought that such experiences would cause our faith to waver. Yet it does not. They cause our hearts to ache. They drive us to prayer, but not to unbelief, if we look up and 'see Jesus seated at the right hand of God'—God's own guarantee of His faithfulness and of the ultimate triumph of Jesus Christ sustains us. We can almost see the day when we shall hear the shout, 'The kingdoms of this world are become the kingdoms of our God and of His Christ.'"

MR. AND MRS. REID, who have been alone in Tripoli this summer, as far as English missionaries are concerned, have been trying to keep up some of the medical work which is usually Mr. Venables' special charge. Mr. Reid has been taking medicines to some of the shops, and finds that this is a useful plan for more reasons than one. It not only proves that he is a friend, ready to help them, and ensures him a welcome on that account, but it forms a good excuse for those who are ready to hear the Gospel, but are afraid to appear so to other Mohammedans. If questioned about the missionary, they find it easy to say, "Oh, he is just a friend who brings us medicine." Mr. Reid writes: "Many are favourably disposed to us, but do not dare to show it to their fellow Moslems. A man whom Mr. Harding influenced has been, as a rule, very cool and discouraging when I have been to his shop, but if he should meet me in a Jew's shop or in a European part of the town, he shows what his real feelings towards us are." This fear is not surprising when we remember that Tripoli is under Turkish rule. It is almost impossible for us, who have been brought up in Protestant England, to realise the position of a Christian convert in a Mohammedan country. We need to pray very earnestly that they may be "kept by the power of God," for nothing else can make them stand.

# THE NORTH AFRICA MISSION.

## 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 steambot 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; in September, 1899, it had substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Laraish. It has thirty-six missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. As the bulk of the population are in 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 five mission stations, with fifteen brethren and sisters working in them. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast. The Mission has four stations and twenty-four workers; but wide stretches of country still remain to be evangelised.

**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. In 1889, two brethren began to labour for Christ among them, and there are now six 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 eleven Missionaries there, including wives. 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 difficult to reach, and very few of whom 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.

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, and 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, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

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## Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
<b>TANGIER.</b>		<b>Laraish.</b>		<b>REGENCY OF TUNIS.</b>		<b>EGYPT AND NORTH ARABIA.</b>	
Mr. C. MENSINK ..	Oct., 1888	Miss S. JENNINGS ..	Mar., 1887	<b>Tunis.</b>		<b>Alexandria.</b>	
Mrs. MENSINK ..	May, 1890	Miss K. ALDRIDGE ..	Dec., 1891	Mr. A. V. LILEY ..	July, 1885	Mr. W. SUMMERS ..	April, 1887
J. H. D. ROBERTS,				Mrs. LILEY ..	April, 1886	Mrs. SUMMERS ..	May, 1890
M.B., C.M.Ed.	Dec., 1896	<b>Fez.</b>		Mr. G. B. MICHELL ..	June, 1887	Mr. W. DICKINS ..	Feb., 1896
Mrs. ROBERTS ..	Dec., 1896	Miss L. GREATHEAD ..	Nov., 1890	Mrs. MICHELL ..	Oct., 1888	Mrs. DICKINS ..	" "
Miss M. C. LAMBDEN ..	May, 1888	Miss M. MELLETT ..	Mar., 1892	Miss M. B. GRISSELL ..	" "	Mr. W. T. FAIRMAN ..	Nov., 1897
Mrs. BOULTON ..	Nov., 1888	Miss S. M. DENISON ..	Nov., 1893	Miss A. M. CASE ..	Oct., 1890	Mrs. FAIRMAN ..	Feb., 1896
Miss G. R. S. BREEZE,				Miss K. JOHNSTON ..	Jan., 1892	Miss K. E. FLOAT ..	Oct., 1897
M.B. (Lond.) ..	Dec., 1894	<b>ALGERIA.</b>		Miss E. TURNER ..	" "	Miss B. M. TIPTAFT ..	" "
Miss F. MARSTON ..	Nov., 1895	<b>Cherchel.</b>		Miss M. SCOTT ..	Mar., 1892	<b>Rosetta.</b>	
Miss E. A. CRAGGS ..	Mar., 1898	Miss L. READ ..	April, 1886	Miss A. HAMMON ..	Oct., 1894	Miss A. WATSON ..	April, 1898
<i>Spanish Work—</i>		Miss H. D. DAY ..	" "	Mr. J. H. C. PURDON ..	Oct., 1899	Miss VAN DER MOLEN ..	" "
Miss F. R. BROWN ..	Oct., 1889	<b>Constantine.</b>		Mrs. PURDON ..	" "	<b>Shebin el Kom.</b>	
Mr. A. BLANCO, <i>Span. Evangelist.</i>		Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss F. M. HARRALD ..	" "	Mr. C. T. HOOPER ..	Nov., 1896
MISS VECCHIO, <i>Mis. Helper.</i>		Mrs. LOCHHEAD ..	" "	<b>Bizerta.</b>		Mr. W. KUMM ..	Jan., 1898
<b>BOYS' INDUSTRIAL INSTITUTE, NEAR TANGIER.</b>		Miss E. K. LOCHHEAD ..	" "	Miss M. ERICSSON ..	Nov., 1888	Mr. A. T. UPSON ..	Nov., 1898
Mr. J. J. EDWARDS ..	Oct., 1888	Mr. P. SMITH ..	Feb., 1899	Miss R. J. MARCUSSON ..	Nov., 1888	<b>AT HOME.</b>	
Mrs. EDWARDS ..	Mar., 1892	Mr. E. SHORT ..	" "	<b>Sousa.</b>		<b>Miss I. L. REED ..</b>	
<b>Casablanca.</b>		<b>Algiers.</b>		T. G. CHURCHER,	M.B., C.M.Ed. Oct., 1885	<b>Miss J. JAY ..</b>	
G. M. GRIEVE,		Mons. E. CUENDET ..	Sept., 1884	Mrs. CHURCHER ..	Oct., 1889	<b>Miss M. COPPING ..</b>	
L.R.C.P. and S.Ed.	Oct., 1890	Madame CUENDET ..	Sept., 1885	Mr. W. G. POPE ..	Feb., 1891	<b>Miss L. A. LAMBERT ..</b>	
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