

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.

LIST OF DONATIONS FROM MAY 1st TO 31st, 1900.

GENERAL AND DESIGNATED FUNDS.

Designated Donations, received abroad too late for publication in June number.			GENERAL FUNDS.			No. of Receipt.			No. of Receipt.			DETAILS OF DUBLIN AUXILIARY.		
1900. No. of Ap'l. Receipt.	£ s. d.		1900. No. of May. Receipt.	£ s. d.		May. Brt. forwd.	£ s. d.		May. Brt. forwd.	£ s. d.		DUBLIN AUXILIARY.		
30 ...2857	0 10 0		2 ...4415	0 5 0		23 ...4444	0 6 0		30 ...2882	1 1 7		(Designated Don. No. 2886.)		
30 ...2858	5 5 0		3 ...4416	5 0 0		28 ...4445	0 0 0		30 ...S. Shields	2 0 0		Mr. S. S. McCURRY, Hon. Sec.		
30 ...2859	1 0 0		3 ...4417	1 11 0		28 Manor Pk. Tab.	1 12 6		30 ...2884	0 5 4		3, Spencer Villas, Glenageary.		
30 ...2860	8 0 0		4 Cambridge } St. S.S. }	1 10 0		29 ...4447	1 0 0		31 ...2885	0 9 9		No. of Receipt.		
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30 ...2864	2 8 0		5 ...4422	0 3 6		30 ...4451	1 0 0		General ...£783 12 7			693		
30 ...2865	12 0 0		7 ...4423	0 10 0		30 Olive Hall S.S.	3 3 0		Designated 92. 1 9			694		
30 ...2866	22 0 0		7 ...4424	5 5 0		31 ...4453	0 5 0		Total ...£783 12 7			695		
30 ...2867	0 14 7		8 ...4425	0 5 0		DESIGNATED FUNDS			14 4			696		
30 ...2868	1 5 6		8 ...4427	1 8 0		1900. No. of May. Receipt.	£ s.		697			698		
30 ...2869	9 7 6		10 ...4428	0 5 0		1 ...2870	10 0 0		699			Total ...£18 7 6		
Total...£84 8 7			10 ...4429	0 9 0		2 Mission H'l	7 0 0		DUBLIN AUXILIARY.					
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Additional,			12 ...4432	2 9 1		5 Dagenham	0 13 0		Street.					
April 30th	84 8 7		12 ...4433	10 10 0		7 ...2874	3 0 0		£ s. d.					
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TOTALS FOR 12 MONTHS.			14 ...4435	500 0 0		14 Park Hall S.S.	3 4 0		0 0 0					
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			23 ...4442	0 10 0		Y.W.C.A.,	1 5 0		Total ...£2 9 1					
			23 ...4443	2 2 0		Carried forwd. £69 17 7								
			Carried forwd.	750 16 1										

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.

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.

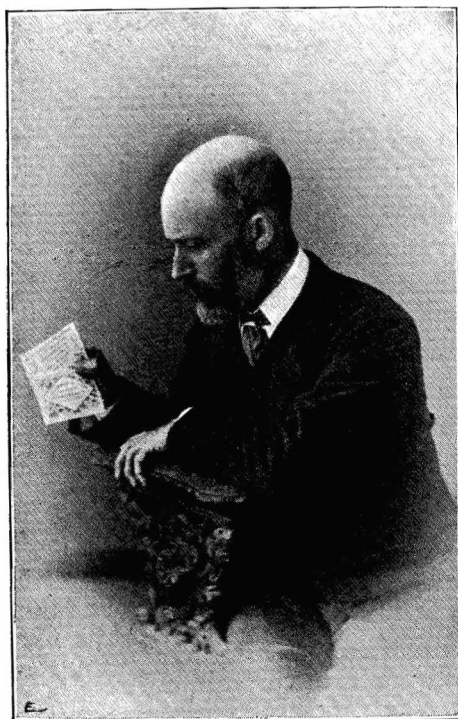
The Missionaries of the North Africa Mission go out on their own initiative, with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, wholly or in part, by friends, churches, or communities, through the Mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the Council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the Council as to salary or support, believing that the Lord, who has called them, will sustain them, probably through the Council, but, if not, by some other channel. Thus their faith must be in God. The Council is thankful when the Lord, by His servants' generosity, enables them to send out liberal supplies, but the measure of financial help they render to the missionaries is dependent upon what the Lord's servants place at their disposal.

Workers' Union for North Africa.—This Union, established in Jan., 1893, has already rendered considerable assistance to the missionaries and their families on the field; more helpers are, however, needed, as the work is continually growing. Those desiring further information should apply to the Hon. Gen. Sec., Miss Tighe, The Priory, Christchurch, Hants. Miss Tighe would be glad to enrol any lady friends as "scattered members" of the Union in towns or districts not yet represented. Membership with this Union presents a form of service open to all ladies, however isolated their position.

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

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

NORTH AFRICA.



THE LATE MR. W. MACKINTOSH.

The Time is Short.

I COR. VII. 29.



THE Lord has called home His beloved servant, Mr. W. Mackintosh, who, with his wife, has during the past eighteen years been labouring for the spread of the Gospel in Morocco. We desire to express our deepest sympathy with Mrs. Mackintosh in her bereavement.

His last days were spent at Matlock, and up to the very end his heart went out for those around him who knew not Christ as their Saviour. Those who attended on him, and the people of the villages near where he lay dying, were not only the subjects of his prayers, but also the objects of his labours.

When in the North of Scotland some years ago I was shown the place where, forty years ago, he had preached in the open air, at a time when that kind of labour was much less common than now. So that, even as a young man, he showed that his one idea was to bring souls to Christ.

Later, Egypt and Syria became the scenes of his labours, and by making long journeys he was enabled to preach the Word amongst those beyond Jordan whom few others strove to reach. Ever self-forgetful and intent on his Master's business, he sowed beside all waters, and left results with God.

Mrs. Mackintosh's impaired health made it impossible for them to go back to Syria, but they were not content to remain idle or to rest in home-lands where witnesses for Christ are comparatively numerous. Mr. Mackintosh remembered that, when travelling on one occasion, he had met some Moors from Morocco, and that, although their

colloquial was not the same as the colloquial of Syria, yet they could understand him. He came to talk the matter over with me, and in 1882 he went with Mrs. Mackintosh on a preliminary visit to Morocco on behalf of the British and Foreign Bible Society. They returned to England in 1883, and it was largely owing to their representations, made through Mrs. Johnson, who was then a member of our Council, that the North Africa Mission, which had begun work in Algeria in 1881, entered Morocco at the close of 1883.

I well remember their hearty welcome and kind help on my first landing in Tangier before our missionaries had begun work there. They were then the only witnesses for Christ among the millions of Moslems of dark Morocco; and there were no other missionaries of any sort in that country except the representatives of the London Jews' Society at Mogador.

Mr. and Mrs. Mackintosh have toiled on ever since, though their health has frequently been far from robust. Now he has reached home—he has finished his course. The Bible Society has lost a valuable agent, the North Africa Mission a kind and sympathising fellow-worker, Morocco a devoted and consecrated friend and witness for Christ.

As we think of the devoted servants of God who have been taken from Morocco to be with Christ, we are saddened and depressed; but when we remember the Lord's grace in raising them up, sending them forth, and sustaining them, we rejoice and take courage, assured that He can and will raise up others. Miss Tulloch, Miss Caley, Miss Herdman, and Mr. Mackintosh were each of them choice servants of Christ, and Morocco has been highly favoured to count such amongst its pioneer missionaries. But what is the lesson that God has to teach us by their departure? Surely He would remind us that the time is short, and that we should not be slothful in the business of the Lord. In Heaven there will be no Moslems to point to the crucified Saviour. Now, and now only, have we the opportunity to do or to help to do this work. How easy it is to be slack in the Lord's work, but how grieving to the Lord!

The Holy Spirit, in Jer. xlviii. 10, declares cursed those who did the work of the Lord negligently, the work referred to being His judgment on Moab. What, then, shall be said of those who do the work of mercy negligently? Deborah the prophetess, in Judges v. 23, says: "Curse ye Meroz, said the Angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." What, then, shall be said of us if we fail to come to the help of the Lord in His work, not of destruction, but of salvation? These are indeed solemn words, and we may not be able exactly to measure their meaning; but it is evident that with God in the Holy War there can be no neutrality. Those who are neither cold nor hot will be spewed out of Christ's mouth. The issue at stake is the eternal blessedness of those who will hear and believe the Gospel, or their eternal wretchedness if they remain in their sins. This issue is of infinite importance, and the time for work is brief. God help us to heed the dying charge of Paul to Timothy to be instant in season, out of season!

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.

Birth.—At Constantine, on June 2nd, the wife of Mr. J. L. Lochhead, of a daughter.

Departure.—Miss J. Jay left England for Tangier on June 14th by the P. and O. s.s. *India*.

Arrivals in England:—

MISS K. ALDRIDGE, from Larais, on May 20th.
 MISS I. DE LA CAMP, from Tetuan, on May 20th.
 MISS SEXTON, from Casablanca, on June 7th.
 MR. and MRS. JONES, from Casablanca, on June 8th.
 MR. and MRS. MENSINK, from Tangier, on June 8th.
 MISS J. COX and MISS K. SMITH, from Djemaa Sahridj, on June 11th.

Mr. Nott writes:—"May 28, 1900: We have had very encouraging times, on the whole, in the villages near, and have completed a circuit around Casablanca about an hour or two out. We have distributed Gospels and tracts in nearly all of the villages and have spoken sometimes to as many as thirty men, besides women, and, on the whole, have been received very heartily. As the warmer weather has come on we find that this kind of work cannot be done so well, as it is very trying to ride for some hours in the hot sun. We generally started out just after the Dispensary, and did not return till late in the afternoon."

Mr. Reid writes from Tripoli:—"The general attendance at the Medical Mission has been very good, considering the time of year. The proportion of better-class patients has been good also—many of them with very slight ailments. This latter fact leads me to think that they have had a desire to hear our teaching for themselves. There is no doubt that many more of this class would come were it not for having to wait for perhaps two hours in the same room with some of the lowest and dirtiest men in Tripoli."

Good News from Tetuan.—Miss Banks, writing on June 5th, tells us of the professed conversion of three Spaniards on Sunday, June 3, and of two others who came out brightly for Christ on the previous Sunday. Let us pray with thanksgiving for the Spanish converts at Tetuan. _____

At Il Mathen, Kabylia, an attempt was made one night early in May to break into the house of **Mons. Cook-Jalabert**, of the French Wesleyan Mission, during his absence in Algiers. Madame Cook was aroused by the noise made by the would-be burglars, and called the Kabyle man-servant, who went out and found six men who had been trying to break a hole in the wall of the house, but who quickly fled on his appearance, without having been able to do any serious harm. Madame Cook has been greatly cheered by the many expressions of sympathy and love which she has received from the natives around—one muleteer assuring her that he would keep guard with his gun on the following night. The *Kaid* ordered two men to watch the house each night until Monsieur Cook should return and the wall be built up. _____

Miss E. Smith (Algiers) writes:—“May, 1900: We have just lost by death the one Christian girl of our class of Kabyles. She was about sixteen or seventeen years of age. She died refusing Mchammed and confessing her faith in Christ, through whose blood she said that she had received the remission of her sins. Though we miss her, we rejoice that she has gone home. A native woman's life is so sad that we cannot wish it to be long if death means heaven.” _____

Miss Knight, who is helping our missionaries at Tetuan, tells us that all is going on well there. “The work amongst the children seems to me the most promising, as, of course, they know less, and their bigotry is less keen. **Miss de la Camp's** class of Moorish girls is splendid, such bright, sharp children many of them are, and so full of life and energy.

“Miss Banks has told you about the boys coming twice a week. . . . One evening . . . they all with one accord began asking to be taught to read. We could hardly credit it; it seemed almost too good to be true; but when Miss Banks said that only that morning she had been led to pray about that very thing we could but say ‘Yes’ with thankful hearts. So for the past ten evenings these lads have been coming and learning their *aleph, ba, ta*, and struggling to write them down, which is a much more difficult matter, for their memories are far in advance of their eyes in training.” _____

Mr. Upson tells us of an interesting time which he has had lately with an Arab *sheikh* and a Coptic schoolmaster in the government school at Shebin-el-Kom.

“I am very interested in the latter man, for he is by birth a nominal Christian, but he has drifted away into unbelief and scepticism, approaching dangerously near to Islam.

“I was therefore delighted for him to visit us. The *sheikh* saw ‘Sweet Firstfruits’ (a book much used in presenting the Gospel to Mohammedans) on our shelf, so remarked, ‘That is a very mischievous book,’ and warned the schoolmaster against it. The latter immediately purchased it, wrote his name on it, and decided to read it through. Then a long discussion began, principally focussed by me on the words of the Lord Jesus: ‘He that believeth on Me hath everlasting life’; also, ‘I am that bread of life.’ After two hours and a half they left us. I have had chats with them both since; the *sheikh* seems ‘bullet-proof,’ but the schoolmaster seems very ready to hear and accept the truth. Please pray for these men. There are so very many indifferent to everything. There are about ninety clerks, etc., in the government offices here, sixty of them Copts and thirty Moslems, and the former are as indifferent as the latter. Out of all these officials probably not two go either to Coptic church or Mohammedan mosque.” _____

To the Friends of the North Africa Mission.

21, LINTON ROAD, BARKING,

DEAR FELLOW-HELPERS, June 15th, 1900.

From various quarters of our Mission Field come cheering notes of blessing among natives and Europeans, as well as of spiritual blessing to the souls of the labourers. Amid much that calls for patience, and many things that are calculated to discourage and dishearten, we praise the Lord for these tokens of His love and presence.

The hot weather has now commenced, and for the next three months work will have to proceed but slowly, for, in addition to the heat, this is the period naturally chosen for furlough to England, or for a period of rest on the field. Still, work will be going on, and, with the blessing of God upon it, will be prospered in answer to your prayers.

In my last letter, on May 15th, I was able to tell of some liberal gifts having been received. Since then supplies have come in very slowly again; but we rejoice greatly that our Heavenly Father's eye is upon us, and His ear is open to our cry. It is, indeed, a great comfort to have the Living God as our Patron and Friend. Let us praise Him, not only for what He has done, but for what He is going to do for us.

Meanwhile, let us pray that the workers in the field may have their souls kept occupied and satisfied with the God of their salvation.

We have referred elsewhere to the departure to be with Christ of our dear friend Mr. W. Mackintosh, the agent of the British and Foreign Bible Society in Morocco. His removal is a fresh reminder of the need of new labourers.

I would again ask your prayers that such may be raised up of God. In various directions I hear of a steadily growing difficulty in finding the labourers that are required in various mission fields. Temporal prosperity is sometimes a temptation to remain at home. The fewness of conversions accounts also in some measure for the lack of suitable volunteers, while the low state of spiritual life in many quarters warns us that few missionaries are to be found there.

We need a genuine revival at home. This would do more than anything else to reinforce the workers in the foreign field.

The reported disturbances between the French and the people of the extreme south-east of Morocco do not at present seem likely to affect our Mission work; but some day, no doubt, everything in Morocco will be changed. Meanwhile, we can pray that God will overrule every disturbance for the furtherance of the Gospel.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

The Eclipse of the Sun in Tripoli.

By Mrs. VENABLES.

We have had some excitement lately, on account of the eclipse of the sun, which was total in Tripoli. About two months ago Professor Todd, an American astronomer, arrived with his instruments, hoping to make observations on May 28th. The British Consul-General kindly gave permission for them to be set up on the roof of the Consulate, which, from its position, made a splendid eclipse station. Several friends helped the astronomer in his extensive preparations, and as the time drew near, we anxiously watched the weather. It seemed to us that there had never been so many clouds in May before, probably because we had not taken quite so much notice of them hitherto! However, the day turned out perfect—clear atmosphere, brilliant blue sky, and no clouds. To some of us this seemed a direct answer to prayer. The day before was not a bright one, and we have since heard that in

Malta the 28th itself was cloudy, and some rain fell. The astronomer and his wife had enlisted a good many helpers, each to take note of one or more points. We all assembled at the Consulate in good time, and went on the roof armed with smoked glasses, pencils, and paper. From 4.16 p.m., which was the time of first contact, we watched the sun disappear, and we at the same time were watched by crowds of people on the houses round and in the street below. A rumour had been about for some time that the foreigner was going up in a balloon. This, I suppose, added to the fact that they had heard of the eclipse, was the cause of so many gathering together. Their excitement increased with the darkness, and at the time of totality there was a great noise of shouting, crying, and a few guns were fired. The total eclipse took place at 5.19; fifteen minutes before the light had perceptibly lessened, though the remaining part of the sun was shining as brightly as ever. As the minutes wore away, a strange gloom came over the scene; the sea became dark, the sky had changed from blue to a dull grey, and yet even within a minute of the time, the sun could not well be looked at without a smoked glass, so brilliant was the tiny crescent. Just before the sun was quite covered, spots of light, known as Bailey's Beads, were seen clearly for a few seconds, also the body of the moon. In another second, the centre being quite dark, the brilliant corona burst forth against the dark sky. Which of us who were then privileged to see it, will ever forget this glorious phenomenon? Only fifty-one seconds, and then the wonderful sight, for most of us only seen once in a lifetime, was over; the sun reappeared at the opposite side of the moon, and light quickly dispersed the darkness. Photographs had been taken, the corona drawn, other observations made, and all was over. How I wished that *that* had been only the rehearsal, and that it would all be repeated!

It was very interesting next day to go in and out among the people, and hear their remarks. There is a notion among the men that to study these things is wrong; they think the subject akin to astrology, and are fearful of describing what they saw. Some expressed contempt. That people should come from America to see the eclipse is too foolish in their eyes.

Most of the women were very frightened, fearing that the end of the world had come, or that the sun had gone, never to return. Nearly all were under the impression that the foreigner had been up in a balloon, some even supposing that he had, from this position, been able to control the eclipse. The strangest idea was that the foreigner had caused the eclipse by throwing seven tins of petroleum at the sun!

A Trip Down South in Tunisia.

By Mr. J. J. COOKSEY.

El Djem is still the same, with its wonderful old Roman amphitheatre, its lumbering French coach, and enterprising Jew, who has more influence upon Moslems, with his bright bottles of absinthe and wine, than all the total abstinence texts of the Koran! After resting there for a night we set out for Sfax, sixty-four kilometres (forty miles) distant, and had an exhilarating ride with a gale of wind behind us, doing the journey in about two hours and a half. We felt that this wind was sent in answer to prayer, for on the day previous, in riding from Sousa to El Djem, we had to make our way against a terrific headwind the whole time, which tired us thoroughly.

At Sfax we caught the train to Graiba, and from there we set out at 2 p.m. for another ride of fifty miles to Gabès; but just before sunset, when more than a third of the journey still remained to be done, an accident to my bicycle stopped our further progress, and we were obliged to finish our journey

upon the *diligence*, which fortunately was just behind us. We spent three profitable days in Gabès. It was pleasant to meet again old friends to whom I had preached the Gospel five years before, and they, despite their antagonism to Christianity, showed evidences of having been influenced by the lives and words of God's servants. We opened a shop in the market place, selling the Word of God to Arab and Jew, and testifying to the saving power of the Redeemer. In the evening we rented a large room, and gathered together a goodly company to see the magic lantern. Splendid attention was given, even to unpleasant truths, and for an hour the way of Life was set forth in a faithful manner. On Sunday evening we gathered together a small company of French Protestants in a neat little iron chapel, recently built, and largely financed through the generosity of a Christian Scotchman, who for over twenty years has glorified his Master by a godly business life in Tunis. Here a faithful word upon the text, "Choose ye this day whom ye will serve," was given, several of the audience afterwards expressing their warm appreciation of, and thanks for, the message. We left Gabès, the city of palms, rejoicing to have magnified Christ to Jews and Moslems, and to have cheered a little these French sheep of the flock of Christ.

On returning to Sfax, we were grieved to find our dear friend Mr. Kohli looking very ill. He was just recovering from a murderous attack made upon him one evening by an Arab in the neighbourhood of Gafsa. He had been struck to the ground with a bludgeon, robbed of all he possessed, and left on the wayside nearly dead; and, sad to relate, the authorities, to whom, upon regaining consciousness, he made complaint, tried to inculcate him for selling Bibles, instead of seeking to trace his would-be assassin.

There is always a peculiar pleasure in going to Sfax, for there lie our sacred dead, Dr. and Mrs. Leach. It is uplifting to rest for a few minutes beside their grave—a quiet, hallowed spot away from the buzz of the bazaar and the persecution of officials and priests. Just lately a fine headstone has been erected over the grave by friends in England, bearing in French and Arabic the text, "There is one God, and one Mediator between God and man, the man Christ Jesus, Who gave Himself a ransom for all."

The city abounds with *shereefs*, *i.e.*, those who claim to be descended from Mohammed. They all wear turbans of green (the Moslem national colour) as a distinctive mark instead of the usual white ones. For a small consideration one of these gentlemen quickly persuaded a shopkeeper to vacate his shop for a few days in our favour, and soon we were comfortably installed, with a good selection of the Word of God in the current languages (Arabic, Hebrew, French, and Italian) placed before the people.

But the thoughts of the people were rather taken up with the spoiling crops, due to the lack of rain, than with religion, and it was evident that, left to themselves, they would not come in any numbers to read, buy, or accept our books, so we commenced to run our shop on the auctioneer's principle, standing just inside the door, and in a loud voice commending the Word, and urging the people to accept our literature, and read for themselves.

Is it not high time that this important city of Sfax, the second largest in the Regency of Tunis, with its teeming thousands of Moslems, Jews, and Europeans, all living and dying in the dark, should be occupied for Christ? Does not the term, "consecration to Christ" call for a new definition in the light of the present-day inadequate apprehension of its meaning? Oh, to hear again in our midst the voice of the strong, rugged Tertullian, with his burning eloquence and Christian chivalry—"We grow by being mown down, the blood of martyrs is the seed of the Church!"

On the Edge of the Aurès Mountains, Kabylia.

MR. SHORT AND MR. SMITH, two of our workers stationed at Constantine, have sent us an account of their recent bicycle tour on the edge of the Aurès Mountains.

Since their first connection with the Mission, they have been anxious to reach the interesting section of the Berber race called *Showia*, who inhabit this out-of-the-way district, but until lately their time has been chiefly employed in study at Constantine. Having now acquired a working knowledge of Arabic, they are anxious to learn Kabyle and Showia, two Berber languages which closely resemble one another, and then it is hoped that more definite work may be attempted amongst these hitherto unreached mountaineers.

We hope that it will be of interest to our readers to hear

seen in this district. After following this native path for some time, they came upon a few Italian woodcutters and some Arabs, and from these it was learned that the Showia villages lay further on in the heart of the hills. These are mostly wooded with small trees, the summits bare, and in the case of the higher ones, covered with snow. There are fertile open spaces in the valleys between. Some parts of the country were found to be almost uninhabited, but in others there are numerous villages.

Mr. Short and Mr. Smith continued their journey to Khenchela, which is about seventy miles distant from Batna. It is a very healthy village, lying above the plain, 3,600 or 3,700 feet above sea-level, with a fresh breeze blowing from the mountains. Here they found themselves objects of curiosity to the natives, who do not often see strangers, and who were rather shy on that account.

On returning to Constantine, *via* Ain-Beida, our friends had an interesting conversation with an elderly Showia, who obtained some water for them. He spoke Arabic as well as his own language, which was the case with all the Showia men met with on this tour, and was not opposed to hearing the Gospel, nor fanatical as regards his own religion. He called his wife out from the tent to see them.

To reach the thickly populated districts, it is evident that mules and baggage will be required, and to accomplish any real good a protracted stay will be necessary.

Once amongst the Showia, very few Europeans would be met, and there would be no need to attract much official notice. The people appear to be of a very friendly disposition. Their dwellings are of a poor description, consisting either of hair tents, or houses made of blocks of earth cut out in the required shape from below the surface of the ground.

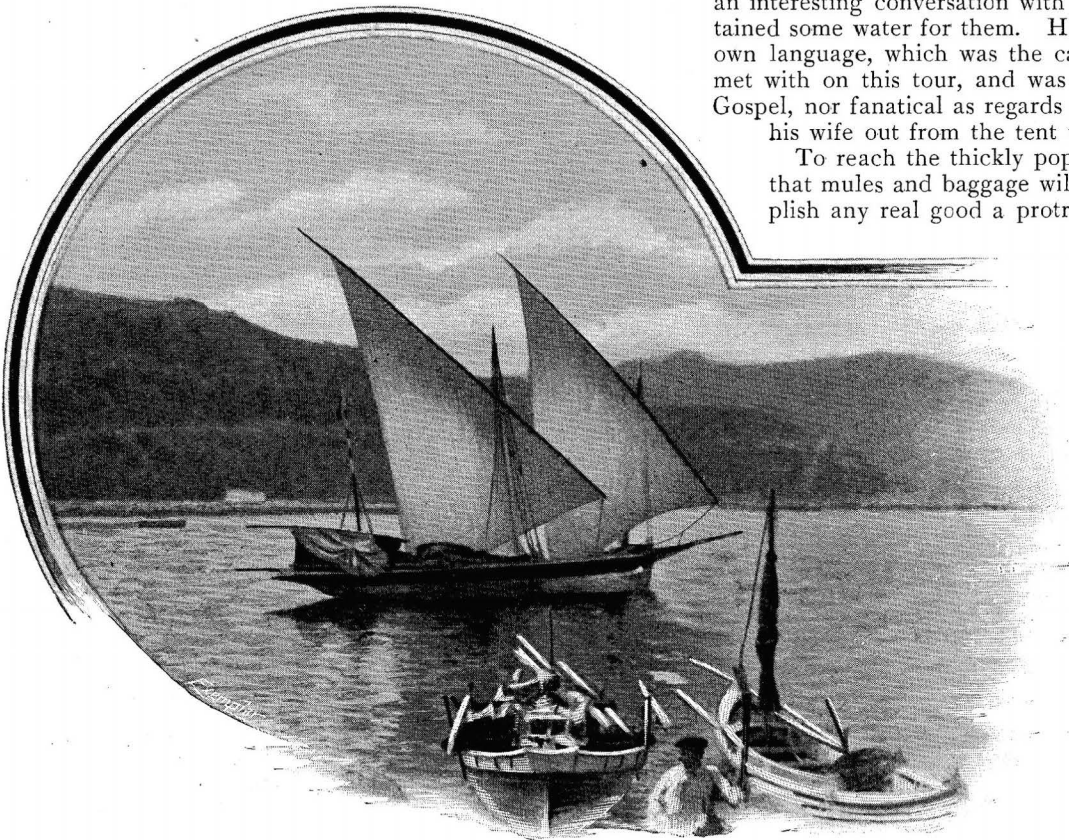
The tour, which occupied six days, covered altogether 285 miles.

Work Amongst the

Kabyles at Tazmalt, Constantine.

The following is an extract from a letter from our friend, Mr. H. G. Lamb, who has been working in Algeria for some years, and accounts of whose labours are given from time to time in "Echoes of Service." He was formerly at Tabarouth, in Kabylia, and is now at Tazmalt, in the province of Constantine.

April 23, 1900.—We have now been here just over four months, and up to the present we have had ample proof that there is a work to be done here for the Lord. Of course, being in a French village, we have not the liberty we had away at Tabarouth, and we find it much more difficult to gain the confidence of the Kabyles. But these are small difficulties which can be overcome, and when we consider that we are about sixty miles from any other mission station, and that the mountains round are teeming with villages, no difficulty seems too great if only these perishing multitudes



FELUCCA LYING OFF PHILIPPEVILLE, THE PORT FOR CONSTANTINE. (See page 83.)

some particulars of the preliminary trip, which our friends feel has been a satisfactory one for the purpose for which it was undertaken; namely, to personally ascertain facts with regard to the country and people, which would be of value in subsequent journeys.

On the first day our friends rode a distance of about eighty miles through the somewhat desolate district between Constantine and Batna, passing on the way two of the great salt lakes which are found in some parts of Algeria. A short time only was spent in Batna, as it was understood that the officials would be very zealous in enquiring into any *propagande* amongst the Arabs there.

A short ride on the second day brought the travellers to the foot of the hills, where they left their bicycles, and began to make their way up a well-marked native track. Numerous signs of the Roman occupation of earlier days are still to be

may hear the truth as it is in Jesus. For this we get many opportunities. Here, as everywhere else, we find a Kabyle is a Kabyle—poor, ignorant, and wretchedly superstitious. We have to meet with the same stupid objections as elsewhere, and listen to the fearful lies of this terrible system, which is the curse of North Africa. Often we find numbers who will consent to our message up to a certain point. Talk of sin, and, as far as they understand sin, they will admit that they are sinners; speak of justice, and they will consent that God is just; *but* (ah! this is the point), His justice forgives them all, because they believe in Mohammed, and pray. If we try to make them understand that God hears and answers prayer, and that He gives us proofs of this every day, while they have never received one answer to their prayers, because they are not in accordance with His Word, they coolly tell us that God gives us all *now*, and that *they* will receive the answer to their prayers in the next world, when we shall receive nothing.

With reference to our beloved Lord, Who is so dear to us, His children, whom He has redeemed by His precious blood, the Kabyle will admit that He is a great prophet, but to say that He is the Saviour of the world is to bring down upon our heads a torrent of rage, and, as to His being the Son of God, to say this is enough to make a Kabyle refuse to listen to us again. In the face of all these things one often feels how difficult it is to speak, and we need much more than earthly wisdom to tell out the message of salvation which has been committed to us. Please ask your helpers to pray much for us, and especially that a deep sense of sin, as God sees it, may turn these poor souls to repentance. This is what we are praying for, and longing for; how we shall rejoice if His Spirit commences a work in these hearts!

Since we have been here, Mr. Griffiths and I have been able to make tours to forty different villages. We go out like this every Thursday, sometimes as far as 3,500 feet up the mountain; on other occasions, we ride our bicycles along the government roads for some distance, and then push up into the villages along the native roads. Last week we went to Akbou, and visited three villages near there. It was quite refreshing to see how Mr. A. S. Lamb, formerly of our Mission, was remembered by the Kabyles. These journeys enable us to come into touch with many distant villages, and although we often return home done up, we are filled with joy because the Lord has thus privileged us to witness for Him here. We need prayer for strength of body, and wisdom to use our strength for the glory of our precious Lord.

We give medicines at the house twice a week, and by this means many hear the message of salvation. You may have heard that we were called up before the Judges in Algiers with regard to our medical work. The charges were that we had illegally practised medicine, and had taken fees; but the Lord was with us, and the lies of the enemy had no effect. Since we have been here, we have been visited by the Judge of Akbou, who took samples of all our medicines; but this was three months ago, and we have heard nothing since. We are now trying to get classes of boys and girls, but it is a matter for prayer and time; the children are here—we only need to gain their confidence, without arousing the suspicions of the authorities. Mrs. Griffiths and Mrs. Lamb commenced a class for French children, and eight came the first time; but the priest in the village soon put a stop to this, and it is now difficult to get the children to acknowledge us in the street. We expect all this, however, for a time. We are hoping, directly the weather settles, to make a longer tour, accompanied by Mrs. Griffiths and Mrs. Lamb, when we shall try to reach some distant villages that cannot be got to in one day. In all this work we need much wisdom from our Father, and this He has promised to give.

The French Protestant Mission in Kabylia.

The following is a translation of some extracts from an article written by Monsieur J. P. Cook-Jalabert, for the French Algerian paper *Courrier du Dimanche* (April 21, 1900), at the request of the editor.

M. Cook arranged his remarks under the three words composing the name of the Mission, viz.: *Mission, Protestante, Française*.

MISSION.—The objection which we hear most frequently is this: "You are doing a useless work. What is the good of evangelising the natives? You will not accomplish anything." Even some excellent co-religionists have told me this. Some time before my arrival in Algiers, an old Colonel *de Chasseurs d'Afrique*, one of my parishioners in the church in the north of France where I was pastor, said to me: "There is nothing to be done with those people; the only means of evangelising the Kabyles is by the stick." That is indeed the system that has been employed for sixty years to civilise the natives. But can it be said that it has succeeded? They are under subjection, it is true, but would they not be delighted to revolt on the first opportunity? Something besides the stick is necessary—LOVE is needed, and THE GOSPEL. As we are opposed to the system of force, let us evangelise by means of love and the Gospel, and we shall see at the end of sixty years if that is useless. Why should we not succeed? I believe in the divinity of Jesus Christ, I believe in His word: "Go and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost." I accept these words as the sacred testament of my divine Saviour, Whom I must obey. To refuse would be to suppose Jesus capable of a mental reservation: "There will be a people upon whom the Gospel will not have any hold." If He has given the command, there is a possibility of accomplishing it. Yes, certainly the work is difficult, but it is not impossible. In India some missionaries worked for nearly a century to evangelise the Mohammedans, and I have read somewhere that they had not any conversions until the end of thirty, forty, or fifty years of labour; and that to-day there are numerous churches, composed entirely of converted Mohammedans. It is said that there is no such word as "can't"; in any case, the Christian has no such word as "can't," where the evangelisation of the world is concerned.

As surely as I believe in the word of Jesus Christ, so surely have I the conviction that one day there will be in our Kabyle mountains large and flourishing Christian churches in which the natives will come to worship God in spirit and in truth. That is why there is a French Protestant mission in Kabylia.

PROTESTANT.—"I scarcely understand your work," said a celebrated preacher to me one day—one who had come out of Roman Catholicism and who had not decided to attach himself to any other religious body. "Since I have been in Algeria, the most pious people I have met are the Moslems, and I have been at the same time in contact with Catholics, Protestants, and Jews." I greatly fear that this brother has taken the semblance for the reality. He has seen mosques full of people prostrated before God. But he has not seen the want of depth that there is in this entirely external worship of forms, and ceremonies and appearances. At the foundation it is useless, and in our Kabyle mountains, I have often remarked that the most religious people are the greatest thieves, the greatest liars, and the most wicked in the village. . . .

FRENCH.—"Ah! you are a missionary," people have often said to me; "then you are English?"

"No; not at all. I am a good Frenchman, in fact even somewhat of a chauvin, and it is because I am French that I wished to come to Kabylia."

"But I thought that all the missionaries in Kabylia were English!"

Without doubt, to our shame as French Protestants, strangers have anticipated us in this work. Eight or ten years before the founding of our work, English missionaries had at heart the evangelisation of the Kabyles. We can but admire the devotion, the zeal, the ardour, the faith of these men, who, in spite of all sorts of difficulties, with the natives as well as with the authorities, have persevered, cherishing but one desire, whatever the romancers may say of them, that of making known Christ as the Saviour of the Kabyles. Even to-day, of eight mission stations in Algiers and Kabyliâ, only one is French. . . .

Mohammedans and Controversy.

EXTRACT FROM DR. I. M. ARNOLD'S "NATIONAL HISTORY OF ISLAM."

"Lest it should be imagined that success in the work of propagating Christianity depends mainly upon superior power in controversy, it may be observed that controversy alone was never blessed with the conversion of a single soul. The Apostles were not charged to dispute, nor to argue, but to preach the Gospel, *testifying* "repentance toward God, and faith towards the Lord Jesus Christ." If Christianity were to offer itself as a system of speculative doctrines, it would have been the part of the missionary to commence, continue, and end with arguments; but the message of the missionary, constitutes him a *witness* of Christ, and this is his distinctive character. The heart, even in a physiological point of view, is older than the head, and we must, therefore, be less surprised when in religious matters it likewise takes the precedence: for when the light of God shines into the *heart*, in "the demonstration of the Spirit and of power," it will produce "the *knowledge* of the glory of God in the face of Jesus Christ." The witnesses of the Gospel disdain to discharge the functions of their sacred mission with "enticing words of man's wisdom;" because the philosophy of reason has amply proved itself a broken cistern which yields no water. The reasoning faculties, which are chiefly called into action in matters of controversy, are not admitted to their legitimate functions till the heart is ready to receive the Gospel. Natural reason, with regard to revelation, is precisely what the eye is with regard to the natural light—it cannot see without light from heaven; just as there can be no harvest without seed, no house without foundation, no digestion without food, and no reflection without matter for thought. In the ministration of God's word, there is, therefore, no notion which it behoves the missionary more specially to guard against than this—that argumentative preaching and controversial disputation are the means by which success is to be obtained. Let the missionary have faith in his mission, and rely upon the irresistible weight of the message of which he is the honoured ambassador: for much unfruitfulness may be traced to a want of confidence in the all-sufficient power of the Gospel.

"Although arguments are frequently provoked by the cavils and objections of the Mohammedans, yet Islamism is not the creed to court enquiry or encourage a free discussion upon religious subjects. The Arab prophet repeatedly enjoins his followers to abstain from discussions, and he makes Allah require him to recede from those who dispute about the Koran (Sur. vi. 65). Arguments with the Scripturalists are especially discountenanced (Sur. xix. 46); disputes are to be settled by imprecations on those invited to meet for argumental inquiry (Sur. iii. 59); discussion is postponed, upon the grounds that God would decide differences on the Day of Judgment (Sur. xxii. 65), a time certainly too late for those in the wrong. Again we read, "As to those who dispute concerning God, after obedience hath been paid him, their disputing shall be vain in the sight of their Lord, and wrath shall fall upon them, and they shall suffer a grievous punishment" (Sur. xlii. 14).

"The Christian missionary is not to *seek* for arguments; but where they cannot be avoided, he is not to shun the contest, remembering the example of St. Paul, who frequently "reasoned out of the Scriptures, disputing and persuading the things concerning the kingdom of God." Where discussion is entered upon in the like spirit of love, and zeal for the salvation of souls, we shall be guarded against a display of vanity, in gaining a victory which may simply prove a superiority in education, or philosophical acumen. The main point at issue

will never be forgotten in the heat of the contest; and controversial disputations will always, on that account, be as *short*, as *kind*, and as *seldom* as possible (1 Peter iii. 15). We shall never be drawn aside to non-essential or frivolous discussions, neither shall we be tempted to excite or wound our opponents by using harsh, satirical, and unbecoming expressions. Missionaries are frequently exposed to the most wanton insult, purely with a view of provoking resentment; but to fall into the snare thus laid is to inflict an irretrievable injury to our cause.

"As a rule, it is well to commence our discourse upon subjects in which both parties agree, and to proceed from similarities to differences; or we may approach the heart of the Moslem in an indirect way, by bringing forward a parable, or a point parallel to that we are about to discuss, which we lead him to admit.

"Above all, let us never withhold any one of the leading truths of Christianity with a view to conciliate Moslem animosity. In order to win souls, we cannot, with a good conscience, yield one iota of the truth, for such an act of perfidy on our part would involve our own souls in a snare of the devil, and, after all, defeat our object."

The above valuable extract is taken from the last chapter of the 1859 edition of "Ishmael; or, a Natural History of Islamism, and its Relation to Christianity," by the Rev. Dr. J. Mühleisen Arnold. The author was stated to be formerly Church Missionary in Asia and Africa, and in his preface we are told that he gathered the material for his book during a sojourn in Egypt, Arabia, Palestine, East Africa, Abyssinia, and more especially in India. There was a new edition, revised and improved, published by Longmans in 1874 under the title, "Islam and Christianity." Unfortunately, this is out of print, and very difficult indeed to obtain, though the older edition of 1859 can be got more easily. In 1878 a German translation of Dr. Arnold's book appeared, authorised by himself. This can still be had in Germany at about half-a-crown. The author is therein described as doctor of philosophy and theology, and as a former chaplain of the British Consulate at Batavia, who had successfully worked as a missionary among the Mohammedans of Java. This German edition of 1878 mentions Dr. Arnold as working then among Mohammedans in Southern Africa, and states that his book had already passed through four editions in England, where it was highly esteemed. The Rev. J. M. Rodwell, in the preface to his translation of the Koran, giving the Suras in their chronological order, refers to "Dr. Arnold's work, entitled 'Islam and Christianity,' a most valuable repertorium of all that is connected with the early history of Mohammed and the Koran, which ought to be in the hands of every student of its teachings, and of every missionary to Mohammedans" (Rodwell, edition of 1876, p. xxv.).

Dr. Arnold's book is divided into two parts, the first dealing with the natural history of Islam, and the second contrasting Islam with Christianity. Part I. contains, together with other highly instructive sections, two chapters on "What Mohammed borrowed from Judaism and Christianity," which are of very great value. The whole book is marked by "the spirit of a sound mind," and by great learning. It is regrettable that so useful a volume is now scarcely obtainable in English.

Perhaps some of our readers have copies of this book lying unused on their shelves. They could put them to good use by sending them in to the office of this Mission, whence they would be forwarded to missionaries in the field, who would greatly value them, as well as any other standard works on the same subject.

MILTON H. MARSHALL.

Extracts from Letters and Diaries.

MOROCCO.

FROM MISS BOLTON (Tetuan).

To tell you about the work I hesitate, lest by anything I should grieve the One who is so abundantly blessing us. As far as we can see, this past year has been quite different from

all the previous ones. The whole of our work has assumed a new aspect. The Spanish work has almost lost the stigma which lay upon

it for five or six years, viz., that those who came to us only came for what they could get; there are quite a number now who are thoroughly Protestant, though not converted. I think, however, that our greatest blessing has been the change which has come over the visiting in Moslem homes. I am not able to do this work myself, because of my daily afternoon school; but I share it in other ways.

The other day Miss de la Camp was at a wedding in a good house. Whilst all the guests were sitting round the room, one opened up the conversation by asking what we taught, and mentioned something she had heard at our dispensary. Miss de la Camp had a very good time with them, and at the next dispensary I had the best opportunity I have ever had, as far as I remember, with upper-class women, for two of these same guests came, saying that they had come to hear.

The best of all is, that it is the Bible which is being honoured; they ask for *the Book*. Actu-

ally, here in Tetuan, nearly every day one or other comes in reporting something encouraging. My women have quite settled down with me again; they have a number of texts committed to memory, and tell me that hardly a day passes but what they repeat them.

Amongst the Spaniards, too, a knowledge of the Word is spreading. The Christians are constantly being sent for to read it in their neighbours' houses.

About a year ago a Protestant and his family came to the town. We could not tell if he was a great backslider or an unregenerate man. He would not come near us, and was always found in a gambling saloon, and was known as a rogue. During the last month

our people have got hold of him, the family being all but destitute, and the wife partially paralysed through extreme weakness. They brought him to their own houses first, and then to the meeting on Sunday. Apparently he is most penitent, and has confessed his sin in the prayer-meeting. He has been to all the meetings since, and sends his boys to my school, and has not been known to visit any of his old haunts. He has told us that he has seen the last of them. The other day when I visited his wife I found her much brighter; she told me that she had felt better ever since her children told her we prayed for her recovery in the school. The man knows his Bible and the way of salvation extremely well, and I feel sure that he has been a backslider for some time. We are waiting, and watching, and praying, and discernment of spirits is promised. A little while ago Juan, one of the Spanish converts, went over to Gibraltar to see his brothers and their families, all Roman



THREE BEDOUIN GIRLS. (See page 83.)

Catholics. In one house he read the Bible a good deal, and left a copy behind him. Lately, several letters have come from this brother, speaking most happily of the Book, and their faith in it. The man says his eldest daughter will have nothing to do with it, but that he is always reading it. In

these last two letters they have sent many remembrances to me, although I do not know them; this is a very good sign, for before Juan went, they wrote saying how grieved they were to hear that he had left the law of his fathers, and become a renegade. We are praying and expecting to hear of some of them being "born again by the Word of God." At the weekly Spanish prayer-meeting I always have to report anything encouraging that has occurred in the Moorish work; our joy is fully shared by the Spanish converts.

FROM MISS JENNINGS.

(Laraish.)

On the 5th of this month, April, 1900, I made another visit to Arzila, accompanied by Miss Parkinson, whose knowledge of Spanish enables her to work efficiently among the Jews in these coast towns. They all speak in that tongue, and a good many of them read it, though of course Hebrew is the language taught all the Jewish boys in the schools.

Again we lodged in the upper room of the Jew's house, where we have stayed twice before; and we had great joy in finding that the owner of our room possessed a deep interest in the Word, and seized every opportunity of coming up and reading more about the *Messiah*. In a very few days, he confessed his belief in the Lord Jesus, and told us he was a Christian, but he feared to come out boldly in his own town, knowing that persecution would be the result. He taught his little boy a prayer for a clean heart and the Holy Spirit, in Jesus' name, and the last day he joined us in morning worship, and knelt down and offered a truly humble, penitent prayer in the name of Christ. Nearly every evening he would come up with two or three other Jewish inmates of the house, to hear the Gospel singing and preaching, in Arabic and Spanish; and, when the audience broke up, he would stay behind for personal dealing and instruction from Miss Parkinson. His wife, though a very pleasant, friendly woman, honestly confessed that she would not become a Christian, though her husband had done so. He gave up attending the synagogue, not even going there on the Sabbath eve—Good Friday evening—when all the Jews entered on their Passover Feast. Of course, he is very ignorant, and but a weak babe in the faith, and it was very reluctantly that we left him on Easter Saturday to struggle on alone; yet surely not alone, for He, Who by His grace has kindled this spark of faith in his soul, will certainly fan and feed it by His Spirit. We can, and do, still uphold him by prayer. He begged Miss Parkinson to write to him, but unfortunately he is not able to read Spanish, and, therefore, one will have to be careful, not knowing who will read the letters.

Arriving in Arzila a few days before the *Aid el Kebir*—feast of the sacrifice of the lamb—which occurred only four days before the Jews entered on their Passover, the subject of Christ slain, the Paschal Lamb, and the offering for the sins of the whole world was very specially our one theme. I was led to take a decided stand this year against helping any of the poor to buy their little feast lamb, or goat, or partaking of the meat, though I cannot but think that to thousands of these ignorant and poor Moslems this feast has no religious meaning. It is nothing more than an annual time of animal enjoyment, as Christmas is with many at home! It was a testing time with the poor believer Sofia, who, I believe, is standing true to the little light she has; but I was told that her two sons killed a goat.

Being the feast time both for Jew and Moor, I had far smaller companies in my mission room in the mornings, and fewer visitors to our lodging; but, on the other hand, this gave me opportunities for quiet readings and talkings with Sofia, which I have not been able to have during other visits.

On Sunday morning, after reading her part of Matt. xxvi., and explaining the institution of the Lord's Supper, she said that she knew about it, and herself commemorated it on Sunday mornings. "Shall we do so now?" she asked. I assented, and she quickly brought a little grape vinegar in a tiny tea tumbler, and a piece of her coarse, black, unleavened millet bread, and placed both on the floor between us.

I offered thanks in Arabic, and with no little sacred joy "partook" with her—the first time in the thirteen years I have been out here that I have thus "broken bread" with a Moorish sister in remembrance of Christ's death and coming again. Oh! may she be among the firstfruits of a rich harvest! God keep her faithful to Him, and grant that her soul may ever feed on Christ, the Bread of Life.

After nine days in Laraish, I started again for village work yesterday, the 24th, and am writing this in my tent, pitched in what is, to me, quite a new village, about four and a half hours from Laraish, and perhaps three or four from Arzila. I do not think any "Nazarenes" have before stayed in this hilly, well-wooded, and very picturesque village of Beni-Malek. The only spot approaching levelness that they could offer us for our tents was at the top of a tiny hillock, covered with rank weeds a foot or so high. A small space was quickly hoed up and cleared of this thick growth, and my tent pitched. Several men have come round to-day to talk and read. I fear they almost frighten away the women, and the fierce dogs prevent my visiting the houses alone.

To a group of men outside the village I read a good deal from my Gospel of Matthew, and when speaking of the strait road to Heaven, and how few entered it, one man asked me who was the Gate to that road. I was thankful for the existence of John xiv. 6, which I quoted, and to which he had no rejoinder.

ALGERIA.

FROM MISS READ.

(Cherchel.)

April 14.—Mondays and Fridays bring women and children in the morning for medicines; during the past few weeks we have had a great many. Even if it is only children for drops in their eyes for ophthalmia, they are very grateful and so trustful. If they are brought once they often are willing to come alone afterwards; having experienced the relief they get through the treatment, they desire to follow it up.

There is a great deal of fever just now. We have been having a most extraordinary amount of rain, making sunny Algeria with its blue sky but a legend.

It penetrates everywhere, through the roof, and over the step into the rooms, which are all on a level with the courtyard. But we are not the worst off. We have some neighbours whose house is lower than ours, and at five o'clock the other morning they got on the wall to tell us they had a room full of water which had soaked through from our garden. This appeared a strange story, but when they came in to examine, we found the heavy rain had washed away the earth, leaving exposed part of the mouth of a silo, which in olden times had been used for storing grain.

The masonry was defective on their side, and their house being lower, the water was pouring through into their room. All underneath the town these empty spaces are to be found—silos, wells, and cisterns, built by the Romans—lightly filled in or covered by ruins during earthquakes.

In a great many Arab houses these are the only drains, and a fruitful source of fever.

Even in our house, which is European, there is one of these unused wells under the kitchen, into which the water goes when it cannot reach the cistern.

In addition, we have two wells built by the Romans, the cistern underground being also of Roman date, and now the heavy rains have brought this last hole to light—all this in a space of 81 feet by 45.

We did feel so sorry for them, for the wife had already made her room smart for the feast, and now Turkey carpets, mattresses, and silk cushions are all soaked through with muddy water. Her husband is one of the Arab schoolmasters, and so they have a nice home.

In most of the houses that we visit in the afternoons we find a willingness to listen. As we enter the house, the neighbours and children living in the same courtyard crowd into the room after us. We generally begin with a hymn, and it is refreshing when some of the women will tell of what was last read to them, or ask the meaning of something the children have learnt on Sunday or Thursday, and which they have gone home and told their mothers about.

This reading and talking to the women is much easier than it was years ago; they expect it, and know we require silence for it. That they take in the teaching given, one feels sure, from what they say to us; but oh! that is far from accepting it. Sometimes one is so encouraged with some, they do realise that only Jesus can save them, and that their fasting and their faith in their dead saints cannot avail; but they do not confess openly. Still, we trust Him to complete the work which He has begun, and we try to wait patiently for a bolder confession of Jesus as their Saviour.

Visiting in Yamina's home is always pleasant; if alone, she is ready with her verses for the day, ever finding some special message for herself. If the neighbours come in, she is very helpful in explaining, and will give her testimony.

Ali, her husband, has found a little work. This is a better outlook for them, although it is not what he has been used to—fetching and breaking stones. Still, he is very glad of it, and we trust he will not lose it again by getting drunk.

We have managed to get one or two serious talks with him here in the house, and prayed with him for his salvation, and also for strength to overcome the temptation to drink.

A few days afterwards Isha (our little maid), when in their house with a message from us for Yamina, found him there, and he said to her, "Can you read those texts on the wall?" pointing to two new ones we had given Yamina. Isha replied, "No, I have not begun to learn French yet, but I can repeat to you some verses from God's Word in Arabic." This she did, and he said, "This is what my wife tells me, only she knows ever so many more." "Can you pray?" is the next question he puts to her. "I can say the Lord's Prayer that I learnt at the girls' class, and we repeat it every morning after Mademoiselle has prayed, and oh, Si Ali, they pray for you every day, and tell God your name, and ask Him to lead you into the way of salvation, and not let you get drunk, and that Yamina may have patience with you and talk to you about the Lord Jesus." He said, "I hope you say, 'Amen,' Isha, for I do." They were seated on the ground with their "maida" (low table) in front of them, and the next thing he proposed was that they should pray there. He said, "We can kneel round this table, and cover our eyes with our hands, like Mademoiselle does; Yamina can be our *marabout* (priest) and talk to God. Yamina, glad to seize the opportunity, did pray, asking that both he and Isha might be saved, and then Isha said the Lord's Prayer with her. At the end he said "Amen" twice. Then Isha went home. He is quite in earnest, but all this is so fresh to him, and he is such a boy—not twenty-one yet.

As Sundays are the worst days of temptation for him, I suggested that we should go round and see them on the Sunday evening after dinner, and Yamina said, "Oh, yes! I will say

to him, 'Mind you don't get drunk, for they are coming,' and I am sure he won't."

We went and had a lovely time, reading and talking with them, and he seemed so desirous of walking in the right path. As it was a dark night he insisted on seeing us home, but Yamina said he was back again so quickly that she could hardly believe he had been up to the door with us.

The other day, in visiting at Sliman's house, I had a long, quiet chat with Sid Hamed's wife. We have been so anxious to hear more details of the last days of his life, and from her words I gathered that we had every reason to hope that he died a Christian, though to the end a secret disciple.

The last three days he would see no one but her and his mother. When some of his other relatives wished to go into his room to read the Koran, and talk with him, he refused to have them near, saying, "I know more than they can tell me; let me be quiet," and he died without witnessing to Mohammed.

The Arabs have just been keeping the *Aid el Kebir*, the Great Feast, also called the Feast of Sacrifice.

The conversation thus turns naturally upon Abraham and Isaac, and thence to the Lamb of God, Who taketh away the sin of the world. As usual, their version of the story has a very little truth mixed up with a great deal of error.

Hughes says: "The following is the account given by Mohammedan writers. When Abraham (the peace of God be upon him) founded Makkah, the Lord desired him to prepare a feast for Him. Upon Abraham (the friend of God) requesting to know what He would have on the occasion, the Lord replied, 'Offer up thy son Ismail.' Agreeably to God's command, he took Ismail to the *Ka'bah* to sacrifice him, and, having laid him down, he made several ineffectual strokes on his throat with a knife, on which Ismail observed, 'Your eyes being uncovered, it is through pity and compassion for me you allow the knife to miss; it would be better if you blindfolded yourself with the end of your turban, and then sacrificed me.'

"Abraham acted upon his son's suggestion, and having repeated the words, 'In the name of God, God is great,' he drew the knife across his son's neck. In the meanwhile, however, Gabriel had substituted a broad-tailed sheep for the youth Ismail, and Abraham, uncovering his eyes, observed, to his surprise, the sheep slain, and his son standing behind him.

"It is a notable fact that, whilst Mohammed professed to abrogate the Jewish ritual, and also ignored entirely the doctrine of the Atonement, as taught in the New Testament, denying even the very fact of our Saviour's crucifixion, he made the *day of sacrifice* the great central festival of his religion.

"Mohammed has thus become a witness to the doctrine of the Christian faith, that without shedding of blood there is no remission. The animal sacrificed must be without blemish, and of full age; but it may be either a goat, a sheep, a cow, or a camel.

"The flesh of the animal is divided into three portions, one-third being given to relations, one-third to the poor, and the remaining third reserved for the family.

"Quite apart from its religious ceremonies, the festival is observed as a great time of rejoicing, and the holiday is kept for two or three days in a similar way to that of the minor festival, or the *Aid el Fitr*."

The poverty of widows of the lower class has been much in our minds lately. When the husband, the breadwinner, dies, leaving his wife and perhaps some young children unprovided for, the poor things have so little resource, and the struggle to find bread and keep a roof over their heads is so hard, that often they succumb, and die literally of want of food, or, what is worse, die morally. The children live in the street, and the mother on the street, or what is equivalent to it. Some

cases which we came across after our return last year were very pitiful. It was so sad to see the rooms that had been emptied of furniture bit by bit, until there were only a few rags left.

By what means can honest women earn a living? The best needlewomen, by sitting close all day, can earn threepence; but the majority would only earn one penny. By spinning wool for burnouses they might make three-halfpence or two-pence; by weaving fivepence; but then they need a loom, and money in hand to lay out in wool. By grinding corn for their more prosperous neighbours, it takes three hours' work to earn three-halfpence, and it is not every family that has a mill.

So what wonder if the poor creatures despair, and their children are known as thieves! We cannot visit such cases without giving a few sous, but it is only temporary help, and there seems no hope of anything better. The bringing up of the boys from their babyhood to consider themselves first and only, is so bad that even if they are of an age to earn, they leave the poor home, with its mother and little sisters and brothers, so as not to share what they earn with them.

I am sure you will pray for us; we do need it so much, for it is such a position of responsibility to feel all these souls depending upon us for the message of light and love. Pray that we may be found faithful, leaving results with God, realising ever that in Him "we are able."

TUNISIA.

FROM MISS G. L. ADDINSELL.
(Kairouan.)

Jan. 26.—We had nineteen women at the class this morning, and instead of sewing we showed the lantern. It was the first time many of them had seen it, and we found it a great help, but before we had finished the sun came out so brightly that it defied all our efforts to keep the room dark. We are finding it very difficult to provide this class with material for sewing. As the numbers increase the expense gets heavier, and lately we have not known what to do.

My auto-harp is often useful in paving the way for the Gospel. For instance, to-day in one house the women stood talking in the *skeefa* (vestibule), seeming pleased to see me, and yet not asking me in, but directly they saw the harp they begged me to go in, and sit down, which invitation of course I gladly accepted, and after singing a hymn, I had a plain simple talk with them.

March 11.—After the class this morning I visited some people in the neighbourhood of our old house. I was much cheered by the way one woman listened—she seemed to want to grasp the Lord Jesus with one hand, but alas! she would still hold fast to Mohammed with the other. She says the girls often go home from the class and tell her what they have learnt.

March 12.—Visiting has occupied most of my time to-day. A little group of negresses in one house simply laughed at the

idea of their being sinners. A little later I asked another negress if she had ever heard these words before, and if she understood. Her reply was, "No, I have never heard, and how can I understand? I am only like a horse." It makes one's heart ache so. There is but little encouragement in this branch of the work; but we encourage ourselves *in the Lord*.

EGYPT.

FROM MR. W. SUMMERS.
(Alexandria.)

"He doeth according to His will. . . . among the inhabitants of the earth."—Dan. iv. 35.

One of the most striking illustrations of God's over-ruling Providence in the affairs of men is the way in which He has used the most unlikely individuals to effect His eternal purposes. Witness the achievements of the rulers of the ancient empires recorded in Holy Scripture, as well as the doings of men of lesser degree in the every-day round of life. A recent example of this great law has appeared in Egypt during the month of April. It seems that the ex-Minister for Foreign Affairs to the French Republic has lately given expression in a public way to sentiments derogatory to Islam. A report of this has reached Egypt, and as a result the fanatical newspaper rags (which, by the way, have the widest circulation) have lashed themselves into unbounded fury. Article after article has appeared in which this very able French statesman has been held up to ridicule as a political ignoramus, and as utterly incapable of understanding the philosophy of history, or appreciating the genius of Islam. We, of course, welcome this movement in the minds of the people, and seek by prayer and effort to guide it from its political aspect into the deeper question of real concern for their soul's welfare. This fiery flame of feeling has been further fanned by the circulation of a translation of Dr. Rouse's tract, "Mohammed or Christ, Which?" So strong has been the feeling excited that representations have been made by Moslems to the Egyptian Government to insist on the suppression of the tract. In response to this request, the authorities have taken a few initial steps in the matter, and while advising caution in the circulation of the tract, have very wisely not gone so far as to demand its suppression. As a result of this agitation, there is a greater demand for this pamphlet than ever, and if we gave it to all who asked for it, we could dispose of many copies; but in this, as in other matters, we seek to exercise discretion.

I have just heard that a new importance has been given to the eruption of feeling caused by the Frenchman's words by the fact that the grand Muftee of Egypt has written a few anonymous articles in reply, and that these are considered by Moslems a complete answer to the criticisms offered. I have not seen these articles, but shall make it my duty to procure them, and may, perhaps, set forth their arguments in a future article.

Our Illustrations.

The Three Bedouin Girls (page 80) bring before us one of the numerous races which find a home in Tunis. Some of the Bedouin live in tents or huts outside the town, whilst others dwell in houses with the Arabs. These girls were photographed by Mr. Liley in his own house. Their dress, which is quite different from that of the Arab women, is formed of one long strip of blue cotton material ingeniously twisted round them, and looped up with elegant pins, as may be seen in the picture. They have gaily-coloured handkerchiefs on their heads, and sometimes a sort of shawl thrown over. A few of the Bedouin families are well to do, and the women often carry much of their riches on their persons. Our missionaries sometimes meet with Bedouin

families when visiting, but the fact that no special attention has as yet been given to the evangelisation of this and other distinct races in Tunis, where there are several missionaries, reminds us once more of the greatness of the harvest and the scarcity of the labourers.

We give on page 77 an illustration of the graceful Felucca or fishing-boat, so well known on the southern shores of the Mediterranean. The lateen rig is totally different from any used in our own waters, and is supposed to be of very ancient origin. The town of Philippeville, which lies in the background of the picture, is an important port, and is distant about fifty or sixty miles from Constantine.

For the Young.

Prize Day in Kairouan.

By MISS E. T. NORTH.

The girls all arrived in good time, and looked quite picturesque with their bright-coloured best clothes and happy smiling faces. This day had been looked forward to for some time, as being something different from any that had gone before. It was to be a prize day, and the prizes of course were given for merit. The best two were for texts and hymns learnt by heart. Nine texts and two hymns were the appointed task, but this represented the work of several months, for learning like this is altogether new to them. Two sisters gained these.

During the morning a small strip of white calico and some blue cotton was given round to each girl, and they sewed for a few minutes, after which it was examined by Miss Addinsell and Mrs. Webb, and the best two received a prize.

Another girl sang, "Jesus loves me," all through quite by herself, and thus obtained the singing prize. You know singing, in our sense of the word, is almost unknown here, and it has taken some little time as well as patience to teach them this. Another had a small prize for crochet, another for good conduct, and another for regular attendance. After this each received the garment she had made during the last term, and then came oranges and sweets. Mr. Webb came in at the close and photographed them.

One girl has since left the class. She is getting big, and has gone away to a relative's house, and will seldom be allowed out. Two others of the older girls sent word they could no longer come, but I have spoken to their parents, and persuaded them to let them continue until we break up for the summer. I am only surprised they have been allowed to come as long as they have.

If these elder girls do not remain with us, I trust that they will remember what they have learnt, and that even yet the Word of God may bring forth fruit in their lives.

Extract from an Address by Mr. Muller.

"Thy blessing is upon Thy people."—Psalm iii. 8.

Oh, how precious this is! Wherever we may be, on the land or on the sea, at home or abroad, in sickness or in health, surrounded by friends or enemies, in our business or resting upon our beds, in whatever position we may be, "Thy blessing is upon Thy people." God's blessing is now on every one of the children of God throughout the land and the whole earth.

Our business is to lay hold on it, to believe it, to take it as the Word of God, and this not now and then merely, but habitually. When we awake in the morning to say to ourselves, "The blessing of God is upon me. I am a vile worthless creature in myself, I do not deserve to be noticed in the least by my Heavenly Father, yet His blessing is upon me." When dressing in the morning, the blessing of God is upon us. When we sit down to our meal in the morning, the blessing of God is upon us. When we give ourselves to prayer and reading of the Word, the blessing of God is upon us. When we go to our earthly occupations, the blessing of God is upon us. And thus all the day it goes on, hour by hour, moment by moment. And when we go to rest at night, the blessing of God is upon us. And thus it goes on all the next day and the next day, to the end of our course, and the blessing of God is never removed from us. Oh, how precious this is!

And hence we see how deeply important it is to take the Word of God as the Word of God, for it is God Himself who

speaks there to us by the Holy Spirit. It is just as if the Lord Jesus were literally in Person in our midst telling us this, or if God the Holy Ghost now with an audible voice were to speak to us, or if God the Father were now to speak to us, and say, "My blessing is upon every one of My children." Our business is to take the Word of God as the Word of God, and the result habitually will be peace and joy in the Holy Ghost; brimful of happiness we shall be when we are able to enter into this, that it is God speaking to our hearts in the revelation He has been pleased to make of Himself.

I do not know what more we could want than this single sentence—"Thy blessing is upon Thy people." Oh, let us carry it home, let us say it till we go to rest to-night. If we awake in the night, let it be freshly again before us, "The blessing of God is upon me, because I am His child." And to-morrow morning let it be present to us, "The blessing of God is upon us."

And thus, in all our various positions and business, we should never lose sight of this precious truth contained in these words, "Thy blessing is upon Thy people." We have not to look at our own unworthiness, that is perfectly true; it is not that we are in the least deserving that it should be so, it is all in the way of grace. And all the dealings of God with us are in the way of grace, never of merit, for the one single thing we should have, if we had what we deserved, is hell. But it has pleased God to deal with us poor sinners in the way of grace, and hence we are cleansed by the blood of Christ Jesus, and have peace and joy in the Holy Ghost and the forgiveness of all our sins, and hence it is stated, "Their sins and their iniquities will I remember no more;" and "I will never leave thee, nor forsake thee."

Every blessing is in the way of grace, for it is true that God always acts according to it. And I by God's grace, a poor, vile sinner, have found it precious true seventy years and five months, and I expect to find it thus to the end of my course.

Our Friends in Alexandria are encouraged by the better attendance of men at the evening meetings. At a lantern meeting held on May 11th about sixty men were present.

Mr. J. J. Cooksey (Kairouan) writes:—"May 14, 1900: The brightest side of my work just at present is to be found in the lantern meetings among the boys, which are held about twice weekly. The numbers are not so large as formerly, but the attention is splendid and the interest marked. I have just now (9.35 p.m.) finished an interesting time with them, and only when I was quite tired with speaking were they willing to leave. I would ask special prayer for them.

"The sin of these people is something frightful. In a place like this, where the European element is practically *nil*, one can get into touch with Moslem life and sentiment, and the more intimate one is with them, the more filthy and loathsome their lives appear. Especially is this so amongst the student class, and yet they profess to be the most saintly and spotless. This is very trying for the one who is endeavouring to show them their sinfulness and need of a Redeemer, and conversation with such usually ends in splitting theological hairs, which they don't mind at all so long as they are not personally brought to book."

Mr. Cooksey, in a recent letter, mentions how much he feels the need of Mohammedan books in order that he may gain a better knowledge of the ideas and arguments of those he is constantly meeting in the city of Kairouan. While controversy is not the aim of the missionary, our friends find it an indispensable part of their work; and considerable thought and study are needed if all the arguments of the better-class Arabs are to be satisfactorily met. Mr. Cooksey mentions that about £3 would obtain the books he is anxious to have. If any of our readers would care to help in this way, we shall be very pleased to hear from them.

THE NORTH AFRICA MISSION.

The Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised. It was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt.

Its Character is, like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

Mohammedanism has nothing in its teaching that can save the soul. It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death, resurrection, etc.

No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

No salary being guaranteed by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

North Africa consists of

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

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

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

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

EGYPT is still tributary to Turkey, but under the guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has now eleven Missionaries there. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are fairly accessible, though very few of them have as yet been converted.

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

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Location of Missionaries.

MOROCCO.	Date of Arrival.	Laraisch.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
Tangier.				Tunis.		Alexandria.	
J. H. D. ROBERTS, M.B., C.M.Ed.	Dec., 1896	Miss S. JENNINGS	.. Mar., 1887	Mr. A. V. LILEY	.. July, 1885	Mr. W. SUMMERS	.. April, 1887
Mrs. ROBERTS	.. Dec., 1896	Miss K. ALDRIDGE	.. Dec., 1891	Mrs. LILEY	.. April, 1886	Mrs. SUMMERS	.. May, 1890
Miss J. JAY	.. Nov., 1888			Mr. G. B. MICHELL	.. June, 1887	Mr. W. DICKINS	.. Feb., 1896
Miss M. C. LAMBDEN	.. May, 1888	Fez.		Mrs. MICHELL	.. Oct., 1888	Mrs. DICKINS	.. " "
Mrs. BOULTON	.. Nov., 1888	Miss L. GREATHEAD	.. Nov., 1890	Miss M. B. GRISSELL	.. " "	Mr. W. T. FAIRMAN	Nov., 1897
Miss G. R. S. BREEZE, M.B. (Lond.)	.. Dec., 1894	Miss M. MELLETT	.. Mar., 1892	Miss A. M. CASE	.. Oct., 1890	Mrs. FAIRMAN	.. Feb., 1896
Miss F. MARSTON	.. Nov., 1895	Miss S. M. DENISON	.. Nov., 1893	Miss K. JOHNSTON	.. Jan., 1892	Miss K. E. FLOAT	.. Oct., 1899
Miss E. A. CRAGGS	.. Mar., 1898	Mr. D. J. COOPER	.. Nov., 1895	Miss E. TURNER	.. " "	Miss B. M. TIPTAFT	.. " "
		Mrs. COOPER	.. Dec., 1897	Miss M. SCOTT	.. Mar., 1892		
Spanish Work—				Miss A. HAMMON	.. Oct., 1894		
Miss F. R. BROWN	.. Oct., 1889	ALGERIA.		Mr. J. H. C. PURDON	.. Oct., 1899		
Mr. A. BLANCO, <i>Span. Evangelist.</i>		Cherchel.		Mrs. PURDON	.. " "	Rosetta.	
MISS VECCHIO, <i>Mis. Helper.</i>		Miss L. READ	.. April, 1886	Miss F. M. HARRALD	.. " "	Miss VAN DER MOLEN	April, 1892
		Miss H. D. DAY	.. " "				
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Mrs. EDWARDS	.. Mar., 1892	Mr. J. L. LOCHHEAD	.. Mar., 1892	Miss R. J. MARCUSON	Nov., 1888	Mr. A. T. UPSON	.. Nov., 1898
		Mrs. LOCHHEAD	.. " "				
Casablanca.		Miss E. K. LOCHHEAD	.. " "	Sousa.		AT HOME.	
G. M. GRIEVE, L.R.C.P. and S.Ed.	Oct., 1890	Mr. P. SMITH	.. Feb., 1899	T. G. CHURCHER, M.B., C.M.Ed.	Oct., 1885	Mr. C. MENSINK	.. Oct., 1888
Mrs. GRIEVE	.. " "	Mr. E. SHORT	.. " "	Mrs. CHURCHER	.. Oct., 1889	Mrs. MENSINK	.. May, 1890
Mr. H. NOTT	.. Jan., 1897			Mr. H. E. WEBB	.. Dec., 1896	Miss I. L. REED	.. May, 1888
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		Miss E. SMITH	.. Feb., 1891	Kairouan.			
		Miss A. WELCH	.. Dec., 1892	Mr. J. COOKSEY	.. Dec., 1896	STUDYING ARABIC, ETC., IN ENGLAND.	
				Mrs. COOKSEY	.. " "	Mr. A. HOPE, Mr. S. FRASER, Miss K. PHILPOTT, and Miss F. HARNDEN.	
				Miss E. T. NORTH	.. Oct., 1894		
				Miss G. L. ADDINSELL	Nov., 1895	Tutor.	
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