

MATTHEW XXVIII

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

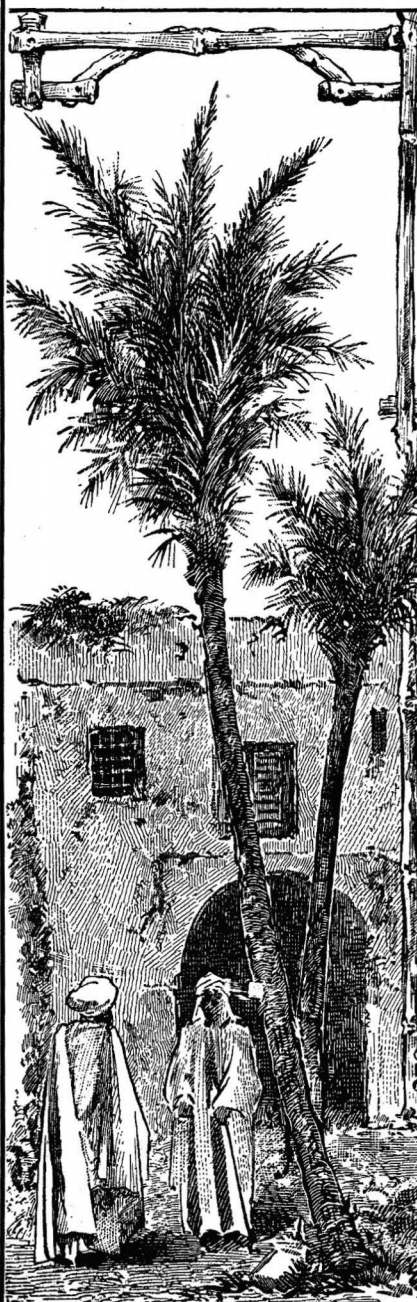
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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 JUNE 1st TO 30th, 1900.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.			No. of Receipt.			No. of Receipt.			TOTALS FOR 2 MONTHS.			No. of Receipt.		
1900. No. of June. Receipt.	£ s. d.		June. Brt. forwd.	£ s. d.		June. Brt. forwd.	£ s. d.		General	£ s. d.	Designated	£ s. d.	Brt. forwd.	£ s. d.
1 ...4454	1 1 0		21 ...4476	0 5 6		5 ...2889	8 12 10		£845	12 10	184	10 5	711	0 10 0
2 ...4455	0 10 0		21 ...4477	0 10 6		5 ...2890	4 0 0		Total	£1030	3 3		712	0 7 6
2 ...4456	2 0 0		25 ...4478	0 10 0		8 ...2891	2 0 0					713	1 0 0	
2 ...447	5 0 0		25 ...4479	10 10 0		9 ...2892	4 0 0					714	2 0 0	
2 ...4458	1 1 0		26 ...4480	1 0 0		11 ...2893	0 2 0					£15 12 1		
2 ...4459	0 5 0		28 ...4481	1 1 0		11 ...2894	1 0 0					Amount previously ac-		
5 ...4460	0 5 0		29 ...4482	10 0 0		14 ...2895	3 0 0					knownledged...	18 7 6	
7 ...4461	2 0 0		30 ...4483	2 2 0		16 ...2896	18 8 9					Total	£33 19 7	
7 ...4462	1 0 0		Total£62 0 3			21 ...2897	0 1 0					DETAILS OF BATH AUXILIARY.		
7 ...4463	1 0 0		Total, to end of May ...783 12 7			23 ...2898	15 0 0					(Designated Don. No. 2896.)		
8 ...4465	6 0 0		Total...£845 12 10			25 ...2899	0 13 5					Mr. S. S. McCURRY, Hon. Sec.		
11 ...4466	1 3 0		DESIGNATED FUNDS.			M.B.C. } 0 12 3						3, Spencer Villas, Glenageary.		
11 ...4467	2 2 0		1900. No. of June. Receipt.	£ s. d.		Mis'n Hall } 6 5 0					No. of Receipt.			
11 ...4468	1 0 0		5 ...2887	10 0 0		27 ...2901	2 16 4					£ s. d.		
13 ...4469	0 5 0		5 ...2888	0 5 0		S. George's } 2 16 4					700 0 10 0			
14 ...4470	0 9 3		Carried forwd. £10 5 0			Cross Tab. } 15 12 1					701 3 0 0			
14 ...4471	3 3 0					30 ...2903	15 12 1					702 2 0 0		
16 Shetland } 0 2 0						Total, to end of May ... 92 1 9						703 0 1 7		
18 Y.W.C.A., } 5 0 0						Total ...£184 10 5						704 0 5 0		
20 ...4474	0 15 0					Carried forwd. £11 14 7						705 0 10 0		
20 ...4475	1 0 0											706 0 10 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.

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.



A NATIVE OF TUNIS SMOKING "KEEF." (See page 95.)

Truth Enjoyed.

"But I say unto you, love your enemies. . . . that ye may be the children of your Father which is in Heaven."—Matt. v. 45.

THIS passage is, at first sight, rather perplexing. Christians are taught that they *are* the children of God by faith in Christ Jesus. How is it, then, that they are told to do certain things *that they may be* the children of their Father? There are other passages of a similar character, such as 2 Cor. vi. 17, 18, in which the saints at Corinth are exhorted to separation from evil, and assured, although already received and adopted into the family of God, that *if they are obedient, they will be* received, and that God will be a Father to them, and they shall be His sons and daughters. In the Book of Revelations, chapter xxi. 3, it is said that in the future God will be the God of His people, as if He had not been their God previously. What can be the meaning of these statements? Is it not that in the circumstances mentioned God will *manifest* Himself to be their Father and God, and that they shall *realise* that they are His people and children? Is not this the difference between truth known, and truth enjoyed?

How many of us live as fully in the *enjoyment* of the truths we profess to believe as we might? Take the most elementary truth of the Gospel—the knowledge of sins forgiven. How our souls delighted in this fact when first we believed it! Ought we not to delight in it even more as years go on, and as we learn more of the sirful-

ness of our hearts, and the greatness of God's pardoning grace? We read of some who, through failing to go forward, are said to have forgotten that they were purged from their old sins. Does not backsliding arise from not living in the practical enjoyment of the truth? It may be held in the head and even preached with the lips, but if it is not enjoyed in the heart it has but little power to influence the life. Men understanding the doctrine of union with Christ risen from the dead may fall into open sin; but has anyone seen a man living in and enjoying practical communion with Christ risen from the dead do so?

How the truth, that "Now are we the sons of God," fills the heart with joy when it is practically apprehended. The fact that God was his Father was probably the centre of Billy Bray's faith. His range of theological knowledge may have been limited, but the few truths he did believe he lived in the enjoyment of, and the truth that God was his Father he seemed specially to grasp, and he was strong for God in consequence.

A few of the elementary truths of the Gospel believed in the heart and experimentally enjoyed, will enable a man to be and do for God more than ten times as much truth merely intellectually accepted. Thank God for intellectual grasp of truth; but by itself, without heart enjoyment, it will not help anyone much to overcome the forces of evil within and around.

Mr. George Müller, of Bristol, was not so remarkable for his wide intellectual apprehension of the truths of the Bible as for his profound faith in, and enjoyment of, the love and faithfulness of God. It is the old story that a man with a small capital in business, if he uses it well, will have better success than the man with large capital who lets it lie idle, or nearly so.

The indwelling and gracious helpfulness of the Holy Spirit may be accepted as a truth revealed in the Scriptures without producing any great results in the life and work of the one so accepting; but when He is practically resorted to at all times a revolution is produced. The present priestly work of our Lord Jesus in heaven is believed to be taught in Scripture by tens of thousands; but alas! comparatively few live in the realisation of the blessing this is to them.

So, also, with the doctrine of the nearness of Christ's second coming. If enjoyed, it is one of the most soul-refreshing and invigorating realities; but, alas! it is to many little more than an abstract truth, assented to by the mind with little influence on the conduct.

In the same way the great truths of Scripture, regarding the Christian's responsibility as to the evangelisation of the world and the doom to which the impenitent are exposed, may be either a powerful incentive to diligent labour, or a mere dead letter, just in proportion as Christians live in the power of them, or otherwise.

What we need, therefore, is not new truths, but old truths made experimentally new to us.

Re-consecration is good, but it needs to be maintained from moment to moment by the Holy Spirit. And on our side there must be the intelligent and active entering into the purposes of God with regard to ourselves and others in the light of God's Word, and His providences illuminated by the Holy Spirit. In other words, a life not of theoretical, but of practical, communion with God.

A denomination, however spiritual and scriptural, and movements, however wise and however much in accordance with God's will, are only practically helpful so far as those forming them live in the power of the scriptural truths they advocate. This is why so many movements, truly spiritual at first, end in barrenness.

Vigorous spiritual life may be helped or hindered by its surroundings; but its source is in God Himself, and it can be maintained only by practical communion with God Himself. May we all experimentally know more of Him!

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.

Arrivals in England:—MISS A. COX and MISS BAGSTER, from Sousse, Tunisia, on July 7th.

Dr. Grieve, of Casablanca, in a letter dated June 22nd, gives details of some interesting surgical cases in which he performed operations in the hospital lately. One rejoices not merely in the bodily relief given, but also in the fact that those operated on were in-patients, and consequently heard the Gospel day after day.

He says also: "Our dispensary attendance at the hospital premises keeps up well, averaging about twenty-five, five days a week."

To the Friends of the North Africa Mission.

21, LINTON ROAD, BARKING,

DEAR FELLOW-HELPERS,

July 16th, 1900.

The last few weeks have been full of deep interest because of the very grave crisis in China which so seriously involves Missionary work in that land. The field is the world, and, though North Africa is our special sphere of service, we realise that the work is one, whether in China or Africa.

There is an inclination on the part of some to blame missionaries for the political troubles that have arisen. This is hardly reasonable in view of the facts. No doubt Roman Catholic Missionaries are often active political agents, but this is not the case with Protestants. Protestant Missionaries frequently have to suffer for the sins of the State to which they happen to belong. Newspapers and politicians in Europe coolly discuss the dismemberment of the Chinese Empire, and the question whether they shall treat certain districts as spheres of influence, or take practical possession of them. The Chinese are well informed of these proposals and naturally resent them. Surely this is enough to account for foreign opposition to Westerns, and it seems rather absurd to talk of Missionaries being the principal cause of stirring up the anti-foreign feeling, when they are, generally speaking, quite opposed to these European proposals. Missionaries, as well as other Europeans in China at the present time, should have our special remembrance in prayer.

Lord Salisbury has told the world that Missionaries are not popular at the Foreign Office, of which he is chief. If he had made a stronger statement it probably would have been correct. He admits that the troubles in China, at the present time, are anti-foreign rather than anti-Christian, and that Missionaries suffer because they are erroneously supposed to represent foreign Governments. He admits that Missions are a solemn duty and that Missionaries are devoted, noble, and have pure motives, nevertheless they are misunderstood by the people among whom they labour. The British Government, because some of them are its subjects, for its own sake and for the sake of other British subjects, has to step in to support them even when unasked by the Missionaries to do so. This is a trial to the secular power, which desires a quiet life and to live on good terms with everyone, whether heathen, Moslem, or professed Christian.

The Government of a mixed Empire like the British, from a Government point of view has no religion, though it professes, it is true, to rule the State Church in this country. Though it has no religious views of its own, it seeks to act with impartiality towards all. It will help build a heathen temple, a Moslem mosque, a Roman Catholic Church, or a Protestant one, not that it loves one more than another, but because it desires to be neutral, though possibly with a leaning to whatever may be more popular. An official of the State, even when a well-meaning professor of Christianity, feels bound to take a neutral position when he acts ex-officio.

It seems to me that the secular Government of an Empire like the British should, *in its Governmental capacity*, give help to no religion or denomination as such, but should secure for its subjects freedom for the exercise of their religious convictions, whether good or bad, so long as the carrying out of their views does not interfere with the freedom of others and the ordinary laws of the land. It should not allow coercion, but it should allow persuasion and freedom of speech, provided that this freedom is not abused nor abusive. Outside the Empire, the Government, being what it is, is not called to defend the Missionaries as such, *but it is bound to defend its subjects in the exercise of the rights that have been granted them in those countries.*

But Missionaries, even when exercising their rights in foreign countries and doing so with prudence and wisdom, are liable to insult and injury, and even massacre; it is then the duty of the State to insist upon redress, not because they are Christians, but because they are subjects, even though the Missionaries have no wish whatever for redress.

It may be said that Missionaries are imprudent. This may in some cases be true, for with 12,000 Protestant Missionaries in the world, there are almost certain to be a few who may act with imprudence. Generally, however, this is not the case. Missionaries as a rule know the peoples they work among better than Government officials or traders, because they usually know their language better, live longer among them, and are more intimate with their inner life. Government officials and traders are more likely to give unintentional offence, consequently, than Missionaries, and, as a matter of fact, do so more frequently than Missionaries. To destroy the Mahdi's tomb and then keep missionaries out of the Egyptian Sudan, is a sample of how officials upset the natives, and then think to compensate their own errors by keeping out Missionaries.

Still, Missionaries are unquestionably a cause of anxiety to rulers. Pilate no doubt found Christ a great trouble to him when brought up for trial. He had no personal dislike for Christ, neither did he wish to have trouble with the Jews. No doubt he thought it a great pity that Christ did not leave the Jews alone, and, if he must preach, go somewhere else. If he had been guided by principle, instead of being an opportunist, he would have been a wiser man; as would also some great men of to-day.

The magistrates at Philippi no doubt found Paul and Silas a cause of trouble, especially when they had to humble themselves and fetch them out of prison.

Felix, Festus, and Agrippa, also found Paul a trouble, not because of the inherent difficulties of the case, but because instead of doing what they knew to be right they were influenced by a mere policy of expediency. It is evident, therefore, that these troubles of Government officials are nothing new, though the noble Marquis seems to think that in the days of Boniface, Government officials were relieved of such perplexities. I fear that if the Governments of those days could be asked they might tell another tale.

No doubt the present state is not ideal. Until He shall come whose right it is to reign, things must be more or less confused. Governors are God's ministers for the punishment of evil-doers and the reward of them that do well, and they must render to God an account of how they execute their trust. It is not possible for them to enjoy the honours of office without its heavy and solemn responsibilities.

As to Missionaries, they too have a solemn trust to discharge. They watch for souls as those who must give an account. If they can please the "powers that be" they are glad; if they cannot, still they must fulfil their mission, and seek to give honour to, and pray for, those in authority. They serve the Lord Christ who even now rules over the kings of the earth in His providence. He can take care of His servants whether Governments do or not, and if He sees fit to permit them to suffer and die, He will give them grace to do so.

Having written so much on this subject, I can this month but briefly touch on other matters, and at this season of the year there is generally not so much to report, as on account of the great heat, a great deal of the work has to be closed. In England we do not feel good for much when the thermometer is over 80 degrees. What can Missionaries or even natives do when it is 20 degrees hotter, for no inconsiderable periods? I remember spending three days in Algeria when the thermometer was 116 degrees in the shade. At such times, the

natives as well as Europeans, are satisfied to spend what little energy they have left in striving to keep cool.

Funds continue to come in very slowly, so that there is plenty of room for the exercise of faith in this respect. This is no doubt good, for faith needs exercise as well as food to develop it. We are persuaded that He whose name is Jehovah-Jireh will maintain His character, as the resource of his people who seek to trust Him.

We need faith also for the supply of more Missionaries for the great work remaining to be done, and are assured that, when the Lord sends them, He will not fail to provide for them also. Those who join us in prayer now will be better able to join in praise later on when prayer is answered.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

Examination Day in the Moslem Girls' School, Alexandria.

By Mr. WILLIAM SUMMERS.

An interesting and pleasing incident during the month of May was the Scripture Examination of the Girls' School, Alexandria.

On Wednesday, the 23rd, the pupils came in good time, clean and bright-looking, and some of them arrayed in their festal garments. At first they were a little shy in answering the questions, but they soon got accustomed to playing the unusual "rôle," and they were helped to do so by our seeking to soften the stern side of the ordeal.

Beginning with the story of Creation, we traced the revealing providence of God as far as the close of Abraham's life. Leaving the patriarchal period, we considered the story of Ruth (what more fitting study for a class of Eastern girls!), where we saw how natural affection was the means by which a "blossom of heathendom" was brought to maturity under the light of divine revelation. Passing by the record of many centuries, we proceeded to test their knowledge of the story of Mary's Son.

The answers were given brightly and correctly, showing that they had an intimate and ready acquaintance with the facts of the period under review. With something of diffidence we proceeded to find out how far they understood the typology of the Old Testament incidents, when to my great joy they showed as ardent an appreciation of the types and shadows as they did of the historic facts. Their ready answers on this aspect of the subject surprised me, knowing as I do how frequently they are incited by their friends at home to resent and reject all distinctive Christian teaching.

Lately our sisters in charge of the school have been enriching their pupils' minds with the Westminster Shorter Catechism, and a brief examination showed how thoroughly they had mastered its learned phraseology. It was with mingled feelings that I heard a little Moslem girl recite the inimitable, and as the story goes, the God-given definition of Jehovah:—

"God is a Spirit; infinite, eternal, and unchangeable in His Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth." The examination showed how much unwearied and prayerful toil had been expended in teaching the girls the way of salvation. They cannot forget the knowledge so carefully stored in their minds, and we feel assured that after not many days the fruit will appear. Next day, being the Queen's Birthday, they were taken to a picnic in one of the beautiful gardens on the canal bank, where they had a day of happy, innocent enjoyment as a reward for their diligence and attainments.

Will our friends join with us in our entreaty to God, that the Holy Spirit may use the knowledge thus acquired in leading them to a definite trust in the Lord Jesus Christ?

Has Mohammedanism Prepared the Way for Christianity?

This question is sometimes answered in the affirmative, even by professed ministers of the Gospel in high places. But we believe that no experienced and Evangelical missionary to Mohammedans has ever been known to give other than a *strongly negative answer* to this enquiry. It is indisputable that the Mohammedan is far more difficult to win for Christ than either Jew or heathen, and this *just because of* the ideas of God and of the Lord Jesus, which the religion of the Koran has taught him. When he turns believingly to God in Christ he does so, *not because* Islam has prepared him thereto, *but in spite of* its having ARMED HIM AGAINST IT. We hope in a future number to write a little further on this subject. Meanwhile, we subjoin extracts from three of the best writers on the Mohammedan religion. The italics are our own.

MILTON H. MARSHALL.

Principal Stobart, of Lucknow, has the following lines in "Islam and its Founder":—

Attempts have been made to show that Mahomet was a true benefactor to his own countrymen. It is urged that in place of the gross idol-worship which existed, he gave to Arabia a purer faith; and we are told that incest and infanticide, and every trace of idolatry vanished before his burning words.

Yet, while forming a correct judgment of the moral condition of Arabia at the time when he arose, and estimating at their true value the benefits he conferred, we must not neglect to keep before our eyes the clear distinction which exists between evil and degrading practices, which are open to reform, and *an imperfect, if not vicious law, intended to be the permanent standard of good and evil.* The former can be successfully attacked by the influence of better example, and will disappear before a truer and higher civilisation; but an *evil code of ethics, enjoined by the national faith, and accepted, by its appeal to a divine origin, as the final and irrevocable standard of morality, presents an insuperable barrier to the regeneration and progress of a nation.* Yet such is the position which the Koran has taken. No force can abrogate its teaching or modify its stern dogmas; not all the waters of old ocean can wash from the "Preserved Book" those revelations which degrade one half of our humanity—womenkind—which give their sanction to slavery, and exclude all hope of advancement in morals and in law.

However much, under the then degraded condition of Arabia, the code of Mahomet was a gift of value, and however much it may have succeeded in banishing those fiercer vices which naturally accompany ignorance and barbarism, still can it be forgotten at how dear a price the boon was acquired? In the place of temporary and remediable evils, which were honoured in the observance only, and *did not seek justification by any divine sanction,* the nation was delivered captive to the guidance of an unchangeable law, which, whatever the excellence of some of its precepts, poisons domestic life, stifles honest inquiry, crushes the right of private judgment, has hitherto been found, and is essentially, incompatible with constitutional freedom, and has been followed by that train of national degradation and evil which the story of the past and the example of the present show to be the constant, and, it would seem, the inevitable, attendants wherever Islam holds sway. History, indeed, but truly records that the faith of Mahomet is altogether powerless to enoble or to regenerate a nation. The partial and specious reforms which it may effect are vitiated by the fact that they serve to exclude the highest; and as the inner life of families, the whole tone of society, and the intellectual and

moral standard of a people depend on the principles diffused by the ruling religion, it seems, from past experience, hopeless to expect that Islam will ever cease to be, what it has hitherto proved, the most formidable obstacle to the dawn of a progressive and enlightened civilisation.

The view which we take of Mahometanism will much depend on our assurance of the truth of Christianity in its full and divine meaning. Apply this test to all who have written on the subject, and it will, I venture to think, substantially account for their varying estimate of Islam. Much, too, I need hardly say, will depend on our belief in the atonement by the death of Christ, as the means provided by God for the redemption of mankind; for in this, as the foundation of our hope, does Christianity differ essentially from the scheme devised by the prophet of Mecca.

The Koran repudiates the idea of any vicarious sacrifice for sin, teaches expressly that each soul must account for itself to God, and denying the truth of Christian redemption, lays upon each individual the task of atoning for its own sin, of securing pardon, and of rendering himself meet for admission to Paradise. Self-righteousness, the merit of good works, and of a rigid attention to the prescribed formularies and ceremonies of their faith, with God's mercy to supply any possible deficiency, these constitute the scheme of salvation prescribed in Islam. It will be good enough to point out how fundamentally this differs from the Christian plan, which, repudiating the merit of the believer's works as in themselves propitiatory, offers the sacrifice of Christ as at once vindicating the demands of justice, fulfilling God's gracious intention towards all mankind, and giving to the sinner, through faith, the comforting assurance of pardon and reconciliation.

While recognising, then, how fundamentally Christianity and Islam differ in the plan they propose for the reconciliation of man with God, it will be well to remember that the one is the eternal purpose of our merciful and all-wise Creator, the other is the natural outcome of the human heart, which clings to the belief that it can do something to keep itself and propitiate an offended judge, to whose mercy it looks to effect what is lacking, and to secure its admission to future beatitude.

In proposing self-righteousness as the means of salvation, Islam is admirably adapted to flatter the pride of man, and in this particular especially is it antagonistic to Christianity, which, excluding the merit of man's works, calls for inward holiness, not outside form, and summons the humble, contrite sinner in deep abasement to the foot of the cross as his only hope of pardon, his only source of peace. *How difficult a task lies before the herald of the Gospel in proclaiming such an invitation to the self-righteous follower of the prophet need hardly be told.* To him the reception of Christianity is compatible alone with the entire repudiation of his revered Koran; which, though professing to be a continuation of the Old and New Testament revelations, utterly destroys the very foundations of the Christian faith. (From "Islam and its Founder," S.P.C.K., pp. 228-233 and 237.)

The Rev. W. St. Clair-Tisdall, M.A., Secretary of the C.M.S. Mission in Persia, writes:—

"We must now enquire what is the attitude of Muhammadanism towards Christianity and the Canonical Scriptures. It has been asserted not long since that Muslims reverence the Bible, and that their religion may be regarded as a preparation for Christianity in Eastern lands. In this statement there is just enough verisimilitude to make it readily accepted by those who are not well acquainted with the real facts of the case. It is true that Muhammed never spoke or wrote a single word against the authority and inspiration of the Scriptures of the Old and New Testaments. On the contrary, he not only

acknowledged them to have been given by Divine inspiration, but also asserted that the Quran itself was given to bear testimony to their truth and to guard them from injury. There are one or two verses in the Quran in which the Jews are accused of perverting the meaning of their Holy Books; but Sir W. Muir has shown that these passages do not justify the statement current among Muslims that the text of the Scriptures has been tampered with. Although himself ignorant of its authority that he boldly appealed to it for testimony regarding his Divine mission. Yet, on the other hand, his teachings are in some instances diametrically opposed to Scriptural doctrine, not only in minor details but also in the most important particulars. The Quran denies the Trinity, the Divine Sonship of our Redeemer, His atoning Death, and His Mediatorial Office. Muhammad taught his followers that Christ had prophesied of his coming when promising to the Apostles the gift of the Paraclete. . . . We must not, however, permit ourselves to imagine that the 'Prophet' claimed to be the Holy Ghost—whom Muhammadans identify with the Angel Gabriel—or, in fact, anything more than a man chosen and sent on a Divine commission. Yet he did claim for himself superiority to all other prophets, and it is fully in accordance with the spirit of his teaching that Muslims believe, as they do, that the Quran has practically annulled all the Holy Books that preceded it. There is, therefore, they hold, no necessity for studying the Holy Scriptures of either Jews or Christians. It is very difficult indeed to induce most Muhammadans to study them at all. . . . Muhammadanism claims to stand, in other respects, in the same position with regard to Christianity, that the latter holds in reference to Judaism. *This will show how absurd it is to regard Islam as preparing the way for Christianity.* It is not too much to say that, except, indeed, the evil lives of professing Christians, and perhaps the corruptions that have crept into the Churches of Greece and Rome—Christianity has no greater obstacle to encounter in Eastern lands than Islam. The lands where the latter holds sway are, in fact, the only portions of the world closed at present to the Gospel, and in which the profession of Christianity means death at the executioner's hands."

(From "The Religion of the Crescent," S.P.C.K., pp. 208-211. Under this title the author published the James Long lectures on Muhammadanism, 1891-1892.)

The third extract is from "The Life of Mahomet," by Sir William Muir, K.C.S.I., LL.D., D.C.L., Ph.D., the Principal and Vice-Chancellor of Edinburgh University:—

In its final evolution, Islam left far behind the toleration of early days, when the men of Mecca were told that "there should be no force in religion," but that conscience alone must rule. And so also with the former Revelations which yielded the Prophet the first firm foothold for his aspiring step. The Jewish faith, whose pure fountain-head was now so much more accessible than before, as well as the less familiar Gospel, having served his purpose, were, in spite of all former protestations of allegiance, cast silently aside. Islam, now resting on the sword, had done with them.

And what have been the effects of the system, which, established by such instrumentality, Mahomet has left behind him? We may freely concede that it banished for ever many of the darker elements of superstition for ages shrouding the Peninsula. . . .

Setting aside considerations of minor import, three radical evils flow from the faith in all ages and in every country, and must continue to flow so long as the Quran is the standard of belief. First: Polygamy, Divorce, and Slavery strike at the root of public morals, poison domestic life, and disorganise

society; while the Veil removes the female sex from its just position and influence in the world. Second: freedom of thought and private judgment are crushed and annihilated. Toleration is unknown, and the possibility of free and liberal institutions foreclosed. Third: *a barrier has been interposed against the reception of Christianity.* THEY LABOUR UNDER A MISERABLE DELUSION WHO SUPPOSE THAT MAHOMETANISM PAVES THE WAY FOR A PURER FAITH. No system could have been devised with more consummate skill for shutting out the nations, over which it has sway, from the Christian faith; for there is in it just so much truth, truth borrowed from previous Revelations yet cast in another mould, as to divert attention from the need of more. Idolatrous Arabia (judging from the analogy of other nations) might have been aroused to spiritual

life, and the adoption of the faith of Jesus; while Mahometan Arabia is, to the human eye, sealed against the benign influences of the Gospel. Many a flourishing land in Africa and in Asia, which once rejoiced in the light and liberty of Christianity, is now crushed and over-spread by darkness gross and barbarous. It is as if their day of grace had come and gone, and there remained to them "no more sacrifice for sins." That a brighter morn will yet dawn on these countries we may not doubt; but the history of the past, and the condition of the present, is not the less true and sad. The sword of Mahomet, and the *Coran*, are the most stubborn enemies of Civilisation, Liberty, and *Truth* which the world has yet known.

("Life of Mahomet." Smith, Elder and Co., 3rd and last edition, 1894, pp. 505-6.)

Asia's Great Need.

BY MRS. ISABELLA BIRD BISHOP, (LONDON, ENGLAND,)

Author of "Korea and Her Neighbours," "The Yangtze Valley and Beyond," etc.

The following article which appears, under the above title, in the June issue of *The Missionary Review of the World*, and is stated in a foot-note to be "Condensed from a paper by Mrs. Bishop, read at the Ecumenical Conference by Mrs. Joseph Cook, in Carnegie Hall, on Thursday evening, April 26th, 1900," is worthy of note in these days, when so much is heard about Islam and religions of the East being a preparation for Christianity, about the moral beauties of the Koran and its teaching, the non-existence of the social evil amongst Moslems, etc., etc. Whilst Asia is the Continent mentioned, the need is equally great, and practically the same, in Moham-medan North Africa. Islam has produced the same results amongst all peoples of every country to which it has spread, and what is described by the writer as occurring in Persia and Turkey is not different from what may be seen in any country on the south shores of the Mediterranean.

It might perhaps be a matter for an interesting academical discussion as to how far the condition of things which obtains

amongst all Moslems to-day is directly due to the sway of Islam, and how far it is what it is despite this sway, but in this article Mrs. Bishop deals, not with the theoretical status of womanhood in the East, but rather with the grim and awful facts of the actual state of things to be found everywhere, and the only possible remedy, viz., the knowledge of the Saviour. Her wide experience as a traveller in many lands, and her wonderful powers of observation and generalisation, the well-balanced judgment she possesses, as shown again and again in her writings, all qualify her in an exceptional way for forming a correct opinion, and give weight to her statements. Information coming from missionaries and medical missionaries is often looked upon as being from "interested parties," and consequently more or less "tainted." Mrs. Bishop, who herself acknowledges that at one time she was by no means too favourably inclined towards foreign missions, is free from suspicion on this score. Moreover, she speaks of what she has seen and heard herself, not of what she has read or been told by others.

The great creeds of Asia and their founders undoubtedly started with much that was noble in their teachings, and with ethical standards higher than the world then knew. But the good has been lost out of them in the passage down the ages, and even Buddhism, the noblest of all, in its eastern march of triumph, has incorporated so much of the gross idolatry, superstition, nature-worship, and demonism of the nations which it subordinated, that in the crowds of idols in its temples, in the childish superstitions of its votaries, in its alliance with sorcery and demonolatry, and in the corruption and gross immorality of its priesthood, it is now little raised above the cults of the inferior races.

The study of these Oriental creeds and their fruits compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope for the religious, political, and moral future of the countries of Asia lies in the acceptance of

that other and later Oriental creed which is centred in that Divine Person, to whom, in spite of her divisions, Christendom bows the adoring knee.

Among the prominent and outstanding fruits of these religions, which have fallen so low, are shameless corruption, and infamies of practice, past belief in the administration of government, which have obtained the sanction of custom. Law is simply an engine of oppression, and justice a commodity to be bought and sold like any other, and which the poor have no means of buying. Lying is universal, and no shame attends the discovered falsehood. There are polygamy and polyandry, with their infinite degradation, and the enthronement and deification of vice, many of the deities of Indiā being the incarnations of unthinkable wickedness. There are unbridled immoralities and corruptions, and no public opinion to condemn them or to sustain men in doing right. Infanticide is openly

practised. There is no truth and no trust between man and man, and no man trusts any woman. Every system of medicine in the East is allied with witchcraft, sorcery, and demonolatry; immorality prevails universally. Some of the nations are given up to unmentionable infamies, and nearly always the priests and monks are in advance of the people in immoral practices. Superstitions, childish or debasing, linked with every circumstance in life, enslave whole populations, and piteous terrors of malignant demons or offended ancestral spirits shadow this life, while a continual dread of being exposed hereafter to their full malignity darkens the prospect of the next. Speech, the index of thought, is foul with a foulness of which, thank God, we have no conception, and each generation from the cradle is saturated with an atmosphere of pollution. The distinction between right and wrong is usually lost, and conscience is deposed and destroyed. The corrupt

tree of the dead and degenerate faiths of Asia brings forth corrupt fruit from the Black to the Yellow Sea, and from Siberian snows to the Equator. The whole head is sick, and the whole heart faint, and for the grievous hurt there is no balm in Gilead, and no physician there.

Let us bear in mind that to-day, nineteen centuries after the birth of our Lord, ONE THOUSAND AND FIFTY MILLIONS of our race are un-Christianised, and EIGHT HUNDRED MILLIONS HAVE NEVER EVEN heard His name. Let us also steadily bear in mind the fact, that though during this century nearly FOUR MILLION PERSONS WON BY MISSIONARY EFFORT have been baptised into the Christian Church, there are now more than ONE HUNDRED MILLION MORE HEATHEN AND MOSLEMS IN THE WORLD THAN WHEN THE CENTURY BEGAN. We must face the truth. Much as we congratulate ourselves, missionary effort has but touched the fringe of the darkness of this world—the *Io pæans* of victory are not for us to sing.

Of the Christless population of the world over FIVE HUNDRED MILLION ARE WOMEN. Throughout Asia, the natural result of the distrust of women by men, and of the degrading views held concerning women, is seclusion behind high walls, in separate houses, known to us as the harem, the *zenana*, and the *andron*. I have seen much of the inmates of all, owing to detentions in travelling, which have made me frequently their unwilling guest, and have unveiled for me the mysteries of their secluded lives. Such contact has banished from my mind, so far as Asiatic countries are concerned, all belief in purity in women and innocence in childhood. We know what Christianity has done for us. We know, or rather guess, but that only in part, what Islam and heathenism have done for our sisters. May God give us sympathetic instincts, by which alone we may realise their contrasting lives.

I have been a storm or peril-bound guest in more than fifty women's houses, including the women's tents of the large nomadic population of Persia. In all, the arrangements, so far as means allow, are the same. The women's rooms are built around a yard, and have no windows to the front; a room near the entrance is tenanted by eunuchs, or by an old woman, who acts as custodian or spy in the husband's interests. Such secluded women can never stir outside except in rigidly closed chairs by day, or in some cities on foot at night, properly attended, along streets from which men are excluded. In many countries it is a crime or folly to teach a woman to read; in some, a lady

loses caste by employing her fingers even in embroidery. They know nothing; they have no ideals. Dress, personal adornment, and subjects connected with sex, are their sole interests. They are regarded as possessing neither soul nor immortality; except as mothers of some they are absolutely despised, and are spoken of in China as "the mean ones within the gate."

With dwarfed and childish intellect, is combined a precocity on a gigantic scale in the evil passions of adults—hatred, envy, jealousy, sensuality, greed, and malignity. The system of polygamy, the facility for divorce and the dread of it, the fiendish hate, the vacuity and apathy, and the tortures inflicted by the ignorance of the native female doctors, specially at the time of "the great pain and peril of childbirth," produce a condition which makes a piteous appeal to every woman here.

In a rich man's harem there are women of all ages and colours, girl children and very young boys. There are the favourite and other legitimate wives; concubines, who have recognised but very slender rights; discarded wives, who have been favourites in their day, and who have passed into practical slavery to their successors; numbers of domestic slaves and old women; daughters-in-law, and child or girl widows, whose lot is deplorable, and many others.

I have seen as many as two hundred in one house, a great crowd, privacy being unknown, grossly ignorant, with intolerable curiosity, forcing on a stranger abominable or frivolous questions, then relapsing into apathy, but rarely broken but by outbreaks of hate and the results of successful intrigue. It may be said that there are worse evils than apathy. There are worse evils, and they prevail to a great extent in upper-class houses. On more than fifty occasions I have been asked by women for drugs which would kill the reigning favourite, or her boy, or make her ugly or odious. In the house of the Turkish governor of an important vilayet, where I was storm-bound for a week, the favourite wife was ill, and the husband besought me to stay in her room lest some of the other women should make away with her. My presence was no restraint on the scenes of fiendishness which were enacted. Scandal, intrigue, fierce and cruel jealousies, counting jewels, painting the face, staining the hair, quarrels, eating to excess, getting rid of time by sleeping, listening to impure stories by professional reciters, and watching small dramas played by slaves, occupy the unbounded leisure of Eastern upper-class

women. Of these plays, one of which was produced for my entertainment, I can only say that nothing more diabolically vicious could enter the polluted imagination of man, and it was truly piteous to see the keen, precocious interest with which young girl children, brought up amid the polluting talk of their elders, gazed over scenes from which I was compelled to avert my eyes.

Yet these illiterate, ignorant women, steeped in superstition, despised as they are in theory, wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They make the marriages of their sons and rule their daughters-in-law. They have a genius for intrigue, and many a man, in the confidence of a ruler or another, loses his position owing to their intrigues. They conserve idolatries, and keep fetish and demon-worship alive in their homes. They drag the men back to heathen customs, and their influence accounts, perhaps, for the larger number of the lapses from Christianity. It is impossible to raise the men of the East unless the women are raised, and real converts among Asiatic women, especially among the Chinese, make admirable Christians.

But owing to social customs, mission work among Eastern women can only be done by women. The medical woman finds ready access into their houses; for the non-medical woman the entrance into such a mixed crowd as I have described is a matter of difficulty, and requires not only the love of our sisters for Christ's sake, but for their own, much, very much, of what has been well named "the enthusiasm of humanity." Everywhere I have seen that it is the woman richest in love who is the most successful missionary, and that for the unloving, the half-hearted, and the indolent there is no call and no room.

The magnitude of the task, not only of conquest, but of reconquest, which lies before the Christian Church, is one that demands our most serious consideration. TO BRING FIVE HUNDRED MILLIONS OF OUR FELLOW-WOMEN TO THE KNOWLEDGE OF A SAVIOUR IS THE WORK ESPECIALLY GIVEN TO WOMEN. I will not make any plea either for funds or workers. The Master, whom we all desire to honour, has made a distinct declaration: "He that reapeth receiveth wages and gathereth fruit unto life eternal," a promise of a reward for work which can never fail. Yet, far away, on a thousand harvest fields, earth's whitened harvests, ungarnered, die!

Extracts from Letters and Diaries.

ALGERIA. FROM MRS. LOCHHEAD. (Constantine.)

May 10, 1900.—I am glad to say that during the past winter my Arab girls' class has been more encouraging than ever. From thirty to thirty-five girls attend regularly. Although some of the older ones who had come for several years discontinued this winter, being no longer allowed to come out, others have taken their places. Whilst we should like to see more apparent fruit from what those older girls have learned, we are encouraged by the fact that we find visiting them very different work from visiting the ordinary Arab woman, who knows nothing of our message. They always give us such a warm welcome, and often help us to tell others what they already know. How earnest we should be in teaching them while they can come—they so quickly grow up!

A little girl who had attended the class for nearly six years died about a year ago. We always took a special interest in her, as she seemed particularly receptive of the truth, and was a bright, intelligent child. For two months before her death she was unable to come, and during that time we often went to see her. She loved to sing the hymns and hear us speak about Jesus, and often she would tell her mother and friends that if only they would believe in Him, He would save them too. It was touching to hear her say sometimes, in reference to the others, "They do not understand." We saw her just shortly before she died, and although suffering much pain and almost unable to speak, when we went into the room she brightened up, and sang with such assurance the verse—

"He died to save us,
Eternal life He gives us,
The door of heaven He has opened for us,
That we may enter in.
Yes, Jesus loves us."

Her friends were very much afraid that when dying she would not witness to Mohammed, so they had the formula written out, and tied it on her brow. We heard from an aunt who was present at her death that her last words were, "I am going to the Lord Jesus."

Four months' later I was present at her mother's death-bed—such a sad contrast! Even the friends around said to me, "She is not like Lokia. Lokia always spoke of the Lord Jesus and the words of God, whilst she only says bad words." The mother was a woman who often heard the truth, but seemed to reject it. Last winter we began to teach an elder sister to read, and she has made very satisfactory progress.

We are so pleased to have my sister with us again. She has a class for poor Arab women and girls on Tuesdays, and another for little Arabic-speaking Jewesses on Thursday afternoons. The women who attend her class are much poorer than those who come to Miss Lochhead's on Fridays, but all equally need to learn of the one Saviour.

Miss Lochhead's is a very interesting class, and some of her women are the mothers of some of my girls. In this way several members of the same family are influenced.

FROM MR. P. SMITH. (Constantine.)

There were three Arabs in the railway carriage with me travelling from Setif to Tazmalt, and I soon got into conversation with them. All three could read, and I gave them each a Gospel and one of Mr. Michell's tracts. One commenced reading the tract, and after a while said, "This man is mistaken, for there are plenty of proofs that Mohammed can, and will, intercede for the believers." I quietly asked him if he could name the verse in the Koran. Here one of the others joined

in, and began rolling out a volume of words on the subject, taken from one of their religious books. I could see at once that he knew the Koran by heart, so I asked him to give me proof from it. This of course he could not do. Then one of them told me that I was still a young man, and that when I got as old as they I should have more knowledge and judgment. I told them that I thought I had read as much as they had, but that if they could give any support from the Koran for the doctrine of the intercession of Mohammed I should be willing to learn. I saw that they were members of some brotherhood or other, so at a venture I asked them if they were Kadyria. They replied that they were. An Arab in the next compartment seemed to enjoy their confusion, and said, "He has said nothing against religion. He has only asked a simple question, and you can't answer him." A French colonist whom I had seen before was quietly smiling at their being cornered. The more confused the spokesman became, however, the more he rolled out long phrases in praise of their prophet. At last they returned me the Gospels and the tracts. I would rather they had kept them and read them quietly together, but as they raised the question, an argument was unavoidable.

I arrived at Tazmalt in the afternoon. It was the first time I had passed through any part of Kabylia except by train. The next day I went into the mountains with Messrs. Lamb and Griffiths, whose work is reported in "Echoes of Service" with whom I stayed. We visited two villages, in which meetings were held. The people listened well to the singing, reading, and speaking of these two friends. I understood a good deal of what was said. After luncheon, while others were having a siesta, I had a talk with two who understood and spoke Arabic. It was very interesting, and they talked and asked questions in a quiet manner. One of them would pass well for an Englishman, being not a bit after the ordinary type. It is sad to find so many who seem intelligent living in such darkness.

There seemed truly a greater readiness to hear than is often found among the Arabs, at least those of the town; but there is the other difficulty—their intense ignorance, and with many, the utter inability to understand the force of any answer to their objections. Often, while listening, their consciences and minds seem to assent to the truth, as is evidenced by their expression, *haqq* (truth); but, immediately after, some well-worn dogma of theirs, entirely opposed to what has been said, will be brought up; they do not seem to see the contradiction between what they had assented to and what they afterwards urge.

Whilst descending the hills, I had a talk with a Kabyle. He had travelled about, working in various places, and spoke Arabic. He was about twenty, I suppose, and very intelligent; but, as regards religion, as ignorant as possible. I talked with him for about an hour and a half; he was thoroughly interested, and said, "Tell me some more." I told him, as I think is generally best, about the fall of man—all being under sin, and the need of a Saviour. I talked of the sacrifices, the day of atonement, of the life of Christ, His death, resurrection, etc., and then told him of the pardon I had found. I don't remember speaking to anyone who seemed so interested. He asked if we prayed, and I recited the Lord's Prayer for him. As he could read a little, he wished me to write it for him, saying it was better than their prayers, in which there was little direct asking of anything from God, and all of which he could not understand. I gave him a gospel, which he said he would read with a friend, who was a *taleb*. May the Spirit of God bless the word spoken by the way!

FROM MISS A. COX.
(Sousa).

AN ENCOURAGING VISIT TO THE ALGERIAN SAHARA.

April 12, 1900.—A week ago to-day I set out to join two friends in an itinerating tour among some of the villages of Southern Algeria. After about seven hours' drive along a track, which was only nominally a road, bordered by long, sandy, muddy stretches of land covered with thin, stunted grey grass and shrub, and backed by arid sandhills, only varied now and again by a beautiful palm oasis, we at last arrived, hot and weary, at our destination.

The French postman, who is the only Frenchman here besides the schoolmaster, kindly helped us (together with a crowd of natives) to secure a spot for encamping. This we appeared to have found in a palm-shaded corner of the burying-ground, where, with vigorous goodwill, the lads began to clear away the debris and level the ground. But in the midst of these operations up came the village *sheikh*, arrayed in his crimson robe of office, and accompanied by the *katech* or secretary. These two personages, after politely welcoming us to their country, assured us, with no small distress visible on their faces, that the spot we had selected was not only unsuitable but dangerous, and would expose us to attacks of robbers, and even worse evils. We *must* be in the village, and near the *sheikh's* house, where we should be safely guarded. We thanked him very warmly, and after showing our passports, and each one giving her name to the *katech* by his request, we followed the kind, fatherly old man back to the village, where he at once put us into possession of a roomy though somewhat ruined old house with a garden and court. In the midst of the court we pitched our tent and arranged our hammocks, as by this time it was nearly dark, but we told the people that in the morning at 9.30 a.m. we should (D.V.) be pleased to see them and show them our books. A large number came, and we had a good time, and they were so interested that, instead of waiting to hear again the next day, they came in the afternoon, when the boys were to have had a turn, and turned the poor little chaps out, saying that they must hear more, and that the young ones would disturb them and "take up the room." A *taleb* from the mosque school gave us a

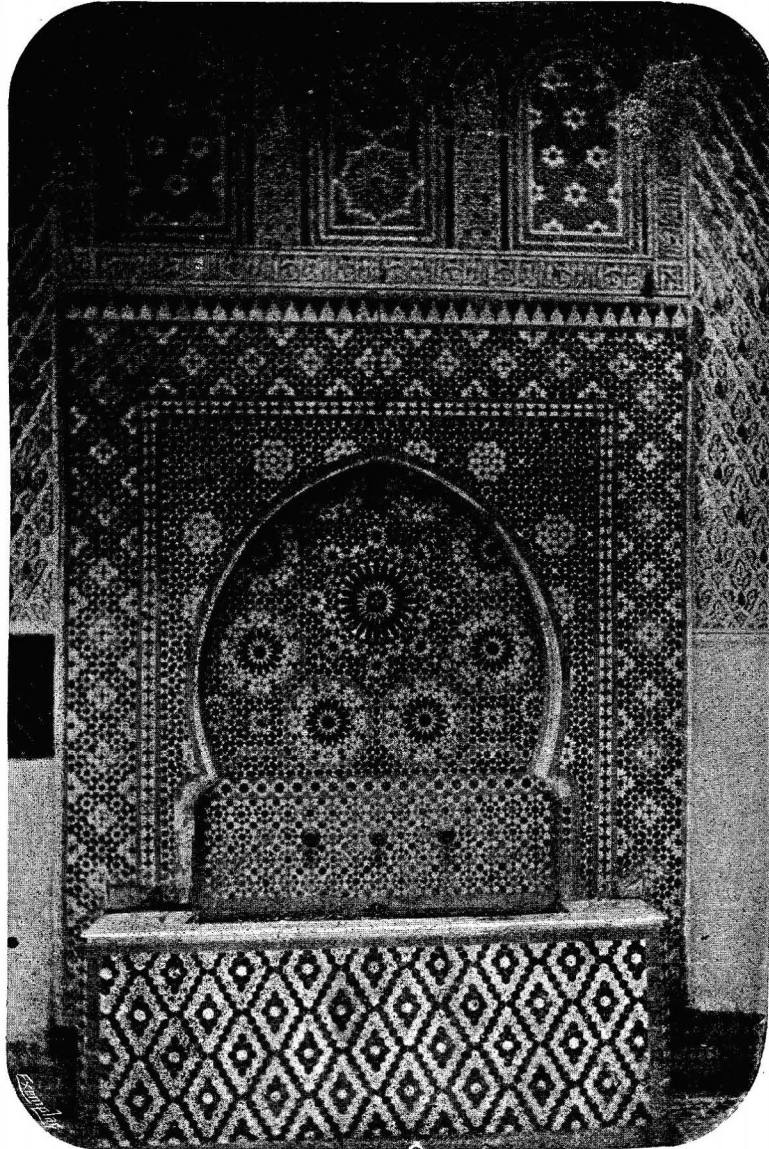
little trouble, but the listening and attention were most encouraging. We left them free to come again on Sunday, and certainly they did so, for they filled up all the space we had outside the tent, the chief ones among them coming inside. Much of the Word of God did we read and explain, and intelligent questions were asked, leading to such answers as were most likely to help Moslems; when they rose

to go, after sitting for between three and a half to four hours, many were eager for the loan of Testaments and tracts. Another *taleb* had presented himself on this occasion, a blind man with a very *seeing mind*, who appeared really to desire to know the truth. He has been several times since, and explains the Christian truths with great clearness, saying of course to the others, "The Christians believe thus and thus." The people all pay great respect to this blind "Abraham."

On Monday, besides the men, we had classes for boys and girls, and on Tuesday some of the women came quite early to have their turn, after which a dozen learned personages came in from the mosque-school, saying that they wished for a special audience, and to ask special questions after the perusal of our books. Had it not been that God was with us in a remarkable manner, I think we could neither have understood their questions, nor have been able to reply; but we realised very deeply His presence and help, and had a most useful, solemn time, concluding by the reading of three chapters from St. John's first

Epistle, to show the glorious possibility of the assurance of pardon and victory over sin and Satan.

On Wednesday an invitation came from the *sheikh-ed-din* (i.e., the religious chief) to visit the mosque-college, and thither we repaired, guided by our negro lad Messaoud. The precincts are large, and outside them are beautiful oases, or gardens, verdant with palm-trees, vines, fig-trees, pomegranates, and barley belonging to the *sheikh's* family. Threading our way through dark passages, and past a great open court, where the young students were heard chanting the Koran in low, monotonous music, we at last reached a staircase, up which some of the persons who had already visited us escorted us with many words of welcome. At the head of the stairs we found numerous pairs of shoes, and leaving our own



MOSAIC-WORK FOUNTAIN IN FEZ MISSION-HOUSE. (See page 95.)

amongst them, we entered the small hall or room of the college *sheikh*. Low windows ran round on two sides, against which, on cushions, sat or reclined the *tolba*, i.e., the students, while at each end were large closing book-cases filled with row upon row of neatly covered volumes, each with its title in Arabic on the calico cover. These we were allowed freely to inspect by the *sheikh*, a giant Arab of some thirty-five years of age, who reclined on cushions on the floor at the head of the room. They asked many questions about ourselves and our country, and then had black coffee brought in, after which some word from the chief opened up the opportunity for our testifying to the mighty salvation God had wrought for us and for all men in Christ Jesus. We then requested them to put aside the religious and national differences which existed between us and them, that we might meet there and then on the common, universal ground of children of Adam, and, therefore, *sinners*. To this they agreed, and they bent forward with eagerness to hear. There followed such a talk that we were really surprised when *only two* of the least important persons left the room because of our *hooperism*. How we thanked God, and how we wondered at the way He gave us to understand and to answer these men, for we are anything but strong in this difficult language! But we have felt that all through these days He has been specially helping us by His Spirit. And "Who teacheth like Him?" Yet we knew that such plain speaking in the very hotbed of their faith might well prevent them from returning to us to hear more. But the Lord planned otherwise, and since then they have come again and again, bringing others with them. Pray, oh pray, dear friends in the home-land, for us and for them! We are firmly believing for larger results here, whether seen as yet or not, according as He please.

April 27th.—On Thursday we went off to see the *marabout's* (saint's) house, where the blind taleb lives. It is an old half-ruined place, similar to this house, built of mud and palm-tree trunks, with a rough staircase leading up to the roof, on which is arranged a sort of booth, covered with fresh palm leaves, where in the sultry weather the family sleep. Such a crowd of women and children met us, and we were dragged out into the court of the house to sit down among them on a pile of pretty native carpets, and made to drink sour milk and black native coffee, and eat dates. We did not get much chance to speak the Word here, as we were too new ourselves to the women to allow room in their minds for anything else but wonder and curiosity at our looks, dress, sunshades, etc. They put on our gloves with delighted grins, rubbed their own sun-tanned hands against ours "to get off the white," opened the sunshades over their own heads in the house with the funniest air of pride, and gripped our hair with their fingers, marvelling at the smallness of the quantity. This they might well do, as their own coiffure must weigh *pounds*, it being added to by skeins and skeins of red and black wool plaited into their own hair, and hanging down at the sides of the face in great roped loops of about three inches wide and fourteen long. The top of the head is crowned with a coloured silk handkerchief, from which are suspended various ornaments and charms in gold, silver, and coral, forming an enormous, but picturesque and often pretty head picture. On leaving this house we were dragged into three others, though it was almost sunset, surrounded by crowds of women and children screaming and chattering like Zoo monkeys. On Sunday a French engineer, who is superintending the boring of an artesian well some miles away, called on us and invited us to go some day and inspect the work. This we did, and we were greatly interested. The hole was already sixty-two metres deep, and they hoped that the water would be found at a distance of about 150 metres. The work is being done

by French convicts, such a sad, hard-looking set of men. They are guarded day and night by a fusilier and some French under-officers. Oh, how we longed to tell them of the water of life that was springing for them in the love unto death of the One who will save even robbers and murderers!

We seldom got out for a walk, as it was always nearly sunset before the Arab men would rise and go, and even then they only did so perforce, as that is the fourth hour of prayer. One day the old *sheikh* called to see us and we gave him a cup of tea, and afterwards some sweets. These he so much enjoyed, that, after once offering them to us, he slowly and with few excuses finished the whole bagful.

Last Sunday night, as I was approaching my hammock in the tent, I heard voices crying, "Bring a stone! Bring a stone! There is a scorpion running into the tent." My stone, however, proved to be only a *mud* brick, which smashed to atoms over the head of the fast disappearing scorpion. However, before the dangerous little beast had gone much farther, a blow with the tent-mallet made him harmless for ever. This place abounds with these little creatures, and directly the mud walls get warm with the sun, out they come, and any obstacle in their way is in imminent danger of a poisoned incision from their cruel, horny tails, and the result is often not only dangerous, but deadly.

On Monday we had farewell meetings and visits, the people begging us to remain, or at least to return, and expressing real sorrow at our departure. We had some solemn moments with them over God's Word that day, and begged them not to reject God's only way of salvation. The night turned out a wet and stormy one, and our long drive on Tuesday was literally through rivers of water. We encountered many soaked-looking camels on the way, and twice a dreadful carrion-pecked carcass. We had risen at about 3.30 a.m., and started very early, and we arrived back again tired but safe, about one p.m. Now, after two day's rest, we are off back to our stations, full of thankfulness to God, and with the assurance that, by and by, that little corner of the desert will, by His grace, "blossom as the rose."

We earnestly desire the believing prayers of God's people for this place, that the seed sown may be by Him made to "increase" unto eternal life in many a heart there.

EGYPT.

FROM MR. A. T. UPSON.
(Shebin-el-Kom.)

A DAY IN THE MENOUFIYEH PROVINCE OF EGYPT.

After the usual morning meal, Mr. Hooper and myself proceeded to the railway station, where we joined a "mixed" slow train proceeding in the direction of Ashmoon. The train leaves here at 7.30, but does not arrive there until 10.30, although the distance is only about twenty-five miles! The time spent in shunting is, however, rather advantageous than otherwise to us, for it gives us opportunities of conversing with the station-masters, etc. At Menouf, where we waited for nearly half an hour, the station-master accepted a copy of Sir W. Muir's "Invitation to Moslems to read the Scriptures," and promised to read it. We had another little chat with the station officials at Samadon, who were equally pleased with the above pamphlet. On arrival at Ashmoon we visited the house of the Omdi, but finding him absent, stayed with his representative for an hour, showed our books, and preached the Gospel to a small group. We visited the tiny school just started there by the American Mission. The schoolmaster there experiences more opposition from the Copts than from the Moslems, and this is the case in other towns near here.

Quite a meeting was held in the wide open shop-front of a small draper. Here, as Mr. Hooper was addressing the men

who were gathering round us, he was interrupted by a man shouting to him, "We don't want your books, nor do we want you. If anyone wishes to know about matters of religion, let him go and learn of the sheikhs at El-Azhar" (the great mosque-university of Cairo). I said to him, "Do you know anything of the teaching of the books which you are condemning? Listen to this," and I read to him part of the Sermon on the Mount. He seemed particularly struck by the phrase, "hunger and thirst after righteousness," and remarked that the majority of men thirsted for anything else but that. He afterwards commended our teaching to the audience.

While I paid a visit to the National (Moslem) School, Mr. Hooper proceeded to the station. Here a small crowd gathered, begging for books, which we gave them. The station-master would not be satisfied with less than all the four Gospels. Up came the engine-driver and stoker, and then the guard, all on the same errand. Oh! that the entrance of the Word may give light!

FROM MR. W. T. FAIRMAN (Alexandria).

The month of May witnessed a slight improvement in the state of our meetings, the average general attendance rising to about fifteen to twenty every night. The Friday night magic-lantern meetings were specially well attended, on the four Fridays of the month the attendances being respectively about forty, fifty, seventy, and eighty men. One of the least common features of these lantern meetings was that on three occasions we were favoured with the presence of some of the fair sex, most gloriously and fearfully appalled. These were the young daughters of one or two of the men who favour us with their presence occasionally.

The work in the hospital has gone along very satisfactorily. There is always an audience there. I encountered some opposition from two or three during the month, but this only added interest to the work, and enabled me to speak a word or two that I trust will be the less readily forgotten.

Bible Reading.

"The peace of God which passeth all understanding"—Phil. iv. 7.

How is it a peace passing all understanding? The special feature is, that it is unaffected by circumstances. A peace ever flowing in unruffled smoothness; direct from the source—Himself. A peace derived from perfect trust and confidence in God, having the heart perfect towards Him (1 John iii. 19-21); satisfied with all His appointments; and rejoicing in the Lord alway. (Phil. iv. 4.)

Whatever may be the condition of a river-bed—rough or smooth—however tortuous its course, still the force and strength of the water are such that beyond a ripple upon its surface, it

flows on and on in one unbroken stream. And such was the peace our blessed Lord bequeathed to His people—a peace that should keep their hearts and minds as it had kept His—in quiet, holy calm, *passing all understanding*.

May they glorify Him by allowing it to flow through *their* hearts in its undiminishing fulness (Is. xlvi. 18); unhindered by the winds of circumstance; the rocks and shoals of unbelief and intricacies of the way—smoothing every doubt, and levelling every difficulty by its magic influence and rule (Col. iii. 15).
E. A. H.

Mr. Pope writing from Algiers, July 9th, says:—"The Scripture Gift Mission (of 15, Strand, London, W.C.) has just sent me 10,000 Gospels (Arabic and French), and the Papayanni line from Liverpool has brought them out at a cheap rate—11s. 6d. These I hold in dépôt for any of our missionaries requiring grants of Gospels for distribution."

To the Scripture Gift Society for this and other grants, and to Mrs. Robertson, of Hampstead, who from time to time has helped many of our missionaries to obtain copies of the Scriptures, and to the British and Foreign Bible Society for the reduction always made in the purchase of Scriptures, we beg to return very sincere thanks. Without the help thus given, not once or twice merely, but through the course of many years, our missionaries would not have been able to spread the written Word

of God in North Africa to the extent which has been possible.

Mr. Cooksey, who has left lately his station at Kairouan, for a stay in Sousse, during the extreme heat of the summer, says with regard to the work at Sousse:—

"Since coming here, I have had the joy of taking part in three preaching services weekly at the shop. The attendance fluctuates, but on the whole is very good, and at times the attention is magnificent. I think it is a cause for deep thankfulness that, despite the opposition on all sides, these meetings have continued for a year, and are still not only 'in being,' but are distinctly flourishing. The medical mission gives good openings for preaching the Word, and the book-shop during the day is frequented by those who want to elucidate difficulties, but to whom, nevertheless, Christ is preached."

Our Illustrations.

Keef-smoking, as shown in the photo of the native of Tunis, on page 85, is very prevalent in North Africa. Needless to say it is contrary to the canons of the Koran, as is also the drinking of every form of alcohol. Keef is a local Arabic name for the chopped-up stalks of the plant known as "Indian hemp" (Cannabis Indica), and is called in other parts *hashish*, *bang*, etc. The smoking of this produces an intoxication, at first accompanied by an exaltation of feeling and pleasurable excitement, and then by heavy sleep with dreams of indulgence in every kind of delight and animal enjoyment. It has also a very deleterious effect on the smoker, and creates a craving for itself, much in the same way as does opium, but to a somewhat less extent, and complete ruin of the constitution follows its prolonged use. In Morocco it is grown extensively on the Atlas Mountains, and on many hillsides, and it is usually smoked by the poorer classes in long-stemmed pipes with small bowls. Three or four whiffs are usually enough

to produce intoxication, in all except hardened smokers.

The Mosaic-Work Fountain, shown on page 93, is a fair specimen of the work found in all the houses of the better class Moors in the cities of Morocco. Walls, pillars, and often the floors, are covered with small coloured and white-glazed tiles, worked into patterns which are characteristically Moorish. The peculiar shape of the arch is also a marked feature of Arabic and Moorish architecture. There are doubtless many places in Morocco where these tiles are made, but the greater part of those used in the north of the country come from Tetuan, where, a short distance away from the city walls, large caves can be seen, formed by the excavations made by potters and tile-makers. All the tiles, even the smallest, are still made by hand, and the recipes for the enamel are identically the same as those used centuries ago. It is possible that the famous majolica ware took its rise from the Tetuan tile-makers.

For the Children An Egyptian School Treat.

By MISS B. M. TIPLAFF, ALEXANDRIA.

On May 24th we took all the children belonging to our school for their annual treat to some large private gardens situated outside the town. For days before, they had been looking forward to it, and long before the time for starting they were all waiting for the carriages, each with her dinner rolled up in a handkerchief. As we had been unable to procure large vehicles, we had to be content with small ones. I had seven little ones in my carriage, and it was very interesting to hear their remarks and watch their pleasure as we passed through the streets of the town, and finally drove along the banks of the canal. Though it is by no means a long walk from the Arab quarter into the town, I was amazed to find that some of these mites had never been in it before, and that they had never seen things that were quite familiar to me. When we arrived at the gardens, naturally the first thing was to go here and there "exploring" and looking about. Then came dinner. Had the owner of the house known, he could hardly have done anything better for us than construct the two arbours in the centre of the garden—a large one for the children and a small one for ourselves. What a merry, happy lot they were, as they sat in little groups of threes and fours, with here and there a solitary *one*! Some were content with a simple meal of native bread, others had a more elaborate meal of some cooked native mixture, while one little boy was happy in the possession of a tin of sardines and a loaf of Greek bread. "Knives and forks" did you say? Oh dear no! What native could be happy eating with such clumsy articles?

Dinner finished, there came the cry for games. "Oranges and lemons," "drop the handkerchief," races, and finally a good chase of "fox and goose," made us all very hot, and glad to sit down and rest awhile. The children meanwhile were made very happy by the distribution of some apricots and native cakes. But the closing scene was the prettiest of all, and perhaps the children thought it the most enjoyable. When they had collected their things together, and were ready to march down to the carriages at the gate, we made them stand in one long row, and from a large bunch kindly given to us by the gardener, each child received one or more roses.

So ended another of those happy days the remembrance of which these little ones carry through life. What an unspeakable privilege it is to be permitted to help in this blessed work! Often and often, as I am romping with the children here, there comes to my mind that verse, "The streets of the city shall be full of boys and girls playing in the streets thereof," and I cannot but wonder how many of these little ones will join that happy company.

Mr. Edwards writing from the Industrial Institute, The Mountain, Tangier, July 4th, gives some details of the murder of the Jew in Fez, which occurred last month, and has caused a good deal of excitement. This Jew was well known, he says, to Miss Copping, and he thinks the dispensary was held either in his house, or next door. He further states that he was told by someone who knew him well in Fez that he used openly to defend Miss Copping from Jewish opposition.

After speaking of some of the boys in the Orphanage, Mr. Edwards says with regard to the Industrial Institute: "The garden looks pretty well now, but it requires much attention." And he goes on to say how much he feels the need of a helper, so that he may himself be free for some itinerating work occasionally.

In *Trusting and Toiling*, of July 16th, appears a notice of the late **Rev. Abraham Ben Oriel**, who died on June 1st. From this it appears that he was born in 1826, at Tangier, Morocco, and belonged to a Jewish family, who were British subjects. At the age of eighteen, when studying in the Rabbinic schools, he was converted by reading the New Testament.

In 1848 he was sent out by the British Jews' Society as a pioneer missionary in Morocco and North Africa. In 1856 he worked in connection with the Church of Scotland in Turkey, and in 1869 went to Spain, where he was the first evangelical minister to preach the Gospel at Limares, near Cordova. In 1883 he worked at Rome amongst the Jews. From 1887 to 1890 he was at Jaffa, where he opened a new mission, and then he established at Jerusalem a faith mission, known as the Christian Union Mission. His work there consisted mainly of conferences with learned Jews and Rabbis, who frequented his house.

About two years ago he was obliged to go to America owing to ill-health, and after a long and painful illness, from which he rallied somewhat, he died there.

As some of our readers may know, a brother of his, also converted in Tangier, carried on useful colportage work in Algeria for many years, and for some time also worked amongst the Jews lately in his native city.

A sister, with her family, is still doing good work in Spain; and another brother is a Church of England minister in the East End of London.

Mr. Short, of Constantine, writing on June 2nd, describes a visit to a café, and then, speaking of this work generally, says: "After a café has been visited several times one finds the effect of the repeated message. At first one is heard, owing to the novelty of hearing a European who knows about Adam and Eve, Abraham, etc., etc., and who speaks on religious subjects, and because of that in the message which interests them and appeals to their own ideas, or sense of right. Later the men realise how this teaching would upset their traditional faith and easy course of life.

"Then one is sure to find those who evade the subject, or get out of one's way, or try to prevent others from hearing. One is thankful for those still ready to hear, and one realises afresh how the telling of the Gospel must needs be a cause of division amongst its hearers—those who welcome the subject, and those who will have none of it, but prefer the darkness. When, on entering a café, one sees there are some of the latter class present, it is neither easy nor a pleasant matter to turn the conversation towards the Gospel."

In a very interesting article over the name of Eugene Stock, in the June issue of the *Church Missionary Gleaner*, on the New York Ecumenical Missionary Conference, occurs the following sentence:—

"In point of fact, whether direct practical result ensues from the Conference or not—and I, for one, do not expect anything of the kind that will be tangible—there can be no doubt whatever that it has been a great demonstration and has made a real impression on the public mind. Moreover, the workers themselves, the delegates and missionaries who formed the inner circle of the assembly, have been much stimulated and encouraged. I must confess that the general spiritual tone of the Conference was not quite what we at home have in recent years sought to maintain—not always successfully, however—in C.M.S. and other missionary meetings. The note which actually was struck by men like Mott and Speer and Hudson Taylor was not that of many of the meetings.

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 Laraish. It has thirty missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. As the bulk of the population are in the villages, many more workers are needed that this great country may be evangelised.

ALGERIA, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslem; 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 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.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	Laraish.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
J. H. D. ROBERTS,		Miss S. JENNINGS ..	Mar., 1887	Mr. A. V. LILEY ..	July, 1885	Mr. W. SUMMERS ..	April, 1887
M.B., C.M.Ed.	Dec., 1896	Miss K. ALDRIDGE ..	Dec., 1891	Mrs. LILEY ..	April, 1886	Mrs. SUMMERS ..	May, 1890
Mrs. ROBERTS ..	Dec., 1896	Fez.		Mr. G. B. MICHELL ..	June, 1887	Mr. W. DICKINS ..	Feb., 1896
Miss J. JAY ..	Nov., 1885	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. GRISSSELL ..	Oct., 1890	Mr. W. T. FAIRMAN ..	Nov., 1897
Mrs. BOULTON ..	Nov., 1888	Miss S. M. DENISON ..	Nov., 1893	Miss K. JOHNSTON ..	Jan., 1892	Mrs. FAIRMAN ..	Feb., 1896
Miss G. R. S. BREEZE,		Mr. D. J. COOPER ..	Nov., 1895	Miss E. TURNER ..	" "	Miss K. E. FLOAT ..	Oct., 1899
M.B. (Lond.) ..	Dec., 1894	Mrs. COOPER ..	Dec., 1897	Miss M. SCOTT ..	Mar., 1892	Miss B. M. TIPTAFT ..	" "
Miss F. MARSTON ..	Nov., 1895	ALGERIA.		Miss A. HAMMON ..	Oct., 1894	Rosetta.	
Miss E. A. CRAGGS ..	Mar., 1898	Cherchel.		Mr. J. H. C. PURDON ..	Oct., 1899	Miss VAN DER MOLEN April, 1892	
<i>Spanish Work—</i>		Constantine.		Mrs. PURDON ..	" "	Shebin el Kom.	
Miss F. R. BROWN ..	Oct., 1889	Mr. J. L. LOCHHEAD ..	Mar., 1892	Miss F. M. HARRALD ..	" "	Mr. C. T. HOOPER .. Feb., 1896	
Mr. A. BLANCO, <i>Span. Evangelist.</i>		Mrs. LOCHHEAD ..	" "	Bizerta.		Mr. A. T. UPSON .. Nov., 1898	
MISS VECCHIO, <i>Mis. Helper.</i>		Miss E. K. LOCHHEAD ..	" "	Miss M. ERICSSON ..	Nov., 1888	AT HOME.	
BOYS' INDUSTRIAL INSTITUTE, NEAR TANQUIER.		Mr. P. SMITH ..	Feb., 1899	Miss R. J. MARKUSSON ..	Nov., 1888	Mr. C. MENSINK .. Oct., 1888	
Mr. J. J. EDWARDS ..	Oct., 1888	Mr. E. SHORT ..	" "	Sousa.		Mrs. MENSINK .. May, 1890	
Mrs. EDWARDS ..	Mar., 1892	Algiers.		T. G. CHURCHER,		Miss I. L. REED .. May, 1888	
Casablanca.		Mons. E. CUENDET ..	Sept., 1884	M.B., C.M.Ed.	Oct., 1885	Miss M. COPPING .. June, 1887	
G. M. GRIEVE,		Madame CUENDET ..	Sept., 1885	Mrs. CHURCHER ..	Oct., 1889	Miss L. A. LAMBERT .. Dec., 1893	
L.R.C.P. and S.Ed.	Oct., 1890	Mr. W. G. POPE ..	Feb., 1891	Mr. H. E. WEBB ..	Dec., 1896	C. L. TERRY, B.A.,	
Mrs. GRIEVE ..	" "	Mrs. POPE ..	Dec., 1892	Mrs. WEBB ..	Nov., 1897	M.B., C.M.Ed. Nov., 1890	
Mr. H. NOTT ..	Jan., 1897	Miss E. SMITH ..	Feb., 1891	Miss R. HODGES ..	Feb., 1889	Mrs. TERRY .. " "	
Mr. H. E. JONES ..	" "	Miss A. WELCH ..	Dec., 1892	Miss A. COX ..	Oct., 1892	Miss B. VINING .. April, 1886	
Mrs. JONES ..	Nov., 1896	Djemaa Sahridj.		Miss N. BAGSTER ..	Oct., 1894	STUDYING ARABIC, ETC., IN ENGLAND.	
Miss L. SEXTON ..	Feb., 1897	Miss J. COX ..	May, 1887	Kairouan.		Mr. A. HOPE, Mr. S. FRASER,	
Miss A. WATSON ..	Feb., 1897	Miss K. SMITH ..	" "	Mr. J. COOKSEY ..	Dec., 1896	Miss K. PHILPOTT, and Miss F. HARNDEN.	
Tetuan.		<i>Missionary Helpers.</i>		Mrs. COOKSEY ..	" "	Tutor.	
Mr. W. T. BOLTON ..	Feb., 1897	M., Mme., and Mlle. ROLLAND.		Miss E. T. NORTH ..	Oct., 1894	Mr. MILTON H. MARSHALL.	
Miss F. M. BANKS ..	May, 1888	DEPENDENCY OF TRIPOLI.		Miss G. L. ADDINSELL ..	Nov., 1895		
Miss A. BOLTON ..	April, 1889	Mr. W. H. VENABLES ..		AT HOME.		Mr. C. MENSINK .. Oct., 1888	
Miss A. G. HUBBARD ..	Oct., 1891	Mrs. VENABLES ..		Mrs. MENSINK .. May, 1890		Miss I. L. REED .. May, 1888	
Miss I. DE LA CAMP ..	Jan., 1897	Mr. W. REID ..		Miss M. COPPING .. June, 1887		Miss L. A. LAMBERT .. Dec., 1893	
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				Mrs. REID ..		Mrs. TERRY .. " "	
				Mrs. REID ..		Miss B. VINING .. April, 1886	

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