



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.

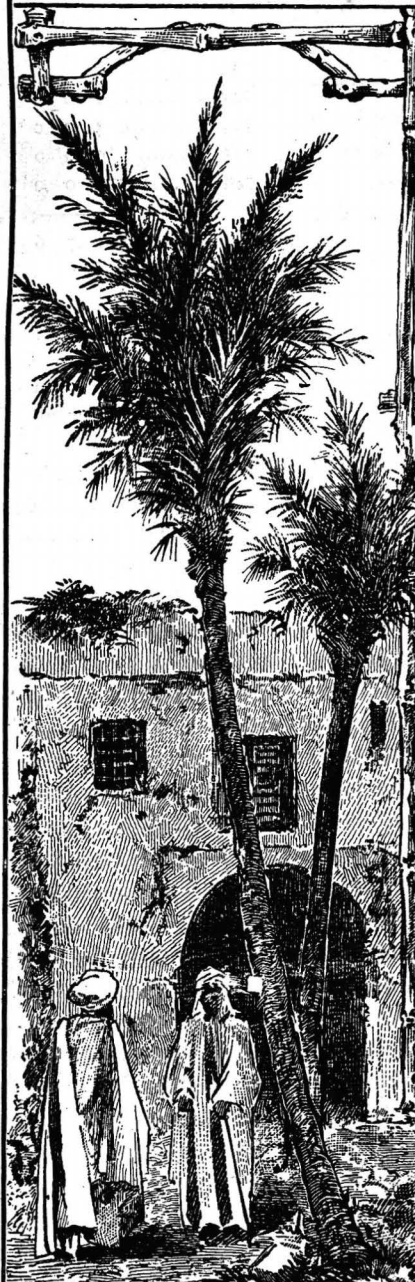
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ALGERIA  
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EGYPT  
SAHARA



LIST OF DONATIONS FROM AUGUST 1st TO SEPTEMBER 30th, 1900.

GENERAL AND DESIGNATED FUNDS (TWO MONTHS).

| GENERAL FUNDS.            |           |                                    | DESIGNATED FUNDS. |                           |          | DETAILS OF DUBLIN AUXILIARY.   |            |  |
|---------------------------|-----------|------------------------------------|-------------------|---------------------------|----------|--------------------------------|------------|--|
| 1900. No of Aug. Receipt. | £ s. d.   | 1900. No of Sept. Receipt.         | £ s. d.           | 1900. No of Aug. Receipt. | £ s. d.  | 1900. No of Sept. Receipt.     | £ s. d.    |  |
| 1 ...4536                 | 0 10 0    | 6 ...4574                          | 0 4 6             | 2 ...2945                 | 1 0 0    | 17 ...2985                     | 25 0 0     | Designated Don. Nos. 2973, 3003.                             |
| 2 ...4537                 | 1 0 0     | 6 Keswick Convention               | 2 2 0             | 2 ...2946                 | 1 0 0    | 17 ...2986                     | 0 2 6      | Mr. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary. |
| 3 ...4539                 | 10 0 0    | 7 ...4576                          | 0 10 0            | 4 ...2947                 | 5 0 0    | 17 ...2987                     | 0 4 0      | No. of Receipt.  |
| 3 Avenue-rd }<br>S.S. }   | 2 0 0     | 10 ...4577                         | 0 12 0            | 7 ...2948                 | 5 0 0    | 19 ...2988                     | 2 0 0      | £ s. d.  |
| 4 ...4541                 | 0 5 0     | 11 ...4578                         | 1 1 0             | 8 ...2949                 | 1 1 0    | 22 ...2989                     | 15 0 0     | 732  |
| 7 ...4542                 | 2 0 0     | 11 ...4579                         | 1 0 0             | 8 ...2951                 | 2 2 0    | 25 Readers of }<br>Christian } | 25 0 0     | 733  |
| 7 ...4543                 | 0 2 6     | 11 ...4580                         | 0 10 0            | 9 ...2952                 | 0 6 0    | 25 ...2992                     | 15 0 0     | 734  |
| 7 ...4544                 | 0 10 0    | 12 ...4581                         | 1 0 0             | 9 ...2953                 | 0 7 6    | 26 S.S., Motherwell            | 0 13 1     | 735  |
| 8 ...4545                 | 2 2 0     | 13 ...4582                         | 2 0 0             | 9 Park Hall               | 4 5 7    | 26 ...2994                     | 0 5 0      | 736  |
| 8 ...4546                 | 1 0 0     | 14 ...4583                         | 5 0 0             | 10 ...2955                | 2 0 0    | 26 ...2995                     | 0 3 1      | 737  |
| 10 Y.M.C.A., Woodford     | 1 0 0     | 15 Dagenham                        | 0 5 0             | 10 ...2956                | 0 10 0   | 26 ...2996                     | 0 11 0     | 738  |
| 10 ...4548                | 3 0 0     | 15 ...4585                         | 0 1 0             | 13 ...2957                | 0 10 0   | 27 ...2997                     | 2 0 0      | 739  |
| 11 ...4549                | 0 10 0    | 15 ...4586                         | 1 0 0             | 13 ...2958                | 8 0 0    | 27 ...2998                     | 9 0 0      | 740  |
| 11 ...4550                | 10 0 0    | 15 ...4587                         | 50 0 0            | 14 ...2959                | 0 12 0   | 27 ...2999                     | 18 0 0     | 741  |
| 11 ...4551                | 1 0 0     | 17 ...4588                         | 10 0 0            | 14 ...2960                | 2 0 0    | 27 ...3000                     | 3 0 0      | 742  |
| 13 ...4552                | 0 10 0    | 19 ...4589                         | 0 1 0             | 14 ...2961                | 1 8 0    | 28 ...3001                     | 1 0 0      | 743  |
| 13 ...4553                | 0 10 0    | 20 ...4 90                         | 20 0 0            | 14 ...2962                | 0 6 0    | 28 ...3002                     | 20 0 0     | 744  |
| 17 ...4554                | 2 0 0     | 20 ...4591                         | 5 0 0             | 15 Malden Hall            | 5 0 0    | 30 ...3003                     | 14 0 0     | 745  |
| 20 ...4555                | 10 0 0    | 21 ...4592                         | 1 13 0            | 15 ...2964                | 13 0 0   |                                |            | 746  |
| 21 ...4556                | 6 0 0     | 22 ...4593                         | 0 12 1            | 15 ...2965                | 1 12 0   | Total                          | £364 10 0  |  |
| 23 ...4557                | 0 10 6    | 22 ...4594                         | 0 10 0            | 17 ...2966                | 1 18 3   | May to July                    | £574 14 10 |  |
| 24 ...4558                | 0 8 8     | 25 ...4595                         | 0 5 0             | 21 ...2967                | 30 0 0   | Total                          | £939 4 10  |  |
| 27 ...4559                | 5 0 0     | 25 ...4596                         | 0 5 0             | 22 ...2968                | 0 10 0   |                                |            | £21 7 6  |
| 27 ...4560                | 5 5 0     | 25 Readers of }<br>The Christian } | 4 2 0             | 23 ...2969                | 0 10 3   | TOTALS FOR 5 MONTHS.           |            | Amount previously acknowledged                               |
| 28 ...4561                | 1 1 0     | 26 ...4598                         | 0 5 0             | 28 ...2970                | 30 0 0   | General                        | £1167 18 4 | 7 6 7  |
| 28 ...4562                | 2 0 0     | 26 ...4599                         | 0 10 0            | 30 ...2971                | 0 10 0   | Designated                     | 939 4 10   |  |
| 29 ...4563                | 5 0 0     | 27 ...4600                         | 10 0 0            | 30 ...2972                | 25 0 0   | Total                          | £2107 3 2  |  |
| 29 Scroll Texts           | 5 0 0     | 27 ...4601                         | 10 0 0            | 31 ...2973                | 7 7 6    |                                |            | GIFTS IN KIND:   |
| 30 ...4565                | 1 6 0     | 27 ...4602                         | 0 10 0            | Sept. I M.P.A.            | 5 0 0    |                                |            | 333  |
| 1 ...4566                 | 5 0 0     | 28 Y.M.C.A., Malvern               | 3 0 0             | 1 ...2975                 | 2 0 0    |                                |            | 24s. Book  |
| 1 ...4567                 | 0 5 0     | 28 ...4604                         | 0 17 0            | 3 ...2976                 | 5 2 7    |                                |            |  |
| 3 ...4568                 | 1 0 6     | 28 ...4605                         | 2 0 0             | 5 ...2977                 | 30 0 0   |                                |            |  |
| 3 Legacy                  | 13 10 0   | 28 ...4606                         | 1 4 0             | 5 ...2978                 | 1 6 0    |                                |            |  |
| 4 ...4570                 | 2 0 0     | Total                              | £240 10 3         | 5 ...2979                 | 5 0 0    |                                |            |  |
| 4 ...4571                 | 1 1 0     | May to July                        | £927 8 1          | 6 ...2980                 | 5 0 0    |                                |            |  |
| 5 ...4572                 | 0 2 6     | Total                              | £1167 18 4        | 8 Dagenham                | 1 5 6    |                                |            |  |
| 5 ...4573                 | 1 1 0     |                                    |                   | 14 ...2982                | 1 0 2    |                                |            |  |
| Carried forwd.            | £104 10 8 |                                    |                   | 14 ...2983                | 5 0 0    |                                |            |  |
|                           |           |                                    |                   | 15 ...2984                | 0 10 0   |                                |            |  |
|                           |           |                                    |                   | Carried forwd.            | £213 1 4 |                                |            |  |

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.

**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 repre-

sented. 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.

## Steadfast Continuance.

*An Address delivered by PASTOR JAMES STEPHENS at the Annual Farewell Meetings, Devonshire House, October 16th, 1900.*

IT is now nearly twenty years since this work was begun in North Africa; and those who are specially charged with it still face the carrying it on with courage and confidence. Their confidence does not arise from special encouragement having been met with in the field, encouragement above what has been met with in other fields. There have been, indeed, and are results, which strengthen our hope in God, results which are evidence that *God* has wrought through His servants. But the precious fruit has been even less than in many fields. The confidence in prosecuting the work does not arise from the heart being stirred by a greater need in North Africa than is found in other mission fields. Need might be thought of as equally great wherever the Word of God has not penetrated, or the true knowledge of Christ.

Nor is our confidence in prosecuting this work because we feel specially strong in our forces. It is true that there are nearly one hundred missionaries in the field; and a hundred missionaries, if they are men and women of God, represent, so to speak, a considerable force; but in view of the greatness and extent of the field, and in view of what God's workers are in themselves, even at their best, we might almost feel faint.

If we prosecute the work with confidence, after the lapse of these years, our confidence springs from this: that WE BELIEVE GOD

WILLS THE WORK. God wills that His Gospel should be carried to the North African lands as well as to others; God wills that servants of His should there speak His Word. Whether the results be few or many, great or



*"Tunisian High-class Store."*

small, whether the need seem more or less pressing than in other fields, whether our forces be weak or strong, we are impelled to go forward, by our belief that God wills it, and we cannot forbear. We may fail to get that amount of sympathy among our fellow-Christians which we may wish and hope for. I trust it may not be so; but whether that be the case or not, and whether even the number of workers in the field were to diminish instead of increase, we cannot do otherwise than prosecute the work, and prosecute it with courage and confidence. For this is the great thing in all missionary labours, in all labour for God, that we are carrying out what God wills, and doing what God wants us to do, and going where God would have us go.

North Africa differs from many mission fields in this, that there is throughout it a certain recognition of God. Because of this some at home would say, "Why go forth there? If you will go forth at all, why not limit your efforts to *heathen* lands?" This arises from a faulty conception of the true end of missionary labour. If you read some of the comments of the newspapers just now on the missionaries in China, you will find an altogether inadequate view of what the business of a missionary really is. And this is in point as respects North Africa. You will find that they speak about a missionary as one who goes to introduce a higher type of *religion* than the one that is existing, or who goes to lead the people to more virtuous living, and generally to do them good; one whose recommendation is that he makes way for civilisation. We know well, that where the missionary goes, he is the means of promoting virtuous and righteous living; and he is the representative of some of the best of the simpler elements of civilisation. His business, however, truly stated, is not only inclusive of something more than this, but is distinctively quite beyond this. The business of the missionary is not simply to introduce another religion which he thinks better, not simply to lead men to virtuous and righteous living, not simply to promote civilisation, but to carry that truth whereby there may be presented to the minds and hearts of men a *Saviour*, One through Whom those addressed may find peace with God because of a propitiatory Sacrifice, and have created in them new springs of action, springs of righteous and holy conduct.

In this work of preaching our Lord Jesus Christ; and salvation by Him, we find, as the true missionary finds everywhere, difficulties; and, in some respects, these are peculiarly great in North Africa. The nature of Mohammedanism explains this. Mohammedanism is directly anti-Christian; it is not only non-Christian, but anti-Christian. It is specially adapted to repel the essential elements of the Gospel. If we were to leave out of our teaching what Mohammedanism is directly opposed to, we should leave out that which is the very heart of our message, and should strip ourselves of the very means of fulfilling what the Lord wants fulfilled through missionary service. These difficulties have presented themselves to the workers through the whole course of these years. They do not get less by acquaintance with them; perhaps sometimes they appear greater. But our brethren and sisters are in no way faint-hearted or discouraged; for just as we believe that we go forth, by the will of God, to carry on our work, so do we believe there is with us in the work the power of God, which will not permit our service to be wholly fruitless.

It is very strongly the desire of our missionaries that they may know more of this power of God with them in their labours. By the power of God we mean a Divine influence and force with those who speak, of such a kind that, when they really give the words which God has sent them to give, those who hear shall *feel and own the truth* of these words in their souls. With the desire for power there behoves to be earnest care to declare fully the Word.

We have got into a way of speaking of our message as the simple Gospel. We do not believe in a complex Gospel, or a confused Gospel; but while we believe in a simple Gospel, we remember that it must be a Gospel that is adequate. We must see that we give the full contents of the Gospel. When we speak, for example, of the love of God in providing a propitiation in Him who gave His life a ransom, we cannot omit what this implies, that man's case is in God's sight such as makes such a propitiation necessary. This testimony, including God's estimate of man's case, while a testimony of love, is a testimony which men are ever ready to put aside, for man never likes his pride to be laid in the dust, and never likes to come to the point that he must be dependent on the mercy that provides a sacrifice, or be without hope. The simple Gospel is, while simple, also profound. The simple Gospel has its roots in doctrines, concerning which many a question may be put. The very doctrine of expiation, for example, leads us back to the great facts of God's righteous government and His holiness of nature.

Many years ago, when crossing the Atlantic in a sailing vessel, I found a missionary object in a young stowaway, a very ignorant lad, who had run away from a city factory. I commenced, as so many have, with the great verse in the third chapter of John. I told him, "God so loved the world"; but even as I told him, I had to open up, Who and what "God" is, what "the world" is, and what the condition of the world, which gave occasion for God's love. As I went through the simple verse, which is fitted for a child, I found that the necessary explanation of words quite simple involved doctrine after doctrine.

We tell Mohammedans of the love of Jesus; but this is much more than telling them that Jesus was a great prophet, that He spoke the Words of God, that He wrought miracles, and that he went about doing good. It is getting this made plain: that He Who was in the form of God became incarnate, and gave Himself an offering for sin that, on the ground of atonement thereby made, God might, consistently with holy government, forgive and quicken. Because the testimony is what it is, we feel the need of the power of the Holy Spirit.

They who are in the field feel the need of the constantly renewed comfort of God in their own souls. In the midst of earnest work for God, there is much to be encountered that is adverse to spiritual life in themselves, and much that is spiritually depressing to be put up with. There is at times but little of the spiritual refreshment and stimulus which may be found in gatherings at home; while there is the constant pressure of misbelief and the oppressiveness of the almost universally Christless condition of the people. The results of sin, presented in the



physical sufferings of the people, are most saddening. I remember the impression on my mind of a morning spent with the medical missionary in his work—the terrible wreckage of human life, the misery in forms which were almost loathsome and yet excited profound compassion. Besides, there are endless discouragements put by Satan in the way of the worker. The comfort of the Holy Ghost, the power to enjoy the Lord and His truth, the constant springing up in the heart of “a well of water”—these are a pressing need for the missionary.

At times our brethren and sisters have known, like the Apostle Paul, how to be “abased”; we trust it may be given them to know also how to “abound.” We trust that the work in North Africa will increasingly commend itself to the sympathy of our fellow-Christians at home. We value the sympathy which already exists. At the same time, we would see many more laying to heart the privilege of helping to carry on God’s work in North Africa, the privilege of standing for God in the midst of difficulties and helping gather, if not sheaves, handfulls; the privilege of so spending and being spent, that we, with all our feebleness and shortcomings, may yet, through grace, have praise in “that day” from the lips of the Lord. Beyond every earthly prize will be His “Well done, good and faithful servant.”

## To the Friends of the North Africa Mission.

21, LINTON ROAD, BARKING,

October 18th, 1900.

DEAR FELLOW HELPERS,

The season is now at hand for workers who have been home on furlough to return to the field, and for those who have been taking some little rest abroad to re-commence their labours during the cooler portion of the year. We trust that this winter will be the best season of labour we have ever had.

During the past year or two we have had a good deal of trial through the loss of workers by death, ill-health, etc., and Egypt is now about to lose our valued and esteemed fellow labourers, Mr. and Mrs. Summers, who are removing to Tangier, to take up the Agency of the British and Foreign Bible Society, left vacant by the death of our old and valued friend, Mr. Mackintosh. We quite expect, however, that Mr. and Mrs. Summers, though working for the Bible Society, will be a strength and a help to all mission work in Morocco. At present we do not see how to fill his place in Egypt, but if it is for the general good of the Lord’s work we must rejoice in his removal, and count on God to help those left behind and the new workers who are going out to carry on that work in the strength of the Lord.

The last few months have also been a time of very considerable financial strain, perhaps as severe as any we have ever experienced, though during the last few weeks we have been cheered by rather larger supplies. About half of our financial year has expired, and our receipts are about £2,000 behind what seems to us necessary for the carrying on of the work satisfactorily. This has cast us all upon God in prayer, and we believe that in God’s good way and time all that is really needed will be supplied to us, and we are persuaded that this temporary shortness of funds has been permitted of God in love and for our good. No word of complaint has come from any of the tried workers in the field, but all have endeavoured to hold each other up by prayer and practical sympathy, and I think there has never been a happier spirit of faith, love, and hope than at the present time.

Mr. and Mrs. Dickins and Miss Van der Molen are hoping to return to Egypt with as little delay as possible, and Mr. Hope, Mr. Fraser, and Miss Philpott are going out for the first time to that land. I would ask your special prayers that we may have much wisdom and grace given us in the arrangement of the work there, in view of Mr. and Mrs. Summers’ removal.

In Tripoli the missionaries would be glad of a couple of competent ladies to work amongst the women, but at present we do not seem to have any that can be spared from elsewhere.

Mr. and Mrs. Webb and Miss Albina Cox are about to return to Susa, and Miss Harrald is going down to Susa to join in the work there. Miss Bagster is not returning just yet, as her health is hardly sufficiently robust. We trust, however, she may be able to return in a few months’ time. The work in this place continues to be decidedly encouraging. A considerable number of Arabs attend the evening Gospel services, and the numbers attending the dispensary are also good. Our friends have hope that a work of grace is going on in some hearts.

The Kairouan workers have been in Susa during the summer, but a light has been kept burning by the Jewish convert there, and the missionaries will now be re-commencing their meetings.

In Tunis the work has been proceeding about as usual during the summer months. Miss Turner and Miss Johnston will not be returning to Tunis just yet, as they are neither of them at present sufficiently re-invigorated to do so. We trust that after a more prolonged furlough they may be able to go back.

Mr. Percy Smith was married to Miss Boyt in Berne, in the early part of September, so that the work in Constantine is now strengthened by Mrs. Smith’s presence, and our friends there are looking forward to a happy and useful winter’s campaign. They have taken a fresh shop in the town, and encouraging signs are not wanting.

Miss J. Cox and Miss K. Smith have started back on their journey to Djemâa Sahridj, and are staying for a while in Switzerland, *en route*. Miss K. Smith’s health is wonderfully restored after her illness of last year, but she is still not at all strong. The work at Djemâa Sahridj is most hopeful and interesting, and needs to be strengthened by further labourers.

We have now six workers in Algiers, four among the Kabyles and two among the Arabs, in addition to Ayoub, who seems to be doing useful work under Mr. Pope’s direction. Mr. Pope is hopeful of being able to visit Western Algeria, where there are now no missionaries located.

In Morocco we have to report that Mr. and Mrs. Cooper and Miss Denison started for Fez on October 4th, and were hoping to reach that city by the 13th. The medical work in Tangier has been partly suspended for a few weeks, in order that the workers might have a brief resting time before beginning the winter’s operations.

Our friend, Mr. Mensink, who was labouring here, has had to return on account of his wife’s health, and is now taking charge of some other work at home, at Martham, near Yarmouth. We are thankful to know that his wife is rather better. We may also mention that our friends, Mr. and Mrs. Patrick, who have been helping in the work connected with the Talbot Tabernacle, where Mr. Frank White is pastor, are now about to move to Stockton-on-Tees, where Mr. Patrick is taking pastoral charge of a Baptist Church. We remember with thankfulness the good work he did in Tangier, and would ask

your prayers that God may bless him in this new move. In his case, it was his children's health which necessitated his return to England.

We would ask your continued prayers for the Spanish work in Tangier, and also for the work amongst the Spaniards in Tetuan, where some of the converts have lately given cause for anxiety.

Miss Brown is on a visit with Miss Jennings at Laraish, where she will be having a little change, and also have opportunity for work amongst the Spaniards.

Mr. Nott was married to Miss Ada Watson on September 5th, and they then went on a visit to Morocco City. Mr. and Mrs. Jones and Miss Sexton are hoping to return to Casablanca shortly. We are thankful to say that Mrs. Jones' health is somewhat better than it was, though she is not yet by any means strong.

Our good friend, Mr. John Rutherford, M.A., the Presbyterian Minister at Lewes, has been travelling in Canada and the United States, where he has most kindly and successfully brought the needs of North Africa and the North Africa Mission before the public. During a comparatively short stay he was able to give twenty-five addresses on the subject, which must, we are sure, have aroused a wide-spread interest in the needs of the Moslems of North Africa. We feel extremely grateful to him for this excellent work, and we wish there were many others who could, in one way or another, procure for us a wider circle of Christian friends, who would be interested in, and pray and work for the multitudes of perishing souls in these long-neglected lands. Could not some of our friends arrange for a monthly Prayer Meeting for North Africa? Could not others help to circulate our paper?

Work amongst Moslems is admitted to be about the most difficult missionary work in the world; surely this is an additional reason why we should throw ourselves heartily into it, so that this most difficult work may be accomplished for the glory of God and the honour of Jesus Christ.

We have lately had two days of Conference amongst the missionaries here, and they have proved to be times of great spiritual refreshment. We have, therefore, very much to praise God for, and feel persuaded that God, Who has blessed us so abundantly already, will give us also whatever further mercies He may see we stand in need of.

Yours heartily in Christ,

EDWARD H. GLENNY.

## 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 3.31.

**Dr. Churcher (Susa)** writes:—"Sept. 7th. We registered 540 visits [at the Medical Mission] during August. Having the valuable help of Mr. Cooksey and Miss Hodges, beside that of the Kairouan ladies, we are able to keep things moving steadily. We are having an exceptionally pleasant summer, as indeed seems general in North Africa."

**Mrs. Venables** writes from Tripoli on September 9th:—"Last Monday we reopened the Medical Mission, and on each of the three days this last week, we have had crowds—about 230 in all. The thought pressed upon us, What is the use of so many coming, when the workers are so few that they cannot possibly be taught or spoken to in an adequate degree? But I gather from a recent letter that you have no one to send us."

**Departures.**—Miss J. Cox and Miss K. Smith left England on October 8th for Switzerland, *en route* for Djemaa Sahridj, Algeria. Miss A. Cox left England on October 18th for Susa, Tunisia, *via* Marseilles.

**Marriages.**—At Casablanca, Morocco, on Sept. 5th, Mr. Harry Nott was married to Miss Ada Watson.

At Berne, Switzerland, on Sept. 12th, Mr. Percy Smith was married to Miss Ettie Boyt.

We are glad to see that the EVANGELICAL ALLIANCE have decided to set aside Friday as a day of prayer for the Mohammedan World during the week of Universal Prayer to be held from the 6th to the 13th of January next. We trust that the needs of Moslems will be by this means brought more prominently before the Church of Christ than has been the case up till now. Will those of our readers who cannot be present at any of the meetings which will be held in connection with the Alliance, unite with God's people in confession, praise, and prayer as suggested on the programme as follows:—

FRIDAY, JAN. 11TH—"THE MOHAMMEDAN WORLD."

CONFESSION (1) Of want of missionary zeal in the evangelisation of Mohammedan lands.

PRaise ..... (1) For the safe keeping of workers in Persia and elsewhere from effects of fanaticism and hatred.

(2) For converts in India, and those in other countries who have been faithful unto death.

(3) For blessing given to work in Palestine.

PRayer ..... (1) For Mohammedans throughout the world, that they may be willing to listen to the claims of Christ.

(2) For purity of doctrine and life, and evangelising zeal amongst Armenians, Copts, and other Christian bodies in Mohammedan countries, and liberty for Christian work throughout the Turkish Empire.

(3) That the Holy Ghost may guide Medical, Female, and all Missionary workers, and raise up Evangelists and Pastors in the Native Churches.

Ps. ii. Rom. x. 4—15. 1 Pet. ii. 1—12.

(Continued on page 141.)

## Our New Workers.

Miss Florence E. Harnden.

"Delight thyself also in the Lord, and He shall give thee the desires of thine heart."—Psalms xxxvii. 4.

For eight years it has been "the desire" of Miss Harnden's heart to have a share in obeying the Saviour's command, "Go ye . . . and preach the Gospel to every creature." During this time she has prayed much and earnestly, "Lord, send me," but again and again the doors leading to foreign missionary effort have been closely shut against her. On one such occasion of disappointment, the verse which we have placed above came to her with great comfort, and, in obedience to its injunction, she sought to delight herself in the Lord. She calls us now to rejoice with her that He is giving her her heart's desire.

Miss Harnden is an under-graduate of London University, having studied at Bedford College; she has held good posts in a High School, as well as in private families. Her fondness for language study is already standing her in good stead in the acquisition of Arabic, at which she has worked very successfully during the past year, spent at the headquarters of the Mission. Our sister was for eighteen months in Mrs. Menzies' Deaconess Institution at Liverpool, and has had the privilege, both there and in other places, of leading some to know the Saviour. She has endeared herself to numbers of the women and girls amongst whom she has worked here in Barking; and

many prayers and good wishes will follow her as she goes forth to her Mission Station in North Africa. In these our readers, we believe, will like to have a share.

#### Miss K. E. Philpott.

"Now therefore go, and I will be thy mouth and will teach thee what thou shalt say."  
—Exodus iv. 12.

It was through some special addresses for young people, held in 1891, that Miss Philpott first came to know Christ; but it was not until a few years later that she made a decided stand, and began to take an active part in Christian work. It was during the year 1895 that she first thought of missionary work, but for a time it seemed to her that it would be impossible for her to go abroad. However, after a very hard period of waiting, the way became open, and in October, 1897, Miss Philpott entered Doric Lodge for training, after having been accepted by the North Africa Mission.

The past year has been spent in preparation at Barking, arduous study of Arabic having absorbed the larger share of the time. Miss Philpott has, however, also been able to devote herself a good deal to practical Christian work in one of the hamlets near, where the work is trying and has called for much patience, but has not been without results.

Miss Philpott hopes to start before long for Alexandria, being engaged to be married to Mr. A. T. Upson, who is stationed at Shebin-el-Kom.

#### Mr. Alexander Hope.

Mr. Hope is a native of Selkirk, and the first twenty-one years of his life were spent on the Scottish border. It was during his apprenticeship as a woollen dyer in the little town of Tillicoultry that the "grand change" of his life took place. After six weeks of deep conviction of sin, he was converted on the 4th of November, 1890, while standing at his work, through the instrumentality of a man employed in the same place. At Tillicoultry he enjoyed the fellowship of many consecrated fellow-Christians, and soon began to help in cottage meetings and other Christian work, as he also did at Selkirk, when following his trade there later on.

In 1897 Mr. Hope was accepted for training in connection with the "Regions Beyond Missionary Union," and, after three months' colportage work at Newcastle-on-Tyne, he entered Cliff College. A year having been spent there, he went on to Harley College; and, subsequently, in September, 1899, began Arabic study at Barking.

In addition to the Arabic and other study, Mr. Hope has been engaged in Christian work at a small hamlet on the Thames, where he has been able to visit the sailors whose vessels were lying there, besides holding a little service regularly on Sunday evenings.

Our brother rejoices that he has been used of God to the conversion of several in various places, who are now bright



MISS F. E. HARNDEN AND MISS K. E. PHILPOTT.

witnesses for Christ—amongst them, his own sister—and we ask our readers' prayers that God may use him to turn many Moslems from the power of Satan unto God in the dark land of Egypt, for which he hopes soon to set out.

#### Mr. Stewart Fraser.

Like Mr. Hope, Mr. Fraser comes from the North; but Glasgow has been the home of the latter. At sixteen years of age, he was apprenticed to the Caledonian Railway Company, where he remained until entering upon training for missionary work. The

conversion of a companion first set him thinking about his soul; and, a few weeks later, he accompanied this friend to a class at the mission hall which the latter attended. The evident peace and joy of those present saddened him, and the hymns which were sung impressed him deeply; and on the next evening he again attended a meeting in the same place, and decided for Christ.

Mr. Fraser immediately began to speak to his companions, and several were brought to know the Saviour; and he gradually took part in varied forms of Christian work. After a time he took up the study of foreign missions, and joined the "Regions Beyond Helpers' Union," and very soon he himself felt the call of God for foreign missionary work. To this our brother responded by offering to the "Regions Beyond" Training Institutions, by which he was accepted. Just after coming to Harley College, he heard an address by Mr. W. Summers, from Alexandria, and after prayer and learning more about the work of the North Africa Mission, he decided to offer to this Mission.

Having completed the usual year of Arabic study, during which Mr. Fraser has also done successful mission work in Barking, he hopes to leave very shortly for Egypt, in company with Mr. Hope. It is intended that the two should be stationed with Mr. Hooper and Mr. Upson at Shebin-el-Kom, where there is great scope for opening up new ground.

**Our Alexandria Workers**, who had been staying for a time at the sea for rest and change, recommenced work on Oct. 1st. At the meeting held on that evening, Mr. Summers tells us that they had present an Indian gentleman, who is a barrister and writer in London, besides a Bey and other men of the better class. "To the poor the gospel is preached," but we thank God for bringing some of the rich also within the sound of its words.

Of twenty-seven **Native Hospital Assistants** in the Amritsar District, India, seventeen have been converts from Mohammedanism.—*Rev. B. Baring-Gould.*

MR. A. HOPE.



MR. S. FRASER.

## Missionaries in Egypt.

We take the following extracts from an article by Mr. Eugene Stock in the *Church Missionary Intelligencer* for September last, commenting on Mr. Arnold Ward's article, which appeared in the *Nineteenth Century* for August, under the title of "Missionaries in Egypt."

"We do not know Mr. Ward, but he writes with a fair knowledge of his subject and temperately in tone, and we are quite willing to accept his article as a reasonable statement of the case against the proclamation of the Gospel in Egypt. We use this expression advisedly. Mr. Ward would object to being regarded as antagonistic to 'Missions' in Egypt. 'Wise missionaries are valuable,' he says, 'even from a political point of view.' 'The right sort of missionary . . . can be as useful to the State in Egypt as he has proved himself elsewhere in many parts of the world.' Yes; missionaries can do good geographical work, linguistic work, social work, educational work, medical work. They can discover lakes in Central Africa, prepare dictionaries in China, help to feed famine victims in India, and educate Egyptians for Government clerkships. But there is one thing they must not do: they must not proclaim the Gospel. Imagine this said to St. Paul!

"But does Mr. Ward say it? Let us give one illustration. He complains that 'the clerical member' of the C.M.S. party of two at Omdurman, preaching on Christmas Day—evidently at an English service for English Christians—'selected the Incarnation as the point of Christianity to be held to most firmly and emphasised most strongly in the Sudan.' Perhaps Mr. Ward wishes his readers to understand that Mr. Gwynne discussed all the subtleties of Nicene controversy, and demanded that the *homo-ousion* be flung at the heads of the Dervishes. When a writer uses such words as 'dogma' and 'theological argument,' we know well that the object is to prejudice the reader's mind. But when a Christian clergyman addresses a Christian congregation on Christmas Day, what subject ought he to choose if not the Incarnation? Why is Christmas Day kept at all? If Mr. Ward observes the day, even to the extent of expecting certain special viands on his dinner-table, has it never occurred to him what all this observance means? It means, whether men think of the fact or not, that 'a Saviour'—whatever that may mean,—'Christ the Lord'—whoever that may be,—has been born into the world; and it means that the announcement of this Birth is 'good tidings of great joy.' There is no 'dogma' or 'theological argument' here. It is a question of fact. Did such a Birth take place or not? Has such a Person really come into the world? If not, why keep Christmas Day at all?

"But perhaps Mr. Ward would say, Yes, I believe that Christmas Day commemorates a real Event, about which Christians do well to rejoice; but is it necessary to 'proselytise' (a word he is fond of) Moslems to the same belief?

"Now here we come to the very bed-rock of the missionary enterprise. If the Christmas announcement is the announcement of an actual fact that actually occurred, ought not all men to know it? If it really is 'good tidings,' why exclude Mohammedans from hearing it? Here is the whole case for Missions. We are not sending out men to set forth a system of Ethics which we Westerners are vain enough to think rather superior to other systems. We are not 'compassing heaven and earth to make one proselyte' merely because we fancy that our 'doxy' is better than his 'doxy.' What we seek to do is to inform men of a tremendous fact; and the whole question is, Is it a fact? Sometimes one may see an advertisement in the *Times* as follows:—'If A— B— of C— D— will communicate with Messrs. X— Y— and Z—, he will hear of something to his advantage.' If the observance of Christmas Day is not based upon a lie, there is 'something to the advantage' of every man which we are able to communicate. Why should a Mohammedan be excluded from a share?

"But Mr. Ward in effect rejoins, It's no use: he won't believe it. Very well; perhaps he will not; but our responsibility is not measured by the possibility of his acceptance of the message. We have 'good tidings' to communicate; if he spurns them, the responsibility is his, not ours. Our responsibility is to tell him.

"This is very elementary, of course; but it is exactly what the average man of the world forgets. Nay, the Church herself—the clergy and the laity alike—too often forget it as completely. If it was remembered, Missions would be undertaken and prosecuted with an energy and a liberality and a self-sacrifice of which there are few tokens now. Mr. Ward urges the Church 'to put the missionary business on a "business footing."' Excellent! We wish indeed that the Church would do so. But it will not be by instructing her missionaries to suppress the very 'tidings' she is commanded to proclaim; it will be by insisting that they do that work first and foremost, and that all other work in which they may engage, however good in itself, is secondary and subordinate to the one grand task they are sent to perform; and it will be by sending forth men qualified for *that* in much larger numbers." . . .

Mr. Stock then takes up Mr. Arnold Ward's statement, that both the missionaries in Egypt, and the higher authorities at home are compromising the British Government. With reference to the charge that a missionary had sent out a controversial tract to *sheikhs* and *mullahs* in wrappers resembling those used for sending out Government circulars (which necessitated the British adviser to the Ministry of the Interior sending out a circular disclaiming responsibility), it appears, on further enquiry, that no wrappers at all were employed in sending out these controversial tracts.

The objections which Mr. Ward raises to Bishop Wilkinson's utterances, to the *Times'* letters from Khartoum, to Professor Margoliouth's Oxford sermon, appearing in the *C.M. Intelligencer*, to Lord Salisbury's attending the S.P.G. meeting, and his speech, etc., etc., are then dealt with. Passing on to the important question of Government neutrality in regard to religion, Mr. Stock states that this subject is fully discussed in Vol. II., chapters 44 and 46, of the "History of the Church Missionary Society," where it is fully proved that the Moslems of India preferred and trusted more fully the impartiality of governors, who were not only Christians, but pronounced Christians, who made no secret of their "desire" that all India should become Christ's.

"The great danger, however, which Mr. Arnold Ward points out is 'that the Natives should see any reason to believe that Lord Cromer himself consciously desires or wills their conversion to the Christian faith.' This would be 'fatal to the success of Lord Cromer's policy,' which policy Mr. Ward describes as 'encouraging Mohammedans to reform their institutions from within,' and in which, Mr. Ward himself thinks, Lord Cromer 'has shown a scrupulous, possibly an over-scrupulous, respect for Mohammedan feelings and prejudices.' This policy he further describes as 'the alternative policy to that of conversion'; and he calls for 'consistency on the part of a Government which oscillates between the verbal encouragements [to Missions] of Lord Salisbury and the actual discouragements of Lords Cromer and Kitchener.' . . .

"No Englishman can be blind to the splendid services of Lord Cromer and his lieutenants in Egypt. All who know anything of them hold them in the highest admiration. But the experience of the Punjab shows that their success is in no way due to their concealment of their 'desire,' if they have any 'desire,' for the 'conversion to the Christian faith' of the Egyptian people. Had they entertained such 'desire,' and let it be known, while exhibiting in every way possible their entire impartiality towards every kind of religionist, that impartiality would have been all the more impressive. It would have been seen to be based, not upon careless indifference, but upon a high sense of justice. Strict justice demands, for instance, that employment or promotion in the public service should be absolutely independent of religious considerations. If a particular Mohammedan clerk is a more efficient man than the Christian clerk sitting next to him, let the former be promoted over the latter's head; and *vice versa*. But suppose a Mohammedan subaltern in the Egyptian army became a Christian, should the fact prejudice his promotion? We strongly suspect that Mr. Ward would say Yes. Very well; but do not call this im-



partiality or neutrality. At the present time, the Koran is taught in the Government schools, and the Bible is excluded. This may or may not be good policy, but at all events it is not impartiality or neutrality.

"We do not wonder that Moslems call Christians 'infidels,' when they find Christians manifesting 'no faith' even in Christianity. If I have no 'desire' for the conversion of a Mohammedan to Christianity, it is clear that either I think his religion better than mine, or that it does not matter a straw which he professes. Any idea of 'good tidings' 'to his advan-

tage' is absolutely excluded. In the strictest sense of the word, then, as regards Christianity I am an 'infidel.'

"On the other hand, it is a significant fact that the man who exercised the greatest influence over the people of the Nile Valley which any European has ever succeeded in gaining was a man who was openly, some might say ostentatiously, a Christian. No Moslem ever doubted Gordon's strict justice. No one accused him of 'proselytising.' But no one was unconscious of his 'desire' that all the world should be Christian." . . . .

## News from the Mission-Field.

### Morocco.

From Miss J. Jay  
(Tangier).

September 6th, 1900.—The weeks have passed rapidly since I returned to Tangier at the end of June; and they have been full of interest, although my time has necessarily been chiefly occupied in getting my house put in order.

The needs of this land always strike one afresh on returning to it from England, and the small number of workers in this great field makes one feel very sad. The workers are *decreasing*, not *increasing*, and I would like the Church at home to realise that this means that thousands in this unhappy land must die without having once heard the truth about Jesus. As to the condition of the country, it is in no respect improved; Tangier, I think, is getting worse rather than better. Low drink-shops are increasing, and the town is becoming a hot-bed of atheists and anarchists. In many a house the simple greeting, "Adios," will bring down on you a shower of blasphemy, because it includes the name of God, "Salud" being the word they now use. During the last few weeks two young men in good positions, one a Jew and the other a Spaniard, have committed suicide, a crime previously all but unknown here. The church is closed, and, except our own little meeting at Hope House, there is no service held in the town on Sunday, although there is a large English colony. Sunday is the great market-day here, and the noisiest of all the week. We read how gladly the soldiers of our beloved Queen go out to fight her battles; are the soldiers of the King all asleep in happy England that they can leave such a land as Morocco with so small a band of witnesses for Him? Moors, Jews, and Europeans are all sunk deep in sin, and nothing but the glorious Gospel of our Lord Jesus Christ can raise and save them. Who will come over and help us?

Concerning the work amongst the children, I think there is every hope of my being able to continue it. The girls themselves are very anxious to return, and daily, since I moved into this house again in July, they have come in and out to see me and enquire when the school will re-open. It was very pleasant to have so warm a welcome from the girls and numbers of other friends on my return. A. and all her family were at the port to meet me, and on the road up I saw many of my old friends. No one can doubt the friendly attitude of the people towards us, but whether the Moorish Government will permit the school to continue or not, we do not yet know. The Basha who so opposed it has been removed, the one who succeeded him died within two weeks after reaching Tangier, and at present there is no Basha, though doubtless one will soon be appointed.

Some of my little pupils have died while I have been away; another of them would also probably have died but for Miss Breeze's skill and care. This girl has been five months in the

women's hospital, and is now recovering wonderfully; she was quite a cripple when she entered, but can now both stand and walk; she is a sweet, gentle girl, and I think the time she has spent in the hospital has been about the happiest of all her life.

Soon after I arrived, A. began daily to ask me for food for a little friend of hers who was very hungry. I told her to bring her friend to see me, and then I found her protégé was a wee lame boy about six years old, with club feet, on which he crawled about in a painful way. The poor child's father was dead, and the mother had married again; the step-father was a fairly good husband, but very cruel to the boy. He frequently expressed the hope that the child would die, and sought by starving and beating him to hasten the event. They were wretchedly poor people, and gladly consented to let me send the child to Mr. Edwards's Orphanage. So we washed the poor little man, had his head shaved, dressed him in clean clothes, and sent him up to that happy home in the mountain, where he is now safely settled. S., A.'s elder sister, was married while I was in England. I found she was very unhappy living with her mother-in-law, so I have made them a little home in the garden here; it is rather crowded, as I have six Moors living in my small garden, but they are very grateful. Poor old R. again comes regularly on Sunday. She is almost blind, but still finds her way about; she greatly enjoys her Sunday tea and Bible lesson. Mrs. Blanco was most kind to her during my absence. My blind *fokih* also comes regularly for teaching; he is a most intelligent man, and very interested in the Gospel.

The work amongst the Spaniards continues full of interest. The meetings through all the hot weather have been much better attended than usual. I had the pleasure of being present at a treat given by Mrs. Blanco to her Sunday-school class; about thirty were present—boys and girls; they sang their hymns very prettily, and spent a happy afternoon having all sorts of games. Prizes were also given for good conduct, attendance, etc.

On Sunday, August 26th, it was a great joy to us all to witness the baptism, in the sea, of a young Jew. Mr. Blanco has been the means of leading this soul to Christ, the lad having regularly attended some Saturday meetings held by him for the Jews during the winter. The lad has kept faithful to Christ, although he has already endured a good deal of persecution. It has been a great pleasure also to meet Don Antonio, the ex-priest, and his wife, both of whom were baptised by Mr. Blanco in our little church. Don Antonio was led out from the darkness of the Roman Catholic Church before coming to Tangier, but has received much blessing here. It is a joy to see his love to Christ, and desire ever to serve and follow Him; we are praying that some path of service may soon be opened for him. The position of an ex-priest is a trying one.

The Spanish school has, of course, been closed lately for

the summer holidays, but it was re-opened last Monday, September 3rd. Forty-three children came the first day, and the numbers are rapidly increasing. Miss Vecchio is increasing in her devotion to this work, and has done wonders with the children, who in many respects are more advanced than children of the same age in England. Had we funds to pay a good assistant teacher, Miss Vecchio could easily have a hundred children under instruction.

My own Moorish girls had a delightful treat on August 26th, when Miss Winslow, a lady residing in Tangier, most kindly welcomed twenty-five of them to her house. They spent a very happy afternoon in her garden, much enjoying the generous tea provided for them, and clapping their hands in real English fashion when finally Miss Winslow presented each child with one of the pretty native towels worn by girls here over the head and shoulders.

I trust friends at home will be much in prayer for all the work and workers in Morocco. May I remind them that Jesus Himself said, "God so loved the world *that He gave . . .*"? Surely we should strive to follow His example, and not allow His work to languish for lack of what we can give?

#### From Miss Craggs.

TULLOCH MEMORIAL HOSPITAL, TANGIER.

WATTVILLE STREET MOTHERS' MEETING BED.

September, 1900.—While the eyes and thoughts of the British nation have this year been upon the South African war, and their purses opened in the same direction, another and deadlier contest has been waged in North Africa, although fewer have known of, or sympathised in it. But the struggle was not for goldfields, or even the maintenance of the honour of the British Empire; the prize was the *souls* of men. From time to time the King of kings could be recognised as victorious; yet, in most cases, for the present, the opponent has *seemed* to win. Anon, the fight came off in strange battlefields. I will tell you of one which took place, not at Kimberley, Ladysmith, or Bloemfontein, but in a hospital ward at Tangier. One day last July we were called out to see a bundle lying upon the native burial hearse (which was used as a stretcher). It proved less inanimate than appeared at first sight, and was a worthy object for the Famine Relief Fund of India: a skeleton, with bones only just covered by skin. A gaunt figure this Abd-es-Salaam ("Slave of Peace"). What a mockery was his name! They had turned him out of prison on the previous day—turned him out to *die*. Corpses are never coveted. The poor limbs were contracted and powerless—would he ever speak again? His brother pleaded for his admission, but the hospital was not a mortuary. He was dying, and they knew it. When turning away to hide the tears which *would* rise, a voice one had not thought to hear commenced to plead, "Oh, take me in!" That settled the question. If hearts were not adamant, there was no alternative. He might at least hear of Christ before he died.

He was a youth of some seventeen or eighteen summers, who had murdered a man in his mountain home, and for this crime had been imprisoned. Life in the gaol meant being "killed by inches," instead of on the gallows. Though he was a murderer, and in a dying state, we remembered that a "dying thief" and murderer once entered Paradise with the Saviour. The brother, who promised to remain with him—twelve months in prison meant a loathsome case to care for—slipped off within an hour, and he was left upon our hands. When hearing of salvation for the first time, from the doctor, he asked, "Did you say, if I believed in Jesus, I could enter heaven?" An interest was awakened. Three of the mis-

sionaries and a native Christian, from time to time, pointed him to Christ. Soon, however, he grew careless; then, one day, woke up to know himself dying, and oh, the wail! "The doctor says I am going to die." At one time he said he would believe in Jesus, but the battle was raging fiercely now. How could the arch-enemy lose such a trophy? He must fight hard for this one at least, having been so secure of victory heretofore. On Sunday the poor fellow covered his head with the hood of his cloak, careless and hardened. He did not wish to hear, yet he was drawing very near to the dark valley.

On Monday, as the missionary once more told of death, of life, and eternal life, he cried, "Go *away* from me. I do not *want* to hear. I will *not* repent; I will not believe. Go *away*." That evening our native servant, when I was speaking to him about this case, said to me, "Ah, but there *are* those over whom the Truth has gone for ever; his time is past; there is no more repentance for him." Awful verity! Tuesday, unconsciousness set in; on Wednesday he died—without God, without hope—a *lost soul*. And although Jehovah was glorified in the proclamation of His Grace, in this case it became but a "savour of death unto death" to the perishing one. The prince of the power of the air won in *this* struggle. Was it because of a tardy message; an insufficiency of messengers, as in our first losses in the battles in the South; few troops, and those late on the field? The "Slave of Peace" had *never* heard of a Saviour who can regenerate and save from sin, even in *this* life, until he came to *die*. His mother never sang to him "There is a green hill far away." His father read not in the evening hour and at family prayers "There they crucified Him." And so he never knew, never had the offer until, hardened in sin, he came to meet its penalty, physical death, and found another, "where their worm dieth not and the fire is not quenched." There are millions like him, and they can only hear as *you* pray the messengers into the field, as *you* give the Lord back His own gold for this purpose, and perhaps yourself "come over and help us."

#### From Mr. W. T. Bolton (Tetuan).

THREE WEEKS' CAMPING AMONG THE ANGERA TRIBE.

August 16th, 1900.—I left Tetuan in company with two Moors, setting out for a village amongst the Angera—the tribe inhabiting the mountainous region along the coast between Tetuan and Tangier.

Soon after I had pitched my tent, at the home of one of my men, the religious teacher, hearing of my approach, called some of the natives together and came along with the express purpose of either confounding me, or making me witness to the false prophet. With self-confident smiles and pretended affability he seated himself at the tent door, and commenced his mission. As opportunity occurred, between the intervals of his speech, the Lord enabled me to quietly preach the truth. After a while he said, "Yes, it's all very good, and you are all right, but you lack just one thing." He intended to tell me what that one thing was, but I anticipated him by saying, "You want me to witness to your prophet, but let everyone hear that I witness to Jesus Christ because of what I know of His work in my own heart." And then they allowed me to proceed without interruption. After about half an hour the teacher got up and walked away, looking very sulky, and he did not favour us with his company again during the whole week that I was with them there. I intend to send him, on the first opportunity, a nice copy of the Gospel.

The heat of the day was considerable, but towards evening some men came, and we sat with them until quite late, sipping tea and talking by the light of a lantern.

We visited a market, a most interesting sight, especially from a missionary's point of view. The people trudge down the mountain slopes from all sides, and depositing their baskets of "saleables" on the ground, squat beside them, whilst intending purchasers stroll in and out amongst them. Being the only "Nazarene" there, I was the subject of comment, and also, at times, of insult, chiefly from the students, who frequent these markets in good numbers. One big, burly fellow came up, and, with his fingers in his wide-open mouth, asked if I could extract a tooth. "No, I am not able to." "Then what have you come here for?" he demanded. "I have come to do my business. Is not my money as good as yours?"

On coming back to the tent, I found several men reclining near it, with whom I had opportunities of speaking on spiritual things. One miserable fellow stays at the tent nearly the whole time making the long pipes used for smoking *keef*.

A tremendous wind compelled me to take down the tent and for two days I could not put it up again; but I made a nice little nest in a hedge. It was fairly comfortable, but the men enjoyed discomforting me, by telling me of the rats, mice, and lizards that would creep over me in the night.

*August 23rd.*—I visited another market, and met several friends. Numbers begged for medicine and wanted me to go to their villages; had I been a doctor, and had medicines, I could have found much work. The country seems full of sickness, chiefly fever.

Some of the fellows that sat at different times with me have gone, by command of the Kaid, to set fire to the villages in a neighbouring tribe, the members of which are fighting among themselves.

A blind man came, who has a wonderful memory, and knows the Koran by heart. He finds his way over hill and dale for about twenty-five miles into Tetuan. Some time ago he sent to Mr. Miller for a Gospel, saying that someone was going to teach him to commit it to memory. I don't know how far he progressed. He sat down and listened very quietly to the reading and explanation of "The Prodigal Son," but made no comment.

A man asked me if I had medicine that would cure his little girl of eating earth.

On *August 25th* I removed my tent to a charming village very high up, called "The House of Stones." From a peak just above it I saw at one time the Atlantic Ocean off Arzila, the coast of Spain from Algeciras to Tarifa, Ceuta, and the coast of the Mediterranean right beyond Tetuan port, towards the Riff country—a most magnificent coloured map, illumined by the tints of the setting sun.

Here I spent five interesting days, getting chats with both men and boys. The man who watches the tent at night has, in this lonely spot, murdered three men in cold blood. He is looked upon as a hero.

When I was explaining spiritual matters my man said to those listening that Christian converts were made out of every nation. In speaking about a certain Christian, he asked if he were a believer in the Messiah, or an ordinary Christian. This shows that he is learning to distinguish; and all these little signs are interesting and worth taking note of.

As we were going along the road we met a "student," who called out to my man, "Where are you going with that Christian?" And then he drew his fingers across his throat, as an indication of what ought to be done with me.

On *August 31st* we pitched in an out of the way hamlet. They told me that the only Christian who had been there before was a man who came to chop down wood.

For three days we had a real Scotch mist; our tent was enveloped, and everything was dripping, yet several men came, and we had some of the most interesting times I have had since being out in Morocco. One old Shereef (descendant of

Mohammed) was completely silenced by the truth, and sat listening and reasoning for an hour.

## Tunisia.

From Miss Grissell  
(Tunis).

*September, 1900.*—We are now taking a season of rest by the seaside, most thankful to be able to escape the intense heat of Tunis and be refreshed by the cooler breeze from the Mediterranean.

I should like to tell you something of the effort we made during the spring and early summer to reach out to the men, by means of little shops in various parts of the Arab town. We would take one for a month or two in one part, and then, giving that up, would open another in a different quarter. We call the little square, windowless room a shop, because it is built for that purpose; and as far as the two or three rows of Bibles, Testaments, and Gospels in different languages, are concerned, it is one to us; though really we use it more as a place where men, passing by, may be invited to enter and sit down to read and hear explanations of the Way of Life.

Our last little room I can best tell of, because it was near my home, and I was privileged to take my turn with the gentlemen in sitting there in the morning or afternoon, and so I can speak of the men who came under my notice there. When first it was opened, our visitors were many, even the little space in front of the door was often crowded with men, eagerly listening over each other's shoulders, anxious to know what was going on in this novel shop, particularly when kept by a woman. The texts on the wall were read, and papers given away, and many, many discussions were entered into, more or less to the point, according to the ideas of those who raised them; but very difficult it often was to bring them round to a profitable issue. Many of the men were utterly unreasonable; but, in spite of all the difficulties, a great many heard of Christ and His saving work, and often whole chapters were read out aloud. One man brought a list of statements from our Book, which, on the other side, had statements from the Koran.

To be more definite about the men, I will tell you of two whom I met. A neighbouring shop was held by a *sooki*, who is a man who sells oil, cooked and uncooked, Arab butter, eggs, and a little bread for his customers, who take a plate of oil, and require the bread to dip into it. He, poor man, seemed to consider that he had a mission to hinder the work we were trying to do; and I cannot help thinking he must have suffered not a little in pocket by his inattention to his shop, for he made a point of coming to us whenever he saw even two or three others enter and found they were staying to hear. He would quote the Koran, he would raise objections over words; in fact, he was ready to contend with everything that I said, even doing his best to puzzle me, or to prove a contradiction—just anything to hinder. He would not listen to a word read from the Bible, always wanting a reply in my own words. He was truly an agent of the adversary, who seems to have one always at hand when there is an apparently good opportunity of preaching the Gospel. In spite of all the contending, I am sure the man gained sufficient knowledge of the Truth, that at any time, by the working of God's Spirit, conviction might come upon him. At present, he hotly stands up for his own prophet and religion, not knowing how to bear with our preaching the Gospel of Christ. Seeing some boys come in one day when I was there, he followed, with a stick in his hand, and reproached me with not being content with making infidels (as he called them) of grey-headed men, but with trying to do ditto with boys who knew nothing better than

bread and sweets. If that were the case, I wondered why he was afraid for them, but feeling it was wiser not to answer, I contented myself with just talking to him, while the boys quietly slipped away. To show you how lightly the Moham-medans think of sin, I mention the following reply which one of them gave when I was speaking of the conditions under which God forgave sin. He turned to a lad who had crept in and was standing beside him, and took him by the neck, saying, "If I killed this boy, which would be one of the greatest sins a man could commit, provided I could induce his parents to forgive me and then repeated the Witness (which is 'There is no God but God, and Mohammed is the Apostle of God'), God would forgive me, and I should enter heaven."

Now I will give you the story of a young man with whom I had some intercourse—a sadly disappointing story—but it is well you should hear it, that your sympathy and prayers may be roused. We need prayer unceasingly for our work, and God has given some the special part of helping in that way. This young man, evidently a gentleman's son, came a few times to the shop, sat and listened, but said nothing. At last one day he followed me on my way home, and asked if he might come to some less public place to hear more, for he was afraid of being seen at the shop. I invited him to our house, and fixed a time to suit him. He came, as arranged, three or four times a week, and listened with interest, and expressed his surprise at such a beautiful plan for man's salvation. He did not even seem to tire of reading and listening to my explanation, for it was generally I who suggested that he had heard as much as he could take in at once, and I would send him off, arranging perhaps the next day to see him again. This went on for a fortnight, and then I missed him. He had seemed ill, and had spoken of going out of town. When he returned, he came again, and then we prayed together, and he prayed simply too. You may fancy how thankful I was feeling about him. After that we always read and prayed. He had a Gospel, then a Testament, and finally, at his own request, a Bible, as well as a very helpful book called "Sweet First-fruits," which takes up, and meets the difficulties that present themselves to a Moslem mind, under the story of three converts and their trials and discussions. About a week after this he suddenly ceased to come for a time, and then he turned up again at the little shop and hid himself behind the door. Another day, he took the opportunity of following me home, and told me a relation had discovered him reading "Sweet First-fruits," and had taken it from him, and now that it was known that he was hearing from us he could not come any more, though I might be sure he did believe what he had heard. Since then I have only seen him a few times in the road, and he has not even saluted me. It is impossible for me to know how much truth there is in the story of the lost book, but he certainly was one who had gained a real knowledge of the Way of Life. I know God is able to bring him to a true belief, so I frequently remember him in prayer. Will you not join with me for him and many others also like him, who have the Book, and have more or less knowledge, that their souls may be quickened to a new life? Be fellow-helpers together with us, not only that our longing desire may be answered, but that Christ may see something of the travail of His soul and be satisfied. We are shortly returning to Tunis, and I think I may truly say that a feeling of our insufficiency increases in us more and more. Personally, I feel that I know less than ever how to meet the difficulties before us. We have the treasure, but it is in earthen vessels, frail and ordinary in the extreme, and it is curious how hard they are to break that the hidden Life, which is the Light of men, may be manifested; there is a forgetting of Gideon's command, "Look on me, and do likewise." Pray that we may rather forget to look at *self*, and keep our eyes fixed on our Pattern. Thus will our little vessel be in contact

with the Source of Life, and our words and actions be energised by the Holy Spirit.

*From Mr. A. V. Liley*  
(Tunis).

I am carrying on the porter boys' class during the absence of Miss Turner and Miss Johnston. There were twenty-five present this morning; they need managing to keep them quiet, and tact to arouse their interest. Some are very sharp and soon learn the hymns and texts, while others are woefully lacking in intelligence. To attract their attention and to keep up an interest, I find it is better to speak from a picture—something which tells of their everyday life. To-day I showed the picture and spoke of the Prodigal Son. The attention and interest shown by the boys were very encouraging.

I visited in the bazaars during the morning, and had a good time in the afternoon at the little shop at Bab Saddoun. This shop is on the main thoroughfare, and many are the people who stop to read the scroll of texts. Some of the Arabs step inside when invited, while others receive a tract and pass on. Between thirty and forty Arabs must have heard something of the truth this afternoon, for several groups came in. Among my visitors was a native lawyer and two of his friends. It was a pleasure to talk to them, because being well educated, they talk with more courtesy and sense, and with less fanaticism than the less educated classes. Our conversation began by my visitors making remarks respecting an Arabic text hanging on the wall (Isaiah liii. 5). They wished to know who spoke those words, and who was wounded, etc. This gave me the opportunity of laying the whole plan of salvation before them. When I read to them from the Gospel, to show that there was only one Saviour and one Intercessor, the Arabs, as usual, stated that our Scriptures had been falsified, and, therefore, could not be accepted. This led to a long discussion. The Arabs ended by saying that the blood of Christ, if it could atone at all, could only atone for those sins committed up to the time of repentance and conversion.

This morning Sidi B. came in to inform me that his wife had died during the night, at her mother's house. She had been ill for some months. About six weeks ago her mother, who is a fanatical Moslem, and has twice performed the pilgrimage to Mecca, suggested that her sick daughter should visit a Moslem saint's grave, and pray and burn incense there in order that she might be healed. Sidi B. opposed this idea, saying, "What is the use of praying to a dead man? They had better pray to God in the name of Jesus Christ." The old mother became so enraged that she went and complained to the *Kadi*, that B. was an infidel, and that he was turning his wife, her daughter, from her religion. On these grounds she demanded that a divorce should be pronounced. The *Kadi* gave orders that the young wife should be taken to the house where women are kept while inquiries are being made into their cases. After some delay, the two parties appeared before the *Kadi*; the young wife in her heart wanted to go back to her husband, and said that she had nothing to say against him, and was quite happy with him. The old mother, however, gained her point, and the *Kadi* ordered a divorce. Sidi B. would not accept it, and told him that he would always consider the young woman his wife. She was taken off in triumph by her mother, but the worry of the divorce, the separation from her husband, and illness have now caused her death. B. was very anxious to know if I thought she would be "admitted into Paradise." She had certainly heard much of the truth through him, and liked to hear the Gospel read, and to pray with her husband. She had confessed to the ladies who had visited her that she loved and trusted in Jesus, but whether she had experienced a change of heart or not one cannot say.



## Egypt.

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

The past month has not been marked by any striking event, but, on the contrary, it has been a time of quiet, steady work amongst the dark Moslems, and almost equally dark Copts, of this town and district.

The number of men calling upon us has increased. Eighteen came during one Sunday. This number was made up of Syrians, Copts, and Moslems, and all heard some part of the Truth before leaving.

Amongst the callers during this past month have been three schoolmasters employed in American Mission schools, and two colporteurs. We trust that their fellowship with us here has been profitable to them.

Some very interesting times have been spent amongst the simple village people on the occasions of our weekly visits. This is an ever-open door, and we would there were more workers to enter it.

I have been struck with the following incident, as showing how unexpectedly opportunities may occur. One Sunday evening we were crossing the bridge here, when we met three

young *effendis*, and invited them to drink coffee in our reception room. They came, and, after a while, one who knew a little English, said: "Do you know, sir, a hymn entitled, 'Pull for the shore'?" (He had heard this in an American Mission school.) Mr. Hooper sang it to him, while I fetched the harmonium, and began to play. We had many other gospel hymns after that, and they promised to come again the next Sunday.

On the second occasion seven of them came, including two Moslem *sheikhs*, whose faces grew somewhat stern every time they heard the chorus, "Jesus, my Lord." They, however, made no remark.

The third time five came, and last Sunday the number was ten. We sing some English hymns (translated verse by verse), as so many of these men know a little English; and then a number of Arabic ones. In the interval, a straight Gospel talk has for its basis the words of some of the hymns sung.

I had not thought of doing anything in the way of opening a Mission School here, owing to the presence of the Government School; but I have had *many* requests from parents able and wishful to send their children to me. This question will, therefore, now have to be faced. Will you pray with me that, if the way be opened for commencing this school, suitable teachers may be procured, and all needs met?

## The Annual Farewell Meetings.

Our Annual Farewell Meetings were held this year on Tuesday, October 16th, in Devonshire House, Bishopsgate.

In the afternoon the chair was taken by **Theo. Howard, Esq.**, Home Director of the China Inland Mission, and amongst the friends present were J. E. Mathieson, Esq., T. B. Miller, Esq., Ransome Wallis, Esq., Rev. N. Hurry, Pastor Turner, of Sutton, and Pastor N. H. Patrick and Mr. A. S. Lamb, formerly of our Mission.

After the opening prayer and reading of the Scriptures, the object of the meeting was pointed out by the **Honorary Secretary** of the Mission, viz., that we were met, not so much to hear records of work done, but to bid Godspeed to those who were going out, and who earnestly desired to be strengthened by the prayers of God's people.

The chairman then expressed his pleasure at presiding over such a meeting in such a place, and referred to his long acquaintance with Mr. Glenny and with the work of the Mission. The able address of **Pastor Jas. Stephens**, which is given on page 129, followed.

**Mr. Dickins**, who is returning to Alexandria, then told a little of his work in Egypt, making special reference to two Jews whom he had met in his itinerating journeys, whose cases were of special interest.

**Miss De la Camp**, who is returning to Tetuan, gave the touching story of a former scholar in her school there. This girl had been wild and unruly, but was brought to know Christ in a time of great sorrow, when forced by her relatives to marry an old man, who had already a blind wife, and was himself half-blind and deformed. She was, however, afterwards divorced, and when cast off by her friends, and suffering great hardship, showed a true Christian spirit of gratitude and love to the missionaries. This girl has now gone to be married to a Christian Moor, and Miss De la Camp asked much for prayer this first native Christian marriage in Morocco.

**Miss Harnden**, an outgoing worker, to whom a brief reference is made on page 134, then told in earnest words of how God had for many years kept her waiting, and now was leading her forth to foreign missionary service.

**Col. Morton**, of Mildmay, presided at the evening meeting, and after the opening exercises, **Mr. Glenny** again referred to the object of the gathering. In asking for the prayers and sympathy of those present, he told of the cheer it had been to hear of friends who prayed for the work in places as distant as North-west China, Australia, and the Philippines. He also mentioned how Mrs. Isabella Bird Bishop, when sending a donation towards the work, wrote that she had heard good

accounts of the Mission in far-off Japan from the British Ambassador there, who had formerly been stationed in Morocco.

**Col. Morton**, after expressing his appreciation of the Mission, because it attempted the impossible, told the intensely interesting story of the conversion of **Imad-ud-Din**, a famous convert from Islam whom he had known in India, who found true rest in Christ only after years of self-torture and unsatisfying human effort.

He also referred to the well-known book, "*Mizan-ul-Haqq*," the work of the German missionary, **Dr. Pfander**.

When the chairman had resumed his seat, **Mr. Marshall** asked to be allowed to mention that there were present in the audience three German students from the college at Basle where **Dr. Pfander** had been trained, who were shortly to leave for the Gold Coast. These were then commended to God in prayer by **Dr. H. Soltau**, who afterwards gave an address, which we hope to publish in a subsequent number.

**Miss I. L. Trotter**, of Algiers, spoke a few words of encouragement, likening Mohammedanism and its hold on the people to the "mountain" which, through faith, can be "removed," and the "sycamine tree" which, through faith, can be torn up by the roots.

**Mr. Jones**, who is returning to Casablanca, told of the medical work in that town; he briefly described the itinerating, and stated that every village within a days' journey of Casablanca has been visited by our missionaries. Mention was also made of the work done in the shops and cafés.

**Miss A. Cox**, who has since returned to Susa, spoke of the antagonism of Islam to Christianity, and told how the people had said to her, "Yes, your works are good; but you Christians are the wood that will kindle hell-fire."

**Mr. Hope**, soon expecting to leave for the first time for work in the Nile Delta, told of how for eight years he had been wishing to serve Christ in foreign lands, and of the high honour he counted it to be called to go forth in Christ's name.

**Mrs. Dickins** afterwards told briefly of some of her experiences in Alexandria, mentioning the discouragements she had met with at the beginning of her missionary life there, but speaking with a heart full of praise for all God's goodness to her.

## Notes and Extracts.

(Continued from page 134.)

**Mr. Cooksey**, writing on October 1st from Susa, where the Kairouan workers have been spending the summer, says:—"I have been able to gather the **Jews** together in the shop on

Saturdays, since coming here, and some very profitable times have been spent over the Word. The Jews of Tunisia—as in the East generally—are very bigoted Talmudists. This makes them difficult to reach; and most of them are so ignorant of the Prophets that they stoutly affirm, upon a first reading of some Messianic texts, that we have interpolated them. Of course, a reference to their own copies of the Scriptures soon proves the contrary. It is a pity that more is not attempted amongst the Jews. Outside the city of Tunis they are practically untouched; but I am convinced that there is some choice fruit waiting to be gathered from their midst.

"Our services at the **Medical Mission** here, and at Moknine, continue to sustain their characteristic of unusual interest and evident impressiveness. The rapt attention to plain gospel preaching, wherein Christ is set forth as their only hope, can only be explained by the gracious influence of the Spirit of God upon their hearts. Is not this a cause for great encouragement, and an incentive to believing supplication that many may be led to yield to Christ? But what are we among so many? We need workers; the people are ready to listen; but no one comes to occupy these waste places, and testify of Christ."

The **Medical Mission at Moknine**, held fortnightly by Dr. Churcher, is announced in a style somewhat out of date in England, but, for all that, very effectual in North Africa. Dr. Churcher describes it as follows:—"I find a boy, and then off we start, pushing our way through the crowds of country-folk who have come in to the market. The boy goes first, shouting at the top of his voice, 'Who wants to doctor himself? There is a doctor under the Jews' Palace. You pay 2½d., and God heals you.' 'The Jews' Palace' is so called because it is in the Jews' street, and has the unique glory (for Moknine) of being a three-story house. . . . Many in Moknine, I find, come from villages which are not generally represented in Susa, so we are glad to be breaking up new ground. Last Wednesday we saw fifty patients, and others had to be turned away. Remembering that 'faith cometh by hearing,' I rejoiced as I stood by and saw the evident impression produced as Mr. Cooksey spoke."

A **Conference** was held on October 9th and 10th, at the office of the Mission, for those of our Missionaries who are at present in England. Spiritual subjects were taken up at the morning meetings; while some practical aspects of the work were discussed in the afternoons. On Tuesday evening a small praise meeting was held, and many wonderful instances of how God had led and provided for the workers were related by them. The account of Mr. Webb's journey to Tripoli (before he was connected with the North Africa Mission) may be quoted as a sample:—

"My companion and myself, having arrived at Malta, on our way to Tripoli (our sphere of labour), found ourselves unexpectedly delayed through quarantine arrangements a day or two longer than we had anticipated. When we reckoned up our little cash, we found that, with the utmost carefulness, we had barely enough to cover our expenses.

"Now since we had started out in fulness of faith that God would supply all our needs according to His promise, we naturally sought His guidance, and set to to arrange our money to the greatest advantage. On dividing it up, we found we could only afford twopence each for each meal; and the last day another expense occurred, and so we had to forego a meal, and decided that we would have a late dinner to answer for dinner and tea. We spent our twopence each thus, and went to a meeting at night. On returning to our lodgings, we were bidding good-night to all, when a young soldier, who had received blessing at the meeting, without knowing anything of our need, pressed us to stay and take supper with him, as he wanted further help. So we praised God for this supply. Next morning we were to leave by the steamer for Tripoli, and as we did not want our host to know our circumstances, we rose early and had our simple breakfast, and repaired to our room to complete our preparations for departure. Very soon came a request from our host to join him at breakfast, but we declined, explaining that we had already broken our fast. However, apart from us he had found out what we had had, and would not accept our refusal, but compelled us to eat with him. Thus we had a double meal before our journey.

"As we had taken a deck passage without food, we had ordered a loaf of bread, but found we could only afford to purchase half a loaf; however, in begging to be excused taking only half, we were pressed to take the whole, with some butter and ham into the bargain. This gave us an opportunity to explain our faith in God, and to unitedly praise Him again.

"The next question that faced us was how should we get our luggage to the ship. However, just as we were attempting to shoulder it ourselves, we were offered the services of a lad, and between us we managed very well.

"Now for the last stage. Our goods and ourselves had to be got on board, and we had only one shilling and a penny to meet this expense. We again sought for guidance, and soon found a boatman who was willing to take us aboard for this sum, which, though a fair payment, was much less than the sum usually demanded by the boatmen. When all was finished and we offered payment, the boatman refused to take our last penny, and so we arrived at our destination, full of gratitude for the goodness and loving-kindness of the Lord, and with a penny more than we needed. 'Exceeding abundantly.'"

**Mr. Bolton (Tetuan)** writes:—"Sept. 9th, 1900. I have just come in from a three weeks' stay in three villages of 'Angera.' The liberty of speech I had was simply splendid, and the way the men listened has made me anxious to get out again.

"The fact of being alone makes itineration somewhat expensive, so that I cannot stay out for long at a time. But money will be forthcoming, if the thing is of the Lord.

"The roads in the Angera country are most difficult to mount, and the villages are situated high up in the hills, which makes it difficult to get food, added to the fact that the inhabitants are very poor. At one place I had to send thirty miles for bread and other necessities."

An account of Mr. Bolton's visit, referred to above, is given in his diary on page 138.

**Errata.**—We regret that in the September issue a mistake occurred which unfortunately was not noticed in the proof-reading. It was stated that the Mohurrum was the feast of Mohammed's birthday. This, of course, is the Moolid. The Mohurrum is the first month of the Mohammedan year, during the first ten days of which is held the commemoration of the deaths of Hosein and Hassan. A further error in the same article is that of calling Ali the nephew of Mohammed. He was his first cousin, and son-in-law, having married his daughter Fatimah.

We also greatly regret that in the October Report number, the names of the workers in Egypt were omitted. And, in consequence of the names of the Tangier workers being copied from the cover of a back number of NORTH AFRICA, in which Miss Jay's name was placed under the list of those "At Home," her name was inadvertently left out.

## Bible Reading.

### A Personal God.

My God (1 Chron. xxix. 17).

Seven aspects of His interest in me. As—

- (1) *Protector*—I have covered thee in the shadow of My hand (Is. li. 16).
- (2) *Refiner*—I have refined thee (Is. xlvi. 10). He is like a refiner's fire. . . . He shall sit as a refiner (Mal. iii. 2, 3).
- (3) *Supporter*—I . . . will hold thy right hand (Is. xli. 13).
- (4) *Revealer*—I will shew thee that which is noted (Dan. x. 21).
- (5) *Counsellor*—I will direct all his ways (Is. xlv. 13).
- (6) *Leader*—I will go before thee, and make the crooked places straight (Is. xlv. 2).
- (7) *Friend*—My friend (Is. xli. 8). With Him will I speak mouth to mouth (Num. xii. 7, 8), face to face, as a man speaketh (Ex. xxxiii. 11). "God, even our own God, shall bless us" (Ps. lxxvii. 6).

E. A. H.

## 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 Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are excellent roads and extensive railways. The North Africa Mission has four mission stations, with sixteen brethren and sisters working in them. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast. The Mission has four stations and twenty-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.<br>Tangier.  | Date of<br>Arrival. | Larais.                    | Date of<br>Arrival. | REGENCY OF TUNIS.<br>Tunis.      | Date of<br>Arrival. | EGYPT.<br>Alexandria.                         | Date of<br>Arrival. |
|---|---------------------|----------------------------|---------------------|----------------------------------|---------------------|---|---------------------|
| J. H. D. ROBERTS,<br>M.B., C.M.Ed.                              | Dec., 1896          | Miss S. JENNINGS ...       | Mar., 1887          | Mr. A. V. LILEY ...              | July, 1885          | Mr. W. SUMMERS ...                            | April, 1880         |
| Mrs. ROBERTS ...  | Dec., 1896          | Miss K. ALDRIDGE ...       | Dec., 1891          | Mrs. LILEY ...                   | April, 1880         | Mrs. SUMMERS ...                              | May, 1896           |
| Mr W I. BOLTON ...  | Feb., 1897          | <b>Fez.</b>                |                     | Mr. G. B. MICHELL ...            | June, 1887          | Mr. W. DICKINS ...                            | Feb., 1897          |
| 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. GRISSELL ...          | " "                 | Mr. W. T. FAIRMAN ...                         | Nov., 1897          |
| Mrs. BOULTON ...  | Nov., 1888          | Miss S. M. DENISON ...     | Nov., 1893          | Miss A. M. CASE ...              | Oct., 1890          | Mrs. FAIRMAN ...                              | Feb., 1896          |
| Miss G. R. S. BREEZE,<br>M.B. (Lond.) ...                       | Dec. 1894           | Mr. D. J. COOPER ...       | Nov., 1895          | Miss K. JOHNSTON ...             | Jan., 1892          | Miss K. E. FLOAT ...                          | Oct., 1899          |
| Miss F. MARSTON ...   | Nov., 1895          | Mrs. COOPER ...            | Dec., 1897          | Miss E. TURNER ...               | " "                 | Miss B. M. TIPTAFT ...                        | " "                 |
| Miss E. A. CRAGGS ...   | Mar., 1898          | <b>ALGERIA.</b>            |                     | Miss M. SCOTT ...                | Mar., 1892          | Miss K. E. PHILPOTT                           | Designated          |
| <i>Spanish Work—</i>  |                     | <b>Cherchel.</b>           |                     | Miss A. HAMMON ...               | Oct., 1894          | <b>Rosetta.</b>                               |                     |
| Miss F. R. BROWN ...  | Oct., 1889          | Miss L. READ ...           | April, 1886         | Mr J. H. C. PURDON               | Oct., 1899          | Miss VAN DER MOLEN                            | April, 1892         |
| Mr. A. BLANCO, <i>Spanish Evangelist.</i>                       |                     | Miss H. D. DAY ...         | " "                 | Mrs. PURDON ...                  | " "                 | <b>Shebin el Kom.</b>                         |                     |
| Miss VECCHIO, <i>School Mis.ress.</i>                           |                     | <b>Constantine.</b>        |                     | Miss F. M. HARRALD               | " "                 | Mr. C. T. HOOPER ...                          | Feb., 1896          |
| <b>BOYS' INDUSTRIAL INSTITUT<sup>2</sup>, NEAR<br/>TANGIER.</b> |                     | Mr. J. L. LOCHHEAD ...     | Mar., 1892          | Miss M. ERICSSON ...             | Nov., 1888          | Mr. A. T. UPSON ...                           | Nov., 1898          |
| Mr. J. J. EDWARDS ...   | Oct., 1888          | Mrs. LOCHHEAD ...          | " "                 | Miss R. J. MARKUSSON             | " "                 | Mr. A. HOPE ..                                | Designated          |
| Mrs. EDWARDS ...  | Mar., 1892          | Miss E. K. LOCHHEAD        | " "                 | <b>Susa.</b>                     |                     | Mr. S. FRASER                                 | " "                 |
| <b>Casablanca.</b>  |                     | Mr. E. SHORT ...           | " "                 | T. G. CHURCHER,<br>M.B., C.M.Ed. | Oct., 1885          | <b>AT HOME.</b>                               |                     |
| G. M. GRIEVE,<br>L.R.C.P. and S.Ed.                             | Oct., 1890          | Miss F. HARNDEN ...        | Designated          | Mrs. CHURCHER ...                | Oct., 1889          | Mr. C. MENSINK ...                            | Oct., 1888          |
| Mrs. GRIEVE ...   | " "                 | <b>Algiers.</b>            |                     | Mr. H. E. WEBB ...               | Dec., 1895          | Mrs. MENSINK ...                              | May, 1890           |
| Mr. H. NOTT ...   | Jan., 1897          | Mons. E. CUENDET ...       | Sept., 1884         | Mrs. WEBB ...                    | Nov., 1897          | Miss I. L. REED ...                           | May, 1888           |
| Mrs. NOTT ...   | Feb., 1897          | Madame CUENDET ...         | Sept., 1885         | Miss R. HODGES ...               | Feb., 1889          | Miss M. COPPING ...                           | June, 1887          |
| Mr. H. E. JONES ...   | " "                 | Mr. W. G. POPE ...         | Feb., 1891          | Miss A. COX ...                  | Oct., 1892          | Miss L. A. LAMBERT                            | Dec., 1893          |
| Mrs. JONES ...  | Nov., 1896          | Mrs. POPE ...              | Dec., 1892          | Miss N. BAGSTER ...              | Oct., 1894          | C. L. TERRY, B.A.,<br>M.B., C.M.Ed.           | Nov., 1890          |
| Miss L. SEXTON ...  | Feb., 1897          | Miss E. SMITH ...          | Feb., 1891          | <b>Kairouan.</b>                 |                     | Mrs. TERRY ...                                | " "                 |
| <b>Tetuan.</b>  |                     | Miss A. WELCH ...          | Dec., 1892          | Mr. J. COOKSEY ...               | Dec., 1896          | Miss B. VINING ...                            | April, 1886         |
| Miss F. M. BANKS ...  | May, 1883           | <b>Djemaa Sahridj.</b>     |                     | Mrs. COOKSEY ...                 | " "                 | <b>STUDYING ARABIC, ETC., IN<br/>ENGLAND.</b> |                     |
| Miss A. BOLTON ...  | April, 1889         | Miss J. COX ...            | May, 1887           | Miss E. T. NORTH ...             | Oct., 1894          | Mr. A. LEVACK, Miss F. H.                     |                     |
| Miss A. G. HUBBARD  | Oct., 1891          | Miss K. SMITH ...          | " "                 | Miss G. L. ADDINSELL             | Nov., 1895          | GULLERMET, Miss A. WENDEN.                    |                     |
| Miss I. DE LA CAMP ...  | Jan., 1897          | <i>Missionary Helpers.</i> |                     | <b>DEPENDENCY OF TRIPOLI.</b>    |                     | <i>Tutor.</i>                                 |                     |
|   |                     | M, Mme, and Mdle. ROLLAND. |                     | Mr. W. H. VENABLES               | Mar., 1891          | Mr. MILTON H. MARSHALL.                       |                     |
|   |                     |                            |                     | Mrs. VENABLES ...                | " "                 |   |                     |
|   |                     |                            |                     | Mr. W. REID ...                  | Dec., 1892          |   |                     |
|   |                     |                            |                     | Mrs. REID ...                    | Dec., 1894          |   |                     |

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