

MATTHEW XXVIII

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

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

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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.
OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

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

GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.			1900. No of Oct. Receipt.			1900. No. of Oct. Receipt.			1900. No. of Oct. Receipt.			DETAILS OF DUBLIN AUXILIARY.		
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9 ...4637	0 5 0		24 Stifford Men's Bible Class	3 2 0										
10 Shepherd's Bush	1 16 4		25 ...4674	0 10 0										
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A FORM OF BEQUEST.

I give and bequeath unto the Treasurer for the time being of "THE NORTH AFRICA MISSION," for the purposes of such Mission, the sum of _____ Pounds sterling, free from Legacy duty, to be paid with all convenient speed after my decease and primarily out of such part of my personal estate as I may by law bequeath to charitable purposes, and the receipt of such Treasurer shall be a sufficient discharge for the same.

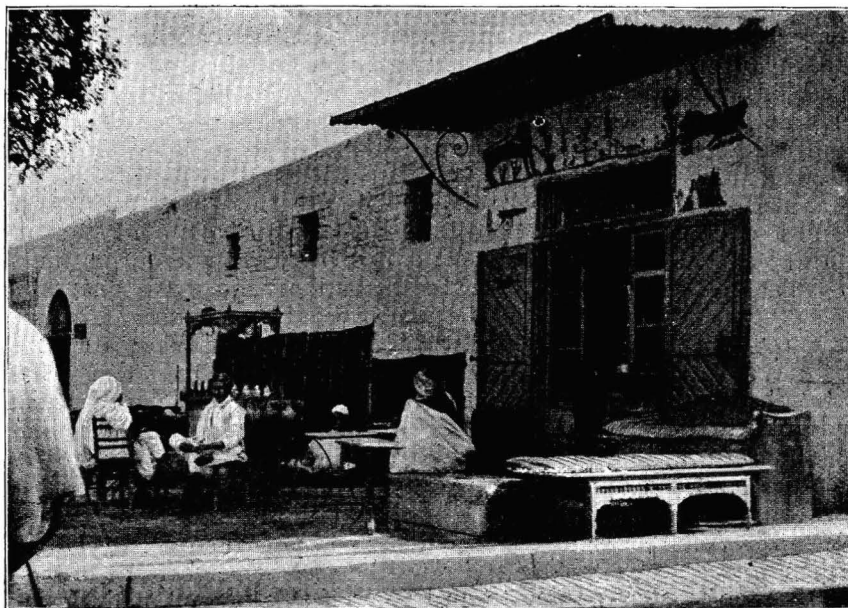
The Missionaries of the North Africa Mission go out on their own initiative, with the concurrence and under the guidance of the Council. Some have sufficient private means to support themselves, others are supported, wholly or in part, by friends, churches, or communities, through the Mission or separately.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

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

"Tuckaway" Tables.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, 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.

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.

NORTH AFRICA.



An Arab Café in Tunis. (See page 148)

Blessed Servants.

An Address delivered by DR. HENRY SOLTAU at the Annual Farewell Meetings, Devonshire House, Bishopsgate, October 16th, 1900.

In the opening part of his address, Dr. Soltau made reference to the successful work carried on amongst Mohammedans in Northern India by the Church Missionary Society, of the fruits of which he had seen something when in that country. The latter part of the address was as follows:—



HERE is a word that the missionary loves; the Apostle Paul loved it, and the Apostle Peter and the Apostle James loved it: and that is the word "servant," or "slave of Jesus Christ." Let each missionary here, and each one of us who is a believer in Jesus Christ, take that little word home to our own hearts. Paul says, in his Epistle to the Romans, "Paul, the slave of Jesus Christ." Now, let us remember that that is our position this evening to our blessed Master—we are His servants, His slaves. A slave has not to do his own will, but has to look to his master, and have his eye on his master, and do his master's will.

In the twelfth chapter of Luke, verse 37, we read, "*Blessed* are those servants"—or "slaves"—"whom the Lord, when He cometh, shall find watching. Verily, I say unto you, that He shall gird Himself, and make them sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch and find them so, *blessed* are those servants." And in a following verse, we read, "*Blessed* is that servant whom his Lord, when He cometh, shall find so doing." And thus we read three times over that the servants are *blessed*; the Lord's servants are said to be blessed, if they do what the Lord tells them. When we speak to children about obedience, we say, "Obedience is doing *what* you are told, *when* you are told; and if you do a thing a day late, it is not obedience, but it is disobedience." It is only when we are prompt in doing what we are told, that we are obedient children; and so it is with obedient servants—the Lord wants us to do *what* He tells us, *when* He tells us. There is a great deal of force lost in the Church of Christ to-day, because of delayed obedience.

Notice the servants the Master speaks about in this parable. He says, "Let your loins be girded, and your lights burning." Now, we do not understand the force of the meaning of "girding our loins" in this country; but

if we have been abroad, and returning home late at night, want to get into our houses, and find the servants have not their loins girded and their lights burning, it is very miserable. You have to continue knocking and waiting, because your servants are asleep, and you cannot get in. The master comes back from the wedding, and expects to find his servants watching and waiting. They did not know when he might come—whether in the second, the third, or the fourth watch, but they must be obedient servants and ready for him. The girded loins meant that the person was ready to act and to run. When the native goes to sleep, he winds a long robe about him, and looks like a mummy, and he is very difficult to wake up; and even then he cannot run. He has not his light burning, he is not ready for the master. Now, Jesus says that He wants us, as servants, to be ready, to have our loins girded and our lights burning: because He has errands for us to run, and He wants a light to be always shining in the darkness. He is coming; the Lord is coming. Remember, brethren and sisters, that wherever you go in the darkness, He wants a light when He comes to that place; and He wants not only light, but warmth when He comes to work there, and to bless you and make you a blessing to others.

Lately I have been burning weeds in my garden, and I learnt a lesson over the weed-ground there. The weeds had been very damp and green. After many unsuccessful attempts to light a fire, I brought some dry sticks from the house, and very soon a fire was lighted, and the weeds commenced to burn. But I could not keep it up; everything was so damp around. So I went in to my work indoors; and when I was going to bed in the evening, I happened to look out, and I saw the whole thing in a blaze and much smoke going up. I had thought the fire was out; but, what had been happening? The little sparks had been smouldering in the centre of the fire, and drying up the damp weeds all around, till they were ready for the burning, and at the same time a beautiful breeze had arisen which soon kindled the sparks into a flame, and the damp weeds began to burn. Now, we have had it very damp in North Africa lately, saturated with Mohammedanism, which is very wet, and does not kindle quickly. But there is the fire the dear missionaries have taken out, and I want them to realise this: that what the Lord wants of us is that we shall keep *hot*, shall keep warm. And as you keep in that condition, you cannot help drying the damp fuel round about you, and you will find that very soon, as the Spirit of God comes, as the breeze from Heaven, there will be a splendid blaze. The Lord is going to send a grand blaze in North Africa, a mighty outpouring of His Spirit. In the Bible the wind and the fire are the two great emblems of the work of the Holy Ghost. Now, blessed are the servants who are ready.

There is another "blessed." And that is, that though this is now your time of toil, yet the Master is coming soon to give you rest. And when your time for resting and reward comes, remember one of the most wonderful things about God's Grace is this, that the Master is going to gird Himself as a servant, and He is going to make *you sit down* at His feet, and He is going to *serve you*. Why, it is worth while to serve Him for a bit here, amidst all the discouragements and darkness, if He Himself is going, by-and-by in the Glory, to serve us. He is actually going to feed us, to clothe us, and He says, "Now, you must take your rest. You suffered for Me there in North Africa, you toiled over those sandy plains, you toiled in the great heat: now your time for resting and reward is come, and My delight is to serve you. You shall sit at the feast, and I will serve you."

Just one word to those who stay at home. There is another servant who is blessed. In the next parable we read about the steward, who also was a slave. And the Master says that "blessed is that steward who gives to the household their meat in due season." Blessed is that servant whom the Master, when He comes, shall find doing His work! Sometimes we say in our meetings that our dear brethren and sisters are going forth "taking nothing from the Gentiles." But the trouble is, they take so little from us, too! Now, we are stewards; and the Lord says that the steward's business is to see that everyone of the household gets his food *in due season*. And the Lord lays it on every believer here to-night, to see that our dear brothers and sisters who go forth to North Africa, are well supplied in temporal things, for they are our fellow servants. It is a disgrace to us, if our brothers and sisters going abroad are not fully supplied with all they need from this land, seeing the comfort and luxury that we have in our own houses. Take that to your own hearts, friends, and send to those who are needing help abroad, for their needs are great, very great.

May the Lord take these words, and write them on our hearts, that everyone of us may get the blessing of being servants! Those of you who are going out—go with your loins girded, and your lights burning, because the Master is coming, and He will reward and bless you by-and-by. And we at home shall also get the blessing, if we are prayerful and earnest in supporting those of our loved ones who go to other lands for our Master.

£50 Just in Time.—In the "Life of the Rev. W. Pennefather" there is the following answer to prayer. "He was anxious to get a public-house without drink for the working-men. After much wrestling prayer his attention was directed to a house in a most desirable situation. He found the lease could be secured, and wrote to those he thought most likely to assist. Many refused, with reasons why the work should not be started. Among the letters was one from a kind friend promising £10 if the thing should be really started. Meanwhile, the owners of the property became impatient, and refused to wait for him unless a deposit of £50 was paid down at once. To pay it him-

self was utterly impossible. He could only spread the matter before the Lord, after appointing the time at which his answer should be given. When the person who transacted the business for him arrived, he said, 'Mr. B., I have not the £50, but sit down for a few minutes; the morning post is not yet in, it may be that the Lord will send it.' Humanly speaking, there was nothing to be expected by that post, but it brought a letter from the gentleman who had promised the £10, saying that the subject had been brought back to his mind, and instead of ten he enclosed a cheque for £50. We need not say how cheerfully the work proceeded after such a token for good."—*Storing and Obtaining.*

To the Friends of the North Africa Mission.

21, LINTON ROAD, BARKING,

Nov. 16th, 1900.

DEAR FELLOW HELPERS,

How often we ask God to bless us and deliver us from our present trials, but how slow we are to ask Him to help us to hallow and glorify His name in the circumstances in which He has, in His wisdom, permitted us to be placed. Is it not well to ask ourselves, how can I serve God here and now, instead of waiting for some more favourable opportunity?

The Lord has, since I wrote last, about a month ago, sent us, through His servants, about £700, for which we praise Him; but we are still feeling the effects of several months of previous short supplies, and we ask you to join us in asking Him to send more abundant means when He sees fit. Yet we do not want our friends to think that we are very miserable; on the contrary, we have had most happy and blessed seasons of fellowship with our rejected Master. We believe He has done the very best for us that Infinite wisdom, and Infinite power, could do, and we are, so far as we know our own hearts, perfectly satisfied with His ways with us. He never makes a mistake, and He never fails to keep His word. We, alas! often fail, but, oh, how graciously our Lord deals with us at such times! Who, if they only truly knew Him, would not serve so good and considerate a Master? Our fear and trouble is lest we should dishonour Him in some way by disobedience or distrust.

I am glad to be able to report that two old friends of the Mission have kindly consented to join the Council. One is Ransome Wallis, Esq., of Burgh Heath, Epsom, and Tooley Street; the other the Rev. John Rutherford, M.A., B.D., Presbyterian minister at Lewes, Sussex.

Mr. Wallis visited Algeria with Mr. Bridgford and myself in 1883, and has ever since watched the Mission's progress with interest and sympathy. His business experience and acquaintance with things French, as well as his deep and practical interest in the work of the Lord, will render him a valuable addition to our Council.

Mr. Rutherford has for many years had a specially deep interest in foreign missions, as his book, *Missionary Pioneers in India*, and other work attest. He came specially into touch with the North Africa Mission while acting as minister of the Presbyterian Church in Algiers some years ago. He has ever since been a very sympathetic friend. He has greatly helped in preparing a book on North Africa and the Mission, which is now in the press; and has also visited America to seek to stir up interest in the work. In taking a place upon our Council he will be still further helping a work in which he has already for some time taken an active part. Please pray that this strengthening of the Council may be greatly blessed of God.

Mr. and Mrs. Dickins left here on Tuesday, November 6th, and were due to reach Alexandria on November 13th. They hoped to get there in time to see Mr. Summers and his family before they leave for Tangier. Miss Van der Molen and Miss Philpott started on November 13th, and expect to reach Egypt on November 21st. Miss Harnden is travelling with them as far as Marseilles, and hopes to reach Tunis about November 19th. Miss De la Camp left earlier for Tetuan, and has probably reached there some days since. Several more friends are hoping to start shortly, when God sends the needed means; about £150 more is needed for passages, etc., which it is thought undesirable to take out of general funds while they are so low.

Mrs. Fairman has been in poor health for some little time, and at one period it seemed as though she might come home,

but the doctor in Alexandria thinks it would be wiser for her to remain abroad during the winter, and not return till the summer.

Mr. Hooper, of Shebin el Kom, was married to Miss K. Float, in Alexandria, on October 31st. Miss Float was for a number of years a valued helper in the office at Barking; we trust that she and her husband may be greatly used of God in Shebin and the neighbourhood.

Mr. Summers reports the case of a professed Moslem convert seeking baptism, although such a step might involve him in considerable financial loss. Mr. Cooksey, in Kairouan, also tells of a Jewish convert desiring to confess his faith. In Constantine, also, an Arab seeks baptism. We have good reports of converts from Djemâa Sahridj, and Mr. Cooper, in Fez, writes encouragingly of the converts who are working as colporteurs there. Mr. Cuendet has had an interesting evangelistic tour in Kabylia, and was greatly encouraged by the spirit of hearing manifested. He had, during his journey, what might have been a very serious accident by being thrown from his mule on to his back and head; mercifully, he seems, however, to have sustained no serious injury.

Mr. Pope has paid interesting visits to Blidah and Cherrhell. Yamina, the Arab girl converted some years ago in Cherrhell, now married, cheered Mr. Pope by her courage and faithfulness. Thus God gives us encouragement as well as disappointment, and we go forward looking for great things from our all-powerful Lord.

There is still a great deal of criticism in the papers on missions and missionaries, especially those in China, and we have had our share in the past. It must be remembered that the foundation of much of this criticism lies in the fact that the critics themselves do not believe the great truths of the Scripture, and are as distinctly enemies of God as the heathen. If the present manifestation of opposition reminds us of this it will not have been in vain, for it may lead us more than ever to cease from man and count on God.

Yours heartily in Christ,

EDWARD H. GLENNY.

Along the Line. Morocco.

Miss Breeze, who had just recovered from an attack of quinsy, writes from the Women's Hospital, Tangier, on November 5th:—"I went yesterday to see a woman who was at one time living in Tetuan, and was visited by the ladies there. She very accurately told me the story of the Pharisee and the Publican, though she was rather foggy as to whether this were the teaching of Sidna Abraham or of Sidna Aisa (Jesus); and she seemed very free from the awful self-righteousness and conceit which are so strongly present in these people, and said that she was a great sinner, and could only get to heaven by the mercy of God. I do not know whether she quite liked the teaching that without shedding of blood there is no remission of sins, and that our Lord shed His blood for her. However, she listened well as long as I could hold out, which was not very long, on account of my throat."

Dr. Roberts writes from Tangier:—"November 5th, 1900. Just now I have a few special cases on hands. One in-patient is the Basha's doorkeeper. He is very ready to listen to the truth. He is suffering from a chronic malady, and we should be glad of your prayers for him for both soul and body."

Miss Denison (Fez) writes about the Kaid at Sifroo who got into so much trouble some time ago through being friendly to the missionaries. They hear that he is now being watched for, to be taken alive or dead. Several versions of how his downfall came about are afloat. It is said that the Sultan put the new kaid over half his kaid-ship, expecting, and intending him to

revolt. He did revolt, and also refused to give up the house he was living in, when the Sultan ordered him to do so, so that he is now a rebel. It is said that the new kaid had a hand in burning this man's father some years ago. Sifroo is, of course, upset on account of this, but we hope that the agitation will be over soon, as Miss Mellett and Miss Denison are anxious to go back there when Miss Mellett reaches Fez.

Algeria.

Miss E. Smith writes from **Algiers**:—"November 7th, 1900. The work increases continually, and our only trouble is that we cannot do nearly all there is to do. Our Kabyle girls returned to the class without our having to look them up at all, and brought new ones with them. The women welcomed us back with pitiful joy; they are nearly all *so* poor and *so* miserable."

Miss K. Smith and **Miss J. Cox** returned to **Djemaa Sahridj** on October 31st. **Monsieur Rolland** has been very busy during their absence in finishing and furnishing the Women's Hall, for which he has made the forms and platform.

Another small **book-shop** has been opened at **Constantine** to take the place of the former one, which was given up at the beginning of the summer. Many young Jews have called in at the big doorway, examining the books, or taking part in argument; and the experiences have been much like those of last December at the opening of the former shop.

Mr. Lochhead is holding **lantern services** frequently in the evenings at his own house, to which small audiences of French, Jews, and Arabs gather.

Tunisia.

Miss Case (Tunis) writes:—"Some friends will be interested to hear that the women mentioned in the booklet, 'Smoking Kanoons,' have not lost their love for the Saviour. The way has been opened for them to be visited occasionally, and when I went to Nabul, I was able to visit Mena. She spoke warmly and eagerly of the Lord Jesus, and all He had done for her; and told me to ask people in England to pray that more light might enter her heart. In responding to this request, let us not forget that the more openly this poor woman declares her faith in Christ, the more she is in danger of losing her life for His sake."

Dr. Churcher writes from **Susa** on October 31st:—"The number of attendances during the month has been 327, over 200 of whom have been new cases. The fall in numbers may be partly due to ploughing having commenced, and partly to our having doubled the fee.

"We feel that we are still sowing the seed, and often hope that it is sinking into good ground; but the ignorance is a darkness which can be felt. On Sunday evening last, at the shop, at the end of a capital meeting, I closed with prayer, when a man jumped up and shouted, 'You pray. There is no prayer unless one turns towards Mecca.' The difficulty was explained, and we left them talking in the moonlight over what they had heard; but such remarks often reveal depths of error and ignorance which the Spirit of God alone can illuminate."

Miss North writes from **Kairouan**:—"November, 1900. The first week of our return here we had several siroccos, but since then the weather has been quite bracing, and some of the mornings and evenings really cold. We have been successful in hiring a room in which to hold the class for the city girls. It is suitably situated, and the rent is moderate (2s. per month). It is in a house where two of the girls live, the eldest of whom would be quite unable to come to the class if it were held anywhere else. I hope that on account of its being in a native house more girls will be inclined to come. We have two new ones this week. Having only so recently returned, I cannot say much about them, but I feel that work among girls like these is hopeful ground, and worth greater efforts than we have hitherto been able to put forth. We are looking to the Lord to show us what more we can do among them. At present we are barely settled in the new room. We have been kept waiting for whitewashers, etc. Arab workmen are not in a hurry!"

Tripoli.

Mr. Reid writes from **Tripoli**:—"Oct. 31st, 1900. Recently we have had such large attendances at the Medical Mission that the patients have been difficult to manage; especially when the men's waiting room got overcrowded. Now, as a rule, I shut the *skeefa* door when the room is comfortably filled. I have had some good talks with patients, but generally they are opposed to discussion. An inquirer is regularly silenced by some of his fellow Moslems. The preaching is, however, listened to most attentively, and this is the part of the work most calculated to influence the minds of the hearers."

Egypt.

Mr. Summers asks prayer for a man in **Alexandria** who is asking for baptism, and who says that he is willing to leave a prospective inheritance of considerable value for Christ's sake.

An Arabic College in India.

The following extracts from an article by Dr. H. MARTYN CLARKE in the *Church Missionary Intelligencer* will, we believe, be of great interest to many of our readers. It is of great importance that we should estimate aright the power of this system of the enemy, that, in the conflict with it, we may seek sufficiently the aid of Him to whom "all power is given" in Heaven and in earth.

The methods used by Mohammedans to meet the assaults on Islam by rival faiths, or the laxity of the times, must have an especial interest to missionaries. In every such measure, in one way or another, the return must be to the first principles of Orthodoxy. The colleges of the Mosque of Al Azhar in Cairo, of the Mosque of Palms [*sic!* the Olives] in Tunis, of Kairouan [Kairaween] in the holy city of Fez, have all been described. The cognate institution in India is not so well known. It will be a surprise to many to learn that such a college exists. To the best of my knowledge it has not yet been written about.

I am indebted for my information concerning it to Mr. Alexander Thomson, the genial Principal of the widely known and justly famed Government College at Agra. . . .

The *Madrassa Ilm i Arbi*, as the Arabic College is called, is situated at Deoband, a municipal town and headquarters of a division of the same name in the Saharanpur District of the North-Western Provinces. . . .

Of the 10,554 people who constitute the population of this little township, about one-half are Mohammedans. With the exception of one or two families of Shiahs, they are orthodox Sunnis of the most rigid type. A few only are moderately well off; the vast mass—such is one of the fruits of Islam in India—are in straitened circumstances, which says the more for the charity they exercise towards the students in their midst.

In addition to the College of which I have to write, Deoband boasts of a mosque and a Haji, both noteworthy in their way. The Mohammedans maintain forty-two mosques, but *the* mosque is a modern building, fine in design and execution, built by public subscriptions. In its construction lighting and ventilation have been thought of—a departure from the usual custom. It easily accommodates a thousand worshippers, and is attended by the College students. The Haji Sahib is a "holy man," and seems to be a Punjabi. Like many of his kind in India, he commands the respect and offerings, not only of those more immediately in accord with his religious beliefs, but of all sects of Mohammedans as well as of Hindus. He is an impressive-looking man, shrewd, and personally very pleasant and kindly. His powers are widely believed in, and his blessings, amulets, and charms are in great request. Well it may be so, for their virtues extend over a wide sphere. They cure all manners of disease, but that is only a part of the good that they do. They are potent also in the various other ills which afflict mankind. They will satisfy longings and hopes, abolish domestic discord, bless the home with the longed-for child—nay, will infallibly secure the favour of great men and rulers—matters of some moment when law-suits are pending. In short, what is there in which a man may not prosper, if the holy man has taken a favourable view of the case? While we may smile at credulity which in no way appeals to us, it is saddening to

reflect that the broad outlines of human follies are everywhere much the same. The differences are in detail rather than in principle. Charms, amulets, and quackery, moral and mental as well as physical, flourish in many a land more favoured than India with light and knowledge of the truth.

The College is situated in an unpretentious quarter of the town amongst poor surroundings. An ornate archway leads into a square about 300 feet long. On the right and left hand sides are wings of rooms, verandahs closed and open, with the usual out-offices for the use of the pupils, teachers, and resident boarders. In front are the class-rooms for the more advanced classes, the library, and office of the College. One room is only for those who are learning the Koran by heart, another for beginners in Urdu and other subjects taught. A good well in the compound, kept shut at night to prevent accidents, supplies the water for the establishment. The rooms are neatly furnished. The floors throughout are covered with sackcloth, over which strips of matting are laid. Teachers and pupils sit on the floor; each has in front a little four-legged desk, a foot high, in which he places his books.

The accommodation available is not sufficient for the demands made on it, and an additional boarding-house, communicating by a small door with the square, is under construction. The funds for this are being supplied by the Mohammedans of Varangal, in the Nizam's dominions.

The subjects taught in the College are many. All are from the Mohammedan point of view, and are strictly in accord with Mohammedan requirements of a liberal education. They comprise Etymology, Syntax, Rhetoric, Prosody, Arabic Literature, Logic, Philosophy, Geometry, Astronomy, Algebra, Mensuration, Medicine (the so-called Greek system in vogue in India amongst native doctors), Controversy, Theology, Theory and Practice of Mohammedan Law, the Traditions, and Commentaries on the Koran.

There are twenty-one College classes. The chosen text-books are ninety-four. They are arranged in series of four sets of subjects. The course extends over eight years. Every student goes through the whole course. On graduation he is presented with a turban and a diploma, in which he is certified to be a Maulvi, or Moslem Doctor of Divinity.

Attached to the College is a school department comprised in seven classes. Here, too, a mediæval Mohammedan education is given in Urdu, Persian, and elementary Arabic. Interest is not taught, as it is not lawful in the Mohammedan law. History, Geography, and Science are conspicuous by their absence.

A visit to the classes as they are at work is full of interest. The professional lectures and the lessons of the teachers seem carefully prepared. They appear to be profound and thorough, and are not devoid of a certain old-world charm of their own. The students in the various classes are all under the charge of one teacher. Some teachers conduct their classes in the old-fashioned Oriental school style. All the scholars, for all the different subjects taught by that teacher, sit promiscuously together without any arrangement or order. All go on reading together at the top of their voices, regardless of one another, each being in turn instructed by the teacher. The hours are fixed by the time-table of the College and the College bell.

The College was established in 1866 A.D. by a certain Maulvi, Mohammed Qasim. His son, Maulvi Hafiz Ahmad, is now manager and secretary to the Board of Councillors, ten in number, who, in addition to himself, have charge of the affairs of the place. They reside in various parts of the N.-W.P. . . .

The management of the institution is regulated by a variety of rules. Thus there are rules for the manager, for the College staff and servants. Then the time-table and daily diet are subjects of rules no less than the various classes. There are rules also for the admission and expulsion of scholars, and, last but not least, for the collection of funds.

This brings me to the finances of the institution. Subscriptions are collected all over India from all, without distinction of creed or race. The system of book-keeping is rather complicated. It reduces receipts and expenditure under eight heads, from which a monthly abstract is prepared for the managing board. The accounts are kept in a business-like way. The capital heads for the receipts are: (1) Grants-in-aid, donations, subscriptions, fines, etc. These sums defray the salaries of the College staff and stationery; (2) Zakat—being the tithe obliga-

tory by Mohammedan law; (3) Sale of hides, etc., of the animals sacrificed at festivals; (4) Amounts received for prizes; (5) Gifts of books; (6) Amount given for food or received in kind; (7) Sums for building; (8) Sundries, such as clothing, jewellery. . .

A number of the students are supported, apart from the income, by friends. These, it is important to note, are represented from the highest to the lowest sections of society. It is plain the religious aims of the College find a general echo in the hearts of Moslems. The names in the list before me range from those of gentlemen of position to those of gardeners and bricklayers.

Foreign students are fed systematically by the people of certain streets in Deoband. The food is collected by local headmen, helped by volunteers, and portioned out at various mosques. Those so provided for now number forty-four. Such help is given on the recommendation of the secretary; the student must have attained a certain standard, and the aid ceases should he become negligent. All students are provided with suitable clothing in winter.

The College library boasts of a large collection of good books. It is housed in three rooms and is neatly arranged. A feature of the library is that sometimes there are in it hundreds of copies of the same book. It is, in fact, a depot as well as a library. One of the ways in which the friends of the institution help is by sending books and materials required by students. The books are issued gratis to the *alumni*, and are returned when done with. The library subscribes for no paper or periodicals, but is on the free list of eight such publications. A monthly report is issued by the College to its friends and the Mohammedan public in general.

Supporters of the College send prizes in cash or in books or other articles for the best students. They are awarded at the annual examinations, which in detail are modelled on those of the University of Allahabad. No prizes are given to those who obtain less than forty per cent. of marks. The examination results are said to be remarkably good.

(To be continued.)



MRS. SMITH.

Our New Workers.

Mrs. Smith (*née* Miss Ettie Boyt).

There remains one more name to be added to the number of "new workers," of whom we wrote briefly last month. It is that of Miss Ettie Boyt, now Mrs. Percy Smith.

From her childhood, it appears, Miss Boyt had a great reverence for God, and a great desire to please Him. At the time of her confirmation in Salisbury Cathedral, she had much searching of heart, and a deep earnestness to do what was

right, but she did not know the way of salvation. Two incidents seem to have been God's means of leading her to Himself. A fellow-worker remarked about something she had said, that it was "not very Christian-like." Miss Boyt replied that she did not profess to be a Christian. "What?" said her friend, "were you not confirmed the other day?" This cut her to the quick, and she became very unhappy about her spiritual state. Apparently just about the same time, she over-heard a man say that he was saved and ready to die; and she said to herself, "If he knows, I can know." After three weeks of much prayer and searching of the Bible for light and guidance, she was led into the way of peace on September 25th, 1887, in her own room, through John iii. 16 and Isaiah xliii. 1.

Miss Boyt soon had the joy of leading some of her own family, and others with whom she was closely associated, to the Saviour; and it was not long before the greater needs of far-off lands came home to her. For some years, however, she was unable to offer herself for work abroad, but in 1897 she applied to the North Africa Mission, by which she was accepted, and sent for training to the "Regions Beyond" training institutions. After the time spent there, it was thought well that Miss Boyt should go for a time to Algiers, which she did in the autumn of last year. Since then she has been engaged in study; and, as already mentioned in our November number, she was married last September to Mr. Percy Smith, and has now gone to help in the work at Constantine.

Fruits of the Work of the late Dr. K. G. Pfander.

BY MR. MILTON H. MARSHALL.

Dr. Pfander's name is so revered by missionaries to Mohammedans, and his book, *Mizan ul Haqq*—"The Balance of Truth"—so useful to them, that the following account of the conversion of a learned Mohammedan through the reading of the book *in Mecca itself* will be read with interest by both missionaries and home-supporters.

Let it be remembered that this treatise by Dr. Pfander is of value to the new missionary in its English form, teaching him how to deal with Muslims both in the positive presentation of the Gospel, and in controverting their false arguments; also in its native form, either in Arabic, Persian, or other languages of the Mohammedan world, for circulation among the thoughtful Muslims themselves. To these the treatise presents a powerful exposure of the fallacies of the Mohammedan position, a plain and scriptural setting forth of the salvation offered to mankind in Christ Jesus, and a final appeal marked by solemn warning with affectionate entreaty. As a rule, the Mohammedan is charmed with the style of the book, which is elevated and quite Eastern. The writer remembers lending a copy of the "Balance of Truth" in Arabic to one of the best educated Muslims in a University town in the Barbary States. This man returned it with the remark, "That writer is opposing our religion, but his book is beautifully written. How could a Christian write such beautiful Arabic?" It may be well to state here that the *Arabic* Version of the "Balance of Truth" was made by the Rev. F. A. Klein, of the C.M.S., in 1865, the year in which Dr. Pfander died. The following narrative is translated from the last two pages of the life of Dr. Pfander in German by Pastor Eppler, published at Basle in 1888.

"Let us take leave of our Pfander by mentioning special fruit borne by his esteemed book in the year 1885, of which Mr. Bambridge, a missionary in Kurrachee, sends a report.

There came to him a Mohammedan, born in N.-W. India, who had taught for twenty years as professor at the Dar-ul-Islam at Mecca, and especially had strengthened the many pilgrims from N. India in their faith in Islam. This learned man, named Farkatallah, had one day found among other books in Mecca a copy of Dr. Pfander's 'Balance of Truth,' and at once read the chapter in which the author proves that the Bible has not been falsified by Christians as the Mohammedans maintain. Deeply moved, he went with the book to his superior, Rahim Tolah, who was now thoroughly annoyed that he had left this book lying about openly, and who at once locked it up again. Soon after this Rahim Tolah fell sick, and remarked, when he believed his end to be near, to Farkatallah: 'Well! After all, I do believe that the Christian religion is true and ours false.' Thereupon Farkatallah resolved to seek more fully after Christianity; he obtained leave of absence for two years and journeyed to his native India. As he suffered, however, for several months from dysentery, it was only very slowly that he drew near to his journey's end. At last, on arriving at Kurrachee, he went at once to the Mission House, and enquired whether he could buy there a copy of Pfander's 'Balance of Truth.' Such a thing had never happened to the missionary before! that a Mohammedan should come to buy *this book!* He received into the Mission House this seeker after truth, who now opened his whole heart to him, gave him a Bible, and instructed him with a view to baptism. Farkatallah read the Bible through with zeal, copied down the most important passages, particularly the Prophecies and their fulfilment, studied in addition several theological works, and grasped the truth with a thoroughness and depth of understanding such as are seldom met with in new converts. His doubts were chiefly of a historical and critical kind. Already he had begun (in 1886) to give public testimony for Christ and to deal out severe blows in argument to the Moulvies of Kurrachee. This has meant for him a getting back of actual blows. But with all he is as humble as a child, with the genuine soul of a Nathaniel, giving Mr. Bambridge great joy.

"Thus Pfander still speaks and works with blessing, though death has taken him from us, and we are of good confidence that from among the votaries of Islam much fruit shall yet ripen for him for that great harvest day when the redeemed of the Lord shall bring in their sheaves with joy."

Our Illustrations.

An Arab Story-teller is a sight to be observed almost every day in Tunis. A number of men gather round him as he stands, *gombri* in hand; on this he strikes a few chords at intervals during the recital of some marvellous adventure from the "Arabian Nights," or his own imagination. His tale is eagerly listened to with unabated interest by those assembled, until, in a moment of intense excitement, the story-teller refuses to proceed until his pocket has been enriched with some small money, which is usually willingly given. The narrative then proceeds to a happy termination. It would be grand if missionaries could get such a hearing for the Gospel in the open air, but even an attempt to do so would be prohibited by the French authorities.

The **Native Cafes** are often mentioned by the missionaries. They are great places of *rendezvous*, and generally afford a good opportunity of telling the Gospel to the groups of men who are to be found frequenting them. They vary much in style, from the most meagre wayside stall to the comfortable furnished courtyard represented in the picture.

News from the Mission-Field.

Morocco.

From Mr. D. J. Cooper
(Fez).

October 29th, 1900.—I opened the medical mission for men last Monday; there were nine present. It was open again on Thursday, and twenty-one were present. I propose, if the Lord will, to see patients twice a week on these days. I am deeply grateful to Dr. Roberts for putting me in a position to give some simple treatment, as it draws the men to me, and is a little excuse for their coming.

Our house is in the heart of the city—right amongst the people, and they make good use of us; for this I am glad. I have, for the first time in my missionary experience, known what it is to scarcely get time to eat. Our visitors consist of people for medicine or advice; or the *colporteurs* in twos and threes, and sometimes individually; or, again, with some one interested to be read and prayed with. They come at all hours, and are *always* welcome.

Our house is situated in a very narrow, covered-over street,

and the entrance is dark, and by no means inviting. I was thinking this morning that those who come to our house literally come out of darkness into light; and I do pray that many, yea, very many, may come out of Mohammedan darkness by coming to our house.

For the present, I am having the *colporteurs* all together on Wednesday mornings for reading and prayer. They would make good Presbyterians, for they can stand a big dose at a time! Our meeting generally lasts *three hours*. It is delightful to be amongst them, and if they are not all they ought to be (like Christians at home), one can only work and pray that God may make them what they should be. It is a real pleasure to see them find any portion of Scripture in their well-marked Bibles with ease—even in the minor prophets and short epistles. It speaks volumes for the patience and diligence of the late Miss Herdman, who never wearied of teaching them at any hour of the day, even in times of physical weakness.

Algeria.

From Mons. E. Cuendet
(Algiers).

A SHORT TOUR AMONGST THE VILLAGES OF KABYLIA.

Nov. 1st, 1900.—In the train from Algiers to Tizi-Ouzou, I felt the power of the Spirit with me when speaking to fifteen Kabyles, who all listened with the greatest attention. Four of them, who could read their own language well, gladly accepted copies of the Gospel, which they immediately began to read. Sitting beside me was a great *sheikh*, very clean and well-dressed, who listened all the time, but when I had finished began to ask me questions, to which he would not hear the answers. The other Kabyles laughed at him. As I had with me one part of the tract, "Ali Khan's Dream," in Kabyle, but written in Arabic characters, I presented it to him; but after having read some words he said, "I cannot read more, as it is forbidden to write religion in any language but Arabic." I have had the experience many times, and it was repeated all along this last journey, that the great *marabouts* are not willing to read the Gospel, while those who read Roman characters, and these are numerous, are generally willing, and often desirous, to accept and read it.

I arrived at Fort National in time for the market, where I spent from half-past eight to half-past eleven speaking to crowds of Kabyles without being disturbed once. The coffee-stalls in the open air afforded me good opportunities of speaking. I went to three, one after another, and each time I was surrounded by a great number of Kabyles, always very attentive.

I was sorry not to have taken more Kabyle Gospels with me. I had only twenty-two, and I could easily have distributed 100 in that market alone. After I had given away some, I said to many who came to ask for one that I had only a few left, which I was keeping to give elsewhere; but many boys, who had been listening to me all the morning, followed me as far as the hotel, saying, "We want to have a book; if you will not give it to us, we are ready to pay for it." One of them offered me sevenpence halfpenny for one. To try them all, I said, "Well, I am willing to sell some for a halfpenny each." I sold six; but many more lifted their hands with the *sou*, saying, "One to me, one to me." I was obliged to refuse, as I had only five copies left for the remainder of my journey.

Last winter a young man, who was for several years at a normal school, wrote to me to ask if he could help me in my

translation work, if he came to Algiers. His home is at a village near Fort National. This young man did not know me himself, but another had spoken to him about me. The first Gospel I gave on the market-place was to a clean-looking young man of good appearance, who began to read it aloud. I asked him if he knew A. K., and he answered, "That's me!" so we had a good talk together.

In the afternoon of that same day I took a mule and visited three villages, in which I preached the Gospel to many people—both men and women.

I left the Fort at six o'clock the next morning, and set out for the tribe of the *Wadia*, which had never been visited before. This tribe lies between Dra-el-Mizan and Fort National. It was a beautiful morning, and my heart was full of praise. At the first village which I passed on my way to the *Wadia*, I had the great joy of finding a boy sitting on the ground, reading the Gospel to six men who were round him. He lifted his head, seeming very pleased to see me, and said, "I am reading the book you gave me yesterday." I said I was very pleased, and encouraged him to continue doing so. Then I went to the *Thadjemâth* (village meeting-place), where about sixty men listened attentively to the Gospel.

In the *Wadia* tribe I preached in five large villages, where I had very large audiences. I was remarkably well received in a village where there is a station of the "Pères Blancs." The two young men who had been baptised by the Roman Catholics, and who came to my meetings last winter, were from this village. I was much pleased to meet the father of the one who was specially interested in the Gospel.

I went to two other villages near, and on returning to this one, found a crowd of at least 200 men. They were collecting money for a *thamcheret*—a partaking of meat between the inhabitants of the village. The poor give nothing, and they have their portion the same as the rich. The two men who were collecting the money, when they saw me, came up and said, "You have told us very good words; now, to complete them, you ought to give us something for the poor." I had never been asked for such a thing, and did not know what to do. I asked God to show me His will clearly, and immediately I felt that if I gave something, it would give me another splendid opportunity of preaching the Gospel. I gave one franc, and all the men began to show their great satisfaction.

I lifted up my hand, and asked for silence, saying that I had now some words to tell them. Immediately I had perfect silence, and all eyes were fixed upon me, so that I was able to speak for a long time of the way of salvation through Christ. At the same time, I told them that they would never be able to please God with their alms for the poor, until they had become new creatures in Christ Jesus. When I had finished speaking, they all united in a loud "Amen," which made a great noise. We were then taken into the mosque—my Kabyle man and myself—where we had something to eat. After that I paid a visit to the "Pères Blancs," with whom I had a long talk.

On the next day, when riding from Fort National to Michelet, I met with an accident, in which I was very near losing my life. We met a large cart with five horses, driven by a Kabyle, who did not leave room for my mule to pass. The mule, knocking against the horses, was frightened and turned quickly; the Kabyle was not able to manage him, and he became quite wild, and I was thrown over his head, and fell on my back and head on the road. I really thought my back was broken, but after lying about a quarter of an hour on the road, I was thankful to God to find that I could stand. After a little while I was able to get up on my mule and go slowly to Michelet. I spent a very bad night, and the doctor came to see me in the morning. He said—and so did our doctor here in Algiers—that if the blow had been very little higher, I should have been killed. Both doctors say that there is nothing to fear for the future, but that I must be careful for some time.

On account of my accident and the bad weather, I was not able to do all I had intended at Michelet; but I visited three villages and preached the Gospel in them.

Three days later I went on to Djemaa Sahridj, and here I spent four whole days with the Rollands, who were extremely kind to me. Mons. Rolland and I visited several villages, and beside that I had many opportunities of telling about the Gospel at the Mission Station.

During this evangelistic tour I have preached the Gospel in twenty-two villages, in the market-place of Fort National, and several other places. Surely more than 1,000 Kabyle men heard the Gospel during those twelve days' journey in Kabylia. May the Lord cause the seed to grow! The Gospel was listened to attentively everywhere; I met with no opposition, except from one or two *marabouts*, who were very proud Pharisees.

From Mr. W. G. Pope
(Algiers).

November 4th, 1900.—My wife and I have just returned from an interesting itinerating tour of some days to Blidah and Cherchell.

At Blidah my wife had a good talk with some women in their houses (where entrance was, of course, forbidden me), whilst I visited Arabs, Jews, and French in the shops and streets.

The Jews were particularly interested, as no one ever seems to have spoken much to them at Blidah. Some have invited me to go down later on with my lantern to speak to them on the Old Covenant. This will enable me to tell them of the New. They were very pleased with the Jewish Gospels brought out by the B. & F.B.S. in Tunisian Arabic.

A French woman in a little grocery said that this was the first time in seventeen years that any *religious* person had ever given her a *religious* book or relic without expecting some financial help in exchange. She had often purchased "Missals, etc.," blessed by Notre Dame de Lourdes, but had to pay heavily for them, and they never seemed any the better. It is long since I have met a Roman Catholic French person

who was so touched with the loving words of the Gospel which we read to her. Please pray much for Blidah. We hope to visit it again shortly.

The next day we went to Cherchell. Our special aim in visiting this town was to encourage our sisters, Miss Read and Miss Day, in their persevering labours, and also to try and evangelise some of the men of their acquaintance, and those who are husbands or fathers of their women and girls. We had an encouraging lantern meeting, a good number of men and young men attending. We also were able (even myself!) to visit an Arab house, in which an Arab woman convert (Yamina) lives. Here we sang and spoke of Jesus to a large crowd of women. How delightful it was to see *texts about Jesus* on the walls of an Arab interior! The woman boldly confessed Jesus before all, and many of the others felt, I am sure, that she had a spiritual advantage over them in thus knowing her sins forgiven.

Pray for our sisters in Cherchell; they are persevering in a work that in future will *tell openly*, as to-day it does in secret before the Father in heaven. And pray for us that in these *tcours* we may be filled with the Spirit.

From Miss L. Read
(Cherchell).

Oct. 17th, 1900.—Returning to work is always pleasant; the people and children seem to miss us, and are glad to see us back again.

Although we closed our classes for Arabs in August and September, in consequence of the great heat, it did not mean a cessation of work, for we were kept busy by sickness, and saddened by death. Remittent fever was rife in the town, and being comparatively unknown to the natives, they did not seek for quinine or other remedies, and consequently quickly succumbed. In one house into which we went, there was a young lad of fifteen dying; his father had just been to a *taleb*, and paid him to write a verse from the Koran, and now he had mashed the paper in water, and forced the boy to drink the lot. We remonstrated, and told them what the treatment should be, but they would not understand. He died that night, and they said it was "the will of God." I am glad to say, however, that when one of the young wives fell ill with the same symptoms, they followed our treatment, and she got better. As our usual work was stopped, we had nice opportunities of inviting grown-up girls who have left the class to come one at a time and spend half a day with us. It must be done in this way, as, if more came at one time, they are afraid that it would be talked about. The arrangement suits us better, too, as it gives us more chance of pressing the claims of Christ upon each one personally.

We had Cherifa (Yamina's sister) several times, as she is at home now preparing for her marriage. She still keeps halting between Christ and Mohammed.

I am sorry to say that I am losing another of my younger girls. She was still unveiled, when the other day some distant relatives came from Blidah to ask her in marriage for their son; the engagement feast was to take place at once, but they promised not to marry her for a year or more. She is about twelve years old, and was playing in the street when they arrived. It was so unexpected that she screamed the whole day, and about six o'clock managed to run away, and was brought back by the Arab policeman from her sister's home, where she had taken refuge. The mother's excuse for giving her so young is that she is a widow, and if she died, there would be no one to take care of her child.

When we heard the music of the betrothal feast, we thought what a mockery it was; but they tell us that Tooma again ran away, and could not be found, so her mother borrowed another girl to take her place. Part of the ceremony is that

the bride is brought forward from behind a curtain all wrapped up, and her face covered with a large silk handkerchief, and she is seated on a cushion in the courtyard; the *henna* paste is then put on her hands, into which the guests put pieces of money, the mother-in-law being the first to commence, with at least five francs.

This mother-in-law, when she went to give her money, drew back in surprise, saying, "What is the meaning of this? this is not my bride, my bride's hands are as big as mine, my bride's boots fit my feet; this is a smaller girl." Exclamations and explanations were of no avail; she did not see the fun of paying for an unwilling bride, and left them in disgust.

Tooma is back in her home now, and they are at law about her; the mother-in-law claims one hundred and fifty francs for travelling expenses, and the money she gave for the *henna* feast. I think the Kadi will give a judgment for a hundred.

We have met sometimes with religious Mohammedan women who try to convert us, finding something to admire in our lives, such as our love for the truth, our pure conversation, or the confidence we gain by our treatment of sick ones; and when visiting, last Tuesday, Miss Day again had an experience of this. She had been explaining a new hymn to a number of women (four of whom had been girls in our class), when the mistress of the house said, "You are so good, if only you would listen to what our books say, you would pass days and nights weeping till your eyes were bleared." Miss Day replied, "That is very possible, but don't you love me, that that is all the good you wish for me? Supposing I listen to you, what shall I gain? Are you happier than I am now?" They replied, "No!" "Can you, from the Koran, promise me, as a woman, anything in the other life? Are you yourselves sure of going to heaven?" "No," the answer was again; they were not sure, because they were married, and their entrance depended on the goodwill of their husbands; but Miss Day, never having married, would have the right to enter, if she believed in Mohammed (rather a new version of their belief!).

"Well," said Miss Day, "let me tell you what God promises us through Jesus. He says, 'Ye are all the children of God by faith in Jesus Christ; there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus,' and, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him.'" Finding she was in the minority, for the others looked as though they agreed with Miss Day, she changed the subject.

During our brief stay in Algiers for change and rest last month, we went to see the blind French Protestant girl whom we have sometimes mentioned when writing to you.

We were interested in her when we first came to Cherchell, and, after a time, Miss Day taught her the Braille system of reading and writing, and we made and procured for her a little literature. During this time she was converted, and when, three years ago, the town obtained for her a year's instruction in brush-making in Paris, she remained firm in her faith, though subject to much persuasion from the *directrice* of the workroom, a Roman Catholic sister. Louise has been living in Algiers for two years, but this was the first time we had been able to see her.

We have kept up a correspondence with her, but were unprepared for the radiant Christian life which she shows. Her married sister has also been led to the Lord, through the teaching of Mr. and Mrs. Moore, and Louise has been baptised. We felt it a privilege to visit this little Christian home. After a general talk, and inspection of the nice brushes she makes, I said to her, "Will you read to us a few verses from the Gospel?" And she prayed after us, with

such a child-like simplicity. She finds it very hard to sell her brushes, as the machine-made work is cheaper; yet her mouth was full of praises to God for all that He had done for her. We took her a few orders, and hope we have interested others on her behalf. It was so pretty to see the sister's little boy of two years and a half old, when he saw his aunt with the Gospel in her hand, get his little chair, and sit down by her side, and put his finger on the book, saying, "Jesus' book." This is one of the bright things, by the way, to encourage and cheer, and show us our labour is not in vain.

Yamina grows in counting her mercies, and is ever hopeful about her husband. His being on night work makes it very difficult for us to see him; as soon as he gets home, he has a meal, and then sleeps till it is time for him to go to work again; we are hoping great things from his contact with Mr. Pope in Algiers.

Our little Isha is veiled now, but to her great joy and our satisfaction, her people have allowed us to keep her for another year, on condition we took a smaller girl to do the errands and outside work. It seemed so familiar to have again a white-draped figure beside us in the *Temple*; once there she uncovers her face.

At the end of August we made a *goutée* for the French and Jewish children who come to the Tuesday morning class; they were very happy with the little Gospels we gave them, and the new hymn to learn for the re-opening.

Dear friends, we want you specially to uphold us in prayer for this winter's work. God says, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." "All the promises of God in Him [Christ] are yea, and in Him amen, unto the glory of God by us." "He is faithful that promised." Claim these promises for us.



An Arab Story-Teller. (See page 148.)

Tunisia.

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

October 19th, 1900.—In the afternoon I had three young Arabs to see me, one of whom was of a very good family. He stayed with me nearly two hours. Having associated much with Europeans, and being in the French Arab College, I had hoped to have found him more ready to listen to the Gospel; alas, it seemed to be the contrary! What a lot of theory, but how little practice these people possess! When I was showing this young man something from the Koran, he refused to touch the book, saying that he was not "pure," yet he freely cursed people he mentioned who did not "observe their religion," and were "unbelievers."

Oct. 22nd.—In the evening two students spent some time with me; one of them comes from a very important village in the far south-central parts of Tunisia—a very out-of-the-way place, and one never visited by a Christian missionary. This shows the importance of getting these young students, who come from all parts, under the sound of the Gospel. These two, like many others, have read and heard the Gospel; we earnestly pray it may not be to their condemnation.

Oct. 24th.—While out in the afternoon, I entered the shop of an Arab who used to visit the missionaries some time ago. He said how much he desired to join us, but wanted the declaration to be drawn up before the English Consul. The poor man seemed to think we were here to try to persuade the people to become English protégés, instead of to lead them

to the foot of the cross of Christ, there to find pardon and salvation. I fear men like this, who have such silly ideas of us and the work, do much harm, and help to awaken suspicion among the authorities. Where these Arabs get such ideas I cannot understand!

Oct. 26th.—While visiting this afternoon, I stopped to see T., the former professing convert. Notwithstanding the bad things he has done, he is always glad to see me, and still professes to be a *secret believer*! An Arab was sitting at T.'s shop door, who had attended the magic lantern meetings I held last year in this quarter of the city. After some conversation, he asked the question, "If it is true that the blood of Jesus Christ cleanseth us from all sin, and that it is only by our faith in Him that we can hope to enter heaven, what has happened to, or who has saved, those who served God before Christ came?" His question was satisfactorily answered. He again asked, "If I became a Christian, what should I do with my *four wives*? they would not follow me." I replied that it was better to go alone to heaven than with thousands to hell. During the whole of our conversation, I was much surprised by the way T. spoke, for he might have been taken for an out and out Christian. The Lord have mercy on his soul! He has had the privilege of having much contact with Christians, and knows the word of God; if he continues without repentance, the greater will be his condemnation. Let us pray, however, that the head knowledge he has of sacred things may sink into his heart.

Egypt.

From Mr. W. T. Fairman
(Alexandria).

THE STORY OF AN EGYPTIAN PILGRIM.

On the occasion of one of my visits to the German Deaconess Hospital here, I found, amongst the Moslem patients, a man, aged about thirty-nine years, whose religious history may interest some of the readers of NORTH AFRICA. I rather think that it represents a state of feeling pretty prevalent amongst the younger Moslem manhood of Egypt at the present day; and it therefore tends to throw light upon what is the ultimate effect of Islam upon a thoughtful mind, which is ready to judge, at its true value, the evidence presented to it, whether by the avenue of the ear or the eye.

The man I write about is a tobacconist in what is perhaps the most infamous town of the whole Delta—Tanta—and is in the hospital suffering from diseased ankle-bone. My notice was specially attracted to him the first time by the commendation he freely expressed of certain gospel truths I had been explaining in an address delivered in his ward. I made it my business to get into closer touch with him, and gained his heart by questioning him as to his disease, and by sympathetically listening to the tale of suffering he had to tell.

A Moslem, in spite of his erroneous views and objectionable practices, is "a man for a' that," with a heart as susceptible to brotherly kindness as the hearts of most men. There is a danger of forgetting this, and dealing with the Moslem as a fine object for our missionary zeal and argument rather than as a man—a forgetfulness that is costly, to say the least. The strong drawing-ointment of brotherly love will often succeed in winning both ear and heart, where the application of the keen lancet of truth would only cause the patient to shrink from us.

The man's story, briefly told, is this: being the son of an old pilgrim and strong Moslem, he had grown up from

childhood to young manhood a most tenacious holder of all the Mohammedan tenets and traditions, and was most diligent in his prayers, and stern in his keeping of the great Moslem fast of Ramadhan. In short, he had been as bigoted and as fanatical a Moslem as one could find. When he came to be between twenty-two and twenty-four years of age, he resolved to perform the pilgrimage, which is incumbent upon every good Moslem, and made all the necessary preparations; at the same time gathering together a little merchandise, in the hope of making the pilgrimage not only a spiritual, but also a commercial success. When all was prepared he set out; and in due course he arrived at Mecca, and observed all the ceremonies, etc., imposed upon the pilgrim. He was not content with the mere performance of the pilgrimage, but stayed in the holy land of the Moslems—the Hejaz—for a period of two years or more. This time was spent in a vain endeavour to make his little commercial venture a success, and in visiting all the places that tradition and history have associated with the person of the false prophet—in gazing at his footprint upon the surface of the hard rock; at the palm tree, which bent itself down as the prophet passed, in order that he might pluck its fruit; and at other pseudo-relics which abound there, and which are used by the Traditions and the religious leaders to still further captivate the already too superstitious minds of the Moslems.

The effect of the pilgrimage and all the sight-seeing was, however, from a Moslem point of view, disastrous. He had made the journey to Mecca a bigoted and sincere Moslem, into whose mind no doubt had ever entered of the divine origin of Islam, or the veracity of the prophet; but what he had seen in Mecca of the abominable practices forced upon every pilgrim as he enters the sacred confines of that city, some of which could not be mentioned here, and which he could not reconcile with an instinctive sense of righteousness and holiness in his own breast, added to the fact that his own

eyes told him that the so-called miraculous relics of the prophet were nothing but very clumsy forgeries, completely undermined his faith in Islam as a divine system, and he was driven to the conclusion that he was a deceived man, and that his hopes were delusions.

So unexpected and terrible was the shock of awakening that he vowed he would give no more opportunity to anyone, or any system, to deceive him again. He had trusted in one and had been betrayed, therefore all alike were deceitful and untrustworthy: this was his illogical conclusion, and he immediately plunged into the whirlpool of worldly life, and gave himself up to work all manner of sin and lustfulness, with greediness, following the natural tendency of the fleshly man. He suffered, as every sinner must suffer, but he persisted in his course for many long years; at last he came under the influence of some Protestant native friends, who not only talked to him, but sought to keep him fairly well supplied with Arabic literature of a helpful, spiritual kind. And although in outward appearance he would have none of their arguments, the literature was eagerly devoured, and it and his friends' conversation had no small effect upon him. When I saw him, he had acquired a fair knowledge of some of the Christian truths, and had also been somewhat softened in heart by his long illness—he had been suffering for more than two years, and had tried many doctors, all without avail—so that he very eagerly listened to me, as I talked to him on such topics as Sin and Salvation, the Saviour, or the Brazen Serpent. He admitted his sinfulness, and expressed his contrition; and also manifested some sort of faith in the Lord Jesus, but when pressed to give any clear expression of his belief, he showed great reluctance, and a fear, not only of social and other consequences, but also lest he should again be deceived. He very gratefully received a complete copy of the Scriptures, and has promised to read and meditate upon them, and he has promised to keep in touch with me after he leaves the hospital. Is not this man a worthy subject for prayer? And when he is prayed for, let him be thought of as the representative of a not inconsiderable number of Moslems. One cannot live in a country like Egypt and fail to remark the large number of young men who, by one means and another, have been led to feel that the religion of their forefathers is a sham; and who, having realised its hollowness, without attempting to examine other systems as to their merits, are equally sceptical of all, and are living without God and without hope in the world. Here is a challenge to our believing prayer! Who will intercede for these, and for the Christian missionary who has to deal with them?

They present a problem to the missionary that increasingly calls for wise and tender dealing, and adds, in no inconsiderable degree, to the difficulty of an already difficult task.

From Miss B. M. Tiptaft
(Alexandria).

Every Sunday afternoon we have Sunday school with the girls for about an hour, and these last two Sundays we have had

such nice times. The Sunday before last only two of our girls were present, and they, two big ones. We chose hymns in turn, and had prayer together. Then Sit Adma spoke to them about the "Rich Young Ruler." After she had finished, and by means of various appeals to Sit Adma, I managed to say a few words on "What must I do to inherit eternal life?" This led to a short, earnest talk, in which we tried to show them that it was utterly impossible for us to do right by ourselves, and thus win the Kingdom of God, and that our only help was in Jesus the Messiah.

Then, last Sunday, we were teaching them the verse, "Create in me a clean heart, O God," and the question was asked, "How can our black, sinful hearts be made white?" "By the blood of Jesus, the Messiah," was the ready answer of one little one, and, on being questioned a little further, she told us that it was the Holy Spirit that enabled us to trust in Christ. Though we know the child only repeated these words as a matter of form, and just because she knew it to be the right answer, yet we felt so encouraged to think that she knew even that, and as we put these words into their heads and memories, we can trust that the Holy Spirit Himself will imprint and burn them into their hearts and souls. I am beginning to feel more and more that by getting hold of these little ones, and day by day drilling into them the truths of the Gospel, we little guess what a sure foundation we are laying for the Kingdom of Christ in this land.

There is one of our big girls, who is just leaving school to be married, whom I want very specially to commend to your prayers. Her name is Haleema. She has been in school long enough to learn to read and write very well. She has a Bible of her own, which she seems very interested in reading, though she prefers the Old Testament to the New. Just now she is reading the life of Samuel, and she tells us the story so clearly afterwards. The other day she took Sit Adma and myself to the house of a young bride. We got her to read for them there, and then tell the story afterwards. Sit Adma helped her through the latter, as she was a little nervous; but I felt perhaps it might be but the beginning of that time when some of the girls from our little school will be reading from their Bibles to others of their own countrywomen, and then explaining to them the plan of salvation. May God hasten that time! Haleema's father and mother are very nice people, and give me such a welcome when I go to see her. Indeed, there are very few, if any, of the houses of our children to which we cannot go, and feel we are perfectly free, and that they are glad to see us.

Perhaps I have written as though it were all brightness and encouragement, but even while I write I can hear the wail of a mother mourning over her child, who died a few weeks ago, of smallpox. That wail reminds me of the many millions that are yet bound by worse chains than any chain that heathenism can ever bind them with. It is truly awful to feel that souls are dying without hope; but, oh! the untold despair of those who are clinging to a *false hope*, and who find that, when they most need it, it fails, and they fall into an undone eternity.

Notices of Books.

The *Evangelisation of the World in this Generation*, by JOHN R. MOTT, M.A. (3s., S.V.M.U.*), with some other books mentioned below, has been sent us recently from the office of the *Student Volunteer Missionary Union*. Mr. Mott has been for some years a travelling Secretary of this Union, and has a wide acquaintance with students in many parts of the world. The book takes its title from the watch-

* 2s. 6d., post free, from the office of the S.V.M.U. and B.C.C.U., 22, Warwick Lane, E.C.

word adopted now for some time by the student movement in North America and the British Isles, of which watchword it seeks to be a definition and justification. This motto, "The evangelisation of the world in this generation," has been objected to by many as vain, on the ground of the impossibility of the work. "Evangelisation" is not conversion, nor even "Christianisation"; it is the preaching of the Gospel to every creature; and this is obligatory by the command of Christ. Is it not, therefore, possible? That the work is stupendous

we cannot deny, but we venture to think that if those who object will carefully weigh what Mr. Mott has to say on the subject, they will be brought to believe that it not only should be done, but *could* be done, if every member—or, perhaps, if half the members—of the Body of Christ were acting in anything approaching to harmony with the will of their Head.

The interest of the book is by no means confined to students; it should be widely circulated amongst all classes of Christians, more especially amongst those who have never yet been brought to face their share of responsibility in the preaching of the Gospel to those who know it not. May the Holy Spirit apply its convincing arguments to the hearts of those who read!

Japan and its Regeneration, by the Rev. OTIS CARY, missionary in Japan (rs., S.V.M.U.), is intended primarily for missionary bands in colleges and universities. It is based on a book on Japan published by the C.M.S., from which a good deal has been transcribed with but little change. In 117 pages it gives a great amount of varied information, and will no doubt prove most useful to any—students or non-students—who may wish to have a concise and practical account of this "Land of the Rising Sun."

We quote the following paragraph (page 103), for it exemplifies something which most friends of missions in Japan or elsewhere have to face, namely, the mistaken representations of the (decidedly) *casual* observer. "A lady, who lived several years in Japan, said, on returning home, 'I know that those missionaries do not reach the people. For years I lived opposite the church, and I never saw a Japanese enter its doors.' To her friends this must have been convincing testimony, for they did not know, and apparently she did not, that the church in question was that of the foreign community, all its services being in English. Had she walked a few steps some Sunday morning into the native town, she might have seen crowded congregations of Japanese Christians."

Outline Studies on Japan, by Tissington Tatlow, M.A., T.C.D., in pamphlet form, is intended for use by Missionary Bands in connection with the above work.

Bible Studies on Isaiah i.-xxxix., by FRANK LENWOOD (9d., B.C.C.U.), is one of a series of small books issued by the *British College Christian Union*, and intended "for use in private and united study," in connection with Bible circles in colleges.

We have received from Messrs. Oliphant, Anderson, and Ferrier **Arabia: the Cradle of Islam**, studies in the Geography, People, and Politics of the Peninsula, with an account of Islam and Mission-work; by REV. S. M. ZWEMER, F.R.G.S., of the Arabian Mission, which we hope to review in a subsequent number.

God's Word in God's World is a popular illustrated report of the work of the *British and Foreign Bible Society*, the text of which has been written by MISS G. B. STUART. We cannot say that we think the choice of the cover a very happy one, but the illustrations are exceedingly good, and the book will interest those who have not the time necessary for reading the regular report.
R. I. L.

Obituary Notice.

MISS CHARLOTTE HANBURY was called home to the presence of the Lord on October 22nd. Some years since she visited Morocco and became deeply interested in the prisoners and in the poor. She made arrangements for a Syrian Christian

to open a night refuge where the poor men could sleep free of charge, and have the Gospel preached to them.

Her death removes another friend of Morocco. Miss Herdman, Mr. Mackintosh, and Miss Hanbury, all labourers there, have been taken home within about eighteen months. Not long since, when nearing the end of her journey, she wrote to a friend: "It is very beautiful to be nearing His presence more completely, who also makes the present time so happy."

Mrs. Albert Head, Miss Hanbury's niece, writes of her: "It has been such a bright and beautiful close to a life devoted to the Lord and the good of others ever since her twelfth birthday, when she definitely decided to take God's will for her whole life." Miss Hanbury's mother is still living, at the great age of 107 years, and was able to thank God for His goodness to her daughter in enabling her to rest in Him.

"Your Father Knoweth."

Yes, leave it with Him,
The lilies all do,
And they grow—
They grow in the rain,
And they grow in the dew—
Yes, they grow,
They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light;
Still they grow.

The grasses are clothed
And the ravens are fed
From His store;
But you, who are loved
And guarded and led,
How much more
Will He clothe and feed you, and give you His care?
Then leave it with Him; He has everywhere
Ample store.

Yes, leave it with Him,
'Tis more dear to His heart,
You well know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
What you need, if you ask it in prayer,
You can leave it with Him, for you are His care,
You—you know.

—The British Weekly.

Notes.

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.

Marriage.—At Alexandria, on October 31st, **Mr. C. T. Hooper** was married to **Miss K. E. Float**.

We received a donation of £3 lately from a gentleman who found that the expenses of his summer holiday came to that much less than he had anticipated, and who accordingly sent the surplus to our general fund.

Departures.—**Miss De la Camp** left England by the P. and O. s.s. *Victoria* on Thursday, November 1st, for Gibraltar, *en route* to Tetuan.

Mr. and Mrs. Dickins left England on Tuesday, November 6th, for Egypt, *via* Marseilles.

Miss Van der Molen and **Miss Philpott** left England on Tuesday, November 13th, for Egypt, *via* Marseilles; and **Miss Harnden** for Tunis, by the same route.

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 twelve 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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EDWARD H. GLENNY, Barking.
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Location of Missionaries.

MOROCCO.	Date of Arrival.	Laraish.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
Tangier.		Miss S. JENNINGS ...	Mar., 1887	Tunis.		Alex andria.	
J. H. D. ROBERTS, M.B., C.M.Ed.	Dec., 1895	Miss K. ALDRIDGE ...	Dec., 1891	Mr. A. V. LILEY ...	July, 1885	Mr. W. SUMMERS ...	April, 1880
Mrs. ROBERTS ...	Dec., 1896			Mrs. LILEY ...	April, 1886	Mrs. SUMMERS ...	May, 1896
Mr. W. T. BOLTON ...	Feb., 1897	Fez.		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. GRISELL ...	" "	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, 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. LIPTAFT ...	" "
Miss E. A. CRAGGS ...	Mar., 1898			Miss M. SCOTT ...	Mar., 1892	Miss K. E. PHILPOTT ...	Nov., 1900
				Miss A. HAMMON ...	Oct., 1894		
<i>Spanish Work—</i>		ALGERIA.		Mr J. H. C. PURDON ...	Oct., 1899	Rosetta.	
Miss F. R. BROWN ...	Oct., 1889	Cherchel.		Mrs. PURDON ...	" "	Miss VAN DER MOLEN ...	April, 1892
Mr. A. BLANCO, <i>Spanish Evangelist.</i>		Miss L. READ ...	April, 1886	Miss F. M. HARRALD ...	" "		
Miss VECCHIO, <i>School Mistress.</i>		Miss H. D. DAY ...	" "			Shebin el Kom.	
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