

MATTHEW XXVIII

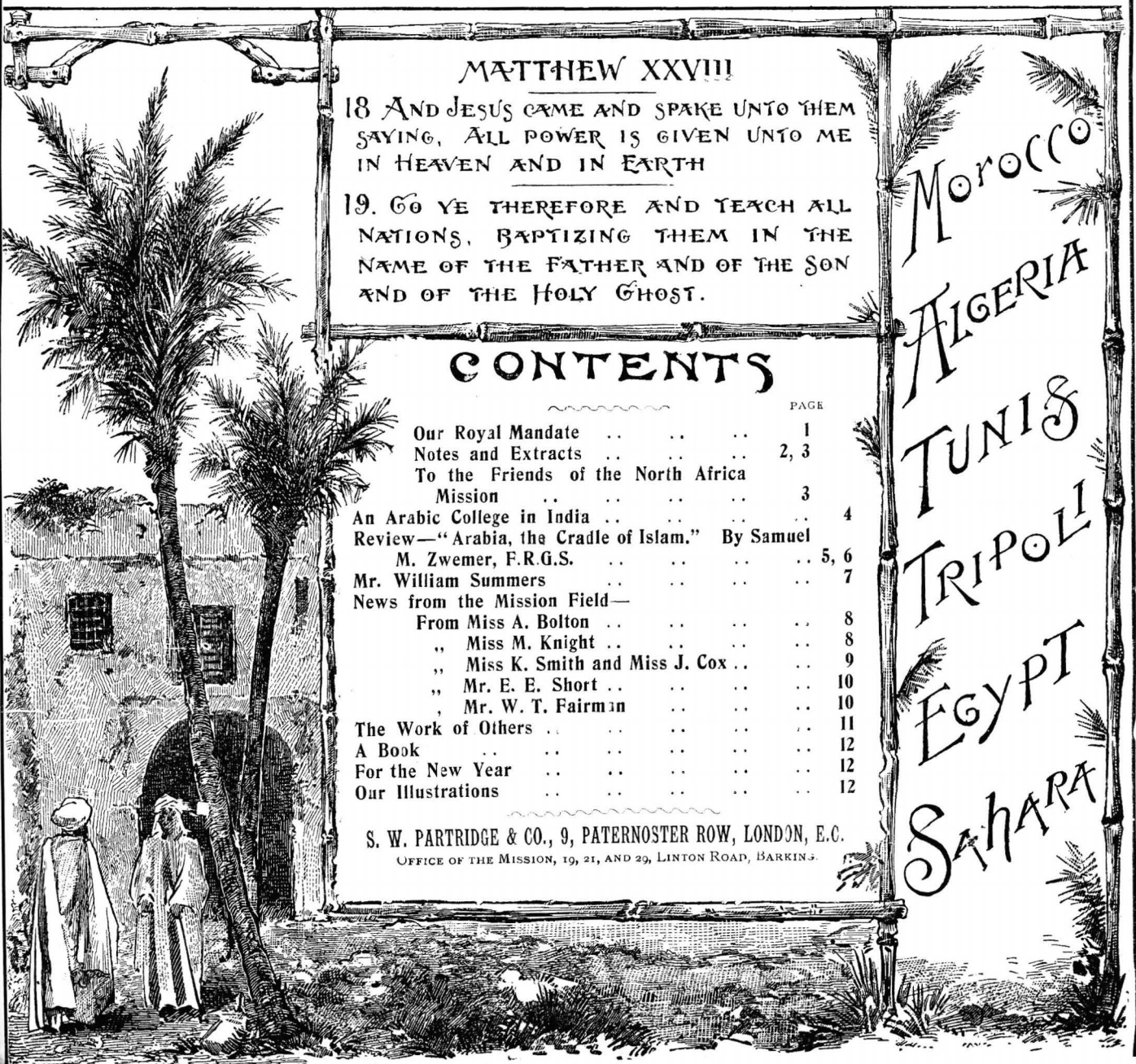
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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



LIST OF DONATIONS FROM NOVEMBER 1st TO 30th, 1900.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUNDS.			1900. No. of Nov. Receipt.			1900. No. of Nov. Receipt.			Mr. H. Banister, Hon. Sec. Elmshurst.			Brought forwd.		
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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.

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.



A Berber. (See page 12.)

Our Royal Mandate.

"Go ye therefore and teach (make disciples of) all nations."—Matthew xxviii. 19.



THE NEW century is dawning, but the work we are called to is the same in principle as that we have been seeking to do in the century that is closing; the same as that given to the Church in all the centuries that have preceded it since Pentecost. The disciples of Christ are commissioned and commanded to preach the Gospel to every creature of every country in every generation till the dispensation closes. They are to do this in the expectation that God will bless their labours and their message to the salvation of numerous souls, who shall at last be a great multitude that no man can number.

They are, however, told that while some will receive their message, many will reject it to their eternal loss. How terribly every generation of Christians has failed to carry out their Lord's directions. Never in any age has the Church succeeded in preaching the Gospel to every creature of that generation. Large numbers of Christians have hardly, if at all, realised the Church's or their own responsibility to attempt so great a work.

The student volunteers have taken as their aim, "The evangelisation of the world in this generation." This is excellent, but generations follow one another, and each individual of each succeeding generation till Christ returns should be evangelised. Who is sufficient for these things? Our sufficiency is of God. He who commands His people can enable them to fulfil His bidding if they will face the work, counting on His grace and power.

Perhaps one of the mistakes that has led to failure in this respect is that people have looked upon the work as committed to ministers and missionaries, or, at least, to ministers and societies. It is, however, clear that this business is the concern of *every believer*, however young or however old, however learned or however wanting in knowledge. Not that every one is called to go out as a missionary or to give up his secular calling at home to become a regular evangelist, but every one is to do his part in this great work.

Mr. Reginald Radcliffe used to say, "At present we have only been playing at evangelising the heathen," and he was about right.

For generations the British Nation played at educating their children, but at last they woke up to the fact that this would not do, and instead of it being left to individuals or societies to educate a few here and a few there as they chose or were able, the people of the British Isles through their elected representatives determined that the work should be done, and passed an Act of Parliament that provision should be made for the education of every child in the country. They further arranged that money should be raised by imperial or local taxation, either to supplement existing agencies, or to create new agencies, and thus the expenses of this work should be provided, so that every child should receive at least a simple elementary education.

Every person in the realm had to lend a helping hand; all were not teachers or inspectors, but all were called to help by contributing to the expenses in some way or other. Later on, elementary education was made free, not free to those who provided, but to those who received it.

We live in a day of grace when God, though He commands His people, does not compel them to obey, but leaves it to them to do so spontaneously, from love. The consequence is that some few obey more or less imperfectly, while multitudes of His people disregard His will. Still, it is clear that the design of God is that every believer should assist in this blessed work of spreading the Gospel. All can consider the fields, all can pray, all can bear simple and humble witness to those around them of the grace that has saved them, all, or nearly all, can give something, be it ever so small, to help forward the work, or can take an interest in the work, and some can devote part or all their time and life to it. Let us each ask ourselves, Am I taking my full share of interest and participation in the work that God has given to me and others? Alas, many do not, and probably never will, take much deep or practical interest in the salvation of the lost. What shall we do, then? Shall we say, if others do not do their share, neither shall I. No; in obedience to our Lord we must go forward whatever others do, counting on the sustaining grace of Him to whom all power is given, and who will be with His people who seek to obey Him to the end of the age.

Are there not some of us, however, who, with the new century, might bestir ourselves with renewed vigour to do more than in the past by consecrated self-denial, and by united and organised effort to sustain and forward by our prayers, our work, and our gifts the work that God has made us all responsible to do or help do? The coming of the Lord draweth nigh; let us hasten by every legitimate means to bring in the lost ere the acceptable year of our Lord closes and the day of vengeance of our God dawns.

E. H. G.

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.

A meeting to bid farewell to Mr. and Mrs. Summers was held in the Mission House at Alexandria, on November 20th. All the missionaries of the North Africa Mission then in Egypt, and several friends from other Missions in Alexandria were present, and the time spent together was one of pleasure and blessing.

Mr. Dickins writes from Alexandria on November 24th:—"Meetings have been held every night this week in the *Madarah*, and we have been encouraged by several men coming to us. One young Mohammedan, who bought a complete Gospel with the Acts some time ago, and has read it, followed us last Sunday morning as we returned from the Arabic service, and has been coming each evening. He listens most attentively, and confesses to us his faith in the Lord Jesus Christ, but he fears his fellow Moslems."

Sixty-three Soudanese were travelling to Alexandria in the same ship as Mr. and Mrs. Dickins. Our friends were glad to be able to speak to them, and they confess to loving them, although their very dirty ways are somewhat trying!

Miss Tiptaft writes on Nov. 17th, that the Girls' School in Alexandria has been keeping up well, and that the attendances at the Sunday morning class have increased wonderfully. She says they have a good "sing" first, and the children are allowed to choose the hymns in turn. This seems to be an attraction.

Some friends at New Southgate have recently formed themselves into a band of workers for the mission, especially with the view of helping some of the missionaries at Casablanca. We hear that about thirty young women, who had not previously been helping in anything of this sort, are now meeting to work for our friends. The idea of getting these friends to work originated with Mr. R. H. Dean, who is a friend of Mr. Jones. We wish them every success, and should be very pleased if there were others elsewhere who would like to follow their example.

We regret to say that recent letters tell us of the very serious illness of Mr. and Mrs. Cooksey's little girl, Gertie. Our friends had come up with her to Susa so as to be near Dr. Churcher, and had been obliged to leave their other children with the ladies at Kairouan, as one of them was ill with measles. Will our readers remember them all at this time of trouble?

Just before leaving Egypt for Morocco Mr. Wm. Summers finished the translation into Arabic of a most valuable tract for Moslems, written by Mr. Monro, C.B., of India, and entitled, *The Teaching of the Koran as to the Christian Scriptures*. The translation has been made with the utmost accuracy, and is in excellent literary Arabic, with the title, *El agawilul-qur'aniya fil Kutub-il-masihiya*. This tract of thirty pages is a most powerful refutation of the Moslem arguments against the Holy Scriptures. An edition of 15,000 copies has been printed. Mr. Summers intends (D.V.) to follow it up with the translation of another treatise by Mr. Monro. We expect this tract will be used of God to convince Moslems of the authenticity of the Word of God, and thus lead them to read it, and become "wise unto salvation." Will our readers pray for these results to follow its circulation? Other very valuable tracts, composed by Mr. Geo. B. Michell, of Tunis, peculiarly suited to the minds of the educated Mohammedans, have been for some time past circulated in large quantities.

We regret very much to hear that our friend, **Dr. Harry Guinness**, is ill with typhoid fever. We are sure that many of our readers will unite with us in praying that he may have a good recovery; and that those who are seeing to the work during his absence may be helped of God in doing so.

Mr. Lochhead writes from **Constantine** on November 19th:—"I am glad to say we are having encouraging times with the people here. On Monday nights I have a small meeting for Arab men at the house, when we show the lantern. On Wednesdays we have had Jews, and on Thursdays a Gospel meeting for French. I used to have the French Gospel meeting on Sunday night, but we have changed it to Thursday, and Mr. Short and Mr. Smith are trying one at their house on Sunday nights. With our Bible Shop going, and the visiting, etc., you will quite understand how our time is filled. Blessed service it is, spreading a knowledge of the great salvation! We long to see many truly awakened."

The following extract from the *Reaper* well illustrates the knowledge of science possessed by the "educated" of Morocco:—"Later, a Moor who had been in Oran gave us lessons in geography. The French possessions, with their mixed population, constituted the whole land of the Christians and the end of the world on that side, there being nothing but sea beyond. I received some lessons in astronomy as well. The land is surrounded by the sea, and the sun on setting goes down into the sea, and is swallowed up by a large fish, which drags it through the ocean and brings it up in the morning on the other side."

To the Friends of the North Africa Mission.

21, LINTON ROAD, BARKING,

December 11th, 1900.

DEAR FELLOW HELPERS,

By the time this letter is in your hands, not only the New Year, but the New Century, will be dawning, and it is natural that at such a period we should review the past and seek to look on into the future.

Though it is only about nineteen years since the Mission was established, it is rather more than twenty years since Mr. Pearse went out to North Africa to prospect, and just about twenty years since my mind was independently turned to North Africa as a sphere of service.

What mercies we have experienced these twenty years! What numerous friends God has raised up to assist in the work of the Gospel in North Africa—friends with wisdom to give counsel—with money to sustain the work—with sympathy to pray and work at home—with consecration to give themselves and their lives to the work abroad; and as one and another have fallen out of the ranks or been called home, God has raised up others to take their places.

Trials and perplexities we have had without number, and yet through them all the Lord has brought us to this present day. From a couple of workers at first, God has graciously increased the number of labourers to about 100. From an income of a few hundred pounds per year to eight and ten thousand a year. From occupying one village in Algeria to having Stations scattered across all the countries of North Africa. From having no converts at all to having a few converts all along the line, some of whom have themselves developed into Christian workers. We borrow courage from our past experiences of God's grace to the unworthy, but still more so from the unfulfilling promises of His word; and thus trusting in the God who has been our help in the past, we step out into the New Century to work on till Christ shall come, or till we are called to be with Him.

In another page will be found some account of the work at Djemâa Sahridj, the first Mission Station, which was opened in 1881. The work has been slower than we had hoped at first, still, there are some precious souls gathered to Christ

in this place, and the whole work amongst the Kabyles is encouraging. We often wish that there were many more labourers who could assist in the gathering in of the harvest in this hopeful field, especially now that French opposition seems less conspicuous than it was three or four years ago. To work amongst the Kabyles a knowledge of French and Kabyle is necessary, and this requires a considerable amount of patience and hard work, but I am persuaded that there will ere long be a very wonderful work amongst these aboriginal people. In other parts of North Africa it is amongst the Berber aborigines that there seems to be special hopefulness. Mr. Lamb and Mr. Griffiths, of the "Echoes of Service" Mission, also seem to be encouraged, and are quite hopeful of a lad in their employ.

In Algiers, Mr. Pope has had some very interesting opportunities. Three American war-vessels have visited the port one after another, and several Gospel services have been held amongst the 1,500 Americans on board them, and quite a number have professed faith in Christ. May God sustain them amongst their comrades!

In Constantine our friends report a young Moslem, who has been for some time under instruction, seeking baptism, and giving hopeful evidences that he is truly converted. From Alexandria, also, there are hopeful reports as to one or two Moslems. Miss Case has been having interesting meetings for the Italians in Tunis, conducted by Mr. Anderson, of Florence; and from Fez, Mr. Cooper sends us interesting reports of the work of the native colporteurs.

The Lord has seen fit to continue to try us by the shortness of financial supplies, and we are keeping back two brethren from going to Egypt for this reason, until the Lord sends in more abundant means. We are thankful to say that arrangements have been made for the rest of the workers to get back to the field, except those whose health is not yet sufficiently restored.

As Mr. and Mrs. Mensink do not seem likely to be able to return to North Africa, their names are now taken off our list of workers, but we would commend them to your prayers in the work they are seeking to do at Martham, Norfolk; perhaps at some later time God may clear the way for them to return. Miss Lambert, formerly of Tunis, is not, we feel, likely to be able to go out again, so that we are taking her name also off our list of workers. Miss Copping's name is still retained, though her health unfits her for active service. Miss Vining is rather better than she was, and has not yet altogether given up the hope of returning to the mission field, though we feel this hope to be but slender. Miss I. L. Reed is still at home nursing an invalid aunt. She suggests that it is hardly fair for us to keep her name on as a North Africa missionary, but as the country is still upon her heart, and as she hopes to return whenever God makes the way clear, we still retain it. We are glad to report that Mrs. Terry is decidedly better than she was, though still unable to return to the Mission Field. Dr. Terry, in the meanwhile, is rendering most able service to the Mission by assisting us here.

I am calling attention elsewhere to a book we are soon to have published, entitled, "The Gospel in North Africa." We would urge those who wish to assist in the spread of the Gospel in North Africa to help us in circulating this book.

Mr. O. E. Simpson, who has been working in Morocco in connection with the Kansas Gospel Union Mission for four years, has now been accepted by our Mission, with the full concurrence of the Gospel Union. We trust he will be a useful fellow-labourer in the work. We have a very high appreciation of the workers of this Mission.

Yours heartily in Christ,

EDWARD H. GLENNY.

An Arabic College in India.*

(Continued from page 147, Dec., 1900.)

The College and school staff at the close of 1898 consisted of eighteen. The pay varied from Rs. 5 to Rs. 50 per mensem. One professor was honorary. It should be clearly understood that the whole of the College course, with the exception of some teaching which is given in Persian, is conducted in Arabic. There are six professors who teach in Arabic, two who teach in Persian, and there are two others who teach the Koran only to those who wish to commit it to memory. There is a Mufti (an authoritative exponent of Moslem law), a manager, four clerks, a bookbinder, and a couple of watchmen. The cost of this establishment came to Rs. 3288:4:6 for the year.

The professorial staff is very carefully chosen. The appointment is made *aut vitam aut culpam* by the council. The professors appear to be men of great learning in their own way. They are actuated, not by worldly motives, but by burning zeal for Islam and an interest in their work intense and genuine. The same holds good of the manager and councillors. The latter receive no stipends, and so far from having a pecuniary interest in the College, would seem to be actually out of pocket by the treats they give the students at their annual meeting. This is held immediately before the month's vacation given every year.

The students themselves now remain to be considered. They come from all parts of India, and from countries beyond. . . At the close of 1898 there were 239 students. They are men of mature age—thirty-five to forty. And not a few, too, are Maulvies in their own land, who have come here to perfect their studies.

We must clearly realise that the College is not meant in any way to fit men for the world's work. Its aim is purely religious. To the Mohammedan, Arabic is the holy tongue. The Koran and Hadis and all that has sprung up around them alone constitute true knowledge. The revelation of God is as all-embracing as it is final and fixed. It is a waste of life, and perilous to man's eternal interests, to give heed to the new-fangled notions and latter-day knowledge which make up modern education. What we consider knowledge is as dust compared with Arabic. The faith at all costs, is the Moslem cry. And so they turn again to "the tongue of heaven and the book of God." All the land over they see that the loaves and fishes of Government employment, and the pressure of the new conditions of life, are forcing true Moslems into receiving Western education, with disastrous results. The confusion and loss are greatly increased by such ventures as the Anglo-Mohammedan College at Aligarh. These can, in the eyes of zealots, but further destroy Mohammedanism. We can only in some measure realise the feelings of the masses on this subject if we remember that Islam is not only a religion, it is a polity. It comprises civilisation, education, and all else a man needs in life. Even the trimming of his very moustache is a matter of divine regulation. The spiritual and the secular, the eternal and the temporal, hang together. Thus it is that earnest men, inspired by religious zeal, are doing their best to promote the old learning, and so establish men in the old paths. It is not education but Islam they are working for, and, let me add, they are doing it right gallantly. They see clearly that the new wine cannot be put into the old bottles. They are right. Islam is rigid and so bound that it is incapable of improvement. By its very nature it is impossible for it to fall into line with the march of time. Improvement and reform are impossibilities, and must of necessity mean destruction to the faith. "God has perfected His revelation, and there is no getting beyond that and the life and words of Mohammed, the prophet of God," is now the problem that stands before the Moslem world. So it is that Islam raises men of a certain civilisation to a higher level, but there they must for ever stay. Whether it be Deoband or Cairo, Tunis or Shiraz, through the length and breadth of the Moslem world the endeavour of the sincerest and truest-hearted Mohammedans must ever be to put back the hands of the clock of time to the Middle Ages and keep them there, let time bring what it may and march as it will.

* From an article by Dr. H. Martyn Clarke in the *Church Missionary Intelligencer*.

Since its institution the College has turned out some 383 Maulvies and ninety-three Hafizes of the Koran. It has attained great celebrity and will be a force to be reckoned with. In the Punjab and N.-W.P., as well as in India generally, it would be, I am told, difficult to find a single district where the graduates of the College or their followers are not to be found. Whatever the ultimate outcome be, it has a vast storehouse in the zeal of Mohammedans all over India on which to draw. It has by no means yet reached its palmiest days. It has but come to that stage from which, when once reached, further progress is by leaps and bounds. The attitude of the professors and students of the College to the British Government is apparently one of indifference. That they desire and live in expectation of a change of rule is only natural and goes without saying, but at the same time in private they think and frankly declare that it is beyond their power to effect any such change.

The future of the students when they have completed their studies is suggestive. They become incumbents of mosques or private chaplains to the wealthy. Some find employment in Native States or under our Government. It is well known that those educated in Deoband, unless they receive a Western education later, are orthodox Mohammedans of the most rigid and antiquated type. Their education, in the words of a Moslem gentleman of great ability, "is seldom of any use as a means of earning an easy living in this world—it may be of use in the next." There is already a widespread desire amongst Moslems that the school should be in part industrial, or should teach for the Middle School examination, for they say they see many of the students wandering about, begging their bread or subsisting on charity, in various parts of India. But any such changes would destroy the *raison d'être* of the College, and so far have not had a chance.

The men turned out are intensely prejudiced. They are bitter enemies of all infidels, Christians, Shiah, of all who differ from them in religion, be they outsiders or of one of the many sects differing from theirs in the fold of Islam. The hate and bitterness are intensified by the fact that they are powerless under British rule to wreak their will. They are ever ready to persecute. In addition to their bigotry and intolerance they are full of conceit and false pride—in a word, are thoroughly imbued with the spirit of Islam. To quote again from the Moslem gentleman to whom I have referred, "The first thing they learn is to hate others, and intolerance." A late dispute of some magnitude amongst Sunnis in the N.-W.P. has been the outcome of the teaching of the College. It seemed to be in a fair way to wreck the work, but mediation and mutual concession tided over the difficulty for this time at all events. Indications are not wanting to show that the old hate between Sunni and Shiah is not to be allowed to die for want of fanning into flame. The holidays hitherto given at the Moharram, when Shiah commemorate the slaughter of the house of Ali, are no longer given. Whatever the mutual strife between rival factions may be, they will show a united front wherever Christianity is concerned. I have been interested to note how on such occasions people so fundamentally opposed as Hindus, Sikhs, and Mohammedans, bury the hatchet, forget their bitter hate, and close up their ranks to make common cause against the one dreaded foe. The example is as old as Pilate and Herod.

During 1899 the Rev. Fatteh Masih conducted a controversy with Mohammedans in Amritsar, for the most part in our hospital compound. It was unique in its way and most interesting, but the point in this particular connexion is that the representative of Islam was an ex-student of Deoband.

One other incident I must record. Some time ago a Maulvi consulted me professionally. He had completed his studies at Deoband. . . . A man of keen intellect, he turned at first with contemptuous indignation from the Gospel as a thing unworthy of thought. Later on his attention was arrested, and systematic inquiry took the place of aversion. Our acquaintance ripened into friendship, and many a talk had we about the things of God. Subject by subject we discussed together, never leaving a matter until it had been thoroughly considered in all its bearings. It was soon evident he was no ordinary man. His qualities of mind and body always made me think of the Lord's words to another young man, "One thing thou lackest." It was a glad day for me when, having finished his inquiry, he renounced Mohammed and his religion as false, and expressed

his hope to be a Christian some day. After some time he wrote to me from the far-distant city in which he lived, to tell me of his faith and to ask me to arrange for his baptism. It was not to be. While arrangements were being made he was stricken by a mortal disease which rapidly ran its course. Powerless to help himself, he died, and was buried as a Mohammedan. But he died no Mohammedan, and his words to a Christian friend who saw him were, "Had life been given me I would have been baptised."

Review.

"ARABIA, THE CRADLE OF ISLAM."

BY SAMUEL M. ZWEMER, F.R.G.S.

There is no more difficult task before the Church of Christ than the preaching of the Gospel to the Moslem world, nor is there any concerning which Christian people need more to be stirred up, and then educated to a true estimate of the character of the system to whose adherents they are called to send the messengers of the Cross. For this reason we give a hearty welcome to the volume before us, because we believe it is calculated to arouse God's people to prayerful effort for the conversion of Mohammedans, more especially in Arabia, as well as to help them to form a sound judgment on the character of Mohammed and Islam. The author, a missionary of the American "Arabian Mission," under the Board of the Reformed (Dutch) Church, quotes Dr. George Smith to the effect that "the great work to which the providence of God summons the Church in the second century of modern missions is that of evangelising the Mohammedans," and adds himself, "it is the missionary problem of the future." In the solving of the problem, and the prosecution of this great work, Mr. Zwemer has been honoured by God to have an important part, and he has given us a book which is pre-eminently one for the century on the threshold of which we are now standing, a book, we believe, that will live as a missionary classic.

An appreciative introduction is contributed by Dr. James S. Dennis, the esteemed American writer on foreign missions, who characterises the work as a "valuable study," and as a "missionary contribution to the knowledge of the world." Dr. Dennis believes the author to be entirely familiar with the literature of his subject. We believe so too. During his ten years of missionary service Mr. Zwemer has collected an immense amount of reliable information about Arabia and the Arabs from many sources, ancient and modern, Oriental and Occidental. There is evidence of very wide reading on his part of authorities in at least four European languages, to whose works careful references are given. But beyond all this, our author brings to his work material from his own careful investigations in the country of which he writes, and in which he has lived and travelled, often almost isolated from all European society.

In this volume of 434 pages we find a condensed description of the geography and ethnography, the history, politics and commerce, the literature and religions of "the neglected peninsula," together with a full and graphic account of what has been attempted and is now being done for the evangelisation of Arabia. Mr. Zwemer's writing has a very distinct literary charm, it is always bright, and here and there enlivened by touches of suitable humour. The "get-up" of the book is admirable; print, paper, and binding are of the best, and there are about fifty illustrations, maps, and diagrams, together with a very complete table of contents, and twenty-six pages of appendices of Arabian chronology and bibliography. A useful index closes the volume, and the cover, coloured like the desert sand, is adorned with the camel and the date palm,

Oliphant, Anderson, and Ferrier; Edinburgh and London.
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Arabia's typical animal and tree. We have noticed quite a number of misprints of Arabic words (e.g., on pp. 40, 186-7, 256, 276, etc. This is regrettable, and will doubtless be corrected in a second edition, which should be called for. It also seems a pity to write *hajee* (pilgrim), which is done throughout the book. Why not keep to *hajj*, the exact equivalent of the correct form of the Arabic word? And if *wali* (governor) is written with a *w* (and correctly so), let us have *wilayat* (province) with a *w* also, instead of *vilayet*, and let the reader learn the root connection of the two words.

The method of education in the Moslem schools of Mecca, the holy city of Islam, is on a par with that pursued in the Barbary States, and especially in Morocco, the least enlightened of them. "Everything is on the old lines, beginning and ending with the Koran, that Procrustean bed for the human intellect." This terse description of Mohammed's book is not only clever, it is absolutely true. And as a consequence, "gross ignorance, coupled with equal conceit, seems to be the universal characteristic of the people of Mecca. Modern science is laughed at, and everything turns, on the Ptolemaic system, around the little world of the Koran." These words of Mr. Zwemer apply with equal force to any Mohammedan city in North Africa. They might well have been penned by the late Miss Herdman about Fez. It is pleasanter to note the following regarding the free children of the desert:

"The Arabs of the desert have a reading-book all their own called *Athar*, and a writing all their own called *Wasm*. No Bedouin so ignorant but he can read *Athar* (tracks), and none so dull but he can write his *Wasm* (brand-mark). The genuine Arab, who has made *Athar* a study, can tell the track of a friend from that of a foe. . . . He knows from the depth of the foot-print whether the camel was loaded or lame, whether the man passed yesterday or a week before. Burckhardt writes of instances where camels were traced six days' journey after being stolen, and identified. To identify property it must be marked, therefore the kindred science of *Wasm* has its place. A *Wasm* is a Bedouin trade-mark or ideograph to label his property real and personal. Their origin is unknown, although Doughty says that they oftentimes resemble Himyaritic letters, and may therefore come from Yemen. Not only is personal property, such as cattle, marked with the *Wasm*, but the Bedouin put their mark on rocks near favourite wells or pastures."

The pages on the medical and surgical principles and practice of the Arabians show these to be "ridiculous and piteously cruel, although never intentionally so." This, again, applies equally to North Africa, and in both mission fields the medical missionary is to the front, with his double mission of healer and preacher, as "the golden key to the hearts of the people." The great value of the medical missionary is especially realised in Arabia and in all lands where the influence of Islam predisposes the people, as from its nature it must do, against the reception of the Christ of the Scriptures. That even the children away in the wastes of Arabia are thus prejudiced appears from these sentences on page 267:

"When the Bedouin lad grows up, and begins to swear by the few straggling hairs on his chin, he cannot read a letter, but he knows men and he knows the desert. The talk heard at night around the Sheikh's tent or the acacia-brush fireside is much like the wisdom of the book of Job. A philosophy of submission to the world as it is; a deification of stoicism or patience; a profound trust that all will end well at last. Sad to say, even the little nomads, with their ignorance of all religion, share in the fanatical antagonism of their elders towards the Christian religion and Christians. One of their games, in Nejd, is to draw a cross on the desert sand and then defile it; they learn that all outside the pale of Mohammed's creed are *kafirs* (infidels), and to please Allah are glad to throw stones at any wayfaring *Nasrani* (Christian). Little do the Bedouins, and

still less do their children, however, know of the religion of Islam."

And yet, sad to say, as Mr. Zwemer tells us, and our N.A.M. workers confirm his testimony, even the ignorant country people, knowing but little of the Koran, have yet nearly always *learned from it*, not only to regard the doctrine of the Deity of Christ as blasphemy, but also to despise the gracious story of the Cross, and even to utterly disbelieve the historical, the physical, *fact* of the death of Jesus thereon. And all this, we repeat, just *because of*, and in strict harmony with, the personal example of Mohammed and the teaching of his Koran. How then, say some, as did Dr. John Watson, Moderator of the Synod of the English Presbyterian Church, at that Church's missionary meeting in London last May, that "*so far as Mohammedanism has turned men from idolatry, and so far as that great faith has told of God, IT HAS PREPARED the way for Him who is the Revelation of God;*" and in the same speech, referring to the non-Christian faiths, including Mohammedanism, "*that IN THE PURPOSES OF GOD all those religions, serving their own particular end, prepared, and WERE INTENDED TO PREPARE, the way for the supreme religion, which is the religion of our Lord and Saviour Jesus Christ*"? We cannot forbear to ask whether one who can speak thus has ever *seriously* studied such a system as Islam, and its history of close upon 1,300 years. Earnestly desiring to write with the most sober self-restraint, we yet unhesitatingly characterise Dr. Watson's words, in so far as they refer to Mohammedanism, as being both theologically and historically *utterly mistaken*, and we commend to him, and to those who think with him, these lines from Mr. Zwemer (himself an ordained Presbyterian missionary), taken from page 171 of the book under review:

"There has been a strange neglect to study the Moslem idea of God, and nearly all writers take for granted that the God of the Koran is the same being and has like attributes as Jehovah or the Godhead of the New Testament. Nothing could be further from the truth."

And again on page 175:

"The Koran shows that Mohammed had in a measure a correct knowledge of the *physical* attributes of God, but an absolutely false conception of his *moral* attributes. This was perfectly natural because Mohammed had no idea of the nature of sin, moral evil, or of holiness, moral perfection."

Our author has also an eloquent paragraph on p. 185, showing that, while Mohammed did in measure abolish idolatry, yet tradition, which, be it remembered, is as essential a part of Mohammedanism as the Koran itself, and which is acknowledged as equally binding therewith even by the Wahhabis, the so-called protestants of Islam, has practically idolised Mohammed. Idolatry has many forms, and it is only sober truth to say that, if ever a people had an idol, the two hundred millions of Islam have one, and that idol is Mohammed, the son of Abdallah, *to them* a perfectly sinless being, created before all creatures, and exalted in rank and in the Divine favour above all beside, including Jesus. In this connection we note with pleasure that Mr. Zwemer puts a high value on Dr. Koelle's² unique book. Let that masterly work by a writer of clear insight, wide learning, and half a century's special experience in this subject, be read by those who wish to understand the real nature of Mohammedanism, and we should cease to have dinned into our ears the absurd, if not worse than absurd, statement—so easy to make but impossible to substantiate—that Mohammedanism has prepared, and was intended to prepare,

² Page 182 of the *Monthly Messenger* of the Presbyterian Church of England. July, 1900.

³ "Mohammed and Mohammedanism Critically Considered." By Rev. S. W. Koelle, Ph.D., of the C.M.S. London: Rivingtons, 1889.

the way for the Christ of God. As Dr. Koelle says, on p. 468 of his book:

"Mohammedanism stands forth in history as the great anti-Christian Power, the hereditary enemy of Christendom. This, its historical character, at once *precludes us from attributing its origination to DIVINE WILL AND PROVIDENTIAL PURPOSE*, and stamps it as essentially the outcome of that spiritual kingdom whose element is the reverse of truth and light, of love and life. Islamism is misjudged, if represented as a Providential Dispensation, needed for the enlightenment, progress, and happiness of the world, or by supposing its design to have been the helping forward and benefiting Christ's Cause and Kingdom. Its proper nature is of a directly opposite kind, though subject—be it repeated—like everything else, to the all-controlling Government of God, and having in the end to subserve the plan of His All-wise Providence."

And on page 456 of the same volume, quoting from Professor Scharling, of Copenhagen:

"It surely is altogether false, if some in modern times assert that Islam has a Mission in this world, namely, *of serving as a preparation* of idolatrous nations for the faith in the one true God. *History most positively contradicts this assertion*. Islam has never operated to prepare the way for Christianity, and least does so to-day."

But passing from this part of the subject we note the very complete and up-to-date character of Mr. Zwemer's work in his chapters on the pearl-fishing industry at Bahrein in the Persian Gulf, his own station, on the cultivation of the date-palm, the Wahhabi reform and rule up to 1897, and the aversion to the Turk and his misrule entertained even by his fellow-Moslems, especially in the holy province of the Hejaz, and the sacred Mecca. Present politics in Arabia are traced up to 1899, and with British influence there, and in the Persian Gulf, helping to suppress the slave-trade, and making for order and favourable conditions for Gospel effort, the missionary-author expresses his satisfaction. Two chapters are devoted to the Arabic language and literature, which will delight those who love the "tongue of the angels"; and who that has been at it for some time can fail to love it? Has it not, at least, taught him something of patience and logic, besides strengthening one muscle of his vocal organs? There is also a remarkable chapter on the star-worshippers of Mesopotamia, who call themselves Mandæans, and are without doubt the descendants of the Sabeans mentioned in the Koran (Sâbi'una), about whom and their religion a good deal of mystery still hangs. They speak not only Arabic, but a sacred tongue of their own—Mandaic—which is closely related to Syriac.

The last eight chapters of the book deal with the history of Christianity in Arabia. Following on fourteen pages of its early history up to the rise of Islam, we pass right over nearly 1,200 years (significant interval!) to the beginning of the nineteenth century, and the dawn of modern Gospel effort for the peninsula. Time and space forbid more than just touching on this cheering subject. Henry Martyn, Ion Keith Falconer, and Bishop French are worthily treated. We are reminded of the completion in 1865 by Dr. Van Dyck, the American Presbyterian missionary and scholar, of his magnificent Arabic version of the Bible at Beirut. "This event marked an era of importance not only to Syria and Asia Minor, but to the whole of Arabia," and, we may add, to all lands where Arabic is spoken or written. We realise, in turning these pages, how much Arabia owes for the Gospel she is now getting, to Major-General Haig, R.E., who was for so many years a member of the council of the N.A.M., and is still one of its most attached friends. His exploratory journeys in Arabia are described, and their great influence on the subsequent commencement of missionary work. There is reference to the efforts of the N.A.M. to reach the Bedouin tribes of North Arabia (1886-1891), through the work of Mr. Samuel

Van Tassel. "His experiences, as the first one who lived and worked for Christ among the nomads in the black tents of Kedar is valuable for the future. The door of access was not closed by the Bedouins themselves, but by the Turks." The much earlier work of the Hebrew Christian missionaries, Stern and Wolff, among the Jews of Arabia, is noticed, nor is the name of the devoted Mr. Lethaby and his work at Kerak, in Moab, overlooked. The link between Bishop French and Arabia is shown to have been the plea of Mackay of Uganda for a mission at Muscat, and Mackay's words furnished the title of this book, "The Cradle of Islam." Mr. Zwemer recounts the formation of the American Arabian Mission in 1889, under the guidance of Professor J. G. Lansing, D.D., of New Brunswick, the author of the valuable Arabic manual which bears his name. Beginning with two agents, Messrs. Cantine and Zwemer at Busrah, the staff has grown, and now includes qualified medical missionaries. Further encouragements have been improved home organisation, success in acquiring the Arabic language, wide-open doors, except in *Turkish* Arabia, new stations occupied, and several converts from among the Mohammedans. Faith and endurance have been severely tested by official *Turkish* opposition, persecution of converts, and the sickness and death of missionaries. Three of the latter have laid down their lives for Arabia, faithful Kamil,⁴ the Syrian convert from Islam, who died a victim to Mohammedan fanaticism (probably by poison) in 1892, Peter Zwemer, the author's younger brother, in 1898, and George Stone in 1899. In memory of the two last-named volunteers the book is dedicated to the Student Volunteers of America. Let these and all of us ponder Mr. Zwemer's words on page 382, "as to the proportion of missionaries to the population, *ten men out of eleven have no opportunity in this neglected country to hear the Gospel, even if they would.*" May the Holy Spirit "separate" (Acts xiii. 2) more men and women, whether from America or elsewhere, to the work of evangelising North Africa and Arabia, that these sons of Ishmael "may kiss the Son (whom their false religion so grievously dishonours), lest He be angry and they perish from the way" (Psalm ii. 12). MILTON H. MARSHALL.



Mr. William Summers.

As mentioned in previous numbers of NORTH AFRICA, Mr. and Mrs. Summers have left the North Africa Mission. Mr. Summers is appointed to the Agency of the British and Foreign Bible Society in Morocco, which became vacant through the

⁴ "Kamil," by H. H. Jessup, D.D. Westminster Press, Philadelphia, 1898. This touching story should be read widely in connection with Zwemer's "Arabia."

lamented death of our good and honoured friend, Mr. W. Mackintosh. We trust that in his new sphere our brother will be greatly helped and blessed of God in the important work of the circulation of the Scriptures. It may be fitting to give a few particulars with regard to him and his past work at the present juncture.

Mr. Summers comes from the granite city of Aberdeen, and he was there engaged in active Mission work. God having laid it on his heart to go to "the regions beyond," he obtained admission into Dr. Guinness's Training Institution, and after being there about a couple of years was sent out by the North Africa Mission to Morocco in April, 1887. He had already begun some preliminary studies in Arabic while in England, and, on arriving in the Mission Field, gave himself up very thoroughly to the study of the language in which he was to preach the Gospel. I remember hearing on my arrival in Tangier about a year afterwards that he had been devoting something like ten hours a day to the language, with two results—one that he had made very splendid progress, the other that he was in poor health through the strain which this had been, and I consequently took him with me on a journey to Algeria for change.

On returning to Morocco, Mr. Summers did excellent work in various parts of the country. He spent some time in Tetuan, and travelled far and wide through the whole land, staying in Fez, and visiting the extreme south, and even penetrating to the town of Sheshowan, on the borders of the Riff Country, which was then considered a very difficult place to reach, and is even now hardly ever visited by Europeans.

Mr. Summers usually travelled in the interior in native garments, and, having a good knowledge of Arabic, he was sometimes taken to be a Moor, but the fact that he spoke so much of Christ aroused suspicion.

On the 1st February, 1892, he was married to Miss Ruby Fletcher at her home in Hereford. She had spent towards two years in Morocco, during part of which time she was resident in Fez with Miss Herdman.

It was just about the time of Mr. Summers' marriage that the Council decided to take up work in Egypt, and it was thought that Mr. and Mrs. Summers would be very suitable persons to take the lead in the new Mission there. They arrived in Alexandria at the end of April, with three other workers.

After the briefest stay in Alexandria, Mr. Summers and I started off on a journey to Damascus, where we were anxious to see two other missionaries, and decide as to whether they should continue their labours there or join the party in Alexandria. We rode on horseback from Beyrout to Jerusalem, via Damascus, without taking any tents with us, sleeping where we could at night; and I shall always remember the happy times of fellowship we had together on that interesting but tiring journey. We were anxious not only to see Palestine, but to take note of Christian work amongst Moslems there, and to see what was to be learned that might be helpful to us in our work in Egypt and elsewhere.

Returning to Alexandria, Mr. Summers set himself resolutely to work amongst the Moslems in that city, and in this work he has laboured on from that time till now, with the exception of a period spent in England in telling of the needs of the work.

Besides engaging in itinerating and various other branches of Christian work, Mr. Summers has been able to preach the Gospel especially amongst those Moslems who were most learned in their religion. His splendid knowledge of the Arabic language, and his wide acquaintance with Mohammedanism, made him more than a match for the most learned of those who came to see him. His reputation spread through the country, and some of those who were counted the wisest and ablest of Mohammedan controversialists were led to visit

him in the hope of showing him the error of his ways. A few have appeared to be deeply interested, and we trust that some have really taken Christ as their Saviour; but the number of these has not been large. The work, however, that our brother has done will, we think, be a help to all who may follow after, and may perhaps prevent their being troubled by so much controversy by the remembrance of the fact that Mohammedan arguments have been stated and refuted.

All our workers in Egypt, together with our Council, are extremely sorry that the Egyptian work should lose Mr. Summers, but our brother seemed so fitted by past experience, by his knowledge of Arabic, and by other qualifications, for the Bible Society's Agency in Morocco, that, when they asked our consent to approach Mr. Summers, we felt that we must agree to their doing so, as the interests of the work of God as a whole are, we feel, greater than the interests of any particular section of it.

Mr. Summers and the late Mr. Mackintosh were intimate friends, and Mr. Summers not infrequently travelled in

Morocco with Mr. Mackintosh. They both hailed from the North of Scotland. There seems, therefore, a certain suitability in Mr. Summers succeeding his fellow-countryman.

At the present time an effort is being made by the workers of the Gospel Union to put a portion of the Scriptures into the Morocco colloquial. It may be that Mr. Summers' acquaintance with both the colloquial of Morocco, and the Arabic spoken further East, may enable him to help in this problem, which is one of no little difficulty.

We rejoice that Mr. Summers, though no longer officially connected with our Mission, will still be in the midst of our work, and we quite hope that, in representing the Bible Society, he and the workers of the North Africa Mission may play into one another's hands for the spread of the Word of God and the Gospel of Christ.

We would ask the prayers of our readers that our brother may have much grace and wisdom given him in his new sphere, and that he and his wife and family of five children may be richly blessed.

E. H. G.

News from the Mission-Field.

Morocco.

From Miss A. Bolton
(Tetuan).

Dec. 4th, 1900.—There is a great deal of poverty in the town. . . . The other day Miss Hubbard went out to some caves to see if they harboured Riffs. She found a number, both of grown people and children; they were cooking turnips and mallows, which they had gathered in the fields. One child came in with a tiny fish she had stolen or found. She dare not loose her hold of it, lest the other hungry children should "grab" it, so she held it for a minute over the wood fire to warm it, then ate it raw as it was.

One of the Spanish girls accompanied Miss Hubbard, and was so touched with the condition of these children, worse off than even herself, that she asked, with four others of the Spanish school children, to withdraw from my savings bank some of her pence, and that on a day when she had not eaten herself. To-day, with a quarter of a dollar given by these children, we are giving rice and milk to the Riff little ones.

I am most encouraged in the school. . . . The little son (eleven years of age) of two of our Christians was heard to say in prayer the other day, "Lord Jesus, what can I give Thee? Take all the members of my body. I know Thee, Jesus, my Redeemer and my Saviour." I am glad to say the adults like to come to the daily Bible lesson at the opening of school. . . .

With the Moorish work there is little change. Day after day we go on, line upon line, precept upon precept. I still have the sewing-class I have had for years. They listen more attentively, and are more under the influence of the teaching, but no *one* of the women has shown yet any distress of soul, or lasting concern about herself. . . . I cannot forget that most of these very women were brought to the house *in answer to prayer* some five or six years ago. What were they brought for?

From Miss M. Knight
(Tetuan).

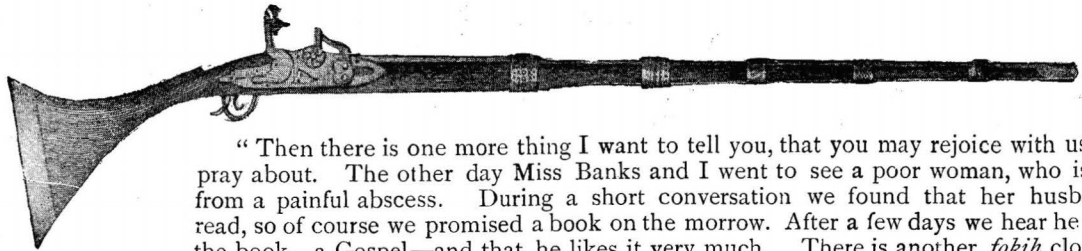
Miss M. Knight, who is helping our friends at Tetuan, has lately returned to the station from England, and sends us some news of the work.

"Nov. 9th, 1900.—Last Thursday, during her women's class, Miss Banks was called away to speak to a Spanish woman who has been wandering in 'By-path Meadow' for a long

time; indeed, though at one time she seemed to come near decision, she never really crossed the line, and we thought a personal talk and appeal might be useful at this juncture.

"While Miss Banks was away, she asked me to see to her women—fix their work, and so on. We are good friends, and I was glad to do so, especially now that I can air a few remarks, and gather the gist of some of theirs. There is one especially in whom I take a great interest, partly, I think, because I remember her from my visit here nearly six years ago, and partly because she is, or I should say, was, such a fine-looking woman—so tall, so straight, and dignified, and with such a handsome face. As a rule, the townspeople's faces are spoiled by their ugly mouths, but this one would do to sit for a Madonna. Poor thing! It is no wonder her face is pathetic in its look of weary sadness and dissatisfaction. She said the other day, in their forcible way of putting things, 'Yesterday my house was full—to-day I am alone.' She has lost her husband, her eldest son, her eldest daughter, and one other child, and now her youngest is very ill. She thinks he won't live, but we think he will now. The one other son, quite a boy, is a regular scamp, goes off to Tangier and elsewhere without a word. She seldom knows where he is, or what he is doing. I wish we could tell you she seemed touched or interested; but, as far as we know, though she has heard the Gospel so long, its claims are still unheeded. . . .

"I like to think that our friends in England are rejoicing with us even over the beginnings of things, and I am sure you will be glad to hear that our boys are still coming every week-night to learn to read. Some have fallen off—the lazy ones—but four are continuing to come, and to-night a new one has joined us. I take the backward ones and teach them their letters, etc., while Miss Banks takes those more advanced. One can read quite well now, but the whole credit is not due to us, for he knew a good deal before he came to us. It is splendid to hear him every night reading the word of God, and having it explained to him, the others often listening too. I am so thankful the word of God is sufficient of itself for salvation, for guidance, for everything. Please do remember these boys in your prayers; they are so self-complacent and self-sufficient now. That they should be converted seems just one of the 'impossible things' that only God can do, but it is good to know *He can*.



MOORISH GUNS, POWDER-HORN, AND SHOT-POUCHES.
See page 12.

“ Then there is one more thing I want to tell you, that you may rejoice with us, and also pray about. The other day Miss Banks and I went to see a poor woman, who is suffering from a painful abscess. During a short conversation we found that her husband could read, so of course we promised a book on the morrow. After a few days we hear he is reading the book—a Gospel—and that he likes it very much. There is another *fokih* close by who has asked for a Testament, and who is reading it, so our prayers are going up for these two, that the word may indeed be the word of life to them. Please join us in this.”

Algeria.

From Miss K. Smith and Miss J. Cox (Djemaa Sabridj).

“ Ceux qui sèment avec larmes, moissonneront avec chants de triomphe.”

(Those who sow with tears shall reap with songs of triumph.)
—Ps. cxxvi. 5.

DEAR CHRISTIAN FRIENDS,
Allow us to take this opportunity of thanking you very warmly for all your kindness to us while we were in England.

We feel less isolated, more linked with you in prayer, more encouraged and cheered, knowing your deep interest in the beloved Master's work here.

On the thirty-first of October we arrived at Djemâa, and found much to make us glad. First, and not least, we thank God for His care of our dear helpers, the Rollands, and for what He has enabled them to do during our absence. The new Women's Hall looks exceedingly nice with its tiled floor, platform and coloured windows, all Monsieur Rolland's work. The Mission Station was in perfect order for our return, repaired, white-washed, etc., and many other arrangements have been made for health and comfort.

An epidemic of typhoid passed through the villages during the hot months, and many came for medicines, carrying away at the same time “ wonderful words of life.”

From the first of July to the first of October is the summer vacation for the students from the colleges in Algiers. Many of these young men (whom we have seen grow up) return to their homes in Djemâa, and not a few found their way to the Mission Station, where Monsieur Rolland had long talks with them about redemption through the death and resurrection of Jesus.

We had the joy of bringing back with us the young Kabyle convert who had been working in France during our absence. His employer, a devoted Christian, gives him an excellent character. S. came to Jesus three years ago, in the awakening which took place here, and is now, at his own earnest desire, a worker for his much loved Saviour at this station. It gives us deep joy to see how truly this young man is taught of God; he is a most valuable aid in the spiritual work.

The first days of our return were spent in arranging the winter's work and in resuming the classes.

At our first weekly prayer-meeting six native converts were present. Jesus was truly in our midst. Three of these young men related the story of the conversion of a young *marabout*. It appears that Si—, a remarkably intelligent young man, who is studying the laws of Islam, in order to become a *cadî*, frequently met one of the converts from Djemâa last winter in Algiers. The Christian lad often read passages from his Bible to the students in that town, but Si— openly opposed and mocked. However, during the summer vacation, he sought the company of another native Christian here, spending many an evening with him in the study of God's Word, and this autumn, when we returned accompanied by S., to the great surprise of the latter, Si— was awaiting him at the boat, and insisted on taking him to his own room and paying for his supper. The reason was soon made clear, Si— had found Jesus; he testified before his friends that he no longer believed in the Mohammedan religion, and that Jesus alone could save sinners. The two young men visited a sick friend together. Si— spoke to him about his soul, and added, “ If you believe in Jesus with all your heart, He can also heal your body.”

Last Sunday evening, at our Gospel Meeting in the Men's Hall, two dear boys stood up to show that they had given their hearts to Jesus. Several of their unconverted friends were present.

An interesting little story has come to us about one of our dear Christian Kabyle women. She is a widow, nearly blind, very poor, and has two young children. Several women (wives of *marabouts*) said to M., “ We will give you nothing if you continue to pray at the missionaries' house.” Dear M. replied, “ I shall continue to go to their meetings, for their prayers mount up to God, whilst yours go no further than the streamlet.”

Just one more story about a little girl long a member of our children's class. Little D.'s mother died when she was only a few months old; the father bought another wife, who made the poor little girl work and suffer cruelly. Once a week the children who attend our class receive a halfpenny to buy soap, so as to come clean. D. arrived one evening having fairly washed her poor little garment without soap. “ Please give me the halfpenny,” she begged, “ to pay for my food at my grandmother's, for my step-mother has turned me out of doors.” We have seen this child ill-treated for years; last winter she was so ill that in pity we took her in and fed her; she would not stay the night, saying, “ No, I shall disturb you, for I cry all night with pain.” We hope to get the child to stay with us for a while. She begs us to take her, but at present the father refuses to let her remain altogether, so we let her come in the day-time. This gives more trouble than English friends can well understand. D.'s house is so dirty, smoky, and miserable that she arrives each morning black, and has to be got white before she can enter our rooms; but her gratitude and affection more than repay us.

All seems very bright and hopeful for the winter's work.

Our classes have already re-assembled; the lads and boys are quiet and attentive, and evidently much impressed by S.'s clear testimony and fervent prayers for their salvation.

Thirty-five little girls came joyfully scampering into their class in the new Hall this morning, and twelve gathered round us this afternoon to sew. They are making garments for the boys' rewards, and will receive a few half-pence each when they are completed. It was a touching sight—the earnest little faces and busy fingers! They are longing to take those few half-pence "home to mother." Most are very poor, and already know too well the meaning of hunger, sickness and cold.

In all, we have twelve meetings a week: one for men, one for women, three for girls, three for the converts, and four for the lads and boys.

God grant that we may be permitted to go on quietly through the winter and spring.

Dear friends, we are sending this to you who are already most kindly helping us; but our needs increase as the work grows. Will you therefore join us in prayer that God will raise up new friends to take an interest in our poor Kabyles?

The work amongst the girls alone means considerable expense, especially as we intend (D.V.) holding classes in the neighbouring villages, and visiting all our little pupils who are married and carried off to other tribes. One such child left us last week; her voice was choked by tears as she told us she could not come again. "A," we said, "don't cry; Jesus will go with you." "Yes," she assented so readily and earnestly that we wondered if the Good Shepherd had found another lamb.

But we should tire you if we told you all our needs—we have told our Heavenly Father, and we believe He will lay the work in North Africa upon the hearts of many more of His children.

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

THE STORY OF AN EGYPTIAN PILGRIM.

(Continued from page 152, Dec., 1900.)

Nov., 1900.—I wrote a few words last month descriptive of the spiritual condition of one of the Moslem patients in the German Hospital here, who seemed to be very much impressed with the Gospel truth, and told of the way the Lord had led him up to that point, hoping that this man's spiritual condition might call forth the prayers of the Lord's people. My little narrative left off at the point of my giving this man a copy of the Scriptures, as we were going to Aboukir, and it was just possible he would have left the hospital before I returned.

What is the sequel? Upon visiting the hospital after my return to Alexandria, I found him still an inmate of the self-same ward, and naturally went first of all to him to enquire after his health and his spiritual progress.

After the usual Eastern "salaams," my first question was, "Where is the Bible? How much have you read of it?" In reply to this he told me that he had placed the Bible in charge of one of the nurses, for fear he should lose it or have it stolen, but that he had read a good deal in a Bible which he had found in his ward, and which was the property of the hospital. This Bible lay by his bedside—a large-typed, unvowelled copy of the Scriptures, and, laying his hand upon it, he turned to me saying, "Can I not buy a copy like this in T— when I return? The print of the Bible you gave me is so small, and my eyesight is so bad I am afraid I should not read very much in it. Can I procure one like this?" As

We can only thank you again for all you are doing, and pray that He may mightily bless you.

Yours in sincere gratitude,
J. COX and K. SMITH.

From Mr. E. E. Short
(Constantine).

October 23rd, 1900.—I have had one long, interesting talk with an intelligent Jew, whose brother has a shop near to us. The brother is altogether of this world—seeking pleasure and gain. This one is near the end of his training at Paris as a chemist. He is quiet in manner and worthy of respect. He enquired concerning the nature and purpose of our work as missionaries, which he could not understand. His ideas as to what a Christian believed, and the difference between Catholics and Protestants were also very hazy. As is common here, he used the word "Christian" as synonymous with "Catholic," while "Protestant" meant something quite distinct. This gave me much good opportunity, though his spirit of inquiry was, of course, intellectual only.

Nov. 5th.—The above-mentioned Jew has just returned to Paris. He, with two companions, was at Mr. Lochhead's one evening last week, seeing lantern views of the Tabernacle, and the Brazen Serpent, from which much interesting conversation arose. His two companions, who are also students, and very gentlemanly, were very ignorant of their own religion and Old Testament history. One spoke of his conscience being his only religion; while the other, after some sceptical remark made by the first as to belief in the Old Testament, said that he believed it, as it could do no harm, if one did. But they were rather echoing the thought and conversation of their environment, than expressing any convictions or conclusions of their own, and they were interested and respectfully attentive.

Egypt.

there is a station of the American Presbyterian Mission in T—, I said "Yes," but added, "There is no need for you to buy a copy; return me the copy I gave you, and I will give you a larger copy for it." After some talk, during which he pressed me for the assurance that it would be exactly like the one he had been using, he consented to the exchange. So a few days afterwards I made my way to his ward again, bearing a copy of this edition of the Arabic Scriptures. I showed it to him, saying, "Where is the copy I gave you at first? Return it to me, and take this in its place." He seemed reluctant to do this, but eventually did so, imploring me not to be angry with him because he had written something in it soon after I had given it to him. I turned with great curiosity to the place, and found that what he had written was a confession of faith in the Lord Jesus Christ in the form of an Arabic poem, of which the following is a translation. (I am sorry I am unable to give the rhythm of the original.) It is entitled—

A CALL TO SALVATION.

Up, Brethren! Let us follow the Lord, the Messiah,
Let us follow the true Lord with hearts sincere.
Be attentive, O ye people! Hearken to the best speech,
And read the Tourat* even as I have done.

Behold, it is in Arabic clear!

Also study the Gospel, looking well to the clear statements therein:
Ye will find God to be a Father, then a Son,
This is the Lord, the Messiah,
This is the Triune God, Creator of this wide Earth;
He has come to us, and redeemed us; and that by blood flowing
from wounds.

So follow Him. He will bear your sins, and your heart shall be
at rest.

* The law of Moses.

Forgive me, if I follow Him ; my heart has truly believed,
 In order that my salvation might be assured me,
 E'er my death in that which is vile.
 Follow Him without controversy. Understand the good saying,
 Praise be to God in the Highest, our Lord Jesus, the Messiah.

This he had signed with his initials, M. A., of T——, adding the text, "Search the Scriptures."

The fact that this man has made this statement of faith in writing seems to be a proof of his sincerity, and of the existence of a real work of God's Holy Spirit in his heart. In further conversations with him, he has reiterated the fact that to Jesus Christ he is looking for salvation, and to Him only ; and for grace and power to overcome every evil way. He told me also that after I had clearly explained the way of salvation to him, and he had understood it, and had thought over the matter for a day or two, he experienced a joy in his heart, and a sense of rest such as he had never experienced before in his whole life.

To-day he visited me at the Mission House, and I further

probed his heart, so far as I was able, to be quite clear about his present spiritual position, and I feel quite convinced that he is in very deed the subject of a work of grace, for which every child of God should offer praise. He asks for my prayers, and the prayers of my friends, that the way may be opened for him to fully manifest his faith in Jesus Christ. There are many difficulties in his way. He has a wife and three children, and an old mother of seventy-nine to support, and the public confession will no doubt mean sore tribulation.

I would call upon all who read this little account to combine together in daily beseeching the Divine Father to perfect the work He has begun in this heart. There is a conspiracy *against* him ; the Prince of the Power of the Air will do all that lies in his power, and will use every help and agent he can to thwart this soul and quench its faith. Shall there not also be a conspiracy *for* him—an unceasing remembrance of him in prayer, that there may be joy in heaven indeed, and before the angels, over a sinner repenting and turning to God.

The Work of Others.

The Hausa Dictionary. In the November issue of *Niger and Yoruba Notes*, Dr. Harford-Battersby gives a notice of the recently published English-Hausa Dictionary, which is Volume II. of the Dictionary of the Hausa Language, by C. H. Robinson, M.A. (Camb. Univ. Press). The completion of this book after much painstaking work marks an epoch in the study of Hausa. In this volume the words have been transliterated, and are not given in the Arabic character, as in Volume I., viz., the Hausa-English Dictionary.

In his preface to Vol. I., Canon Robinson discussed the interesting question as to what is the relation of Hausa to the Semitic languages. As two-thirds of the Hausa vocabulary present no similarity to any Semitic words, it seems impossible to adopt the hypothesis that Hausa is itself Semitic. He considers that possibly a further study of the Berber, Tuareg, and Songai languages, and those spoken on the border of the Sahara, may show some connection between Hausa and Arabic, and rather leans to the view that Hausa, Berber, and Coptic may be in some way connected. If so, it would seem to point to the existence of a sub-Semitic group, spoken by those who immigrated from the East at an earlier period than the Semites proper.

The Arabic words which exist in Hausa seem to be classical words, many from other sources than the Koran. These could hardly have been introduced by Arab traders, and this and other facts open up interesting problems as to the connection between Hausa and Arabic.

Henry's Martyn's Bible in Algeria.

In the November number of *Awake*, an interesting halfpenny periodical of the C.M.S., a short article, under the heading, "A Memory of Henry Martyn," tells of an incident related by the Rev. C. E. Oakley many years ago.

When travelling near El Aghouat in Algeria, Mr. Oakley came upon some Arabs belonging to the Oasis of the Beni-Nizal. Though very strict Mohammedans, they came to him to inquire about Christ, and one of the chiefs asked him to accompany him to the meeting of his tribe, the Beni-Salem, in the far south across the desert. He was there most courteously treated, and the secret of all this friendliness became clear.

From a large box many Arabic MSS. and books were removed, and from beneath them all a Persian Bible was taken, carefully wrapped up in silk. It appeared that the father of this chief had met Henry Martyn in Persia, where he was wandering after having made the pilgrimage to Mecca. There he had had much intercourse with him, and learned about Sidna Aissa from his lips, and he had kept the copy of the Persian Bible because

Henry Martyn used to read from it. On his deathbed he had told his son that if ever an Englishman came to the Sahara, declaring that he was a servant of Jesus Christ, and refusing to travel or work on one day in seven, he was to treat that man kindly for the sake of the Englishman at Shiraz, who had been a brother to him.

Thus Henry Martyn's memory was green many years after his death in the mind of a great Saharan chief. The fact that Mr. Oakley would not work or travel on Sunday had attracted the chief to him at El Aghouat.

Our late much-lamented friend, Mr. Mackintosh, used to tell of a somewhat similar incident. He was one day walking on the seashore on the north coast of Morocco, when he met an old man and got into conversation with him. After a while the old man produced a book which had evidently been read and re-read many times, as was clear from the thumb-marks and torn edges of the pages. It turned out to be a New Testament which he had had given to him when on the pilgrimage to Mecca many years previously.

Ought not these facts to encourage us and strengthen our faith, when we pray that God will bless the distribution of His written word?

Ex-Moslem Christians' Influence in North India.

At the quarterly meeting of the MILDMA Y ASSOCIATION OF WOMEN WORKERS, held on October 11th, Mrs. Wade, from Amritsar, who has been working for nineteen years in the Punjab, spoke of work among Mohammedans as being easier in a country under British rule than elsewhere, the danger to life and liberty for inquirers being not so great. She told of the conversion of a leading Moslem, in Government service, who was brought to Christ through studying the Scriptures in order that he might be able to oppose Christianity at a congress at Amritsar. He became a leading controversialist on the side of Christ's truth, and died rejoicing in Him last August. When the ruler of Chitral sent a messenger to him on one occasion to say that he himself wished to kill him, he sent him a richly-bound New Testament, with some passages marked ; and a year later a traveller, in relating the story of his visit to this ruler, said he was interested in many diverse subjects, ranging from the making of soda-water to some marked passages in a New Testament. Mrs. Wade also told of a converted Mohammedan doctor, who lives such a consistent Christian life that his enemies can find nothing against him. He now has charge of a Leper Asylum in an isolated village, in which nearly all the inmates have become Christians through his humble testimony.

A Book.

"The Gospel in North Africa" is the title of a book of about 250 pages, and about 9¼ by 7¼ inches, which is now in the press, and which we trust will be ready without very much delay. Its price will be, in paper boards, with cloth back, 2s. 6d.; cloth boards, and better paper, 3s. 6d.; cloth boards and gilt lettering on art paper, 5s. 6d.

A book which would put before the public some account of the countries of North Africa, their peoples and religion, together with an account of the objects and progress of the Mission, has long been needed. The difficulty was to find someone acquainted with the facts in question, and having sufficient leisure to write it. This difficulty has been met by Mr. Rutherford, B.D., M.A., Presbyterian minister at Lewes, kindly undertaking to write that part of it which mainly describes the countries, peoples, and their religion; and by my attempting to record the circumstances relating more particularly to the Mission and its progress. Mr. Rutherford's residence for a time in Algiers as the Presbyterian minister in the church built by the late Sir Peter Coates, brought him in contact with the Mission, to which he has ever since been a warm friend. His own missionary experience in the East, and his thorough acquaintance with missionary work, concerning which he has already used his pen to good purpose, qualified him in a special degree for this labour of love.

My own part of the work has been delayed by the constant pressure of Mission work both at home and abroad, and by my lack of experience in a work of this sort. A few pages have been written, and then the work has been put aside for weeks and even months to meet pressing claims in other directions. At last, however, the final proofs are being revised, and in a short time we hope to have the book in circulation. Its pages are brightened by numerous excellent illustrations, and notwithstanding its deficiencies, it is to be hoped that its circulation will awaken a wider and deeper interest in North Africa, and in the work of the Gospel there, than has hitherto been manifested.

We shall be pleased to receive orders for this book without delay, and shall be glad if our friends will assist us in getting it sold. In addition to getting copies for themselves, some friends might, we think, take a parcel from us to sell in their neighbourhood. We should be glad to hear from any friends who would be willing to help us in this way. We should be prepared to make a liberal discount to those undertaking such work. We shall hope to give further particulars in a subsequent number of NORTH AFRICA. E. H. GLENNY.

For the New Year.

"Best of blessings He'll provide us,
Nought but good shall e'er betide us,
Safe to glory He will guide us."

Oh, to lay hold of this, to try to enter into it! "The best of blessings are for *me*," we have to say to ourselves individually; "nothing better can befall me than ever does befall me, because my Heavenly Father loves me with an eternal, unchanging love, as He loves His only begotten Son, because I belong to Christ." He sees us, not in ourselves, but as in union with the Lord Jesus Christ, and therefore we are so dear to His heart. That is lovely! Vile, wretched, guilty sinners, He sees continually the loveliness of Christ in us, the comeliness of Christ—because the righteousness of Christ is imputed to us, and all our defilement completely removed through the power of the precious blood of the Lord Jesus Christ.

Oh, how true all these things are—

"Best of blessings He'll provide us."

Whatever befalls us is the very best that could befall us, though it appears strange to our natural reason. If we lay hold on it, what peace it begets in our hearts. We should say to

ourselves when sickness comes, when heavy trials come into the family, when heavy trials come with the business or profession, or earthly occupation in any way, "The best thing has befallen me: if there could be a better thing I should have this better thing, because I am so dear to the heart of God, so precious to Him for Christ's sake, and because I am so dear, the best thing *invariably*," without a single moment's hesitation, we should say, "has been bestowed upon me, vile, guilty sinner, for Christ's sake."

Thus we walk on from day to day, getting nearer and nearer our home, and every day the best thing that can happen to us, does happen to us, and every hour the best thing that can happen to us, does happen to us. Oh, how precious is the position of the child of God, and how great the folly, yet, on the part of anyone, to delay to give the whole heart to the Lord Jesus Christ.

"Safe to glory He will guide us."

How precious this also is! He will be our Guide to the end of our course. "He who has begun a good work in us, will perform it until the day of Jesus Christ." He is ready to be our Counsellor under the greatest difficulties, the most perplexing circumstances, and we never ought to say, "I do not know what to do." We can know what to do, we ought to know what to do, and as assuredly as we seek to build up ourselves on our most holy faith, we shall know how to act even under the most perplexing circumstances, for we have Jesus at our side to be our Counsellor, and to show to us how we ought to act at any time, and under any circumstances.

Remember this,

"Safe to glory He will guide us."

We shall be as surely there, as the good work has been commenced in our hearts. We do not deserve it, we deserve nothing but hell. But this is only one side of the truth, the other side is this, we are dear to the heart of God for Christ's sake, and so we shall be as assuredly in heaven as the good work has been begun in our hearts.

Oh, what precious, precious things are these, and they belong to the very weakest and feeblest of the children of God.

GEORGE MÜLLER.

Jan. 8th, 1897.

Our Illustrations.

The illustrations on page 9 show specimens of native-made arms. Whilst it is the ambition of every Moorish man to possess a modern up-to-date English or American rifle, many in the interior have to content themselves with the long-barreled flint-lock guns made in Tetuan, Fez, or elsewhere in the inland cities. The barrels are well tested, and the woodwork is often beautifully inlaid, and by long practice great precision is acquired in the use of these unwieldy weapons. Accidents, however, from the bursting of overloaded barrels are of frequent occurrence, and hardly a feast time passes without some man being brought to the Mission hospitals, with a finger, hand, or arm requiring treatment or amputation from this cause.

The Berber on page 1 is an example of the typical Riff face. The curious *kirn* (or *qarn* = horn) or pigtail, which in this case is composed more of cord than of hair, tells of Mohammedan tradition. It is believed that at the last day the "faithful" will be pulled up into heaven by this appendage. Many such traditions exist among Moslems. Some believe that, as Mohammed rides over the "bridge" at the last day, every hair of his horse's coat will become a hand stretched out to help a "believer" into paradise. The threads of the veil of Fatima, Mohammed's daughter, are considered equally efficacious; by them over ten million are to be saved.

One man asked another, "If you had 100 sheep, would you give fifty of them for God's work?" He said to his friend, "I would be willing to give fifty." "Well, you would not be willing if you had 100 cows?" "Oh, yes, I would." "You would not do it if you had 100 horses?" "Yes; I would even be willing to give fifty horses." "If you had two pigs, would you be willing to give one?" "No, I would not; and you have no right to ask me when you know I have two pigs."—*Regions Beyond.*

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 Laraiish. It has twenty-nine 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-seven 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 ten Missionaries there. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are fairly accessible, though very few of them have as yet been converted.

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

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. This portion of the field is sadly in need of labourers.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	Laraisih.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.	DEPENDENCY OF TRIPOLI.	Date of Arrival.
Tangier.		Miss S. JENNINGS ... Mar., 1887		Tunis.		Mr. W. H. VENABLES ... Mar., 1897	
J. H. D. ROBERTS, M.B., C.M., (Ed.)	Dec., 1896	Miss K. ALDRIDGE ... Dec., 1891		Mr. A. V. LILEY ... July, 1885		Mrs. VENABLES ... " "	
Mrs. ROBERTS ...	Dec., 1896			Mrs. LILEY ... April, 1886		Mr. W. REID ... Dec., 1892	
Mr. W. T. BOLTON ...	Feb., 1897	Fez.		Mr. G. B. MICHELL ... June, 1887		Mrs. REID ... Dec., 1894	
Miss J. JAY ...	Nov., 1885	Mr. D. J. COOPER ... Nov., 1895		Mrs. MICHELL ... Oct., 1888			
Mrs. BOULTON ...	Nov., 1888	Mrs. COOPER ... Dec., 1897		Mr J. H. C. PURDON ... Oct., 1899			
Miss G. R. S. BREEZE, M B. (Lond.)	Dec. 1894	Miss L. GREATHEAD ... Nov., 1890		Mrs. PURDON ... " "		EGYPT.	
Miss F. MARSTON ...	Nov., 1895	Miss M. MELLETT ... Mar., 1892		Miss M. B. GRISSELL ... Oct., 1888		Alexandria.	
Miss E. A. CRAGGS ...	Mar., 1898	Miss S. M. DENISON ... Nov., 1893		Miss A. M. CASE ... Oct., 1890		Mr. W. DICKINS ... Feb., 1896	
				Miss K. JOHNSTON ... Jan., 1892		Mrs. DICKINS ... " "	
Spanish Work—		ALGERIA.		Miss E. TURNER ... " "		Mr. W. T. FAIRMAN ... Nov., 1897	
Miss F. R. BROWN ...	Oct., 1889	Cherchell.		Miss M. SCOTT ... Mar., 1892		Mrs. FAIRMAN ... Feb., 1896	
Mr. A. BLANCO, <i>Spanish Evangelist.</i>		Miss L. READ ... April, 1886		Miss A. HAMMON ... Oct., 1894		Miss B. M. IPTAFT ... Oct., 1899	
Miss VECCHIO, <i>School Mistress.</i>		Miss H. D. DAY ... " "		Miss F. HARNDEN ... Nov., 1900		Miss K. E. PHILPOTT ... Nov., 1900	
Boys' Industrial Institute, near Tangier.		Algiers.				Shebin el Kom.	
Mr. J. J. EDWARDS ...	Oct., 1888	<i>Kabyle Work—</i>		Bizerta.		Mr. C. T. HOOPER ... Feb., 1896	
Mrs. EDWARDS ...	Mar., 1892	Mons. E. CUENDET ...	Sept., 1884	Miss M. ERICSSON ...	Nov., 1888	Mrs. HOOPER ...	Oct., 1899
		Madame CUENDET ...	Sept., 1885	Miss R. J. MARKUSSON ...	" "	Mr. A. T. UPSON ...	Nov., 1898
		Miss E. SMITH ...	Feb., 1891			Miss VAN DER MOLEN ...	April, 1892
		Miss A. WELCH ...	Dec., 1892	Susa.		Mr. A. HOPE ...	Designated
		<i>Arab Work—</i>		T. G. CHURCHER, M.B., C.M., (Ed.)	Oct., 1885	Mr. S. FRASER ...	" "
		Mr. W. G. POPE ...	Feb., 1891	Mrs. CHURCHER ...	Oct., 1889		
		Mrs. POPE ...	Dec., 1892	Mr. H. E. WEBB ...	Dec., 1896	IN ENGLAND.	
Casablanca.				Mrs. WEBB ...	Nov., 1897	C. L. TERRY, B.A., (Lond.), M.B.,	
G. M. GRIEVE, L.R.C.P. and S., (Ed.)	Oct., 1890	Djemaa Sahridj.		Miss R. HODGES ...	Feb., 1889	C.M., (Edin.), <i>Assisting at</i>	
Mrs. GRIEVE ...	" "	<i>Kabyle Work—</i>		Miss A. COX ...	Oct., 1892	<i>Headquarters.</i>	
Mr. H. NOTT ...	Jan., 1897	Miss J. COX ...	May, 1887	Miss N. BAGSTER ...	Oct., 1894	Mrs. TERRY.	
Mrs. NOTT ...	Feb., 1897	Miss K. SMITH ...	" "	Miss F. M. HARRALD ...	Oct., 1899	Mr. O. E. SIMPSON.	
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