



MATTHEW XXVIII

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

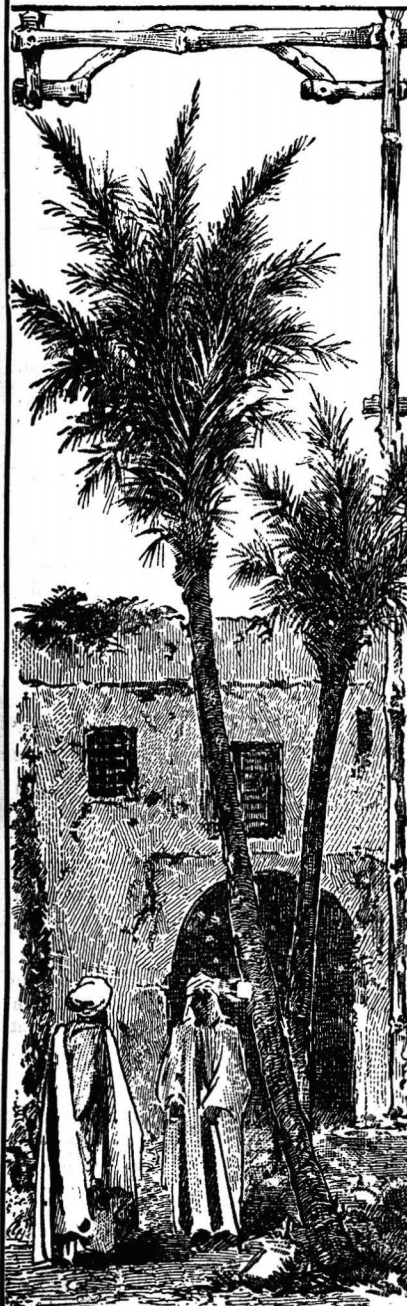
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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

MOROCCO  
ALGERIA  
TUNIS  
TRIPOLI  
EGYPT  
SAHARA



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

GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1900. No of Dec. Receipt.			1900. No. of Dec. Receipt.			1900. No. of Dec. Receipt.			Brought forward.		
1900. No of Dec. Receipt.	£ s. d.		£ s. d.			£ s. d.			£ s. d.			£ s. d.		
1 ...4745	0 10 0		14 ...4782	2 0 0		1 ...3084	25 0 0		29 ...Highgate Rd	0 17 5		808	3 3 0	
Stockton-on-Tees	1 0 0		14 ...4783	10 0 0		3 ...3085	1 1 0		29 ...3124	12 0 0		809	1 0 0	
1 ...4747	2 0 0		14 ...4784	2 0 0		4 ...3086	0 10 0		31 ...3125	0 5 0		810	0 5 0	
1 ...4748	10 0 0		14 Tilbury	0 7 6		4 ...3087	10 0 0		31 ...3126	15 0 0		811	0 5 0	
1 ...4749	0 3 6		15 ...4786	0 5 0		4 ...3088	30 0 0		M. H. B., Blackheath	8 0 0		812	0 5 0	
3 ...4750	12 0 0		15 ...4787	4 0 8		5 ...3089	0 6 1		31 ...3129	23 16 10		813	0 10 0	
West Thurrock	0 11 0		17 ...4788	0 5 0		5 ...3090	2 2 0		Total	£302 10 0		814	2 8 0	
4 ...4752	3 0 0		17 ...Lee	1 1 0		6 ...3091	0 2 6		May to Nov.	£1538 8 5		815	0 3 10	
4 ...4753	0 10 0		18 Blackheath	1 12 1		7 M.H.B., Blackheath	8 0 0		Total	£1840 18 5		816	0 5 0	
4 ...4754	0 10 0		19 ...4792	2 2 0		8 ...3093	5 0 0		TOTALS FOR 8 MONTHS.			817	0 10 0	
4 ...4755	1 1 0		19 ...4793	0 1 0		8 ...3094	34 0 0		General	£2141 15 6		818	0 10 0	
5 ...4756	3 3 0		20 ...4794	0 15 0		11 ...3095	20 0 0		Designated	1840 18 5		819	1 0 0	
5 ...4757	3 3 0		20 ...4795	0 12 6		12 Y.W.C.A., Highgate	0 10 0		Total	£3982 13 11		820	0 5 0	
5 ...4758	0 2 6		20 ...4796	5 0 0		12 Y.W.C.A., Highgate Rd.	5 0 0		Amount previously acknowledged	135 2 1		821	0 12 6	
6 ...4759	2 2 0		20 ...4797	0 10 0		12 Tooting	1 0 0		Total	£158 18 11		822	0 2 6	
6 Kingsholm	0 12 0		21 ...4798	0 5 0		12 ...3099	9 0 0					823	2 0 0	
6 Y.M.C.A. Chelmsford	2 0 0		21 ...4799	0 3 6		12 ...3100	0 6 6					824	0 5 0	
7 ...4762	0 15 0		21 ...4800	2 0 0		13 ...3101	5 0 0					825	5 0 0	
7 Penge	1 1 0		21 ...4801	2 0 0		13 ...3102	15 0 0					826	0 10 0	
8 ...4764	5 0 0		22 ...4802	2 0 0		"Do without Society"	5 0 0							
8 ...4765	0 10 0		22 Shrewsbury	4 5 0		14 ...3105	0 10 0							
10 ...4766	1 0 0		22 ...4804	0 2 6		14 ...3106	1 13 0							
10 ...4767	5 0 0		22 ...4805	0 10 0		15 ...3107	0 10 0							
10 ...4768	2 0 0		24 ...4806	1 1 0		15 ...3108	18 0 0							
11 ...4769	0 10 0		24 ...4807	0 10 0		18 ...3109	0 15 0							
11 ...4770	10 0 0		24 ...4808	1 1 0		18 ...3110	1 0 0							
11 Sutton, B.C.	0 5 0		26 ...4809	1 1 0		18 ...3111	7 0 0							
11 ...4772	2 0 0		26 ...4810	0 10 0		Carried forward	£216 6 1							
11 ...4773	10 0 0		26 ...4811	0 2 6										
11 ...4774	0 5 0		27 ...4812	0 3 0										
11 ...4775	0 10 0		27 ...4813	0 10 0										
12 ...4776	0 2 6		27 ...4814	1 0 0										
12 ...4777	0 10 0		27 ...4815	0 14 9										
12 ...4778	1 0 0		28 Abbey Road	1 0 0										
12 Y.M.C.A., Highgate Rd.	19 10 0		28 " " "	1 10 0										
13 ...4780	0 5 0		28 ...4818	0 2 0										
14 "Do without Society"	10 0 0		28 ...4819	0 5 0										
Carried forward	£112 11 6		28 Denever, U.S.A.	2 1 1										
			29 Highgate Rd.	1 15 9										
			31 ...4822	0 5 0										
			31 ...4823	3 0 0										
			Carried forward	£171 11 4										

A FORM OF BEQUEST.

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

**Newman's Concordance.**—Through the kindness of a friend we are able to offer this excellent work at 7s. 6d. post free. It contains 750 pp. in clear, large type, and is bound in cloth boards. Published at 15s. The proceeds will be devoted to the Mission. Address the Secretary.

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

sented. Membership with this Union presents a form of service open to all ladies, however isolated their position.

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

# NORTH AFRICA.



*Two Native Workers.*

## Be Not Weary.

"The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary."—Is. xl. 28.

"They that wait upon the Lord . . . shall run and not be weary."—Is. xl. 31.

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."—Is. l. 4.

"Let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. vi. 9.

"But ye, brethren, be not weary in well doing."—2 Thess. iii. 13.



HERE is a great danger lest God's servants should grow weary in His service, and should thus fail to enjoy the Harvest which will presently be gathered. How many there are who begin well in work for the Lord, but who, when they find results come very slowly, and appear to be unsatisfactory when they do come, grow weary of their labours and seek an easier path. This should not be, and will not be, if we remember that in due season we shall reap. The due season is sure to come in resurrection, if not before. For faithfulness to Christ will certainly be rewarded by Him with eternal recompense. Reaping, then, is first and mainly to have the approval and the reward of the Lord Whom we serve. To see results amongst those for whose good we toil is also reaping, and of this reaping the faithful labourer will doubtless see more in eternity than in time. To some indeed it is given to see much fruit here; but those who labour on without this joy will surely have a special reward in the world to come.

How wonderfully the small beginnings of foreign missionary effort of one hundred years ago have developed! The labours of early missionaries are now being reaped here, and those true-hearted men who have gone home will rejoice in the glory to see such blessed consequences proceeding from their arduous toils. How often they must have been weary, how often despondent; but their labour was not in vain in the Lord.

Let us not be weary in well doing among the Moslems of North Africa, and in due season there also shall be seen converts, churches, and native workers that shall astonish and delight our hearts. Already here and there the fruit does appear, and with God's gracious blessing much more will soon be apparent.

But the exhortation and promise in Galatians as to not being weary in well doing seem to have special reference to those who give of their means for the support of God's ministering servants. Those who are taught

God's truth are exhorted to communicate to those who taught them, or, as the word seems to mean, to share with them their good material things, as they have been privileged to partake of their teachers' good spiritual things. There was a danger lest the Galatian Christians should grow weary of supporting God's ministering servants, and, instead, sow to the flesh, and live lives of self-indulgence, while those who gave their whole energies to the direct work of the Gospel were left in want. This was not to be; they were not to be weary in giving to God's servants, in fact, they were to do good to all men, but specially to those of the household of faith.

The passage in Thessalonians also seems to have special reference to giving of one's substance. There were some in Thessalonica who were neither Christian workers nor business workers, but who, under the pretext that the Lord was coming, neglected their duties, and imposed upon the charitable. For this they are rebuked, and the apostle reminds them of his own double diligence in supporting himself, and preaching at the same time, though this involved working in the night as well as in the day. He reminds them that he had no need to have toiled thus, and might rightly have expected them to support him; but he did it that he might set them an example of both diligence and liberality. There was a danger in Thessalonica that the laziness of these misguided believers might sour the milk of Christian kindness, and that the others might, in their disgust at the lazy section, neglect the truly deserving, whether the ordinary poor, or those who were poor because they had given up their regular work to labour in the Gospel. They are therefore exhorted not to be weary or discouraged in well-doing.

Thus to-day we also need to be warned and exhorted lest we be weary in the doing of personal service, or in the doing or giving of our substance for the furtherance of God's work.

What can we do to prevent or remove this tendency to weariness, so unlike our blessed God, Who fainteth not, neither is weary either in working or in giving? Two remedies are suggested by the texts in Isaiah xl. and l. Prayer or waiting upon the Lord, and listening to the words of Jesus who has the tongue of the Learned, that He may speak words in season to the weary. In other words, the two antidotes for weariness in working and giving are prayer and the Word. Let the voice of Jesus be attended to, and let prayer go up through Him to the Father, and He will enable us to run in the way of His commandments and not be weary.

In many departments of the Lord's work there is perplexity because the labourers are few, and temporal supplies are deficient. So many are too weary of work, and so many are too weary to give. Let us not be weary, for by our weariness we ourselves shall be losers. God may find other servants to do His work, or to supply our lack of liberality; but we shall suffer eternal loss. We shall be saved; but our harvest of eternal joy will be scanty and poor. The locusts of self-indulgence, the canker-worm of unbelief, the mildew of indifference, or the blight of worldliness, may, unless we are watchful, make our eternal reward in glory poor to what it might have been, if, like David (1 Chron. xxix. 2), we had prepared with all our might for the House of our God.

E. H. G.

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## 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.



**Ramadhan**, the month of fasting, began this (Mohammedan) year on Sunday, the 23rd of December. Mr. Short, writing from Constantine, says:—"Four or five lads came last Sunday afternoon, but rather earlier than usual, so that they were away again just on the sunset, which is about 4.40. It is declared, as usual, by gunfire, and there is a big crowd to see the gun go off, while sellers of cakes of all kinds are in attendance so that the on-lookers waste no time in smoking and eating. One cannot help noticing how the greater part fast with no good grace, and how many also have little or no faith in its virtue to remove sin, or open heaven. Of course, most of these trouble themselves little about sin or heaven. Some to whom I have spoken, asking them some reason for the fast, frankly say it is very hard on the poor and the workers, and have no better explanation than, "God said so," "Everyone sticks to his own religion," or "We must," *i.e.*, because of consequences or fear of consequences from men. But there is no denial on the part of Moslems themselves that, more or less secretly, many do break the fast. Progress of all kinds, good or bad, tends to weaken its hold, and the sooner it goes, the better."

**Miss Brown** writes of the **Spanish work in Tangier**, Dec., 1900:—"The Bible class held in my house is encouraging, and increasing in numbers. It is nice to see each girl, Bible in hand, searching the Word. Lately, we have taken a certain *word*, and turned up all the passages we could find about it. A fortnight ago we took the word *hide*. We found there were some things we should hide in our hearts, and other things we should not hide. I let the girls read the verses as they find them, and I am encouraged to see they are taking a good deal of interest, and are learning to be more familiar with their Bibles. This is quite a new experience for these untrained, undisciplined minds. I am praying much for the Holy Spirit to cause the Word to take deep root in their young hearts, and spring up and bear fruit to the praise of God. I know you will unite with me in prayer too.

"Our Gospel meetings during the past month have been well attended. . . . There is one woman whom I rarely visit but she brings out her Bible and shows me some verse which has been sweet and precious to her soul. One day she turned up Psalm cxviii. 8 and 9, and said she was proving the truth of those words more every day. It is worth coming to Morocco if only to know of this one soul who has been brought truly to know the Lord. . . .

"I have a few warm garments to distribute, a good number of which the women have made themselves at our sewing classes. The young people of the Christian Endeavour Society at Burton, I hear, have remembered us, and are sending some things for prizes for the school children."

**A New Swiss Missionary Paper.**—We have just received a copy of the first issue (January, 1901) of a new French missionary paper, published in Lausanne, Switzerland, and entitled *Le Courrier missionnaire*. It has been felt by our Swiss friends that, while they had a good supply of information with regard to Swiss and French missions, there was a need of some publication which would tell of the Protestant missions of other lands. It is with the intention of meeting this need that *Le Courrier missionnaire* has been commenced. We wish it every success. The editor is a well-known Swiss minister, Monsieur Arthur Grandjean, Chemin des Cèdres, Lausanne.



**Marriage.**—At the American Consulate, Tangier, on January 14, Mr. O. E. Simpson, formerly of the Kansas Gospel Union, to Miss E. A. Craggs.



**Birth.**—At Susa, Tunisia, on December 20th, the wife of Dr. T. G. Churcher, of a daughter.



We regret very much to say that little Gertie, Mr. and Mrs. Cooksey's youngest child, whose serious condition was mentioned last month, passed away on the 18th of December. Their little boy, who was also ill, has recovered.

(Continued on page 24.)

## To the Friends of the North Africa Mission.

21, LINTON ROAD, BARKING,  
January 16th, 1900.

DEAR FELLOW-HELPERS,

There seem to me to be various special grounds on which the North Africa Mission may claim the assistance of God's servants, whether as labourers in the field, helpers in the home land, or donors to its funds.

The North Africa Mission specially aims at the conversion of Mohammedans, who, practically everyone admits, are very difficult to lead to abandon their ignorant and fleshly fanaticism for the Gospel with its spirituality. The conversion of Moslems will, therefore, bring special glory to Christ, will specially strengthen the faith of God's people, and specially prove to the world the power of the Holy Ghost and the efficacy of the Gospel.

On the ground, therefore, that we are doing a work *specially* helpful to the Church, and specially glorifying to God, we feel that we have a claim on the prayers and sympathy of God's people.

Nothing like so much has been attempted amongst Mohammedans as has been done amongst the Heathen or Jews, either as to the number of labourers working amongst them, or the amount of money spent in their work.

Many missionaries who work in lands where Mohammedans dwell are mainly occupied amongst nominal Christians in those lands. I cannot give exact figures, but I believe that the number of missionaries to the heathen is about five times as numerous in proportion to the population as the number of those to Mohammedans. To bring up the number of missionaries to Moslems throughout the world to the very poor proportion of missionaries to the heathen, it would be necessary to send out about two thousand more missionaries to them. Workers amongst Jews are in proportion about seven times as numerous as workers amongst Moslems. Both in the number of workers and the length of time given to work amongst Moslems, this section of the community has been greatly neglected, and therefore the North Africa Mission and other missions to Moslems have a special claim to make up for past deficiencies.

A third claim upon British Christians in regard to work amongst Moslems is that the British Empire embraces more Mohammedan subjects than any other Empire in the world does now, or ever has done, and, though the work of the North Africa Mission lies largely among those not under British rule, yet its work has a very distinct bearing on the problem as a whole.

Moslem work has a further claim upon us because of the very fine men that have been produced amongst those converted from this religion. Some of those brought to Christ in India have been remarkably fine men, and it is sometimes necessary to weigh converts as well as count them.

The special way in which God has opened the door for evangelistic effort in Moslem lands during the last few years is another special call to arise and work amongst them. In the providence of God, missionaries seem to have been led first of all to work amongst the less civilised and more deprived races of the earth, who had not, however, any very well organised religious system. When once the barriers of savagery and climate were overcome, the results were encouraging. Now that the Church has grown stronger in her missionary enthusiasm and intelligence, she has to brace herself for the wider and more difficult problems of detaching from the mighty and ancient systems of Heathenism, Mohammedanism, and corrupt Christianity a people for Christ's name.

We invite you to help us in every way in your power to press forward in this important, blessed, and encouraging work of evangelising North Africa. Let the memory of Tertullian, Cyprian, Augustine, and others who once lived and laboured there be a further stimulus to once more shed the blessed light of the Gospel, where for thirteen hundred years Mohammedanism has been a curse of everything both material and spiritual.

We have encouraging news from Mr. Cooper in Fez of the work of the Moslem converts, whose superintendence he has now undertaken in place of the late Miss Herdman, who laboured so arduously and successfully in this centre.

Dr. Churcher reports very good attendances of Mohammedans at the nightly Gospel Meetings held in the bookshop at Susa.

Miss Smith and Miss Welch have encouraging meetings amongst the Kabyles and French people in Algiers. Their hands are as full of work as can be.

Miss Read and Miss Day, of Cherchell, also are as fully occupied as they can be with work amongst Moslems, and at Djemâa Sahridj the hands of the workers are more than full with interesting and encouraging work amongst our old friends, the Kabyles.

From Shebin-el-Kom our friends write full of encouragement at the many openings they have there. They have now opened a bookshop, which, by the help of the Bible Society and other friends, they have been enabled to stock with £100 worth of Scriptures.

We feel, therefore, that there is a good deal to encourage us all along the line, but, on the other hand, funds come in very slowly indeed, and there seems to be an increasing dearth of men and women willing to go, and fit to go, to the mission field. This is not peculiar to North Africa, but is felt more or less in all parts of the mission field. It is perhaps the one most serious fact we have to face. The missionary enthusiasm of a few years since seems to be subsiding so far as offers of service are concerned, and even in regard to funds, if one or two large and exceptional legacies are omitted. The giving towards missions, though it may be slightly increased in amount, is, I fear, growing less in proportion to the rapidly growing population of our land, as well as less in proportion to the increasing wealth of the people. Practical materialism is one of our great dangers. The attractions offered in a suc-

cessful profession or business are increasingly great, and affect parents even more than their sons and daughters, especially now that the grim realities are being specially brought home by the troubles in China. However, the Lord will accomplish His work, if not by one means, then by another, until the world shall be evangelised and Christ shall come. Let us see to it that we do not lose our reward.

A friend has just given us the sum of £100, with the hope that something may be done for the inhabitants of Somaliland, who are Moslems. At present there does not seem any prospect of our Mission beginning anything there, but our friend thinks that the fact that there is £100 set on one side for such work may be a constant reminder to pray for the people, until it is possible for someone to do something for these Moslem fellow-subjects. We have also £100 in hand for work in the neighbourhood of Khartoum, but at present the door does not seem open there, neither have we the workers to send.

We are looking to God for about £2,000, in addition to our weekly needs of about £200 a week, to make up for deficient receipts during the last six or eight months, which have been a very trying time financially; yet we are thankful for the grace given to the workers, so that they have been enabled to rejoice even in the midst of very trying circumstances.

We shall count on your continued and prayerful co-operation.

I remain,  
Yours heartily in Christ,  
EDWARD H. GLENNY.

## Our First Year at Shebin-el-Kom, in the Nile Delta.

A North Africa Mission station was opened at Shebin-el-Kom, in November, 1899, by Mr. Hooper and Mr. Upson, who went there from Alexandria. Some account of the progress that has been made in initiating new work at this our latest station has been sent us recently by our brethren there. It calls us to praise God, for He has enabled them to tell the life-giving message of Christ's Gospel to many in a populous province where fifteen months ago there was no missionary.

Our friends had no footing in the town when they arrived, and were eyed with suspicion by the natives; and it was not until the month of March that they were able to get a suitable house in which to live and carry on work. A second residence was wanted later on, in view of the increase in the number of workers, and in good time both the house and the first instalment of rent were provided.

Mr. Hooper and Mr. Upson were most anxious to get out into the villages as much as possible. A small donation (£2 10s.) sent from England enabled them to do this every Tuesday for some months. Mr. Upson tells us some incidents connected with seven of the larger villages visited. In one they were told by the Copts, who were very fanatical, and formed the bulk of the population, that there was no need for the Gospel books there; they had one copy of the Bible in the church, and that was sufficient for the parish! In another they were entertained by two Coptic priests, who bought Gospels for their school. At another village they found 15,000 simple country folk, very few of whom could read. Some sat for an hour listening to the Scriptures. At a place called Tala, a Coptic gentleman drove them out to his farm. On returning to the village, they sold some of their books. The next morning the Copt's younger brother called on them at Shebin, and bought over ten shillings' worth of books.

In the work in the town similar encouragement has been met

with. Mr. Upson gives us a recent example of how the men are sometimes brought to hear their message:—

"Dec., 1900.—A fortnight ago a friend of mine brought two other Moslems to see me. We began the conversation upon Mr. Summers' tract. On the following Friday the same friend introduced seven or eight others. These stayed from five till eight o'clock, bringing forward objections to the Scriptures, and alleging corruption and alteration, which charge they dropped when I showed its unreasonableness. The next evening they came at six o'clock, and left at eight, after seeming surprised to find the despised "Nazarene" prepared to meet their objections. I announced that on Sunday there would be a regular service at six p.m., if they cared to come. On Sunday, at the appointed time, thirteen were present, the majority being Moslems. They were respectful up to the point of reverence. When we rose for prayer, and uncovered our heads, they all did the same—an act unusual for Moslems. I spoke on "What think ye of Christ?" and no doubt the testimonies to the deity of the Lord Jesus, and the nature of His salvation, as deduced from the Word, were hard for them to listen to. An hour's quiet talk followed, when they received answers to many questions. The following week I was in Alexandria, and so lost sight of them; but last Tuesday they all turned up again, and for four or five evenings they have visited us for two hours at a time."

One of the Mission houses at Shebin contains accommodation suitable for a shop, and our friends have been anxious for some time to open it as a Bible and book depôt, but have lacked the necessary supply of literature. We are very glad to say that just lately they have been able to accept a large offer of Scripture, granted at a very low rate, so that the shop is now well stocked. Mr. Hooper writes: "Our new bookshop is so situated and arranged that men can sit and read and ask questions, which they never tire of doing. We ask your prayers for this work. . . . They come with questions on such subjects as—the Unity of God, the doctrine of the Trinity, the mutual relation of the persons of the Godhead, the Divinity of Christ, the impossibility of the Crucifixion, the confusion of the Gospels, the changing of the original Scriptures, etc., etc. It is difficult to imagine the patience and wisdom that are needed in dealing with these men, who are ever ready to denounce truths which they cannot understand, and the Scriptures, which they have not read."

Work amongst women and girls was impossible while the station was occupied by our two brethren alone. Mr. Hooper's marriage to Miss Float, and Miss Van der Molen's removal from Rosetta to Shebin, however, have resulted in a commencement being made in this direction also. We hear that a school for Moslem girls was to be opened on the 2nd of January.

Mr. Upson is anxious for guidance with regard to a boys' school. He has had many requests from parents to open one, and finds that, since the partial collapse of the Coptic School last summer, many of these nominal Christians have been sending their children to the Moslem Government School, where the Koran and the study of Islamic principles form part of the programme.

In view of the difficulties that existed, and the very small number of workers, we feel that there is much reason to praise God that so much has been begun in so short a time. There is every reason to be encouraged, and to "go forward" with joy. But these are only beginnings. If the work is to be carried on, there is need of both spiritual and material blessing; let us pray that these may be granted.

But how much more might be done in that densely populated Nile Delta, if only there were more workers. There are in the province in which Shebin-el-Kom stands, sixty-six towns and large villages, besides over 700 smaller villages and ham-

lets, and for these there are at present *four* missionaries. Two others are waiting to go forth when the necessary means shall be supplied; but how impossible it will be, even with this reinforcement, to reach the multitude of souls around them with the Bread of Life.

"Come, labour on.  
Who dares stand idle on the harvest plain,  
While all around him waves the golden grain?  
And to each servant does the Master say,  
Go, work to-day."

## Answers to Prayer.

The following extract was sent us lately from the weekly report of one of our native colporteurs:—

"There was a certain man imprisoned six months. The Kaid refused to free him. The son of the prisoner reads the Gospel. He came to me, together with eight other men—the heads of the village—and spent the night with me. I read the Law, the Psalms, and the Gospel with them until midnight, and we prayed and besought God, in the name of His beloved Son, that the Kaid would free the prisoner. In the morning we went to the Kaid and besought him to give the man liberty to go to his home. He answered us politely and set him free, without even asking money or anything else. We returned with the prisoner, full of joy, and were all much amazed that we got him out without payment. Then these men knew that the Christian's prayer is accepted with God."

From the same missionary we have also received the following about another native worker:—

"I had a very interesting experience with one of the colporteurs this week. I have known definitely that he has been in straitened circumstances, several things having occurred to render him so. I knew he was looking to God to fulfil His promises. Unknown to him, I joined in prayer that the Lord would answer His child and strengthen his faith. On Tuesday morning a wealthy Jew brought his sick son to me for treatment. I did what I could for the little lad, and then the father asked me my charge, which I immediately said was *nil*. He, however, pressed me to take two dollars for the poor. This being such an unusual occurrence, and coming at the time it did, I accepted it as an answer to prayer for the colporteur, purposing to hand the money to him at the close of our meeting on the following day. But my mind was ill at ease, in fact I could not quite finish my dinner until I bore this answer to him. When I arrived he was standing near his own door. After a little chat about the work, and inspection of a room rented for the men, I told my errand. I shall long remember the look on his face, and the silence that followed, for his heart was praising our faithful God. He then told me how God had allowed him to part with his last piece of money—a man in need, just half an hour before, had asked him for help, and he had given him his last coin. The trial was not yet complete. He came indoors to make a small meal of what was left from the previous night's supper; but his poor wife had to confess that even this was gone, a cat having stolen the precious morsel. Had I waited until after the meeting, I should have been too late. God saw the right moment, and made everything fit it."

## News from the Mission-Field.

### Morocco.

From Miss E. A. Craggs  
(Tangier).

TULLOCH MEMORIAL HOSPITAL. BARNET Y.W.C.A. BED.  
Nov., 1900.—The last sad account of a hospital bed reminded us of delayed and inadequate forces in the mission field, and Satan's consequent victory. A murderer, with centuries of superstition, bigotry, and vice behind—in the persons of his forefathers—finds an offer of salvation at the close of life "too late" for his acceptance. Thank God it is not always thus, and to-day we turn to a much brighter life-history, to see how gently and tenderly the loving Father, "Who willeth not that any should perish," commences His work of grace in a Moslem heart.

I am writing of a patient we had last summer whom I shall call Mohammed. His physical ailment was not severe, and a short time in hospital was sufficient to restore his health; but the spiritual story is too interesting to pass unmentioned. Some years ago he went to Algeria, a poor Arab, with but little education, a Mohammedan, *of course*; his father and forefathers had been such. Of Jesus Christ he had never heard. The soldiers in the French army said they believed in this *new prophet* (?) and called themselves Roman Catholics; but oh *how* wicked they were—gambling, drinking, swearing, and praying to images! Even a poor Arab knew his prophet Mohammed, "the sent one of God" (?) had strictly forbidden these things. Then one man came, a poor despised soldier, who knelt to pray without any picture of the Virgin. He never drank or swore, but called himself a member of the Salvation Army. Earnestly he sought to preach his religion

to his fellows, and though they beat and ill-treated him, he patiently bore it all. The language he spoke, and the words he uttered, Mohammed knew not, but he read his life; and thought to himself "His Jesus helps him in patient grace such as I could *never* have, with all our prophet's charms and powers."

After returning to Morocco he was often found in his poverty taking his place in the market-place here with other beggars, to receive bread from Mr. Mackintosh's or Mr. Mensink's hands, and to hear the Gospel texts and messages given afterwards in his native tongue. God's spirit was striving within, convincing of sin and the need of a Saviour; but the curse of God! How *could* he incur it by leaving Mohammedanism? One *Ramadhan* (the Moslem's annual fast month) he came to two missionaries for teaching, and was invited by them to eat. He dare not, but during the days of simple teaching that followed, he drank in God's Word, "line upon line," and ere that month closed, had broken his fast and severed for ever that strongest chain and most binding rite of Islam.

After months of learning from God's children, he rented a little native café to "provide things honest in the sight of all men." Another *Ramadhan* comes round, and there, in his little shop, he quietly sits and publicly eats before his fanatical countrymen. They rush to burn him, his house, and his goods in one huge bonfire; but from this frantic crowd he is rescued by the missionaries, who arrive just in time to save his life, while the building and its contents receive the fate intended for himself as well. From this time he lives with God's children as their household servant and helper in the preaching

of the Gospel, proving himself a bold and powerful disputant from the written Word.

Nearly another year of faithful testimony has passed, when one Sunday afternoon, before the missionaries and a sprinkling of Moors, he is baptised in the waters of the great Atlantic as they roll into the harbour at Lارايش. The hour was one of holy joy to those who had heard his confession of faith in the morning, and answers worthy of the "Shorter Catechism." And it was such also to the long tested applicant for baptism.

The summer of 1900 has been spent in going from village to village carrying the message of God's salvation both written and verbal. Faithful to seize every opportunity for testimony, his trumpet has given forth no uncertain sound. How we praise God for even the few such, but remember how many more there "might have been," had we more readily obeyed our Master's last command: "Go ye forth, preach to every creature"—even to the Moors, who for centuries were left without *one* to tell them of Jesus. May this eleventh hour find us each "buying up the opportunity."

From Miss Jay  
(Mission School, Tangier).

Nov. 30th, 1900.—It is now over two months since we reopened the school, and it is encouraging to be able to report that the children are attending in almost as large numbers as when we were forced to close it, more than a year ago. We greatly praise God that, up to the present time, there has been no further opposition from the Moorish Government, and the girls themselves are delighted to return. Often we have had over forty here, but our average number is thirty-four, as many of the elder girls are often obliged to stay at home to help their mothers. About half the girls are old scholars, and we were pleased to find they still remembered most of the texts we had taught them, though they had forgotten the longer portions of Scripture. There has, of course, been much time taken up in teaching the new girls; but they were anxious to learn, and can all now repeat the Lord's Prayer and several texts, and have also commenced reading and sewing. Just now we are teaching the girls the history of our Saviour's birth, and they all know the angel's song. The elder girls tell the sweet story prettily in their own words. One of them said yesterday, "Mary put her Baby in the manger, because she had not got a cradle." They use cradles here in many of the better-class houses, and the children were surprised that no one was kind enough to lend one to Mary. They seem to repeat all they learn to their parents, and one quite small child told us she had nearly taught her father the Lord's Prayer.

It was not until the middle of November that Mrs. Parah was able once more to assist in the school, and I greatly missed her valuable help. Owing to the sad illness and death of one of her dear children, she was unable to come before.

November, which is usually one of our finest months here, was this year very wet and cold. The little ones found it difficult to come through the mud, and often arrived soaked with rain; but they kept coming bravely, in spite of difficulties, and we have had good attendance all the month.

Aziza, the poor old woman who has been so long ill with fever, died in October. The child she had adopted, a girl about twelve years old, was left quite destitute by her death. As she is related to the Moorish family living in my garden, we have taken the child in to live with us for the present. She comes to school regularly with Aiweesha; but, as she is very deaf, as well as exceptionally dull, she has not at present made much progress. We have had to clothe her entirely, as she had nothing on but rags when she came.

On September 23rd Tangier was visited by a terrific thunderstorm, more severe than any I have known here before. On

the night of the storm I was alone, with only two little Moorish girls sleeping in the house, my servant having been taken ill with fever. About midnight, the storm getting worse, I took the children downstairs. Almost immediately afterwards, the house was struck in two places, and the roof and one of the upper rooms much injured. The shock even downstairs was very great, and had we remained in the upper room we might have been killed. We felt full of praise to God for His preserving care. Truly He gave His angels charge over us in the midst of that "terror by night."

From Miss Sexton  
(Casablanca).

Dec., 1900.—Fatuma, Si M.'s wife, seems to be, in her dark way, seeking for light. She has heard the Gospel story several times, and is really touched, but yet she can't understand the Saviour's caring for *women*, and dying to save *women*. Again and again she has said, "But I've no brains, I don't know the books, I can't read—I'm a woman." "Yes," she was told, "that is true, but God loves you; He sent His Son, Sidna Aisa (Jesus Christ) into the world to put away your sins and save you. And women that can't read, and don't know the books, He is 'mighty to save.'" She thought earnestly for a moment, then asked the Philippian jailer's question, "What must I *do* to be saved?" Do pray for her.

Mrs. Nott and I went one afternoon to see one of our little friends, Rockeya, who has lately been married. Poor child! She didn't want to leave her mother, and was frightened at all the festivities and preparations for the wedding. English children would be playing with their dolls at her age. She had no voice at all in the matter, however, and in spite of tears and entreaties was married to a man old enough to be her father. Now she is more reconciled to it, and is rather proud of her clever husband who "knows his books" (*i.e.*, is a learned man and can read), and her grand house. We saw her mother-in-law, a pleasant, gracious old lady, who has evidently performed the pilgrimage to Mecca, as her name *Hajjah* Aisha implies. Speaking to her of Christ's love to poor sinners, she answered: "I heard those same words once long ago. An old lady, who had a young one with her, came to my house and told me about Sidna Aisa, and read of Him from a little Book. She was not staying in Casablanca, but going on to Morocco City." Probably the late Miss Herdman, on one of her itinerating tours.

*Ramadhan*, the Mohammedan fasting month, has commenced, and our work is rendered exceedingly difficult thereby. Nights are turned into days, and *vice versa*, by all who are not forced to work. All the women we visit are cross, sleepy, and hungry throughout the day, and only begin to wake up and make themselves agreeable when it is near sunset, and they are listening for the cannon to be fired, proclaiming the close of the day's fast. This afternoon Lilla Shemma was in the depths of misery and woe. Her head ached, she said, she didn't feel well, she was faint with hunger, and thoroughly sick and tired of *Ramadhan*, a very unusual admission for a Moslem woman to make. They generally pretend to be submissive to their prophet's edicts, whatever they may feel like. She didn't want to hear the words of God, she said, for she didn't *feel* good. I wouldn't let her make tea for me, as she herself wouldn't take any, so she gave me a little packet of green tea and sugar to take home with me!

It is difficult for anyone living in a Christian land, where the Gospel is being constantly proclaimed, to realise the great responsibility of speaking to poor, dark souls who have never heard it before, and possibly may not again. Sitting one morning on the brink of a river, I was watching donkeys, horses, and camels with their drivers crossing and re-crossing. Presently



a little group of country women from a distant village came up, and inspected the stranger, and commenced asking questions. "You are not one of us! What are you doing here? From what country did you come? *Why* did you leave your native land? Were you rebellious, and did your Government banish you?" Soon one or two more joined in, and they sat down, saying, "Let us be friendly together." I answered their questions, and, sending up what someone has called a "sky-rocket prayer," I gave them the Gospel as briefly as I could. Said one, evidently the oldest, as also the most thoughtful,

"Oh, my daughter, those words are beautiful, but they can't be meant for us. We never heard anything like that before, and our brains are heavy; we can't understand." I begged them not to forget what they had heard, and to ask God in their hearts, not with bowings this way and that way, and striking their foreheads on the ground, but in the Name of Jesus Christ, to show them the truth. Then they arose, and after the Moorish farewell, "Salama" (Peace), each went her way. Poor, dark souls, for whom the Saviour died! *May the Holy Spirit reveal Him to them!*

## Algeria.

From Mr. P. Smith  
(Constantine).

REVIEW OF WORK, OCTOBER-DECEMBER.

In the beginning of October we took another shop, which is situated in the same street as the one we had for four months last winter. This street—leading to the Arab vegetable market—is one of the most frequented of the Arab quarter, and there is a continual passing to and fro. Our neighbours on each side are Jews. Facing us is an Italian tin-worker, while a little higher up are a number of Arab blacksmiths.

Our shop is one with the doors occupying the whole front. Lately we have had some glass doors belonging to a former owner put in at the cost of the landlord. We can close these when it is cold, and yet have the whole shop open to view. The books, arranged on three shelves, and the white walls decorated with Arabic, Hebrew, and French texts, have a very pretty effect and challenge attention.

Those who enter our shop vary greatly in many respects. There is a *sheikh* from the *Medersa* who sometimes comes—a good French scholar and with an inquiring turn of mind. Last year he brought a list of questions he wished to have answered, and lately he has brought another, chiefly demands for the exposition of certain verses in the Gospel and certain difficulties. To meet his desire for some work on the authenticity and genuineness of the New Testament, I wish to get the French translation of Dr. Angus' Bible Handbook. A friend of his is quite a different man—one of the old-fashioned sort, knowing nothing outside Arabic literature, and quite of the old style, except that he does a bit of amateur photography. He sometimes comes with a book containing the substance of the vapourings of ignorant English infidels, something after the Victoria Park style, but as a rule goes away discomfited, as he finds we have an answer to his supposed dilemmas.

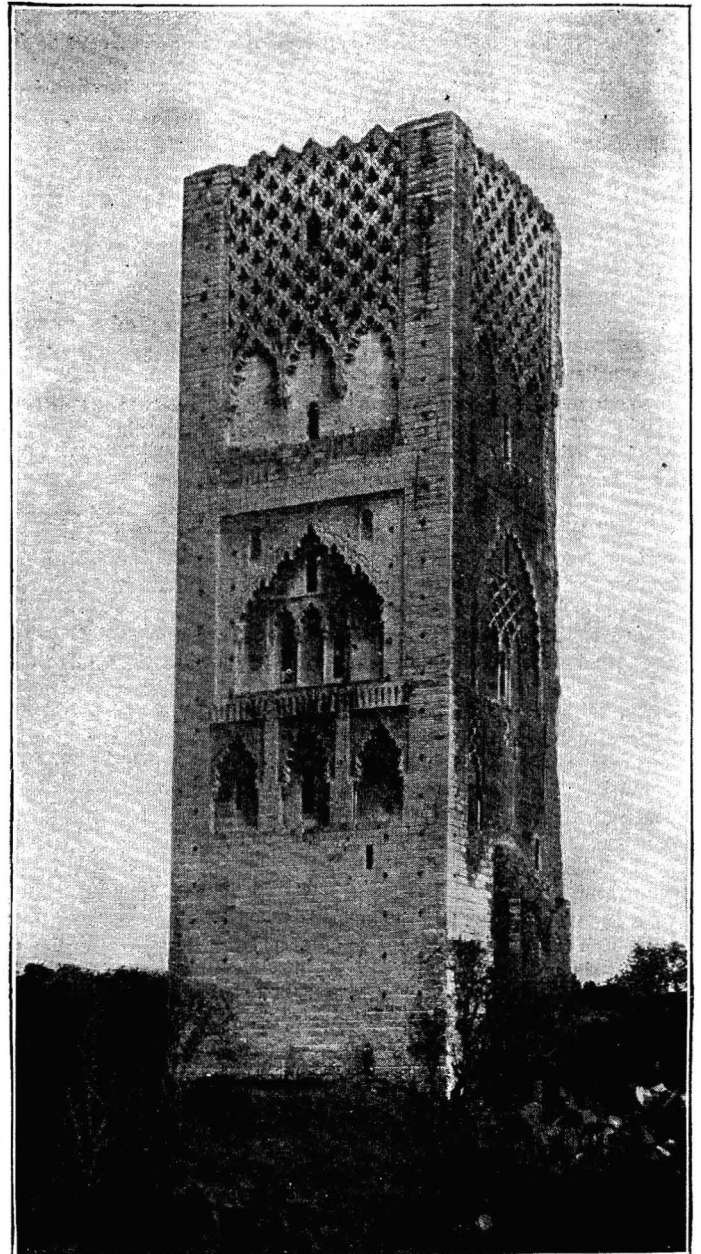
We get sometimes one or other of the students at the *Medersa*, *i.e.*, those studying for the position of *Cadi* or some other post. The *chief* of the *Medersa* being a Frenchman of the free-thinking type, some of these are imbued with strange ideas for professing Moslems. Such a remark as, "All religions are good," or, "My religion is my conscience," are often heard.

Sometimes the caller is an ignorant country Arab, who can't read, and knows little of his religion; or one who can read a very little, and dubs the Gospels as *koofr*, *i.e.*, unbelief. He is told that he knows little of his own faith, as the Old and New Testaments are spoken of as the Word of God in the Koran, and he who calls them *unbelief* is himself the infidel. With all we try to present positive truth as much as possible.

Then, again, there are different classes of Jews. The orthodox Jew of the Talmudic type, who holds to all the traditional interpretations of the ancient *Rabbins*, whose religion is merely a mass of observances, and who can't understand a spiritual religion. One advantage with such is that he can be dealt with by the Word of God in the Old Testament.

There is another sort of Jew—*i.e.*, the *affranchi*, or liberated

Jew. He has cut the traces of the old traditionalism, and thinks for himself; but most of the books on religion which



The Unfinished Hasan Tower, Rabat.  
(See page 24.)

he reads are impregnated with the teaching of Positivists, whose only religion is what they term *la morale*, and who think their conscience is to them as God. Some of these are sincere, holding perhaps a kind of Deism, and have found the best substitute, in their minds, for the old, blind, unreasoning subjection to tradition. They have never come into contact with living Christianity, either in life or by reading. Such are very frank, and ask questions with a desire to know.

Sometimes it is a Roman Catholic who enters; one who is positively ignorant of what Protestantism is, and who considers the Bible as exclusively a Protestant Book. To convince them of this error we show them Luke i. and ii. Many conceive that no Protestant can believe in the Annunciation of the birth of Christ to the Virgin Mary. An Italian came in one day and said that the Gospel was a Protestant Book. I showed him the above passages, and he said that was absolutely the same thing as they believed. He took the Book with him, and I hope he read it.

One day Mr. Lochhead had a Roman Catholic priest talking for some time. He had travelled in the United States and in England, and said he had got over the fanaticism of the generality of the *curés*. He said, "Of course, you believe you are right, or you would not do this, and I believe I am right. If I found out I was in the wrong, I would take off my cassock to-morrow." He knew little of the inner spirit of Protestantism, only regarding it in its outward aspect as a separation from Rome. He asked if there was any book showing the principles and grounds of the Reformed faith. He left his card. This man is an *abbé*, and has a parish in Algeria.

Our biggest foe, I believe, is ignorance coupled with prejudice. The work of the shop is steady, but brings us into touch with the people.

With regard to our class of lads we have been much encouraged. The numbers have kept up fairly well, and the truth has been listened to generally with much attention. The ages vary from sixteen to twenty. The few hymns I have put together I find especially useful. Besides Kh., who has expressed the desire to be baptised, there is one other who is serious and listens with great attention. We have had the lantern with them three times, which they much appreciated. The class is held on Tuesdays and Thursdays.

Every Monday night for some time Mr. Lochhead has had the lantern for Arab men. Mr. Short has generally helped in this.

On Wednesdays the lantern has been used for Jews. I have generally been present, and we have had some very good gatherings. The interest shown is encouraging, and our explanations of the types of the Old Testament have been grasped. May the Lord grant the harvest from this seed-sowing!

With the bicycles a little has been done. Once Mr. Lochhead and I visited the village of Walad Warzig together. We went into a big barn where the mules of the village are gathered in winter. Here we should have a splendid opportunity with the magic lantern, and we should like much to take it, for the people are so simple and ignorant. Mr. Lochhead and Mr. Short have also visited the village of El Hamma several times, but nothing special has occurred.

The *sheikh* from the *Medersa* mentioned above, for whom we desire the Bible manual, has visited Mr. Lochhead several times on Friday afternoons. He has been in contact with us here for nearly two years. He expects a better appointment in Algiers, and if he goes, I think he would be glad to make the acquaintance of Mr. Pope.

The French meeting at Mr. Lochhead's house on Thursday evenings is very encouraging. Now and then he gives the lantern, of which the people never tire. We are expecting some more slides—Bunyan's "Pilgrim's Progress" and some more

Biblical pictures. We have not succeeded yet in getting up a Sunday night French meeting here in the Faubourg, but we shall try again, especially if Mrs. Smith can give a regular visitation with tracts.

As to visitation in the cafés during this month of *Ramadhan*, it is impossible, but with the shop one does not lose hold of the people. May the New Year and New Century opening before us have much of blessing and manifestation of the Lord's power!

### From Miss Day (Cherchell).

Spurgeon said, "Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with Heaven is the man who grasps the rope boldly, and pulls continuously with all his might."

The remembrance that you are praying for Cherchell is one of our most cheering thoughts as we go out day by day. As you know, it is only two afternoons in the week which are devoted to classes, the other afternoons we spend visiting in the homes of the people, and speaking to the groups of women we find there. This would seem easy work, as they welcome us so warmly, if they would thus welcome our Saviour to their hearts! But to see them put off the decisive moment, or satisfied to remain as they are in their sins, pains us so that we often feel the burden very heavy upon us.

But in hope we lift up our heads, for are we not in daily remembrance before God, and has He not promised that, if we have faith and doubt not, we shall say unto this mountain, "Be thou removed, and be thou cast into the sea, and it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive"?

Some of you have asked for further news of Tooma, the child Miss Read mentioned in her last letter. She is, of course, veiled now, and cannot go out except to the bath; but the marriage is no more spoken of. She has escaped punishment, for her conduct being so extraordinary in their eyes, submission being the general rule, they think her patron saint must have inspired her to it.

We got a chorus passed on to us in Algiers with a simple, catchy tune, to which we can add refrains at will. It is taking greatly with all our people. This is it:—

In the face of such mercy of God!  
In the face of such love of God!  
In the face of such justice of God!

#### Girls.

I believe in Jesus Christ.  
I will flee from sin.  
I will cease from cursing.  
I will not have my fortune told.  
I will not believe in magic.  
I believe in Jesus Christ.

#### Boys.

I believe in Jesus Christ.  
I will flee from sin.  
I will cease from cursing.  
I will not gamble.  
I will not drink.  
I will not smoke.

The fourth line of each verse changes.

The first time we sang it over in one house, a young married woman said, "I must learn that for my husband." Poor thing! He is more often drunk than sober, and has had this habit from when he was a little lad; but she was getting beyond the marrying age, and her parents gave her to him sooner than have the shame of an unmarried daughter. She was a bright, merry girl; but when she saw her friends getting

married, and no suitable offer came for her, she fell into bad health. Now she wishes she had waited longer.

One of our desires for the work has lately been answered, that a brother might be led to settle somewhere near, and give us an evangelistic visit now and then to get at the fathers of the children in the classes, and our old boys, who are now the young men of the town. The Lord has led Mr. and Mrs. Pope back to Algiers, with a view to his working in that town, and Western Algeria generally, and Cherchell comes into his itinerary. By the last NORTH AFRICA you will have seen he has already paid us one visit, and when he spoke to the boys they were able to sing his chorus, and it was he who added to their list, "I will not smoke." I daresay he could smell them from having been smoking before they came in; but since that day no one has had tobacco even in his pocket. Boys of nine and ten smoke here.

It has just struck me I should explain a little two of the girls' verses. The fortune-tellers do a good trade here. If anyone loses anything, the fortune-teller is sent for, and for five sous gives general indications of the finder which sometimes lead to dreadful quarrels. Girls our Isha's age pay one sou to know what is going to happen to them. Just after Isha came to us she found a fortune-teller in the house one day when she went home, who told her she was shortly going to be very ill, that sores would come out on her face, and she

would get sallow and thin. Her face got chapped some while after through not drying it properly after using a strong soap, and she began to fret so, and would have made herself ill, only she happened to tell us, and we pointed out to her the foolishness of it. She was better next day, and promised never again to use her halfpence that way.

Women who have a grudge against others, or who want to take somebody else's husband, pay five francs or more for spells and charms and horrible things to put in the food. Then there are counter charms if these little manœuvres become known, and they generally do. We have had spells worked against us; but when we hear of it, tell them that it is money wasted, that God has commanded us in His Word, "Neither give place to the devil," that, being God's servants, we are in His hands, and the devil cannot touch us. A few weeks ago Yamina's mother was warning her that a neighbour meant her harm, and that she must not accept even a drink of water from her, and she answered in the same way. Her mother, telling us about it afterwards, said, "You see, her faith is the same as when she lived with you. There she slept in a room alone, and now she is the only woman who would sleep alone in her room, for everybody fears the evil genii coming to them—even men."

Pray for these poor people in their ignorance and superstition, and for us that wisdom may be ours to teach them.

## Tunisia.

From Mrs. Liley  
(Tunis).

Nov. 1900.—My pen has been silent a long time, partly from a breakdown in health, and also because I am in other ways debarred from the more abundant labour among Moslem women in which dear friends in Christ are engaged in this city. Just now, with strength renewed, I am able in some measure to take part in testifying from house to house of the grace of God in the gift of a Saviour; and I see with joy that a few dear women upon whom formerly time and effort seemed to be spent unavailingly, now listen with evident interest and appreciation. This has come to me sometimes as a sweet assurance that "our labour is not in vain in the Lord."

The knowledge that some of the Lord's people in England are taking part in a different way, in prayer and effort to bring poor Mohammedan women to a knowledge of Christ, inspires me with a desire to picture a few of the houses visited during the present month.

In the first, several rooms opened on a large court, each room occupied by a separate family belonging to the poorer class. These women usually seem indifferent to the Gospel. They were nearly all busily occupied in picking tiny stones from a heap of wheat, preparatory to grinding it between two large, flat, round stones. On seeing me, one of the number named Fatouma rose, and, bidding me follow her, led the way to an upper room where her sister-in-law, Foona, sat on a skin mat on the floor carding wool. She at once put aside her work when I opened my book, and both women listened attentively, assuring me they quite understood, and liked to hear about Jesus. A few days later two other women from the court below gathered in the upper room to listen, making four in this house instead of two; and a neighbour came in for a few minutes.

A short distance from this house I met an old Arab, well known to us, but who had been lost sight of for some time owing to his change of residence. He at once invited me to accompany him to see his wife and daughter, who both gave me a kind welcome. The daughter looks thinner, and more thoughtful, for she has recently been divorced, although not yet twenty, simply because she had no children, and her

husband was tired of her; this after two years of married life. How sad is life without Christ!

In the houses of rich Arabs the women are frequently locked in when their lord and master is away. Will you take a peep with me into one of these houses, in which are two wives, who seem to live pretty happily together, one occupying the lower, and the other the upper story of the house? On one particular afternoon in the week the house is left unlocked; is not that a great concession for a rich Arab to make to a missionary? But he is anxious, although an old man, to keep pace with the times, and is proud of displaying his map of Europe and his pictures, and also his knowledge of various events taking place in the world. The younger wife is learning to read, and behind the scenes he takes an immense interest in her progress. Passing through a large room, in which are mirrors, a huge lustre, two large wardrobes (with looking glasses let in as doors), a table and chairs, etc., we come to the little ante-room in which Lilla M—— likes to sit, because it is bright and has a closely-latticed window over-looking the street, through which she can see the passers by.

She is a comely-looking woman, with eyes and eyebrows darkened with "kohl," and red, henna-tipped fingers. She is dressed in pink stockings, baggy Tunisian trousers, and a short blouse of green velvet trimmed with gold embroidery. Sitting cross-legged on a settee, she presents a copy of words written during the week, and waits like a little child to hear whether it will be commended or disapproved. Afterwards she slowly wades through one or two pages of a reading-book, which is for her still full of mystery. At length, raising her head, she says, "You will read a little about Jesus, the Messiah, before you go, will you not? perhaps it is time now." So the reading-book is closed, and the Book of God takes its place.

Owing to my sister's [Miss Hammon] absence, I have during the past week had the privilege of taking her place on two occasions in the little school for Arab girls.

It was delightful to see their good behaviour, and the progress they had made in every way. The loving, patient, untiring, thorough, and prayerful work of their teachers will surely live through all eternity. Although as yet this effort in Tunis is conducted on a very small scale, I think of words

written by the late Miss Irene Petrie, on mission schools in India, "One feels what an immense silent work is being done." For an hour each morning, *before* the needlework, crochet, reading lesson, etc., these little Arab maidens sing hymns, learn a portion of Scripture, and listen to some Gospel narrative. They are now learning by heart the first chapter of St. John's Gospel, and the eldest girl of all has brought an exercise book in which her father, although quite ignorant of the Bible previously, had written down the verses as repeated to him by his daughter; these she exhibited with evident pride and satisfaction. To me it was one of those little open proofs which the Lord is pleased to afford just now and then of the way His truth is penetrating among the people.

Yet another instance has come to my knowledge recently. While buying meat in a shop one morning, my notice was attracted to two men conversing outside, one of whom looked like a Jew, and the other a Maltese. One of them turned to look at me, while the other, continuing his conversation in a higher tone, said in Arabic, "He died because of sinners," evidently alluding to 1 Tim. i. 15, which he must have heard somewhere, and was now passing on to his companion. In this large city, with its many souls of varied nationalities, where the messengers of the Lord of Hosts are few, it is such a temptation to think, "What are they among so many?" Or, "To what purpose is this waste?" when hearts seem so indifferent, but "there is no restraint to the Lord." Although in the life beyond the grave there may be many things to which we may have to look back with regret, it surely will not be to any time, talent, or money spent in making known "the Light of the world" in dark, dark Africa.

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

Nov. 8th, 1900.—I was beginning to be afraid that I was being boycotted as regards the Arab students, because so few have been coming lately. This evening, however, six or seven came, and asked me to show them the magic lantern. I readily did so, as it offers a splendid opportunity of speaking pointedly to those present on the glorious truths of the Gospel. I began with Adam and the fall; and then threw on the screen "the soul that sinneth, it shall die," with "all have sinned and come short of the glory of God," mentioning that if Adam was turned out of Eden for *one* act of disobedience, it was useless for us, with so many sins, to hope to obtain divine favour by presenting ourselves in our own righteousness.

Nov. 12th.—Some students came along again this evening to see the magic lantern; but they said they wanted to see something to make them laugh. I told them that I was not here for the purpose of amusing them, but to instruct them. Among other things, the slides of the parables of the Sower and of the Tares were shown, with texts in Arabic. I took the opportunity of speaking very pointedly to the students as to their teaching; so much so, that they suddenly remembered they had some lessons to prepare for the next day, and must go.

Nov. 15th.—In the evening I had the room in which I receive

Arabs at my house full of students, and their friends from the country. They had come to see the magic lantern. Willingly I seized this opportunity of telling the old, old story by means of pictures and voice. At last the words, "Ye must be born again," were thrown on the screen and explained. The students had patiently listened to all I had said before; but now tried to dispute. Some of them, however, having heard enough, and the hour being late, proposed to return another evening. Praise God for another opportunity of bringing His Word before these people.

**From Miss Harnden**  
(Tunis).

Dec. 24th, 1900.—I should like to tell you all the good news, as this will reach you in the New Year, I expect, and there are some good things to encourage us in our work for God here in Tunis—a work in which I cannot as yet take active part, but I *can* help by prayer and sympathy. . . . Poor little Owaysha cannot be with us; her mother said she must be at home. She is suffering now that *Ramadhan* has begun, her mother will not give her food during the day, and she is weak and ailing. Miss Grissell went to see her at the end of last week to comfort her.

Mr. Liley has had very good times of late with the sailors in his little room; one evening the *captain* of a vessel came with the men, and some of them of their own accord collected (I think) thirty-nine francs, and said how pleased they were with the meetings, and would he accept it.

The girls in the school can repeat their Scripture so nicely; some of them seem so interested. We are praying that the oldest ones may learn to know Christ *soon*, for two or three will very soon be leaving.

I think I must tell you about one of the little girls. She is only four years old, and only overheard the older girls repeating their portion of John i. Two of them, however, taught her at home, and on the examination day, when they were saying the chapter in turn, someone asked if this little girl might not say it. Mrs. Michell allowed her to try, thinking she might know a verse or two, but she repeated the whole portion so well as to come out second on the list. I think that was very good for an Arab girl of four.

Miss Grissell went out on her bicycle into the country to visit a farm this week, and spoke to the men working on it. They were so interested, and one volunteered a remark of his own accord when he heard of the way to obtain forgiveness of sins. He said, "Then what is the use of the pilgrimage?"

It seems a strange combination here of religious zeal and the wickedness of the natural heart of man, now that *Ramadhan* has come. During the day the people around us are sleepy and cross and hungry, but doubtless "feeling good," because of fasting, while at night they indulge in folly and wickedness combined with too much eating and drinking. It is mournful to see them, and so dreadful to think that they imagine they are pleasing God, when He is the One of whom it is said, "All things are naked and open before the eyes of Him with whom we have to do."

## Egypt.

**From Mrs. Dickins**  
(Alexandria).

Dec. 14th, 1900.—After a very happy furlough in England for seven months, it is a great joy to me once more to be at home in our Mission House, and to take up the happy work which the Lord has given me to do for Him in Egypt. We arrived in Alexandria quite unexpectedly on Nov. 13th, and it was a great surprise to our fellow-workers when we entered

the house. We were very sorry to find Mrs. Fairman in bed, and set to work without delay to relieve her of housekeeping, etc. We have had a very busy and a very happy time since we returned. . . . I am very thankful to be able to tell how well the work has been kept up during my absence, in the school and amongst the women. A large number of girls attend regularly, and many have made great progress in their reading and writing. Those who have continued the work

have been most untiring in their efforts, and we are all greatly cheered and encouraged by the results. The women gave me a very affectionate and warm welcome, saying how much they had missed me. We desire your earnest prayers for them as we read and explain to them the Word of God, and also for many of our girls. We are very hopeful about some of them.

As *Ramadhan* begins just before the end of December, we purpose holding our Annual Feast at the end of January or early in February (d.v.), and shall be very glad if you will remember us then, and ask that the message given to the women and girls at that time may be richly blessed.

**From Miss Tiptaft**  
(Alexandria).

Dec. 13th, 1900.—“There hath not failed one word of all His good promise.” This is the text that comes to me, as once again I write a report of my little share in the work here. And, looking back over the first year of life on the mission field, which I have just finished, the same words are still written right across it. Earthly joys and hopes, earthly friends, *have* failed; but the One who saved and called me, and by whose grace I still stand, has never failed. He is still, as ever:—

“In want, my plentiful supply;  
In weakness, my almighty power;  
In bonds, my perfect liberty;  
My light in Satan’s darkest hour.  
In grief, my joy unspeakable,  
My life in death, my heaven in hell.”

So many blessings have “encircled” this year, that I could not, if I would, talk of them all. Two special ones, however, give me much cause for thankfulness and joy. The first is the

wonderful supply of health and strength that has been given. Though many say that this summer has been unusually damp and trying, yet the Lord has kept me through it. Then there is the great help I have received in the study of the language, not only from our teachers, in the choice of whom the Lord has wonderfully favoured us, but also from my fellow-workers, who have been most willing to give help when needed.

But to turn now to the work. After we came back from Aboukir, Sit Adma and I had the school practically to ourselves, as Mrs. Fairman was not well, and Miss Float was busy preparing for her move to Shebin-el-Kom. She, however, managed to come in a little now and again for needlework. Although we closed the afternoon school entirely, the girls kept up their attendance, and for this we were very thankful. Still, we felt very relieved and encouraged when, early in November, Mr. and Mrs. Dickins arrived unexpectedly, and the coming of Miss Philpott and Miss Van der Molen a week later quite added to our numbers. It is needless to say that they were all very, very welcome, and once again we are beginning to get our work into a more settled condition, and we are hoping that this winter may be one of real earnest toil for the Master. For the present, Mrs. Dickins and Sit Adma are taking the morning school, and Miss Philpott and myself the afternoon. We are so thankful to report good attendances.

One thing we feel is a special matter for thankfulness, and that is the marked increase in our Sunday school. For several months we got twos and threes, and sometimes five and six. Last Sunday we had thirty. We always begin now with a good “sing,” the girls choosing round in turn. They seem to be getting so fond of the hymns. May God write the words they sing and hear on their hearts!

## Our Illustrations.

### The Village of Rooseef, Morocco.

The villages of Morocco present a wide, and hitherto almost untouched, field for missionary effort. Of the whole population, variously estimated at four to eight millions, probably more than three-fourths live in villages. These vary in size from hamlets consisting of three or four huts to large, straggling villages, with many compounds, and containing several thousand people. The majority of the huts are built of sun-dried clay bricks, without any mortar, and roofed with thatch, often made from palmetto leaves. The floors are beaten earth. The illustration on this page shows very well the huts of Rooseef, a large village about a day’s journey from Tangier, the

villagers from which often come to the Tangier Hospital.

In the larger villages there is usually a house built of stone and mortar, of one story, with several huts round forming a



*The Village of Rooseef, Morocco.*

courtyard, belonging to the *maqaddam*, or head man, of the village, who, under the *Kaid* of the district, is responsible to the Government for the good behaviour of his neighbours. In every village, however small, one hut at least is set aside to be used as a mosque, and in this the boys have their schooling daily from their village *fokih*. Payment to the *fokih* is made in food and clothes and kind, and one day a year each villager works for the schoolmaster. Poor men travelling through the country can always have shelter at the mosque of any village.

Although the markets of large towns are visited occasionally from all parts of the country, and travelling is very general amongst the Moors, there are several millions of village people who never go further away from their homes than to the nearest market-place. Consequently, if these are to hear the Gospel, missionaries must itinerate amongst them, and even spend several days at a time at the larger places. A certain amount of itineration has been done by our workers in Morocco. Miss Jennings has each year visited some of the villages which lie thickly around Tangier. Some thirty or forty can be seen from one point on the "Gibel Kabeer," or mountain, between Tangier and Cape Spartel. She has also lately visited many in the neighbourhood of Arzila and Laraish. Mr. Bolton has visited many in the Angera Country, and from time to time tenting expeditions have been made, and some medical work done in various parts. Also during the journeys to and from Fez, our workers have preached in many of the villages.

But for this special branch of work, many more workers are needed, and we would ask our readers to pray definitely that both men and women and means may be provided by the "Lord of the Harvest," that these millions may hear of Christ Jesus as Saviour.

#### The Unfinished Hasan Tower at Rabat.

The picture on page 19 (from a block kindly lent by Mr. Budgett Meakin) shows a tower of great interest, as being one of many monuments still remaining both in Spain and North Africa of the famous Muwahhad King, Yakub el Mansur, who, amongst other expeditions, fitted out one of about two hundred ships to help Saladin to oppose the Crusaders. He defeated the Franks at the battle of El Arcos, in Spain, in 1194 A.D., and took so much spoil and so many thousands of captives that he was able by forced slave labour to build several towns in Morocco. Amongst these was Rabat, and there and at Morocco City he built twin towers, viz., the Kutubiya, at Marrakesh, and the Hasan, at Rabat. The latter was never finished, though ornamented with several series of gold metal globes. Yakub was so beloved, and was so just and righteous a man, that when he died, his subjects would not believe he was dead, and declared that he had gone on a pilgrimage to the East. In Spain, perhaps the finest remains of this great and good monarch is the tower known now as the Giralda, built as a mosque tower to celebrate his accession to the throne. C. L. T.

## Notes and Extracts.

(Continued from page 15.)

Mr. Webb writes from Susa on January 1st:—"We are in the midst of *Ramadhan*, and consequently, as busy as can be. We have meetings every night, lantern meetings four times a week, and other additional work. I am glad to say the meetings are very well attended, and the Truth is listened to with wonderful attention. On Sunday evening last, our Arab meeting, without the lantern, lasted nearly two hours and a half. We had nothing but preaching, and singing Gospel hymns, Dr. Churcher, Miss Cox, and myself taking part, and there seemed to be a great desire to listen and learn the way of salvation. We could not help remarking how wonderfully receptive they seemed. May God bless His own word to the salvation of many of them!"



Miss Grissell writes from Tunis on January 3rd:—"You will be interested to hear I have been visiting a dear girl for Miss Scott, and I quite feel the teaching she has given to her has been blessed, and the truth found entrance into her heart. She is a young married woman, and now and again I get half an hour with her alone. The other day, before I left, I said, 'Do you think your fasting will help to put away your sins, B.?' And her reply came so naturally in the question tone they often assume when denying anything, 'I depending on fasting to put away my sin? No, I depend on the Lord Jesus to do that. We had been reading in the third of John about not coming into condemnation, so I turned over to Romans viii. 1, and showed her the same truth, and then to the end of the chapter, for her security. I said, 'You see, B., no power can take you from Christ, no *Cadi* (judge), no husband,' and she replied, 'Of course they can't, because they can't get at my heart.'"



Miss De la Camp writes from Tetuan in December, 1900:—"On the following Friday [after returning to Tetuan from England] twenty of my girls came to sew, and fifteen came to school when I reopened it on the following Monday. They very joyfully surprised me by remembering so much and so well. They could remember their texts better than I did! Some of the girls have been apprenticed to a trade, and one is too big to go out much now, so they can only come to the sewing class."

Miss Hammon writes encouragingly of the work in Tunis:—"Jan. 4th, 1901.—Personally I have to thank the Lord for many mercies during the past year, and, as a band of workers, we rejoice that there has been no going back in any part of the work; while in some branches there appears to be distinct progress. I am more than ever occupied with the school, and Mrs. Michell and I are both feeling distinctly encouraged about the girls. It does seem as though two or three of the elder ones are very near stepping over the line."



Mr. Bolton writes from Tangier:—"The much-objected-to *Ramadhan* is upon us! We have had a spell of real happy work amongst the patients, and now this troublesome month has shut the doors, as it were, in our faces. . . . The hospital servants are a great comfort to us just now; they work splendidly, and really help us in the preaching of the Gospel. Last night Bushaib told the story of the Prodigal Son splendidly, and applied the teaching of Christ to it most intelligently. It is a great kindness of 'our comforting God' to give us these sympathetic men. Although the hospital will be closed during *Ramadhan*, the doors will be opened for the out-patients."



A united meeting of Missionaries in Tunis was held on New Year's Day at the residence of our lady missionaries. Mr. Flad, of the London Jews' Society, who was present, with other members of that Mission, gave a happy and helpful address on Gen. xxviii. 15, "I will not leave thee till I have done that which I have spoken to thee of." Miss Bailey, also a member of the L.J.S., told of her work in Persia, where she had been labouring before her recent removal to Tunis.



Mr. Short writes from Constantine about the lad whom they believe to be converted:—"Dec. 20th.—Kh. is still coming to read with us alone, and has joined with us in prayer. In listening to his prayers a few times, I have felt that he felt what he needed, and had been indeed taught of the Spirit to express himself as he did."

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

**ALGERIA**, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are excellent roads and extensive railways. The North Africa Mission has four mission stations, with sixteen brethren and sisters working in them. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast. The Mission has four stations and twenty-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.	Larash.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.	DEPENDENCY OF TRIPOLI.	Date of Arrival.
<b>Tangier.</b>		Miss S. JENNINGS ... Mar., 1887		<b>Tunis.</b>		Mr. W. H. VENABLES Mar., 1891	
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	<b>Fez.</b>		Mr. G. B. MICHELL ... June, 1887		Mrs. REID ... Dec., 1894	
Mr. O. E. SIMPSON ...	Jan., 1901	Mr. D. J. COOPER ... Nov., 1895		Mrs MICHELL ... Oct., 1888			
Mrs. SIMPSON ...	Mar., 1898	Mrs. COOPER ... Dec., 1897		Mr J. H. C. PURDON Oct., 1899			
Miss J. JAY ...	Nov., 1885	Miss L. GREATHEAD Nov., 1890		Mrs. PURDON ... "			
Mrs. BOULTON ...	Nov., 1888	Miss M. MELLETT ... Mar., 1892		Miss M. B. GRISSELL Oct., 1888			
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec. 1894	Miss S. M. DENISON ... Nov., 1893		Miss A. M. CASE ... Oct., 1890			
Miss F. MARSTON ...	Nov., 1895			Miss K. JOHNSTON ... Jan., 1892			
<b>Spanish Work—</b>		<b>ALGERIA.</b>		Miss E. TURNER ... "			
Miss F. R. BROWN ...	Oct., 1889	<b>Cherchell.</b>		Miss M. SCOTT ... Mar., 1892			
Mr. A. BLANCO, Spanish Evangelist.		Miss L. READ ... April, 1886		Miss A. HAMMON ... Oct., 1894			
Miss VECCHIO, School Mistress.		Miss H. D. DAY ... "		Miss F. HARDEN ... Nov., 1903			
<b>Boys' Industrial Institute, near Tangier.</b>		<b>Algiers.</b>					
Mr. J. J. EDWARDS ...	Oct., 1888	Miss L. READ ... April, 1886		<b>Bizerta.</b>			
Mrs. EDWARDS ...	Mar., 1892	Miss H. D. DAY ... "		Miss M. ERICSSON ... Nov., 1888			
<b>Casablanca.</b>		<b>Kabyle Work—</b>		Miss R. J. MARKUSSON ... "			
G. M. GRIEVE, L.R.C.P. and S., (Ed.)	Oct., 1890	Mons. E. CUENDET ... Sept., 1884					
Mrs. GRIEVE ...	" "	Madame CUENDET ... Sept., 1885		<b>Susa.</b>			
Mr. H. NOTT ...	Jan., 1897	Miss E. SMITH ... Feb., 1891		T. G. CHURCHER, M.B., C.M., (Ed.)	Oct., 1885		
Mrs. NOTT ...	Feb., 1897	Miss A. WELCH ... Dec., 1892		Mrs CHURCHER ...	Oct., 1889		
Mr. H. E. JONES ...	Jan., 1897	<b>Arab Work—</b>		Mr. H. E. WEBB ...	Dec., 1896		
Mrs. JONES ...	Nov., 1896	Mr. W. G. POPE ...	Feb., 1891	Mrs. WEBB ...	Nov., 1897		
Miss L. SEXTON ...	Feb., 1897	Mrs. POPE ...	Dec., 1892	Miss R. HODGES ...	Feb., 1889		
<b>Tetuan.</b>		<b>Djemaa Sahridj.</b>		Miss A. COX ...	Oct., 1892		
Miss F. M. BANKS ...	May, 1888	<b>Kabyle Work—</b>		Miss N. BAGSTER ...	Oct., 1894		
Miss A. BOLTON ...	April, 1889	Miss J. COX ...	May, 1887	Miss F. M. HARRALD ...	Oct., 1899		
Miss A. G. HUBBARD ...	Oct., 1891	Miss K. SMITH ...	" "				
Miss I. DE LA CAMP ...	Jan., 1897	<b>Missionary Helpers.</b>		<b>Kairouan.</b>			
		M., Mme., and Mdlle. ROLLAND.		Mr. J. COOKSEY ...	Dec., 1896		
		<b>Constantine.</b>		Mrs COOKSEY ...	" "		
		Mr. J. L. LOCHHEAD ...	Mar., 1892	Miss E. T. NORTH ...	Oct., 1894		
		Mrs. LOCHHEAD ...	" "	Miss G. L. ADDINSELL ...	Nov., 1895		
		Miss E. K. LOCHHEAD ...	" "				
		Mr. P. SMITH ...	Feb., 1899				
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