



MATTHEW XXVIII

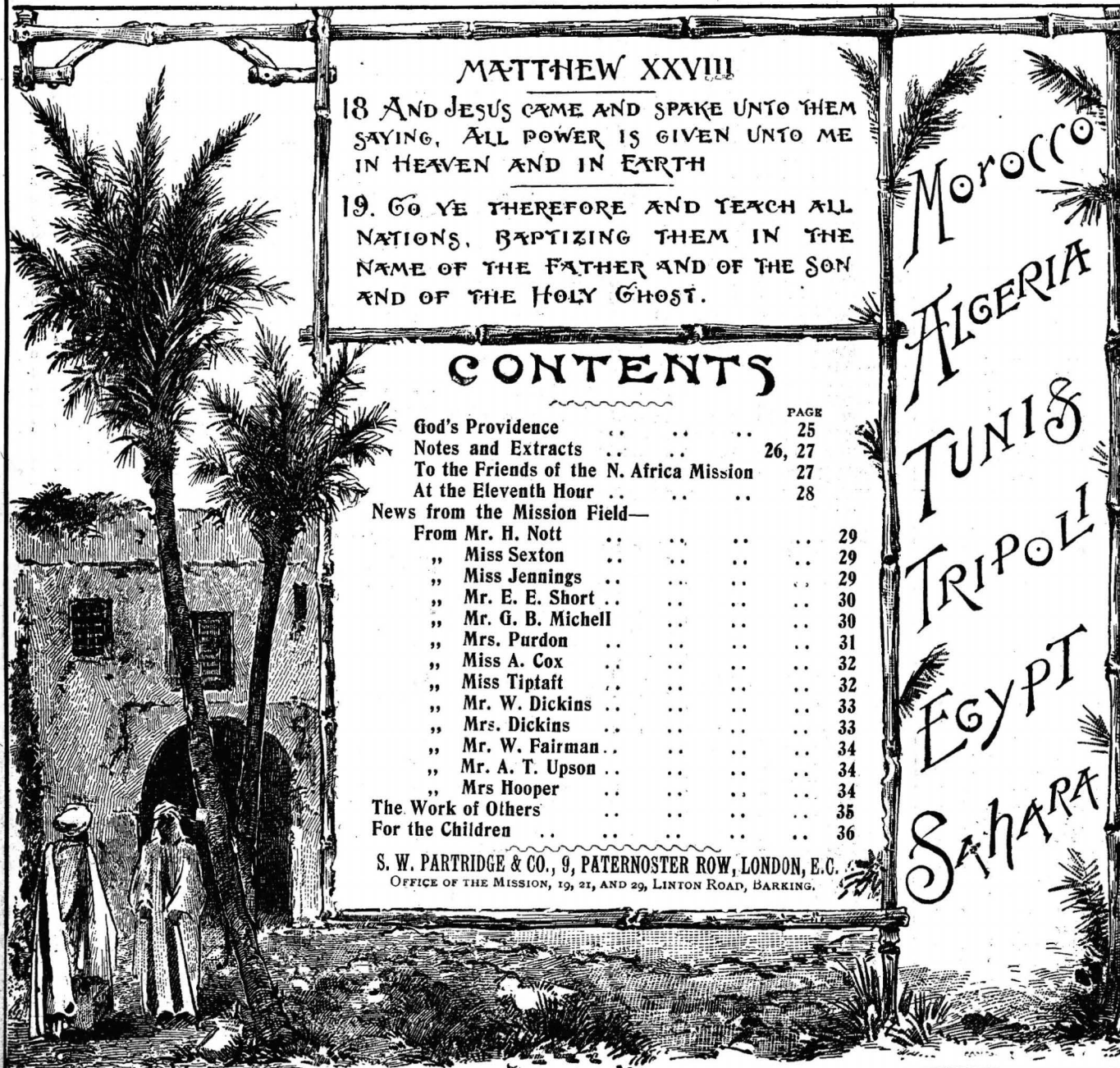
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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.



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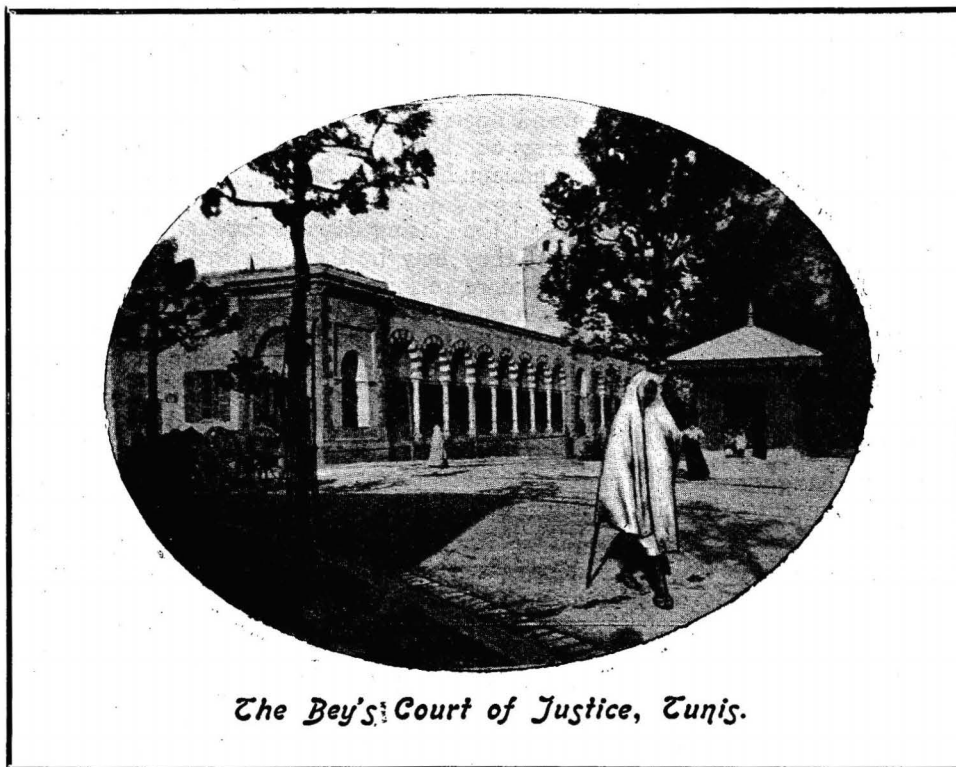
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TOTALS FOR 9 MONTHS. General ... £2374 10 9 Designated 2604 10 1 Total ... £4979 0 10

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£11 13 6

# NORTH AFRICA.



*The Bey's Court of Justice, Tunis.*

## God's Providence.

"Who knoweth whether thou art come to the kingdom for such a time as this?"—Esther iv. 14.



THE book of Esther illustrates the providence of God in the history of Israel. Though the name of God is not once mentioned in its ten chapters, the providential working of God for Israel's preservation is most manifest.

We cannot meditate on God's word too much, but we may observe His providence in the affairs of men and His workings in nature too little.

How wonderfully interesting it is to remember that God is taking an active and interested part in all the affairs of our every-day life! He is immanent—near—a God at hand and not afar off. How comforting to the believer to know this! How miserable it would be to imagine that He did not concern Himself with the affairs of His people, or even His creatures!

Zephaniah, in his prophecy, ch. i. 12, tells us of some in Jerusalem, who were settled on their lees, and said in their hearts, "The Lord will not do good, neither will He do evil." Peter, in his second epistle, has a similar class in his mind, as living in the last days, who ridicule the idea of Christ's second coming as contrary to precedent, or at any rate to recent precedent. They evidently do not believe that God takes an active part in the affairs of this world.

We rejoice to know that it is as true as ever that not a sparrow falleth to the ground without our Father, and that the very hairs of our head are all numbered. Even without having recourse to the miraculous, the Lord is able to so order and overrule the concerns of this world as to carry out His purposes of mercy for His people and the world. When He sees fit, He goes beyond His ordinary methods of procedure, which we call laws, and manifests Himself as the Lawmaker Who is above His laws.

How wonderfully God has quietly worked in the history of our land to preserve us from Romish intolerance!

He blew with His winds and scattered the Spanish Armada. He blew again with His winds to bring the Prince of Orange to our shores.

God's providential working in bringing individuals to repentance is a subject well worthy of study. Not infrequently some striking incident in daily life wakes up the sleeping soul and prepares it to receive the good seed. The death of a relative, a serious illness, a narrow escape from death, or some similar occurrence, though not in itself necessarily connected with salvation, acts as a plowshare to break up the fallow heart which might otherwise not be entered by the Word of God.

So also with God's children, the Lord is ever dealing by means of their circumstances, and, if we would truly walk with God, we must hear His voice in His orderings, and overrulings, as well as in His Word.

We should also observe God's providence in the Church and in the world. It is not an accident that persecutions arise, or that times of tranquility are granted. It was not an accident that God gave to the British Empire a good and noble lady to reign over it. It was distinctly an act of His mercy for which we cannot be too thankful. What an assistance it has been to the forwarding of Christian and philanthropic work that she appreciated and smiled upon what was good, and frowned upon what was evil—that she esteemed character more than pomps and palaces. The spread of the Gospel during our late Queen's reign has been greatly assisted by her sympathy with what was truly Christian. Let us honour her noble memory, but still more thank God Who raised her up, sustained her, and kept her.

War, famine, plague, and massacre have darkened the closing days of the last century. What has God to say to us thereby? They are terrible calamities, and yet they may be blessings in disguise. Perhaps God saw that pleasure and ease were likely to lead us away from more serious and eternal problems. Even among Christians there was perhaps an inclination to think that it was possible to be consecrated without facing fellowship with Christ in rejection. Perhaps there was an inclination to think that Christ could be followed fully without facing the enmity of mere professors and worldlings. If we have learned that it is still literally true that if any one will come after Christ, he must take up his cross daily, it is well.

God has given us a new King to reign over us, and we are rejoicing that he declares that he desires to walk in the footsteps of his illustrious mother. Still, many of us wonder what may lie ahead. The new century, the new reign remind us how changing all things are.

Surely Queen Victoria came to the kingdom for such a time as that which has just ended, may not King Edward VII. also have come to the kingdom for such a time as that now before us. Since by God's ordering kings reign, we may expect to see that this is so. Let us pray, God save the King, and through his reign bless mankind.  
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.



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



**Departures.**—**Mr. A. Hope, and Mr. S. Fraser,** left England for Alexandria on Tuesday, February 19th, travelling *via* Paris and Marseilles.



**Miss Breeze, M.B.,** writes from the **Women's Hospital, Tangier,** on February 5th:—"This morning we had twenty-eight visitors for the dispensary. A great many of the people are very attentive and listen well, but we are longing and praying for more than attention. We want people to feel their sinfulness and ask what they must do to be saved. I wish Christians at home would rouse up to a sense of the need of more prayer for Mohammedan people."

**Tulloch Memorial Hospital.**—**Dr. Roberts** asks us to mention that the Hospital was not closed during the month of *Ramadhan*, as had been intended. The patients were willing to remain under treatment, and the doctor was, of course, only too glad to keep them. To his surprise, they were also willing to eat during this month of fasting, although not very seriously ill.



We regret very much to say that **Dr. Churcher** has been obliged to return to England for a short time on account of the death of his father.



**Mr. Reid** writes from **Tripoli** about the book-shop there:—"My visitors are mostly Jews. Several of them seem inclined to inquire seriously concerning what we teach about the *Messiah*. One very nice young man has been a good deal influenced by us, and I trust the Holy Spirit is working in his heart. He seems to be very near the Kingdom.

"The Jews here have generally taken up with the name 'Protestant' to distinguish us and our teaching, and it is regularly used as a term of reproach by bigoted Jewish boys as we pass them in the street. A young Jew in the shop, a few days ago, asked me the meaning of 'Protestant.' I explained it to him, and added the information that all the writers of the *Psalms* which they read every day were truly 'protestants,' everywhere protesting against the notion that ritual and outward religion are of value for salvation. It was a novel idea to him, but he seemed to take it in."



The new **book-shop** at **Shebin-el-Kom** is now open. **Mr. Hooper** writes:—"I am as proud of my wares as any London merchant, and can recommend them with a better conscience

than many. I am glad to say they are selling well. We have had a few inquiries for the Koran, and when we offer them something better, they are loath to believe it. I told one *sheikh* that he was afraid of the Bible. To show me that he was not, he bought one for three shillings! We prayed that he may get light. . . . Mr. Upson is now on his journey, and, I hear, having good times. I am very busy here with the shop, and the men who continue to call. The *girls' school* is growing slowly. Many of the parents are afraid of the hour of Scripture lesson given every morning. . . . Should any friend wish to give you a good lantern, it would be of splendid service to us here. The other one is in use at Alexandria."



Mr. Cooksey writes from Kairouan on February 2nd:—"I had a somewhat uncommon opportunity this morning in the marketplace of preaching Christ to a crowd of men. . . . I had been on speaking terms for some days with a sorcerer whose business is to divine the unknown by means of calculations and tricks of the black art, which he carried out by the aid of a layer of fine sand spread over a cloth. He told me, in reply to my 'salaam,' that business was dull, and that men wanted his services too cheaply. I replied that, as I had told him a few days previously, I considered his pretensions a fraud, and challenged him to tell me what was in my closed hand, if he had the divining power, whereupon he replied, with a bland smile, that I was correct, but that he *must* get a living somehow.

"Another friend joining us just then, I asked his permission to show them something upon the sand, to which he agreed, so I drew with my finger a sketch of the parable of the broad and narrow ways, contrasting the roads, the people who were in them, the goals to which they led, and showing that between these goals there is no communication. They were much interested, and also the congregation which had now begun to assemble. The next obvious question was, how those who were treading the broad way could cross over to the narrow, which, of course, brought me into sharp conflict with the theology of my hearers, for I attributed to Christ the power they claim for Mohammed. They said that the Moslem confession of faith was the way over; of course, I held it was by the way of Calvary. But I evidently had their attention, and they listened well to my arguments, until an old reader, a seasoned sinner with more heat than light, made further discussion impossible by his excited denunciation of me and my doctrines."



Dr. Churcher, who has been obliged to make a short visit to England on account of the death of his father, gave us some very interesting details of the work at Susa at our **weekly prayer-meeting** on Friday, February 8th. He told of the large and encouraging attendance at the evening meetings in the bookshop, which are a special feature in the Susa work. To those going out, Dr. Churcher gave the advice: Do not be afraid of a small beginning. As an example, he spoke of how he had now a little Sunday morning Arabic meeting, which had begun by his singing and reading with his two servants. The doctor also spoke of how he found anything of the nature of an object-lesson most useful in arresting the attention of the Arabs. He had once brought some red-coloured medicine to a meeting and put it on someone's ear and thumb in illustration of the subject about which he was speaking.



The following extract from *The Reaper* for February, 1901, shows how the object-lesson is used in Morocco, as well as in Tunisia. Mr. Lennox, of the Southern Morocco Mission, writes:—"Sometimes I take an elastic cord, about 22 inches long, the length of their standard measure, and stretch it until it becomes double the length. 'What,' I ask them, 'would drapers do if they used such a measure? Every buyer would want to pull it out to its utmost capacity.' So, I tell them, is Islam. They continually remind us that their religion is *wide*; quite an unnecessary thing to do, for they take ample advantage of their latitude, and show it in all their ways. But I point out to them that it is like the elastic cord, every man pulls it to suit himself; while God's way is established, and is, like the mason's plumb-line, ever true."

**The N.A. Workers' Union.**—One of the missionaries in Egypt writes as follows:—"One cannot feel otherwise than grateful (and *very* grateful) to Miss Tighe and the ladies associated with her who have sent such very useful winter presents of warm garments. They were especially welcome this winter.



Mr. Edwards writes from the Industrial Institute, Tangier, on January 21st, saying that he had made all his arrangements for starting on an itinerating journey on the Friday previous, when, on the Thursday morning early, he found his native watchman and gardener lying just outside the garden fence on the road leading to his home, apparently murdered. He was cold and stiff, and badly wounded about the head and left arm. All his money had been stolen. After twenty-four hours' treatment the man recovered consciousness. He has accused three men of attacking him, one of whom had been already put in prison when Mr. Edwards wrote.

## To the Friends of the North Africa Mission.

21, LINTON ROAD, BARKING,

February 15th, 1901.

DEAR FELLOW HELPERS,

Since I wrote you last, our good and gracious Queen has been taken from us. We thank God for her great, honourable, and glorious reign, and pray that her son, our King, may be guided and helped of God to reign over us in righteousness and wisdom.

It is interesting to remember that our gracious Queen reigned over more Moslem subjects than any Mohammedan ruler, and our King, of course, is now a sovereign over more Moslems than professing Christians. We should therefore specially pray that under his dominion increasing efforts may be made that these, our fellow subjects, may be evangelised. Raymond Lull was practically the first missionary to Mohammedans, but his death occurred in 1315, or nearly 600 years ago. No further missionary effort seems to have been attempted amongst Moslems until the time of Henry Martyn, who was born February 18th, 1781. He went to India in 1805, and a few years later attempted work amongst Mohammedans. But although no definite mission work appears to have been attempted amongst Moslems for about 500 years, the Church of England has had for several centuries among the collects for Good Friday a prayer in which occur the words: "Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of Thy word; and so fetch them home, blessed Lord, to Thy flock that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee, and the Holy Spirit, one God, world without end." "Turks" here stands for Moslems generally. It is to be feared, however, that this prayer was not accompanied by many works, and Henry Martyn may be considered the first modern missionary to Mohammedans.

In February, 1809, Claudius Buchanan aroused interest in the Moslem world by telling of two Moslem converts in India, one of whom had died as a martyr; and he appears in his *Christian Researches* to have propounded a comprehensive scheme for the evangelisation of the Levant. The Church Missionary Society sent out missionaries, and in 1819 the American Board began work for Moslems in Syria.

Surely these first beginnings of work for the evangelisation of Mohammedans must have been the outcome of a divine impulse, and since that time work amongst Mohammedans has been making progress, though, alas! often the progress has

been very slow indeed. At the same time God was working through His providence in the affairs of the nations, and Mohammedan political power was being weakened.

These two movements have been going on side by side, the spiritual and the political. God has been working through governments for the removal of political difficulties in the way of mission work, and through His spiritual servants for the spiritual enlightenment of those whom it was now possible to reach with the Gospel. In 1822 the American Syrian Mission, through its press in Malta, began a spiritual assault on Islam. In the same year Greece was liberated from the Turkish yoke. During the last twenty years there has been a considerable advance towards religious liberty in Mohammedan lands. This has been specially noticeable in Egypt, where the British occupation has made Christian work amongst Moslems very much less difficult, and if Arabia is the cradle of Islam, Egypt is its citadel.

At the same time Christians in various parts have been stirred up to take a deeper interest in the evangelisation of Mohammedans. All this is intensely encouraging, but oh! how much there is yet to be done. During the last twenty years the Barbary States of North Africa have been re-entered with the Gospel. At the beginning of 1881 there was not a single missionary there to labour amongst the Moslems. Now missionaries and their wives and helpers number over 150, and as this work seems in the line of God's purpose, we may expect that before long the few converts already gathered may be considerably increased.

The fact that we are working together with God is our greatest encouragement. If we were only striving to carry out some good and useful design, we might think that, though it was good, it was perhaps not the right time to press it forward, but as, in addition to the general commands of God's word, we are able to discern God's providential movements, we realise that we are being carried along on the wave of His purpose, and, however weak or poor we may be, we are persuaded that He will accomplish, with us, what He intends to do.

You too, dear fellow labourers in the work, are assisting us in carrying out the divine programme. Those who have been taking part in the stately ceremonies, attending the death of her late Majesty, and the proclamation of our new King, have perhaps realised that they were making history. How much more may those who are taking part in the march of God's glorious work of evangelisation, realise that they are helping to make eternal history, in helping to gather in men and women who shall be sons and daughters of the Lord Almighty, kings and priests unto God, and who shall reign for ever and ever? At present our work may appear to be humble and obscure, so did the work of Christ appear humble and obscure when He went about doing good in Palestine, and we are called to fellowship with Him in His rejection, but the crowning day is coming by and bye.

Some of our friends noticed in my last letter that I mentioned that the receipts of the mission were about £2,000 behind what we seem to need, and several have sent us some extra help. The receipts of the past few weeks have been rather better, but still the deficiency remains about as large as before, but we are expecting that, in due time, God will supply every need through His servants in answer to our prayers. But though we have this trial we have many compensating blessings. We have suffered a good deal less of late from French obstruction, and some of those who would gladly have expelled us from the country have themselves had to leave. The bright and cheerful spirit of the missionaries in their difficult work and trying circumstances is another cause for thankfulness to God.

We have not suffered in North Africa as our friends and

brethren have done in China and India, from massacre, famine, and plague.

There are encouraging evidences in various quarters of an increased interest, on the part of the people, in the Gospel message. One of the workers writes of a native convert who is now devoting his time to Christian work. He is on fire, and astonishes us by the boldness of his preaching, combined with his gentle and loving manner, so that he disarms opposition. In another place where converted Moslems were met to observe the Lord's supper with the missionary, a converted Moors sat down with them, the first instance, so far as I know, in North Africa, of a converted Moslem woman's being allowed to join with the converted Moslem men in this ordinance in a public way.

The work amongst Spaniards and Italians is encouraging, and we hear of several cases of professed conversion. We thank God and take courage, and ask you to join with us in praise and prayer for further and fuller blessing.

I remain, yours heartily in Christ,

EDWARD H. GLENNY.

### "At the Eleventh Hour."

Monsieur Cuendet, writing from Algiers on the twenty-eighth of January last, tells of the remarkable conversion of a young Jew: "Some time ago I was wonderfully led by God's providence to a Jewish family which I did not know at all. As I was going for the first time to see Mr. C., who is ill, I called at the wrong side of the house, which, very strangely, belongs to the same street, and has the same number. I asked some children there if they knew of a young man very ill; they said yes, and one of them accompanied me upstairs to the door. A tall, nice woman with a sad expression, opened the door. I was surprised to find myself in a Jewish family, and I immediately thought I had been mistaken. But my surprise was greater still when I found a young man of nineteen years of age lying there very ill with consumption, and I immediately felt that God had guided me into that home. This young man had been in bed for five months, and he gave me the impression that he would not live much longer. I spoke to him about his soul and of salvation through Jesus Christ. He really drank in my words, and after a short time his face was quite illuminated with joy. Several times he said to me: 'Qui, je crois tout ce que vous me dites; je crois maintenant que je suis pardonné par Jésus Christ.' ['Yes, I believe all that you tell me; I believe now that I am pardoned by Jesus Christ.'] His mother, who stood near the bed, said to me several times with tears: 'Oh! sir, it is God Who has led you to us!' She could not thank me enough. I prayed before I left. I came back with the feeling that a soul had been brought to the light.

"Three days after I went again to see him, but I found the house full of Jews and Jewesses—the dear young man had entered into his rest. It was on Friday evening that I saw him, and he died on Saturday morning. His mother told me that he was full of joy after I had spoken to him; she had never seen him like that before. He said to his mother just before he died: 'I believe that Jesus is my Saviour,' and he added, 'If all is as beautiful as this gentleman has told me, oh! how good heaven will be!' The mother said to me, 'Now my son is happy, but I am unhappy.'

"This case has much cheered me. I preached the Gospel to all those who were in the house, and they listened most attentively. May God bring to Himself other members of that family to which He brought me so marvellously, just in time to present the true light to a precious soul."

## News from the Mission-Field.

### Morocco.

From Mr. H. Nott  
(Casablanca).

Good numbers have attended the dispensary during November and December; both Moors and Jews have shown marked attention to the reading of the Word of God each morning, and some few have been really interested, and have conversed freely and intelligently after the address. On the part of some there seemed quite an earnest desire to know the truth. One morning, after reading and speaking for three-quarters of an hour or more, I was asked to still proceed and tell them more; another morning, as I entered the waiting-room to read and speak with them, "Ah!" said one man, who had been there several times before, "now then, teacher, come on and read to us, for it is now three days since I have heard those words, and I want to hear them again." Praise God! I was enabled with much joy to sit among them for some time reading, and explaining to them the way of salvation from sin and its consequences, and warning them of the awful doom awaiting such as they were—unrepentant sinners and delighting in sin and the works of darkness. Altogether, the work in the dispensary of late has been encouraging, and not a few Gospels have been given away.

In visiting the shops and cafés one often meets with rebuffs, and some even will neither read God's Word nor be read to; nevertheless, praise God, we do have encouragements. One afternoon Mr. Jones and I were returning from visiting a few shops in one part of the town, and, as we passed a barber's shop, we heard the name of Jesus mentioned. We at once turned in, and found an old man, a good reader, with an old book, reading and explaining to a group of men. "Ah!" I said, "what's that you have to say about our Lord Jesus? Look! Here is a book that will tell you what He taught and did." The old man welcomed us, and gratefully took the Gospel and began to read, while the others eagerly tried to get a peep over his shoulder. He read through Matt. v., and they greatly marvelled at verses 28 and 32. Said one old, white-headed man, "Jesus goes to the root of the matter. His way is truly a narrow way." We left them, and I have since seen the old teacher, and he wants another book, for he has read right through that one. May God bless these Gospels given!

Sometimes one is very amused to hear the excuses men make for their vile ways. A man whom I know, when asked if it wasn't wrong to smoke *keef* (Indian hemp), answered, "No, it's very good, for it creates fine feelings in my head, so that when any evil suggestion arises in my heart, the effect of the *keef* sets up a monitor within which tells me not to do it."

Several have been to read with me of late; one especially whom I might note was a very well-educated young fellow from Rabat, whom I met in a café. He had promised again and again to come; at last one day he came, and stayed the whole of the morning. He could read very beautifully indeed. I gave him one of Mr. Michell's tracts to read, which deals with the intercession of Mohammed, and shows from the Koran that their prophet never claimed to intercede. He was quite struck with it, and evidently thought more than he said. Then he read the fifteenth of 1 Corinthians, breaking forth into a chant which sounded very musical indeed. Would to God he might learn the truth therein contained! Then would his soul ring with true music. He stayed a little while for a further talk, and on leaving took a Gospel with him.

May God bless His own Word, and by His Spirit bring to their remembrance what these men have heard.

From Miss Sexton  
(Casablanca).

January, 1901.—Mobaraka is an old negro woman who sits by the roadside and begs. She has a dirty old rag laid before her on which kindly-disposed passers by throw one or two small copper coins, about eighteen of which are equal in value to an English penny. Drivers of donkeys going into the town with their loads of charcoal or vegetables to be disposed of in the market places, occasionally cast into her alms rag (if one may so call it) a piece of charcoal, a turnip, a carrot, or a few sweet potatoes. On that she subsists, and in the wet season when the heavy rains make it impossible for her to sit in her accustomed place, well, then she has to go without.

There are no workhouses, or infirmaries, or anything approaching them, in this dark land of oppression and cruelty; consequently the old and infirm fare very badly. We were wondering what had become of the poor old soul, when her partner who shares her hut, Rockeya by name, also old, feeble and desperately dirty, came to tell us she was very ill, and starving and naked. One of us went back with her to see how matters really stood, taking a woman's garment, one of those kindly sent by friends in London.

Rockeya led the way through a labyrinth of huts till theirs was reached. What a scene of wretchedness, squalor, and filth unspeakable! Shuddering, we picked our way step by step, praying that we might escape typhoid fever! Yet those two women, human beings, *live* there. That is their home! The poor old negress looked up with a smile of welcome. "Have you come to see me?" she asked. "May Allah reward you!" Rockeya dressed her in her new garment, while she kept calling down the blessings of Allah and her prophet on the givers. Sitting down on an old sack doubled up, we told her in the simplest words we could, of our Prophet, the Lord Jesus, not only ours, but hers too if she would believe on Him, and His love to poor sinners. She smiled broadly, nodding her head now and then in approval. God grant that His message, given in such inadequate words, as it seems, may find a resting place in her heart!

From Miss Jennings  
(Laraisb).

When mounting our pack animals on Miss Brown's and my return journey to Tangier, we found a very lean, tall, black man, with his wife and little boy, also starting for the same place, and they gladly joined us. The man actually let his wife ride, as he drove the ass from behind, the *very* black baby being slung on to his mother's back by a white cotton sheet. As we journeyed, I learned something of their history, though, as hired animals always *will* follow in a line, there are often difficulties in the matter of holding a conversation.

About three years ago they left the Sahara for a pilgrimage to Mecca, visiting Alexandria and Algiers on their way back. Two years ago, when their child was very young, they settled in Alcazar. There a raid was made one night on their hut by mountain robbers—alas! not an uncommon thing at Alcazar. The man was away with his donkey, and when he came back, wife and child were gone—stolen by the robbers! Taking his staff in his hand, he tramped from one mountain district to another, seeking the lost ones. The poor wife was sold and resold, till, in a year's time, she had had *five* masters!

One day, at the end of the year, as she came out of the village with the women to draw water at the well, she saw her poor husband sitting near by. They dared not speak, but, with finger on lips, they recognised one another. In time he was able to effect her release, and take her home to Alcazar; but to do so, he had to borrow money from his brother in the Sus country. The consul at Alcazar took up the case. One of her illegal purchasers was imprisoned in Mequinez, and the poor family were then making for Tangier to present themselves to Sidi Torres, who had sent for them, to get redress for their wrongs.

I never saw so gaunt and attenuated a black man, and in such

poor clothes. His once red fez cap was faded grey, and worn into large holes on his head. He wore no shoes till the second day, during which he was to enter Tangier, when he started for his last day's journey in sandals—simply a sole of rough goat-skin tied on across the instep and between the toes with strings, which were constantly breaking. All the property that they carried with them in the empty paniers on the donkey seemed to be a tin cup, in which he brought water from every stream, well, or river which we passed, to his little boy, who was ill with measles. The mother told me that several times her masters had wanted to kill her baby; but she had pleaded for his life.

## Algeria.

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

SHOP-CALLERS.

Dec. 22nd, 1900.—A couple of days ago an Arab came in and sat some time. His whole theme of conversation was that the people here and near the coast—Arabs, French, and Jews alike—were thieves, bad-mannered, and lacking in good faith, while further south, whence he came, they were quite the contrary. This he enlarged on with a mixture of some French words almost unrecognisably mispronounced! This, or some similar strain of complaint against the world in general in these modern days, is not uncommon from our visitors. After awhile, however, I managed to get in a few words bearing on the need and way of salvation, using his own pessimistic, though not unfounded, testimony as evidence of the lack of real religion.

On a previous day a miserable-looking Arab came in and seated himself, ostensibly desiring medicine from Mr. Lochhead for some malady, but more really wishing to beg money. I advised him when to find Mr. Lochhead, but was wilfully blind to his hints in the second direction.

A day or two before an Arab came in and began showing me some plans of ground belonging to him with mining capabilities. He is not the only one who has introduced such a thing to our notice! An Arab seems to think that *any* Englishman is a likely investor in mines. Explaining to him a little our purpose and message here, I assured him we had no interest in such things, so shortly after he left. Soon after, a young Frenchman came in, and he talked from the barest Deistic standpoint: "All the religions are good, all acknowledge one God," which generally means that the speaker doesn't occupy himself much about any form of religion. God and conscience,

according to him, were almost synonymous, and if one followed *la morale*, some vague morals or morality—what more would you have? On my pressing the matter of sin, he admitted that nobody was perfect, but the facts of a day of judgment, punishment for sin, or salvation by faith were to him incomprehensible. He said he had been to a Catholic *Frères'* school here, but he almost pooh-poohed the sinlessness or Divinity of Christ. After half an hour he went his way, and one knows not if he will come again.

To-day I had over an hour's animated talk, *à la Française*, with a young Jew, in a somewhat similar state, but more serious and well-informed. He had read the New Testament a little, and had evidently thought more deeply. He touched on any number of points, mentioned the Puritans and the Stoics; asked information as to the difference between the Catholic and Protestant creeds, and the place the Virgin Mary held in them respectively, the miracles of Christ, and how they proved Him more than any prophet or apostle who performed miracles; science, and the Genesis account of creation; but we came back frequently to one point which was difficult to him—the need of a mediator between God and man, and Christ's filling that place. He also spoke as if religion need be no more than the teaching of a moral code, while I spoke of the need of a new power from above, a new life, citing my own experience. It was quite a strain to me—he spoke so rapidly—following his thought, and trying to meet it and express myself well in French. Another "modern" Jew was in the shop before he came, and listened through it all, putting in a very few words. I was glad of this, as the latter, though very ready to visit us in the shop or at our homes, will not readily be drawn as a listener to the Gospel. We hope to see this young Jew again. He was asking after a parallel French and Hebrew Bible, which we have not got, although such an edition exists.

## Tunisia.

From Mr. G. B. Michell  
(Tunis.)

On New Year's Day, in the hall of our Bible and Tract Dépôt, Miss Case and Miss Roberts had a large gathering of Italians for a "Christmas Tree." They were their Sunday-school children, boys and girls, and Young People's Bible Class—about sixty altogether—while the rest of the available space was crowded with the friends and relatives of the children. It was most refreshing and inspiring to see the evident delight and appreciation by these poor Italians of all our sisters' efforts on their behalf; while the remarkable and very correct way in which the children went through a long programme of recitations of whole chapters of Scripture, hymns, dialogues, etc., was an extremely striking proof both

of the thoroughness of their instruction, and of the intelligence and real interest and industry of the children. Many of these are little mites of five or six years old, and most are Sicilians, whose dialect differs so much from pure Italian that the learning so brightly and correctly of these long passages must have cost them real hard work, and have been a true labour of love. Before the distribution of the presents to the children, the Italian Vice-Consul, who kindly came to the *fête*, spoke a few words of hearty appreciation of these ladies' efforts, and surprised all present by saying very earnestly that he was sure that what was being taught the children was the truest Christianity and the purest religion!

I then had the pleasure of giving a short Gospel address, which was listened to with the utmost attention. Our own



servant was there, a foundling from Sardinia, and brought up by some sisters of mercy, a poor creature, who gives us some trouble by her temper, but for whom we are praying, as for the other servants in our several houses.

*Wed., Jan. 2nd.*—I spent the whole morning at the Custom House, getting out a box of goods sent us by the "Workers' Union," and enclosing a parcel of beautifully dressed dolls for Miss Addinsell and Miss North at Kairouan, for gifts to native children. We owe deep gratitude to the kind friends who send us these invaluable presents of clothes and other supplies, which we need much, and for which, and for the charity which gives them, we cannot pay in anything but in grateful prayers for the kind workers and donors.

*Thurs., Jan. 3rd.*—In the evening my wife accompanied me to our regular Thursday evening meeting in the back room of the Dépôt. Mr. and Mrs. Purdon were also there; but Mr. Liley was showing the magic lantern to a company of porter men and boys, collected by Miss Grissell elsewhere. At the Dépôt we had in a good party of Arab men. Si Baji and Si Beddai, who, we hope, are really converted, and who have indeed professed for two or three years, came and helped us, also a native lamplighter, who has been most assiduous for some time past in coming to the Dépôt and to the meetings, and several other men of the better class, and two new friends—one, the son of one of the principal professors in the Mosque College, Sidi E. R., and a friend of his, Si B. With these we had a most interesting reading and discussion, on Isaiah ii. and Matt. iv., then on the Lord Jesus' name, "the Prince of Peace," and from that to the subject of "sacrifice," by which the Lord made our peace. They, of course, denied the death of our Lord entirely; but I pointed out to them that, even from their own book and arguments they might be mistaken, as the only passages in the Koran are susceptible of the opposite interpretation, which the *facts* proved to be correct; indeed, as a matter of fact, not one of the teachers or sects who denied the death of our Lord Jesus Christ, or His resurrection, before Mohammed, could be held to be orthodox in other respects; but they, without exception, also held some doctrine regarding the Godhead which no Moslem could for a moment allow. Consequently, either (1) they must accept these heretics as "Moslems," if Christ did not die, as there were no others; or (2), Mohammed was deceived by these heretics, and induced to introduce their errors into his system; or else (3), if Mohammed really did teach the truth, his words must bear the meaning that I put upon them, viz., that the Lord Jesus did die; but by the permission and foreordination of God, and not by the hatred and power of the Jews.

They could not answer this; but left, promising to bring me the opinion of Professor —, the father of Si E. R. After the others left, the lamplighter stayed behind to tell me that he entirely accepted all I had been saying, and would yield himself wholly to Christ as his only Saviour; but, as he is ignorant and cannot read, he begged me to teach him how to pray, and what to say, so that he could be sure of being heard. I hope the poor fellow really is true. I have given him David's prayer in Psalm li, verse 10.

### From Mrs. Purdon (Tunis).

*Jan. 10th, 1901.*—Last week and the week before, Miss Grissell invited a number of porters to see the magic lantern. On the first occasion Mr. Liley showed the lantern, and spoke to the men; but last week my husband did so. The porters are, they say, a difficult class to reach, being more bigoted than most of the natives of Tunis.

Only two men came to the first meeting, and last week also, to our great disappointment, only two came at the time for which they had been invited. They were brought in, however, and after a cup of coffee they were shown the pictures. The subject was "The Prodigal Son." They listened most patiently and nicely while Mr. Purdon told them the story and its meaning. After they had left, and the lantern was put away, there was a knock at the door, and four other porters came in, so the lantern was lighted up again, and the pictures were shown to them. They were very interested, and listened very attentively, and when going away said they would come again. We should be very glad of your prayers for this little effort; we shall (D.V.) keep it up each week, as long as the men will come to it. The lantern is really a great help, for, as well as being an inducement to get the men in, it helps to keep their minds on the subject, and interests them in it.

We have felt more encouraged lately about the girls in the school. It is a pleasure to see them during the Bible lesson, sometimes listening with real interest, sometimes asking a question or making a remark, which makes us very hopeful that they are seeking the Saviour. One day, when Mrs. Michell was talking to them about coming to Jesus Christ, one of them said so earnestly, "I do want to come; but I don't know how." And on another occasion the same girl told Mrs. Michell that she, with another girl who lives in the same house, and also comes to the school, goes to an empty room each morning before coming to school; they shut the window and bar the door, and then together they pray to God in the name of Jesus Christ. These two are amongst the elder ones of the school, and we shall very likely lose them in a very few months, as they will soon be considered too old to be allowed out in the street. We are praying that they may be truly saved before they leave the school.

There are also three other girls whose mother says that they pray in their home; so that there is cause to praise the Lord for what He is doing, as well as to continue in prayer that He will complete the work which He Himself has begun.



"Children in the Sahara."

From Miss A. Cox  
(Susa).

December 23rd, 1900.—These last weeks have been full and sad ones. Mr. and Mrs. Cooksey from Kairouan brought their sick baby here to be near Dr. Churcher, and after nearly three weeks of suffering, during which time she also had measles, the little child was called to be with Jesus. The baby's funeral was a touching scene, several of our "Mission" people joined our group, and Bertholdi, now our helper for the Italian work, carried the little coffin. Round the open grave we stood and sang "Jewels," as well as tears would allow, and then, that even at such a time "no chance should be lost," testimony to the Saviour whom we have come out here to preach was borne in English, French, Italian, and Arabic, so that the group round might all understand something. There was no small perplexity visible on some faces.

Yesterday the fast of *Ramadhan* commenced, and the "pious" Moslems will now for a month starve from dawn till dark, and feast at night. We are making provision for special services every day in the Bible-shop, with the magic-lantern four nights a week at 7 p.m. The people do very little business this month, and often wander about the markets seeking some entertainment, so that we expect to get many in, and earnestly ask prayer for great and lasting blessing. The town men, who are afraid to come near such a poisonous place as our little shop, in the ordinary way, drop in in groups during *Ramadhan* to hear and ask questions.

We have had very good "Nicodemus" meetings for some time past now, at sunset, many native soldiers attending, and some even joining in the singing. Praise God!

We have been made glad lately by two Jews reading the New Testament, one an especially hard cavilling man, who came only to refute "the truth as it is in Jesus," and who would not so much as listen to a quotation from the New Testament. Now he has taken a copy home with him in Hebrew, and is carefully reading it, and seems really quite changed in manner. Oh! that he may be indeed changed in heart.

January 4th, 1901.—Our lantern services are going on well. The room is full time after time, and there is freedom from all interruption and noise. We keep out the boys from the men's meetings, reserving Monday nights specially for the youngsters. Our classes are keeping up well, except that of the Jewish lads, whose schoolmaster has strictly forbidden them

to come to us. Please pray for these boys; they are so quick and intelligent, and were becoming much interested in our Saturday class, greatly enjoying the hymns and questions from the Bible.

January 17th.—We had a good many persons come into the Bible-shop this afternoon—among them a French officer who was very politely curious to know what we do here. "Do you convert many?" he asked. "Not any at all," was the reply, "that is not our business, but God's alone. We are soldiers obeying our great Captain, whose orders are written down in the Book." Here a French Bible was opened at Matthew xxviii., and the officer read verses 18 to 20. He was silent for a moment, and then asked again, "Do you get many converted?" "Very few," we replied, "for *as it is written*, 'strait is the gate and narrow the way that leads to everlasting life, and few there be that find it.' We just preach to others the Gospel that has brought *us* pardon, peace, and joy through the crucified risen Christ." "Ah," he replied, under his breath, "if that were all you did!"

Yesterday afternoon I found a woman who could read in the native town. I had hoped she might be glad to see the books, but found her a desperate young bigot, who preached and reasoned like a man, and declared the Scriptures had been changed; the Old Testament by the Jews, and the New by the Christians. Yet as I sat and read aloud she grew greatly interested in spite of herself, and finally said, "I don't know how to explain it, but your books *are* wrong." We ask your prayers for this girl, Zmerda.

*Ramadhan* is now nearly over, and the feast is to take place on Sunday. Such preparations are being carried on as to food, raiment, house-cleaning, bathing, *sook*-decorating, etc! And so another season of increased self-assurance in good (?) works and holiness (?) will be added to the many preceding ones. We have taken the magic-lantern two or three times to the houses, that the women might have an opportunity of seeing it. Such picturesque groups of happy astonished creatures! It was not a little interesting to find that the illustrations were somewhat familiar to them from the Bible stories they had already heard from us. We are looking for the Lord to work specially this year, the first of a new century, but we also look to our dear *praying* friends to *prevail with* us, for the triumph of His wonderful Word. May "He to Whom prayer did strength impart," and who was heard *always*, teach us too, *how to pray!*

## Egypt.

From Miss Tiptaft  
(Alexandria).

Jan. 11th, 1901.—Since writing my last report, *Ramadhan*, the great Moslem month of *fasting* and *feasting*, has begun; it is now nearly at a close. What a strange contrast it was, coming side by side with our Christmas! We were all so full of joy and gladness, for the Lord's great love to us in sending us the Saviour; while the poor Moslems, at the same time, were fasting and praying, thinking thus to merit forgiveness, blind to the fact that it had already been merited "by the righteousness of One." Were it not so terribly solemn, one could afford to laugh at their strange idea of fasting. It is true that every good Moslem will not even permit a drop of water nor a morsel of food to pass his lips from sunrise to sunset; but when once the gun has been fired at sunset, he spends his time in gluttony, revelling, and feasting. Indeed, through the whole of *Ramadhan* more time is spent in the cooking and preparing of food, and more food is eaten, than in any of the other months of the year.

We have much to praise God for, in the way in which our school has kept up. The first week the attendance flagged a little, but since then we have not noticed any difference in that respect. We certainly find the children much more trying; but we feel we cannot expect them, when they sit up late at night eating and drinking, to come to school in the morning as fresh and bright and good as usual. The extra need of patience and wisdom has led to more prayer, and an increased desire for their salvation.

But I must tell you about our Friday afternoons with the children. We used to have needlework then as on other days; but just lately we have changed our plans. We have found out that an hour's romp with a child often brings us into closer touch with her than a whole week's teaching. So we have chosen Friday afternoon as a pleasure afternoon. Only those who have been good all the rest of the week are admitted. These have tickets on which their names are written, and which we collect from them as they come in. We spend an hour with them, teaching them English games, or in some

other way amusing them. Then we all go to the schoolroom, and close with singing and prayer. We are hoping to get something different for every Friday in the month, so that it shall be not only a pleasant, but also a profitable time. Mr. Dickins has kindly consented to give us an hour with the magic lantern now and again. We have already had one afternoon with it, and the children were very delighted. Mr. Dickins took some of the most striking events in the life of Christ, explaining the pictures, and drawing practical lessons from them as he went along.

Perhaps some of our friends as they read these accounts of our work amongst the little ones may feel that we are spending too much time amongst them. Could we not be doing more direct Gospel work, instead of giving the children lessons, and playing with them? Lest any should think so, may I mention one or two distinct tokens for good that have arisen out of our school work? (1) It gives us a very free entrance into the homes of these children. Every day little ones come round us saying, "Do come to our house to-day." And when we go, instead of being received with distrust and dislike, the mothers as well as the children receive us very gladly, and listen respectfully to our message. In houses not belonging to our children we notice the difference. (2) If we cannot speak of any great spiritual change amongst our girls, yet we do praise God for a moral change. Girls who would before come to school dirty and untidy, and curse, and do all sorts of other unpleasant things, are now clean and tidy, and much more careful in their behaviour, so that now improper talk and low actions are almost unknown things amongst us. New girls are soon dropped on by the older pupils, if they do anything that is not right. Then to some extent we feel that this influence is being carried to their homes. Some of our girls cannot bear for us to enter their homes and find them dirty and untidy. They like to know when we are going, so that they shall be clean and neat.

Then as to playing with the children: how I wish you could be with us, and watch the children as we break up after our play afternoon! Some put their arms round us very lovingly, others lift up their faces for a kiss, and one and all utter a very grateful "Thank you." But we are not only looking at the present, we are thinking of the time—not very far distant for some—when these girls of ours will be taken from us, and shut up in very dark, miserable homes, from which they are seldom or never allowed to go out. Shall we not, then, strive to make these days so bright and happy for them, that their memory will be a continual joy in after days? And have we not every reason to believe that, with that memory will come the hymns they sang, the Scripture they learnt, the lessons given, the earnest prayers and pure lives of God's children? And it is these things that we believe God will use as instruments for their salvation. Will you not, then, help us, by your prayers and intercession?

From Mr. W. Dickins  
(Alexandria).

Some old friends have visited us since our return, namely, Mohammed, the tailor, whose faith in our Lord Jesus Christ has grown; a Turk who has visited us at the Gospel meetings from time to time during the past four years; Mahmoud, who was a pupil in my English class at the very beginning of my service here, and who spent two years in the meantime in Constantinople, but returned to us as soon as he arrived in Alexandria. I am convinced there is much belief in our Lord in his heart. Ahmad Hamdy, the policeman, greatly surprised us one night, at the close of the meeting, by praying publicly. Several other Mohammedans were present. On the Saturday following he brought his wife to visit the ladies of the Mission,

and expressed his wish that she should be instructed in the Gospel. I have given several copies of the Holy Scriptures to men who showed special interest in the Gospel, and believe we shall see fruit, if after many days. . . . A very interesting young Mohammedan came to us for a succession of nights for special instruction in the Gospel, and each evening he brought a friend with him. The last time he was present a discussion arose on the Westminster Shorter Catechism, a copy of which he had with him. Two *sheikhs* were present. The discussion was earnest and pointed, but friendly; but we have not seen him since. It is not easy to follow these men, unless they come to us, for we cannot visit them in their homes, on account of their customs concerning the women. We hope, however, to come across him again. . . .

Although the work is difficult, we are greatly encouraged in the Lord, for we remember that He prayed: "Neither for these alone do I pray; but for them also who shall believe on Me through their word." "For faith cometh by hearing, and hearing by the Word of God." So we look forward to the New Year with bright hope.

From Mrs. Dickins  
(Alexandria).

Jan. 11th, 1901.—I have enjoyed very much visiting once more in the homes of our girls, and I would ask again your constant prayers for this work. Our poor women are so dark and ignorant, and most of them are content to remain so. We find out in our visiting many of their sorrows, which would not otherwise come under our notice. Just before Christmas my Biblewoman came across a woman in great distress. She had been divorced by her first husband after the birth of her third child. Then she married again, and took her children with her into her new home. When Sitt Adma visited her, she found that her new husband had just turned the two eldest children out into the street, throwing their clothes after them, and saying that he would not keep another man's children. Their mother was powerless to help them. She was weeping in the house, and the children outside were weeping too, homeless and motherless.

A week or two before this, I visited the grandmother of a little girl in our school. Her mother was married very young, and after the birth of her second child was divorced. A second time her parents arranged a marriage for her, and she left her home with a man who was a villain. He sold all her clothes and jewellery, and then deserted her; so again she returned to her parents, who had kept the two children with them. Now she is married a third time, and so these poor children are without their mother. Their father was visiting them, and seemed very fond of them. He, too, has married again, but cares sufficiently for his children to support them; and he spoke to me about their training, saying how much it grieved him that they were so spoiled.

All this shows but a small part of the evils of the religion which has enslaved so many millions in the past, and which still holds millions in its thralldom—men and women who believe a lie, and are content to remain in darkness and degradation.

As I spoke to one mother of God and His commandments, and of His care for us, she said, "Oh, what a pity you are not a Moslem. You know so much about God; but you are an unbeliever, and therefore you will be lost."

I ask again your prayers that we may all be kept with our hearts stayed upon the Lord Jesus, Who will yet receive the nations for His inheritance, and the uttermost parts of the earth for His possession.

From Mr. W. Fairman  
(Alexandria).

The month of December was chiefly spent by me in attendance at the *Mandarrah*, and the fulfilment of my duties at the German Kaiserwerth Hospital, together with a due proportion of Arabic study.

The work in the Hospital has been, on the whole, encouraging. A large number of Moslems have, in this way, heard the Gospel, and during the month they all, without exception, manifested a very great interest in the Word. No one has tried to oppose the Truth, even when the subject was the Old Testament proofs of Christ's Divinity, and the patients in one ward made special request that I should visit them more frequently.

A young fellow, who was an inmate during the latter part of the time the "Egyptian Pilgrim" was in, was led, by the testimony of this man, to ask for a copy of the Gospel. I presented him with a copy of the four Gospels and Acts, which he read through very carefully. He paid marked attention also to what I had to say to him. Just before he left, he told me that he fully believed all that the Gospel said. He promised to visit me at my house before he went home; but, as he failed to keep his promise, I was prevented from dealing yet more fully with him in private. I find, however, that he has taken the Gospel with him, and, as he resides at a town near to Shebin-el-Kom, it is possible that he may visit our brethren there. The Lord grant that the Word heard and read may bring forth fruit in his life ere many days.

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

SOME OF OUR VISITORS.

Let me give you just a brief introduction to some of our recent visitors:—

(1.) This was a young *Azhar* student, who had heard of the C.M.S. work in Cairo, but whose professed ignorance of everything Christian was too absurd to be believed. For instance, he picked up a Bible, and said, "What is this book? Is the Koran contained in it?" When we assured him that it was the "Book of God," containing the Pentateuch, Psalms, Prophets, and Gospel, he reverently kissed it. When asked why, he said: "Although we hold that it has been woefully corrupted, and the name of Mohammed, the Chosen Apostle of God, wrenched from it, yet, inasmuch as there is somewhat of the Word of God still left in it, we reverence the book."

We tried to show him the truth; but his mind was opposed to all light and leading, "cribbed, cabined, and confined" by the teaching of the *Azhar*.

(2.) THE STATIONMASTER.—This is an old and dear friend, a really Christian man, one of the very few to be found in the membership of the ancient Orthodox Coptic Church. He loves the Word of God, and seeks to follow it out in his life. He has accepted an invitation to come and join with us in prayer for "The Mohammedan World," on the 11th of January. On one occasion he came down to me rather late at night, to ask my help concerning a controversy he had with the Coptic priest.

The latter, as usual, had been extolling the "Intercession of Mary," and that of "The Saints," when the stationmaster stood forth and challenged him to produce evidence. Said the priest, "Your Church teaches it." Said the stationmaster, "My Bible does not, and I only follow what the Word of God teaches." Said the priest, sarcastically, "Word of God! How do you know it to be so? You can only com-

prehend it according to the Church's interpretation of it to you." Our friend then paid us a visit, to get further teaching. Please pray for him.

(3.) Another *Azhar* sheikh, a pleasant fellow, was eager for our conversion to Islam, and proceeded to prove the authenticity of the Koran from the Prophet. On being told that we absolutely rejected Mohammed's claim to be the Apostle of God, he tried to prove the Prophet's mission from the Koran. This being equally unacceptable, he said, "Well, let me do it entirely by *intellectual* proofs," and he formed his syllogism as follows:—

1. (Maj. Prem.)—"Verily, God hath ordained apostles."

2. (Min. Prem.)—"To every apostle hath been given a book."

3. (Conclusion)—"Therefore, without a shade of doubt, the Koran, which was revealed to the Chosen Apostle, is of God."

Poor fellow! He was unable to see any fallacy; and after a long talk left us still in "Christian polytheism and infidelity," as he esteemed it.

(4.) THE COPTIC PRIEST.—The first visit paid to us by him was during Christmas week! He has done all he can to oppose the sending of Coptic children to the school opened by "those Protestant people" (Miss Van der Molen and Mrs. Hooper), and probably came to try and get further information. He chatted pleasantly, however, and we returned his visit on the occasion of the Coptic Christmas Day, the 7th of January.

(5.) Yet another *sheikh*. This time a young, blind fellow. He has come on several occasions, the last being Saturday evening, when he admitted that the sinfulness of Mohammed had been proved from the two chapters of "The Victory," and "Mohammed," in the Koran itself. We then turned to the Gospel, and, after reading to him John i., and commenting upon it, I chatted with him for some time. He seemed fairly ready to receive the truth, and, before he left, admitted that, if Jesus be the "Word of God," as both the Bible and the Koran say He is, then He must be "from everlasting to everlasting."

The above is just a selection from our visitors, showing the varied ways in which they approach us. Truly we need to be "wise as serpents," though "harmless as doves."

From Mrs. Hooper  
(Shebin-el-Kom).

January 9th, 1901.—For the last two months I have been living in Shebin-el-Kom, which is about one hundred miles from Alexandria, during which time I have had the opportunity of seeing something of the lives of the *Fellaheen*. They strike me as being more simple and accessible than the townspeople, and more willing to enter into conversation.

From the roof of our house we can see across the flat country the minarets of several mosques, which tell of many *Fellaheen* villages all within easy reach. Of one of these, Mitkhafan, we are able to see the minaret of a mosque, and the two towers of the Coptic Church. The towers of the latter and the dome have each a large cross upon them. The Copts are very fond of exhibiting crosses, both on the outside and inside of their churches, as well as having them tattooed on their persons. The minaret of the mosque is, of course, the highest, as the Moslems would never allow anything higher than their building.

This village, which is between two and three miles off, we visited this afternoon. It was a pleasant walk across the fields through the growing crops, sugar-cane, barley, Indian corn, and lovely green clover, with the little water-ways which

run between the fields, and are used in turn to flood them. On the way we were continually passing buffaloes, donkeys, camels bearing their burdens, and the poor women, too, carrying such heavy loads upon their heads; they seemed to be treated no better than the animals. Many saluted us by the way, and, as we replied, gave us some other blessing. This continued until we were out of hearing. How friendly they were! If only we were Moslems all would be well, they think—if only they were Christians, all would be well, we know!

The village, as we neared it, showed a collection of houses and huts, mostly built of sun-dried bricks, and not at all inviting. The main entrance was an uneven lane, with stagnant pools on either side, and rubbish lying about in all directions. As we found our way from one lane to another, a crowd of children followed us, and we finally entered the house of a Coptic friend. After a little while, we asked if we might see the ladies of the house, and they, when they had gained enough confidence by peeping through the windows, came down, bringing their children with them. I was surprised to find that many of the Coptic women are quite as secluded as the Moslems, veiling themselves, and seldom going out. One dear girl, who had been married about a year, came down, arrayed in her bridal costume; she was able to read a little, and accepted a Gospel. I tried to tell



"A String of Camels."

in my poor Arabic the story of the palsied man, given in Mark's Gospel, which she listened to, and said she had understood. When I had finished, she looked at me, saying, "Oh! my sister!"

This village is very large, having a population of about 5,000; there is no school, and its needs are very great. We long to be more useful, to be better fitted for the work, and to be the means of teaching them that "Christ has power on earth to forgive sins."

We hope in time to visit many of these villages. Will you pray for us? Pray for us, too, in the girls' school, as well as for the thousands of poor women around us in this town of Shebin-el-Kom.

## The Work of Others.

### Moslem Converts in Egypt.

In the *Forty-Fifth Annual Report* (1899) of the *American United Presbyterian Mission in Egypt* some interesting facts are given of the work among Mohammedans. In his Evangelistic Report, Rev. T. J. Finney states that with regard to this branch of the Mission's work he finds it very difficult to secure a full report, since the missionaries and pastors were reticent on this subject. But from the interesting information he gives, and from what is stated in the Introduction, by Rev. J. R. Alexander and Rev. E. M. Giffen, it appears that some fruit is at length appearing as the result of many years of work. Several scores of Moslems have been baptised since the establishment of the native church, seven of these during the last few years by one native pastor, and three (one of whom was an infant) during the past year, *i. e.*, in 1899. One educated Moslem, who has become a worker of the Mission, has organised a society among young Moslem men for the study of the Scriptures, and in this there are thirty members. His meetings were attended by the Mohammedan Governor of the Province and other notables.

Many Moslem women are reached by the Bible-women employed, and scores of Moslems attend the medical dispensaries. Among the pupils in the Evangelical schools there were in attendance 3,200 Moslem boys and girls; and in thirty of the schools the majority of the pupils are Moslems.

Thousands of copies of the Scriptures, and tracts and books on the Mohammedan controversy have been distributed, and a profound impression seems to have been made on the thought and attitude of many Moslems of Egypt, through the influence of the pastors and workers and members of the Evangelical Native Church. Mr. Kruidenier gives some details of the conversion of a Moslem soldier, who, leaving the army after being wounded, became a copyist of Mohammedan manuscripts in

Cairo. The variations in the text and annotations in the margins of some of the "Traditions," the contradictions in the Koran, etc., etc., set him thinking and inquiring, and led to his finding rest at length in acknowledging the truth of the Scriptures, and in accepting Jesus as the Son of God and his Saviour. Mr. Finney says that he was saddened by the remark this convert made on one occasion. He said he had noticed that no confidence seemed to be placed in Mohammedan inquirers, and knew all through that he was being regarded with suspicion.

As, in many parts, Moslems are now, in constantly increasing numbers, reading the Scriptures, this last fact is one which gives rise to thought.

### Hospital Work in Egypt.

"Sick men in Egypt" is the title of an article in the January number of *Mercy and Truth*, the Medical Missionary periodical of the C.M.S., by Miss Sells, of Old Cairo, and is descriptive of the work and patients in the hospital there. We are very interested to find the mention of "one convert from Mohammedanism, from Morocco." There seems to be a good proportion of Moslem patients, although there are also many Copts. Miss Sells tells of one cripple boy of twelve, who gives evidence of being truly converted, and who is quite an influence for good in his ward. He has been with them for five years. As is so often the case in non-Christian communities, there seems to be but little sympathy for the dying. The relatives of a dying patient will come and take him away, perhaps some hours' journey, within a short time before his death, in conveyances not of the most comfortable type; then, lying on a mat in his hut, he will be surrounded by a crowd of curious neighbours, and will pass away amid the wailing of his family. "Do you wonder," asks Miss Sells, "it is with sad hearts we watch them drive away from our little hospital?"

## For the Children.

This has been a lovely Christmas for us all. We had quite a new attraction—a magic lantern. A friend who was spending the winter in Algeria sent it, having seen how useful such a gift could be in the work. For three years I had been praying for one, and so sure was I that God would provide for this need that we bought a stock of beautiful slides when in England in 1899, and another friend made some hymn slides for us.

On Monday evening, Christmas Eve, we invited the Thursday morning French children, with their parents. The weather was our great anxiety, for though we have a meeting-room, not more than thirty could comfortably see the pictures in it, and we had between fifty and sixty Arab boys coming, and over a hundred girls. We put up the sheet on the verandah, and arranged the seats and a table with the children's prizes. At a quarter to five the rain began to come down steadily, and we had announced the meeting for a quarter to six; so we put up another sheet in the meeting-room, and had to run between the drops with the lantern and the prizes! The storm cleared off for the people to come, and we were very snug for that meeting, as it was comparatively small.

One of our old Protestant boys kindly read the passages, and we worked the lantern and made further explanations. Among the pictures of the life of Christ, we had two beautiful views of Jerusalem, and these so interested the Jewish portion of our visitors. They could not look enough on them. At the end, Madame M. said, "Is it finished? Oh, I could have stayed all night," and the next morning, coming out of the *Temple*, she said, "Surely you have views of the Passion?" We said, "Yes," so she hoped we should show them at Easter time.

The last picture we showed was the triumphal entry into Jerusalem, and, while looking at that, the children sang over softly several times a translation in French of the chorus, "Hark, hark, hark, while infant voices sing," which we had taught them after hearing Mrs. Pope's little children sing it. It charmed the grown-up people who were not familiar with it as with the other hymns they sang. The next afternoon promised to be clear and fine, and we had left the sheet up on the verandah, so we got ready the boys' prizes on a table in the corner. There was a good stock of shirts and material to make small jackets, to be given according to marks, and not less interesting were the baskets piled with oranges and Arab cakes—a sweet, hard sort of biscuits formed into rings. As many of the children never get as much as they need to eat, we bought these cakes instead of sweets. They served also another purpose, that of giving work to a poor Arab woman whose husband is one of the chronic "out-of-works." She made nearly two shillings on them. This year the boys came before the girls, for we knew the dark and the lantern would not frighten them, and they would talk of what they had seen, so that the girls would be prepared, and not think of *ghouls* and *djinns* and begin to cry when the lamp was taken away.

By six all the boys had arrived, looking so clean and nice and orderly. Oh! their surprise on being sent down to the verandah and not into the meeting-room, and their curious look round to discover where the tree was hidden (for we had kept the lantern a big secret): then a few boys more knowing than the rest, because they go to the French school and had seen lantern pictures, explained the meaning of the sheet. After the first new hymn we put out the lights, and showed the picture of the angels announcing the birth of Jesus to the shepherds, and before explaining it we asked who could tell us what it meant. It was very encouraging to hear how quickly they told something about it, and with most of the views they could tell what they represented before we talked about them.

Then came the excitement of giving prizes and "goodies." When we had given the prizes, we said, "There are three boys—one in Miss Day's class, and two in mine—who deserve an extra prize for knowledge. Who are they?" They made no mistake in naming them, and we gave them each a piece of material for a jacket.

These three boys are such nice lads. They go to the French school. Elounis comes every Thursday, learns quickly, and is in every way a dependable boy; Klooch, his friend, never misses either and learns well, but he is so full of mischief: I need to keep my eyes well open. Ennouar, Miss Day's boy, is as nice as Elounis. They all have a good influence on the classes.

Klooch said on Thursday, "I have given my piece of stuff to my little sister to make a frock for her to come to class in on Sunday," and sure enough, on Sunday Klooch's fourth sister turned up, to Miss Day's amusement, as she has the younger half of the class. The three others were very attentive to her, telling her to sing, and they all had a turn at folding her arms for her. She looks barely three years old.

When we got our girls seated on the verandah and all able to see the sheet, we *did* feel thankful to the Lord for the fine evening. They made such a pretty group, with their bright, expectant faces and their gay-coloured garments, and we remarked many who had something new for the *fête*, showing that their parents felt that the birth of the Lord Jesus should be honoured.

It was amusing to hear those whose brothers had been present the evening before telling the others what to expect. We had the same set of pictures, but they took much longer to show, the girls so appreciated each little detail.

We feel convinced that the lantern *is* a great help in preaching the Gospel and impressing it on their minds. Their prizes we had a great delight in distributing, and there was not one but had been really gained.

One great regret we had, and that is that the dear friends who have given the prizes, and spent their time in making garments and crochet could not be there to enjoy the delight with which their gifts were received.

For these two big gatherings the husband of one of our women came to keep order at the gate, which is no light task, especially when the children go out.

With the girls we got Mustapha to call the name of father or brother, and sent the children out by families. He told us afterwards those waiting would have loved to have come in and have a look, as they could hear the hymns from outside.

I jot down for you a few of the blessings invoked in gratitude for your gifts, which is their way of saying "Thank you":

"May they live long!"

"May the colour of health be on their faces!"

"May their houses be filled!"

"May their wealth be increased!"

On Friday evening we had a quieter and more select party, consisting of the women from one family, married and unmarried, ten in number. One had brought her little girl who had seen the pictures on Wednesday, and she was so eager to talk that we had her beside us and let her tell the women what she knew, before we made any remarks.

On leaving they thanked us for the great pleasure they had had, and hoped we should have them again and again for the same purpose. This is what we are looking forward to. We want to have families of women up as soon as the weather is more settled, and the fasting month over.

We have now entered into the new century; how we long and pray that it may be a new era for many of these people here, by their coming into the light and accepting Jesus as their Saviour!

L. READ.

Cherchell, Algeria, January, 1901.

## THE NORTH AFRICA MISSION.

The Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised. It was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt.

**Its Character** is, like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

**Its Methods of Working** are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

**Mohammedanism has nothing in its teaching that can save the soul.** It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death, resurrection, etc.

**No effort has, until recently, been made to evangelise this part of the Moslem World.** It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

**No salary** being guaranteed by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

**Collecting Boxes** can be had on application to the Hon. Secretary, by giving full names and addresses.

**Gifts in Money or in kind** should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

### North Africa consists of

**Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara,** and has a Mohammedan population of over 20,000,000.

**MOROCCO** can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan. The North Africa Mission began work in Morocco in a small way in 1884; now in 1900 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Sifroo, Casablanca, and Laraish. It has thirty missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. As the bulk of the population are in the villages, many more workers are needed that this great country may be evangelised.

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

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast. The Mission has four stations and twenty-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.	Laraisch.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.	DEPENDENCY OF TRIPOLI.	Date of Arrival.
J. H. D. ROBERTS, M.B., C.M., (Ed.)	Dec., 1895	Miss S. JENNINGS ...	Mar., 1887	Tunis.		Mr. W. H. VENABLES	Mar., 1891
Mrs. ROBERTS	Dec., 1896	Miss K. ALDRIDGE ...	Dec., 1891			Mrs. VENABLES	" "
Mr. W. T. BOLTON	Feb., 1897	<b>Fez.</b>		Mr. A. V. LILEY	July, 1885	Mr. W. REID	Dec., 1892
Mr. O. E. SIMPSON	Jan., 1901	Mr. D. J. COOPER	Nov., 1895	Mrs. LILEY	April, 1886	Mrs. REID	Dec., 1894
Mrs. SIMPSON	Mar., 1898	Mrs. COOPER	Dec., 1897	Mr. G. B. MICHELL	June, 1887		
Miss J. JAY	Nov., 1885	Miss L. GREATHEAD	Nov., 1890	Mrs. MICHELL	Oct., 1888		
Mrs. BOULTON	Nov., 1888	Miss M. MELLETT	Mar., 1892	Mr. J. H. C. PURDON	Oct., 1899		
Miss G. R. S. BREEZE, M.B. (Lond.)	Dec. 1894	Miss S. M. DENISON	Nov., 1893	Mrs. PURDON	" "		
Miss F. MARSTON	Nov., 1895	<b>ALGERIA.</b>		Miss M. B. GRISSELL	Oct., 1888		
<i>Spanish Work—</i>		<b>Cherchell.</b>		Miss A. M. CASE	Oct., 1890		
Miss F. R. BROWN	Oct., 1889	Miss L. READ	April, 1886	Miss K. JOHNSTON	Jan., 1892		
Mr. A. BLANCO, <i>Spanish Evangelist.</i>		Miss H. D. DAY	" "	Miss E. TURNER	" "		
Miss VECCHIO, <i>School Mistress.</i>		<b>Algiers.</b>		Miss M. SCOTT	Mar., 1892		
<i>Boys' Industrial Institute, near Tangier.</i>		<i>Kabyle Work—</i>		Miss A. HAMMON	Oct., 1894		
Mr. J. J. EDWARDS	Oct., 1888	Mons. E. CUENDET	Sept., 1884	Miss F. HARNDEN	Nov., 1900		
Mrs. EDWARDS	Mar., 1892	Madame CUENDET	Sept., 1885				
<b>Casablanca.</b>		Miss E. SMITH	Feb., 1891	<b>Bizerta.</b>			
G. M. GRIEVE, L.R.C.P. and S., (Ed.)	Oct., 1890	Miss A. WELCH	Dec., 1892	Miss M. ERICSSON	Nov., 1888		
Mrs. GRIEVE	" "	<i>Arab Work—</i>		Miss R. J. MARKUSSON	" "		
Mr. H. NOTT	Jan., 1897	Mr. W. G. POPE	Feb., 1891				
Mrs. NOTT	Feb., 1897	Mrs. POPE	Dec., 1892	<b>Susa.</b>			
Mr. H. E. JONES	Jan., 1897	<b>Djemaa Sahridj.</b>		T. G. CHURCHER, M.B., C.M., (Ed.)	Oct., 1885		
Mrs. JONES	Nov., 1896	<i>Kabyle Work—</i>		Mrs. CHURCHER	Oct., 1889		
Miss L. SEXTON	Feb., 1897	Miss J. COX	May, 1887	Mr. H. E. WEBB	Dec., 1896		
<b>Tetuan.</b>		Miss K. SMITH	" "	Mrs. WEBB	Nov., 1897		
Miss F. M. BANKS	May, 1888	<i>Missionary Helpers.</i>		Miss R. HODGES	Feb., 1889		
Miss A. BOLTON	April, 1889	M., Mme., and Mdle. ROLLAND.		Miss A. COX	Oct., 1892		
Miss A. G. HUBBARD	Oct., 1891	<b>Constantine.</b>		Miss N. BAGSTER	Oct., 1894		
Miss I. DE LA CAMP	Jan., 1897	Mr. J. L. LOCHHEAD	Mar., 1892	Miss F. M. HARRALD	Oct., 1899		
		Mrs. LOCHHEAD	" "				
		Miss E. K. LOCHHEAD	" "	<b>Kairouan.</b>			
		Mr. P. SMITH	Feb., 1899	Mr. J. COOKSEY	Dec., 1896		
		Mrs. SMITH	Sept., 1900	Mrs. COOKSEY	" "		
		Mr. E. SHORT	Feb., 1899	Miss E. T. NORTH	Oct., 1894		
				Miss G. L. ADDINSELL	Nov., 1895		

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