



MATTHEW XXVIII

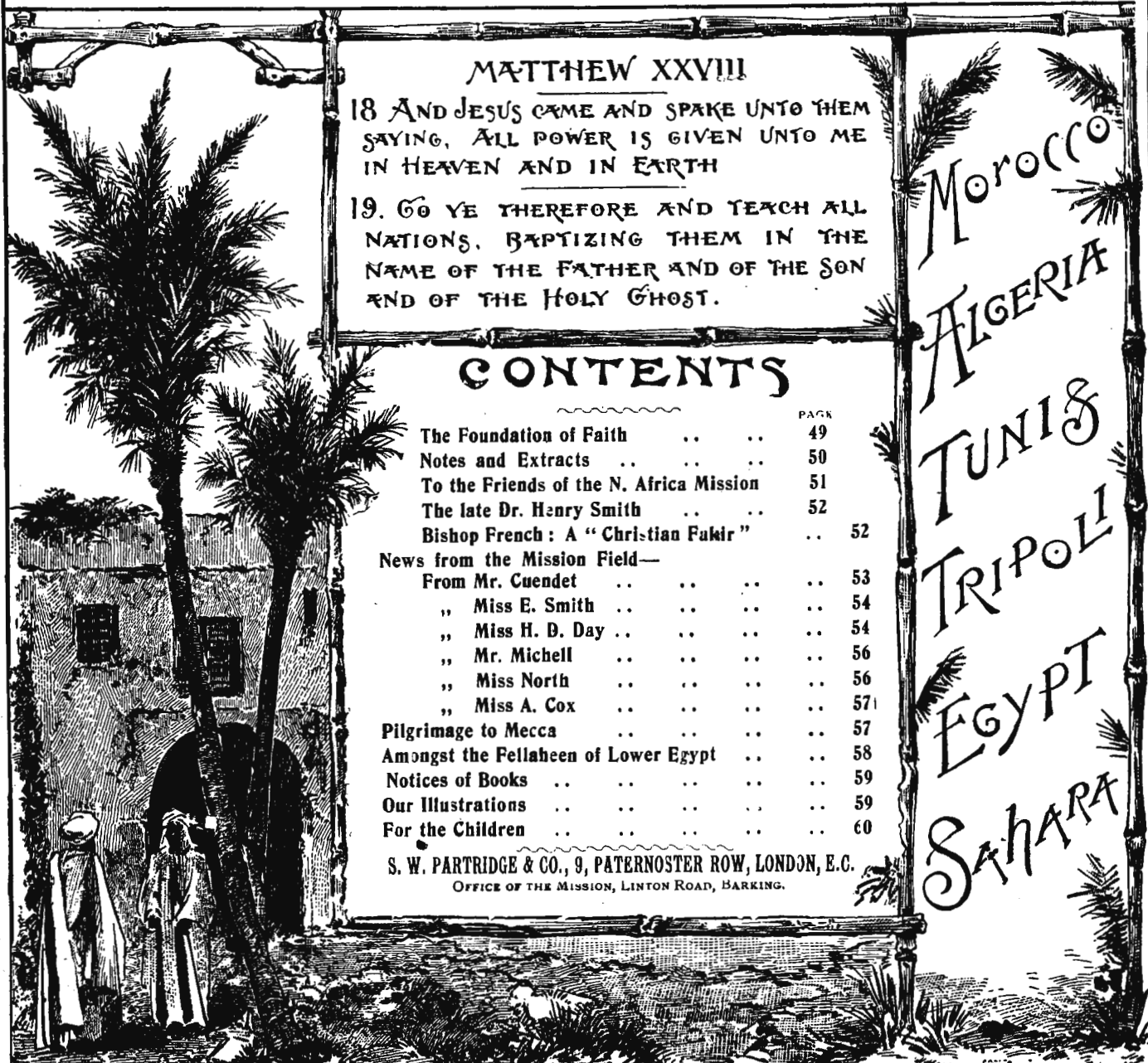
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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, LINTON ROAD, BARKING.



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, 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 Laraisch. 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.

NORTH AFRICA.

The Foundation of Faith.



THE words of the Lord are pure words; as silver held in a furnace of earth purified seven times" (Ps. xii. 6). "Every word of God is pure" (Pr. xxx. 5). "Thy word is very pure, therefore Thy servant loveth it" (Ps. cxix. 140). "Thy word is truth" (Jno. xvii. 17). "For ever, O Lord, Thy word is settled in heaven" (Ps. cxix. 89). "The word of our God shall stand for ever" (Is. xl. 8). "The word of God which liveth and abideth for ever" (1 Pet. i. 23). "Heaven and earth shall pass away, but My words shall not pass away" (Matt. xxiv. 35). "Thy word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105.)

*Man on the dubious waves of error toss'd,
His ship half-founder'd and his compass lost,
Sees, far as human optics may command,
A sleeping fog, and fancies it dry land:
Spreads all his canvas; every sinew plies;
Pants for it, aims at it, enters it, and dies!*

"TRUTH."—*Cowper.*

What a comfort it is to have the Word of the living God to rest upon! How happy are all those who with childlike faith believe it, and by grace seek to carry it out!

Perhaps there was never a time when there was more need to encourage one another to cling to and rejoice in the Word of God. Seldom, if ever, has Scripture been attacked with more determination than at present, and this, sad to say, by men within the professing Protestant evangelical Church; by men who, while supported to proclaim the truth, labour to undermine it. Many of these are able men of considerable learning, and having a knowledge of the original languages. Perhaps in nothing does their ability show itself more than in the way in which they think they discover difficulties where none exist, and in the way they manage to miss the obvious meaning of passages.

The Scripture teaches us that we are to use our understanding, though not to trust in it as though it were infallible. Revelation is addressed to us as to those who have an understanding, and are expected to use it. But we also know, both from Scripture and experience, that we need the illumination of the Holy Spirit, the blessed Author, that the pages of Scripture and our understandings may be enlightened. It is for want of this blessed illumination that many, even learned persons, flounder on in the mud of misunderstanding. If we would enjoy this enlightening, we must feel our need of it, ask for it, and expect it. We must come in a humble, childlike spirit, willing to be taught and having a sincere desire to do the will of God from the heart when we have discovered it.

What have those gained who think that they have proved that the Bible is not reliable? They have thrown overboard the chart and compass, and are steering over an unknown sea to an unknown port. With strange inconsistency they profess to be making for a haven, of which the only knowledge they possess has been derived from a source that they consider unreliable. They say that they desire to follow one, of whom all that they know comes through a medium that *they* do not feel they can trust in.

But is it possible that men, in many respects undoubtedly able and learned, can be so unreasonable? One would hardly think so. Yet it is possible, for we must remember that there are unseen spiritual forces at work behind the scenes. And when men in the pride of human knowledge, fail to seek the aid of God, and trust in their own intelligence, they may be left to be deceived and to display their own folly.

Jannes and Jambres, who withstood Moses of old, were probably able men, but it is said that their folly was manifested. In the latter times others who withstand the truth shall in like manner manifest theirs.

Difficulties, no doubt, there are, in the Word of God, and *apparent* contradictions, even when the original is

looked into, but an *apparent* contradiction is not necessarily a real contradiction. Very frequently, on closer examination, it is seen to be no contradiction at all, but a beautiful confirmation of truth. Let us have patience and faith, and God will in His good time clear away all our perplexities.

Scripture assures us that the Word of God is pure and without alloy. As silver seven times refined would be remarkable for its purity, so is Scripture remarkable for its absence of alloy. Every word in the original is pure. Because of its purity God's servant loved it, for he knew he could rely upon it.

God's word is settled in heaven, and shall endure for ever.

It is a lamp for the feet and a light for the path. The two thoughts here seem to be light or guidance as to details and general principles. If we were walking across a field a light in a distant cottage might indicate the direction which we should take, but it would not be of much use to show the stones or puddles close to us. A lamp in the hand would be more useful for this. God's Word will both guide us as to the direction we are to take, and also as to each step we are to take in walking in that direction. We are indeed richly blessed in having the Word of God, and better still in having the Holy Spirit to illuminate us so that we may understand it. May we read it, study it, meditate on it, and obey it.

There is nothing that will so establish our faith in God's Word as to daily live in the experience of the fulfilment of its statements—to realise in ourselves and to see exemplified in others what it asserts. These are experimental evidences of its truth that all the plausible arguments of critics will not be likely to overthrow. Thank God we have had many such experiences, but we might have had many more if our obedience had been more simple, and our trust more explicit.

Experiences of this kind will help our fellow-Christians, convince our opposers, and win unbelievers.

The truth of Scripture is the foundation of faith, the fuel of hope, the fountain of love, and the food of joy. It promotes patience and meekness, and weans us from a fading world. The mightiest men of God have fed upon this diet, and if we are to be strong and victorious, Scripture must be our daily bread, and the Holy Spirit our constant teacher. May it be so, for Christ's sake!

E. H. G.

Notes and Extracts.

Mr. Edwards, of the **Industrial Institute, Tangier**, says in a letter dated March 30th: "We have eighteen orphans to be maintained in the Orphanage. Ten of these are orphans indeed, having lost both parents; the others have lost one parent, but are as destitute and uncared for as those who have lost both."



Dr. Roberts, writing from **Tangier**, March 26th, says: "Evidently missionaries and their work has been a very constant topic for conversation at the hotels lately, and so we have been having a number of visitors. Some are really interested; others are polite and flattering, and, you feel, go down to criticise you and your work. It is clear from the questions I have put to me that a number of them think it is most unwise, and even wicked, to try to upset the religion of these people! I heard of one lady who, when she heard that we preached to the people, gave a donation to the French hospital instead of to ours."



Miss A. Cox, of **Sousse**, writing from **Tozeur, Djerid, Tunisia**, gives some details of the commencement of the month's evangelising, reference to which is made on page 57. She is accompanied by **Miss Jones**, of whom she speaks highly as a help and comrade. "We coached to **Sfax**, took the new train-line to **Gafsa**, another train next morning to **Meitlaoui**, and finished up to **Tozeur** by eleven hours' coach! And here we are being taken care of by our gracious Heavenly Father, notwithstanding tire, difficulty, and increasing opposition. We have a funny little room, and great trouble with our charcoal; but all this sinks into nothing by the side of the long, serious talks and Bible-readings we are getting in the small shop we have hired of a Jew, where we have exposed our books for sale. The people have already bought three francs' worth, and give most eager and intelligent hearing to the words."

Miss Cox adds that she does not think it likely that they will be allowed to stay there long, and she asks that earnest prayer may be made that the shop may not be closed till as much

preaching has been done as God would have done, and that they may be clearly guided as to whether they should go on to **Nefta**, a cart-journey of about twenty miles.



Referring to the Jewish convert who has made such a bold stand, **Mr. Cooksey** writes from **Kairouan** on April 2nd: "Last evening **Smaggia** was turned out of his house because he refused to go to **Tunis** with his people to keep the feast of the Passover. He felt he could not eat of a sacrifice lamb, which to him typified the slain Lamb of God,—slain once for all. The chief aim of his father seems to have been to get him away from **Kairouan**, so that he should not be seen eating common bread and working in his shop as usual, which would be a great testimony to the Jews. This he has done since his conversion, and he felt that it would be going back in his testimony if he closed his shop, like the other Jews. He is staying with us for the present, until he arranges for something."



In the account of work at **Tetuan**, given in last month's issue by **Miss de la Camp**, mention was made of several of the elder girls leaving her Moorish Girls' School. Writing on April 4th, she says: "The two girls mentioned as having left returned a couple of months later, and since then two others also. God brought them back. These four are the four about whom I wrote as having professed conversion. The average attendance at the school is now a little higher. For last month it was fourteen. I had to divide my sewing class into two classes: those who have been with us longest, and understand the Gospel better, come one day; all the little ones and those who have only heard the Word, say, for the last eighteen months, come another morning. It makes it much easier to teach them."



Our sister **Miss E. Shelbourne**, formerly working in the N.A.M. at **Djemaâ Sahridj**, has for some time been obtaining

the support of a missionary in the field, and is now undertaking the maintenance of a second. She writes saying that a good deal of the money is made by selling needle-work, and she will be glad to receive orders from friends for children's underclothing, pinafores, overalls, etc., ladies' silk and cotton shirts, and clothing for poor people (specially suitable for district visitors). Miss Shelbourne would also be glad to receive garments to be sold. Her address is, Miss E. Shelbourne, 53, Hova Villas, Hove, Sussex.

The sum of fifty francs was lately sent to two of the workers in Tunis—the gift of a Christian Endeavour Society in Paris, composed chiefly of Americans, at which our friends had spoken a few times when staying in that city for French study. They add: "It was so nice of them to remember us, as they are by no means wealthy."



A Christian belongs to God, and HAS ALWAYS TIME TO DO WHAT GOD REQUIRES OF HIM. — *Ignatius.*

To the Friends of the North Africa Mission.

LINTON ROAD, BARKING.

April 17th, 1901.

DEAR FELLOW-HELPERS,—Our new book, "The Gospel in North Africa," is at last published, and I want to call your very special attention to it. We have for a long while felt the need of something in the nature of a hand-book which would give a tolerably full account of the countries of North Africa and the peoples inhabiting them, and also a *résumé* of the Origin, History, and Aims of our Mission, together with references to the work of others.

Details of the work from month to month, of course, are available in the pages of NORTH AFRICA. This book, therefore, is not intended to take the place of our monthly record, but to put in permanent form an account of North Africa and our work there.

It is just over twenty years since my interest was aroused in regard to North Africa, and in November next it will be twenty years since I first visited that land with Mr. Pearse, to take out the first missionaries. The progress which has been made since that time has, in many respects, far exceeded our expectations. Then we only thought of reaching the Kabyles, whereas now our efforts extend to all classes of the community, from the Atlantic to the Red Sea. Mission stations have been established right across the northern border of the Continent, and some precious souls have been gathered into the fold of Christ from amongst Kabyles, Arabs, Jews, French, Spaniards, Italians, English, Americans, and others. Some of these converts are now themselves workers in the Mission, while others are labouring elsewhere. The difficulties that we have had to encounter have been far greater than we had at first anticipated, but through the good hand of our God upon us, we continue unto this day; but we desire to do something more than continue.

The work in the past has been a constant struggle against difficulties of various kinds. The need of funds for the work has almost always been a considerable burden, which we have sought to cast upon the Lord. Latterly the supply of labourers offering has been less abundant, while opposition from religious and political quarters has been more or less continuous.

The Financial Year which closes on the 30th April has been spiritually the most encouraging year the Mission has ever had. We are anxious, however, at the end of twenty years, to strengthen the work already in existence and to considerably extend it.

Our hope is that our new book, "The Gospel in North Africa," may render valuable help in this direction. We realise more than ever that our great resource in advancing the work is God Himself, whose blessings are to be obtained by prayer and faith; but we also believe that if the Lord's people are to be stirred to give themselves, and to support the work financially, they must know of the existence of the needs, and the efforts that are being made to meet them. We hope that the wide circulation of our hand-book will assist in this direction.

In the main, our help has come from a comparatively small

number of devoted friends, but from year to year some of these are called home, and others need to be raised up to fill the gaps. We think, therefore, the time has come when we should make a special effort to interest a wider circle of praying and giving friends.

Several of the missionaries from North Africa are returning to this country for their regular furlough, and will probably be with us ere this paper reaches your hands. They will need a certain time for rest and change, after which I hope they may be able to spend some time in visiting various parts of the country to tell of what the Lord has done, as well as of the needs of the work. I shall be glad, therefore, if you, who have helped us so kindly in the past, will do so now, first, in the circulation of our book, and secondly, in seeking to arrange meetings, when the Lord's faithfulness to His servants can be declared and new friends gathered.

As to our book. We have produced it in three editions, as will be seen on the last page of this paper, where we give particulars. It can be obtained through a bookseller, or we can supply it direct from the office of the Mission. As we are anxious to get the book into circulation as quickly as possible, we are offering to supply it at the prices named post free from the office of the Mission.

To those who are willing to take several copies to sell to others, we are willing to send them, carriage paid, for sale, or to be returned if unsold, at a reduction of threepence in the shilling.

There are no doubt some persons to whom it might be advisable to give copies freely. If, therefore, any friends would like to give a special donation for the free distribution of the book amongst those who might not well be able to pay for it, such as students, etc., we shall be very glad to receive their gifts.

The first half of the book refers to the condition of North Africa, and is written by the Rev. John Rutherford, M.A., B.D., Presbyterian Minister at Lewes, and now a member of the Mission Council. Without his help I fear the book would never have appeared. In the latter half, which is written by myself, I have been greatly helped by Dr. Terry and others. Will you please join with us in prayer that the sending out of this book may be for the glory of God, and the marked forwarding of His work in North Africa.

Funds have come in moderately since last I wrote, and, as this is the last month in our Financial Year, unless considerable amounts are received within the next fortnight we shall close the year with a smaller income than for several years past. We feel that our present financial position calls for very serious and prayerful consideration. On the other hand, the growing tokens of spiritual blessing, both amongst the workers and those for whom they are labouring, fill our hearts with thankfulness and praise to God.

Counting on your continued hearty co-operation in prayer and active service, I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

The late Dr. Henry Smith.

Our beloved brother, Henry Smith, M.R.C.S., L.R.C.P., who for several years was a member of the North Africa Mission, was called home to the presence of the Lord on Sunday, March 10th, at Assiout, Egypt. For him it is far better, but for his aged mother, and those who knew and loved him, the loss is very real.

Dr. Smith's health for many years had been precarious, and several of his family have died of consumption.

When he joined the North Africa Mission, in 1891, and proceeded to Tripoli, it was recognised that he was not strong, but it was considered that the climate of North Africa was more likely to be suitable for him than any other.

In 1892 he moved to Alexandria, and with some breaks continued his work there as a Medical Missionary till the spring of 1896, when he had a very serious illness, at first supposed to be typhoid fever, but afterwards thought to be rapid consumption. He managed, however, to get home, but it was thought he could not last more than a few months at most. However, he rallied, though never sufficiently to take up regular mission work. The medical work he was enabled to do was a means of removing many prejudices and reaching many Moslem hearts, and it was with great regret that, on account of his retirement, our Medical Mission at Alexandria had to be closed. His dispensary was always a model of order and neatness, and his kindness to his fellow-missionaries was ever most warmly appreciated.

For several winters Dr. Smith acted as medical adviser on Messrs. Cook's Nile steamers, spending the summers in England. On his last voyage on the Nile an American gentleman and his wife were amongst the passengers. They were accompanied by their two sons, one a boy of seven or eight years, the other a young man over twenty. The younger boy fell into the Nile, and the elder one sprang in after him, but both were drowned. Dr. Smith was able to show true sympathy to these friends in their very painful bereavement, and they wrote to his mother to express how very much they appreciated his kindness. At the same time they handed Dr. Smith a sum of money, which he very kindly sent to Mr. Dickins, of Alexandria, for the personal use of the members of the Mission.

Soon after this he himself had an attack of pneumonia and pleurisy, and on reaching Assiout Dr. Henry, of the American Presbyterian Mission, kindly took charge of him, and Sister Dorcas nursed him at their Hospital, but all human efforts were unavailing. On being asked by the nurse if there was anything she could do for him, his last words were: "I have not yet waked up; after a while I will wake, and then, and then—," and so he passed away to the presence of the Lord.

Dr. Smith had expected to leave on March 18th, on his way to England.

We would bespeak for his mother, Mrs. Smith, of Basingstoke, and for his sisters your prayerful sympathy. Mrs. Smith has been called upon to lose four of her sons within the last few years.

The funeral was conducted by our good American friends. The Rev. John Giffin, D.D., gave the address, taking for his text Philippians i. 21: "For me to live is Christ and to die is gain." The native pastor, who knew Dr. Smith, prayed, and a number of native friends were present. His earthly remains rest beside those of the Rev. Dr. Hogg and the Rev. Dr. Bliss, in the American burying ground at Assiout, close to the desert, beside the Nile, some 200 miles south of Cairo.

We take this opportunity of publicly expressing our sympathy with his relatives, and our hearty appreciation of the kindness of our American brethren.

Is there not some medical man, in whose heart the love of Christ burns, who will go forth to take up the work which Dr. Smith's ill-health compelled him to abandon?

E. H. GLENNY.

Bishop French: A "Christian Fakir."

In journeyings oft; in labours more abundant.

Such are the words which almost involuntarily rise to the lips after a perusal of the LIFE OF T. VALPY FRENCH, BISHOP OF LAHORE. The mind goes back for a moment to St. Paul, the indefatigable missionary pioneer, and to those Spirit-given words referring to him, and then carries them forward to one in later days to whom they seem scarcely less appropriate.

There are some who think it almost an irreverence to suppose that there could ever be in modern times men equal to the Apostles. But why? It is true that we have never seen Christ as they did, (and how often have we not felt that one look at Him would transform our lives!), but it must be remembered that it was the gift of the Holy Spirit and not the bodily presence of Christ that changed them. If the same Holy Spirit dwells in men to-day in like manner, surely there should be no difficulty in believing that He can make them as great as He made men then. It is with the prayer that this truth, in measure exemplified, may stir our own and other hearts to like devotion that we give some facts—only far too slight and fragmentary—about the life of Bishop French.

When, in 1850, French, at the age of twenty-five, set sail for India, there was already much to be laid on God's altar. His career at Oxford had been distinguished, and it was a remarkable instance of God's providence that the offer of a College tutorship was only made to him two or three days after he had definitely offered to the Church Missionary Society. Had it been made some time earlier, that industry and linguistic talent, and Christian zeal might have been wasted, comparatively speaking, at home, instead of being spent, as it was, to such brilliant advantage in God's service abroad. The offer for foreign work once made was, happily, never taken back.

French's connection with the C.M.S., begun in 1850, was not finally severed till 1874. Fourteen years of this period were spent in India, and during this time he founded Agra College, acting for some years as principal; he pioneered a new Mission to the Derajat, and, later, founded Lahore Divinity School, of which he also acted for some years as principal. During these years French was engaged in those studies which won for him afterwards the name of the "seven-tongued," but it was always his especial joy to itinerate, preaching the Gospel in the open air; and he would do this in vacation-time, when he really ought to have been resting. It is, therefore, not surprising that long periods of furlough were necessary, but these, too, were for the most part spent in abundance of work, as clergyman in some large parish in England, and as missionary deputation. So serious were his illnesses, especially the sunstroke received in the Derajat, that it was at great risk that he lived in a tropical climate; and French was not blind to this risk, but he acted upon words used by himself in speaking of another man, "I believe one death in India is worth six lives in England." In the mercy of God he was spared to a good age, but that it should have been so seems almost miraculous when the manner of the life he led is considered.

In 1877, when communicating with the C.M.S. about returning to his work in India, French was appointed first Bishop of Lahore. Although in many ways eminently suited for such a post, it was scarcely the one he would have chosen for himself, for it was always his delight to be, as he styled himself sometimes, "a Christian fakir." He liked simplicity, and to be free to wander about the bazaars or villages with his bag of books,

telling of Christ to all who would listen, and, if need be, engaging in long, deep discussions with those who were opposed to the truth. It was the desire to return to this work again, added to his weak state of health, that made him resign the bishopric after ten years of labour.

As bishop, his great aim was the union of the native and European branches of the Church, which had been disposed to hold aloof from one another. It is interesting to know that at the consecration of Lahore Cathedral, which had been built mainly through French's exertions, Imad-ud-din, D.D., a venerable convert from Mohammedanism, was one of those who preached the opening sermons. Another fact worthy of mention about the Cathedral is that the Bishop would not permit the windows to be decorated with any figures, lest these should prove a stumbling-block to the Mohammedans who might think they savoured of idolatry. It was as bishop, too, that French's boldness and courage were most apparent. We note now with special interest the mention in one of his letters that General Roberts had intended marching out of Dera Ghazi on a Sunday morning, but that, on receiving a letter of remonstrance from him, the General had immediately postponed his march, and had "been most marked in his kind attention."

Bishop French's High Churchmanship is somewhat of a puzzle. It was not due to any leniency towards Rome, for he knew well, and strongly disapproved the tactics of that anti-Christian power; but that he was a High Churchman he himself said distinctly. At the same time, his preaching was evangelical, and what we learn of his inner religious life reveals the truest spirituality and simplest faith in his Saviour. Dora Greenwell's hymn, "I am not skilled to understand," helped him much, he says in a letter to his invalid child, Edith.

On coming home for a short time in the middle of his episcopate, the Bishop journeyed through Persia and Russia. After resigning his post in 1887, he spent some time in Palestine and other Arabic-speaking lands, perfecting himself in Arabic, and looking into the state of the Eastern Churches, which interested him greatly. These journeys were far from comfortable; they were indeed often at risk to life and limb, but Bishop French was not one who could settle to rest in England, when so much remained undone in other lands. He

did, however, spend about eighteen months at home before setting out on the last journey.

Alexander Mackay's appeal for a C.M.S. Mission at Muscat in South-East Arabia is now famous in the history of Missions. He believed that a strong Mission band of half a dozen picked men of faith and talent placed in that port might have an important influence on the Arab traders, and thus would indirectly prove of great value to African Missions. The C.M.S. had already numerous appeals for help, and no one came forward for this difficult post. A veteran missionary from India, sixty-five years of age, with the faith and the talent, it is true, but worn and fitter for spending his closing days quietly in England than for active service—Bishop French offered to go as pioneer. Sheer madness it may seem! Yes, but thank God, there are still some men who are willing to be accounted mad for Christ's sake. In some cases, surely, "one death" may be "better than six lives."

It is of interest to us that on the way to Muscat the Bishop visited Tunis and Kairouan. At the former he met with some of our missionaries, but at Kairouan there was then no station. Dressed in a long Afghan *choga*, he went about the mosques and streets speaking to the people, and found many a little group willing to listen. From Tunis the Bishop wrote: "I seem to have learnt more about the Mohammedan world these three weeks than even in the three years before."

Ninety-five days of earnest service were all that this pioneer was permitted to spend in Muscat—days filled to the full—and then, when seeking to reach the interior, in order to escape the stifling summer heat, he fell ill with sunstroke, and was carried back to Muscat, only to die.

There are many lessons to be learnt from such a life and such a death, but the example seems greatest in unflagging industry and undaunted zeal. May God give us all more of the same spirit! Bishop French said to Dr. Bruce, in Persia, in 1883, "If we would win these Moslem lands for Christ, we must die for them." He has done so. Where are those who are willing to do the same?

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

R. I. L.

News from the Mission-Field.

Algeria.

From Mr. Cuendet.
(Algiers.)

March 21st.—The weather has been so wet and cold that I have not yet been able to go to Kabyle, but as soon as it seems settled, I think of going. It is impossible to do much in the mountains of Kabyle when it is so wet.

A short time ago I sent the tract, "The Dream of Ali Khan," in Kabyle, to France, to be printed in Roman characters. A friend has promised to pay the cost of this. I am sure this tract will do good.

During the winter I have given away in Algiers, largely to young men, two hundred Gospels in Kabyle, and I have met with several interesting cases.

One case of special interest is that of a young man to whom I gave a Gospel some time ago. Last week, on the "Place de Gouvernement," I had a long conversation with him, and he then expressed his desire to have the whole of the New

Testament. As this is not yet printed in Kabyle, and as he can read French well (he is going to take his diploma this year, after six years' study at the Medersa), I told him I would give him a Testament in French. He promised to come and see me on Friday, and came. We read together for two hours in the Old and New Testaments, turning specially to the prophecies about Christ in Isaiah and elsewhere, and their fulfilment in the New Testament. He was very struck with Isaiah liii. When we had finished I offered him the New Testament, but he said, "Now I must have the whole Bible. I will pay for it; but I want one exactly the same as the one from which you have read to me." He insisted on having the whole Bible, so I agreed to let him do so. He wanted to pay fr. 1.50 for it, but I sold it for fifty centimes, so as to show him that we did not sell such books for the sake of the profit. The Bible is one with references, so I explained to him how to use them. The name of this young man is

Lamali Bou Djemaâ. Please pray for him, and ask God to use that Bible to bring light to his heart.

There are about twenty Kabyle students in the Medersa in whom I am interested. I often visit them in their own rooms, and have conversation and reading with them.

On Sunday last we went to the cemetery, to the burial of our young friend, Mons. Creton, who died at the "Hospital of Mustapha." He had worked two or three years in Kabylia with Mr. Moore, and then went to England where he spent several months. He died from consumption at the age of twenty-four years. We had a good opportunity for preaching the Gospel to a number of the people at the cemetery.

From Miss E. Smith.
(Algiers.)

March 11th, 1901.—We were glad to receive copies of the letters from Morocco; the news they contain is a great help and encouragement to us. We thank God and take new courage. I think we shall one day see how very much more work has been done out here than even the most hopeful of us expect. The harvest *must* come, and perhaps no one will stand more surprised at its abundance than the "sowers," who, daily carrying the "seed-basket," sometimes forget how powerful is the life contained in the "seed."

All is going forward very steadily here. We have been able to do more work in every direction this winter, as we have both been in much better health, and Annie is such a help and comfort to us.

We have now a small class of French boys (aged from five to twelve years) at 8.30 on Thursday mornings; the little girls come at 10, and the few among them who are over thirteen years of age come on Sundays at 5.30.

Once a fortnight also we have a meeting for the mothers; all three classes have an excellent attendance, most of our children having a maximum of marks.

We have had considerable opposition in this work, but numbers increase rather than diminish under persecution! Some few of these, we believe, are saved, and many are interested deeply. At Christmas we had our fête, Dr. Nyström most kindly lending us his Gospel-hall, as the guests invited numbered more than we could possibly have in our rooms. We have no mission hall, and therefore have to turn out one of our small rooms and put in forms each week. We are much hoping to get more room next year, as we are most uncomfortably lodged now.

A touching story came to our ears a little while ago: A French woman, who has lately lost a much-loved husband, and is heart-broken, came to live in this quarter. The concierge of her house comes to our meetings, and said to the new *locataire*, "Now you have come to live in our quarter you will find comfort and peace;" and to the woman's wondering question she replied, "There are two English ladies here who invite us to their home, and read the Bible to us, and pray with us, and teach us to sing hymns about the love of Jesus." The widow feared she would not be welcome, but the concierge added, "You will come with me; they'll welcome you, for they welcome all who are in trouble, and we all find rest and peace for our souls there." So the widow came, and still comes, and we are seeking to turn the tear-dimmed eyes to "the Cross where Jesus died."

The work among the Kabyles is, we feel, being blessed of God. We still have a large native room in a house where we are well known in the native quarter, and our children come to us with a regularity that amazes us. We now admit a few very small boys with our girls, and this slightly increases our numbers.

The children are learning well, and sing the hymns with

such beaming faces that it is hard to realise they are little Mohammedans, at least, by birth. They carry the Gospel into homes where we seldom or never go, and many a woman whom we have never taught sings of the love of Jesus. As we pass along the streets the men often turn to look and wonder as the children call our names and cling to our hands and dresses, chattering to us as if no difference of race existed between us. They explain the mystery one to the other as they sit in the cafés by the two words we so often catch—"Sidna Aisa" (the Lord Jesus).

Not long since, one dear child, of about thirteen years, died talking of the love of Jesus for her and her love for Him. The old grandmother and the mother could not deceive themselves—the neighbours knew that Christ had supplanted Mohammed, and her tiny grave was pointed out to me as "the grave of your L." The mother has now openly said, "I mean to go to the place where L. is, and if Jesus is the door, I shall follow Him." The old grandmother listens to us with interest.

The visiting is such interesting work, and very hopeful. The truth sinks deep, deeper than the people themselves know.

The women's class has quite changed lately. In numbers it is small, but the women are taking a real interest in the gospel, and it is entering, we believe, into more than one heart.

The poverty is great among them, there is so little work to be obtained. Many among them are often hungry, but I think I can say they never beg of us—except for medicine. After ten years' work among this people I can only say how thankful I am that I ever came among them, and though the *apparent* result of those years of work is not very much, yet it is sufficient to teach me to sow in faith and to believe that work is well worth the difficulties and sorrows it brings.

The two children we have in our home give us much anxiety often, but we feel, at least so far, they are a God-given responsibility. The little Kabyle loves us with a strength of character that is very touching. We teach her all that such a mite can learn, but tell her she is free to follow whom she will, either Christ or Mohammed. A few days ago we asked her whom she meant to follow. After a moment's serious reflection, she lifted her little dark face to us and said, "I shall follow Christ; for I don't see what Mohammed has ever done for me, while Jesus not only gave me all I have in the world, but He died for me too."

From Miss H. D. Day.
(Cherbell.)

March 4th, 1901.—Just now we feel hostility around us. There is an influence at work to take the children from us, and we have lost, during the last six months, a good few of the better class children. We were very pained when it began, but if we never found opposition perhaps it would be an indication that Satan was not frightened. We hope he has cause to be wrathful, for a hundred and fifty children learning to love the Saviour, and singing His praises in their homes, and getting passages of Scripture by heart will surely be used of God to wrest many in this town from his grasp and enrol them under Christ's banner. Pray that it may be so.

We realise more and more the importance of teaching them to repeat intelligently passages from the Word of God, for faith cometh by hearing, and hearing by the word of God. It may be the Master will use their voices more than ours to wield this sword of the Spirit to convert their parents; our visiting, considering the time we spend at it, seems so long in bearing fruit. "The husbandman waiteth . . . hath long patience," then he has the encouragement of seeing the blades of corn peeping up.

Well, we have our encouragements too, gleams of bright-

ness. Miss Read, in her visiting last week, was telling the old, old story to a group of women, and one of them, a visitor, after listening a few minutes, said, "Ten years ago I heard these sweet words in my home in the mountains, and we many times talked of the ladies who had the words of Sidna Aisa, and wished they would come back, and now I have the happiness of hearing again." She listened attentively, and frequently ejaculated, "That's it." She was returning home next day. Pray for her that the message may reach her heart, and that she may in turn become a messenger. After that visit ten years ago we were prohibited going among the tribes, or we should go and see her; but she has promised to come and see us, as she is marrying her daughter to a man in the town.

Then yesterday, in my last visit, as the five children of the house grouped themselves of their own accord in front of me, ready to sing and repeat verses, the mother said, "My brother-in-law gave them a sou each to sing your hymns to him, and was so pleased with them he went out and bought them a box of sweetmeats. Their grandparents were there too, and suggested their saying their Bible verses, and they all knew them, though there was but one of them who had obtained the crochet prize." The mother thought it was rather hard lines on the others who had not gained, but understood when I explained it was a prize for repeating two hymns and four verses without mistake or prompting.

We, too, felt very sorry for some of them on that Sunday when we examined them; some of them were so near the mark and tried so hard, but they needed to learn the lesson that they must always pay attention and not miss a Sunday. It took a whole Sunday afternoon to try everybody, and the final result was forty-three successful girls out of about one hundred and ten.

The next Sunday we separated them at one end of the room; Miss Read had the pieces of lace spread out on a table on the verandah, and I sent them down two by two, according to their marks, to choose their lace, the others singing hymns to keep them occupied. When they had all chosen, we had a repetition of what they had learnt, and an exhortation to work harder for the next time. This we should like in the month of August. So, dear friends, you who have willing fingers for crochet, please volunteer your services. The length most appreciated is twenty-seven inches, and width from two to four inches.

One item of news will surprise you—Isha is married to a pensioned soldier, about forty years old, and seems very happy. She gave us notice to leave for the 15th of January; then, as he had not got the money to pay for her, she stayed on to the end of the month, and was married a fortnight ago. When her people first mentioned the marriage to her, she said, "I won't marry him if he is old." They told her he was not, but she hid in a neighbour's room to watch him pass by, and, being satisfied with her peep, consented. She is too young to marry—only fourteen; but the people who have brought her up were in need of money, and this is a good match in their eyes. The man promised to pay in money and goods about £20, but he has only given a little of it yet, as he is waiting for pay-day. She is such a child that her delight in all the preparations was amusing. She expects us to go in to see her every time we go to Yamina's, as it is close by; but as the ceremonies are not yet entirely finished, and we are therefore unable to see her alone, our visits are short.

I wish we were more certain about her salvation. During that last month we sought to bring her to a decided stand for Christ, and one morning, after Miss Read had prayed, she said, "Why do you still ask God to bring me into the light?"

I do believe, as you do, that my sins shut me out of heaven, but the Lord Jesus has paid the penalty in my place, and I love Him for it, and want to walk always in His path." Had we felt quite satisfied that this came from her heart we would have added the test, "Then do you believe that Mohammed can do nothing for you, that he is a dead man, and needed salvation as much as you or we?" but we did not feel led. This was what frightened Cherifa, Yamina's sister, and prevented her further progress; there was still an "if" in her mind. "If he is still alive, what will he do to me for this blasphemy?"

At last Thursday's class Miss R. whispered to me, "I am keeping the two boys, K and E., back for a further talk." She had been struck by their earnest discussion in the class as to how to live a right life, a life pleasing to God. K.'s argument was, "It was impossible until God killed the devil, for the more he tried, the more the devil tempted him." She had explained that through Christ we have the victory; that He has vanquished the devil, and, having been tempted and resisted, is able to succour them that are tempted; that He can do for us what we could not do for ourselves. "True!" added another boy, A., an impetuous, troublesome, lovable lad; "I've tried Him. The other day I went to fetch the coffee and sugar for my house, and dropped the penny and could not find it, though I hunted a long time. I knew I should get a beating, so I said, 'O Lord Jesus, help me to find that penny,' and then I turned my eyes to the ground, and there it was."

To get into closer touch with K. and E. we have asked them to come at five o'clock on Sunday afternoon.

On Saturday, the 16th February, we had a fall of snow, the second in thirty years, and the next time we had the boys and girls, tried to make them appreciate the meaning of the words, "Wash me, and I shall be whiter than snow." It is among the verses we have taught them, but those who were not quite sure were apt to finish up, "shall be as white as milk," or "as white as the wall." They were all impressed with the snow as it lay bright and beautiful on the mountain side, not thick enough to entirely hide the brown earth and green bushes, and glistening the more for the contrast. They agreed, now they had seen the snow, that it was whiter than all, and "that," added a wee laddie, "is because God made it, and His work is perfect." This gave a good opportunity of pressing them to let Him cleanse their hearts and lives, for they might try, but still would be unclean, whereas He had put this prayer into the mouth of His servant: "Wash me and I shall be whiter than snow." So He is willing, as well as able, to do it.

This year, the first for many, the pilgrimage to Mecca is being facilitated by the Government, and arrangements are being made, as far as possible, for the pilgrims' safe return, and consequently those who can afford to go are very much envied. Eight have gone from here, and as the boys talked about it, the gist of their conversation was, "How nice to be sure of a good place in heaven, and be free at the same time to do evil in this world!"

Our new little maiden is the same name as Isha, but we will agree to spell her name French fashion, Aïcha. It is such a privilege to get a girl in the house that one may teach her every day. We hope she won't leave us till she belongs to Christ. When it was known Isha was leaving we had many applications; but our prayer was, "Lord, give us a girl we can train for Thee," and He seemed very clearly to lead us to take her. Do pray for her. She is very ignorant, but anxious to learn and open to the Gospel.

The two boys came yesterday (Sunday), and we are very hopeful about them.

Tunisia.

From Mr. Michell
(Tunis).

This afternoon an Arab came to see me, sent by Miss Grissell, who believed him to be our old friend "Brown Coat," or Amor Esh Shenanáwi, whom we have not seen for eight years. It was not he, however, but a Kabyle from Tizi-Ouzou, named Si Ali Naith Si Ahmed. He wished me to write a letter in French for him, to the Procureur de la République about some land belonging to him there. His story is most interesting. He is a cousin of Si Cherif, one of the converts at Jemaâ en Sahrij. He first travelled in Kabylia with Mr. M., of our Mission, but was arrested and fined by the French authorities. He then went to Algiers, where he met the English ladies who first settled at Jemaâ en Sahrij. He took them there, and helped them in many ways, and either taught, or procured them teachers of, the Kabyle language. But he was again arrested and imprisoned. As soon as he got free, he came to Tunis, so disgusted with the injustice and suspiciousness of the French, that he determined never to return to Kabylia. Such is the story he told me. Of course, I cannot vouch for its truth. But he has a fair knowledge of the Gospel, having attended the magic-lantern meetings, held at

it was not easy to find one's way through all the "Naith Si Ahmed," and the scraps of land sub-divided among them.

I am sorry "Brown Coat" has never turned up again. We believe he really was converted, so far as his heart and will were concerned. He was very intelligent, too, for a countryman, but he was subject to strange fits of depression, and was tempted to take his own life. He used to disappear for a time, and then suddenly re-appear bright and happy, saying he had been to his home in the mountains in the far south, and had there distributed many gospels and tracts, and had found such a favourable reception for them that he wanted more. So we could never tell what had become of him. Poor fellow! We have almost given up hope that he can be alive.



From Miss North
(Kairouan).

March 4th, 1901.—To-day I went to see one of the girls who has not been attending regularly lately. She and her grandmother were out, but I got into conversation with another woman and her two daughters in the same house. They were greatly interested in the story of the Flood; and, after a long talk, and many questions and answers, they seemed clearly to understand that God was not the Merciful and Forgiving One



Miss Grissell's by Mr. Purdon, lately. I wrote his letter for him, but I have had to spend a whole evening unravelling all the intricacies of Kabyle family relationships, and succession customs. As I do not know Kabyle, and his Arabic is peculiar,

to all, but only to those who received and believed His message, and turned from their sins; and that to those who turned from Him, and preferred to go on in their own evil way, regardless of His warnings and invitations, He proved Himself

to be the just and righteous Judge, the Rewarder of Iniquity.

March 5th.—I visited two women this afternoon whom I have not seen for some time. They seemed willing to talk about anything and everything else except the one thing that I had come to talk of. After several attempts, we at last got on to the subject of sins, and by what means they could be put away. One of the women went out of the room, but the other got really interested, and we talked on for some time. On my leaving she said, "The Moslems have no *deen* (religion) now; people come and teach other things, better things, and we almost have no *deen* now."

March 9th.—To-day Fatma, the eldest girl in the class, came home to dinner with me, and stayed for the afternoon. It was a great treat for her. She was much interested in looking at our photographs, and the harmonium pleased her greatly. During the time, I managed to get a quiet talk with her, which was my real object in having her here. I endeavoured to put the Gospel invitation to her personally. She was very attentive, and seemed quite ready for a talk, but would not commit herself at all in any of her answers. I am praying much for her; she always seems anxious to hear more.

March 13th.—We are not having quite so many girls this week, as there is some little excitement among them. On Saturday night the grandfather of one of them was murdered and his money stolen. He had a weaver's shop, and very often slept in it, and sometimes some of his men friends slept with him. On Saturday evening three were with him, and just after midnight killed him to get the money. The poor girl was the first to find it out, when she went to call him to his meal. The other girls told me to-day that the murdered man was sure to go to heaven, because he had been so cruelly dealt with. The men are now being tried.

From Miss A. Cox (Sousse).

Our store of books at our book-shop is getting rather low now, and we are praying God to open the heart of some friend to send us more, both Arabic and Hebrew.

On Thursday two Roman Catholic Sisters from the Orphanage at Carthage came to collect money. They sat down in a very friendly way, and we had some serious talk on the reasons of our refusing to give them money. Oh, *how* they tried to *force* us to give! Just a little for charity's sake. We were *so* nice, *so* good; in fact, we really *ought not* to refuse, etc., etc. But if we supported them ever so little, we argued, we should be going against the principles of God's Word. Did *they* ever read that Word? Did they know what God said about confession, about good works, about the Virgin Mary? Here they rose, gathering their creamy serge garments around them (they are the "White Sisters," as ordained by the late Bishop of Carthage, Cardinal Lavigerie), and almost laughingly said, "No, we have not read the Bible, but we have heard the commandments of God, and you will give

us something, surely, for charity's sake." . . . Poor things! I did feel sorry for them, and invited them to dinner with us the next day. They seemed quite inclined to accept, but we knew too well the "Black Sisters" of the Sousse Nunnery to hope much for their coming.

On Tuesday evening last, being the day of the "Carnaval de Mardi Gras," we organised a little *soirée* for the people who attend the services at our Mission, as a counter-attraction to the worldly amusements in the town. We were sixteen in all. With the organ, cornet, guitar, and auto-harp, besides picture-books and papers, coffee and cakes, they seemed to have an enjoyable evening, and when we suggested "good-bye" at 9.15 p.m., they asked for some more hymn-singing. So we thanked God, and sang on till past ten, which, for the early risers we are in this land, was quite *late*.

On Wednesday night last, after an hour of quiet serious talk, our young French soldier gave himself unreservedly to the Lord. The simplicity and humbleness of his spirit were very touching. When asked how we ought to come to God, he replied, "As a little child." And in his prayer he said, "Lord Jesus, I come to Thee a poor lost sinner, like the thief on the cross; say to me too, 'To-day thou shalt be with Me in Paradise.' Lord Jesus, I come to Thee like the paralytic; say to me too, 'Rise, take up thy bed and walk.'" He has good Christian parents and friends in Ardeche, whence he comes, and has regularly attended the Sunday School. What a glorious privilege and help good Christian training is! We feel this young convert needs a very wall of prayer round him, amid all the temptations of barrack life, and with not a soul near him to help and sustain his new faith. May we ask supplication for him, that he may "stand" as a good soldier of Jesus Christ? His name is Auguste C—.

A worker from Tunis and I are now arranging to get away south on an evangelising tour. We hope to reach the Djerid, a spot famous for its dates, where there are two special towns, Tozeur and Nefta, each with some 9,000 inhabitants, and clusters of villages near them, without one single herald of the Glad Tidings. From time to time we have had visits to the Bible Dépôt here of some people, who give us a warm welcome to their country, leaving names and addresses. May the Lord grant many an open door, not merely to the houses and tents, but to *hearts*.

A poor young "Magdalene" came rushing into the shop this morning, and, panting for breath, said, "I want to become a Protestant. I have had enough of this wretched life." She was asked to sit down, and then gently told that Protestantism could not save her, but that Jesus Christ could, if she would trust Him and forsake her sin. "Well," she replied, "if there be any place where I could grow better, it would be here at this Bible shop." May the Saviour of sinners Himself save this poor young thing! She has promised to come on Sunday to the meeting.

Pilgrimage to Mecca.

By Mrs. LILEY.

The road to Mecca seems this year to be much traversed by Moslem pilgrims. During the last five years the French authorities (wishing to take wise sanitary precautions) have refused permission to all would-be candidates for the title of "El Hajj" to leave the shores of Algeria and Tunisia for the port of Jeddah. But this year a special importance is attributed to pilgrimage, as the "Courbam Bairam" falls on Friday, and so constitutes "le grand pèlerinage septennal." Authorisation has, therefore, been accorded to those Moslems wishing to make the journey, if provided with a proper passport and willing to give a guarantee that they possess sufficient means to

travel, and do not object to a sanitary visit before departure, and quarantine disinfection on returning.

The usual ceremony connected with the departure of the sacred carpet from Cairo to Mecca took place in February. Then it was transported by special caravan, and escorted by a guard of Egyptian soldiers, to cover the soil of the Casba in the holy city of the Mohammedans.

Since that time the embarkation of numerous pilgrims has taken place, and as I write [April 1st] they are probably engaged in the complicated ceremonies through which, ever since the time of Mohammed, many a sin-tossed soul has vainly

sought to obtain peace and salvation. That a visit to the sacred shrine is powerless to effect any change in heart and life is now so recognised, even by the Arabs themselves, that one of their proverbs says, "Who is *more* cunning than a pilgrim—one who has been to Mecca twice?"

In spite of the special permission accorded, after several years of prohibition, the contingent of pilgrims from Algeria and Tunisia is said to be unusually small, and a French paper seriously asks if it is indeed a fact that the faith of the Moslems in their prophet is decreasing. A young Arab said to me quite recently, "When I go to Mecca, it will not be as a religious exercise, but just as a pleasure trip." Undoubtedly many are led there by curiosity, or desire to make gain by traffic, and, above all, by vanity; for the title of "Hajj" still obtains for its possessor some amount of consideration. Pilgrims from this Regency have all embarked at Tunis, and a strict watch has been kept to prevent any departure from other ports, and each individual has submitted to an inspection by the medical officer of health. Among the vessels that have taken pilgrims are those of an English company, the Prince Line, and my husband and Mr. Purdon, taking advantage of the kind permission of the captains, have visited these boats to distribute copies of gospels in Arabic, and talk to the travellers. It might be supposed that these men would be very fanatical, but only once on the part of those who could read was there refusal to accept a book, or to listen to the Divine plan of salvation. Doubtless these gospels have been preserved and read during the journey, if only to beguile the weary hours of travel, and some of them may be taken even into Mecca itself. I would earnestly ask any of God's children who may see these lines to pray for blessing on this effort, that those pilgrim readers may be guided by the Holy Spirit to see their sinful state in the sight of a great and holy God, and the heavenly Ransom provided for them.

It is said by the Arabs that Ishmael, not Isaac, was the son offered by Abraham, and that this offering was made on a hill near Mecca. After the supposed example of Abraham, thousands of sheep are still offered, and left for the beasts of the

field and fowls of the air, thus becoming a fruitful source of pestilence. May it be seen this year, above all years, that such offerings cannot satisfy the justice of a holy God!

From the account of a Frenchman who, at peril to his life, went to Mecca, I have learned the following particulars:—At some little distance from the so-called holy city the Moslem takes off his ordinary clothing and puts on his body two pieces of grey or white calico, which surround his loins, neck, and shoulders. On payment of a certain fee, the mosque allows to the aged and sick folk the indulgence of covering the head. On arriving at Mecca, official guides are ready to extort all the money possible for indicating the numerous ceremonies, all of which must be performed, without any omission, in order that salvation may be obtained. From these guides the pilgrim passes to the hands of other gentlemen, also officially appointed, who conduct them to the interior of the holy places and indicate the number of prayers and prostrations to be performed in each. Sufficient "backshish" appears to be the best pilot to the most sanctified enclosures.

In the streets a cloud of dirty dervishes ask, or rather *claim*, the alms of the faithful, while in the temple itself a crowd of muezzins, imams, muftis, prayer-sayers, lighters of lamps, and carriers of water live on the public pity, well cared for by fifty sacred guardians, who are eunuchs, and all black. In the mosque is the miraculous well, which never dries, whose water is supposed to have such wonderful virtue that it is well worth paying to obtain a drink of it, and also to purchase an extra quantity to carry away. The eunuchs even make a commerce of cloths dipped in the water to preserve from the fire of hell those who are wrapped in them.

Alas! in what subtle ways does the enemy of souls work! How he blinds the eyes of men, so that they shall not see the "Truth" and the "Life." Even when conscience is awakened, the Moslem is persuaded to cling to the religious views and customs of his forefathers, and with "vain hope" as a ferryman, "goes on to the portal of another world." Let us not cease to pray for those fettered in Islam.

Amongst the Fellaheen of Lower Egypt.

NOTES OF A TOUR BY MR. A. T. UPSON.

Mr. Upson left Shebin-el-Kom on the twenty-eighth of January, and spent nearly a month itinerating. He visited about twenty towns and villages during this time, and has sent us an account of the tour, making brief mention of each village, from which we give the following:—

TALA (population, 14,000).—No inn being found, I accepted the proffered hospitality of the *Omdi* (mayor). On entering, I found myself in the mansion of a Bey, with floors of coloured tiles, rich hangings to the doors, etc. I slept on a spring bedstead, with mosquito netting, etc.—luxuries found only in houses of the rich. At breakfast the Bey engaged me in discussion, and I was able to show from the chapter of the Koran called *Women* that Jesus was styled by Mohammed on one occasion, "Word of God." He admitted that the *Logos* must be everlasting.

Whilst dining with a friendly Greek at a café, a Copt came in and was surprised at my refusing cognac, so I said, "This is forbidden to both Moslems and Christians." He immediately drew up his sleeve and showed the cross upon his right wrist (borne by all Copts), and said proudly, "That cross shows that I am not a Moslem, and I may therefore smoke, drink, or do anything I like." I said, "How long has the 'sign of the cross' been a license to the bearer of it?" and showed him the necessity of regeneration.

TANTAH (population, 60,000).—I spent several hours reading with M. O., the "Egyptian Pilgrim" (see NORTH AFRICA for December). We read Isaiah liii. together, and he seemed

to be helped. He is paying a good deal of attention to the "Shorter Catechism." On Saturday he conducted me over the famous mosque of Es-Seyid Ahmed-el-Bedawee, in which he said he had not prayed for sixteen years. An interesting visit was paid to the American missionaries here.

MEHALLET MENOUF.—Found several men playing cards in a café. One of them, a Syrian gentleman, was so interested that he left the cards and accompanied me to the station, remarking, "So you really believe the Lord Jesus is coming? Dear me! then we must prepare to meet Him."

MEHALLET MARHOUM.—Here, instead of visiting the Bey in his mansion, I went to his coachman in the coach-room, who seemed eager to hear the message, and eagerly accepted a Gospel. As on other occasions, tracts were sold in the train.

KAFR-EZ-ZAIYAT, the "Manchester of Egypt."—A good part of Sunday was spent at the railway station, where the Moslem clerks, finding themselves unable to resist my arguments, brought in a very learned man. The stationmaster, assistant, telegraph clerks, etc., all gathered round to hear this professor silence me. He began with the sublimity of the Koran as being the one proof of its divine origin. To this I answered that I had on my bookshelf a copy of the "Seven Poems," which were hung upon the "holy house" at Mecca because of their unrivalled eloquence, and mentioned names of other Arabic works held in great esteem, but for which Divine

authority was never claimed. At that moment the express came in, and my opponent sprang up and was soon off to Cairo! In the evening the chief telegraph clerk came to see me. He said that his two principal objections to Christianity were: (1) Celibacy of the clergy; and (2) Confession to the Priest. I assured him that neither of these errors was allowed by us, they having been allowed only by the so-called "Catholic" Church. He next said that if Christ had really died such a momentous event should have been foretold. We read Isaiah liii. together, and he seemed impressed by it. "But how was it," said he, "that so great a prophet as Moses did not refer to the coming of Jesus?" For answer we compared Deut. xviii. 15 with Acts iii. 22-24. He then said that he often read part of the Gospel by himself when off duty, but that he needed assistance in the interpretation of it. Said he, "Did Jesus Christ really claim for Himself Deity?" In answer I handed him a copy of a list of thirty passages, showing "The Claims of Christ Concerning Himself."

On visiting a large village called EBVAR, I sat outside an Arab café to let a small crowd stare at me until their curiosity died away. I was told that I was the first Englishman that had been inside that village. Here there was a *Kuttaab* (small school), kept by two Copts; one was totally blind and the other nearly so. It was odd to see them trying to keep order.

On my way to a small village called KAHR KHAIR, my path lay for a good distance on the bank of the grand old Nile. My attendant was a little girl, sister of the owner of the donkey I had hired. She had probably never been so far before in her life, and about mid-day asked how long it was before sunset, being afraid of not getting back before dark (!). On my alighting to speak to a Coptic gentleman, she put down my books and luggage, mounted the donkey and fled. We sent a man after her, but she could not be seen. Here was a predicament, for I was far from any place or person I knew. The Copt to whom I was speaking, however, kindly lent me his own donkey, and I proceeded on my way.

At Kafr Khair I was most hospitably treated by Y., a friend

of Mr. Hooper's, who spent two hours searching the Scriptures with me on the subject of the New Birth. When asked if he had yet experienced this change, he said, "Not yet, but I am a seeker." Proceeding the next day to Mehallet Diäi, I ferried over the Nile to SHUBRA KHEET, where I recognised old friends. I stayed two days, talking with the little groups of men, reading, and selling books and tracts. I had arranged to sleep in a hammock suspended from the rafters of an Arab café, but Mr. Kiell, an Englishman, residing there, insisted upon accommodating me for two nights, leaving me free to work amongst the Mohammedans as I wished during the day. After two days of spiritual refreshment with the workers in Alexandria, I proceeded to EL ATFE, where I had previously spent two months. At the inn at which I stayed, I found a young Englishman hailing from Margate College. I was enabled to get into deep spiritual conversation with him.

FUAH is a large town on the Nile. Here I saw our old friend H., who for some time has known something of the truth, and who still reads the Scriptures, but is much afraid of the persecution of his fellow-*sheikhs*, upon whose charity he lives.

By the Light Agricultural Railway I went on to DAMAN-HOUR. While visiting our friend the postmaster there, I picked up an Arabic newspaper and read the speech of King Edward VII., delivered only the day before!

I next visited BIMAM, where I spent the night with a rich Copt. After supper his son brought out a phonograph, and amongst the cylinders used was one containing the "Adzan" (Moslem Call to Prayer). What a combination of East and West!

BIRKET ES SABA was reached by rail. I had interesting talks here, and then went on to Zifteh, where I spent two helpful days with the Rev. G. Grubb and Mr. W. Bradley.

I reached Shebin on Friday, February 22nd, having been absent three and a half weeks, and having travelled 350 miles. I sold books and tracts to the value of £1 7s., besides those which were given gratuitously—this although I was working chiefly amongst the peasantry.

Notices of Books.

"**The Ancient Scriptures and the Modern Jew.**" This volume, written by our good brother, Mr. DAVID BARON, is full of interest and instruction, and well fitted to rebut the sceptical tendencies of the present day, and throw light on God's dealings and purposes in regard to Israel. I have read the book with much profit, and can recommend it. The publishers are Messrs. Hodder and Stoughton, London. E. H. G.



"**The Life Story of William Quarrier.**" MR. URQUHART has done, and is doing, good service to the Church by his fearless defence of the accuracy and inspiration of the Scriptures. In this volume he gives an account of the Lord's faithfulness to His devoted servant, William Quarrier, the director of the Scottish Orphan Homes at the Bridge of Weir, etc. The book is full of instances calculated to strengthen faith in God and His Holy Word. Where are the

orphan homes, etc., built and sustained by Higher Critics? As of old, so now, those who are full of faith in God are also full of good works for suffering mankind also. We should be glad if a copy of this book could be supplied to our missionaries as an encouragement to them to continue in trustful prayer in a difficult work. The publishers are Messrs. S. W. Partridge and Co., London; the price, six shillings. E. H. G.



We have received another of Mr. BUDGETT MEAKIN'S exhaustive and excellently got-up volumes, the second of the series, viz., "**The Land of the Moors.**" A glance at the illustrations and contents page leads one to expect that this will prove even more interesting and more popular than "The Moorish Empire." We hope shortly to give an extended notice. The publishers are Messrs. Swan Sonnenschein and Co., Limited, Paternoster Square, E.C. The price is fifteen shillings.

Our Illustrations.

Our illustrations on page 56 show three of the different types of inhabitants of Tunisia. The Tunisian gentleman is wearing a cloak called the "jebbah," and has on a turban round his red fez cap formed of white muslin, with a figured pattern. The Soudanese servant, or slave, has, in accordance with a general custom, placed in front of his ear a bunch of sweet-smelling flowers, made into an artificial nosegay with wire on a wooden stem, and worn as near to the nose as possible. The Bedouin woman and her baby show the characteristic dress of her tribe,

the heavy silver brooches, ear-rings, and chain hanging from her neck, being specially characteristic.

Our missionaries are reaching these and the many other classes of Tunis and Tunisia by the medical missions, book-shops, classes, meetings for private reading and discussion, by visiting in the homes, and itinerating tours into the villages and more remote parts. To all the Gospel is being faithfully preached, and copies of Gospels and New Testaments distributed among all who can read.

For the Children.

NORTH AFRICA MISSION, BARKING, LONDON.

MY DEAR LITTLE FRIENDS,—Several times lately I have been wondering what I could do to give you more news about the children who live in North Africa. Sometimes we have had letters from our missionaries which we were able to put for you on this page, but at other times, I am sorry to say, we have not had anything that I thought you would like, and if you always look for a "Children's Page," you must sometimes have been disappointed.

I very much want you to know more about the children in North Africa, because very few of them have heard that the Lord Jesus Christ came to be their Saviour; and there are ways in which you could help to spread this good news among them which I want to tell you of.

First of all, there is a great way of helping by prayer. You can ask God to bless these African children, and to help the missionaries who are teaching them. The missionaries are always asking grown-up people to pray for them, and I know that they would love to have you children praying for them too. Perhaps each month I could tell you some special things to pray for, and then if we hear that your prayers are answered, I could let you know, so that we could all praise God for what He had done.

There are other ways you could help, besides prayer; in fact, so many ways that I could not tell you them here, because if I did there would be no room left for the news I want to give you. I daresay you will be able to think of some yourselves, but if you would like to write to me about it, I shall be just delighted to get your letters, and to see what I can tell you.

The biggest and best way of helping would be to go as a missionary yourself, when you grow up. Perhaps some of you will ask God to make you one. Then you must learn all you can about Him, and about the poor people who don't know Him at all, and who are living such sinful, unhappy lives. A great many people who are missionaries now thought of it when they were quite children.

Now I have some news for you about

CHILDREN IN EGYPT,

from two ladies who are living in Alexandria, and who teach the girls in the school there. One of the ladies, Miss Philpott, has only been in Egypt since last November, so she has still to spend a great deal of time studying hard at the Arabic language; but she teaches in the afternoon schools. This is what she wrote lately:—

"Since our feast the number of girls has considerably increased, and we have as many as thirty-eight to our afternoon school. We found our first plan of having them all together rather confusing. So now I take all the new girls and the little ones in the small class-room, and when they have learnt to sew neatly, they are promoted to Miss Tiptaft's room."

HOW GIRLS SEW IN EGYPT.

"The girls here sew in just the opposite way to the way children do at home. They always begin from the left-hand end, and generally hem upside down. Some of my little ones cannot thread a needle, whilst others are left-handed."

LEARNING TEXTS.

"Just before the close of each afternoon we assemble them all in one room and teach them texts; they take great delight in this, especially the elder girls. This week they have been learning, 'Jesus said, I am the way, the truth, and the life: no man cometh unto the Father but by Me.' And we would

ask you to pray with us that the Holy Spirit will write these truths deeply on the hearts of these children, and that through the hearing and understanding of God's Word they may have light."

This text, you must remember, has a very special meaning for the Egyptian children, for they are taught by their parents that Mohammed is the one who will help them into heaven. This is, of course, a great mistake, for Mohammed was a false prophet, who told lies, and did many other very wicked things, and we know that he will not be in heaven himself, so he cannot help anyone else to get there. We know that Jesus is the only way, but they have never been taught this until the missionaries went to tell them.

Miss Tiptaft is the other lady from whom I have some news for you. She tells about

A SATURDAY AFTERNOON HOLIDAY.

"About a fortnight ago we resolved to spend our Saturday holiday by taking the electric tram, and going out to one of the villages near, where we could get the benefit of the fresh air, and perhaps find some women to talk to at the same time. We rode through a Moslem part of the town, which I believe is as yet untouched by any Christian influence whatever. As I noticed the many streets, and rows of houses, and watched the numbers of men, women, and children, and thought how, perhaps without a single exception, they were all 'without hope, and without God,' there came rushing into my mind a sense of our utter inability to do anything for them, and I could but pray that God would send forth some to teach them of His love for sinners. When we arrived at the village, and had had dinner and a rest, Mrs. Dickins and I started off to find some women, which was not a difficult matter. At the first house we went to we sat down with the women outside, and after a few remarks Mrs. Dickins began telling them about the Creation, and led up to speaking of Jesus as the Saviour. We found them very bigoted and ignorant, but ready to listen.

"As the women were busy with Mrs. Dickins, some of the children gathered round me. One little mite, putting her brown, dark hands against mine, said, 'Did not the same God create me that created you; why, then, did He make you so beautiful and white, and me so dark and ugly?' They were very surprised when they found that I could write Arabic, and one little boy went away very happy with a sheet of paper on which all their names were written.

"After we had finished at this house, we could have obtained admission to every other in the village, I think, had we only had time and strength to go, for the women and girls were so eager for us to see their neighbours and friends. 'My house is only a village-woman's house,' said one pleasant-faced, bright woman, as we entered the door. Poor and bare though it was, we had a very nice time there, and my heart went out in prayer to God, as I looked around on them all listening to Mrs. Dickins, as she pointed out the way of salvation. One old man also stood in the door-way drinking in every word, and telling all who interrupted to be silent.

"We left them, hoping to go again some day, but meanwhile praising God for an opportunity of telling His message, and praying that it might sink into some heart."

Next month I hope to give a letter written specially for you by Miss Harrald, of Sousse, Tunisia.

I remain,

Your affectionate friend,

R. I. L.

LIST OF DONATIONS FROM MARCH 1st TO 31st, 1901.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1901. No. of Mar. Receipt.			1901. No. of Mar. Receipt.			1900. No. of Mar. Receipt.			TOTALS FOR 11 MONTHS.							
1901. No of Mar. Receipt.	£	s. d.	£	s.	d.	£	s.	d.	£	s.	d.	General ...	Designated ...						
1...5005	5	0	0	Brought fwd.	61	7	0	Brought fwd.	711	19	4	Brought fwd.	152	10	4	General ...	£3273	15	5
1...5006	1	0	0	12...5034	1	1	0	30...5064	1	0	0	16...Barnet	10	0	0	Designated	3047	19	2
1...5007	2	0	0	12...5035	1	0	0	30...5065	5	0	0	18...3214	1	15	0	Total ...	£6321	14	7
1...5008	1	0	0	12...5036	0	8	0	30...Cheltenham	1	10	0	18...3245	5	5	0				
2...5009	0	10	0	13...5037	0	10	0	30...Lee Chapel	1	6	0	19...3246	2	2	0				
2...5010	0	1	6	14...5038	5	0	0	30...5058	2	2	0	19...3247	2	2	0				
2...5011	0	10	6	14...5039	1	6	6	Total	£722	17	4	19...3248	0	10	0				
4...5012	0	7	6	15...5040	1	0	0	May to Feb.	2550	18	1	20...3249	1	0	0				
4...5013	0	10	0	15...5041	0	5	0	Total	£3273	15	5	21...3250	0	12	5				
5...5014	2	2	0	15...5042	0	3	0					21...3251	0	6	1				
5...5015	2	0	0	15...5043	0	5	0					22...3252	15	0	0				
5...5016	0	10	0	16...5044	0	5	0					25...3253	1	0	0				
6...Bangor	5	0	0	18...5045	0	2	6					26...3254	2	4	3				
6...Glasgow	10	0	0	19...5046	2	10	0					26...3255	0	5	0				
6...5019	2	0	0	19...5047	0	10	0					27...3256	6	5	0				
6 { Jumpers } Common	0	5	0	20...5048	0	5	0					27...3257	0	10	0				
7...5021	0	10	6	22...5049	0	4	6					27...3258	5	0	0				
8...5022	0	5	0	22...5050	1	0	0					27...3259	5	0	0				
8 "Laundry"	0	3	6	22...5051	20	9	0					28...3260	0	10	0				
8...5024	1	5	0	22...5052	1	0	0					28...Hawick	1	6	8				
9 Old Chorlton	2	10	0	23...5053	0	5	0					29...3262	33	0	0				
9...5026	7	10	0	26...5054	5	0	0					29...3263	5	0	0				
9...5027	0	2	6	27...5055	2	0	0					29...5264	25	0	0				
9...5028	5	0	0	27...5056	0	10	0					30...3265	0	10	6				
11...5029	10	0	0	27...5057	0	10	6					30...3266	30	0	0				
11...5030	0	5	0	27...5058	0	8	10					30...3267	9	16	0				
11...5031	0	4	0	27...5059	0	10	6					Total	£316	10	3				
11...5032	0	12	0	28...5060	1	0	0					May to Feb.	2731	8	11				
12...5033	0	5	0	28...5061	5	0	0					Total	£3047	19	2				
Carried fwd.	£61	7	0	29...5062	1	0	0												
				29...5063	3	3	0												
				Carried fwd.	£711	19	4												

TOTALS FOR 11 MONTHS.
General ... £3273 15 5
Designated 3047 19 2
Total ... £6321 14 7

DETAILS OF
DUBLIN AUXILIARY.
Designated Don. No. 3267.
Mr. S. S. McCURRY, Hon. Sec.,
3, Spencer Villas, Glenageary.
No. of Receipt. £ s. d.
858 1 1 0
859 1 0 0
860 2 0 0
861 0 5 0
862 5 0 0
863 0 10 0
9 16 0

Amount previously acknowledged 216 8 8
Total ... £226 4 8

A FORM OF BEQUEST.

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

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

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.

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

"Tuckaway" Tables.—Will friends kindly make known that these small handy folding tables can be had, hand-painted with flowers, wood-stained, either mahogany or walnut-wood, from A. H. G., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

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.

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.

Mission Council.

J. H. BRIDGFORD, Church.
W. SOLTAU ECCLES, Upper Norwood, S.E.

GEORGE T. EDWARDS, Redhill
EDWARD H. GLENNY, Barking.
RAMSOME WALLIS, Epsom.

HENRY SOLTAU, Redhill.
JAMES STEPHENS, Highgate Road, N.W.
JOHN RUTHERFURD, Lewes.

Office of the Mission—LINTON ROAD, BARKING.

Hon. Treasurer, W. SOLTAU ECCLES, Linton Road, Barking.

Hon. Secretary, EDWARD H. GLENNY, Linton Road, Barking.

Hon. Physician, S. H. HABERSHON, Esq., M.D., F.R.C.P., 88, Harley Street, W.

Bankers, LONDON AND SOUTH-WESTERN BANK,
Barking.

Hon. Auditors, MESSRS. ARTHUR HILL, VELLACOTT AND CO.,
1, Finsbury Circus, E.C.

Location of Missionaries.

MOROCCO.	Date of Arrival.	Larash.	Date of Arrival.	REGENCY OF TUNIS.	Date of Arrival.	DEPENDENCY OF TRIPOLI.	Date of Arrival.
Tangier.		Miss S. JENNINGS ...	Mar., 1887	Tunis.		Mr. W. H. VENABLES ...	Mar., 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	Fez.		Mrs. LILEY ...	April, 1886	Mr. W. REID ...	Dec., 1892
Mr. W. T. BOLTON ...	Feb., 1897	Mr. D. J. COOPER ...	Nov., 1895	Mr. G. B. MICHELL ...	June, 1887	Mrs. REID ...	Dec., 1894
Mr. O. E. SIMPSON ...	Dec., 1896	Mrs. COOPER ...	Dec., 1897	Mrs. MICHELL ...	Oct., 1888		
Mrs. SIMPSON ...	Mar., 1898	Miss L. GREATHEAD ...	Nov., 1890	Mr. J. H. C. PURDON ...	Oct., 1899	EGYPT.	
Miss J. JAY ...	Nov., 1885	Miss M. MELLETT ...	Mar., 1892	Mrs. PURDON ...	" "	Alexandria.	
Mrs. BOULTON ...	Nov., 1888	Miss S. M. DENISON ...	Nov., 1893	Miss M. B. GRISELLE ...	Oct., 1888	Mr. W. DICKINS ...	Feb., 1895
Miss G. R. S. BREEZE, M.B. (Lond.) ...	Dec. 1894			Miss A. M. CASE ...	Oct., 1890	Mrs. DICKINS ...	" "
Miss F. MARSTON ...	Nov., 1895	ALGERIA.		Miss A. HAMMON ...	Oct., 1894	Mr. W. T. FAIRMAN ...	Nov., 1897
Spanish Work—		Cherchell.		Miss F. HARNDEN ...	Nov., 1903	Mrs. FAIRMAN ...	Feb., 1896
Miss F. R. BROWN ...	Oct., 1889	Miss L. READ ...	April, 1886			Miss B. M. IPTAFT ...	Oct., 1899
Mr. A. BLANCO, <i>Spanish Evangelist.</i>		Miss H. D. DAY ...	" "	Bizerta.		Miss K. E. PHILPOTT ...	Nov., 1900
Miss VECCHIO, <i>School Mistress.</i>						Shebin el Kom.	
Boys' Industrial Institute, near Tangier.		Algiers.		Miss M. ERICSSON ...	Nov., 1888	Mr. C. T. HOOPER ...	Feb., 1896
Mr. J. J. EDWARDS ...	Oct., 1888	<i>Kabyle Work—</i>		Miss R. J. MARKUSSON ...	" "	Mrs. HOOPER ...	Oct., 1899
Mrs. EDWARDS ...	Mar., 1892	Mons. E. CUENDET ...	Sept., 1884			Mr. A. T. UPSON ...	Nov., 1895
Casablanca.		Madame CUENDET ...	Sept., 1885	Susa.		Miss VAN DER MOLEN ...	April, 1892
G. M. GRIEVE, L.R.C.P. and S., (Ed.)	Oct., 1890	Miss E. SMITH ...	Feb., 1891	T. G. CHURCHER, M.B., C.M., (Ed.)	Oct., 1885	Mr. A. HOPE ...	Feb., 1901
Mrs. GRIEVE ...	" "	Miss A. WELCH ...	Dec., 1892	Mrs. CHURCHER ...	Oct., 1889	Mr. S. FRASER ...	" "
Mr. H. NOTT ...	Jan., 1897	<i>Arab Work—</i>		Mr. H. E. WEBB ...	Dec., 1896		
Mrs. NOTT ...	Feb., 1897	Mr. W. G. POPE ...	Feb., 1891	Mrs. WEBB ...	Nov., 1897	IN ENGLAND.	
Mr. H. E. JONES ...	Jan., 1897	Mrs. POPE ...	Dec., 1892	Miss R. HODGES ...	Feb., 1889	C. L. TERRY, B.A., (Lond.), M.B., C.M., (Edin.), <i>Assisting at Headquarters.</i>	
Mrs. JONES ...	Nov., 1896	Djemaa Sahridj.		Miss A. COX ...	Oct., 1892	Mrs. TERRY.	
Miss L. SEXTON ...	Feb., 1897	<i>Kabyle Work—</i>		Miss F. M. HARRALD ...	Oct., 1899	Miss I. L. REED.	
Tetuan.		Miss J. COX ...	May, 1887			Miss K. JOHNSTON, <i>Prolonged full night</i>	
Miss F. M. BANKS ...	May, 1888	Miss K. SMITH ...	" "	Constantine.		Miss E. TURNER ...	" "
Mrs. A. BOLTON ...	April, 1889			Mr. J. L. LOCHHEAD ...	Mar., 1892	Miss M. SCOTT ...	" "
Miss A. G. HUBBARD ...	Oct., 1891	<i>Missionary Helpers.</i>		Mrs. LOCHHEAD ...	" "	Miss N. BAGSTER ...	" "
Miss I. DE LA CAMP ...	Jan., 1897	M, Mme., and Mdle. ROLLAND		Miss E. K. LOCHHEAD ...	" "	Miss M. COPPING, <i>Invalided.</i>	
		Constantine.		Mr. P. SMITH ...	Feb., 1899	Miss B. VINING ...	" "
		Mr. J. L. LOCHHEAD ...	Mar., 1892	Mrs. SMITH ...	Sept., 1900	<i>Studying Arabic, etc.</i>	
		Mrs. LOCHHEAD ...	" "	Mr. E. SHORT ...	Feb., 1899	Mr. A. LEVACK, Miss F. II. GUILLERMET, Miss A. WENDEN. <i>Tutor.</i>	
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