



MATTHEW XXVIII

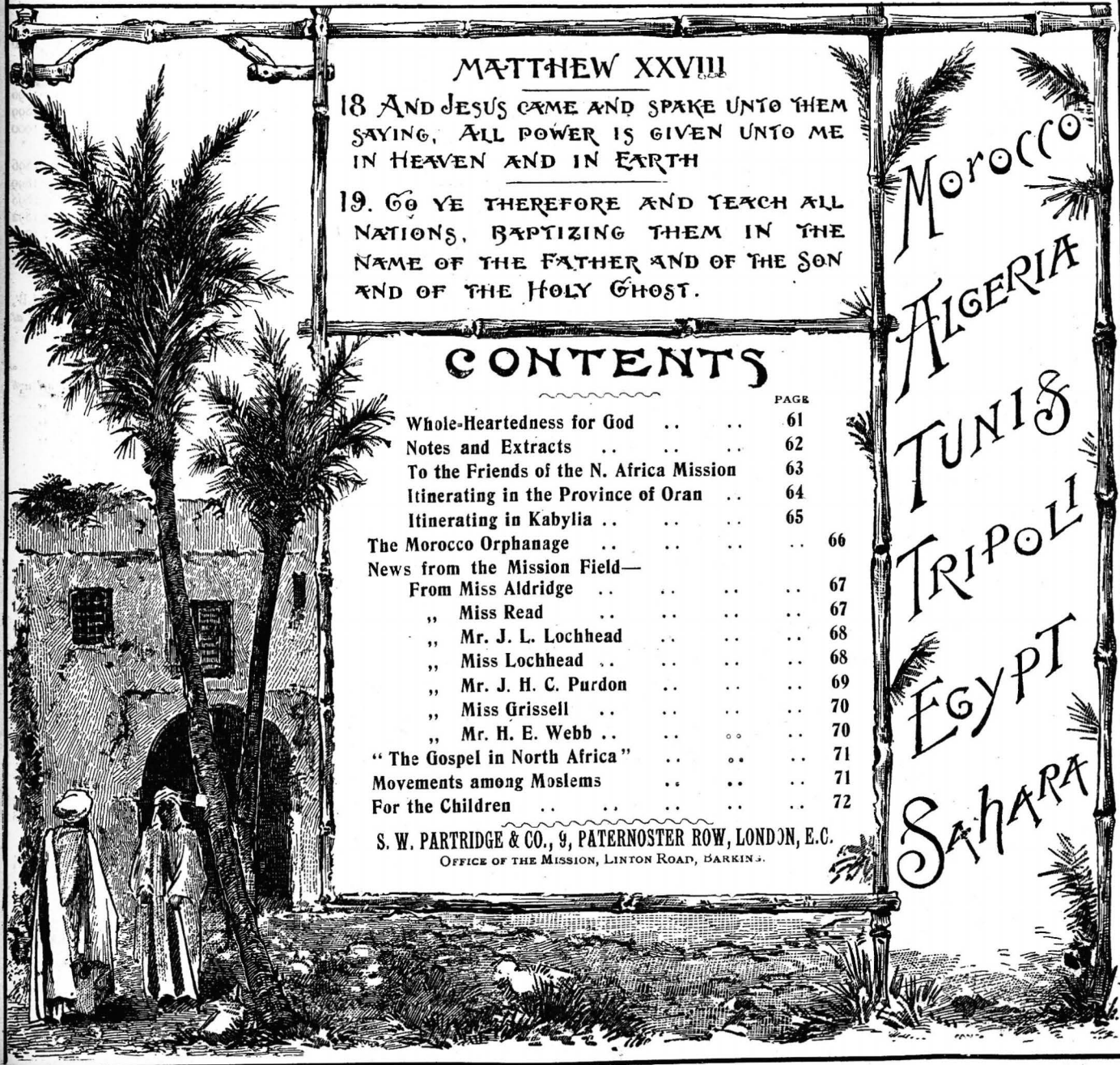
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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

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OFFICE OF THE MISSION, LINTON ROAD, BARKIN.



THE NORTH AFRICA MISSION.

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Location of Missionaries.

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

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.

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.



Moslems at Prayer.
Showing three out of the seven or eight attitudes.

Whole-heartedness for God.

"Hezekiah . . . in every work that he began in the service of the house of God . . . did it with all his heart.—2 Chron. xxxi. 20-21.

"David the King said . . . I have prepared with all my might for the house of my God."—1 Chron. xxix. 1 and 2.

"Whatsoever thy hand findeth to do, do it with thy might."—Ec. ix. 10.

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men."—Col. iii. 23.



OUR blessed Lord is worthy of our most devoted and whole-hearted service and worship, but, alas! we often fail to render such to Him. In the pages of Scripture we have a number of instances of remarkable devotedness to God which are well worthy of consideration.

In the Old Testament, David and Hezekiah are in this respect in the front rank. In taking up the challenge of Goliath, David gave evidence of a zeal for God's honour that has left its mark in history, and has inspired thousands in every age to follow in his steps. In his delight that the ark of God was being brought up to the city of David, he danced with all his might. This enthusiasm for God mightily offended his worldly wife; similar enthusiasm for God offends worldly Christians and mere professors now. But when David came to preparing for the house of God, his generous enthusiasm and devotedness reached high-water mark. The millions he had accumulated in his prosperous reign were mainly devoted to preparing for the palace for the Lord God. "I have prepared with all my might," he says, and his enthusiastic generosity set others on fire, till the chief of the fathers, the princes, the captains, the rulers, and the people generally offered willingly for this great and good work. Yet he was not lifted up by his devotedness, but recognised that it was only by God's mercy and of God's grace that he and the others were either able or willing thus to do.

Thank God there have been some in modern times who, their hearts having been touched and constrained by the love of Christ, have devoted princely fortunes to the furtherance of God's work at home and in the foreign field. Still there is room for more of this.

To build a temple made with hands at Jerusalem was a glorious work, but to build a temple of living stones, to be God's eternal habitation, is incomparably more glorious and honourable. To this work we are graciously called. Some to quarry living stones from the rocky mountains of heathenism or Mohammedanism, others, by their willing and generous gifts, to sustain those who are so doing. May the devotedness of the few incite the many to do likewise!

Hezekiah lived in troublous times. The Lord had brought Judah low because of Ahaz, his father, who brought ruin on himself and Israel through his idolatry. Hezekiah no sooner came to the throne than his devotedness to God was manifested. In the first year, and in the first month of that year, he opened the doors of the Temple of God and repaired them. He was a zealous reformer, and encouraged the Levites, who taught the good knowledge of the Lord. In this excellent work he laboured with all his heart, and prospered. We, too, are living in difficult times, when outlandish idolatry is being introduced, if not from Damascus, from Rome, and when foreign rationalism is being taught in the place of the good knowledge of the Lord. Let us imitate Hezekiah in his prompt cleansing of the sanctuary and the land, and in inviting all the true-hearted, whether of the tribes of Israel or of Judah, to unite in the happy worship and service of our Lord. Then shall we be prepared, even if some Sennacherib threaten us, to count on God to fight for us.

It is interesting to notice in the Gospels that the inner circle of the twelve, Peter, James and John, were all marked by remarkable warm-heartedness. James and John were sons of thunder, and Peter was especially conspicuous for fervour. Then Paul, the great apostle to the Gentiles, was a man of unrivalled intensity. His heart's desire and prayer to God for Israel was that they might be saved, and for Christ he suffered the loss of all things.

The woman who was a sinner, who anointed the feet of Jesus, and Mary, who did the same, both gave evidence of intense devotion to Christ, which He highly valued, though others criticised. Would to God there were more of such devoted souls to-day! The love of Christ which captivated these hearts can captivate ours. May it do so, and God shall have all the glory!

E. H. G.

Notes and Extracts.

A Prayer Meeting is held at the Office of the Mission, 21, Linton Road, Barking, every Friday, at 4 p.m., to which all friends of the Mission are heartily welcome. Tea is provided at the close of the meeting. A convenient train leaves Fenchurch Street Station at 3.28; there is also one from Kentish Town at 3.31.



The Revolt at Margueritte.—Mr. Lochhead of Constantine has sent us some cuttings from the *Dépêche Algérienne*, a French Algerian newspaper, which gives the opinions of several journals as to the part the missionaries have played in the recent revolt near Algiers. They would be very amusing, if only they were less sad. We translate a few sentences: "According to the *Gaulois*, this rising has not surprised everyone in Algeria. An officer of the Spahis related recently how he and his comrades had for a long time been struck with the willingness with which the Arabs bought portable Bibles, which were sold to them by English colporteurs, who had the appearance of missionaries.

"The Arab, being greatly attached to his own religion, ordinarily shows himself very little interested in that of other people. They made an enquiry, and found that in these little Bibles some leaves had been inserted, containing criticisms against the French administration, and guaranteeing that the Mussulmans would be much happier under the protectorate of England. To expel the French and call in the English, such should be the aim of the Arabs.

"The officers advised the governor-general of their discovery; he begged them not to draw him into such affairs, as the English consuls became unreasonable when their people were accused.

"Since then, M. Laferrière, and then Mr. Jonnart, have succeeded him, but no barrier has been put to the English propaganda. We see to-day the first results of it.

"The *Libre Parole*, referring to the events at Adélie, comes back upon the espionage of the English in Algeria.

"'Espionage and *juiverie*' (Jewish trickery), says our contemporary, 'are the two scourges of Algeria. We are, indeed, assured that the English spies and certain Jews of Algiers are as thick as thieves. The Methodists and deaconesses are only occupied in spying, and preparing insurrection against France; their presence in Algeria proves the unheard-of weakness and incapacity of our Government. In face of a revolt like that of

Beni-Manasser, we can say, without fear of being mistaken, "Seek the English."'"

Our readers do not need to be told that the missionaries have higher motives for their work than those imputed to them in these articles, and are in Algeria to further the cause of a greater Kingdom than that of England; but these attacks, although false, are very unpleasant to those who are the subjects of them. Let us pray that the missionaries may be cheered in spite of their difficulties, and that the one who inspires hatred of God and His work may not have it all his own wicked way in Algeria.



Arrivals in England:—

- April 16—Mr. and Mrs. Smith, from Constantine.
- April 18—Mr. and Mrs. Pope and children, from Algiers.
- April 23—Mr. and Mrs. Cooksey and children, from Kairouan.
- April 26—Mr. and Mrs. Nott, from Casablanca.
- April 29—Mr. and Mrs. Fairman and children, from Alexandria.
- May 10—Miss Jennings from Larais.
- May 11—Mr. and Mrs. Liley and children, from Tunis.



Miss Vecchio writes from **Tangier**, on April 22nd, about the children at the Spanish school. Pastor Fliedner, of Madrid, had lately visited them, and had suggested that they should write letters to the children in his Institute. This idea was immediately taken up by the older girls. They each wrote a short letter, and Miss Vecchio says she is much pleased with these, and feels that they show that the good seed sown in the children's hearts is silently but surely bearing fruit. She asks to be specially remembered in prayer, in view of the great responsibility of teaching so many little ones.



The Book Shop at **Susa**, where so much good work is done, is greatly in need of a new stock of books, Miss Cox tells us. Perhaps someone would like to supply this particular need.



Birth.—At Alexandria, on March 15th, the wife of Mr. W. T. Fairman, of a daughter (Dora).

Miss Grissell in company with Miss Maud Tapp, who has been spending three months in Tunis, went, during the month of April, on an itinerating tour in Algeria. Tebessa, Ain Beida, and Khenchla were visited, and our friends spent a short time in Constantine on their return journey. The tour was not altogether a pleasant one, for at Ain Beida some Jews beat on the door and windows of their house, and proved so unpleasant that they were obliged to relinquish the idea of doing any more work in that place. Many by the road-side or in little hamlets were spoken to, however, and upon this very literal "scattering" of the seed we may ask God's blessing.



Mr. A. V. Liley is now at home from Tunis, and would be very glad to give his lantern lecture for any friends who could arrange meetings for him. In addition to about a hundred slides, made from his own photographs, Mr. Liley is prepared to bring his own lantern and screen.



Mr. Michell writes from Tunis, April 3rd:—"I have been working hard lately at the Berber dialects of Tunis. I find there are so many who speak Berber, and they are just the most difficult to reach, so that I think it well worth while to get hold of their speech. They are so shy of religious matters, and so bigoted, that it takes a good deal to reach them. But when they find one really takes an *interest* in them, and in their language—the latter especially touches a chord which immediately gets a response. I have no difficulty in getting hold of the mountaineers of South Tunisia—the 'Cave-dwellers' of the Douirat district, but I have not been able to get hold of any of the Kroumirs. I am particularly anxious to do this, so as to ascertain whether their language resembles the Kabyle or the 'Jebali' of South Tunis. If I cannot find any here, I should like to take a run to Kroumiria and study it on the spot. I am getting a native of Jerba to give me his dialect, but I have not begun it yet. I have made out a comparative list of about 230 words and phrases in seven dialects—the Sus (or 'Shilha') and the Riffi of Morocco, the Kabyle and the Wargla of Algeria, the Twati and the Twarik of the Sudan, and the Jebali of Tunis. This has been a great labour, but I am deeply interested in it, and am particularly anxious to make it as complete as possible."

To the Friends of the North Africa Mission.

LINTON ROAD, BARKING,

May 18th, 1901.

DEAR FELLOW-HELPERS,—One after another the workers who are returning for furlough are reaching this country, and from their lips we are able to gather more fully the details of the work they have been doing than was possible from their letters. Mr. and Mrs. Fairman from Egypt, Mr. and Mrs. Cooksey from Kairouan, Mr. and Mrs. Liley from Tunis, Mr. and Mrs. P. Smith from Constantine, Mr. and Mrs. Pope from Algiers, and Mr. and Mrs. Nott from Casablanca, are now all in this country, and a few other workers are still to come. I think they seem to realise more deeply now than ever before the reality of the difficulties which have to be faced in a mission field like North Africa, with its Mohammedanism, Romanism, and infidelity; at the same time they seem to see as never before grounds for encouragement and hopefulness and openings for new departures in Christian work.

French education in Algeria is modifying the condition of things there to a certain extent. The young men have an increased knowledge of French, and a decreasing knowledge of Arabic, consequently they are not so well able to read and understand their Koran as they used to be, and are better able to read books in French. There is, therefore, room for not a little literary work in this part of the field.

Mr. Michell, of Tunis, with the assistance of a professed convert, has been preparing a transcription of the Gospel of Luke into the Tunisian handwriting, while retaining the regular translation. There are many persons in Tunisia who can read the handwriting of their country, but who find it much more difficult to read the printed Arabic, and it is believed that by means of a Gospel in this form, a very much larger number of persons may be reached. In order to reproduce the book it is proposed to prepare plates by means of photography, and print from these, thus exactly reproducing the ordinary handwriting that is used. To print and bind an edition of 5,000 of the Gospel of Luke in this form will probably cost from £100 to £150. The work is now about ready to be proceeded with, and we should be glad to hear of friends who would assist financially in this effort to spread more widely the Word of God in the peoples' own handwriting.

A tract has lately been produced in Algiers by lithography, being a translation of a story known as "The Dream of Ali Khan." It has been received with very great interest by the people, and as it puts the Gospel clearly it is an encouragement to proceed further in this direction. There is very considerable room for suitable tracts in Algeria, Tunis, and Egypt; in Morocco there is not the same demand, though in a less degree there is need there for work of this kind.

The native rising at a town called Margueritte, about seventy miles from Algiers on the way to Oran, has attracted a good deal of attention, and a number of French papers have attributed it to the missionaries, but it so happens that the missionaries have never done more than pass through this neighbourhood by train, so that there could not be the slightest ground for such statements. It seems now to be generally understood that the rising was occasioned by the discontent of the natives, who in many cases are extremely poor, and consequently somewhat discontented with their lot and with their taxes. Fanatical men make use of these things to excite them to foolish and useless risings. French power, however, is so strong that anything of this sort must almost immediately be stamped out in any part of the country that is thickly populated.

Both from Fez and Djemâa Sahridj we hear of a professed native convert from Mohammedanism being baptised, and amongst the Spaniards in Tangier there is also some encouragement. The day-school there is very full.

We are thankful to say that our new book, "The Gospel in North Africa," has received a very cordial welcome from friends who have seen it. We would ask your prayers that the book may be widely circulated, and that it may accomplish its object in stirring up a deeper and more practical interest in the needs of North Africa.

Our financial supplies still keep low, and it is often a perplexing problem to know how to arrange matters, but we are assured that God knows our needs, and will supply through His servants what He sees best. "He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

We have a few offers of service for work in the mission field, but we still have to say that the harvest truly is plenteous but the labourers are few, and we believe this is the experience of others beside ourselves.

We shall be glad if our friends can arrange meetings at which we can tell of the needs of the peoples of North Africa. The missionaries who are now at home will be glad to tell of what they have seen, and of the goodness of God they have experienced.

Counting on your continued prayerful interest,

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

Itinerating in the Province of Oran.

BY MR. W. G. POPE.

Algeria is divided into three large provinces, each taking its name from its Prefectural town: (1) Constantine on the East, joining Algeria to Tunisia; (2) Oran on the West, joining Algeria to Morocco; and (3) Algiers in the centre. In the *first* we have six workers, three brethren and three sisters. In the *third*, eight workers, of whom *two* only are men—one for the Arabs and the other for the Kabyles. In the huge province of Oran, perhaps the largest and most thickly populated of the three, *not one worker*, and *not one station*. At different times we have occupied at least four stations there, and the Gospel has been faithfully preached, and not a few amongst its cosmopolitan inhabitants have been awakened to their need of a Saviour, and some have accepted Him as their Christ. Owing to many of the pious French Protestants settling there, probably there are more real Christians in this province than in the other two put together. Unhappily, aggressive work is almost unknown amongst them, and *something* in the Algerian climate (?) has caused many of them to drift backwards into coldness of heart.

For some time I have longed to visit these old stations, and look up old friends, renew their acquaintance, and make a further appeal to their hearts and consciences in the name of Christ. Through the kindness of a friend, who paid my expenses, I was recently enabled to do this. Mr. Samuel Wilkinson furnished me with an abundant supply of Jewish Scriptures in Arabic Yiddish for the Jews; the London Jews' Society gave me a number of suitable Jewish tracts, and I had also a large quantity of Arabic and French Gospels from the Scripture Gift Mission; and, finally, I had a new tract in Algerian colloquial Arabic, which I had brought out just before leaving, so that I had Gospel literature in abundance for distribution.

En route for Oran I had a most exceptional *rencontre*. Opposite me sat a French woman reading a small book. When distributing tracts and Gospels all round the long third-class car she looked up and smiled on receiving hers, and showed me a well worn New Testament. I found her a true child of God, living in a small village, *the only Christian there*, and yet for *twenty-four* years her faith in the Saviour had been kept bright by the constant use of her treasured New Testament. I found the print small, and, as she had lived a hard life slaving for an unscrupulous and unconverted husband, it was a pleasure to send her a new large print New Testament. As far as I can remember this is the only Christian person I have ever met in a train during my ten years' travelling in Algeria and Tunisia!

At Oran, where I spent several days, I had some most interesting talks with both Arabs and Jews. There are a number of Protestants in Oran, but the majority, unhappily, are cold and dead spiritually. I looked up some whose acquaintance I made many years ago, and found that, in spite of a church remarkable for its deadness, God had not a few of His own there! How they yearned for a more spiritual worship! Probably not more than eight per cent. of the few Protestants who live there ever attend worship. True, there is but little to invite them! Oran has two colporteurs, but no missionary to its multitudes of Jews and Arabs.

I next visited Ain-Temouchent, a small town midway between Oran and Tlemcen. As it was Saturday the Jews were about in groups, so I had an excellent opportunity for distributing Gospels and having some talks with them. After spending a few hours here, I cycled on to Tlemcen (3,000 feet above sea level), fifty miles, nearly three parts of which was uphill. This was one of our oldest and best stations in the

province of Oran. The next day, being Sunday, Pastor Eldin kindly allowed me to hold a special service in the French Church.

During our two years' previous stay in this city six years ago we made many friends, and some had been led to Christ. I sought these out, and found some of them still true, whilst many, alas, had gone back to an indifferent life.

Very few of the Arabs are lovable men, though many are "*likable*," but there are *very* few whom we could esteem as *friends* in the same way as at home. There is but little "*home life*" amongst the Continental nations, and *less* amongst the Arabs. Therefore the only society into which a stranger can enter is that of the café, and there can be but little true "*camaraderie*" there. At Tlemcen, however, I do know one really lovable Arab—lovable because he always likes to talk about God and good things. He is perhaps one of the few rare, honest, upright Mohammedans that I know. Many of our home friends think that Arabs in general are as good as most people at home, but I defy them to live amongst them for ten years in North Africa and find them so. This particular friend was the same as ever; and as long as I spoke to him of God he would talk, but at the mention of *Christ* he would become silent, and bow his head, perhaps adding, "Mr. Pope, we are friends—let us remain so!" How often after talking to some nice Arabs for an hour or so they will say, "Witness to God and His prophet Mohammed, and you will go to heaven," or else some dirty, ruder Arab will snatch off my hat, and thrust his own filthy red fez on my head, and shout, "Witness, that is all you need to make you a true believer."

My friend at Tlemcen would never accept a New Testament. He would insist that he believed in Christ as a prophet, but not as a Saviour; as man, but not divine; as *one*, but not the great and last prophet. One of the sharpest stings to bear is when some good Moslem will tell you that the face of Judas was changed to look like that of Christ, and that Christ Himself was caught away into the heavens, and the Jews crucified *Judas*, and not Christ, and therefore the Christians *worship a crucified traitor*, and trust in him to save them from their sins. Another old fanatical Arab met me in the streets one night at Tlemcen, and taking off his red fez said, "Look here, Mr. Pope, when you can bore a hole in the top of an Arab's head, and pour the Gospel that you preach into his brain *that way*, then he will believe it, but not before!"

I spent some days at Tlemcen amongst Jews, Arabs and French people, but the time fled all too fast, and one could do so little in the time. Opportunities to preach were abundant, and my throat was hoarse every night. It was, however, *delightful* to be *tired* through preaching and talking about Christ's salvation. This is generally the case in a new town—people listen at first so gladly, but after a couple of months the many shops and cafés in which you are freely received are reduced to one or two, and then the life is hard! I discovered many who possessed Gospels and Testaments given them years before by the missionaries, and not a few grown-up lads who used to attend the ladies' classes, and who perfectly remembered many of the texts and hymns they then learned. Who can say whether the seed will not yet spring up?

Unhappily Mohammedanism wipes out all desires for God and all conviction of sin. How surprising it is that many good people still think and believe that the Arab's religion is good enough! Mohammedanism is a *ritual* of the *simplest type*, and yet degrading to the lowest level. It does not elevate the mind; on the contrary, it reduces a soul to nothingness. Probably the Mohammedans are the most self-righteous hypocrites on the face of the earth!

At Lamoricière I sought out Miriam, the ladies' Jewish servant, who many years ago professed faith in Christ. She

is married to a Jew, but as I met her she said, "Come in, Mr. Pope, and talk to us about the Saviour." A dear, simple soul she is, and probably that has been her salvation. No one attacks her faith; she is ONLY a woman—but I am glad to believe she is as steadfast as ever in her faith in Christ. They wished me to stay the evening, and have a meeting for Jews, but I was due at another village farther on, and was bound to continue. Her neighbour, however, another Jewess, was one of the most remarkable Jewish women I had ever met. She could not only read, but could *understand* Hebrew (which cannot be said of five per cent. of Algerian Jews!), as well as read and converse fluently in French, Spanish, and Arabic! We left her copies of all the literature we had, and asked her to read it to her Jewish neighbours.

After reading and prayer with them, I passed on to Descartes, a new French village, in which lived a number of French Protestants. In spite of drenching rain, we were able to have a splendid little gathering in one of the colonists' houses—two or three of them were the Lord's own.

The next morning, through much mud, I rode on to Sidi Bel-Abbes, a large, neglected town. Hundreds of Jews live here, and not a few Arabs. One educated Jew with whom I had a long talk, hit off the condition of the Jews there in one sentence. He said, "It is no good working amongst us, for we are either so fanatical that we *won't* listen to what you have to say, or else we are so indifferent that we care not whether there is a God and devil or not!" In truth that was how I found them, and work amongst them *seemed* impossible, and yet how could it be otherwise, when they have been left to themselves so long?

In the evening I found an old Arab friend whom I had known as a lad at Tlemcen many years before. He is now Professor of Arabic in the Arab mosque at Bel-Abbes. His heart, whilst fully convinced of the truth and stability of Mohammedanism, was nevertheless longing after a more spiritual life. Although only twenty-two, he walked with that stately dignity which only a superior Arab knows how to assume. We walked those streets for a long time that evening, talking over the decadence of Mohammedanism, which he was forced to admit! He regretted the lack of worship amongst the younger Arabs, and said that all seemed going to the dogs! The fact is that the French are *civilising* not only the Arab's life, but his mind, and when young Arabs trained in the French *medersas* come face to face with reason and logic they find that Mohammedanism has no leg to stand on, and then they either hold to it fanatically, because they fear losing a future position in the Moslem church, or else throw it over altogether, and become as atheistic as their French professors. And it is here that our opportunities come in. To the Arabs it is a sin of the gravest sort to translate the Koran into French. When one reads it in Arabic its rhythm and rhyme of "ounas" and "eenas" and its vague mystical phrases, so strike the ear that one is easily carried away with it, but, immediately it is translated into a plainer language, all its rhythm and rhyme is lost, and its mystical attraction too, and all its ugliness and sensuousness stand out to view. The majority of young Arabs now know the French language better than the *literary* Arabic, so most of their reading is done in that language. Taken together in the French language, no young Arab can say that the Bible does not far and away outpace the Koran!

The Moslem doctors refuse to argue over abstruse points and difficult questions concerning comparative religion, so that they are generally surprised when a Christian missionary can hold his own against them, and prove the unspirituality of Mohammedanism and the superiority of the teaching of Christ. I believe, in spite of fanatical Mohammedanism, that the Gospel has the brightest expectations amongst Mohammedans.

Tizi is a French village near Mascara, and about eighty-five kilometres from Bel-Abbes. I rode to this place, on my bicycle, and had a meeting that evening, and two on the following Sunday. Some of the most spiritually-minded Protestants live here, and they relish a good Bible-reading more than most Christians. We met in several houses at different times, and rejoiced in the Lord's presence. Unhappily, although they received me as a real brother in Christ, they all had to suffer after my departure, and were charged with harbouring an English spy—a "*Methodist*"—which is a French synonym for a *religiously cloaked political agent*. The persecution of many of these dear children of God is so great that many of them say they must leave, and yet they are some of the most faithful of French Republicans, and an honour to their country. Is it a wonder that France decays when she allows her best friends to be driven away?

I spent some time in Mascara distributing Gospels and tracts, but it was feast-time, and Mascara is one of the most God-forsaken cities I know of in North Africa. One of the brightest of encouragements, however, was the meeting with an Arab convert at Tizi. One of the French colonists—a most spiritually-minded young man—had a young Arab (Modjahed) in his employ. The young Arab was first struck by seeing his master's family at morning and evening prayers, and asked to be present to see how the Christians pray. He understood but little French, and his master but little Arabic, but with a little use of the two, the earnest young Frenchman won Modjahed over to Christ. We had long, sweet talks together, and these two, who outwardly appeared so different, were delightfully one at heart. He is undoubtedly converted, and growing rapidly in grace, and longs—with his master—to do something for the lost thousands around them. On my return to Algiers I sent them some simple books for the study of Arabic, and master and man are now passing their evenings together studying Arabic—the New Testament as their text-book, and the Spirit of God as their guide. Brethren, pray for these.

Itinerating in Kabylia.

BY MR. E. CUENDET.

Algiers, April 30th, 1901.—On the 17th instant I started for Kabylia, and I travelled in the train with two Kabyles of the "Guergour," a part of Kabylia between Setif and Bougie. I had an interesting talk with them on their country, and also more especially on the Gospel. According to what they said, the Guergour is a rich part of Kabylia, where there are very large and populous tribes, and a good number of French schools for the Kabyles. That part of Kabylia has never been visited by missionaries, and they asked me very warmly to go there, giving me all particulars about the best way to go. They each accepted with gladness a copy of the Kabyle Gospel for their sons, who can read. I hope the Lord will open the way for me to go there sometime.

I arrived at Dra-el-Mizan at one o'clock, and I immediately began to visit the numerous Kabyle cafés and shops of that village, where I had plenty of good opportunities to testify for Christ by words, as well as by giving away Kabyle Gospels and tracts to those able to read. For the second time only, since I have been in Algeria, I met with a Kabyle man who said he did not believe in God. He told me that all religion is a crime, because it is the cause of hatred and wars between men. And he added: "Every religion ought to be abolished by civilisation, in order that men may freely practice their humanitarian feelings amongst one another." I explained to him the true humanity as well as the divinity of Jesus Christ, His character

of love, and how He taught men to love one another. I showed him the way of salvation, and after our talk he seemed to be very much shaken.

Thursday was the Kabyle market-day of Dra-el-Mizan; I spent the whole morning on the market-place, where I found a good many men and young men able to read the Gospel. While I was speaking I was surrounded by such a crowd of Kabyles that I could scarcely move; they listened all the time with the greatest attention. In the afternoon of that same day I again visited the cafés, where I found many Kabyles from all the surrounding tribes. During that market-day I preached the Gospel, I am sure, to more than a thousand people.

On Friday morning I went to a small village called Lâinser, which I had visited once some years ago. While I was speaking, one man said: "Some years ago a man like you came and told us about Sidna Aisa." I said I was that man, and then they recognised me. I had a long and quiet talk with some men and women, and they seemed most interested. They told me that their ancestors were Christians, but that a Mohammedan, named Sid Abdallah Ben Ou Djafer, entered their country for war, and forced the people to embrace his religion. I have very seldom met with Kabyles who have any idea that their ancestors were Christians.

In the afternoon of that same day I started for Boghni, sixteen kilometres from Dra-el-Mizan. On arriving there I spoke in a Kabyle café to many Kabyles.

The next day, Saturday, I went to the tribe of Mechtras, a very populous tribe, having abundance of vegetation and good water. The villages there are very near one another. There is a very nice French school for Kabyles, with 180 boys in it; this school was established eighteen years ago. I was very well received there by the French teachers, who were most kind to me.

I went to the villages, where I had several good opportunities of preaching the Gospel to a great number of hearers, and also of giving away many copies of the Gospels and tracts. I found a young man who told me that he had read one of the Kabyle Gospels which had been lent to him by his cousin, who is a student at the *medersa* in Algiers. Many boys there wanted to have a Gospel, but I had not one left with me; when, however, I said I had five more at Boghni, several said that they would come with me that they might get them. Even although it was already sunset, ten of them ran after me. I told them very plainly that it was too late for them to come, and that they must return; but it was in vain. One of them said: "That is not your business; we want a book." Three of them returned after having walked three kilometres, but the others walked *twelve kilometres* with me, and after having received their book, had to go back quite in the dark. I had taken with me one hundred and fifty Kabyle Gospels, and one hundred and twelve copies of "The Dream of Ali Khan" in Kabyle, and not one was left after four days' work. May God bless all these portions of His Word, and make them a great light to bring many Kabyles to Him. In several places I found young people reading to others the books I had given them.

Sunday was the Kabyle market-day of Boghni. I had there, as in Dra-el-Mizan, crowds of Kabyles round me to listen to the preaching of the Gospel.

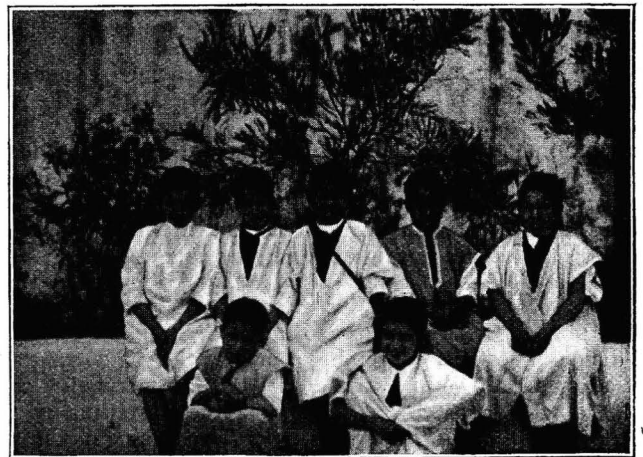
On Monday I went to the tribe of Beni Bou Rerdhan, quite in the Djurdjura mountains. At the bifurcation of several paths leading to the villages of the tribe, there is a café, where I preached to many men. After that I visited two villages; in one of them, a very large one, and built on the rock, I had at least one hundred listeners, who were quite amazed to hear me. Several of them wanted me to spend the night in their houses. From there I entered the gorges of the Djurdjura, called by the Kabyles "Thabbourth Lâinser" ("The Entrance

of the Spring"). It is really beautiful there, nothing but very high rocks of rose marble. I had my lunch with my Kabyle men near a torrent of very fresh water. How nice it was to rest a little there, and to lift my eyes for more strength to Him Who is the Author of all the beauties of nature!

On Tuesday I went to the tribe of Ath Imror, where there is a group of four or five villages. On my way there I found a Kabyle of the tribe of the "Ouadia," which I visited last autumn, and we walked together for about half an hour. He told me that all the men in his village had been very pleased with the words I had told them, and that immediately after I had left them the "amin" of the village ordered the people to say a "fatiha" (the first chapter of the Koran) on my behalf, in order that God might accompany me and keep me in good health. After I left this man, I met with another who was going to the fields. He asked me where I was going, and then he said: "You will not find the men in the villages, because they are gathered together near an old mosque to eat couscous and pray for rain." (The country was very dry, and wanted rain.) Then he came back with me and conducted me to this mosque, away from the villages, in the fields. We found there at least one hundred and fifty men and women. There were twelve large fires on which the women were cooking couscous, while the men were talking in little groups. As I was counting the fires one man said to me: "Don't count them, for if you do, the rain will not come." I found a group of men and one or two women there, to whom a young man was reading the tract, "Ali Khan's Dream." I was pleased to see that the young man had covered the tract with paper to preserve it. I began to read to them and to speak, and soon all were in one group round me, and they listened most attentively. Many of them seemed very much impressed. One young man asked me to send him a Gospel, which I did on my arrival here. In the evening I took the train and came back to Algiers, thanking God for all the good seed He had given me the privilege of sowing in His name.

The Morocco Orphanage.

Some years ago Mr. Edwards, of the N.A.M., found a poor lad near Casablanca in a destitute and apparently dying condition. He took him home, and under his care the boy grew up to health and strength, and professed his faith in the Lord Jesus as his Saviour. This led Mr. and Mrs. Edwards to desire to have an orphanage branch in connection with their industrial institute in Tangier.



Boys at the Morocco Orphanage.

The Industrial Institute has been in operation some three years, and Mr. Edwards has turned a comparative wilderness into a well-cultivated garden, which in due course will yield a variety of fruits and vegetables. There is also a dairy whence beautiful milk and butter are supplied. At present this institute is not a source of profit, as it is not yet mature. It is hoped that in due time it may be a means of finding employment for the boys, and of assisting in their support.

Meanwhile Mr. Edwards has about twenty boys who are being fed, educated and trained. Some months ago some of them ran away, but they have since been glad to return to the kindness which is shown them.

The special funds which were kindly provided for beginning

the work are almost exhausted, and only two or three of the boys have had their support promised. Perhaps there are some friends or Sunday Schools that would like to provide for these children being cared for and instructed in the Gospel. When the Institute is full, about £10 a head is sufficient, but when only a few are there £15 is needed for a year's support; perhaps a medium might be stated to be £12, or £1 per month. It is important, in seeking to do this work, not to draw away supplies from the general funds of the mission, but rather to let this work be supplemental and additional. We give an illustration on page 66 of some of the boys; the photo was taken last summer.

News from the Mission-Field.

Morocco.

From Miss Aldridge
(Laraisb).

The last few months have gone very quickly in busy work. At first upon my return from England there were old friends to be looked up, and this has not been completed even yet, owing to the many fresh demands upon one's time. Then a new class for little girls was started, and the medical mission work resumed. Meanwhile a removal had to be made to another house, and that, with all the consequent fitting in, took up some little time and strength.

Now the days are very full—medical mission in the mornings, visiting in the afternoons, and reading and teaching as opportunities occur, besides the numberless calls that must be attended to on the spot.

Visiting has been a big item lately; so many send for me to go and see them, some amongst the higher officials, too, and it has been interesting to get into touch with these, and to be welcomed as a personal friend by the ladies of the house, some of whom *never* go out, not even to visit the saints' places. In one case I am the one favoured individual allowed to enter; why, I do not know, except that I was sent for in the first place to treat some of them medically, which necessitated several visits, and now they look upon my going as a matter of course, and feel aggrieved if I do not do so pretty frequently.

In visiting here there is a certain amount of formality before entering—the porter never allows me to knock or enter, till he has been to find out his master's pleasure; he then returns, gives me a nod and pushes the door open, leaving me to enter unannounced. But there the formality ends—directly one of the family sees me I am seized and dragged to the favourite room, which has a window in it, overlooking a garden. My shoes are off at once, and I am placed upon the cushions in the midst of the rest of the ladies. These girls and their mothers are often in my thoughts; they are so pleasant and so cordial; they want to be friendly, but it is so difficult to find an opening for the Gospel.

From Miss Read
(Cbercbell.)

April 26th, 1901.—The Lord has graciously used us to send the Gospel message to a far-away town in the interior. Miss Day came across a woman who was staying with a family she went to visit; and she seemed so interested in the old, old story. When she was coming away, the woman said, "I hear

In the house of a young bride the other day, I found the husband at home, and got into a long conversation with him. He let me read several passages on the death of Christ, and instead of denying the fact, as is usually done, he enquired if we had proofs of it.

After the late rains, I was glad to get out of the foul smells about me for a bit, and join Miss Jennings and Miss Parkinson, who were out in the country amongst the Arabs. I spent two nights with them, and found them very busy with groups of people coming about them all through the day.

In one of the large black Arab tents I sat one day chatting with two women, who were resting in the heat of the day, and noticed seven cows also sitting and resting at the side! As they made their way out past us and the children and the fowls through the low doorway to be driven again to pasture, the women said they were brought in every day to cool them for a bit. They did not seem to take up much room either in the large broad low tent, so cool and airy. Poor things!—the Arab women did not seem to have much more comfort themselves; I did not see a vestige of anything that looked like a bed, not even a bit of straw matting. They live very hardily, and yet at feast times they love to put on their jewellery.

In another tent I had much joy in telling the Gospel message to an old blind woman and her neighbour. She seemed to respond so readily, and to take in the need of a sacrifice for sin. So many of these Arab women seem so utterly dense.

A little bit of fresh work has opened up in giving weekly doles of bread to the prisoners. Some money was left for this purpose by the late Miss Hanbury. A few garments have been given to some who were needing them, and I was allowed to pass in some copies of the Scriptures. The majority of the prisoners here are political, I understand. It is sad to see them clanking about in their chains, and all I have seen have an unhealthy look, probably from long confinement and having no exercise.

Algeria.

you have a sister, bring her to see me," so the next day we went together. She had gone out to another friend's house, but as we knew the people we followed her there, and again had a talk with her. Being a stranger to the town, she did not seem to care what the other women thought of her, but gave her mind to listening, and learnt two hymns by heart.

We stayed a long time, for she was expecting a telegram

recalling her home, and we might not have seen her again; but in the end she did not leave till a week later, and during that week she came and spent three mornings with us, and on the Sunday came to the girls' class.

It was the first day of the feast, and the lesson was about sacrifice. When the children were gathered all together she listened very attentively to the answers given, and even joined in herself.

After the children left she still stayed on talking, and said so sadly, "Oh! that I lived here in Charchell, or had heard all this when I was young. I am so afraid of forgetting." We were much in prayer that the Gospel story of Christ and His love might enter her heart as well as her head, and as far as we could see it was so.

She took back with her some leaflets and passages from God's Word written out in dialect Arabic, and we sought to impress upon her that she was the bearer of precious seed. She took some plants from the garden, too, and said to us, "Whenever I look on those leaves and flowers they will be a remembrance to me of what you have taught me about Jesus."

We have just had a letter that someone has written for her in French, renewing the invitation to go and see her soon, but it is two days' journey to the place, and funds do not permit that just now. So I have written to her, and sent a Gospel for her French friend to read to her. Will you pray for her, Kheira Kayrat, and the friend who reads the Gospel to her, that it may be blessed to both, and a lamp lit in that dark town?

I am glad to give you good news of Yamina. At the Aïd-el-Kebir (the great feast) she gave a splendid testimony of her faith in Jesus as her Saviour, and made her position as a Christian very clear to her husband and his mother. Every family buys a sheep or a goat, and her husband's mother said to him, "When are you going to buy your sheep? They are getting very dear as the feast draws near." Yamina replied, "I have asked him not to buy one, Jesus is my sacrifice; we have no need of another. He is alive in heaven, and pleads for us."

The mother was very angry, but her son said, "You can be quiet. I believe what my wife says, and she shall have her way about this." When Ali went out her mother-in-law had a long talk with her, and Yamina by her gentleness won her over.

The neighbours talked about it, but Yamina found it was not so hard as she had expected it would be, and said to me, "Who knows but next fast I may be able to eat openly?" God grant it may be so, for we feel that her not doing this is a hindrance to her.

**From Mr. J. L. Lochhead
(Constantine).**

April 4th, 1901.—At our French Gospel meeting there were fifteen present. As this was the passover week as well as Easter week, we spoke of the Jewish and Christian Passovers, pointing out again the prominence given throughout Scripture to the great fact that without shedding of blood there is no remission. The ignorance of the Europeans here regarding Divine things almost equals that of the Arabs and Jews.

A French boy, who has attended my Sunday-school class for some time, recently brought his mother to one of our meetings. She seemed very interested, and has since brought her husband. They both come regularly with their boy, and are among the most attentive of our listeners. We pray that a real work of grace may be wrought in them. The woman remarked recently to someone that the meetings were really better than the Mass! They are Roman Catholics, of course. Thus the good news is spread among all classes, and we look to God for the increase.

April 8th, 1901.—This evening we had the Arab men's class. Eight were present, and listened attentively without arguing. We showed some lantern views, and spoke to them in much the same strain as we did at the French meeting referred to above.

Our confidence is that the Divine Spirit will make the truth effectual in dispelling the darkness and error from their minds.

April 10th, 1901. Two Arabs came this evening by invitation to see the lantern views. We have known them for some time, and repeatedly have had conversations with them. One is a teacher in the Arab college here, and is generally disposed to argue; the other, a pleasant old man, who has now a fair head knowledge of Christian truths. This evening they both listened without making any objection to the solemn, precious truths of the Gospel. As light dispels the darkness, so, by God's grace, may the truth enlighten their minds, which are at present so darkened by error!

April 19th, 1901.—It is now a week since Mr. Smith left. I attend at the Bible shop every afternoon from one o'clock until about five or half-past five. Each day I have been kept busy speaking with Arabs. We have several texts in Arabic, Hebrew, and French, which passers-by can read. We have one text in Arabic and Hebrew in our shop window which attracts a great deal of attention. It is 1 Cor. xv. 3-4: The Messiah "died for our sins according to the Scriptures," etc. Sometimes an Arab reading these words shakes his head, and says, "No, no, you are entirely mistaken; Christ never died." This is often the beginning of a long conversation. One day a well-dressed Arab came in rather excitedly, and asked if I could give him some solid proof that the Messiah died. I asked very pleasantly if he would be seated, and we would have a little talk together. He sat down, and we had a long conversation. I gave him passages in the Old Testament to read, showing that the Messiah was to suffer and die. After asking many questions and listening politely to all I had to say, he left promising to call again.

The Jews are often much struck on reading the above mentioned text. Some pass on with a sneering laugh, saying, "Oh, they mean Jesus of Nazareth." Others, however, come in and have conversation.

This afternoon two intelligent Arabs came and remained with me for about two hours. One of them said he had had a conversation with me nearly five years ago. From what he said to-day, I could see that he had learned something of the way of salvation through faith in a crucified Redeemer, from the one conversation I had had with him years before. They both showed interest at my further explanations of God's plan of salvation, and when leaving promised to call again. They each took one of Mr. Michell's tracts with them.

April 25th, 1901.—Our French meeting was held as usual. Owing to heavy rain we feared no one would come, but nine arrived. The family mentioned before not only came themselves, but brought two others with them—a man and his wife.

April 26th, 1901.—I have spent another interesting week at the shop. A number of Arabs and several Jews have learned something more of the message of life. Oh, that it may prove the power of God unto salvation in the experience of some!

**From Miss Lochhead.
(Constantine.)**

April 10th.—As to conversions, it seems to be still the sowing-time with us; but during this spring there has been much to encourage us as regards opportunities of service.

The attendance at the meetings and classes has kept up remarkably well, and there has been a decided increase of attention given, both by the grown-up people and the boys and girls.

In visiting also there seems a readiness to listen, which is always a cheering sign.

This afternoon I had such a good time in an Arab house. The women asked me to read and sing about the Lord Jesus,

and gave their whole attention while I tried to explain to them the "way of salvation."

My class of Arab women, too, is not without a little encouragement. When I first began to pray with them, they seemed rather "uncomfortable," and occasionally one would whisper to her neighbour. Now, all keep perfectly still and show much more reverence.

One feels more and more what a blessed privilege is ours, in making Christ known to these dear people, both Jews and Gentiles.

Just now I am much interested in a young Jewess, a teacher, who has been helping me with Arabic. She tells me that two years ago she wished to become a Christian, merely, however, with the desire to get away from Judaism, not that she had found the "truth as it is in Jesus."

Her parents, of course, were very angry, and managed to dissuade her from her purpose. Does it not seem as if the Lord had guided her to us? At present she is reading a book I lent her, called "The Conversion of a Young Jewess," and she appears much interested in it. She gave it to a cousin to read—a young man who is in bad health, and to-day he sent a message to ask if I would let him have another book. We are praying that a real work of grace may be begun in these two hearts.

Lately Miss Brown and I spent four days at Philippeville.

During our short stay we paid two visits to the Rabbi, as his relatives here had entrusted to our care a large case of Passover cakes. His grandchildren occasionally attended my class when they were here, so they gave us a warm welcome. We had a long talk with the old Rabbi, and got him to read Isaiah liii., and Zechariah xii. 10, but he tried to make out that these passages did not refer to the Messiah. As he showed no fanaticism, we were able to talk very plainly of the atoning work of Christ, as being that to which all their rites and ceremonies pointed.

On our return here I went to see his relatives, and my friend, E. Z., was most anxious to know how I had got on with the Rabbi, as she had tried to talk with him when on a visit here, but felt she had not sufficient Bible knowledge to argue with him. I told him all about our conversation, and this led on to a very straight talk, and she seemed much impressed.

Thus we go on day by day sowing the precious seed, and though we are not allowed to see the result, we feel sure there is a silent work going on in some hearts, and *some day* it will manifest itself.

One has always to remember what it means for a Jew or a Moslem to confess Christ openly, and it is better they should count the cost before making any profession.

Tunisia.

From Mr. J. H. C. Purdon
(Tunis).

"AN IMBEETA."

April 22nd, 1901.—In the evening there was an *Imbeeta* at Abdul Kader's house next door. This is a nightly séance, I suppose I may say. A party of men belonging to some denomination founded by some "saint" come to the house of anyone who desires it, to accumulate righteousness or to pray ("pray" is hardly the word, though that is their intention) for the recovery of some sick one, or on occasions of marriage, or return from a journey, etc. In this particular case a party of men came to the head of our street about nine o'clock, p.m., two of them carrying long candles lighted. The candles were about three and a half feet long. They stood at the head of the street for about seven minutes, chanting the words, *La ilaha illa Llahu*—"There is not a god but God"—this they continued as they slowly marched down the street (the cats off the rubbish heaps charging from under their feet!) until they arrived at the house, which by this time was open and lighted up. They repeat this about 10,000 times, our Arab teacher tells me, and after that they read some portion of the Koran, or the words of the "saint" from whose tomb they have come or been hired.

These so-called saints whom the people so greatly revere have attained saintliness by some particular forms of (Moslem) piety, such as by repeating the name of God millions of times; and the people

then who keep the prayer-house at their tombs, and these who "patronise" them, accordingly serve God, or accumulate good works against the day of reckoning, in that particular way in which their saint attained his celebrity. I need not say that this "saint" might be grossly immoral, or a liar, thief, etc., for all that is neither here nor there! He is a saint because of this active form of piety.

Yesterday Mr. Liley, when out with me, took a photo of the "saint" at the Halfaouine, who is celebrated for his prophetic gift, he having prophesied the coming of the electric trams to Tunis in such veiled words as that "in this street shall run carriages without horses," and such like prophecies. I was never so close to him as yesterday, and I cannot help saying that I have never seen such a loathsome specimen of humanity.

April 24th, 1901.—We had our Boys' Class this evening, and contrary to our former experience we could not get rid of the little fellows. I spoke on the Lost Sheep Parable, and had an Arab proverb, but unfortunately the proverb was in Algerian Arabic, and none of them understood it. Abdul Kader, whose photo I give, was inclined to argue, and asked who was the greatest of the prophets, saying that Mohammed was created before all worlds, and was greater than all. I asked him for the verse in the Koran which said so, but it had escaped his memory(!) and he was to have brought it on the morrow; the morrow has not come, apparently!

Then we had Beddāi and his wife for tea. We had a nice talk with him. He asked why it was that Judas was so bitterly



MUNGY. HADJ. ABDUL KADER.

punished, and Peter so lightly, if at all, when their sins were practically alike before God. He was greatly interested in the answer, and seemed to see the distinction thoroughly, and we had nice talks on other subjects also. I have never seen him so nice and ready to listen with such interest to explanations.

**From Miss Grissell
(Tunis).**

April, 1901.—I wish I could bring you to some sort of an introduction to some of the men who have come in to our meetings night after night this last month. There is one whom, for want of knowing his name, we have called after an Arab sweetmeat, for one night when Mr. Michell had been prevented by heavy rain from coming at the accustomed time, he knocked at our door, which is close to the shop, and said to me, "You have prepared Bacalawa for us each night; why do you cut it off from us to-night?" I explained that the wet weather had evidently hindered Mr. Michell from coming; however, he arrived a little later, and "Sidi Bacalawa" went into the shop.

He is rather an interesting man, and more reasonable than some, for, though he may not accept what he hears, he grasps the why and the wherefore, and will often faithfully explain again to others what has been said. For instance, the other night someone was contending that there was no necessity for the death of Christ, and Sidi Bacalawa sprang up from his seat and turning round to the text on the wall, "He was wounded for our transgressions, He was bruised for our iniquities," he read it aloud, adding, "That was why He had to die."

He has been harping for several nights on why Christ said to Mary, "I ascend to *my* Father and *your* Father, to *my* God and *your* God." The gentlemen taking it in turns to open the shop have all tried to explain to him the difference of relationship between Christ as the Son of God, and His followers, who are also called the sons of God. I think last time he grasped the explanation, so I trust it won't come up again.

Of course the mystery of God manifested in the flesh is a very fruitful source of controversy. If we say God was in Christ, why should Christ speak of God as "my God"? and many other similar questions are brought forward. Often we are much troubled at the unavoidable controversy, but with it all we are sure a knowledge of the truth at least is being borne in upon many. In the case of the younger men it must undermine their faith in the Prophet, and it is a groundwork for the Holy Spirit to use, for "how can they believe in Him of Whom they have not heard?" We are sure this broader sowing of the seed must bear fruit to God's glory in God's way and in God's time. Join us in earnest prayer that it may be soon. We have never opened the shop without definite, united prayer, and we are anxiously looking for the signs of an earnest of blessing. We sow on, remembering for our comfort such verses as, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," or again, "He must increase," giving as it does a certainty of victory for Christ's cause.

There have been two young men who have attended almost every time the shop has been opened; one of them in particular has hardly missed. He says he believes some of the things we say, but not all, and I cannot persuade him to come and talk quietly with me over what he does not understand; either he is afraid to be seen coming to our house, or else he is afraid of being convinced. The room we have taken is so near to this house that it rather hinders any enquirer coming to us, as of course it has made more apparent our desire to spread a knowledge of our Book. We had a painful example of this last Sunday with a young man who has been reading pretty regularly with me for the last three months. He was to have come that afternoon to meet another convert, but arriving late

he missed him. It happened that our Arab girl, Owaysha, was at the window overlooking the door, and when he came in there followed down the street a little party of young men who saw the lad enter our house. They then stood outside, remarking that the son of So-and-so had just gone into the infidels' house, and that they would follow to see what he was doing; however, no one had the courage to do that, so they waited about instead. The time arranged for our little service for the two young men being over, and we having to think of our evening meeting, the lad left quickly. We were all quite unaware that he was being waited for outside. Owaysha saw the others join him, and they all went off together. The consequence was we did not see him again for nearly a week. Opposition and trial are sure to come; we can but pray he may be strengthened to stand, for he has given us much reason to hope there is a real work going on in his heart. He has seen the Truth as it is in Christ, and has apparently accepted it. For some time past now it has been our habit to pray together after reading God's Word, and it has been a real cheer to hear his simple expressions of thankfulness to God in having chosen him to know of his love; so that I can commend him to your prayers, trusting that trial and opposition may strengthen and fan the flame which we are hoping has been kindled.

**From Mr. H. E. Webb
(Susa).**

April 1901.—It was with grateful hearts that, finding an open door to the fulfilment in part of our desire to preach the Gospel "throughout every city and village," we left our usual work in Susa for awhile, and set out for a few days' itinerating. Furnished with Scriptures, medicines and lantern, we left on the twenty-eighth of March for Mahdia, a coast town about thirty-two miles distant. It was evening when we arrived, so after getting some food, we strolled out into the streets, seeking opportunities to preach the word. The weather being very cold, they were deserted and quiet, but for the music and singing of a wedding procession conducting the bridegroom to his home. We dropped into a café, where were a dozen or so of men sitting sipping their coffee, and talking over the local topics of the day.

We were drawing near the annual feast of the slain lamb, which the Arabs keep in commemoration of the offering up by Abraham of his son (*Ishmael*, according to the Koran), and which they celebrate by each one who can afford it purchasing a sheep, and after slaying it, making a feast to his friends and neighbours. This gave us a good topic to preach from, and we obtained a quiet hearing as we told them of the Lamb of God which taketh away the sin of the world. It appeared to be a new idea to them as connected with their feast, and we were encouraged by the readiness with which several of them received the Word.

The next morning we were astir early, as we had to reach a weekly market held at Ksour-Essuff, a village about eight miles further on. So with a word to the baker about the Bread of Life, and to the men gathered at the café where we took our coffee, we started off to the market.

The fishermen drawing in their nets, and the waving fields of corn we passed, each reminded us of the Lord's words, and encouraged us in our labour of faith.

The market reached, we were soon elbowing our way through men and cattle to the central café, where we had prayer, and took our bearings as to what was possible and how to do it. We were not long in getting a little shop, and when once it was found out that the doctor was ready to see patients, we got a crowd round the door quite as large as we could manage. We decided to let in ten at a time—as many as our little shop would hold—and with each batch had a plain, definite talk on

the Gospel and the Great Physician before doctoring them. We also found it a good plan to offer our Scriptures for sale directly after the preaching, and by this means we sold ten copies among the twenty-seven patients who were treated. The time fled very quickly, and, as we had still a long journey before us, we had to pack up and leave before the market was over.

A long ride, through, for the most part, waste country, with here and there a Bedouin tent, or a few camels grazing on the plain, brought us as the evening drew on, in sight of the village of El Djem. Here we put up for the night, and next morning set out for Smala, the market-place of the large district of Souassi. This is nothing more than a collection of little houses with a *funduk*, where we put up, and in one corner of which was a room used for a prison—a dirty, unhealthy corner, with a dozen or more men huddled together, waiting to be sent off to the nearest town for trial. We hired a room in the opposite corner to the prison, and here we saw fourteen sick persons, including some of the prisoners, whilst numbers of others gathered out of curiosity, to all of whom we told the Gospel story. One man showed us a soiled Gospel he had received three years ago, and said he had found blessing in it. May he find Him who is the Blessor.

Back at El Djem, we found our way into the café, where were gathered a representative company from the educated Arab to the poor shopkeeper. We prayed for an opportunity for a testimony amid their conversation, and soon it came, but directly we spoke of Christ as the only Saviour and Mediator, the chief man—one of the religious leaders—began extolling Mohammed in true Moslem style, saying that he was the essence of all light, and that all the prophets were created from his rays, including Christ Himself. We let him talk for awhile, and then, carefully avoiding saying anything directly against the false prophet, continued to reason out the need of a sacrifice without blemish, and to show that Christ, the spotless One, could alone by His death procure salvation for us. This was met by statements that Mohammed would intercede for all Moslems; so, quoting a passage from the Koran in which the

“faithful” are exhorted to “fear the day (of judgment) when one soul shall *not* make an atonement for another, and there shall be *no intercessor*,” together with the blessed truth that Christ died for our sins, and *now* lives to make intercession for us, we left them, committing them to the Lord that He would bless His own word to them.

The next day, having hired a little Arab house, we gathered the people together to a lantern service by means of my cornet, and about thirty Arabs filled our little room, and listened for an hour or two to the way of salvation. In the evening we had a similar service, and this time larger numbers gathered, so that we had the room more than ever filled; we were pleased to see how well they listened to the truth.

But the Monday, being market day, was our big day. We had given out that the doctor would see patients freely, and so at an early hour a large crowd had collected, and made a good congregation for our Gospel service. We continued, according to our previous plan, and let in ten at a time, and with each set had another service, and more personal dealing, so as to be sure each one had a full opportunity of understanding the message of salvation. At mid-day we halted for dinner, which we ate with a large crowd gazing at us, and afterwards we had another open-air service in our courtyard, at which we counted over 100 persons. We then let them in again in batches, till the last company was seen just as the sun went down; and our joy at the blessed opportunities we had made us forget our tiredness as, in reckoning up, we found ninety-three patients had been treated and thirty-four Gospels sold.

Having been asked for another lantern service, we got some supper, and returned to find the room quite full. We were in the midst of telling the story of the prodigal son to a quiet audience, when we were disturbed by two Frenchmen banging at the door, and threatening us with all sorts of things because we were Englishmen in a French protectorate. Through their influence the *khaliifa* soon appeared, and drove the Arabs out, so we packed up our things and went to our room to pray and praise.

“The Gospel in North Africa.”

Our new book has met with a very favourable reception from the friends who have seen copies. They all seem to think it is very attractive in its appearance and general get up. Some only have had time to read it as yet, and these, so far as we have heard, have found it both interesting and informing. One devoted servant of Christ, himself a writer of much useful and helpful Christian literature, said that reading it had moved him to vehement prayer for the work. He also kindly sent us some of his books, having previously helped financially.

Those who can help us in getting the volume circulated will be materially assisting the work. We shall be glad to send copies post free to purchasers, or at a reduction of threepence in the shilling, carriage paid, to those ordering several copies for sale or distribution. It can also be ordered through any booksellers. The publishers are Messrs. Percy Lund and Humphries, 3, Amen Corner, London, and the Country Press, Bradford.

Movements among Moslems.

A movement is beginning among the Moslems in Egypt, like a sound of spring after a long winter. Both by the C.M.S. and the American missionaries, *sheikhs* are just now being baptised. In a letter from Cairo, dated Easter Eve, Rev.

Douglas Thornton, of the C.M.S., writes to Miss Van Sommer, of Wimbledon:—

“Quite a movement has begun among the Moslems to examine whether Christ was really crucified or no. Doubtless the tract ‘Mohammed or Christ’ prepared the way for this. Both by us and the Americans, *sheikhs* are just now being baptised, and several others have become inquirers. This week of the Moslem feast of sacrifice, followed by the Christian feast, was also propitious to its beginning, as people were at leisure to inquire.

“The dépôt has at times been simply inundated, sometimes as many as eighty to 100 being inside at once. This is quite a phenomenon. The behaviour, too, has been excellent. A few came to scoff, but none do so now. Many have been deeply impressed with the message of a free Gospel, and the contrast between the story that Christ was never really crucified or died, and the hundredfold testimony of Old Testament type and prophecy on the one hand, and the Apostolic contemporary witness on the other. We have now had to strengthen our staff in the dépôt to meet with these people. I have my hands fairly full. One visitor is a *sheikh* once vigorously opposed to our evangelistic meetings in the Mohammed Ali Street. Another, a Syrian, who was formerly a boy in the C.M.S. Bishop Gobat School, Jerusalem, and there first drank in (all unconsciously) Christian teaching.”

The Christian, April 25th, 1901.

For the Children.

NORTH AFRICA MISSION,
BARKING, LONDON.

MY DEAR LITTLE FRIENDS,—You will find below on this page the letter from Miss Harrald of Susa (or Sousse), which I told you about last month.

Miss A. Cox, another lady missionary at Susa, wrote a little while ago about

A FEAST

she had been to, and I thought perhaps you would like to hear about that as well. It was a feast of rejoicing over the birth of a little child, but was not a *very* grand one, because the child was "only" a girl.

I do not know whether you have all heard that in North Africa and other countries where the people are not Christians the girls are greatly despised, and even when they grow up into women are treated very badly.

But although this was rather a quiet feast, the ladies who came to it were very grandly dressed in bright-coloured silks and velvets, and had on a great deal of jewellery. Eight or nine of the chief ladies were seated round a great big "four-poster" bed, which filled up one side of the room. This bed was grandly decorated, and seems to have been used instead of a table, for when the dishes were brought in, the tray that they were on was placed on it, a cloth having first been spread in the middle.

I think you will feel rather glad you were not invited when you hear what they had to eat, and how they ate it! In a large deep dish there was a mixture of semolina, honey, and oil, and two wooden spoons were placed in it; besides this, there was a bowl with stewed raisins. The ladies took the spoons in turn, and ate freely of the mixture, then they drank the raisin juice from the bowl, and afterwards took the raisins in their fingers. This is considered quite polite in Susa, although it would not be very good manners in England, would it?

You will be glad to hear that after they had had enough, a glass mug full of water and some serviettes were handed round, so that the sticky fingers could be washed!

The missionaries sometimes go to feasts like this when they are invited, because they like to show that they are friendly with the people; they want, of course, to tell them about the Lord Jesus Christ. Sometimes the people are willing to listen, but sometimes they are not; they often do what people at home do, even small people—they change the subject. But generally the missionary manages to get her word in somehow, and so these women hear about the true Saviour, although I am sorry to say not many of them are ready to trust in Him. You must ask God to change their hearts—He is able to do it.

I am giving you a few special things to pray for; I am sorry that last month we had not room to put any on our page.

I remain, your affectionate friend, R. I. L.

Some Special Things to Pray for.

1. That the missionaries who have not been very long in North Africa, and who have still to spend a great deal of time in studying Arabic, may have great help from God to learn that very difficult language.

2. For a little girl called Isha, who lives at Cherchell, in Algeria. She was servant to the missionaries there for a time, but a few months ago she got married, although she is quite young. She says that she is trusting in the Lord Jesus as her

Saviour, but the missionaries do not feel quite sure that she has altogether given up Mohammed, the false prophet. Pray that she may be a true Christian, and that she may not be afraid to tell others about Jesus Christ.

3. For the boys who live in the Industrial Institute near Tangier, in Morocco. These boys are orphans, and they are being taught by Mr. and Mrs. Edwards, so that they have a good chance of knowing how to be saved, if only they are willing to give up their sins and come to Christ. Pray that they may do so. There is a photo of some of them on page 66.

A Letter from Susa, Tunisia.

SUSA, TUNISIA.

DEAR CHILDREN,—As I go to my Tuesday class of girls this morning, I should like to take you with me. To enter the city wall we pass under this large gateway, then we go up several roughly-paved streets before we reach the house. My six little pupils are all sisters; there is also one sister married, while the youngest of the family is a little boy called Abd-es-Salaam, which means, "Servant of peace." As we knock, a voice from within asks, "Who?" On my replying, "Open," my voice is recognised, and one or more run to the door, and I am literally hugged by the younger ones, while the elder girls more quietly kiss me on both cheeks. Crossing the open court we enter the living room, and I say to their mother, "Peace," and she replies, "Peace." Then I sit on a very low stool, or else on a rug, and the little girls form a circle around me, sitting cross-legged on their sheepskin rugs. If little Abd-es-Salaam thinks I have some sweets in my basket, he also comes and sits by me, for Arab children are just as fond of sweet things as you English boys and girls are.

Now, for half an hour we sing hymns, repeat texts, or learn new ones, and then I tell them a Bible story before we start needlework.

Each week one of them repeats to me the story of the week before, so that I know they have understood and remembered it. Sometimes they make amusing little alterations, such as when one said the soldier shot John the Baptist with a gun. (Perhaps her idea came from her brother-in-law using a gun, for he has gone with a native regiment to China.)

For the eldest of these girls I especially want you to pray. Her name is "Mahbooba," which means, "The beloved one." She seems a gentle girl, and listens so nicely to the Bible lesson, repeating the stories in her own pretty little way; but I want more than this, I want the truth to enter her heart that she may give herself to Jesus and really be "the beloved of the Lord." After an hour's needlework we spend half an hour over a reading lesson; they nearly know the letters of the alphabet in order, but it is much slower work for little girls who are not used to study, than for you, who have been to school ever since you were quite small.

Now their mother will want them to fan the little charcoal fire in the "kanoon," and help her prepare the dinner, so we will say "Good-bye" to them.

Don't forget to pray that they may learn to love Jesus; but first give your own hearts to Him, for you cannot rightly pray for others until you have learned to pray for yourselves. Paul tells us, "He that cometh to God, must believe that He is, and that He is a Rewarder of them that diligently seek Him."

I remain, yours in the love of Jesus,

FRANCES MAY HARRALD.

LIST OF DONATIONS FROM APRIL 1st TO 30th, 1901.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			1901. No. of Apr. Receipt.			1901. No. of Apr. Receipt.			1901. No. of Apr. Receipt.			DETAILS OF DUBLIN AUXILIARY.		
1901. No. of Apr. Receipt.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	No. of Receipt.	£	s. d.	Designated No. 3303.
1 ... 5069	0	5	0	12 ... 5105	5	0	30 ... 5140	5	0	19 ... 3288	5	0	0	Mr. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.
1 ... 5070	0	5	0	12 ... 5106	1	9	30 ... 5141	2	2	22 { Readers of "The Christian" }	5	10	0	
1 ... 5071	2	11	6	12 ... 5107	0	7	30 ... 5142	0	1	22 ... 3290	0	3	0	
1 ... 5072	0	10	0	12 ... 5108	5	0	30 ... 5143	0	10	25 ... 3291	0	10	0	
2 ... 5073	0	10	0	13 { Olive Hall S.S. }	3	0	30 ... 4144	2	0	25 { Y.W.C.A. St. John's Wood }	11	5	0	
2 ... 5074	5	0	0	15 ... 5110	2	18			27 ... 3294	5	0	0		
2 ... 5075	3	0	0	15 ... 5111	12	0	Total.....	£247	3	27 ... Dagenham	0	15	8	
2 ... 5076	1	0	0	16 ... 5112	15	0	May to Mar.	3273	15	27 ... Park Hall S.S. }	2	9	5	
3 ... 5077	2	0	0	16 ... 5113	1	0	Total.....	£3520	18	29 { Hall S.S. }	2	9	5	
3 ... 5078	5	0	0	16 ... 5114	0	5			29 ... 3298	5	0	0		
3 ... 5079	2	0	0	17 ... 5115	0	5			29 ... 3299	12	10	0		
4 ... Sutton	0	15	0	17 ... 5116	1	0			29 ... 3300	8	0	0		
4 ... 5081	10	0	0	19 ... 5117	1	1			30 ... 3301	14	11	7		
4 ... 5082	2	10	0	19 ... 5118	10	0			30 ... 3302	2	0	0		
4 ... 5083	1	1	0	19 ... 5119	0	15			30 ... 3303	19	15	0		
4 ... 5084	0	2	0	19 ... 5120	0	6			30 ... 3304	0	1	5		
4 ... 5085	0	10	0	19 ... 5121	50	0			30 ... 3305	1	1	0		
6 ... 5086	0	5	0	20 ... 5122	0	3			30 ... 3306	0	4	0		
6 ... 5087	5	0	0	20 ... 5123	3	5			30 ... 3307	0	9	7		
6 ... 5088	0	5	0	20 ... 5124	0	5			30 ... 3308	1	0	0		
6 ... 5089	0	12	0	20 ... Dundee	2	0			30 ... 3309	0	8	0		
6 ... 5090	0	6	0	22 ... 5126	10	0								
6 { Y.W.C.A., Stirling }	1	0	0	22 { Readers of "The Christian" }	3	0			Total	£217	18	9		
9 ... 5092	5	0	0	23 ... 5128	0	2			May to Mar.....	3047	19	2		
9 ... 5093	2	0	0	23 ... 5129	0	2			Total	£3265	17	11		
9 ... 5094	0	1	0	23 ... 5130	0	6			TOTALS FOR 12 MONTHS.					
10 ... 5095	1	10	6	23 ... 5131	0	2			General ...	£3520	18	6		
11 ... 5096	5	5	0	23 ... 5132	3	0			Designated	3265	17	11		
11 ... 5097	2	0	0	23 ... 5133	5	0			Total ...	£6786	16	5		
11 ... 5098	0	4	0	23 ... 5134	3	0								
11 ... 5099	0	10	0	26 ... 5135	0	10								
11 ... 5100	0	5	0	26 ... 5136	1	0								
11 ... 5101	5	0	0	29 ... 5137	0	10								
12 { Woodbridge Y.P.S.C.E. }	7	6		30 ... 5138	25	0								
12 ... 5102	0	14	6	30 ... 5139	2	2								
Carried forwd.	£68	5	0	Carried forwd.	£237	10	1	Carried forwd.	£91	0	1			

A FORM OF BEQUEST.

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

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

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

"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.

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.

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**PUBLISHERS :**

PERCY LUND, HUMPHRIES & CO., Ltd., 3, Amen Corner, London, E.C.; and The Country Press, Bradford.  
OFFICE OF THE MISSION, Linton Road, Barking, London.