



MATTHEW XXVIII

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

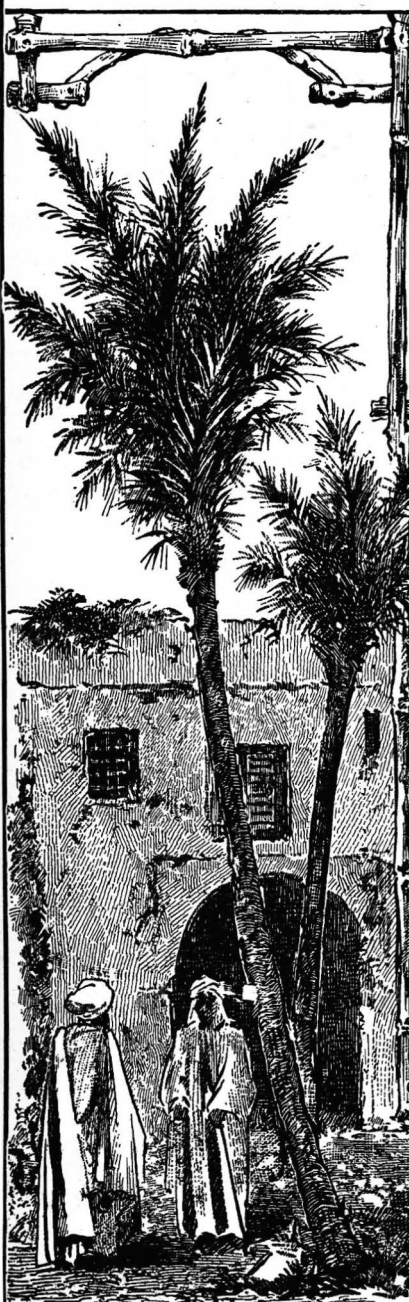
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



THE NORTH AFRICA MISSION.

Mission Council.

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Location of Missionaries.

MOROCCO. Tangier.	Date of Arrival.	Laraisch.	Date of Arrival.	REGENCY OF TUNIS. 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. GRISELLE	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. HARNDEN ...	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	Mr. A. T. UPSON	Nov., 1898
Miss VECCHIO, <i>School Mistress.</i>		Algiers.		Miss R. J. MARKUSSON	" "	Miss VAN DER MOLEN	April, 1892
<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. A. HOPE ...	Feb., 1901
Mrs. EDWARDS ...	Mar., 1892	Madame CUENDET ...	Sept., 1885	Mrs. CHURCHER ...	Oct., 1889	Mr. S. FRASER	" "
Casablanca.		Miss E. SMITH ...	Feb., 1891	Mr. H. E. WEBB ...	Dec., 1896	IN ENGLAND.	
G. M. GRIEVE, L.R.C.P. and S., (Ed.)	Oct., 1890	Miss A. WELCH ...	Dec., 1892	Mrs. WEBB ...	Nov., 1897	C. L. TERRY, B.A., (Lond.), M.B., C.M., (Edin.), <i>Assisting at Headquarters.</i>	
Mrs. GRIEVE ...	" "	<i>Arab Work—</i>		Miss R. HODGES ...	Feb., 1889	Mrs. TERRY.	
Mr. H. NOTT ...	Jan., 1897	Mr. W. G. POPE ...	Feb., 1891	Miss A. COX ...	Oct., 1892	Miss I. L. REED.	
Mrs. NOTT ...	Feb., 1897	Mrs. POPE ...	Dec., 1892	Miss F. M. HARRALD	Oct., 1899	Miss K. JOHNSTON, <i>Prolonged furlough</i>	
Mr. H. E. JONES ...	Jan., 1897	Djemaa Sahridj.		Kairouan.			
Mrs. JONES ...	Nov., 1896	<i>Kabyle Work—</i>		Mr. J. COOKSEY ...	Dec., 1896	Miss E. TURNER	" "
Miss L. SEXTON ...	Feb., 1897	Miss J. COX ...	May, 1887	Mrs. COOKSEY ...	" "	Miss M. SCOTT	" "
Tetuan.		Miss K. SMITH ...	" "	Miss E. T. NORTH ...	Oct., 1894	Miss N. BAGSTER	" "
Miss F. M. BANKS ...	May, 1888	<i>Missionary Helpers.</i>		Miss G. L. ADDINSELL	Nov., 1895	Miss B. VINING, <i>Invalided.</i>	
Miss A. BOLTON ...	April, 1889	M., Mme., and Mdlle. ROLLAND		<i>Studying Arabic, etc.</i>			
Miss A. G. HUBBARD	Oct., 1891	Mr. J. L. LOCHHEAD ...	Mar., 1892	Mr. A. LEVACK, Miss F. H. GUILLERMET, Miss A. WENDEN.			
Miss I. DE LA CAMP ...	Jan., 1897	Mrs. LOCHHEAD ...	" "	<i>Tutor.</i>			
		Miss E. K. LOCHHEAD	" "	Mr. MILTON H. MARSHALL.			
		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.

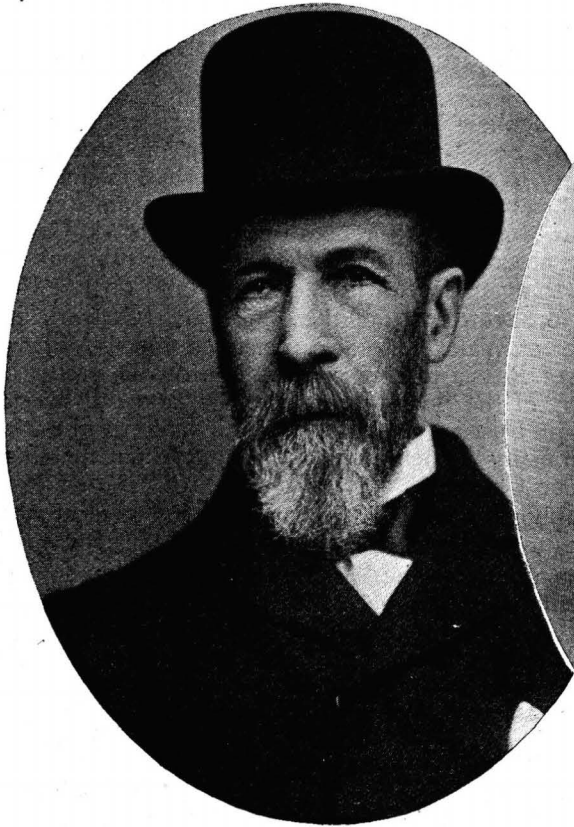
No effort has, until recently, been made to evangelise this part of the Moslem World. It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

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.



General Haig.



Mr. G. T. Edwards.

Fallen Asleep.

"They . . . rest from their labours."—Rev. xiv. 13.

"The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we ever be with the Lord."—1 Thess. iv. 16, 17.



THE Lord has taken home to Himself three devoted friends who each in their own way have done most important work for the spread of Christ's Gospel in North Africa.

General F. T. Haig, R.E., Mr. G. T. Edwards, and Miss M. Copping were all called to higher service during the closing half of July. At present we are only able to briefly refer to these honoured servants of God. The hand of death had already been busy amongst our best friends. Miss Herdman, Miss Watson, Mrs. Bridgford, Mr. Mackintosh, and Dr. Smith were all true-hearted workers for the spread of the Gospel in North Africa, and now three more are added to the number. It has been a privilege and an honour to have been permitted to labour with such whole-hearted, self-denying, and self-sacrificing men and women.

General Haig had for many years been an active Christian worker in India before he came in contact with the N.A.M. It was in 1882, after retiring from the Army, that he made enquiries of me about the Kabyle Mission. In 1883 he visited Algeria, and when the mission was reorganised later in the year he consented to join the Council. He was a most active member of it, and several times visited the mission field, and also by his pen and his voice

stirred up interest at home. His wide experience made him a most valuable adviser on almost every missionary subject, while his self-denying generosity forwarded its plans. It was largely as a result of his journeyings, and at his suggestion, that we began work in Northern Arabia and Egypt, and it was through a letter of his in *The Christian* that the Hon. Ion Keith Falconer went out to Aden, and the C. M. S. sent Dr. Harpur to the Arabian coast of the Red Sea. Even after he and Mrs. Haig retired from the Council, until failing health prevented, he continued his deep interest in the work. In all his labours Mrs. Haig was his able and self-denying co-operator. We ask for her and her family your sympathy and prayers. Of all the men I have met I never knew one who seemed more thoroughly true-hearted and devoted in the service of Christ. May God raise up others like him! He was most humble, and did the most heroic things so quietly that they were frequently unknown. What one did hear of was generally through some fellow-officer, friend or companion. It would need a volume to tell the story of his consecrated life. He would, no doubt, have made little of all he did, but God's grace in him is an incentive to us to go and do likewise.

Mr. Edwards was called higher while travelling with his nephew in Switzerland. He was with us at our Council meeting in June. He became a district secretary of the Bible Society on October 1st, 1850, and for forty-five years continued in this work, and was associated with that Society to the close of his life. He had visited North Africa and seen our work, and for several years has been a valued member of our Council, his many years' experience being most helpful. I remember an address he gave at one of our Mission Conferences from the words in Col. iii. 24, "Ye serve the Lord Christ," in which he set forth Christ as the object of all true service, whether great or small. The subject was characteristic of the man. He sought in everything to serve Christ. May we all do likewise.

Amongst other labours, he had the privilege in 1867 to have charge of the Bible Society's work at the Paris Exhibition, and presented a Bible to our King, then Prince of Wales. He also presented one to William I., afterwards Emperor of Germany, and waited on the Emperor of Russia to congratulate him on his preservation from assassination. He was able then to present him with a copy of the Society's proceedings, and call his attention to the restrictions placed on the circulation of the Scriptures in Russia. On the Emperor's return these restrictions were gradually removed. He knew and corresponded with many eminent men, and sought to put the Gospel clearly before some of the greatest dignitaries of the Roman Catholic Church.

Now he has finished his course, and reached his eternal home. We look forward with joy to meeting these dear servants of the Lord again before long, when Christ comes to take those who are left to be for ever with Him.

Miss M. Copping, when she came to us about 1884, was a nurse in the Westminster Hospital, who desired to be a missionary. After some training at Doric Lodge she went out to Morocco in 1886 and assisted in the hospital there. Fez, however, was her principal sphere of service. She went there with Miss Herdman in 1888 and opened a dispensary, at which thousands in that then almost unvisited city received medical help, and were thereby disposed to listen to Miss Herdman and others preach the Gospel. Miss Copping absolutely spent herself in her medical work among these poor Moslems. For a few years she went to labour in India with Miss Greenfield, with whom she had always longed to work. She found, however, that she could not stand the climate of India, and returned to England, and at her own request went to Fez again and laboured on with Miss Herdman till her death.

She was during her second stay in Fez in poor health, and Miss Herdman's illness was a further strain. She went for change to her brother in Florida, but on returning to England it was found that she was quite unfit to return to the mission field. She knew that she could not live long and might die at any time, but she would have liked to have yet gone back and to have died on the field. This, however, was impossible, and she fell asleep in the home land. Her last words, repeated three times, were, "I'm going home." She was buried at Highgate Cemetery, August 3rd. Near her grave we saw the stones commemorating the devoted Naysmith, founder of the London City Mission, and George Holland, the apostle of Whitechapel, so that her body lies amongst the honoured servants of Christ, while her spirit is with Christ, which is far better.

What a mercy it is that we have in Christ an ever living friend! So many of our fellow-labourers are called home that we wonder who can fill their places, but He remains with us. Still, we want earthly friends, who shall be our helpers in Christ's name. We count on your prayers that God may raise them up. E. H. G.

Notes and Extracts.

A Prayer Meeting is held at the Office of the Mission, 31, 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.



Notice of **Marriage**.—At Alexandria, Egypt, on July 23rd, 1901, **Mr. A. T. Upson** to **Miss K. E. Philpott**.

Arrivals in England:—

At Plymouth: Dr. and Mrs. Roberts, July 12th.

At London: Mrs. Boulton and Miss Bolton, July 13th.

Miss Breeze, M.B., Miss Marston and Miss Brown, July 30th.



Mr. Dickins, writing from **Alexandria** last month, says: "We have been using the lantern again on Friday evenings and are greatly in need of a number of good Scriptural slides, from which we may, by starting with some Old or New Testament scene, preach the Everlasting Gospel."

Mr. G. B. Michell has recently sent us from **Tunis**, an exceedingly interesting account of the journey he made with **Mr. J. L. Lochhead**, of **Constantine**, and **Mr. Rouse**, into the Showia country at the foot of the Aurès Mountains. He has been able to make some useful investigations about the Showia language, into which he intends, at some future date, to translate the Scriptures. It is hoped that his paper will be printed in the November number.



Mr. A. T. Upson, of **Shebin-el-Kom**, writing in June last, says:—

"During the month of May the partial 'boycott' by sheikhs and effendis has continued, this being traceable to two or three known causes:—

(1) The great and unexpected failure of the sheikhs to silence us, either by their rhetoric or their logic (?).

(2) The increasingly bold stand we have taken in witnessing to small and great, rich and poor, sheikhs and laymen, Moslems and Copts, that "none other name" than that of Jesus can avail for them.

(3) The public denunciation of us and our teaching, made by the teachers to the two hundred (odd) pupils in the Government Moslem School here. Both Moslems and Copts alike have been warned to keep away from us, lest we corrupt them and their religion.

"What is the result of this boycott? Simply this: that we have gone out to them instead of staying indoors awaiting them. We have gone two by two, and taken alternate days, sometimes visiting in the town, and at other times going to villages around us."



Rev. D. M. Thornton, in *The Student Movement* says, "Probably the greatest educational influence in the Moslem world is 'al Azhar' University here in Cairo 'the victorious.' I think that the religious influence of the place is fast waning, even though the numbers still keep very large. I find there are about 2,000 pupils who might be called undergraduates, and about another 6,000 to 7,000 who range from the ages of twelve to eighteen. The remaining 8,000 or so are merely boys, most of whom are in the preparatory schools round Cairo, taught by accredited sheikhs. It is a mistake to say that most of these go out as missionaries. There are about 1,500 who come from countries other than Egypt. But most of these are sons of sheikhs, or wealthy men, who look upon the Azhar as the best place for their sons' education. What, in a word, is the result of the education? The divorcement of memory altogether from reason and intellect. The development of a personality who is useless for any other occupation than that of teaching Arabic phonetics, grammar, and the Koran. The closing of the mind to all honest inquiry, all modern ideas and truth, outside the Koran and the Arabic language. In spite of this, however, there is now a growing demand on the part of the pupils themselves for a knowledge of English, and as this cannot be given within the precincts of the mosque, it may be our opportunity to give what they need."



It is with sincere regret that we have heard of the death of **Mr. E. H. Thompson**, a member of the Mission known as the **Egypt Band**. Mr. Thompson gave promise of being a most successful worker, and was living at Shebin-el-Kanater, in which place he had a school for Moslem boys. He became ill with fever, and was taken to the Deaconess' Hospital, Cairo, where he passed away after a few days' illness, in the early part of July.



Errata.—In the August issue, page iii., **Workers' Union for North America** should, of course, have been "**Workers' Union for North Africa.**" We trust that none of the members of the Union were in any way misled by this unaccountable mistake, which escaped notice in the proof, and regret sincerely the trouble which the honorary secretary of the Union must have had in answering letters.

We beg to apologise also to **Mr. Reid** and **Mrs. Michell**, whose names were printed Reed and Mitchell.

Auxiliaries.

The Council would be glad if any friends who feel inclined by God to help the work of the Mission by the formation of an Auxiliary would kindly communicate with the Hon. Secretary at Barking. In each considerable centre of population there is room for such service to be rendered. Auxiliaries are already in operation at Bath, Brighton, Dublin, Edinburgh, Forest Gate, Glasgow, Hereford, and Liverpool. Suggestions as to procedure will be furnished if desired.

Friends unable to give the time and attention necessary for the formation of an Auxiliary, might render an acceptable service by speaking to others about the Mission, and forwarding to the Hon. Secretary names and addresses of friends who will remember it regularly in prayer, and also take NORTH AFRICA, which will supply them with information as to the work and workers.

Missionaries at Home Prepared to Undertake Meetings.

Mr. A. V. Liley, of **Tunis**, who has laboured for sixteen years among Arabs in North Africa, will be holding meetings in various parts of the country in the autumn and winter. He has a large number of beautifully coloured lantern views, and will provide free all the apparatus for his lectures.

Mr. W. G. Pope has had much experience of work in Algeria, and will be glad to tell the story of the work of the Mission in North Africa generally. The lives of the Arabs in this region are so dissimilar to those of Europeans, that they seem to have but little in common. Hence the account of evangelistic efforts among them is of more than ordinary interest.

Mr. J. Cooksey, of **Kairouan**, has spent four years in that city, which is considered sacred by Mohammedans. He also will be glad to give an account of the Mission work amongst the Moslems, and can bear testimony to the brighter prospects before spiritual work now in North Africa as compared with some years ago.

Will some of our friends throughout the country endeavour to arrange meetings at which one of these brethren can speak? Any communications addressed to the Office of the Mission will at once receive attention.

To the Friends of the North Africa Mission.

LINTON ROAD, BARKING,

August 14th, 1901.

DEAR FELLOW-HELPERS,—The Lord Jesus said to His disciples, "As the Father hath loved Me, so have I loved you: continue ye in My love." It is only by the power of the Holy Spirit that we can obey this our Lord's command and rest in His love. By His grace we may even rejoice in it when our circumstances seem calculated to discourage and sadden us.

Since my last month's letter we have lost our beloved friends **General Haig** and **Mr. G. T. Edwards**, and our fellow-labourer **Miss Copping**, of whom I have written elsewhere. They are with Christ, which is far better for them, but we are losers, and the North Africa Mission is the poorer.

The Lord has sent us trials of various kinds of late, but it

is in them that we learn what a resource we have in Him. God sees it well to remove valued friends on whom we are apt to lean for counsel or for help in other ways, that our whole weight may rest upon Himself, and that we may be reminded that our best friends are only channels for His goodness, and that He only is the source. He may permit our brook Cherith to dry up, but nothing can dry up the springs that rise from the heart of God. They will find a way to those whom He loves, whether by a widow woman or some more or less likely course.

Let us rejoice in Christ the Lord
Who makes our cause His own.
The hope that's built upon His word
Can ne'er be overthrown.

Miss Markusson, of Bizerta, in Tunis, asks our prayers for a young Moslem who professes to have received Christ as his Saviour. The case is peculiar and interesting. The young man some time since caused the death of a girl, a relative. For this he was imprisoned for two years. He was informed by Moslem religious teachers that for this crime there was no forgiveness except by death. He was greatly distressed, and said he felt as though a worm were gnawing within him. He was then led to come and hear the Gospel, and was charmed to hear of forgiveness even for such as he. It is seldom that a Moslem is deeply convinced of sin, but he seemed to be the exception, for in this instance Moslem teaching had not made light of the crime. He came several times to hear and read, but his father, a bigoted man, on finding out his new faith, beat him and put him in prison; but he had found such rest from the gnawing of conviction that even prison with forgiveness was better than liberty without it. Then his father sent him away to the country, but he was able to procure and read a New Testament. The father then offered to procure him a wife, and set him up in business, but it was of no avail. Now he has taken him before the judge, and declared he will not be responsible for paying his taxes, and has turned him out. Fortunately he has found some employment and a shelter. He needs our prayers. His case, by contrast, shows that the reason Moslems are so difficult to win is because they have so little sense of sin. If only they felt their vile sins as he did, by God's grace they would flock to Christ, who can alone forgive. Mohammedanism is, without doubt, directly of the devil. It aims, like Romanism, at deadening the conscience, so that its devotees have little sense of sin, and commit the grossest sins without blushing or moving a muscle. Consequently they do not feel their need of a Saviour, or appreciate the Gospel. Most of their religious discussions are purely theoretical, and are likely to be so till they *feel* their sinfulness and guilt. In its measure this is true everywhere, but nowhere so much as amongst Moslems.

I was greatly touched by a N.A.M. missionary telling of how a Jew, led to Christ and now a bold follower of Jesus, would put articles of food unknown into his cupboard, because he thought they were needed, as indeed they were. We so usually think of Jews as grasping, and sometimes even of converted Jews as having a keen eye to their own personal interests, that one cannot but see in this a manifestation of divine grace. When the missionary once suggested that a certain Society sending them papers might need financial help, he replied, "Do not trouble, I have sent them something already."

Mr. Summers, our old friend and fellow-labourer, who is now the agent of the British and Foreign Bible Society in Morocco, has visited Fez and seen the colporteur evangelists, formerly superintended by Miss Herdman, and now by Mr. Cooper. He is greatly cheered by what he has seen. Mr. Cooper also reports other fresh and remarkable cases.

To hear of such conversions as these is worth all the toil, labour, and weariness and all the money that has been spent.

Rejoice with us, dear friends, that God thus encourages us. We expect Him to do so more and more. For twenty years we have toiled and waited. Now a little fruit begins to cheer us, blessed earnest of a more abundant harvest.

We are planning (D.V.) to have our general farewell meeting at Devonshire House on Tuesday, October 15th, at 3 and 7 p.m. Please reserve this day, if possible, so as to be with us.

We shall have other local meetings in various places, and a Conference of Missionaries, at Barking, on Wednesday and Thursday, October 9th and 10th.

Some friends have kindly come to our help in arranging for meetings to spread information. We shall be glad to hear of others who will arrange drawing-room meetings, etc. We are also forming a Prayer and Helpers' Union. Mr. Dovey, who is helping us here now, will be glad to give fuller particulars on application. It is hoped that we may this season obtain 1,000 new subscribers and readers of NORTH AFRICA.

Mr. Liley, Mr. Pope, and Mr. Cooksey are hoping to spend some time in England to extend the knowledge of North Africa's sore needs.

It is proposed that Mr. Fairman and a fellow-labourer should spend a season of eight months in Egypt, in itinerant Gospel and colportage work. It is estimated that £160 will be needed to do this. Some friends have already given help for this particular service. If others wish to assist, their gifts will be thankfully received.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

Mohammedan Question in Missions.

Taken from a paper read by REV. HENRY OTIS DWIGHT, LL.D., of Constantinople, at the Eighth Conference of the Foreign Missions Boards, United States and Canada, held in New York, January, 1901.

Modern Christian missions have been long in contact with Mohammedanism all over the world. Individual Muslims have been converted to faith in Jesus Christ in considerable numbers. In Sumatra and Java, such converts from Islam are numbered by the thousand. Christianity has influenced Islam itself. In many places Mohammedans have adopted Christian moral ideas, grafting them upon their own religion as though original with it. Islam is also materially a debtor to Christendom. In many lands the backwardness of Mohammedan nations in social progress is far greater than that of Christians or Jews brought up under the same environment. All such circumstances seem to prepare the way for a general admission by Muslims of the superiority of the Christian religion. Yet with all this, in China, in India, and in Africa, Mohammedans are winning the allegiance of heathen peoples with surprising rapidity, and the universal testimony is that such converts from heathenism are tenfold more securely armoured against the influence of Christianity than are the unconverted heathen. Moreover, impressions made by Christian teaching upon Mohammedanism in the mass are everywhere conspicuously absent.

The Mohammedan believes in God; he uses psalms of praise closely related to the old Hebrew hymnal; he promulgates a code of morals virtually the same as that of Sinai; he admits the miraculous birth and unique character of Jesus Christ; he talks glibly of repentance and of salvation by grace. Why is this noble promise of strength and vitality everywhere coupled with weakness and abject failure in material development, and the assumption that he will co-operate in God's work met with

a hostility to Christianity which during centuries has successfully checked the efforts of Christian missionaries? The Mohammedan problem in missions consists of this question. The question must be fully answered before the missionary can plan work for Mohammedans with any satisfactory results. The most that can be done at this time is to note some observations in a single direction which may be helpful in studying the problem.

One Esaad Effendi, while Sheikh ul Islam, or Chief Doctor of the Mohammedan Law at Constantinople, a few years ago wrote for a German who wished to become a Mohammedan a careful statement of the fundamental teachings of Islam. Slightly condensed, but in the actual words of the Sheikh ul Islam, it is as follows:

"God is one God; a spirit, who begets not, neither is begotten. He is merciful; He is just, and He is the supreme Creator and Almighty Ruler. Hence to His providence must be attributed the origin of all good and all evil in the world.

"Man is created that he may adore the Creator. Adoration is summed up in two phrases; to honour God's commands, and to have compassion on God's creatures.

"Man cannot know the form of worship worthy of God's glory; hence God has appointed prophets and has sent to them, by His angels, inspiration and written books. Mohammed is the last and greatest of these prophets. The next greatest is Jesus, and the third is Moses. After them rank Abraham, Noah, and Adam.

"The final revelation of God to man is the Koran. It is holy, eternal, and unchangeable. It has been preserved as precious from the first day, and will endure until the last day.

"What makes a man one of the submitted people (*Musliman*) is faith in God, in His angels, in His books, in His presence, in the Last Judgment, with attribution to God's providence of both good and evil.

"The child of the submitted people is also a submitted one (*Muslim*) through his birth, and requires no human intermediation to make him such. But the unsubmitted man becomes one of the submitted by faith; that is, by fixing his heart and proclaiming in words 'There is no god but God, and Mohammed is the prophet of God.' By that act he has become submitted (*Muslim*) and has found Divine grace. But no human being can be intermediary between man and God.

"Belief annuls all sin. The unbeliever who accepts Mohammedanism becomes by conversion as innocent as on the day of his birth, except that his neighbour's rights cannot be annulled; he must make reparation in the Judgment Day to every person whom he has oppressed or injured.

"Nevertheless, to be a perfect believer a Mohammedan must perform obligatory duties—pray to God, and avoid sins like murder, theft, adultery, and sodomy.

"The duties obligatory upon Mohammedans are, (1) to pray five times a day; (2) to give alms to the poor to the extent of one-fortieth of one's goods every year; (3) to fast during the whole month of Ramazan; and (4) to make once a pilgrimage to Mecca.

"If a believer does not obey the commands of God, he does not by this means become an unbeliever. He has gone astray. He remains at the Divine disposal. God either pardons him or condemns him to pass in hell a time proportionate to his sins.

"All men will rise at the Day of Judgment, to be questioned as to their deeds, one by one. The only exception to this questioning are those who died while fighting unbelievers, and are therefore martyrs. All such pass without inquiry into Paradise. Soldiers who fight in the Holy War are not excepted, although all the acts of such, even acts done in sleep, are con-

sidered acts of worship. At the Judgment Day God will compel every man who has injured his neighbour to restore to him his due. Even martyrs have then to restore what they have wrongfully taken from any man, for God is just. After the Judgment the elect pass into Paradise and the damned into hell.

"In one word, every man must learn the precepts revealed by God through His prophets, and must conform thereto. And there is never any intermediary between man and God. Still, certain religious ceremonies, such as the special prayers of Friday and of some feasts, cannot be performed save by the order of the Sultan of Turkey as Caliph (successor) of the Prophet. Obedience to his orders, therefore, is one of the most important of religious duties.

"Furthermore, one of the things to which every Muslim should be very attentive is uprightness in character. Pride, presumption, egotism, and harshness are not becoming in a Mussulman. To revere the great and pity the small is a Mohammedan precept."

Many persons on reading this statement will think it about what any reasonable man would approve in his neighbour in the way of religious principle. But when we induce any Mohammedan to expound to us these words, we meet a surprise.

In travelling in Turkey, I once fell in with a Pasha, governor of one of the provinces of Asia Minor. He was a most agreeable and even attractive man, and during a voyage which lasted several days we talked on almost every conceivable subject of interest to plain and decent men. This sensible and well-meaning man showed me the cornerstone of his character one evening, at table in the cabin. He asked me to take a glass of wine with him. I declined. Then the Pasha said: "You may think it strange that I, a Mohammedan, should ask you, a Christian, to drink with me when wine-drinking is forbidden by our religion. I will tell you how I dare do this thing." He filled his glass, and held it up, looking at the beautiful colour of it, and said: "Now, if I say that it is right to drink this wine, I deny God's commands to men, and He would punish me in hell for the blasphemy. But I take up this glass, admitting that God has commanded me not to drink it, and that I sin in drinking it. Then I drink it off, so casting myself on the mercy of God. For our religion lets me know that God is too merciful to punish me for doing a thing which I wish to do, when I humbly admit that to do it breaks His commandments."

The Pasha's curious idea that God is too merciful to condemn failures in self-restraint throws a new light on the statement of religious teaching made by the Sheikh ul Islam:

If we read it again we shall see that it makes a clear distinction between commands of God which are duties obligatory upon every man, and requirements to which "great attention must be paid." The duties which the Sheikh ul Islam deems obligatory all belong to the formal observances of worship, while the requirements to which "great attention" must be paid are all moral precepts. That these moral precepts are not essential parts of the religious demands of Islam is clear from the declaration that moral turpitude cannot deprive a man of his equality as a "submitted one" (*Muslim*) nor of his share in the Muslim's paradise. The inverted importance thus given to observances of ritual compared with moral virtues affects the whole body of Mohammedan religious teaching. The Mohammedan believes in a materialistic sense the verse in Acts, "They that call upon the name of the Lord shall be saved." The litany of Islam contains fourteen short ejaculations of praise, varied on great occasions by the addition of certain Glorias from the Koran. Few of them contain anything a Christian may not say. But the order and number of

repetitions of these pious ejaculations are of over-mastering importance. A mistake in the order in which they are spoken, or in using while standing one which belongs to the bowing posture, or of making four repetitions instead of three, spoils the whole worship, which has to be done over more carefully from the beginning. One of the Muslim traditions of Moses carries the idea of the importance and value of outward forms to its utmost limit: Moses, the man of God, one day prayed to God, saying: "Oh merciful God, show me the most wicked man in the city." And God said to him: "Stand by the gate and he that cometh in last at night is the most wicked man in the city." So Moses stood by the gate and noted who was the last to come in, and the gates were shut. And Moses prayed again, saying: "Oh, merciful God, show me, I pray Thee, the most holy man in the city." So Moses stood at the gate in the morning, and when the gates were opened, behold, the first to go out was the same who was the last to come in at night and whom he had noted as the wickedest man; and lo! he was now the most holy. And Moses was troubled and he prayed again, saying, "Oh most merciful God, why hast Thou dealt thus with Thy servant, saying of the same man he is the most wicked and he is the most holy?" And the Lord answered, "When that man came in he was unclean, but since he has performed his ablutions, so that none in the city is now so pure and holy as he."

The natural result of giving to ritual this unique position is to leave man free in his quest for self-gratification. Let it not be supposed that there is no recognition of sin in Islam. It is everywhere denounced. But it is everywhere regarded as wrong by the decree of God. God's decree can make vice virtue. Sin calls for retribution, not reform. Repentance is simply regret for the punishment of sin. Mohammed put his seal upon this materialistic view of repentance when one of his companions asked him what should be done with the body of a man stoned to death for adultery: "Bury him," said the Prophet, "as a good Mussulman, for he has repented with such a repentance that if it were divided among the whole human race it would suffice for all." In fact, it seems to be thoroughly wrought into the intellect of the Mohammedan that character is an endowment of God which cannot be changed. The very idea of a change of character is omitted from the Koran. The Mohammedan sinner is taught that he is fit without reform of his fleshly tastes for admission to God's eternal favour. God's mercy may even spare him the pains of punishment. There is little in such a doctrine of man's relation to God which can check the pursuit of self-gratification. But in the Mohammedan rules of life the importance of self and the interests of self are everywhere presupposed. Provision to spare the Muslim the pains of self-denial and self-control is found in the permission to pray but once in the day, providing that tally is kept and the whole number of repetitions due for the five times of prayer is carefully made up. It is found again in the arrangements of the rules for the great fast, so that men may recoup themselves for abstinence through the day by gorging themselves all night. It appears again in the rules for almsgiving and sacrifice as part of worship when the man is definitely told that he need not give the best of his flock to God, but a medium animal, and when he is reminded in the Koran that sacrifice does not mean self-denial, since he has had the use of the beast before sacrifice and has the use of it for food afterwards. The same tenderness for self-interest is shown in the categorical instruction of the Koran for men to take revenge for injuries, promising Divine aid where retaliation proves difficult. And the climax for such provisions for serving God without self-abnegation is reached in the carnal gratifications promised by the Koran as the reward of the faithful in Paradise, and repeatedly urged upon their study and meditation

through life in order that any deprivation here may be felt to be but temporary. Islam has missed the appreciation of righteousness as an irreducible element. That self-seeking and self-indulgence attack fundamental laws of existence and separate a man from God and from his fellow-men is quite outside of its sphere of vision. Obedience to God requires from man words of the lips and deeds of outwards observance only. This doctrine is the basis of that divorce between morals and religion everywhere noted among Muslims, which makes the fact that a man is engaged in prayer no guaranty as to the moral quality of that which he will do when he has finished his prayer.

It needs no guide-post to show that the man who commits himself to such a doctrine of obedience will regard self-indulgence a privilege, a self-centred life an object of the benevolent solicitude of God, and religion a form. The Koran favours all these conclusions by several passages like its declaration when authorising polygamy (in the fourth Sura), "God is minded to make your religion light unto you, for man was created weak." It is not far hence to reach the belief that man has Divine permission to serve both God and Mammon.

But another means by which the Mohammedan is confirmed in a self-centred life is this: The concentration of anxious thought on attitudes and forms during worship insures this habit in the worshipper. If he were to let his heart be lifted up into aspiration after God by the noble words which he has to utter, he would miss the count of repetitions or their order, or he would forget the right posture to be assumed for each. On the other hand, when, by closely holding attention upon self during worship, the prescribed ritual has been accurately performed, an impression remains of perfect obedience to God which is as gratefully soothing to conscience in the Mohammedan as it is rare in the experience of adherents of other religious systems. Islam may favour benevolence by some precepts, but by the whole practice of religion it favours selfishness.

To sum up these observations: Under cover of his position as a prophet of the truth of God's being, Mohammed offers his followers three principles which guide conduct, lull conscience into contented silence, and block the ears against the Gospel of Jesus Christ, the Saviour of sinners.

1. God is too merciful to reject any believer for yielding to the impulses of his nature.
2. Man is too feeble to repress himself or keep the moral law. (The Koran says that man alone in all the world was rash enough to agree to keep the law, when other created things refused).
3. Ritual observances constitute the obedience which God requires from man.

Far-seeing purpose to thwart the essential objects of Divine love could not more effectually have fortified the ground against influences which emanate from the Gospel of salvation and new creation in Jesus Christ.

In these three points of doctrine may be seen the radical opposition between Islam and Christianity and the sources of the weakness of Mohammedan nations. Here is the reason for the paralysis which thus far has held every Mohammedan people at the level to which it first rose on leaving heathenism and acknowledging the one eternal God. Hence springs the failure of Mohammedan nations to make progress in those lines of effort which make for prosperity and the good of the world. The man who is under the domain of these principles cannot combine with others for the common good nor compete in practical affairs with him whose ideals score self-gratification as the lowest instead of the highest of motives. Islam has truth, glorious and convincing; in it is a fundamental doctrine of one God, eternal, long-suffering, almighty, and all-wise. It has truth also in its claim that this doctrine of God was the glory of Israel and the basis of the message of Jesus Christ. It has a

form of godliness, but the power of it is persistently opposed and denied by that exaltation of self-seeking which permeates the whole mass of the deductions which have been drawn from the truth. Irresistibly the system brings to the mind, as a fit emblem, the image of Nebuchadnezzar's vision, with head of gold, but with feet of iron and part of miry clay.

Yet among Mohammedan thinkers one often meets with telling admissions of the harm to be expected from such ethics. They, as well as we, have observed that with-exaltation of self-seeking goes the sure companion of its ill-gotten gains, indulgence of the animal appetites. But they attribute these evils to the natural perversity of man, and look for a remedy either in forcible and physical repression or in the Buddhistic notion of so filling the mind with thoughts of the Divine perfections that room shall not be left for desiring any earthly thing. The Dervish orders, the Babis of Persia, and the Wahabis of Arabia have all wrestled with this question, and thousands still wrestle with it, sometimes reading the Christian Bible as an aid to feeling after God if haply they might find Him. And Mohammedans are often attracted by the virtues of Christians, intimating that they are near to God's grace and will reach it, if they only believe in Mohammed so as to learn the need of ablutions and genuflections and all the rest. But when a Christian, moved by sympathy for such gropers after God, would reach out to them a hand of help, he meets cold repulse. This repulse is partly because the Koran declares that Christians are polytheists, but chiefly because the Christian demand for repentance and self-control and reform attacks the Mohammedan idea of God. Overtures which thus seem to

belittle God's mercy can only be repulsed with horror and wrath. There is small hope for impressing the mass of Mohammedans by the methods effective with other non-Christian peoples. The Mohammedan system seems designed to minimise the effect of Gospel preaching by leaving no room for a Saviour or for a renewing Spirit.

What, then, are we to do? Something may be done by preaching or personal work directed to exalting God's attributes of purity which cannot behold iniquity, and to enforcing the essential quality of sin as separating man from God by choice, whether in this life or in the life to come, and to showing that the change of the heart's desires is the essence of salvation since it permits the Divine presence as comforter and guide. The circulation of the Bible and of specially prepared literature must do something in time. But the appeal which seems most strongly and most surely to move all Mohammedans is the appeal of the actual life of true followers of Jesus Christ. The spectacle of such a life is the more overwhelmingly effective because of the Mohammedan belief that development of a noble character is made impossible by predestination. The peculiar responsibility of people of Christian profession or name who live among Mohammedans, in relation to the influence of their lives and conduct, needs no emphasis.

As Bishop Westcott has said respecting the world in general, for Muslims "the proof of Christianity prepared of God is a society truly Christian that is filled with the Holy Spirit revealing Himself through righteousness and through love."

News from the Mission-Field.

Morocco.

From Mrs. Roberts
(Tangier).

April 2nd.—There were only two women at my sewing class this afternoon—the two poorest; the others were probably keeping up the feast at home. It is the third day of the "Aid-el-Kabeer." I took my turn in the wards this evening; we have an exceptionally interesting set of patients in the Hospital just now. I do not mean that they have more than ordinary intelligence—the reverse in some cases—but they are so friendly and teachable. I get them to repeat in chorus, as well as individually, texts and hymns. It is surprising that they obey me as they do, seeing that I am "only a woman," but they go over and over at my bidding, until now many can repeat them perfectly, and I found out last week that during the day they help each other so as to be better prepared when I come again. There is one young fellow, whose name is Jelalie, a combination of good nature, simplicity, and thick-headedness—the rest sarcastically call him the *Fokih* teacher). Even he has been able to grasp by memory one great truth that most Moslems deny. I say, "Now, Fokih, it is your turn," and he almost invariably says, "*El Masih mat*" (Christ died). He then goes back and gives me the whole of the two texts where the words occur (Rom. v. 5, 8), and not infrequently he adds the verse or chorus of a hymn, thinking the more he gives me, the better I shall be pleased. Another dull one, Hamed, who always said he could not learn until I had given up asking him to try, gave me a pleasant surprise to-night. I was asking for a text, and not one could give it to me, when Hamed sat up a

little straighter and, looking round with a superior air, said, "Why, don't you know *that*?" He then repeated it himself. Our second man, a huge Riffe, has a good memory, and is a great help in inciting the others to learn. He is fond of the sound of his own voice, and is called "The Owner of the Long Tongue." The baby organ is a great boon, and the men, I was going to say *sing*, but more truthfully should say *howl*, to its accompaniment most energetically, and they thoroughly enjoy it although they look very solemn. They frequently ask me for just one more, which I cheerfully grant, as it means another repetition of the Gospel. One lad we had in was extremely sharp. He was brought to us in a pitiable condition, having lost the use of his lower limbs. He appears to have been ill for a long time with fever, and lain in the corner of the hut with little or no attention. He looked like a mere skeleton. Food and treatment, however, soon made an ordinary boy of him, and he was one of the most apt of my scholars.

May 14th.—I got together some girls for a sewing class this morning; some were those who used to belong to Mrs. Mackintosh's class, others were fresh ones. Two new women came to my class this afternoon.

May 24th.—Went to see Jamina, one of my women. She has been absent for two Tuesdays. I found her very poorly, with the usual pains of the *culb* and *noos*, heart and half, *i.e.* her waist. I glanced around her little place, and concluded she was not so poor as she takes pains to make me believe. I find she has a son, who, I suppose, supports her. Still, I could not envy her lot—two very small rooms, with no outlook, in the native quarter, where the streets are narrow and dirty. She

had asked her son to move her from one room to the other, in order that she might "see the world," for she was getting wearied of being in bed. I glanced up at the tiny window instinctively, expecting at least to see a fig tree or something to represent her world, but saw nothing except a high, grey wall, the monotony of which was broken by a small shuttered window. "Is that your world?" I said. "You can see for yourself," she replied. I spoke of a "better world." She listened, as she generally does, with a great deal of eye-rolling and kissing her hands towards heaven. How this affected interest and piety does sadden, as well as try one!

May 31st.—Yesterday some men brought a poor fellow up here from the town, whom I recognised, as he had at one time been an in-patient, an incurable case. They were told the doctor was away, but tried to insist on leaving him here, saying the Sultan supported the Hospital, and they had a right to do so! After a lot of cursing, they took him away. Thinking perhaps they would take him back to the *Moorstan* (Moorish Poor House), whence they had brought him, I sent Muh, the hospital servant, to-day to see if we could help him in any way with food, etc. He was not there, but later in the day as Muh was passing one of their saints' tombs near the town cemetery, he saw him lying in the blazing sun, not able to move, and parched with thirst. He dragged him into the shade, hailed a passing water-carrier, and gave him a drink. He said the men had thrown him down there the previous day, and there he had to remain without food. I sent Muh back to get him some milk and leave a little money to get more later on.

June 2nd.—Muh found the poor man back in the *Moorstan* to-day, shut up in a room by himself. He tells me that the food that is once a day supplied to the inmates is not given to him, as, knowing he cannot live long, they wish to expedite matters.

June 3rd.—I went with Muh to see the man this afternoon. I had heard of the dirty condition of the place and the dreadful odours, but did not anticipate the wave of hot stench that greeted me when I stepped inside the door. Close to the entrance was a cupboard—they called it a room—then a large open drain, near the poisonous mouth of which a baby was crawling about, then a piece of bare wall, then seven more pigsty cupboards, some closed, some open. I would like to have gone round and made a closer inspection, but thought I had better not. Muh led me to the poor sufferer. We found him lying on his side, not able to move, scarcely able to speak, and the milk we tried to give him he was unable to swallow. I had hoped to remind him of the truths he had so often heard while with us in the Hospital, but he was delirious, and I should think, near death. Hearing my voice, the inmates of the adjoining cupboards came and crowded round me, begging for money and medicine, among them several poor old hags of women, scantily dressed in dirty garments. I tried to quiet them, but could not shake them off till I backed into the street. I thought on my way home how very sad life was for some, and sadder still the approaching death and after-awakening of the soul I had left.

June 4th.—Muh came back to-day with the news that the poor man died shortly after we left him yesterday. They buried him this morning in the town cemetery. Muh said, when he told me, "You see what Moslems are, and how they serve each other; they kept him without food so that he should die. The others there will take away the food of any too ill to help themselves, rather than assist them to eat it."

From Mr. H. E. Jones
(Casablanca).

May 3rd.—Amongst the patients this morning were six or seven from Aulad Said; during the first part of the

address they were quiet and attentive, but presently one of them interrupted, saying, "We have come a long way for medicine, and do not want to hear any more of what you are saying." On hearing that they would have to remain until the address was finished before being attended to by the doctor, they all got up and went away. Afterwards I spoke to a young man, from Heb. ix. 22, "Without shedding of blood there is no remission." He said, "It is true, Satan has caused us to lose the way." I spoke to him of Jesus being the way back to God.

6th.—This afternoon I visited two new shops. A man at one of them appeared to be greatly shocked when I spoke to him of the divinity of Christ, and solemnly warned me never to repeat such words again.

7th.—This evening Si M— came to stay the night with us. After our sunset meal we had a long talk until 11 p.m. about spiritual things, and showed him some pictures with the lantern.

8th.—Si M— stayed to breakfast this morning, so we had opportunity for further conversation, chiefly on the subject of the Trinity. Before he left I lent him a copy of "Sweet Firstfruits" to take with him.

9th.—This afternoon I walked out to visit some of the villages near by; as I was on my feet it was well nigh impossible to make my way through the numbers of barking dogs which come out to welcome one, or otherwise. Seeing a boy in the distance I called him to my assistance, and as the dogs knew him, he was able to lead me safely to some *khaimas*—i.e., tent dwellings. I had a long talk with one man.

13th.—This afternoon I visited several shops, speaking to the owners, or those who gathered round, as the case might be. In conversation with one group, one of them remarked, "We have no religion; we are just naked." Would to God they could see their need of being clothed with the righteousness of Christ.

I met Si M— this afternoon and asked if he had read "Sweet Firstfruits," a copy I had lent him a week ago. He said he had read it through, but there was a lot in it that turned his head giddy to read.

15th.—This afternoon I visited some villages, and after leaving them I came across some men harvesting, and stayed talking to them and preaching the Gospel. I then visited another village, where I found several men who listened quietly as I spoke to them from Luke xv., and put before them their need of a Saviour.

16th.—To-day the man caught a fairly big snake about four feet long, in the garden. After getting it safely into a glass jar and giving it a good dose of chloroform, I took it with me into the waiting-room and used it as an object lesson.

20th.—A man who has been in the dispensary once or twice, came to read with me to-day. He is greatly opposed to the truth concerning the death of Christ, so we read John xix. together. He has asked if he may come again on Thursday, so I have, of course, given him a hearty welcome.

28th.—In visiting to-day I met three well-to-do men, one of whom asked if I had any books. I handed him a copy of the four gospels, and after a little conversation invited them to come and see me on Thursday.

30th.—The three men that I met on Tuesday came this afternoon with three others, all of them better class Mohammedans, and stayed with me for about an hour and a half. We read a little together, but they were not so anxious to speak about spiritual things as I should have liked. Anyhow, they have invited me to their place, and I hope to have further opportunities of setting before them the truth as it is in Christ Jesus.

Zunis.

From Miss Markusson

(Bizerta).

S. has been very satisfactory ever since his baptism, and the Lord is using him to others.

We would also ask your prayers for another young man, who seems to have been touched by the Holy Spirit. His story is very interesting. He came for the first time to hear the Gospel during Mr. Franson's visit.

Some time ago—so he told us himself—when he was a boy, he happened to kill a little girl, one of his relations, and by the kindness of her parents was spared from suffering death, and had only two years' imprisonment instead. But ever since he has been very unhappy, having no rest whatever in his heart, but has felt as though he had a "worm eating inside." Many times he went and asked the Moslem religious teachers about it, but the answer was always the same—"There is no pardon for a murderer unless his own life is given." The poor boy, hearing the Gospel through S., and being invited to come here, came, and seemingly drank in the blessed truth about a Saviour able to save from blood-red sins and to the uttermost those who come to God through Him. It was really overwhelming to hear one, a Moslem, profess to be such a sinner.

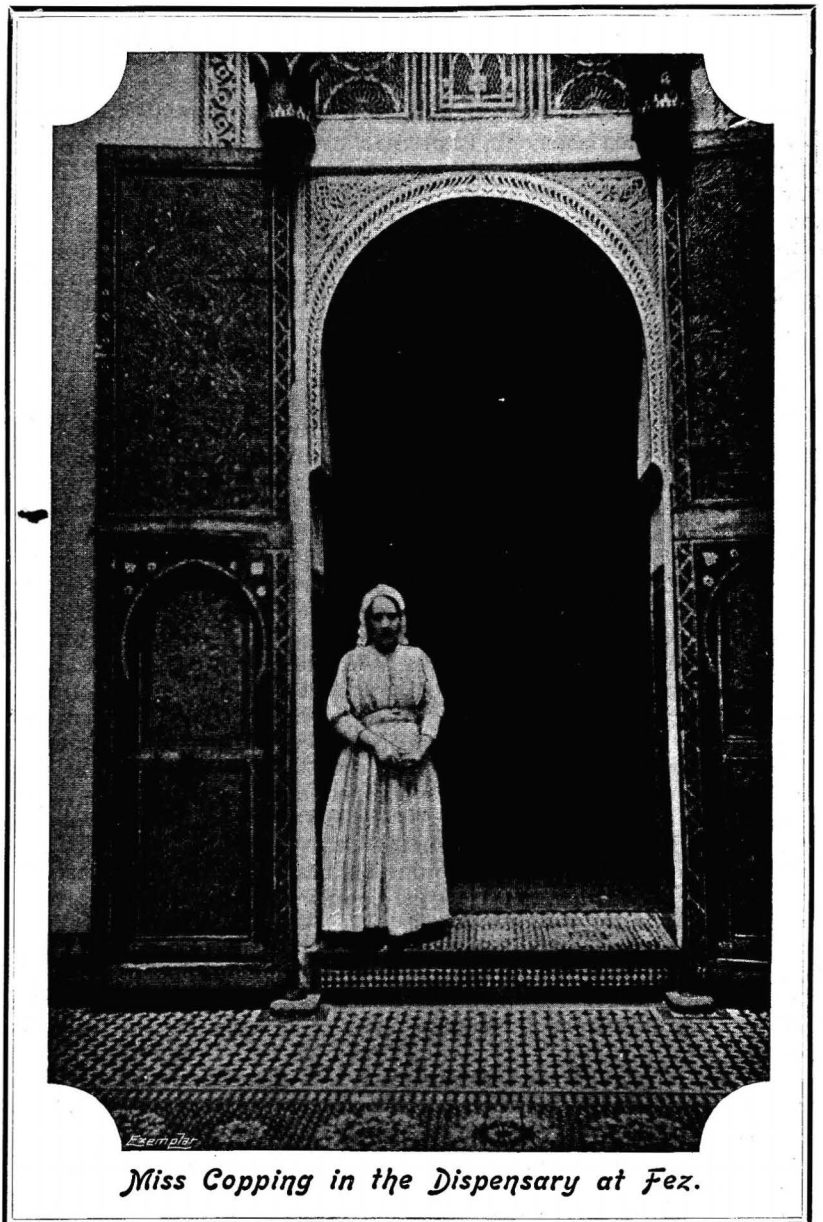
His father, who is a very bigoted Moslem, when told that his son had been here, engaged others to watch. After having been here four times, it seemed impossible for him to come, he was so afraid of his father. S. and he met in solitary places, where they used to talk together, S. teaching the other all he knew.

One day his father got hold of the New Testament he received from us, and fell into a great rage. After having beaten the poor boy very much, he walked off with him to prison, giving strict orders at home that food should be sent to him *once* a day only. (The Moslem father, as you know, has sovereign power over his household.) After a few days he was taken out again, and asked if he would change back to his old religion, etc. The young man, on refusing, and asking for his Book, was again led to prison. Whilst there, he told another prisoner that it did not matter if his father let him suffer in that place three days or a month, his Book and what he had found in it he would never leave. After another three days he was taken out from prison again, and immediately sent to the country to be a watchman in the garden instead of the paid servant. The father thought him safer there away from the bad (?) influence of some persons in town.

S. had a few minutes' interview with him before he left for the country, and was asked by him to get another Testament, and leave it in a little shop by the way. So I had the pleasure of preparing a little packet of the required book and some writing-paper and a pen. The father, who went with him to the country, did not know that his son now possessed another of these "cursed books." In the country he had more liberty to read it, and soon a letter came from him telling how glad and restful he felt through all, now that his sins were forgiven. The father did not leave him very

long before he offered him something else: this time, not suffering and prison, but very different things. The boy wrote me thus: "My father came to see me one day, saying, 'My son, if you will only return to us again, leaving this way altogether, I will sell the garden and give you a wife now at once and a well-furnished shop for your own. If you do not understand business life very much at first, it does not matter, only be quiet in your shop. But if you will not change your religion, then I will do none of these things for you, and will not even pay the taxes for you.'" The boy refused to yield, and was taken home to town straight to the judge, where the father declared that his son should pay his own tax (22.50 fr. per year), and if he did not, they should put him to prison. The Caid gave him a fortnight's delay. The Lord has heard prayers in giving him a good kind of work for the present.

Please pray for this soul, that the seed sown may grow and



Miss Copping in the Dispensary at Fez.

bear fruit. The father has cast him out from his home, so he is sleeping in a corner in his uncle's house. We fear he will trouble him still more yet.

From Miss G. L. Addinsell
(Kairouan).

August 2nd.—It is not much direct work that one can do this hot weather. It would not be wise to be out of doors after 9 or 9.30 a.m., so we are limited to the few visits we can pay before that time. We closed the class nearly a month ago. Occasionally we have the girls, one at a time, to spend the day, or part of a day, with us.

The negro S. from Tripoli has lately been in Kairouan, and has gone a little distance beyond for work. He is a professing convert. I think he is sincere, but he is so very ignorant. It was nice to see him again, as we knew him in Tripoli.

There is a great deal of sickness here—typhoid, small-pox, and sunstroke.

S., a Jewish convert, seems to have learnt to rejoice in tribu-

lation, for the harder his lot, the brighter his face. He is still living by himself in a tiny room over his shop. His father never speaks to him, and there seems no prospect of his being allowed to return home. Although his mother grieves over his absence, she is not able to hold any communication with him. The walls of his shop are simply covered with texts in different languages, and many of them are his own work.

One day in passing we noticed a young Jew—quite a boy—in the shop working, and on inquiry we were informed he was an "apprentice"; but later we learnt that he neither paid nor was bound for any time. S. was teaching him his trade, for the simple object of preaching the Gospel to him. His life is very lonely, but he never complains. I am sure he misses Mr. Cooksey greatly.

He comes to us on Sunday morning for an informal service, and that is all the Christian fellowship he has. But he knows God, and in spite of his difficult circumstances, I do not think we need fear for him, though we should be very faithful in prayer on his behalf.

Egypt.

From Miss B. M. Tiptaft
(Alexandria).

May 11th.—This last month I have been experiencing afresh the "joy of telling the old, old story." I have had some very happy times on Sunday mornings lately with the children. We begin by having a "good sing," after which the elder ones go upstairs to Mrs. Dickins, and the little ones stay with me. I am going through the miracles of Jesus with them, taking one each Sunday, and I have been delighted to find from time to time how well some of them remember.

They have been very interested too, just lately, in the subject of prayer. I had told them how God hears and answers prayer, and illustrated it by one or two examples of little ones praying to God, and His hearing and answering them. I had just finished one of these stories one morning, when one little girl asked, "Teach me a little prayer." As we were just finishing school, I promised to do so the next day. When I went down the next morning they reminded me of my promise, and I taught them, "Create in me a clean heart, O God." They soon learned it, but after school in the afternoon, they all came round asking me to say it again, as they wanted to have it exactly so as to be able to repeat it as a prayer that evening. "How many times a day am I to say it?" said one veritable little Moslem, probably thinking of their own system. I told her all day long.

About the same time I went visiting to the house of two of the little ones. The mother told us how much her two little daughters loved school, and wanted to start long before the time, and how much they loved Miss Philpott, who takes them for needlework in the afternoons. Also how, when she was not well, and had been unable to take her class, these two little girls had prayed every night that the Lord would heal her, and went home so delighted when she had gone down for the first time again.

Such little things, though perhaps small in the eyes of some, yet cause us to hope that already the Holy Spirit is beginning to work in the hearts of some of our children, and that by and by "we shall reap if we faint not." Please continue to pray for us.

June 14th.—The hot weather has begun now in real earnest, and while I am writing a hot sirocco wind is blowing from the desert, making us glad to keep all our doors and windows shut, to keep it out. We need your prayers very much, that we may not grow indolent either physically or spiritually, but that by the grace of God we may be kept bright and fresh in His ser-

vice. It is so possible to become a missionary in name *only*. Oh to have the aim and object of a true missionary ever before our eyes!

The work here is still going on, in spite of the hot weather. Not a child stays away from school; in fact, this week we have had more than ever. Week by week, and day by day, the good news of salvation is carried to the homes and to the dark, and sin-stained occupants of them. May we soon see that the Spirit of our God is working with us, not silently as we believe He is doing now, but "by signs and wonders," turning many to the Saviour of sinners.

From Mrs. Dickins
(Alexandria).

July 13th.—It is with a heart full of praise and thanksgiving that I record the constant and tender mercies of our God to us in all departments of our work. Early in the month I was not feeling very well nor fit for my daily work, and most unexpectedly I was invited to Mex to stay as long as I was able. Miss Philpott, who had also been unwell, went with me, and we had ten days there, and were both greatly benefited by the change of air and cooler atmosphere. We continued our studies each day, and had the privilege of doing a little work for our Lord and Master while absent from home. Miss Tiptaft very kindly did double duty during our absence, and Sitt Adma, my Bible-woman, was, as usual, indefatigable. We are much encouraged in our work, though the desire of our hearts is not yet granted to us; but we feel sure that all our girls will never believe, as their parents do, that the false prophet can save them. The attendance in school is much better this year than ever before during the month of June, and the interest our elder girls take in all their work is a great surprise to us, seeing that their parents, in almost all cases, care nothing for the education of their children.

The visiting has been continued as usual. Our experiences with the women vary very much from day to day. One day a poor woman who was in trouble said, after listening to what was said to her, "Oh, that I had been born a Christian instead of a Moslem, that I might be happy as you are."

Seven young women are learning to read in their homes. One, who is very eager to learn, said to Adma, "Do you think when I have gone all through this first book that I shall know arithmetic, and when I have finished will you give me a Bible?"

We have been twice with a large gathering of women who

were trying to cast out an evil spirit. We spoke to them very severely, and told them they were doing Satan's work, and were displeasing to God. They were angry and frightened by turns. One woman said to me, "Will you listen to me a moment? Have you not doctors who take money from you and give you medicine when they know that they cannot do you good? Well, we are like them. We do this for our living. We know that we cannot do anything, but this is our living."

We again ask your prayers that the Lord will visit these people in their misery and give them conviction of sin, and make our ministry among them fruitful even now.

I am very thankful to tell you that again our needs for carrying on this work have been supplied by our gracious God through His servants.

From Mr. C. T. Hooper

(Shebin-el-Kom).

Many and varied are the changes in mission work, all of which must more or less affect the missionary. Sometimes one's hopes are raised to the highest point, at others crushed to the lowest. Such are our experiences here, yet by God's grace we are enabled to continue and hope on. Sometimes scarcely a soul comes near the mission house for days, at other times our well-lighted room is suddenly besieged, every seat occupied, and all the fundamental truths of Christianity discussed for hours.

Early in the month (May) three serious-looking Copts called on us from a town near by, saying that a certain Moslem sheikh from the Mohammedan University in Cairo had become Christian and had come to them for baptism. Fearing an uproar from the Moslems of their town, they had refrained from giving baptism to this worthy man. Knowing that we were specially anxious to see Moslems converted they had called to ask us to baptise him.

After a few enquiring questions we decided that he should come to us and receive teaching in the Scriptures. After a few days he arrived, a bright-looking, promising man. We gave him a bed, food, and teaching each day. After a few days he feigned to be ill, and asked to leave to go to Cairo, promising to return after having consulted a doctor. However, not having the cash for his fare and not being able to procure it with many hints, he spent the day with his Coptic friends who had first introduced him. On the morrow he returned with many lame excuses, saying that his health was better. We continued our reading with him, but after a few days, not being able to get a suit of clothes, books, baptism, etc., he left us, and returned to his Coptic friends, who from the first had encouraged him in drinking wine, smoking, etc. I have since heard that he has visited most of the missionaries in the country, but never repeated his visits, and instead of being a Syrian, he is known to be a wily Turk.

Another important visitor during the month was—not a Moslem sheikh, but—a papist priest. I found him in our Bible dépôt carefully explaining to my servant the erroneous translation of our Gospel and our teaching as Protestants. This was a very earnest and zealous man. For nearly two hours I reasoned with him on the subject of salvation by faith, as well as the subject of baptism and works.

Not only have we received visitors of various types, but we have also paid many visits to the villages, cafés, and markets, and we praise God for the many opportunities He has given us of preaching Christ to the people. Will friends pray that we may have divine wisdom and grace in dealing with the people so that we say the right word at the right time. We have ever to be adopting new methods to get near the people with the Gospel. We feel sure that a lantern would be most helpful to us in doing so.

From Mr. S. Fraser

(Shebin-el-Kom).

On Saturday we went with Mr. Upson to a village over a mile away from here. As we passed through the place a man at the door of a large house called us over and invited us to drink coffee and talk with them. We accepted the invitation and were soon joined by several other men. Mr. Upson had a long conversation with them, while Mr. Hope and I tried to look wise; but we felt very much our inability to speak Arabic. On leaving, the head of the house pressed us to stay the night with them, but I am afraid it would have taken him by surprise if we had accepted his invitation.

On Wednesday Mr. Upson and I went on an evangelistic visit to Menouf. It is a large fellaheen town, from which the province takes its name. When we arrived at Menouf we had a talk with the stationmaster, a friendly Moslem, and he brought some Scriptures and a copy of "Sweet First Fruits." This was a good beginning. We next went through the village, and sat down at a café, but as no one came near we passed on and sat down among some men at a shop door. Here in a short time we got a number of men "who seemed to be somewhat," around us, and Mr. Upson had a long discussion with them. We next visited the Coptic Church, and saw them go through Mass. The service seemed very similar to High Mass in the Church of Rome. At the close of the service we sipped coffee with the priest and leading men, to whom Mr. Upson spoke of Jesus and His work of redemption.

After dinner we went through another part of the market, and sitting down at a shop door, Mr. Upson gave a Gospel to a boy and asked him to read from it. This drew a large crowd, and after explaining the passage read, we deemed it advisable to move on. When the crowd had dispersed we again sat down at another shop door and soon had another crowd around us. One boy read a portion of Scripture, and, Mr. Upson having explained it to them, we left them and made our way to the station. In the train coming back, the guard bought a copy of Mr. Summers' tract, and also sold several copies to some of the passengers. Other opportunities were taken advantage of, and we returned home full of faith in Him who said, "My word shall not return void."

Through the kindness of some friends I was enabled to bring to Egypt with me a good strong bicycle, and already I find it a great help in work here. Shebin-el-Kom is the capital town of the Menoufiyeh Province. Our mission station and houses are in Shebin, but as there are many towns and villages in the province, and as we are the only missionaries in it, we are, therefore, very anxious to carry the Gospel to these places as much as possible, so that the people may at least have an opportunity of hearing the tidings of salvation through Jesus Christ. Among many other difficulties in this itinerating work, two present themselves at the very outset, viz., the need of *money*, and the need of *time*.

First, *the need of money*. Sometimes the mission is able to send money for itinerating work, and sometimes friends at home send donations specially for this purpose; but at other times the funds are so low that the missionaries are compelled to limit their efforts to Shebin itself, and the other towns and villages are left without a witness for Christ.

Second, *the need of time*. As much of the travelling has to be done on donkeys, and as a donkey is never in a hurry, it often happens that more time is spent on the road going and coming than is actually spent in the place visited.

These two difficulties are real ones, and hard to be overcome. It seems to me that the bicycle solves both problems,

as you have at once a quick and easy means of travelling, and one which requires very little expense. In Egypt the cycle is specially useful, as almost everywhere there are fairly good roads. Within a six mile radius of Shebin-el-Kom there are twelve villages, with populations varying from one thousand to eight thousand. During the last month I visited each of these on my cycle in order to see them for myself; although, of course, I can as yet do nothing in the way of evangelising them. To the nearest of them I can go in ten minutes, and to the farthest I can go in a little over half an hour.

If all of us had cycles, each one of these twelve places could be visited every week if desired; whereas at present they are only visited once in two or three months, and some of them have not yet received a single visit. I have only spoken of what can be done within half an hour's cycle run from our house, but if double this time were allowed more than double the number of villages could be reached, and in this way almost every part of the province could be visited with a great saving of time and expense.

Cycling in this land has also its amusing side, as the camels and buffaloes and other animals are afraid of the bicycle, and often run away. In these country districts few of the people

have ever seen a cycle, and it causes quite a sensation to appear among them on an "iron donkey," one of whose chief virtues, in their eyes, is that it does not eat grass nor drink water. Old and young leave their work in the fields and run to the roadside to see the man on the "iron donkey," and in the villages it forms a sure and easy way of gathering an audience. Many and strange are the remarks made by the more ignorant people concerning the cycle and its riders. Some say I am an "evil spirit," and others that I am come to spy for the Government and will shoot them, etc., etc., and very often, as I pass, they will cry to God to help them, and repeat passages from the Koran.

Our work here could be made much easier and we could reach more people and visit them more often if only we had another two or three bicycles. There are three missionaries here who could each do more work in spreading the Gospel of Jesus Christ if they had the difficulty and expense of travelling made easier. Perhaps some friends who have cycles, or others who have money, would like to aid in this work by providing machines, or the money to buy them, and thus aid in carrying the news of salvation throughout the Delta of the Nile.

For the Children.

NORTH AFRICA MISSION,
BARKING, LONDON.

MY DEAR YOUNG FRIENDS,—You will be sorry to hear that the friend who has been writing to you for several months is ill just now, and so was prevented from sending the usual letter this month. But Miss De La Camp happened to write a piece for young people, instead of for grown-ups, and it came just at the right time.

Next month, as it is our Report Number, there will not be a Children's Page. I hope by November your friend will be well enough to write to you herself.

Will you pray this month for the Spanish and Moorish children of Tetuan, and for all the children who are being taught by our missionaries in the schools and classes, especially for any who have come to the Lord Jesus Christ, and have trusted Him for forgiveness?

I am, yours affectionately,

ANOTHER FRIEND.

TETUAN, MOROCCO,
June, 1901.

MY DEAR YOUNG FRIENDS,—Instead of telling the grown-up folks anything in this letter, I want to try and introduce you to

SOME MOORISH CHILDREN IN THEIR HOMES.

At the other end of the town live three girls. Fatima, the eldest, is to be married during the next feast, that is, next month; but I think she would much rather stay at home longer, for she is very young and still very fond of play, when she can get any. But she has to work hard to help her mother; in fact, she does most of the housework, for her mother is often away, and her two sisters are much younger. As soon as I go into the house, the girls come round me, inspect and try to open that strange thing called an umbrella, then bring me the slippers or handkerchiefs they are embroidering, and finally ask me to sing. They know a couple of hymns quite nicely now, and love to sing them and hear the Bible stories. When their father is at home they keep very quiet in another room, for they are very much afraid of him, as he is so severe.

One day I went to visit some ladies, but they were all out, and the two grand-daughters and the slave had the house all to themselves. Khaduja, the younger girl, had invited another little girl in, and they were trying their hand at cooking. They had a wee charcoal brazier, with a little earthen pot and its steamer on it, to steam *kouskousoo*. This, perhaps you may know, is very much eaten in North Africa. It looks like very coarse semolina, and is flour with butter rubbed into it, and made into little grains. It is eaten in all sorts of ways, and is very nice indeed. Khaduja's attempt at steaming it was not very successful, for she could not get her fire to burn, and the slave kept scolding her for blowing the ashes over us. She was not down-hearted, however, and she will do better next time. These girls only go out now and then with their mother to visit some saint's place, so you may imagine how they are enjoying staying in their country house just now. They have a large garden to wander about in, and spend their time in it getting nice and strong and sun-burnt. I want you to pray for these better-class girls. They have far fewer opportunities of hearing about the Lord Jesus and His love for them than the poorer girls, who can go out and attend school or sewing class.

One morning as I was going to see a poor family, the neighbour's children caught hold of me and said I must sit with them and read to them, as everybody else had gone into the country. The little spokeswoman of the group was evidently on the point of going out shopping, as she had an empty oil-bottle in one hand and a charcoal brazier in the other, in which she was going to fetch a live coal from the public oven. She put them both down, however, and sat down beside me until reminded that her mother would beat her if she came in and found no fire. So she hurried off, calling for some other girls to go to me on the way, and was soon back herself with them. Then we began to sing hymn after hymn that they had learned in class, after which we read about the five wise and five foolish virgins. Two of the girls said they did want to be ready when the Lord Jesus comes again. Will you pray that they may be? Mind you are ready yourselves, and then we will all go in together, rejoicing, into the presence of our King.

I am,

Your affectionate friend,

I. DE LA CAMP.

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

GENERAL FUND.			1901. No. of July. Receipt.			1901. No. of July. Receipt.			DETAILS OF GLASGOW N.W. AUXILIARY.			1901. No. of July. Receipt.			
1901. No. of July. Receipt.	£ s. d.		£ s. d.			£ s. d.			£ s. d.			£ s. d.			
1 ...5242	10 0 0		24 ...5280	3 0 0		17 ...3377	25 0 0		Mr. T. Nelson, Hon. Sec., 55, Crichton St., Springburn.	906	0 5 0		906	0 5 0	
1 Bignold Hall	1 3 0		24 ...5281	1 0 0		17 Malden Hall	5 0 0		No. of Receipt.	907	1 0 0		907	1 0 0	
1 ...5244	10 0 0		24 ...5282	1 4 0		17 S.S.	5 0 0		24	4 1 8		908	3 0 0		
1 ...5245	0 5 0		26 ...5283	0 5 0		18 ...3379	20 0 0		25	0 9 0		909	0 5 0		
2 ...5246	2 0 0		26 Malvern	0 7 6		18 ...3380	25 0 0		26	1 2 0		910	1 0 0		
2 ...5247	0 5 0		27 ...5285	0 10 0		23 ...3381	5 0 0		27	0 12 6		Total...	£19 15 4		
3 ...5248	0 5 0		30 ...5286	1 0 0		23 ...3382	2 13 4		28	0 5 0		Amount previously acknowledged	31 0 0		
3 ...5249	1 1 0		30 ...5287	0 5 0		24 ...3383	18 15 0		29	0 7 6			£50 15 4		
4 ...5250	5 0 0		30 ...5288	3 3 0		25 ...3384	2 10 0		30	0 10 0					
4 ...5251	0 10 0		Total	£80 17 0		25 ...3385	2 10 0		31	1 0 0					
4 ...5252	0 2 6		May & June...	271 14 4		27 Y.W.C.A., St John's Wd.	12 10 0		32	0 1 5					
5 ...5253	5 0 0					27 ...3387	19 15 4		33	0 3 6					
5 ...5254	0 10 0					Total	£239 11 9		34	0 6 0					
6 ...5255	1 0 6					May & June	338 14 0		35	0 13 6					
6 ...5256	1 0 0						£578 5 9		36	0 6 0					
8 ...5257	0 10 0								37	0 5 0					
9 ...5258	2 0 0								Total	£10 3 1					
9 ...5259	0 2 6														
10 ...5260	0 1 0														
10 ...5261	1 0 0														
12 ...C. P.	0 10 0														
13 ...Devizes	1 0 0														
15 ...5264	1 1 0														
16 ...Chertsey	0 6 0														
17 ...5266	1 0 0														
17 ...5267	1 0 0														
M. M., Salford	1 0 0														
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19 Southend	0 10 0														
20 ...5277	0 11 6														
20 ...5278	0 10 0														
24 ...5279	0 5 0														
Carried forwd.	£70 2 6														

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.

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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.

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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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