



MATTHEW XXVIII

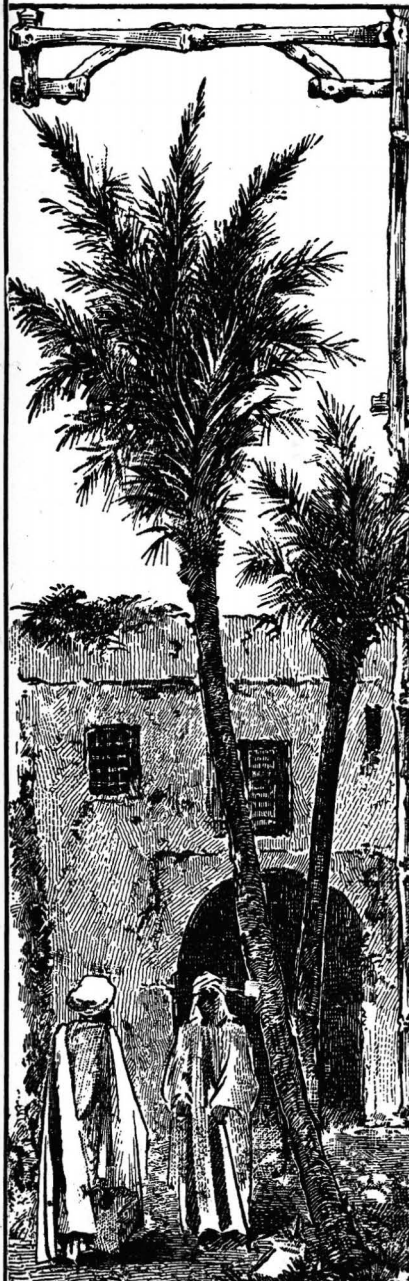
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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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MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



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

THE NORTH AFRICA MISSION.

Mission Council.

J. H. BRIDGFORD, Christchurch.
W. SOLTAU ECCLES, Upper Norwood, S.E.
EDWARD H. GLENNY, Barking.

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

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

Location of Missionaries.

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

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., "Astell," 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.

NORTH AFRICA.



*The Gorge
of the Chiffa, near
Blida, Algeria.*

Strong in the Lord.

“Finally, my brethren, be strong in the Lord, and in the power of His might. . . . For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”—Ephesians vi. 10-12.

THE apostle in this passage makes clear what all those who have engaged in aggressive work for God have more or less felt, that behind the unbelieving men and women whom we seek to lead to the Saviour, behind the great and false religious systems that obstruct the progress of the Gospel, there are mighty living forces; mighty wicked spirits of various ranks; evil spirits that are classified as principalities, powers, and rulers. These wicked spirits are crafty by reason of their wonderful intelligence and their wide and long experience. Once they were bright, fair, and glorious in the presence and service of God. They are still mighty in awful ruin, and desperate hatred of God and His people. If we had to meet these mighty, malignant spirits in our own wisdom and strength we should be hopelessly out-matched, but the God-man Christ Jesus is head over them all to His Church, and through His divine, eternal might not one of them can stand before those who are relying on their Lord.

When we remember that these mighty spirits of darkness are unceasingly plotting against us we can understand many things that would otherwise be inexplicable. In order to hinder us in doing the will and work of God

they leave no stone unturned. The mighty systems of heathenism are doubtless devised and manipulated by them to hinder men from yielding to their natural conscience. Romanism, with its kindred corruptions, and Mohammedanism, seem to be systems specially prepared by admixtures of truth and error to frustrate God's glorious Gospel.

The earthly originators and leaders of these mighty anti-Christian systems, could not, we think, of themselves have had the skill and craft to devise such mighty engines to frustrate the grace of God; they must have been worked upon and worked in by the subtle and mighty principalities, powers, and rulers of the darkness of this world of whom Paul writes.

While, therefore, we may be able to trace the difficulties we encounter in our work for God to natural causes, we must not forget that behind these natural causes there are superhuman beings who are mighty and crafty, who are working through these natural means to hinder the Gospel of Christ. Thanks be to God, our Lord Jesus is mightier than they, and He also is working, and the pleasure of the Lord shall prosper in His hands, to the eternal confusion of His foes. Meanwhile the Lord seems to permit His enemies to go a certain distance for the trial of His people's faith, and that He may the more effectually glorify the Father.

We might expect, therefore, that in seeking to evangelise regions like North Africa, where Satan has for centuries dwelt and had his throne, we should be opposed in every way that evil spirits, with all their craft and might, can devise.

We might expect also opposition from the ruling powers, and this we have experienced, though our mighty Lord has restrained these powers from going to extremities. They have hampered and hindered us, but the work has not been stopped. We might expect that the leaders of false religions would seek to thwart us by argument and misrepresentation, and when not able to do bodily harm, by offering tempting inducements to the people not to leave them. This also has been the case, but here also the Lord has been our glorious helper, and while we have been permitted to know the great power of the enemy, we have also learned experimentally that greater is He that is for us than all they that be against us.

We might expect that like Baalam of old, if unable to curse us, the foe would seek to lead God's servants to departure from their Lord, so that, out of fellowship with Him and trusting in themselves, they might miss the help of Him through whom alone they can succeed. So it has been, but our good Lord by His Holy Spirit has been with us to enable us to trust, not in ourselves, but in Him who died for us, and rose again, the ever-living Lord, to whom all power in heaven and earth belongs.

We might expect that our enemies would seek to separate us from one another, and incline our friends to become weary of sustaining this arduous work by their prayers and their generous gifts. Thus these mighty foes do work, but our Lord has told us that the hearts of all men are in His hands, and that He works in His people to will and do His good pleasure. So while the evil ones are permitted to go far enough to make us realise that cursed is the man that trusteth in man and maketh flesh his arm, and that God only must be our confidence, they are restrained from going further than the blessed and only Potentate permits, and He touches the hearts of His people to love and graciously help one another.

We might expect that the powers of evil would seek by various methods to discourage those who are inclined to give their lives to the work of the Gospel by the difficulties and dangers they will meet, and by the offer of some easier and more comfortable pathway. This also is the case, but the Lord by His constraining love comes in and makes men and women so concerned for His glory and the salvation of souls that they love not their own lives, but gladly go forward to serve Him who died for them and rose again to bless them.

In these and many other ways do the enemies of God and man seek to fight against Him and us, but in every point our Lord is infinitely more than a match for them. So that when His people by His grace trust in Him they are more than conquerors through Him that loved them. Let us then be strong in the Lord and the power of His might.

E. H. G.

Notes and Extracts.

Marriage.—On October 10th, at Alexandria, **Mr. Evan E. Short** (of Constantine) to **Miss Beatrice Mary Tiptaft**.



Birth.—On October 8th, at Bristol, the wife of **Mr. J. J. Cooksey**, of a daughter (Constance Mary)



Departures.—

On September 30th, **Miss N. Bagster**, for Susa, Tunisia.
On October 14th, **Mr. and Mrs. Percy Smith**, for Constantine, Algeria.

On October 21st, **Mr. and Mrs. Venables**, for Tripoli.
On October 25th, **Miss S. Jennings**, for Larais.

"Tuckaway Tables."—The attention of our friends is called to the notice on page ii. A. H. G. has just received a dozen beautifully made, polished walnut tables, very much superior to those lately on sale. Orders for these will be welcomed.

We have been asked to draw the attention of friends living in London to the **Bayswater Convention**, to be held (D.V.) October 28th to November 2nd, at the Paddington Baths Hall, Queen's Road, W. The secretary is Mr. Walter Wild, 172, Queen's Road, W. Prayer is asked that God may grant abundant blessing on the meetings.



Illuminated Scroll Texts.

These texts, so long painted and sold for the benefit of the Mission by the late Mrs. Bridgford and Mr. Bridgford, can still be obtained, at the same prices as formerly, from Miss Pierce, Highcliff, near Christchurch, Hants. The proceeds of sale will now go to Home Mission work in that neighbourhood.



Pictures for Sale.—G. R. Gill, Esq., will be glad to sell, for the benefit of the Mission, pictures in water-colours, price 10s. 6d. each. Size, 10 inches by 8 inches. Mr. Gill's address is 72, Tytherton Road, Tufnell Park, London, N.



Mr. J. H. C. Purdon writes on October 6th from Tunis:

"We are hoping to take a room or stable as soon as possible, and to try and start Evangelistic services like those we have at home, not allowing anyone to ask questions or interrupt, except on one night a week. I am not sufficiently equipped to speak more than once or twice a week, but several other missionaries have kindly promised their help. It will be a very trying and difficult thing to conduct such meetings, for our audiences in Tunis are like gunpowder, and it requires great tact and quickness of thought and action to preserve peace and order, and get in the truth almost unconsciously to the hearers! For this we need great grace and the power of the Holy Spirit, and we ask that you will remember us in prayer, about the choice of both locality and room, and about the preaching and work generally."

To the Friends of the North Africa Mission.

LINTON ROAD, BARKING,

October 14th, 1901.

DEAR FELLOW-HELPERS,—This month I desire to explain to you certain proposed changes in the Home Department of our work which largely concern myself.

People have sometimes wondered why the Mission Headquarters in England were fixed in a poor suburb in the East of London. The reason was that when the N.A.M., as the Kabyle Mission, was commenced in 1881, I was residing there in business, and carrying on an aggressive evangelistic mission. In those days my private house was all the mission office that existed. The Committee only consisted of Mr. George Pearse in Algeria, Dr. Grattan Guinness at Bow, and myself at Barking. Our missionaries only numbered two; and I was told that as secretary there would be almost nothing for me to do. Since those days twenty years have passed, and both the Home Mission and the Foreign Mission have increased. The Home Mission has now several halls and several persons giving their whole time to the work, beside a number more who give their spare time to it. Nearly 1,000 children attend the various Sunday-schools, and between two and three hundred Christians are in church fellowship, besides many who have been converted and gone elsewhere. The superintendence of this work has been a considerable responsibility, and its financial maintenance has required several hundred pounds a year, which has been provided independently of the funds of the North Africa Mission. The N.A.M., instead of having two missionaries, has almost a hundred, and, with my own residence, five small houses, containing forty-five rooms, have been in use for residences for candidates, missionary probationers, and missionaries, and for offices and stores. The various departments

of the work at home take the time of about ten persons, several of them giving their services freely.

Beside general secretarial work, there is the direction of the work abroad, editing and publishing NORTH AFRICA, etc., account keeping, arrangement of meetings, and packing, shipping and travelling arrangements, the management of a home for candidates, probationers and missionaries, and the teaching of Arabic and other subjects.

It is not perhaps surprising that the attempt to superintend all this work, beside a certain amount of private business, should have been a considerable strain, especially at times when the shortness of financial supplies has rendered special care and consideration necessary.

During the last few years both my wife and I have been feeling that the work was more than our strength could well sustain, and more also than we could efficiently look after. During the last few months especially I have had indications of nervous strain, which seemed to point to the necessity for some modification of the work if a breakdown were to be avoided. After much prayer and exercise of soul, we have concluded to hand over *the responsibility of local Christian work to others*, while helping as far as able those who take over the care of it. Then we have asked the Council of the N.A.M. *to relieve us of the local care of their Missionary Home here, and of as much of the office work as may be possible, so that I may be free to visit the missionaries in North Africa more frequently than has been possible of late. I desire also to be freer to visit various parts of the British Isles, and other lands to minister Christ to His people, and awaken a deeper interest in the spiritual need of North Africa.*

I shall hope still to assist as far as possible those who may take over the N.A.M. work here. The Council and other friends think that I am wise in taking the course which I believe God has clearly indicated. Mr. and Mrs. Dovey, who are already helping us, have kindly consented to take temporary charge of the N.A.M. work here, and I am, after November 3rd, removing with my family, for the present, to "Norway," Station Road, Westcliff-on-Sea, Essex. From there I shall be able to come here in a little more than half an hour; so that I shall be near enough to help, but far enough away to get some relaxation and to give others room. Any private letters can be addressed there, but all those relating to mission business should go as usual to the office.

I would ask your fervent prayers that the local Christian work may be maintained and extended. To this end funds will be needed, and the Christians are praying and looking for someone to take up the superintendence of the work. Please also pray for Mr. and Mrs. Dovey. They will have the hearty co-operation of Dr. Terry, Mr. Marshall, and others here, but none the less will need upholding in prayer.

Our farewell meetings will, most of them, be over when this reaches you, and several of the missionaries will have returned to their posts, but some are still detained by poor health. We greatly regret that Miss Scott is still considered by our honorary physician to be unfit to return to North Africa. She is therefore proposing to go to India with her brother. The hill station where he resides, it is thought, may suit her. Miss Scott has done excellent work in Tunisia. She went out in March, 1892, and laboured in the city of Tunis, and also at Susa. Her health has never been good since an attack of malarial fever a few years since, besides which she has felt greatly the loss by death of several members of her family. We ask a remembrance of her in your prayers.

The missionaries in England who were able to be present, and those about to proceed to the field, with certain members of the Council, had two days' most profitable conference here last week, when both spiritual and missionary subjects were considered.

Mr. Liley, Mr. Pope, and Mr. Cooksey are taking meetings in various parts, and we are encouraged to hear of fresh friends being interested in the Mission.

A new Auxiliary is being formed at Leicester, where Miss A. Bolton has been telling of God's goodness to her and her friends at Tetuan. Mr. J. Bolton has undertaken to be secretary, and it is proposed to extend the work over the county of Leicestershire.

The receipts for the last two months have been a little better, but the total is very much below what seems needed to carry on the work and sustain the workers as could be desired, and we are still crying to the Lord to remember us in our low estate, and are expecting that He will do so. It is really remarkable how one and another have been sustained in unexpected ways in answer to prayer. We trust that this long time of trial may be the prelude to rich spiritual blessing.

We have four new missionary probationers here learning Arabic. They have all been privately provided with means for their maintenance for the present. Miss Wenden will, we expect, be provided with outfit and passage, and, we trust, sustained by friends at Southend and elsewhere. Mr. Levack still needs his outfit and passage, etc., and some returning missionaries need travelling expenses. Miss Guillermet is at present detained in Switzerland by her mother's ill-health. Miss Sexton, of Casablanca, has been suffering with fever, but is now better, thanks to God's blessing and Dr. and Mrs. Grieve's kind care. Mr. Short has recovered from typhoid fever, and was married to Miss Tiptaft, at Alexandria, on October 10th. They are returning to Constantine almost at once. Mr. Hope is also recovering from typhoid fever.

We beg a very special interest in your prayers just now, when changes are being made, funds are low, and the winter's work is being arranged. It is a great comfort to remember the unchanging love and unceasing care of our God. If we are honestly seeking to know and do His will we believe He will, in answer to your prayers and ours, bless us more abundantly than ever.

I remain,

Yours faithfully,

EDWARD H. GLENNY.

Missionary Prayer and Helpers' Union.

Several friends in different parts of the country have, since our last issue, become secretaries of the Prayer and Helpers' Union, and we hope to publish next month a list of those who have done so.

The Mission needs now, as much as at any time in its history, more stated definite prayer, and prayer arising from hearts divinely influenced to pray. Friends at home wishing to join the Union, either as individual members or as Local Secretaries, for the purpose of inviting others to join with them in supplication for the work, should write to the Honorary Secretary, Linton Road, Barking.

Brighton and Hove Auxiliaries.

Miss Jennings and the Hon. Secretary have taken four meetings in these places. One was arranged by Mr. W. Hoste and the others by Miss Shelbourne. A good deal of interest has been manifest, and it is hoped that still more may be shown in the future.

Miss Shelbourne was formerly one of the N.A.M. missionaries in Algeria, but through indifferent health was unable to return. Through her exertions so much interest has been aroused, that first one and then two lady workers have been

supported, and it is now proposed to endeavour to support a third.

Mr. Hoste has also acted as Treasurer in Brighton, and most of the monies he has received have been given to the General Fund. In future it is suggested that they shall be used towards the support of a third worker by Brighton and Hove.

Any friends in these places wishing to send help will kindly note that Miss Shelbourne is local Treasurer for the Hove Auxiliary, and resides at 53, Hova Villas, Hove, and W. Hoste, Esq., is local Treasurer for the Brighton Auxiliary, and resides at 23, Sussex Square, Brighton.

Miss Gray, of 13, Wilbury Avenue, Hove, is Magazine Secretary, and will see that our monthly paper, NORTH AFRICA, is distributed to donors and subscribers, and will be most happy to receive further orders either for it or our new book, "The Gospel in North Africa."

Annual Farewell Meetings.

The usual annual gatherings of the friends of the Mission were held on Tuesday, October 15th, at Devonshire House, Bishopsgate Street. Both meetings were fairly well attended, and all present seemed to be greatly interested. Amongst other old friends who attended one or other of the meetings were Mr. Hind Smith, Mr. Spencer Walton, of the South Africa General Missions; Mr. Walter Sloan, of the China Inland Mission; Mr. D. C. Apperley, and several members of the Council.

The afternoon meeting was presided over by **Sir Matthew Dodsworth, Bart.**, who in a kindly address went over the names of the workers whom he had met in North Africa, and mentioned the pictures of work that each name recalled to his mind. After a few words from the **Hon. Secretary**, who stated that twenty-one missionaries were returning to the field, besides three who were going out for the first time, and from **Mr. Dovey**, who explained the objects of the newly-formed Prayer and Helpers' Union, the **Rev. Norman Bennet, M.A.** spoke. He has twice taken out parties of public school boys to Morocco, with the view of showing them missionary work on the field, and from what he saw during these visits he has been enabled to rightly estimate the difficulties of preaching the Gospel to the Mohammedans. He has recently visited South Africa, and has seen something of missionary work among the natives, and he gave it as his deliberate opinion that it was a hundred times harder to work among Mohammedans than it was among heathen people.

The meeting was then addressed by **Mr. Venables**, of Tripoli, and **Miss Bolton**, of Tetuan, each of whom told of work done at their stations. Then **Miss Breeze, M.B.**, of Tangier, spoke of medical work amongst the Moorish women at the Tangier Women's Hospital,—the only Mohammedan women's, probably the only women's, hospital in all North Africa.

The chairman then called on **Mr. Levack** and **Miss Wenden** two of those going out for the first time, to say a few words. Both asked for the prayers of Christian friends that they might be blessed and used of God.

At the evening meeting **T. Blair Miller, Esq.**, of High Barnet, was chairman. After **Mr. Glenny** had dwelt upon the encouragements of the work, in spite of the great difficulties which have to be encountered, and **Mr. Dovey** had urged the need of prayer in connection with the work, **Pastor James Stephens, M.A.**, gave a stirring address, in which he emphasised the fact that the forces arrayed against the Mission were indeed mighty, yet, notwithstanding this, the Mission, through the help of God, has been maintained, and results reported, which, considering all the circumstances, are very encouraging.

Then **Miss Jennings**, of Laraish, gave interesting details of work in Arzila and Laraish, and of journeyings among the villages. **Mrs. Venables**, of Tripoli, pleaded for more ladies to go out and help in the work opening up among women and children in that fanatical, Turkish-ruled city. **Mr. Nott** explained the various phases of work at his station, Casablanca, Morocco, and **Mr. Fairman**, of Alexandria, pleaded the needs of Egypt.

Among the Shawia.

BY MR. G. B. MICHELL.

I have, at last, had the pleasure of visiting the people to whom I expected to be sent when I first joined the North Africa Mission fourteen years ago. Various circumstances have prevented my ever getting among the Shawia, whose language it was intended I should learn and reduce to writing, that I might eventually translate the Scriptures into it.

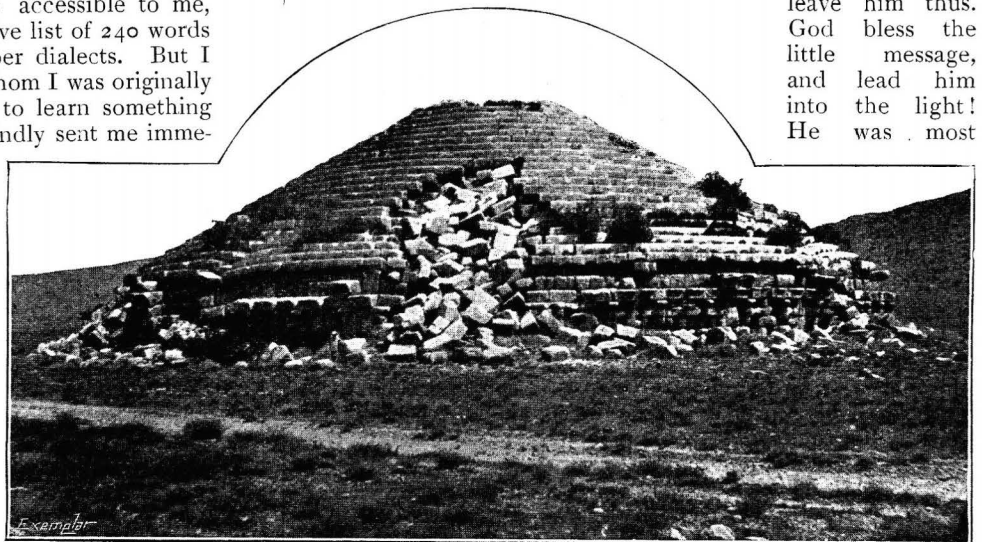
Lately I have spent a good deal of time trying to get a hold of the Berber dialect spoken by the cave-dwelling mountaineers (or "Jebaliya") of Southern Tunis. I ascertained some three years ago that these—of whom there are many hundreds in the city of Tunis working as market-porters, etc.—had a private lingo, which was not Arabic, although they are perfectly familiar with the latter. With some difficulty, on account of their reluctance to acknowledge that any such language existed, I discovered that it did not differ very much from the Twarik, of which I possessed a dictionary. On my return from England last time I determined to study this "Jebali" dialect, as I found that the porters' shyness was only caused by distrust, and a sort of feeling that, Arabic being the dominant and cultivated tongue, their own language was despised, and no one could really take an interest in it. Further, there is a deep antipathy between them and the Bedawin Arabs, which has existed ever since the Arab invasions which drove the Berbers into the holes and caves of the rocks. So that Arabic seems to them the vehicle of what is foreign and hostile, and their own language is jealously guarded for themselves. But as soon as I had succeeded in persuading a few of them that I really took a sympathetic interest in them, I was surprised to find what a tender chord it touched in them, and now I have no difficulty in getting them to come to my house and tell me all I want. And when I pass the groups of rough-looking fellows squatting by the city gates and in the open places, "waiting for a job," I am greeted with friendly nods and smiles as they tell one another, "that is the Christian who speaks the 'Amazagli' like ourselves" (which I only wish were at all true!).

Well, the study of this dialect led me to compare it with the Kabyle, to see if the grammar of that language would help me with this. On finding that clearly both are dialects of the same language, though they differ so much in details as to be mutually almost unintelligible, I next tried to ascertain what other tribes the Jebali would make accessible to me, and eventually I drew up a comparative list of 240 words and phrases in eleven different Berber dialects. But I lacked one—that of the Shawia, for whom I was originally destined. On mentioning my desire to learn something of this language to Mr. Glenney, he kindly sent me immediately £6 out of the "Aurès Mission Fund," with instructions to go to the Aurès for the purpose. I had to get all my Berber notes into order first, so as to have a clear idea of what I wanted to find out, and thus get the greatest profit out of the short time I should have among the people. Mr. Lochhead, of Constantine, promptly responded to my request that he should accompany me. But, before going on to Constantine, I was anxious to pay a short visit to the *Khoumir* (or, as the French erroneously call it, "Kroumir") country, in order to investigate their language too. I

had always been under the impression that the "Kroumirs" were a Berber race, near akin to the Kabyles, and I believe they are of Berber origin. Perhaps the fact that Kalima, the Queen of the Berbers, made her last stand against the Arabs in Khe-miria, and met her death at last at Tabarca, caused the idea in my mind.

I left Tunis on Thursday, May 23rd, 1901, for Souk el Arba, on the line of railway for Constantine, 156 kilometres (*i.e.*, about 97 miles) from Tunis. I arrived at midday in heavy rain, and went to the only hotel. Souk el Arba is a very small town, of French origin, whose only importance is its being the centre for Kef, and the various Roman remains on the south of the line, and for Ain Draham, and the Khemir country and Tabarca, on the north. The resident native population is very small, though on Wednesdays the people come in to the weekly market from all the surrounding country. Many of the people employed about the railway, etc., at Souk el Arba are Kabyles. After making all the enquiries I could about the Khemirs, and being assured that they spoke only Arabic, I set off in a carriage for Femana, about thirteen miles on the road to Ain Draham, and just beyond the Oued el Ghazel, which is the border of "Kroumirie." The road passes through the plain of the Mejerda, in which is Souk el Arba, then between some stony hills into another plain, then through more wild hills, into the plain of the Oued el Ghazel, which is beautiful, with wild rose bushes, and plenty of other flowers—mostly blue bindweed. Fernana is only a few huts, near an immense old cork-oak tree, from which it takes its name. The natives live in tents and reed huts. When I arrived, I found everyone on the look-out for the French Resident-General, on his way back from Ain Draham, where he had been on a tour of inspection. I wandered off into the valley, near some tents, where I heard the women and children inside talking Arabic. Although the rain was falling heavily I walked on, and met a young fellow, who told me he was a Khemir, and that these were all Khemir tents. He was the brother-in-law of the Kaid, and seemed a nice, open-minded, and intelligent man. I had a very nice talk with him about the Gospel, to which he was quite open, and I pressed him to turn to the Lord Jesus at once, when he said that it was very true and necessary to see to his soul's salvation without delay, and that no one had ever told him about the Lord Jesus having died for sins. But he thanked me warmly, and told me he would ask Him to save him, and would trust Him. He could not read, and it was pouring with rain, so I had to

leave him thus.
God bless the
little message,
and lead him
into the light!
He was most



The Medghassen, near Batna, Algeria. The Tomb of the Numidian Kings.

friendly and appreciative. As to the language, he assured me that none of the Khemir spoke anything but Arabic, the only difference being that in the more wild, mountainous parts, the Arabic is more coarse and ungrammatical. But they had nothing approaching the Kabyle, with whom they communicate only in Arabic. This was disappointing in one way, but it was also satisfactory to be sure on the point.

On my return to Souk el Arba, I heard that the "Commissaire de Police" had been making enquiries about me. Such a crowd of boys and men had collected while I was asking about the language that I expected to hear that the police had been roused. But, happily, I was not interfered with at all. I left Souk el Arba at noon on May 25th for Constantine (182 miles), where I arrived at about 11 p.m. I found Mr. Lochhead kindly waiting for me, and during all my stay I was their guest. I also found an English friend, Mr. M. L. Rouse, awaiting me, with whom I had had some correspondence regarding antiquities, and especially about a certain inscription described by Procopius, which Mr. Rouse thought he could locate, and perhaps discover. On hearing that I was intending to visit the district in which this stone was supposed to be, he left home immediately, in order to catch me at Constantine on my way. But as Mr. Lochhead knew some Shawias in Constantine, I wished to learn from them all I could about their language, to guide me in my enquiries, and to form a foundation, as I expected to find some tribes unable to speak any other tongue than the Shawia.

Sunday, May 26th, we spent quietly. In the morning we had the pleasure of a most excellent and refreshing sermon at the French Temple from Pastor Scherb. Being Whit Sunday, a number of young people were "confirmed," and the address the pastor gave them was most soul-stirring. It is very comforting to see a real live and spiritual work going on in a French Protestant church. In the afternoon, Mr. and Mrs. Lochhead and Miss Lochhead have classes for French children in their house. I spoke to Mr. L.'s class of boys. Most of the usual attendants, however, had accompanied their parents to a Whit Sunday Fête in the country, so only three were present this afternoon. But they listened with much attention and interest, and our dear friends have cause for encouragement in this work.

I had several things to see to, sundry purchases to make, to report ourselves to the Police, etc., etc., on Monday and Tuesday, and two Arabic meetings, to which I had been looking forward, both to see something of the work in Constantine, and to give a little help. On Monday evening there was a small meeting for men, which I addressed on "Philip and the Eunuch," at which we felt the Holy Spirit really present in power. One lad, K., our friends have every hope is truly converted, and the others were undoubtedly deeply impressed. On Tuesday evening ten Arab lads came to their weekly meeting too, and I spoke to them on John iii., and again we had a very good time.

We had to make two visits to the café of Mr. Lochhead's Shawia friend before we found him, and though he was most cordial and ready to help me, and willingly gave me a number of words, he was too busy for me to occupy his time just then, so I resolved to go off with Mr. Rouse on his quest the next day, Wednesday, May 29th. His object was, if possible, to find the site of a well near the ancient "Tigisis." This he believed to be the well of Ain el Borj, near Texas, on the line to Ain Beida. But I thought it more probable that a well on the other side of the railway, and known by the name of "Ain Tegsa," was the well of Tigisis. So, leaving Constantine by the 6 a.m. train, and arriving at Texas (30½ miles) at 8.30, we walked to the latter well, about a couple of miles. We found the remains of solid Roman masonry, and an important spring of

good water, but no inscriptions. There is a large encampment near the well. These I found to be Arabs; but another "duar" in another direction were all Shawia. On enquiry among the people, we were told that there were great quantities of Roman ruins in the neighbourhood, some of which had been in very good preservation until recently. Much of the stone had, however, been broken up for metalling the road. Mr. Rouse being eager to see any remains that could be found, we got two of the people, one an Arab and the other a Shawi, to accompany us. Before starting, I had a nice conversation with an old man, a Shawi, about the sinner's need of a Saviour, and about the Lord Jesus, the Almighty Saviour. He listened with great interest, and just before he rode off he turned and said to me, "I think you must be the only person in Algeria who desires the salvation of people's souls!" Poor old fellow! God bless him, and bring him to Himself by some means!

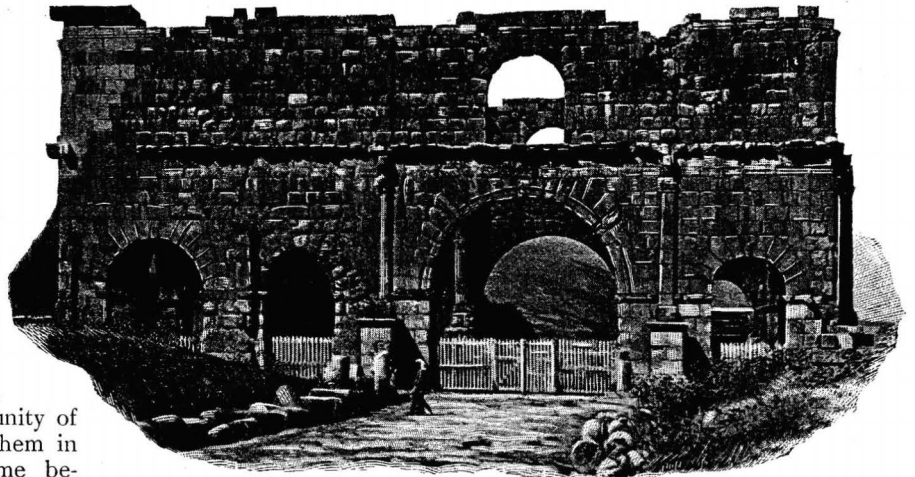
The geological formation of the hills to the south-west of Texas, in which direction we were going, is very remarkable. The hard, grey rocks lie in even, parallel strata, which on two long, parallel ridges have been thrown up, so as to expose the jagged, bare edges, in such a way as to resemble a carefully built stone wall. Indeed, the illusion is so perfect that we could not believe it to be anything else than an ancient city wall. Even on close inspection it seemed impossible to attribute the square blocks, so uniform in size, so skilfully laid, with the joints lying one above another, to anything but design. But on examining the other side, where the strata shelve away into the soil, and following the ridges with the eye, mile upon mile away into the mountains, it was clear that these "walls" are a natural formation. We found nothing in the scattered ruins to reward our search, though it was clear that a large town had once existed there, of which the sites of numerous houses were easily discovered. In answer to my enquiries as to other wells in the vicinity, I was told that the only other spring is far away in the Jebel Garyun, and it is a hot spring. One of our guides said he had once been there, but that the road is extremely difficult and dangerous, being by narrow paths skirting steep precipices, and that there are wolves and hyenas in the forests. He told me a strange story about this well. It is a holy spot, and a place of pilgrimage, and he said it had the property of showing character thus:—the opening in the rock whence the water issues is very small, but, to a really good man stooping down to it, the opening expands, and the water bubbles up in abundance—cool to drink, but warm to bathe in—so that it forms a spacious basin for him to plunge in. A bad man, however, sees the opening close before him, and the water sinks inexorably far out of his reach.

After a long, rough walk, we returned to the well, where Mr. Rouse examined a great stone, which he dug up with the help of the "Cantonier"—an Italian—but without result. The Cantonier seeming open to conversation, Mr. Rouse had a nice talk with him about his soul, and left him an Italian Gospel he happened to have with him.

We then returned to the railway station, where we had about three hours and a half to wait for our train home. The only building besides the station house was a large wooden shed, near which were a group of natives playing a game on the ground, somewhat resembling "draughts." While Mr. Rouse went into the station, where he had an interesting talk with a Frenchman employed on the railway, I went over to the shed, and got into conversation with the natives, some of whom were Shawia and some Arabs. I found that the two races are here quite friendly, and I was told that they even intermarry; and most of the Arabs around know something of the Shawia language, while all the Shawia know Arabic. I found the people very ready to help me with their language. They seemed to be proud of it, and of their race. So I produced my

lists of words, and they gathered round me and gave me the Shawia equivalents. I was surprised to find that the Shawia closely resembles the Jebali of Tunis, both in vocabulary and in pronunciation and construction, so closely that they became quite excited to find how much I knew of their language, already! Of all the Berber dialects I had already worked at, I found the Shawia and the Jebali to be the nearest related. This is a comfort to me, as I hope now, by seriously studying the Jebali, for which I have every facility here in Tunis, and acquiring a good conversational familiarity with it, I shall be a very long way on my road to such an acquaintance with the Shawia as will enable me, God willing, later on, when I get another opportunity of visiting them, to communicate freely with them in their own language, and also to make some beginning with a translation and a grammar which will serve to break the ground for any future worker whom God may raise up specially for this interesting people. I was also very glad to get specimens of the dialect spoken on the extreme north of the Shawia or Zenati country, as I hoped to get more from the mountain district to the south and east, and by comparing them, to get a comprehensive survey of the language. I also felt a little compensated for the time and trouble I had spent on other objects, and the opportunity I had lost with the Shawia of Constantine. Strangely enough, I found that the owner of the shed near Texas station was a brother of the very café-keeper I had been to see at Constantine. He was extremely kind and friendly, and brought me a cup of coffee, and even insisted on preparing a dish of cuscus for myself and Mr. Rouse, for which, he impressed upon me, he was not to be offered any payment. So we had a good supper, as well as a good evening with the language. Meanwhile Mr. Rouse had a very serious talk with the poor Frenchman, whose father was a Protestant, but whose mother was a Romanist, and, as is nearly invariably the case, he professed to have no religion at all. I, too, had a good time with my Shawia friends, for which I was very thankful.

Before leaving they told us of an ancient Roman well N.E. of the railway, where there were huge piles of ruins of houses, etc., and they promised to take us to them if we would return the next day. They said these remains were very little known, and never visited, so Mr. Rouse was very eager to see them. We returned, therefore, the following day, by the same train, but we were met by the *Sheikh*, who told us that we could not travel about the country without a proper authorisation. So we had to go to Ain Fagrun, about eight miles south, for which we hired two mules and rode. Here we saw the "Brigadier" of gendarmerie, who told us we needed no permit at all. While resting at Ain Fagrun we met a young French priest, with whom Mr. Rouse had some friendly conversation, and who had no objection to talking about the Gospel. It was a great pleasure to witness Mr. Rouse's zeal for seizing every occasion, or ingeniously inventing one if none offered, for leading every European he met with to consider his soul's salvation, and offering him the Gospel. As he did not know Arabic, he made the best use he could of his opportunities in French. In the afternoon we rode over to El Gsour, the place of which we had been told, led by our muleteer, an old Shawi. As we passed some Shawia tents, we heard a man shouting. Our guide asked me if I understood what he was calling out. He then explained that it was a call to his wife, who, according to their custom,



Ruins of Roman Prætorium at Lambessa.

must never be called by her name, but summoned by the word "Etsheha," which means "Slave." This is interesting, for among the Shawia of the Aurès Mountains, at least among the Amamra near Khenchela, women have a remarkably high and free position, quite unusual among Muslims. We found the ruins at El Gsour (as it is called by the natives, or Ain el Atash, as the French have christened it) to be very remarkable, but no inscriptions were visible. Nine sites of great buildings, composed of immense blocks of a hard, grey stone, neatly squared and cut, evidently showed that some important town once stood there. One building I should judge to have been a bath, and all were too large for ordinary residences.

On returning to Texas station I met my friends of the evening before, who welcomed us cordially. I had given one lad who could read Arabic nicely a Gospel of St. John, and a lithographed tract, and this evening I had a very nice talk with these men—about a dozen. Indeed, I had a sort of little open-air preaching, to which they listened most earnestly. It was all new to them, and though they were too cautious to accept all that was told them at once, and they knew enough about Islam to perceive that what I was saying would not square with that, I felt much encouraged by their earnest attention, and their fair-minded view both of their own spiritual condition and of the desirableness of such a full salvation as I was preaching. I commend these neglected folk to the prayers of God's people. It was a great burden to me to think of these large tribes, with no one to tell them of God's love and justice. I left some more tracts with them, as I found that some could read.

These two days' rambles were very tiring, as we had to leave Constantine by the 6 a.m. train, and we did not arrive home again until 11 at night, having spent the whole day in the open air under a hot sun. So we spent Friday making arrangements for our trip to the mountains, and taking a little rest. Mr. Lochhead has a bicycle, but I have none, so I hired a machine, which I was fortunate enough to obtain for two francs a day—a good strong French one, capable of carrying a good weight over rough roads. Mr. Rouse, though our route lay out of his area of search, wished to accompany us a part of the way, so as to see the tomb of the ancient Numidian kings at Medghassen, and the splendid remains of Timgad and Lambessa. As he, however, could not ride a bicycle, he was obliged to walk where no train or diligence could be taken advantage of.

(To be continued.)

News from the Mission-Field.

Morocco.

From Miss Banks

(Tetuan).

[The following description which Miss Banks gives of some of the difficulties met with in teaching Moorish lads will, we hope, lead some to pray that the Holy Spirit may be given to open hearts and convince of sin.]

The answers given in the boys' classes are often wide of the mark. You begin, perhaps, "*Who* came down from heaven?" "The rain," "Snow," "Adam," anyone but Christ. Generally a couple have to be turned out before the tea-drinking begins, for if a boy cannot give a correct answer *once*, by himself, about the lesson, he is not allowed to stay. They love stories, and all the animals which entered the Ark have to be gone over; a garden filled up with every sort of fruit they can think of, a feast made to overflow with Moorish dainties. They join in all this most heartily, and the proper list has to be gone through before we can get on with the lesson. They frankly relate their own misdeeds, and more frankly someone else's, and agree most piously as to their own naughtiness.

We have to be most strict and watchful in both classes to try and keep them from cursing. The curses from tiny children are fearful, and in one breath before us they repeat: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain," and follow on with "Go farther off, Mohammed. May the Lord burn up your father's grandfather!" "May He take away the light from your mother's eyes!" "May He give you paralysis!" etc., etc.

A very gentle, nice negress was our servant for a few years, and one day, admiring her fat little shining baby, we asked if he could talk. "Oh, yes, he is beginning now nicely. He says, 'Good morning' and 'Good evening,' and 'May the Lord curse my father!'"—a Moorish baby's first sentence!

Poor boys! Their mouths are unclean, their minds untaught in good, and prematurely wise in evil, many of them little thieves, snatching up eggs, shoes, fruit, pence, as opportunities occur, but yet we find them most affectionate and lovable, always ready to be happy in the midst of their rags, and often in hunger, and delighting to drink endless little glasses of Moorish tea (*i.e.*, mint, sugar, plenty of boiling water, and a very little green tea).

Both classes of boys have learnt a good many texts. The elder ones remember Bible stories well. The little ones forget all they possibly can. One sits in the midst of the troop in despair sometimes when one is told "Adam was crucified," "The Flood drowned everybody," "God is going to open His door and let all sinners into heaven," etc. But some have hold of the truth, and begin to correct the others often before oneself, and so we take heart and go on, "Line upon line, precept upon precept."

From Mr. D. J. Cooper

(Fez).

I put M.'s case before all our own workers and the American brethren. None raised any objection, so he was baptised on Sunday afternoon, in the presence of fourteen persons. Mr. Taylor, of the Brethren's Mission in Mequinez, came through with A., K.'s brother, to be present on the occasion. M. gave us every reason to believe that he was in real earnest, and left Fez to return to his home in —, with the good wishes of all who met him.

S. and B. (two of the native colporteurs) set out on August 12th for two or three months' itinerating amongst the wild and

unreached tribes lying between Fez and the Algerian frontier, and, if possible, they will push on to M., to T., and T., and back to Fez. This is a most difficult and dangerous journey, and I would ask for special prayer.

T. is effecting some sales for the British and Foreign Bible Society. Best of all, he has just had the joy of leading a soul to Christ. The name of the man is —. T. had known him for almost two years, and had frequently read the Gospel with him. — was always favourable, and once said he believed that Jesus was his Saviour. T., not having seen him for some weeks, inquired of his whereabouts, and found him down with fever. Day by day he tended him, until August 20th, when he passed away in the presence of T. He died confessing his faith in Jesus.

From Miss I. de la Camp

(Tetuan).

As it was a lovely morning, no wonder that to-day the women in four of the houses I went to were out. However, in one I found a neighbour, who asked me to go in and sit with her. She is a poor little widow woman, whose husband died when her twin boy and girl were still in arms. She has since earned her bread and theirs by combing wool and white-washing. When asked for her daughter, she gave her in marriage to an elderly man, who soon after died of sunstroke. Now the child—she cannot be more than twelve years old—is serving with some people. The mother has hardly any thoughts beyond her wool and her boy, and though she has repeatedly come in and listened to the old, old story when I have been sitting with her neighbours, she cannot remember anything.

Not knowing where to go to one afternoon, I was asking for guidance, when a little boy came up to me whose sister I had wanted to visit for some time, but whose house I did not know. So I made him take me to her. After the surprise and excitement of seeing me again after such a long time had subsided a little and we were left alone, we had John xx. 24-29, specially dwelling on the last verse. Yes, she believed Him to be the Son of God, the Saviour of sinners, but—she does not yet feel her personal need of Him.

On my way home I went in to see the mother of one of my girls, and found her very low-spirited. On enquiring what the matter was, she said she was ill and could not work; her husband was too old to work, and there was nothing for it but to marry her only daughter. She did not know what she would do without the girl, who is the very light of her eyes, and she hoped some one who would treat her kindly would marry her.

On calling at another house, on a mother and her three daughters, I was greeted by the words, "What a long time you have been coming!" When I assured them it was not a fortnight since my last visit, they said the days seemed so long without "the word." They will sit and listen by the hour, and then go and tell their friends what they have heard. One of the daughters gives practical proofs of her desire to please God. I believe that in her ignorant way she has accepted Jesus as her Saviour. Some time ago she said that she repented of her sins, but there was the weight of a debt still on her mind. What should she do? She had bought a belt for eight dollars and had only paid two dollars of it. When told that God had said, "Owe no man anything, but love," she said no more. To-day she tells me she has sold the belt and paid her debt, and now her mind is at ease.

Another day, whilst sitting in a tiny room in which one could not stand upright, an old Sherifa upstairs called out for me to

go up. It was most unusual for her to want me, for she has always done all she could to hinder anyone listening to the word of God. To-day she at once asked me to read, and did not interrupt. After a while she informed me she was a Sherifa, and so not a sinner. I read her part of Rom. iii. "Well," said she, "one good deed of mine makes good a thousand sins, and I have no sins because I have many good deeds." Scripture after Scripture was given me for her, until she had nothing more to say. The other women were amused at her having to give in.

Although she was angry with them on account of this and with me, yet she ended up by asking me, as I left, to come again soon.

How many cases there are where the word of God is accepted up to a certain point, but when it comes to "repent!" they turn back again. God, who has given the many open doors, and whose will is that not any should perish, but that all should come unto repentance, will also give a spirit of conviction to them, and show them the only One who saves from the guilt and power of sin. Will you unite with us in prayer for this?

Tunisia.

From Miss M. A. Case (Tunis).

On our arrival, after a very happy holiday in Italy, Miss Roberts and I were pleased to find several of our Italians on the quay to meet us, and most anxious for the meetings to begin again. We find Tunis more wicked than ever, and our hearts are saddened, but we realise that it needs the Gospel all the more, and pray still that the Lord will send us a good evangelist.

The Sunday School has been open all the summer, and about thirty-two children and young people have been assembling during our absence every Sunday to listen to a youth of seventeen years, converted himself in our school. Last Sunday he conducted it as he had been accustomed to do, and we were struck with the perfect order and attention, not a whisper was heard. His simple explanations of the texts, etc., which they were learning, his determination to make them understand, was beautiful, and encouraged us, because work that can go on without the regular workers must be real.

We are anxious to keep on the hall, at least for the sake of the Sunday School, but we must explain to our friends who kindly intend helping us with the rent, that it is the custom here to give three months' notice before the lease is up, if the contract is not to be renewed, and therefore it is necessary for us to have the money for next year's rent in hand, or at least promised, before November 1st, or else we may find ourselves with the Hall on our hands, and no funds to meet expenses. So we ask you, dear friends, to remember this our need, and to help us as you feel able. The Lord graciously gave us sufficient for one year, and He can do so again.

We shall need your prayers very much this coming winter.

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

The following extracts from Mr. Purdon's diaries give encouraging accounts of the services held in the Bible and Tract Dépôt:—

"We have been up to Tunis [from Kram] as usual on Saturdays, and have on both occasions had splendid attention at the meetings held in the Dépôt. We had two Moors, who listened with such earnestness and drank in all Miss Grissell said. As a rule, I think these Morocco people do listen better than others. It may be because they are more conscious of their sinfulness, and cannot pretend to be righteous. I have heard that most of them here have fled from Morocco because of murder or some other crime, though nominally on their way

to Mecca on pilgrimage, and therefore always called "Si Hajj." As murder is an unpardonable offence from their point of view, and the only sin that cannot go unpunished, a Moslem's conscience *sometimes* makes him feel a sinner, and puts him on the alert if he hears of salvation from sin's penalty, since such form of preaching is foreign to Islam."

Describing a similar service held at the Dépôt one day earlier in the summer, Mr. Purdon says:

"On Thursday evening at the Dépôt, with Miss Grissell, we had such an encouraging time. We had thirteen men in, and never since I came out here have I seen men so listen to the Gospel. Not a word of argument, although several questions were asked; and quietly and so attentively did they listen to the story of the Cross of Christ and its meaning to us, and when we had finished they were in no hurry to go; in fact, we had to tell them, 'Now that is all we have to say. Come again.'"

Of the meeting on another night he says:

"On Sunday we had only two men in, but they were worth ten—they listened so well. Miss Grissell spoke to them. I feel very much encouraged at the way the men have listened lately. It is such a contrast to last year, when we hardly saw a man who would or could listen, and lately they have listened so beautifully and well. We trust it is because God's Holy Spirit is working in their hearts, and perhaps they are beginning to feel the need of what their own religion is unprovided with—a Saviour from sin's penalty and power."

Writing of the meeting one Sunday in August last, he says:

"Last night at the Dépôt in Tunis we had a splendid meeting. We had the room quite full. There were two Jews in, and the remainder Moslems, and at one time a good many were standing listening at the door. They listened to the story of Nicodemus and to all the truth which was preached in connection with the new birth, with rapt attention, and really seemed to take it in. There was not a word of objection, and for Arabs to listen for an hour without objecting is a wonderful matter. The way we get them in now is by hanging out a text from the Bible on one of the scrolls, and by calling their attention to it as they pass by, reading it to them, and saying a few words about its meaning. They generally respond by saying, 'Hada kelam bahie' ('This is beautiful speech'), *i.e.*, the text is, and this gives the opportunity to say, 'Enter. My sister here knows Arabic very well, and she will tell you a story from the Book;' and after various coaxing remarks, such as 'Come,' 'Don't be afraid,' 'There is no dog, don't be frightened,' they come in, and after a while are listening with apparent interest to the word of life."

Egypt.

From Mr. A. T. Upson (Shcbin-el-kom).

Some months ago, seeing that but few men were coming to our reception-room, we decided to make special effort to reach them in their shops, in the Sook, and also in the cafés, where

they spend many hours drinking coffee, playing games, reading newspapers, and discussing religious, political, and commercial subjects.

Let me describe three interviews with one of the sheikh merchants in the Sook (market).

(1) Having got out a special sheet of *General Loving Invitation*, I took a number of these one Saturday afternoon, and, accompanied by Mr. Fraser, commenced distributing them in the Sook. A certain man, outside whose shop we sat, took fright, and sent for the most learned man that could be found. When he came, he said, "Who are you? Protestants, Catholics, or what?" I said, "We are followers of Jesus the Messiah." Then said he, "Are you ready for discussion with me?" I said, "We are ready to give answer concerning the reason of the hope in us" (1 Peter iii. 15). He then began by taking up the relationship of the Gospel to the law, and of the Christian to the Jewish rites, etc., saying, "If your book be true, and it says, 'Keep holy the Sabbath Day' (seventh day), why are you out giving away papers on Saturday afternoon?" I replied, "When I become a Jew, then, and not till then, will it be incumbent upon me to observe the day set apart for the Jews, but while I remain a Christian, I observe the day on which we commemorate the rising of Jesus from the dead." This upset him, and he nearly lost his temper, but ultimately passed on to the New Testament, asking for a detailed "harmony" of the evangelists as regards the genealogy of our Lord chronicled by Matthew and Luke. I endeavoured to turn him to something more spiritually helpful, but with little success. A small crowd of fifteen or twenty interested men had gathered around us.

(2) On another occasion, we were passing the shop of Sheikh H. A. (the above-mentioned), when we found him most diligently studying his large Arabic Bible! He evidently believed in "Bible-marking," for he had noted down on the edges of the pages his objections to certain passages, the true spiritual import of which he had quite failed to understand. For example, (a) Ps. xxix. 1, translated in the Arabic Bible as in margin of R.V., "O ye sons of God; (b) Gen. vi. 2, "Sons of God" marrying "daughters of men"; (c) John i. 12, "To them gave He power to become the sons of God." He had worried over these passages until he had got generally confused, and asserted that the phrase "daughters of God" was mentioned, and then bethought him of a verse in the sixteenth chapter of

the Koran which says, "They attribute daughters unto God (far be it from Him!)."

Of course, I pointed out to him that daughters were not attributed to the Deity in the Christian Scriptures, and, moreover, that the "Sons of God" were the true believers. "Then that being so," said he, "I fail to see the pre-eminence of Jesus, the pretended 'Son of God' over a true believer." I showed him the difference between the only Son of the Father, "First-born of every creature," "Image of the Godhead," "The first-born among many brethren," and the body of believers in Him.

(3) At the third visit, Mr. Bridgford, who accompanied us, was called by him, "the man with the hat," to distinguish him from the rest of us who habitually wear the Egyptian red *tarboosh*. Said the Sheikh, "Ask the 'gentleman belonging to the hat' how Melchisedeck could have no father or mother (Heb. vii. 3), for if he be not of earthly origin he must be of the Godhead, and thus you become Polytheists (associators of others with God)." Having answered him, we sought to turn the conversation to a more profitable channel, and commenced talking about Jesus. Said Sheikh H., "It is beyond your power to show me any passage in which Jesus claims to be the Son of God." I read aloud the story of the man born blind (John ix.), and especially drew the attention of the small crowd around to verses 35-38. Of course the sheikhs present tried to interrupt and prevent the Holy Word being read, so I said loudly, "All of you are desperately afraid of the power of the word of the living God, and you dare not listen to it." They then quieted down, and I read the Father's testimony to the Son in the narrative of the Baptism, and also in that of the Transfiguration.

The hour had quickly passed, and the sun having set, we rose to leave. All parted on very good terms, and Mr. Bridgford in his remark, made as we passed down the streets, voiced the feeling of our hearts, "What a Saul of Tarsus is that sheikh, and what a Paul he would make if converted by the Holy Ghost!"

I have mentioned the above stupid objections, and fallacious reasoning based upon them, to show you what wisdom is needed in dealing with such "tough customers," and to ask your sympathetic prayers for these poor fellows themselves.

Spanish Work, Tangier.

(The following is the substance of the report for the year, May 1900 to 1901, of the work so ploddingly and successfully carried on by Mr. and Mrs. Blanco. Through no fault of theirs, as Mr. Blanco was not applied to for it early enough, it arrived too late to be included in the October Report Number. We regret that further delay was due to the somewhat severe illness of Mrs. Blanco. We are glad to learn that she is better now, though still not quite strong again.)

The attendance at the meetings during the whole year has kept up well. We have not had quite so many people as formerly, as we have entirely stopped giving the so-called "feasts" of coffee and cakes, and all those who came for these dainties, have now ceased to come.

Besides the meetings for Spaniards held by the other workers in Tangier, my wife has held regularly every Monday, a **sewing class**. At this were made between two and three hundred different kinds of garments, which are distributed among the poor once a year. Mrs. Blanco wishes me to say how grateful she is to two or three kind friends who have helped her somewhat in this charitable work by sending materials.

Besides the sewing class, she also has a **Sunday School** in our own house, attended by sometimes over forty children. Through coming to this Sunday School several children have been led to attend the Day School, instead of the Roman

Catholic Schools. When the friars discovered this, they visited the district where we live, and threatened all the mothers who allowed their children to come to us.

The meetings I hold regularly are a **Bible Class** on Sunday mornings, and a **Service** every Sunday evening; a **Prayer Meeting** on Tuesdays, and a **Gospel Service** on Thursdays.

The total number of the communicants of the congregation is twenty-three, and there are several other persons who wish to be admitted to the Church, and I hope these soon will be admitted.

Every Saturday morning Dr. Roberts kindly attends medically the Spaniards who come to our meetings, and Mrs. Simpson, on more than one occasion, has shown her love and sympathy by nursing some of them in their illnesses. Miss Jay also very kindly helped some of these poor people.

During the last few months, the Lord has opened a way for me to witness for Him in a circle of persons untouched until now. Several young Spanish gentlemen, belonging to the higher classes of this town, have been reading the Scriptures lately, and I have often had talks with them about religious matters. Amongst them there are two medical men, a lawyer, and several officials. Please pray that the Lord may guide and help me in this delicate task.

In April last I finished the translation into Spanish of Mr. Moody's book called *Prevailing Prayer*. I have sent it to Mr. Fitt, of Chicago, to be published there as one of the volumes of the "Colportage Library."

In December we had the pleasure of a short stay at Tetuan. We had a very happy and refreshing time with our sisters who are labouring there, and I had the privilege of conducting several meetings for the Spaniards, and one soul was brought to Christ.

On our return from Tetuan to Tangier, we were greatly encouraged at seeing some fruit resulting from previous seed-sowing. On the Sunday evening at the close of the service, I asked those who felt that night that they wished to be saved to signify it by standing up. About eight persons did so. We then had a small prayer meeting, and several new-born souls raised their voices in prayer to God, and tears of joy ran down the faces of the friends as they wished each other good-bye on that solemn night. Since that time this kind of prayer meeting has been continued, and very profitable it has proved.

Later on, our sisters Miss Spiers and Miss Smith brought us "showers of blessing." They held several special services for children, and a few gave their hearts to God; and about this time, the eldest daughter of a gentleman in the town professed conversion.

During the year we also had the pleasure of having Pastor Fliedner of Madrid amongst us. He conducted two services for the Spaniards, in which were manifested much spirituality and common sense. Who would have said at that time that within three weeks the Lord would have called this brother to Himself?

Amongst special cases of interest during the year, the following call for particular mention:—

On Sunday, May 13th, we had the joy of baptising an ex-Roman Catholic priest and his wife, who by this means testified to their true faith in Christ Jesus. When they came from Spain, they were convinced of error, but it was the meetings in Tangier which the Lord used as the means of their conversion.

On July 29th we made all preparations for baptising the young Jew, A—O—, but in the afternoon someone told his family what he had decided to do, and they were all upset, and tried their utmost to dissuade him from being baptised. He remained firm, however. But when we arrived at the Mar-shan, there was a very strong east wind blowing, and we feared that we should not be able to perform the ceremony, which was to take place in the little bay below Hope House garden. When we arrived at Hope House we found, to our surprise, that Miss Seth-Smith's dispensary, which she had been using for work among the Jews, had been set on fire, and that the sparks had by the wind been carried to Hope House itself, and had set the roof on fire. This fire was soon extinguished, but the dispensary was burned to the ground, and everything in it destroyed. It was thought that this had something to do with the proposed baptism. The ceremony was put off for that day, but on 26th August we had the pleasure of descending into the waters of baptism with this first-fruits from among the "chosen people."

During the year we had a dedication service for two children of members of the church.

In April a man was brought to God, who shortly afterwards removed to Spain. We are glad to hear that he remains firm. On the 28th of the same month a young man, who had been a great drunkard before his conversion, was baptised.

About the end of May a most remarkable conversion occurred. An intelligent young man, who was an Anarchist, and had a year before received a Bible from one of the church members, decided, after reading the Bible for the whole year, to come to our meetings. At these he found salvation in Christ. He is now in Spain, and regularly attends Mr. Bell's meetings.

We thank God for the year's work He has allowed us to carry on.

Christ with Us.

(Extract from an address delivered by Mr. George Müller in 1885.)

Let us seek to enter into this truth. It not merely applies to spiritual matters, but to all with whom we come in contact in the body.

If sickness overtake us, it is all for our blessing and profit—there is no other end for which God sends it to His children but to do them good at their latter end. While it lasts it is trying; as men and women we cannot help feeling it. What are we to do? Tell Jesus, "Lord Jesus, Thou seest my pain, my feebleness, my weakness. Be Thou my Helper, my Physician, wilt Thou help and succour me? Show me what Thou wilt have me to do. Help me habitually to roll my burden on Thee." What will be the result? We shall see how pitiful the Lord is. We may have to ask again and again, and wait; but we must ask Him to give submission meantime.

Some people think life a burden, and so do not wish to live. I have no sympathy with this, for I find life no burden. If we roll our burden on the Lord, and walk with God, and enter into what the blessed Jesus is ready to do for us—if we speak to Him, and not only speak to Him, but put confidence in Him—in the end we shall find every trial, without a single exception, has been for blessing, and thank Him for all His dealings with us.

Another point. The Lord Jesus is with us in our family position. The difficulties may be many and great, but bring them to Him, tell Him you do not know how to manage your affairs, and roll them on the Lord. Then in your business or profession, you are on no account to suppose that you are able to manage matters. To the end of our earthly pilgrimage we remain but ignorant ones, weak ones, nothing in ourselves. But this is only one side. Jehovah Jesus is with us, provided we let Him come in to be a partner in our business, trade or profession, and turn to Him for help. What is the result? Peace; and our very business becomes food for our soul. I say deliberately after the experience of half a century of the affairs of this life, to me it is just the same to write a cheque, or to kneel in prayer, or read the Word, because I do the one to the Lord, and the other to the Lord, and so the one brings blessing, and the other brings blessing.

Thus travelling on through life, we are happy if we have JESUS WITH US, not longing to get rid of life, but ready to serve Him half a century more, or to be taken. But at last death comes, if the coming of the Lord Jesus prevent not. But the Lord Jesus will be with us in death. He was with us in health and strength, HE IS WITH US NOW when feeble and weak, even if the mental powers are gone, He has not left us, He has not forsaken us, He passes with us through the valley of the shadow of death. "THY ROD AND THY STAFF THEY COMFORT ME." Ah, to look forward to this death, not a forsaken one, but to have Jesus with us, on our side, to be cheered by Him, so that arm in arm we walk with Him through the valley of the shadow of death. Oh, the blessedness of such a position!

But if you have not Christ you are alone—and will be lost, and lost for ever. See to it NOW, and then you will have CHRIST WITH YOU in life, and CHRIST WITH YOU in death. I HAVE HAD HIM WITH ME—FOR SIXTY LONG HAPPY YEARS I HAVE HAD HIM WITH ME—AND I AM A HAPPY MAN. OH, THE BLESSEDNESS AND HAPPINESS OF IT IS UNSPEAKABLE! THEREFORE SEEK HIM WHILE HE MAY BE FOUND, CALL UPON HIM WHILE HE IS NEAR, THAT YOU MAY BE HAPPY FOR TIME AND FOR ETERNITY.

For the Children.

NORTH AFRICA MISSION,
BARKING, LONDON.

MY DEAR LITTLE FRIENDS,—Miss Vining, who has been for a good many years in North Africa, has kindly written a little piece for you this month. You will find as well a piece about "trading pennies." I wonder if any of you have ever tried that plan for making money to help missionary work. It is a very good one.

Luisa and the children in America too set us a good example, and I hope we shall all try to follow it by praying more, and doing more for the unhappy people who do not know that the Lord Jesus can save them.

I am,

Your affectionate friend,

R. I. L.

"She Prayed the Donkey Home."

One of the lady missionaries from the town of Tetuan, in Morocco, told me the following story, which will, I think, be of special interest to the younger readers of NORTH AFRICA:

Among those who used to attend the Spanish services held in the missionary's house were four members of one family, all believers in the Lord Jesus—a father and mother, a married daughter, and a younger girl, whose name is Luisa. Her father was a water-carrier, for in Morocco there are men who carry water about the streets, some in skins on their own shoulders, some in jars or barrels on the backs of donkeys, to sell to those who have no well or tank in their houses. Luisa's father had a donkey, and spent his days filling and refilling his huge jars at the river, and selling the water to any who would buy. One day a sad thing happened. The donkey slipped his naughty head out of the halter-rope by which he was fastened, and trotted off alone on business of his own, so that when the time came for him to carry the jars as usual, he was nowhere to be found!

What was to be done? The little family, I told you, were Christians; they had learned to *pray, really* to pray. They at once agreed to pray about the donkey, and were specially anxious for Luisa to pray. Perhaps prayers of hers had been answered before; perhaps they thought God would be specially careful of a little child's prayer. Anyhow, Luisa was quite ready to ask the dear Lord Jesus to send their useful donkey back to them, or to let someone find him who would bring him home again.

Then the father and the others set out to look for Mr. Donkey, in the likely places first, then in unlikely ones, to ask neighbours and passers-by; but all in vain. No one had seen him or knew anything about him; and as their house was close to the open city gate, they began to be afraid the wanderer had strayed out there, and, if so, had probably been stolen. Evening came. Again the little family in their prayer asked God to let them have their donkey back. He knew how very much they needed him to carry those water-jars. In the morning the first thought was, "Has he come back?" But no; no sign of him. Once more little Luisa prayed, and I expect all the family felt rather sad. The loss of the donkey would be a terrible thing to them. The search went on with no better success till at mid-day, when they were all at home. Suddenly Luisa cried out—and oh, can you not picture her joy?—"Father, here he comes up the road!" Sure enough, there he was; and he trotted straight to the door, as if to say, "Dear me, I hope I am not late for dinner." Naughty fellow! He just felt he wanted to have a holiday and be free from those tiresome jars, so he ran away easy enough to see. But what brought him back again? Ah, children, Luisa knew it was God who sent him home in answer to prayer. And do you not

think she and all of them will have yet more faith in the prayer-answering God for the future? A few Moorish children, as well as Spaniards, know what it is to pray in the name of Jesus and get answers straight from God. Some other time perhaps I can tell you about some of them, but now I must stop with just a question, How many prayers of yours has God answered? Jesus said to those who believed in Him, "Whosoever ye shall ask the Father in My name He will give it you."

Do you know as much about answered prayer as little Spanish Luisa? If not, *why* not?

Your friend for Jesus' sake,

B. G. VINING.

History of a Trading Penny.

The following piece is taken from the *Industrial Missionary Record*, April number:—

Occasionally missionaries are reminded of the value of their time and service by stories of the self-sacrifice of friends of missions in the home lands in order that they and their work may be supported in the far-off East. A novel means of raising money for famine orphans was the thought of an Englishman who visited America a few years ago, and left some pennies among the children of various American Sunday-schools to be traded with for the Foreign Missions. Here are some of the particulars of their success, showing an amount of ingenuity and patience which would be well communicated to the objects of their interest. The account appears in *Our Missions*:

The greatest increase from a single penny was 12s. 6d., and was made by a little girl. She invested her money in eggs. A little boy made 9s. in the same way. Several children invested in poultry. Some raised popcorn, potatoes, cabbages, etc., and one little fellow gained 2s. 6d. from the sale of his cabbages, while another from a pennyworth of melon seed made 9s. 6d. Others made pen-wipers, iron-holders, and so on. The children in Ohio Yearly Meeting, some of whom have been trading with the penny the English friend left behind for them, support and educate by their contributions, etc., three boys in India, three in China, and this year had been able besides to send some money towards the building of an extra room in their new orphanage in India. One little girl in Michigan, living right in the heart of the great pine forests, by dint of hard work and much self-denial (for the family were very poor), made 4s. 7d. As Christmas drew near, she was sorely tempted to spend it, or part of it, in making a treat for those at home. There would be no treat otherwise. But she had devoted the money to Foreign Missions when she accepted the penny, and she resisted the temptation.

HISTORY OF A TRADING PENNY.

	Bought for	Sold for	Profit
Scraps of Calico	... 1d.	1 Mop 2d.	1d.
„ Wash-leather	... 1d.	1 Mop for Lamp-Glasses	6d.
Bran	... 3 ¹ / ₂ d.	4 Pin-cushions	2s. 3d.
Scraps of Silk	... 3d.		1s. 9d.
Line and Threads	... 6d.	1 Brush-bag	... 1s. 6d.
Scrap piece of Cretton	1d.	1 Brush-bag	... 10d.
Quill-pen	... 3 ¹ / ₂ d.	Marking household linen	6 ¹ / ₂ d.
		Total profit	... 4s. 6d.

Some Things to Pray for.

That God will show each of us what we can do to help in missionary work.

That God will bless the Workers' Union, and the Prayer and Helpers' Union, and that many may become members of these Unions.

That all the missionaries returning to their stations, and those going out for the first time, may be blessed.

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

GENERAL FUND.			1901. No. of Aug. Receipt. £ s. d.			1901. No. of Aug. Receipt. £ s. d.			1901. No. of Aug. Receipt. £ s. d.			DETAILS OF DUBLIN AUXILIARY.	
1901. No. of Aug. Receipt.	£ s. d.		Brought forw'd.	138	11 6	Brought forw'd.	18	2 0	Brought forw'd.	141	2 6	Designated No. 3435.	
1 ... 5289	1 1 0		23 ... 5320	0	10 0	10 { Barnet	8	0 0	27 ... 3426	10	0 0	Mr. S. S. McCURRY, Hon. Sec.	
2 ... 5292	1 6 0		26 ... 5321	1	7 6	10 { Y.W.C.A.	8	0 0	27 ... 3427	15	0 0	3, Spencer Villas, Glenageary.	
2 ... 5291	0 5 0		26 ... 5322	0	3 6	10 ... 3395	0	5 0	28 ... 3428	30	0 0	No. of Receipt.	
2 ... 5292	7 0 0		27 { Readers	7	0 0	12 ... 3397	1	15 10	28 ... 3429	0	2 0	£ s. d.	
6 ... 5293	1 10 0		27 { of "The Christian."	7	0 0	12 ... 3398	2	2 0	29 ... 3430	0	5 0	911	
6 { A. H. G., Tuckaway Table	0 10 6		29 ... 5324	0	10 0	13 { M. H. B., Blackheath	8	0 0	29 ... 3431	2	0 0	912	
7 ... 5295	0 2 6		30 ... 5325	10	0 0	13 ... 3401	0	10 0	30 ... 3432	0	10 0	913	
8 ... 5296	1 0 0		30 ... 5326	0	5 0	13 ... 3402	0	1 0	31 ... 3433	5	2 10	914	
8 ... 5297	0 10 0		30 Pickering	1	0 0	13 ... 3403	0	10 0	31 ... 3434	1	0 0	915	
10 { Heybridge M. Hall	0 14 0		31 ... 5328	6	0 0	15 ... 3404	10	0 0	31 ... 3435	20	17 6	916	
10 ... 5299	0 5 0		31 ... 5329	0	10 0	15 ... 3405	8	0 0	Total			917	
10 ... 5300	0 2 6		Total	£165	17 6	15 { Toxteth Tabernacle	1	10 0	May to July...			918	
10 ... 5301	0 10 0		May to July...	352	11 4	15 ... 3407	13	0 0	£225 19 10			919	
10 ... 5302	0 5 0		£518 8 10			17 ... 3408	1	0 0	£804 5 7			920	
10 ... 5303	10 0 0		TOTALS FOR 4 MONTHS.			17 ... 3409	5	0 0	DETAILS OF GLASGOW N.W. AUXILIARY.			921	
13 ... 5304	1 0 0		General ...	£518	8 10	17 ... 3410	0	10 0	Designated No. 3397.			922	
14 ... 5305	0 2 6		Designated	804	5 7	20 ... 3411	5	0 0	Mr. T. Nelson, Hon. Sec., 55, Crichton St., Springburn.			Total... £20 17 6	
14 ... 5305	10 0 0		Total ...	£1322	14 5	22 ... 3412	30	0 0	No. of Receipt.			Amount previously acknowledged.....	
16 ... 5307	0 7 6		DESIGNATED FUND.			23 ... 3413	0	10 0	£ s. d.			50 15 4	
16 { Folkestone Rd. Hall	2 2 0		1901. No. of Sept. Receipt.	£ s. d.		27 ... 3414	0	2 6	0 12 10			£71 12 10	
17 ... 5309	80 0 0		1 ... 3388	1	0 0	27 ... 3415	2	0 0	0 2 11				
17 ... 5310	1 1 0		2 ... 3389	0	2 0	27 { Readers of "The Christian"	7	0 0	0 7 4				
19 ... 5311	0 10 0		3 ... 3390	6	0 0	27 ... 3417	0	10 0	0 12 9				
20 ... 5312	0 10 0		3 ... 3391	1	0 0	27 ... 3418	1	6 9	Total ...				
21 ... 5313	5 0 0		3 ... 3392	3	0 0	27 ... 3419	5	0 0	£1 15 10				
21 ... 5314	8 0 0		3 ... 3393	2	0 0	27 ... 3420	2	2 0	Amount previously acknowledged				
21 ... 5315	0 5 0		6 ... 3394	5	0 0	27 ... 3421	1	0 0	10 3 1				
21 ... 5316	0 10 0		7 ... 3395	2	0 0	27 ... 3422	0	1 11	£11 18 11				
22 ... 5317	1 0 0		8 ... 3396	3	0 0	27 ... 3423	0	1 6	Total				
22 ... 5318	0 2 0		Carried forw'd.	£18	2 0	27 ... 3424	0	1 0	£11 18 11				
22 ... 5319	3 0 0		Carried forw'd.	£138	11 6	27 ... 3425	0	1 0	£11 18 11				

SEPTEMBER 1st to 30th, 1901.

GENERAL FUND.			DESIGNATED FUND.			1901. No. of Sept. Receipt £ s. d.			DETAILS OF DUBLIN AUXILIARY.	
1901. No. of Sept. Receipt.	£ s. d.		1901. No. of Sept. Receipt.	£ s. d.		Brought forw'd.	119	8 9	Designated No. 3456.	
2 ... 5330	1 0 0		17 ... 5354	20	0 0	17 ... 3461	4	0 0	Mr. S. S. McCURRY, Hon. Sec.	
2 ... 5331	0 5 0		17 ... 5355	0	10 0	19 ... 3462	2	0 0	3, Spencer Villas, Glenageary.	
2 { Y.M.C.A., Llanelly	0 11 4		18 ... 5356	1	14 5	19 { Y.W.C.A., Birmingham	0	10 0	No. of Receipt.	
3 ... 5333	1 0 0		19 ... 5357	3	3 0	19 { Bignold	10	0 0	£ s. d.	
3 ... 5334	0 10 6		19 ... Burnham	2	0 0	23 { Hall S.S.	10	0 0	923	
4 ... 5335	5 0 0		21 ... 5359	1	0 0	23 ... 3465	0	10 0	Amount previously acknowledged	
4 ... 5336	1 1 0		21 ... 5360	0	4 0	24 Park Hall	2	15 11	£71 12 10	
4 ... Keswick	5 15 0		21 ... 5361	0	2 0	24 ... 3467	1	0 0	£81 12 10	
5 ... 5338	0 10 0		23 ... 5362	0	7 0	24 ... 3468	1	10 0		
5 ... 5339	5 1 7		23 ... 5363	2	0 0	26 ... 3469	8	17 10		
5 ... 5340	0 1 0		23 ... 5364	0	2 6	28 ... 3470	10	0 0		
6 ... 5341	5 0 0		24 ... 5365	2	2 0	28 ... 3471	1	0 0		
7 ... 5342	3 0 0		24 { Boscombe Y.W.C.A.	3	0 0	28 ... 3472	18	0 0		
9 ... 5343	0 6 0		24 ... 5367	1	0 0	Total				
11 ... 5344	12 0 0		25 ... 5368	1	1 0	£179 12 6				
11 ... 5345	0 2 6		25 ... 5369	25	0 0	May to Aug. ...				
11 ... 5346	0 2 6		25 ... 5370	0	3 6	804 5 7				
11 ... 5347	0 19 6		25 ... 5371	1	1 0	£983 18 1				
11 { Grange Rd. S. School	0 2 6		26 ... 5372	0	5 0	DETAILS OF BRIGHTON AUXILIARY.				
12 ... 5349	0 10 0		26 ... 5373	0	3 6	General Donation No. 5368.				
12 { Readers of "The Christian"	0 5 0		27 ... 5374	1	0 0	Mr. W. Hoste, Hon. Sec., 23, Sussex Square.				
14 { Jumpers Common Londoun S.S.	0 6 6		27 ... 5375	1	0 0	No. of Receipt.				
15 ... 5353	25 0 0		28 ... 5376	250	0 0	£ s. d.				
Carried forw'd.	£69 11 1		28 ... 5377	2	2 0	54			1 1 0	
			30 ... 5378	1	0 0	Amount previously acknowledged			3 3 0	
			Total	£389	12 0	Total			£4 4 0	
			May to Aug. ...	518	8 10	£1891 18 11				
			£908 0 10			Carried forw'd.			£119 8 9	

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