



MATTHEW XXVIII

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

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

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OFFICE OF THE MISSION, LINTON ROAD, BARKING.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



THE NORTH AFRICA MISSION.

Mission Council.

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Location of Missionaries.

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

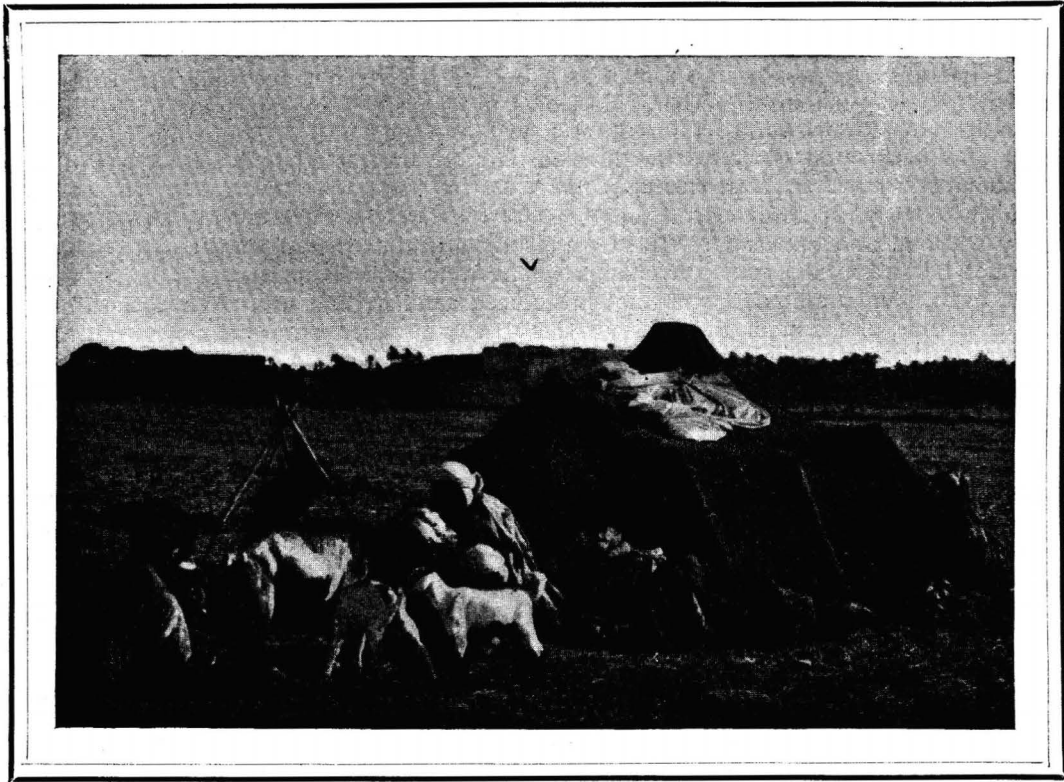
Workers' Union for North Africa.—This Union, established in Jan., 1893, has already rendered considerable assistance to the missionaries and their families on the field; more helpers are, however, needed, as the work is continually growing. Those desiring further information should apply to the Hon. 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., "Astwell," 20, The Avenue, Eastbourne, price 10s. 6d. Postage, 1s.; packing case, 6d. extra.

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

NORTH AFRICA.



"On the Border of the Desert."

A Little More Patience.

"Ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come WILL come, and will not tarry."—Heb. x. 36, 37.

"Let us not be weary in well doing: for in due season we SHALL reap, if we faint not."—Gal. vi. 9.



THE dawning of another year reminds us that life is slipping away while our life-work seems to be far from being accomplished. It reminds us also that the coming of the Lord must be drawing near.

Our impatient, restless spirits long to see the work of God make more rapid progress, and in some respects this feeling is right. If the work of God is being retarded by our supineness, lack of faith, or selfishness, we may well be impatient with ourselves, and seek grace to do better in the future. Perhaps, however, our impatience is sometimes not with ourselves, but with God's methods. It is not always easy to determine whether delays are caused by our want of faith, or because God sees it best to let His work be gradually unfolded for His glory and our good.

There are some who think that if only we had more faith, everything would move on more rapidly. It is not well to dismiss this suggestion without self-examination and consideration, for, alas! there can be no doubt that in not a few instances our carelessness, want of faith and devotion do retard progress, just as Miriam's sin and leprosy delayed the whole camp of Israel in the wilderness.

Still, this may not always be the reason for slow progress. The child does take several years in reaching maturity, and we can hardly suppose that God intended that even faith should cause the child to become a man in a night. The acorn takes years in developing into the great oak whose timbers are suited for some great structure.

Great national, commercial, and social changes are usually spread over a lengthened period, though sometimes a crisis misleads us into thinking that the change has been the work of but a day.

Is it not also usually so in the work of God?

The turning of a heathen, Moslem, or Roman Catholic people even to a nominal acceptance of evangelical Christianity, is usually the work of time, even when those whom God uses in the work are men of devotion and faith.

God does sometimes work with miraculous rapidity, but this is but seldom, and usually in order to give divine countenance to some fresh revelation.

It is sometimes said that the Holy Spirit can as easily convert a Moslem or a Jew as a nominal Protestant. This is true, but perhaps it is at times misunderstood both by those who say it and those who hear it.

God can as easily transform a baby into a man as a boy of twelve, but according to His *usual* method of working, the one will take longer than the other. So God can as easily bring an ignorant heathen, or a prejudiced Moslem or Jew, to a saving knowledge of Himself, as a well-informed and orthodox unconverted Protestant, but usually the labour and instruction given to the Moslem is more protracted than with the Protestant, even when the faith of the labourer is equal in both cases.

We are not surprised when friends ask us what results we can show for twenty years of missionary labour in lands previously without, and opposed to, the Gospel, but we think that if they have wisely studied *the ways of God*, they will not be surprised if the conversions we have to tell about are at present few compared with those in lands that, even if unenlightened, were not prejudiced against the truth. We take to ourselves, therefore, and we give to our friends, the text at the head of this article, in which we are exhorted not to be weary in well-doing, and are assured that in due season we shall reap if we faint not. We believe it; in fact, already we are reaping. Reaping the first ripe ears of a coming harvest of precious souls, reaping the joy in Christ's smile, which we shall know more perfectly when we see Him face to face. But the promise is not exhausted; we shall reap more abundantly if we faint not. Let us count upon this inspired assurance and plead for its fulfilment, and we cannot plead in vain.

But we not only need patience in our work for the Lord, but also in waiting for His Second Advent. To some He may seem to be long in coming. They thought He would have been here ere this to set up His glorious millennial kingdom. To us the centuries seem very long, but we are so finite, so impatient. After all, these nineteen centuries are but a little, little while compared with the endless ages of bliss that lie before us. Ye have need of patience, is the message from the Lord. But as it is certain that our labour shall not be in vain in the Lord, so is it certain that He that shall come will come, and will not tarry. Heaven and earth shall pass away, but His word is as stable as His throne.

A little more patient toiling, and then the reaping; a little more patient waiting, and then the Second Advent. So let it be. So it shall be.

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.



Pictures for Sale.—G. R. Gill, artist, has kindly offered to paint water-colour pictures for the benefit of the Mission. Price 10s. 6d.; size 10 in. by 8. Mr. Gill would copy from photographs, if desired. His address is 72, Tytherton Road, Tufnell Park, London, N.



Illustrated 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 Peirce, Highcliff, near Christchurch, Hants. The proceeds of sale will now go to Home Mission work in that neighbourhood.



Departures.—**Mr. W. Fairman** and **Mr. A. Levack** for Alexandria, November 27th.

Mr. and Mrs. Nott, for Casablanca, November 29th.



Miss Kate Smith, of Djemaa Sahridj, says in a letter dated November 27th: "The work is very difficult, but, praise God,

from time to time, we get bits of cheer. The Gospel seems to be spreading quietly.

"Yesterday we heard of an educated young Kabyle who died lately believing in Jesus. His father refused to give him food, if he continued to read the Bible. He replied, 'Father, I am dying. I can do without food, but I cannot do without this Book.' The father turned him out of doors, and the lad spent the last three months of his life in his uncle's house. After his death the father refused to buy the shroud, and has since turned off another son, who is following in his brother's steps! This conversion was through one of the native Christians here.

"We are toiling to win the girls for Jesus. We have two little invalid girls in our house; but they are quite fanatical, like most of the girls and women. Please pray for our work among them. The native Christians are being used of God."



Miss L. Read, of Cherchell, writes on December 10th: "As Christmas is drawing near we have very few children absent from the classes, wet as it has been. They so enjoy learning part of Romans iii., which we have put to be sung as a chant.

"Y.— has been spending the day with us, her husband being out of town, and it does us good to hear her pray. She has such a child-like faith."



Mr. Cuendet, at Algiers, is at present engaged in revising the Kabyle translation of St. John's Gospel, and in continuing his translation of Genesis into Kabyle. The young Kabyle man who

is helping him is very much interested in the Gospel, and Mr. Cuendet asks friends to pray that he may be converted whilst doing this work.



November 28th, **Miss Jay** writes from the **Mission School, Tangier**: "I am sure you will be sorry to hear that I fear the persecution is beginning again. Several of the fathers have again been threatened with imprisonment, and Mrs. Farah's women's class has been ordered to be closed. I am going to the Basha to-day myself."



Mr. Percy Smith, writing from **Constantine**, November 25th, says: "We are getting into full swing with our work. Our lads' class on Tuesdays, I am glad to say, keeps up well. K. and M., the two professing converts, come also on Thursdays and Sunday evenings for further instruction. One can see a real work of the Spirit in their hearts; but they need your prayers. They are with us for a short time, but when they are in their own surroundings there is so much vice about them that they need much grace to be able to stand.

"Our shop still proves useful. We come into contact with a good number of men, both Arabs and Jews."



The following extracts from letters may be of interest to those who do not believe that missionaries should have to exercise faith with regard to their support. They are recent instances, similar to many which might be given of God's faithfulness in this matter.

From Egypt one of the missionaries writes: "Praise God from Whom all blessings flow! We commenced on Monday last to hold a regular united evening prayer-meeting, specially with regard to financial needs, and then on Wednesday night came the cheques. Truly He answered before we called."

From Algeria another writes: "On Tuesday we were talking about the money we needed for Friday; we had not got it, but agreed not to worry about it. God had five post deliveries by which to send it before then, and it came on Wednesday. Praise His name!"



Again more recently we hear from Egypt:—"Thank you so much . . . for the cheque . . . which, as usual, arrived at an opportune moment. . . . When funds failed at Mex, God graciously opened the way for us . . . at Alexandria. . . . Then we made special and frequent prayer . . . to get our things to Shebin, but post after post nothing came for that purpose; but, strange to say, our faith increased, until one morning I could hardly leave off singing:

'I believe God answers prayer,
I am sure God answers prayer,
I have proved God answers prayer,
Glory to His name.'

Well, finally the way was opened for us to come up here. . . . We have been so happy this week, and the funds we had in hand just lasted out. The last penny was spent about five o'clock on Wednesday evening, and your cheque . . . arrived at eight o'clock the same night."



Mr. A. Hope, in a report of the work at **Alexandria** done during the month of November, gives interesting details of the meetings in the Mandarah, referred to in Mr. Dickens' reports. He says also: "On Sunday afternoons I have gone several times to the German Hospital, to speak to the English patients there. This work I hope to do permanently, and for it, and the work among the natives, I ask your prayers."



Miss F. H. Guillermet, who, after the year's study of Arabic at Barking, has been designated for Constantine, is at present detained in Switzerland, owing to the illness of her mother. She writes saying that her mother is somewhat better. It is hoped that before long she may be able to proceed to the field. Should any friends feel led to provide for the cost of her outfit and passage the hon. secretary would be glad to hear from them.

Miss Welch writes from **Algiers** on November 9th: "We have very nice classes this winter, and do believe that some of our girls are loving the Saviour, although we can talk of no startling conversions."

To the Friends of the North Africa Mission.

BARKING,

December 10th, 1901.

DEAR FELLOW-HELPERS,—At last the long-delayed balance of the legacy so long outstanding has been sent to us, and on December 3rd we received a cheque for £2,152 1s. With this we have cleared off the £1,000 loan from the bank, and met other needs that were pressing, and have been able to send a little help to the beloved workers in the mission field. We call upon you to unite with us in praise to the Lord, who has again proved Himself to be our ever-faithful and gracious Master. We have very many times sought Him in prayer, and we fear lest we may be less frequent in praise.

Though this legacy seems, and is, a large amount, the needs of the mission are large also, and we should be glad to have another £1,000, or more, beside our normal receipts, so that we might send more abundant supplies to the field. It is well to remember that God sends supplies through His servants, and only as His servants send to us can we send to the missionaries. Let us ask God, therefore, to touch the hearts of His stewards to send in that we may send out.

Mr. Pope, Mr. Liley, and Mr. Cooksey are for the present seeking to spread information about North Africa and to minister the word of God as occasion is offered, and their efforts are meeting with not a little encouragement.

As I am now free from most of the mission routine, I am thankful to be able to move about in the interests of the Lord and His work, especially in view of the furtherance of the Gospel in North Africa. Though this letter is headed Barking, it is being written in Dublin, where, through the kindness of the Lord's servants, I am endeavouring to fulfil this ministry.

Since my last letter Mr. Fairman has returned to Egypt, accompanied by Mr. Levack, who has gone out for the first time. They went by the P. and O. *Soudan*, on Wednesday, November 27th, and were due in Alexandria on Monday, December 9th. They had other missionaries on board, amongst them Miss Pierson, the daughter of Dr. A. T. Pierson, editor of the *Missionary Review of the World*. On Thursday, November 28th, Mr. and Mrs. Nott started by the *Oratava*, of Messrs. Forwood's line, returning to their station at Casablanca, which ere this they have, we trust, reached. Miss Lepper, who has for some time been helping in the editing of NORTH AFRICA, started on November 30th by the *Carib Prince*, sailing next day from Manchester on a visit to the missionaries in Tunis.

All the missionaries at present ready to return have now started. Miss Guillermet is at present detained in Switzerland by the ill-health of her mother. Miss Wenden reached Alexandria safely on November 26th.

Miss Harrauld at Sousse has, we regret to say, been ill with Mediterranean fever. According to last reports, she was much better; but Dr. Churcher was poorly with fever, though of what sort seemed uncertain.

Mr. Dickens, of Alexandria, reports increased attendances at the gospel services for Moslems at the Mission House. Mr. Hope, though recovered from typhoid, is not yet very strong.

Miss Case, of Tunis, is working on amongst the Italians, and has an Italian helping as evangelist and colporteur.

In Constantine the workers report that through many of the cafés around being closed, the others are more numerously

patronised, so that they do not get so many opportunities on their bicycle journeys, but when they do get an opening they sometimes have as many as fifty listeners. Mr. P. Smith is helping the French Protestants amongst both children and adults.

This is the season of year when the time of the missionaries is very fully occupied in the work, so that they have not much time to send us details, but all the more they need our prayers.

We are full of hope that the new year will be one of advance and blessing. I am thankful to say that my health is much better, and now that, through the kind help of Mr. and Mrs. Dovey, Dr. Terry, and others, I am freer from office duties. I trust the Lord may permit me to use my voice more widely to plead for those who sit in darkness, and also to visit the missionaries in the field.

Commending all the work to your prayers,

I remain,

Yours heartily in Christ,

E. H. GLENNY.

P.S.—In my letter last month I spoke of the Bible Society's colporteur's visit to Benghazi, in Tripoli, and that he was unable to land his Scriptures. I am very glad to find that this only applied to Arabic, Turkish, and Hebrew. He was able to get Armenian, French, Italian, Greek, and Maltese through the Customs, and to sell there and in Tripoli about ninety copies, which is good for such places.—E. H. G.

Offices of the Mission.

THE Council of the Mission feel that the way is now open, should an opportunity occur, to remove the Offices and the Home to a more central position. They would desire to commend this matter to the prayerful consideration of the readers of this paper, and are not without hope that, as there are no funds in hand available for the purpose, some of the friends of the work may come forward to provide the Mission with a convenient and permanent home in London. It is thought that the neighbourhood of Highbury would be advantageous, if a suitable place could be obtained there; otherwise, some other vicinity easy of access from the city could be determined on. The work is now in its twenty-first year, and with nearly 100 missionaries, it is felt there is sufficient ground for believing that the time has come for this important step to be taken.

Spanish School, Tangier.

In connection with the Spanish School in Tangier, Miss Vecchio writes: "The past year has been one of much blessing in the school. I have felt the Master's help very manifestly. Many times when there have been so many children present that I have felt the strain very much, and have wondered how I should get through the day's work, I have been filled with thankfulness, when the closing hour arrived, at the way in which the Lord has helped me all through the day. School is opened every morning by prayer, which is followed by the children reading the Scriptures. Afterwards I either give a little address or explain the portion read in the simplest language possible, so that the youngest may understand. The attendances have exceeded the highest previously attained by 2.66, and the fees by twenty-seven and a half pesetas, whilst the number of scholars admitted is higher by *thirty* than during any former year.

"Last June I lost one of my girls under trying circumstances. She had been in the school for eighteen months, and cried bitterly at having to leave. Her father, who was a fisherman, was drowned in January last, thus leaving the mother to provide for herself and child. She went as needlewoman to the wife of one of the officials at the Spanish Legation, and this lady asked if she had any children. When told there was a girl, her next inquiry was if she attended school. Being satisfied on both these points, she dropped the subject, but a few weeks later she resumed it by telling the woman that she had visited the Roman Catholic school for girls, and had not found her child there. This obliged the mother to acknowledge where she went, and on hearing this the lady proceeded to reproach her very angrily for sending her girl to the Protestant school. She insisted on her immediate removal, that she might go to their own school. The mother came to me in the evening and told me all this, adding that she felt very sad at having to remove the girl from my charge, as she had so much improved in the time I had had her. She explained that she was obliged to give way, as otherwise she might not only lose her work, but probably also get herself into trouble. She was willing to run this risk, if we could provide work for her; but this, of course, we could not do. Two other pupils also were removed, as the mother was refused work unless she took her children from our school."

The Policy of Faith.

THE following weighty words, taken from the "Editorial Notes," in the November issue of the *Church Missionary Intelligencer*, should lead others than those who are supporters of the C.M.S., to earnest thought and believing prayer:—

"Although the newspapers in town and country have given unusual prominence to the fact of the Society having lately taken leave of 198 missionaries, either returning to the field or going out for the first time, we do not find that any alarm or disapproval has been aroused. To all appearance, our friends everywhere are glad—or at the least quite content—that so considerable a reinforcement is on its way to the front. This is as it should be. But can we be equally sure that they realize what it means to them? After all, they are the Society; they are actual members, who have a right to make their voices heard in approval or disapproval of what their servants the Committee do. If, therefore, they have rejoiced, or even acquiesced, in so bold a step as sending out these 198—for it is a bold step,—a grave moral responsibility rests on them to supply the means for the maintenance of those who are in effect their delegates to Heathendom. It is quite certain that if any member of the Society dissents from the lines on which the Committee have been working for many years—that is, from what is called the 'policy of faith'—it was his bounden duty to object to these missionaries going forth. In these pages we have again and again pointed out that the only effectual way of checking the rapid increase of expenditure—to say nothing of reducing it—is to keep back missionaries; and heavy additional liabilities, present and prospective, have been incurred this autumn.

"How can such additions to the Society's already heavy responsibilities be justified? To us it seems that there is only one answer to this question. If the missionaries now sailing are really called of God to go forth, and if He has inclined them to offer to the C.M.S. in particular, then it may be urged that the Society is only obeying the indications of His will in sending them, and this obedience is based upon the belief that He will incline His people at home to support them. This is the 'policy of faith.' The phrase may be thought infelicitous by some; but *the thing* is independent of the name, and even if we dropped the name, that would not alter the fact of what we are doing. Now if *the thing* is wrong—as one is occasionally told—then it is wrong to have sent forth this year's reinforcement; and if any think so, they should have said so. For there is no other justification of the Committee's action than the principle just indicated.

"But we have to reckon, not only with the will of God, but also with the will of man. It is always mysteriously possible for man

to refuse to carry out God's will. Now, as a simple matter of fact, God *has* given the members of the Society abundant means to maintain the increased missionary staff, and a staff ten times as large; but these means are being spent otherwise. Of course, we have no right to say this of any single individual. But of the *body* it is indisputably true; and the Lord Himself knows by

whom, individually, He is, in the solemn words of Malachi, being 'robbed.'

"In the position of affairs which has thus ensued, the Committee are bound to review the whole situation. They have set apart Tuesday, October 20th, as a day of earnest prayer for Divine guidance, followed by grave conference."

News from the Mission-Field.

Morocco.

From Miss Jay
(Tangier).

November, 1901.—Since I wrote last the work of the girls' school has gone on regularly week by week, with the exception of the usual summer holidays. Our number keeps to about thirty, and of these several are new girls, to whom we have had to devote a good deal of time, which has been rather a drawback to those more advanced. Still, all are making fair progress, and they enjoy coming to the school. Several who would like to attend are still prevented by their parents from doing so, and they often tell us this when we meet them in the street. Many of the girls are much more attentive than formerly to the daily Bible lesson, and it is cheering and interesting to hear them tell incidents from the New Testament in their own quaint language. The honour of repeating these Bible stories is eagerly sought for, and, on entering the school-room, I am often greeted with the remark, "Oh, Tabeeba! please let *me* tell to-day about the Kaid and his sick slave," or "about the foolish merchant who meant to live such a long life," etc., etc. Some of their answers are very amusing, and, though it is necessary to look grave over the mistakes, it is often difficult to keep from smiling. A few days ago I asked a little girl, about six years old, who made the world. She had been taught repeatedly about the creation, but as she appeared to have forgotten everything, I said, to help her: "Think, Hadoooh, who made all the birds and fishes, fruit and flowers, sun, moon, and stars, and all the other beautiful things?" "Sultan del Inglese" (the King of England), was the astonishing answer. I thought even King Edward did not often have such a compliment.

Not infrequently the mothers themselves bring the children to school, and although this much interrupts our work, yet I feel it is best always to welcome them, and let them stay as long as they like, and hear exactly what we teach the children. There has been even more sickness and distress than usual amongst the families of the pupils. I have tried to help them in their troubles, as far as funds would allow, but should be very glad of more garments for both women and children, and also gifts of material of any kind, for the girls to make up in the school.

During the summer numbers of the natives suffered severely with fever. Aiweesha's father, who lives here in the garden with the rest of his family, had a severe attack of it, and much of my time was given to nursing him. Fatima, one of our best pupils, also had a long and serious illness, during June and July, and much of my time had also to be given to her. We thank God for sparing both their lives and restoring them to health. Fatima is now again in school and getting on well with her lessons.

Some of the children who come to us have very sad histories; the following account gives some idea of the sorrow and suffering in this dark land. Yamina, with such sad eyes, returned lately to the school, after some months of absence;

the story of those months I heard partly from herself, partly from others. Her father was charged with a crime, which everyone said he did not commit, and was put in prison for it, here in Tangier; after a short time he was removed and sent to the prison in Al Kazar, a town a few days' journey from here. His wife was dead, so Yamina and her elder married sister followed him there and fed him while in prison. In about three weeks he was brought back to Tangier, and his daughters also returned, walking all the way, in order to care for him, for in Morocco, unless their relatives feed the prisoners, they die slowly and surely of starvation. But the trials of this poor family were not over, for the order came that the father was to be sent to Mogador with a large gang of prisoners. The distance from here is very great; but even there his poor children determined to follow him. A brother joined them and the three set out on their long journey, which took them nearly two months to accomplish; but, alas! it was only to find on arrival that their father had taken a longer journey still. Like so many others, he had died in prison. They were just too late to see him alive, and so once more they started on their weary travels, and, after many weeks of walking, they again reached Tangier. It was such a worn wreck of a child that came back to the school, with a look of utter hopeless sorrow in her eyes. Poor little Yamina, only twelve years old, and yet looking old with grief; it has been a joy to try and make her smile again.

Since re-opening the school, on October 1st, after the summer holidays, small-pox has broken out badly in the Moorish quarter of the town; as the children who are suffering with it are allowed to run about in the streets, it naturally spreads quickly. Last week, when visiting one of our pupils, lately married, I found a woman sitting with her, holding in her arms her little child, very ill and covered with small-pox. Of course, I sent her home with the child at once, but she seemed unable to see she was doing any harm by bringing it with her to see the little bride. Six children, in the families of those attending the school, have already died of the same complaint, and I have been obliged to send away several of the girls, for a time, for fear of infection.

There are any number of destitute children waiting to be cared for, and had I larger funds much more could be done. A few days ago I found a poor woman whose husband had just died. She was left with six little children, three of whom, when I called, had only pieces of sacking tied round them, and the others were in rags of garments. She herself was too ill to do anything to help them, as her husband had been delirious for some days before he died, and had hit her so severely about the head (not knowing what he did) that she was quite unable to do work of any kind. Fortunately, the box sent annually to the school by the Willing Helpers' Band had just arrived, and I was able to clothe comfortably the most destitute of the children with the garments so kindly sent by these friends.

Christ's love for little children and tenderness in dealing with them are very noticeable throughout His life. When He was teaching His disciples, He took a little child as the text of one of His sermons; but He did not leave the little one standing there shy and alone in the midst of them, for we read, "*when He had taken him in His arms, He said unto them.*" Shall we not seek to follow the Master's example, and gather the little ones of Morocco into the arms of our love and care?

From Miss G. Hubbard
(Tetuan).

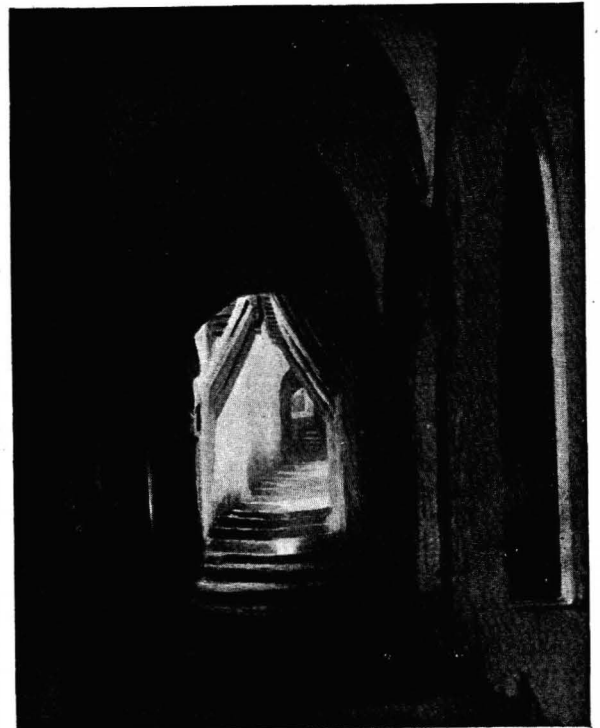
November 13th.—It is some time since I wrote any account of work here for home friends, so I will once again try just to write down day by day things likely to interest them, and also that will be likely to lead them to pray more definitely for this most needy place. We have just come in from our little English prayer-meeting, where together we have been remembering the needs of Moors and Spaniards all round about us, and of other work farther off, but equally dear to our one Lord and Master. In these days, when there is nothing fresh to call our attention to the darkness around, we do need to pray that we may not just get used to it, used to the people being without Christ, and therefore without God and without hope. God seems sometimes to specially waken us up to realise something of the blackness and sin about us, but if we loved our Lord Jesus more, surely we should be quicker to grieve over His dishonour! We, too, "have maintenance from the King's Palace," and therefore "it is not meet for us to see the King's dishonour" and remain unmoved by it. May the Holy Spirit of God make us to see how exceedingly sinful is sin. Lately, reading in Macgregor's life, I was struck with a sentence in one of his letters. "The most awful effect of sin on our souls has been to make us think lightly of sin." How true this is we know from our own hearts, and see it in an exaggerated form in these Mohammedans. They think so lightly of sin that they can see no need of Christ's sacrifice, no need for God to have given His Son, and no need of regeneration in their own hearts. "God is merciful, therefore we may continue in sin," they say.

The work of to-day—what has it been? Dispensary work this morning, reading God's Word with the men who came seeking medicine for bodily ills, without knowing how much greater was their soul-need. Then, after dinner, re-boiling up some preserve that had failed to set itself, and a quick run out for some shopping in order to be back to read with two Christian Moorish girls at the time of the afternoon call to prayer. After reading and prayer with them it was tea-time, and household matters needed putting straight—for houses don't go straight of themselves in Morocco any more than in England—then our prayer-meeting, and now it is night. That is the day's work as seen from the outside, just filled in with all the many little duties that come along. May the increase be given to seed sown and seed watered; and for us, the sowers, what peace to know that all coming short and everything not quite right and all sin, are under the blood, and we ourselves safe in His love. "His love, not mine, the resting-place; His truth, not mine, the tie."

November 16th.—To-day we have a new servant in the shape of an old one back again. She is a black woman, who was with us for some time till two years ago, when her husband wished her to leave us. It was strange to English ideas seeing her doing all her work with her black baby on her back—cleaning floors, beating carpets, washing pots, all done with a kind of shaky swing to keep the child still. Then occasionally the little head peeped out from the towel the child was tied in, for El Hardush must be nearly a year and a half old, if not more. The child has been very ill. Her mother says she died and came to life again; but the little thing does not look much like living even now. This is Rahama's fifth child, and the

only one she has now. The rest are all "under the ground," as so many Moorish mothers say. This morning (Saturday) we have Jews to the dispensary; but just now numbers coming are small. I had a nice time with a woman and some big lads, the lads listening better than usual, for, as a rule, they begin to laugh as soon as the Bible is opened, and continue till they leave the house.

November 18th.—Yesterday (Sunday) was a busy day, as usual. First, at 9 a.m., came the Spanish children; and as some of the elder ones, and those we believe to be converted too, have not been behaving very nicely just lately, we had a talk on good trees not bearing bad fruit, and what fruit we must expect God's Spirit to bear in our lives. Then, at 10.30 a.m., we had our little English service, and afterwards broke bread together, remembering so the ground of our faith, His death; and of our hope, His return. In the afternoon I had my Moorish girls' class, and we talked of the blind leading the blind, and the sure consequence. In this country, where there are so many blind folks to be led about, or to mope along alone, the illustration went home. May the truth go home, too, that a sinful man cannot lead us to God, the Guide who descended from His Father being the only one who can lead us there. At the evening Spanish meeting we were glad to see more than we have been having lately, for for some reason old friends seem very scattered just now. This morning's dispensary was small. It is getting widely known that drugs are short, and so many have been sent away empty, that now numbers are falling short. The worst thing we seem to miss is quinine. Twice lately I have been with Miss Banks to see fever patients, who had left it too late before trying for medicine. Both were dying. The mother of one, a big lad, said her son's heart was "going out" with his illness, and hers with sorrow at watching him. We could only feel it was a pity she had not let her heart go out a few weeks before, when a little medicine would probably have saved his life, but "she had been too busy." (To be continued.)



Rue De La Mer Rouge, Algiers.

Algeria.

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

December 1st, 1901.—We were very glad to welcome Mr. and Mrs. Short and Mr. and Mrs. Smith back to Constantine on October 19th. After their arrival we were naturally able to commence our winter's work in earnest. Mrs. Short comes as a new worker to Constantine, and we trust that there may be many useful years of service in store for her.

The work here divides itself, as it does at the most of the mission stations, into (1) the Bible Dépôt work, (2) visiting the people, and (3) classes for boys and girls. We have also small meetings several nights in the week for Jews and Arabs.

During the month of November the Bible Shop has been open daily, except on Sundays, and Mr. Short, Mr. Smith, and I have attended in turn. The sales have been small, but the value of the work cannot be estimated in this way. The scripture texts in the windows are read by passers-by, and it would seem as if some who pass often could not do so without reading a text. May the Holy Spirit enlighten some by this means. We have had interesting conversations also with callers at the shop.

The visiting of the Arab women at their houses has been carried on by the ladies almost daily. Some cases have been most encouraging. It is felt, however, that the Arab women require the earnest prayers of Christians on their behalf, as it is more difficult for them to confess Christ than it is for the men.

As mentioned in previous reports, Mr. Short, Mr. Smith, and I occasionally visited cafés in the country, and this we felt to be a very important part of the work. Owing to an order from the French Government, most of these cafés have been closed, as it was considered they were too numerous. This has rather interfered with this branch of our visiting.

Our lantern meetings for Arabs and Jews are most interesting. The questions asked, and the remarks made, sometimes indicate serious thoughts on the part of some. The two young Arabs, whom we shall call "enquirers," receive religious instruction from us on Thursday and Sunday evenings. We can say of them, as has been said of others, and what is true of the most of us, "They are not what they were, but they are still far from being what one would like to see them."

From Mrs. Short
(Constantine).

December 10th.—I am so glad to be able once again to write a report of work done. It is now nearly eight weeks since I arrived in Constantine. I soon settled down into work, for Mrs. and Miss Lochhead were only too glad to have me help them, and to introduce me to the various homes where they visit. At first it was so strange, for the women, their Arabic dress, manners and customs are so different from those of the Egyptian women. Now, however, I am glad to know that I am getting more used to the colloquial peculiarities. My rusty French, too, is getting a little bit rubbed up. Strange to say, soon after my arrival Mrs. Lochhead, in her visiting, one day came across a woman of Alexandria. So the first day I went out visiting I was taken to see this woman. It was so delightful to be able to talk to some who could understand me, and whom I understood. I generally spend Monday, Tuesday, Wednesday, and Friday afternoons visiting. On Wednesday mornings I help Mrs. Lochhead with her class of little Arab girls. The class is held from 9 o'clock to 11 a.m. The first hour we have a Bible lesson, singing, and prayer, and the second hour we spend in sewing. One morning I ventured to give the lesson, and was so delighted to find the children understood, though, as one of the bigger girls suggested, the Arabic "was heavy on my lips." I hope soon that, by prayer and study, mixed with hope and perseverance, it will soon be "light."

December 11th.—We had twenty-four in our class of girls this morning. They were very excited, for to-morrow Ramadhan begins, and to-day they are very busy getting their houses in order, also eating and drinking as much as possible to fortify themselves. We are praying very specially for one or two, who we believe know the power of the Gospel, and that this fast is of no value. Yet the consequences of breaking the fast are so great that they hold back from fear. K. seems very troubled about it. We are praying much for him. He and another lad come here every Thursday for a little meeting and quiet talk over God's word. I generally sit down with them, in order to listen to the Arabic and to help them sing.

We have had such an answer to prayer lately, in the arrival of a Frenchman and his wife, who have come to take up work amongst the Jews. They seem such earnest, Godly people, and very desirous of winning souls for Christ.

Tunisia.

From Mrs. Purden
(Tunis).

November 10th, 1901.—How very much we have to thank our God for, as we remember all the way He has led us, and as His own words come to us to strengthen us each day, "I am with you"! In the strength of His presence we are not afraid to go forward and face the work which for us, without His strength, would be so impossible.

The work is very full of interest to me, although I am as yet only able to help in very slight measure; and although there are many discouragements, there are also many things to encourage.

In Mrs. Michell's girls' school, in which I help a little three mornings a week, we have several new girls, and it is such an opportunity to get the truths of the Gospel into their minds, having them under regular teaching each morning. Some of these girls are very ignorant, and know nothing of their religion,

being really more like heathen; but perhaps this is almost an advantage, for they have less to unlearn than others.

Once a week I go with Miss Hammon to a little village two or three miles from Tunis, where a family who used to attend the school have now gone to live. These girls and their mother are always glad to see us, and always ask for the reading of the Book. A cousin of theirs used to come also, but when one day she returned home and told her father what she had learned, he was very angry, and said she should not come again, that we were trying to *kaffir* her (*i.e.*, make her an unbeliever).

I try to keep two afternoons a week free for visiting in some of the houses that I have got to know, and I can always go to S. B.'s house to see his wife and sisters.

I have found pictures a great help in talking and telling some of the Bible stories. The people are very fond of pictures, although I sometimes wonder how they can take in their meaning, for they generally hold them sideways. On Friday afternoon a woman came to pay me a visit, and after a little chat

about her family and home, I got my roll of Bible pictures to show her. She was very interested, and asked about each one, so it gave me a nice opportunity of telling her something from the Bible which otherwise she might not have cared to hear, and she stayed to listen for quite a long time.

From Mr. J. H. C. Purdon
(Tunís).

November 10th.—This week we have much to praise God for. He has been so gracious in His answer to our prayers, and manifested His presence with us. We have had three meetings this week in our shop—on Tuesday, Wednesday, and Friday evenings. Mr. Michell spoke on Tuesday, and myself and Miss Grissell the following nights. We have had much prayer that the Lord would keep the men quiet and free from discussion, and we have had perfect silence and excellent attention, and although on each night one man attempted to interrupt, yet he stopped the moment we asked him to.

The average attendance, I should say, was not below twenty-five. None would sit down the first evening, but the third night all were seated. We should be so glad if you will join with us in praising the Lord, and also in continuing to bear up the meeting in prayer. Those who know our congregations are aware how very unwilling they are to sit out an ordinary Gospel meeting when perfect silence is enjoined and no argument allowed afterwards. We told them to come during the day if they wanted to argue or ask questions, and several of them did come. We had the shop open most mornings and afternoons.

A young man bought a Gospel of Matthew for two sous (1d.), which he read all the way home in the tram, and came the following day and had a talk with Miss Grissell, and copied out several passages from the Old Testament, which she drew his attention to, and that before many other Moslems. It is so nice to see a fellow with sufficient independence not to be afraid to show his interest in the Gospel.

We have had in several "students," all of whom are swollen with pride. One of them who failed to prove his first statement when pinned down to it, was well sat upon by his fellow-Moslems present, and this always gives us a better opportunity of pressing home truth, and makes our message more readily listened to. All these fellows imagine no "infidel" can possibly stand before their arguments, so when one of them is silenced its effect is beneficial to all.

November 17th.—I was talking to a Moslem about the new life, when a fellow-Moslem called out, "I believe in Moses, David, Jesus, and Muhammad." "Very well," I said, "why don't you do what they tell you? If you believed, you would try to. Did Abraham tell lies?" "No," said he, "of course not." "Well, then," I said, "you, who call Abraham your father, bring me here a Moslem whose manner of life is not that of lying." "There isn't one," he said. I was rather surprised at his confession.

I have been rather nervous, but the Lord has indeed helped, for I feared I might not be able to answer all their objections, for one never knows what may be sprung upon one. Notwithstanding, the Lord has guided, I believe, and on the whole we have had in a very fair-minded set of Moslems, who also showed no ill-feeling or that intense hatred that one so often meets with, and they have borne a great deal of straight talking to, and plain statements about their book not being inspired, and Muhammad being no prophet.

The attendance has not been so good this week, and Friday was very poor, when only five remained the whole time. The other three meetings this week we had about an average of twenty; but the attention and quietness was really *splendid*, so we have much to praise the Lord for. Mrs. Michell took her

husband's turn this week, as he was knocked up with with a cold which took away his voice.

November 24th.—By the good hand of the Lord upon us we are now at the end of our third week in our shop. It is true that the attendance is not so good as our first week, but the attention is very much better. It is simply wonderful to see these Moslems, some sitting and some standing, listening to the straight and pointed words about their own sin and the death of our Lord Jesus, and not a sound to be heard. The Master has truly Himself kept them quiet, for we have little to do in keeping order. Several of the men come back again other nights, and one Jew and a Moslem have been coming regularly, and the latter asks each night for a hymn-book and Bible, so as to follow the words. Some have come back also in the daytime to ask questions. We had the magic lantern on Monday night—subject, "The Marriage Supper," emphasizing the necessity of a wedding garment. Tuesday, Mr. Michell spoke beautifully on "The law was given by Moses, but grace and truth came by Jesus Christ." Wednesday we had the cleansing of Naaman the Syrian; and Friday Miss Grissell spoke on the strong man armed and the stronger than he coming—a splendid word for Moslems. During the daytime we have had animated discussions, and at the same time some very nice opportunities. I have two afternoons a week, so, of course, I can only speak of those.

I am so glad I spent the holidays at Kram this year making an index to the Koran for my own use. I cannot tell you how handy it has turned in. A couple of "posers" from the Koran which they can't answer has a splendid effect on the others who listen. The other day there were about ten or twelve in, and all wanted to argue, and all confident of their fidelity and knowledge.

"Now look here," I said, "do you think it fair for three men to set on one and expect him to do anything?"

They quite enter into a joke sometimes, and we agreed that we all were to have five minutes each. I had mine, and, of course, used it all. On came No. 1. He had been simply bursting with questions and objections, but somehow the time principle takes all the spirit out of them, and two minutes were scarcely up when he was run out, and looked quite sheepish when I urged him to use his full time. No. 2 was called on to proceed, but, like Baal, there was no voice. His friends poked him, and said, "Go on," but none answered. "Well," said they, "do you agree with the Christian?" "No, of course, I don't," said he. "Well, then go on," said the others. "What am I to say?" said he. "I'm sure I can't tell you," I said; and having relinquished his turn, I then had a splendid opportunity, while all listened, to speak about God's justice, and how He could not pardon sin except on righteous grounds—for this was the question in hand.

On Saturday one young fellow, about sixteen years old, came in and volunteered to prove conclusively that Muhammad was a prophet, reciting at great length the wonderful things that happened to him, of the cloud that came down and travelled over his head to shade him from the sun, and of a wonderful umbrella that kept him dry when it rained; and of an old woman who met him, he being a stranger to her, but who had a copy of the true Gospel, which she was reading, and which contained a picture of Muhammad, whereby she knew him, and declared him to be the one of whose coming Jesus had prophesied. Here I cut him short by handing him the Koran to show me where it was found. Of course he said it was tradition, so I told him I would have no statements made or stories told unless he produced the book of traditions and proved that particular one to be trustworthy, which, I need not say, is "a trifle ticklish!" "Now," I said, "listen to me" (we had about ten in the shop with him, men and students) "and I'll begin



A Street in Algiers.

by telling you" (a question he had previously asked) "why I don't believe in your prophet." I referred him to passages warning Christians against the spirit of antichrist; then we came to more personal dealing, and I showed him that in his own religion he could have no certainty of heaven, contrasting it with the eternal life in Christ. I then said, "You have a proverb, 'What you wish for yourself, wish for others.' I have got this life and forgiveness of sins and the certainty of heaven. I want *you* to share it. If you Moslems had these wonderful

blessings you speak of in your prophet, why is it you don't go into every land and tell others of it, and why is it when you have gone previously you have held a sword at a man's heart and called upon him to witness to Muhammad or die? I come to you, not with a sword, but with a Book, a Book that has satisfied my heart, and I ask you to buy it (much below its value), and read it." The poor dear fellow's eyes quite filled with tears, and he said, "I see your intention. You have got this good thing, and you want me to share it." He went out so quietly and apparently so softened. The shop being full, a private conversation was, of course, impossible, nor would it have been wise to suggest it, but both my wife and myself concluded that he had *felt* somewhat—a very unusual case. He seemed greatly impressed as I emphasized the powerlessness of the Koran to influence the lives of those who believed in it, and the power of the old, old story.

December 1st.—The weather has turned very cold now, and we have had a great deal of rain the last few days, and although this has made the number of those passing by the shop in Rue du Pacha few, yet we have felt much encouraged at the attention of those who did come to the meetings and at the perfect silence maintained throughout, and especially when we pray. We have taken the place for another month at the same rent, and we expect to have brisk business from December 12th, when the fast of Ramadhan commences, and shall be very grateful for your continued remembrance of us in prayer. Hungry bodies are not, as a rule, very reasonable, and the fanaticism keeps at a fever temperature from the effects of a low diet.

Mr. Michell spoke on Monday and Thursday evenings. This week we altered the Tuesday meeting to Thursday, as we keep the last Tuesday of the month for prayer, etc., amongst ourselves. On Monday he tried to press upon them man's responsibility in regard to salvation; and on Thursday from Heb. xi., "The Analysis of True Faith." Miss Grissell followed on Friday with the foundation of true faith, and how, even if man had true and sincere faith, it would be useless if the foundation was bad. It was based on the house built upon a rock and the house on the sand, of Luke vi., and illustrated by a couple of very catchy illustrations from real life, which always appeal to them. On Wednesday I tried to draw some lessons from Job vii. 6, "My days are swifter than a weaver's shuttle," taking as a parable of life the loom and its worker.

Egypt.

From Mrs. Dickins
(Alexandria).

December, 1901.—It was a great disappointment to me that I was not able to send any report of our work in October, and again last month. I have not been really well since our return from Mex, but I will try to tell now what should have been written long ago.

We had a very happy time while we were away from the Mission House, and, though I was very busy, I enjoyed each day as I was brought into close touch with a great many of the villagers, and also with many who came long distances to call at the house. On the first Sunday I went to some tents not far away from our house, taking my New Testament with me. The women soon gave me a warm welcome, and before long I was seated with them on the ground, men, women, boys, and girls all gathered around me. It was all so new to them. They had never before heard any good tidings from God's Word. I should like you to have seen their faces. Before leaving I prayed. This was more strange than

all to them, and when I had finished one man said, "*Where* did you pray to?" It was not to whom, but in what direction. I replied, "I prayed straight up to heaven, to God our heavenly Father." I have never yet met with any Moslem who understands anything about true prayer, for they do not know God nor His Son Jesus Christ.

I found many people in the village with sore eyes, rheumatism, sores, and bruises, and as I had with me many simple medicines, this opened more hearts and homes than I could deal with, as my home duties were considerable. Very soon numbers came to the house, and directly after breakfast each day, except Sundays, I attended to them. Bathing their eyes and sores and giving them medicine, poulticing, etc., kept me well employed a good part of the morning. One old man came a long distance to ask for medicine. He had rheumatism very badly. He always came on his horse, and brought me each time a melon or two. When I told him I did not wish him to bring me anything, he said, "I cannot take your medicine unless you will accept my gift." He was always grateful

and very courteous. How much I wish some of our friends at home who have money and leisure could come and help us! How many there are around us in darkness, with no one to point them to Jesus! One's heart goes up in earnest supplication to the Lord of the Harvest, that He may be pleased to send forth more labourers. We know you all unite with us in this cry.

It has been a great joy to us to welcome Miss Wenden. She has already begun to work in the school, and is looking forward to visiting with me in the homes of the people.

From Mr. Dickins
(Alexandria).

November 16th.—It is with much praise and gratitude to God I place on record that many Mohammedans of this district have gathered together, night after night, during the month of October in the mandarah of the Mission House to listen to the Gospel message. In fact, we have had a congregation *every* night, except on Saturday nights, when the room is not opened.

Several have confessed to me their faith in the word of the Gospel and in Jesus as their Lord and Saviour, which has given us great joy; but it has been painful to observe when they reach a certain point, and the next step seems to be the confession of their faith, how many difficulties spring up.

For instance, one came to me with trembling and fear, and said, "I believe in Jesus as my Saviour, and that I ought to confess Him by Baptism according to His word. And I am willing to do this and give up my present position [he is an able workman as a tailor] and go to another town, but it is quite impossible to confess to being a Christian where I am."

Another, a bright young fellow, came, and was not afraid to confess Christ before his fellow Moslems. But his father, when he found he was a Christian, sent him away from his native village, with his mother, to Alexandria. His mother had mixed poison with his food, so that he had to leave her.

An elderly man, who has had much experience of the world, very intelligent, who can read and recite the Koran, has been attending regularly for some time. One night he said, "Since the first meeting I attended, the Gospel word has been like cold water to my thirsty soul." The next night he came, and said, "I have had a hard day. My wife and children have heard that I am attending your meetings, and hate me for it. They have refused to let me eat food to-day." He borrowed one shilling to meet the present necessity, but repaid it on the following evening. A few nights after he had joined us heartily in the singing and listened attentively, when there came in a number of his neighbours. Then his manner changed. He removed to a seat further from us, and began to ask questions as if he were still a Moslem. This was an act of policy on his part, because he foresaw the penalty that awaited him if they should go and say he had joined us as a Christian. We are very hopeful of him.

A young shoemaker also came, who has bought himself a small New Testament, which he carries with him always, and reads and meditates therein. He told me that his mother-in-law and his wife and people were very angry with him, so that he had been obliged to return to his mother's house for a time. When I asked him if he were confessing Christ as his Saviour, he turned to another man and said, "How can I? The gentleman does not understand my position and circumstances, and what it would cost me." But I believe he has true faith in his heart.

There is also another occupying an influential position who visits us sometimes, and seems much drawn to the truth, but is afraid to come too often lest he should become a marked man. He has borrowed from me *Cur Deus Homo*, in Arabic, and is

reading it. As I read Hebrews xi. this morning I was much encouraged to observe that the way of faith is a way of difficulty and persecution in every generation. But among the Moslems we have no conception of what it means to confess Jesus as the Christ and the Son of God. But we may help these dear men who are seeking after God by our prayers and *our faith*.

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

November 6th, 1901.—The summer has now passed away, and with it the intense heat, and although our holiday has been refreshing both to body and soul, we are glad to be again at our station. We have been back for the past six weeks.

Outwardly there have been great changes here, for the fields, which were dry and parched when we left, have been flooded by the rising of the river, and everywhere is green with Indian corn, cotton, etc.

We have had a loss to the work among the women here by the removal of our sister, Miss Van der Molen, to Assiout. She had been in the country so long, and was so well able to understand the women's Arabic. Still, it is not all loss, for we have had since the summer the pleasure of welcoming Mrs. Upson in our midst, so that there will still be two, and although we are both comparatively new in the country, we are trying to renew the friendships made last year, and to gain new openings into the many homes in the town.

The difficulties are many and great. Not only have we the fanaticism and bigotry of the Moslems, but intense ignorance also. All that the poor women seem to know is just the simplest things which go to make up their daily routine of life.

We would ask your prayers that we may be helped in surmounting these and all other difficulties, and thus be enabled to reach the hearts of these people with the message of a Saviour's love.

From Mr. C. T. Hooper
(Shebin-el-Kom).

The Bible Dépôt was re-opened on October 1st, and several complete copies were sold during the first week. Our Sunday morning service is very encouraging and bright. We are glad that the numbers have increased.

We have also been cheered in receiving a converted Moslem sheikh to help us in our Bible Dépôt and village work. S. I. was sent to us by our brethren of the C.M.S. in Cairo. He was baptised by them last spring, and has suffered much severe persecution since then in Cairo for Christ and the Gospel, so much so that it was considered wise to remove him from Cairo. As we were needing some help in our Bible Dépôt at Shebin, we accepted the offer of the C.M.S. brethren to employ him. He is bright and fearless in his testimony, and hitherto has given us every cause to rejoice in what grace can do in the heart of a Moslem. He is receiving teaching in the Scriptures, and one is much cheered to see how eagerly he drinks in the truth, the power of which he has felt. When the village people see him dressed as a sheikh, and hear him telling out so fearlessly the way of salvation by faith in Christ Jesus, they are amazed beyond measure, and say, "Surely this man could never have been a Moslem!" The remarkable fact is that he has come back to live in the province in which he was born, which makes it easy for him to convince them that he was a Moslem by birth.

Will friends kindly remember S. I. in prayer, and pray that he be preserved from the hands of wicked men, and that his testimony be mightily blessed?

We are in great need of books in Arabic in order to help him to a better understanding of the Scriptures. Should any friend feel led to aid us in getting a Concordance, Bible-Handbook, etc., we shall be very grateful.

Bible Reading.

In the Wilderness with God.

"The same yesterday, to-day, and for ever."—Heb. xiii. 8.

I. YESTERDAY.

He found him in a desert land, in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth out her wings, taketh them, beareth them on her wings; so the Lord alone did lead him. He made him to ride on the high places of the earth that he might eat the increase of the fields; He made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and . . . drink of the pure blood of the grape (Deut. xxxii. 10-14).

II. TO-DAY AND FOR EVER.

He will make the wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found

therein, thanksgiving and the voice of melody (Isaiah li. 3). The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing (Isaiah xxxv. 12).

It may be a great and terrible wilderness; yet with Him, there will be no dreariness; where He is, no lack (Deut. viii. 15). His people may be weary; He will carry them (Deut. xxxiii. 12); hungry, He will feed them—sometimes perhaps with manna only; but it will be to do them good in their latter end (Deut. viii. 16). Should they need a guide, He will lead them; His continual presence will go with them (Exodus xxxiii. 15); they shall obtain joy and gladness, sorrow and sighing shall flee away and everlasting joy shall be upon their heads (Isaiah. xxxv. 10). Happy . . . people! (Deut. xxxiii. 29).

E. A. H.

The Work of Others.

Amongst Moslems in Bombay.

In the *Bombay Muhammadan Mission News*, issue No. 2, dated November 9th, Bombay, a cyclostyled pamphlet of nine pages, occur the following pieces, amongst many most interesting details of the work being carried on by the band of workers in that city. It is instructive to note how very nearly the experiences of all missionaries to Moslems coincide.

DISCUSSION WORK.

"This has been maintained in the Pydhoni Hall, but not, we are sorry to notice, with the same interest as before. Several of the men who used to come regularly have come lately but seldom, probably by way of showing disapproval of our desire to baptise several converts. There have, however, been a number of new faces seen there now and again, some coming for several weeks, others only once or twice."

ENQUIRERS AND DIFFICULTIES.

"The question of what to do with Muhammadan enquirers and converts is always a source of perplexity. If a man is in the employ of a Moslem, as soon as it becomes known that he is enquiring about Christianity his troubles begin. In all probability he loses his situation; and what can we do for him? We cannot keep him—that would bring discredit upon our Mission; neither have we the means for doing so. It is often difficult to get fresh work for him, for the foremen in many works and offices are non-Christians, and will often try and keep him out. This is a very real difficulty, but one which is being gradually overcome. If, however, our enquirer is a Moulvi, whose sole occupation consists in teaching the doctrines of Islam, and the 'sciences' in accordance with it, the question becomes a much more serious one.

"A very wise plan is adopted in this Mission, of never baptising a convert until he is in regular wage-earning employment. It has this double advantage—(1) It tests the convert's motives, as, if he does not wish to work he will leave us, thereby proving that he would not have made a Christian of that independent and self-respecting character, which is so essential for the propagation of the Faith. (2) It prevents our bringing on our people that reproach so often hurled against the Chinese and other converts, implied in the term 'Rice-Christians.'

"The result of this is that, if the Church which is being gathered from amongst the sons of Islam is being numerically added to very slowly, yet it is increasing in actual strength and influence, and in that quality expressed by the word 'backbone.'"

BAPTISM.

"Very shortly after the issue of our last number, circumstances conspired to bring before Mr. Davis's notice five Muhammadans who seemed anxious and almost ready for baptism. They were placed under instruction, and Sunday, September 29th, was fixed for their entrance into the Church by the sacred

rite. But it was not so to be, for, before the appointed day arrived, there was good reason why each one of them should not or could not be baptised. The following is a brief account of them:—

"(1) *A. K.*, a Moulvi, and Pesh-Imám (or prayer leader), from Malegaon. He posed for some time as a sincere believer, but either he had been merely pretending, or his courage at the last moment failed him. Anyway, he does not now confess to the cardinal articles of the Christian Faith, and has now returned to Malegaon, where he will still be under the same Christian influences as during the past few years.

"(2) *Q. A.*, a Hakim (or native physician), from North India. He came to us professing that he had a *pukká imán*, i.e., a perfect belief in Jesus Christ, and only wanted some further instruction before his baptism. He had to return, however, to his own country on account of family illness. We shall not forget him.

"(3) *G. M.*, a Salvation Army convert, waiting only that he might be baptised along with the other four. We obtained for him a post as *pattawá* on the G.I.P. Railway, and there appeared to be every hope of his proving a satisfactory convert, as his earnestness was red-hot. So far, however, as can be ascertained, he was enticed away from Bombay as the time of his baptism approached, and so for the present he is lost to us, though we have reason to believe that at heart he is a Christian.

"(4) *S.—B.—M.*—, an elderly man, used to mechanical work, and only waiting for baptism until a regular situation can be found for him. He has been under instruction for some considerable time, and apparently remains true to his faith in Christ.

"(5) *M.*—, a young man from Surat. He came to us in July, with his mind already made up, and, after a short period of instruction, professed his desire for baptism. He was, however, in the employ of a Muhammadan; and so Mr. Davis succeeded in getting other work for him, and he was baptised on Sunday, November 3rd, by the name of 'Silas.'"

TOPICS FOR PRAISE AND PRAYER.

Prayer for Moulvi *A. K.* and for *S. M.*

Praise for the opportunity of school work at Sion, and *prayer* for the children, and for the teacher, Solomon.

Prayer also that way may open for schools in Moslem villages near Bombay.

Prayer for blessing on the discussions at Pydhoni.

Praise for the baptism of Silas *M.*—, and *prayer* that he may be kept steadfast.

Prayer for the other four men (see above).

Praise for opportunities of preaching the word, and for selling copies of the Gospels.

The Rev. T. Davis (now on furlough), Church Missionary House, Salisbury Square, E.C., and the Rev. H. J. Smith, Byculla, Bombay, will be very glad to hear from interested friends.

The Revival in Japan.

Missionary magazines have lately been referring to the wonderful revival in Japan. A very full account of it is given in the November issue of *The Missionary*, the organ of the Foreign Missions of the Presbyterian Church, U.S.A. The following is taken from the *C.M.S. From Month to Month*, dated November 15th, 1901: "In last month's Letter we mentioned some indication of a widespread interest in the Gospel which has lately been manifested in the city of Tokyo. We should like now to give some further particulars for which we had not space last month. The brethren in the field unhesitatingly trace the movement to prayer, a fact from which our praying friends at home may take encouragement. In 1898, at the suggestion of the C.M.S. Conference which met at Osaka in the spring of that year, Sunday, October 30th, was observed as a day for special prayer and humiliation before God for the Awakening of Japan by most of the Christian Churches in that country, and many congregations observed the whole of the previous week in the same way. On several occasions since there have been seasons of united prayer, and many of the European missionaries have testified in their home letters to new and blessed experiences of the Holy Spirit's grace and power. No one, however, was prepared to expect what was coming; least of all was special blessing looked for in Tokyo, where the hardness and deadness of many of the Japanese Christians caused much sorrow. Some special meetings conducted by Mr. Barclay Buxton and Mr. Buncombe there last March proved to be apparently a failure, few attended and little seemed to be accomplished. Nevertheless, special mission services were again held in April, and this time there was marked encouragement, several each day, sixty-five in all, giving in their names as desiring to become Christians.

"This effort was confined to the C.M.S., but in May and June a more general and united effort was made, a daily prayer-meeting and evangelistic preachings in a number of churches and in the open air were organised. At all the bath-houses, of which there are some ninety in that part of the city, conspicuous announcements of the meetings were posted, and many of the local doctors allowed notices to be placed in their entrance-halls and waiting-rooms. 180,000 handbills were distributed. The daily prayer-meeting gradually increased in the number attending, until, on Whit Sunday, 800 people crowded into the church and surrounding courtyard where it was held. There are, unhappily, in Japan many whose teaching is unsound on the Atonement and the Divinity of Christ, and sometimes it has proved difficult in united efforts to exclude such teachers, but the Japanese members of the Committee who organised this movement were all quite unanimous not to invite any preachers of this class, however eloquent or noted. A request was made that all the preachers who took part would not deliver essays on 'Christianity,' or 'Our Country's Salvation,' or 'Need of Religion'—a too common practice on the part of Japanese preachers—but would 'tell the people in plain language how to be saved then and there,' and this was done faithfully on the whole. The comments on the movement in the daily press were for the most part very favourable. One newspaper even went so far as to insert short sermons as samples of the teaching given. The Buddhist papers applauded the work and urged the Buddhist priests to be similarly earnest. Many instances of the conversion of open sinners are mentioned. One young man of bad character on leaving his country home for Tokyo had unwittingly in his bundle a New Testament and hymn-book, put there by his mother. At Tokyo his actions brought him under suspicion and a policeman arrested him, but on examining his bundle and finding the books, said, 'Oh, you are one of that sort; then I must have been mistaken,' and let him go. He was so struck with this testimony to the power of Christianity that when a handbill of the meetings was thrust in his hand he resolved to attend them. As mentioned last month, 5,000 altogether placed themselves under instruction. Very possibly only a fraction of these will persevere to the point of publicly confessing Christ in baptism. Nevertheless it is a movement for which to praise God, and the tidings of it have proved a great encouragement to the workers throughout Japan, and have led to renewed prayer and effort for the conversion of the people. The meetings were to be renewed in the autumn, and are probably being continued till the present time."

A Moslem Convert.

"We hear of the conversion of a Mōhammedan, a native of Chitral, one of the lands beyond the north-western frontier of India which missionaries are not permitted by the Indian Government to enter. This man has travelled much in India, and speaks Pushtu, Gujerati, Kashmiri, and some other Indian languages, besides Persian and Arabic, and, of course, his own vernacular. As a trader he visited Colombo two or three years ago, and Miss Higgins, who had some knowledge of Hindustani, conversed with him from time to time, and subsequently the Rev. J. Ireland Jones instructed him through the medium of broken Urdu on his part and broken English on the part of Abdul Hakim. The man taught his wife and began to reason out of the Scriptures with other Mohammedans in Colombo, even taking part in public preaching. He subsequently left Colombo for Arabia, and both he and his wife were baptised at Aden by Dr. Young, of the Keith-Falconer Mission, on July 7th, and there he engages in bazaar-preaching, not deterred by stones and sticks which have been used to silence him. Who would have thought it possible that the Christian workers in Arabia would receive a reinforcement from Chitral?"



Islam in Tinneveli.

The following occurs in a past number of the *Free Church Monthly*:—

WHY ISLAM GAINED CONVERTS.

"There are few regions in India where Christian missions have been carried on more vigorously, or on the whole more successfully, than in Tinneveli, and yet it is there that Mohammedanism has had recently its most signal triumphs. Six hundred Hindus in one village were converted to Islamism in one day, and the example thus set was quickly followed in other places.

"What has set this current flowing? A very curious influence. It is said that the chamars, a very low caste, are very numerous in Tinneveli, and have of late been extremely prosperous. This prosperity has made them ambitious. Many of them built fine houses for themselves and sought to make out that they had a right to worship in temples, from which they had hitherto been excluded. The result was a riot, in which they were badly treated by their fellow-religionists of a higher caste, and this has driven them to seek relief in a different faith altogether.

"In accepting Islam the chamars enter at once into the fellowship of the proudest and most united of the 'castes' of India—a corporation which not only never fails to defend its converts, but never dreams of giving them an inferior place."



Reinforcements in North Africa.

We are glad to note that Miss Trotter reports an addition of three new workers to her band in Algiers. We also hear from Morocco that five missionaries of the Gospel Union (Kansas City, U.S.A.) have arrived at Fez, accompanied by Mr. Clinton Reed.



The Arabian Mission.

In the July to September issue of *The Quarterly Letters from the Arabian Mission*, the death is announced of Mr. Harry J. Wiersum. The account of him, from the pen of Rev. F. J. Barnby, of Busrah, shows him to have been a man of singular devotion and promise. It was intended that he should be a successor of the late Rev. Peter Zwemer. Those interested in God's work among Moslems will mourn the loss our brethren have sustained, and will pray that the more labourers may be "thrust forth."

At Bahrein, the Arabic teacher has written a tract for Moslems, the title of which is "The Blood," based on the text Hebrews ix. 22. It has been printed in one of the Egyptian papers, and is now issued in pamphlet form.

The Arabian Mission, as stated in an appended note, depends for its support and the extension of its work not on the treasury of the Board of Foreign Missions of the Reformed Church in America, though under its care and administration, but upon contributions specifically made for this purpose. Members of other denominations are among its supporters and its missionaries.

N.B.—Owing to the absence of Miss Lepper in Tunisia, we regret that there is no "Children's Page" this month.

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

GENERAL FUND.			1901. No. of Nov. Receipt. £ s. d.			1901. No. of Nov. Receipt. £ s. d.			DETAILS OF EDINBURGH AUXILIARY.			No. of Receipt. £ s. d.		
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