



MATTHEW XXVIII

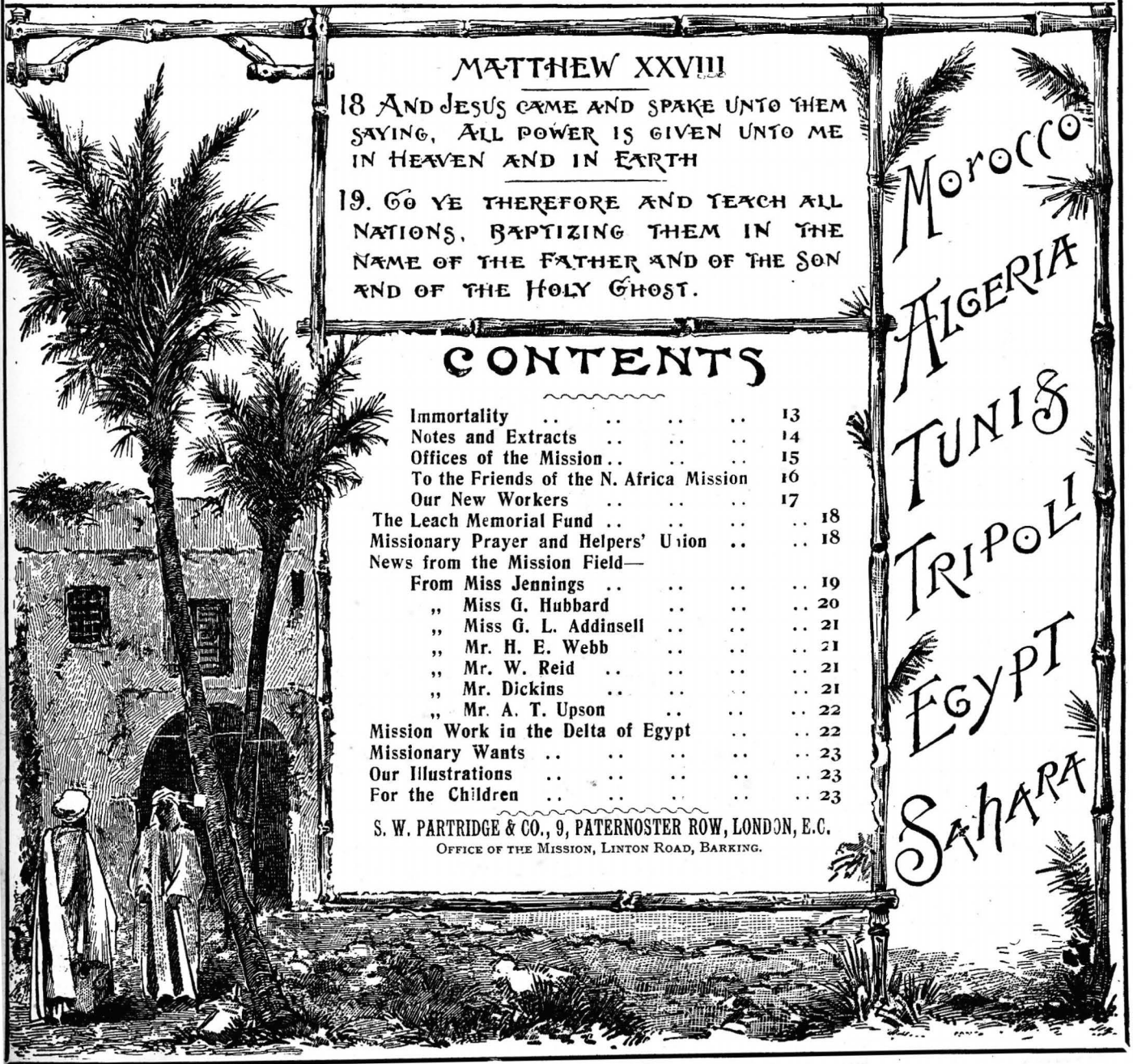
18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

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.

CONTENTS

Immortality .. .. .	13
Notes and Extracts .. .. .	14
Offices of the Mission .. .. .	15
To the Friends of the N. Africa Mission	16
Our New Workers .. .. .	17
The Leach Memorial Fund .. .. .	18
Missionary Prayer and Helpers' Union .. .. .	18
News from the Mission Field—	
From Miss Jennings .. .. .	19
„ Miss G. Hubbard .. .. .	20
„ Miss G. L. Addinsell .. .. .	21
„ Mr. H. E. Webb .. .. .	21
„ Mr. W. Reid .. .. .	21
„ Mr. Dickins .. .. .	21
„ Mr. A. T. Upson .. .. .	22
Mission Work in the Delta of Egypt .. .. .	22
Missionary Wants .. .. .	23
Our Illustrations .. .. .	23
For the Children .. .. .	23

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OFFICE OF THE MISSION, LINTON ROAD, BARKING.





# NORTH AFRICA.



*An Arab Caravan in the Sahara.*

## Immortality.

*"And God said, Let us make man in our image, after our likeness; . . . . So God created man in His own image, in the image of God created He him; male and female created He them."—Gen. i. 26, 27.*

*"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii. 7.*



It is generally considered by orthodox Christian teachers that one feature of the image of God in man is the immortality of man's spirit. The fact that man was made in the image of God is asserted, even after the flood, as a reason why those who destroyed his mortal life should confiscate their own mortal life.

The Lord Jesus in Matt. xxv. 46 confirms the truth that both the righteous and the wicked will live on for ever.

John the Baptist confirms the same doctrine in Jno. iii. 36, and the Apostle John in Rev. xiv. 11 and xx. 15 represents the punishment of the wicked as eternal. All through Scripture it seems to be taken for granted, even if not stated, that man has an immortal spirit. Paul inform us that after resurrection the saints will have immortal bodies, in which their immortal spirits will suitably dwell.

There is dignity and grandeur in the thought that we are immortal, and not mere creatures of a day, flitting across the stage of time to vanish into nothingness. It raises us above the brute creation, and gives breadth and scope to all our thoughts, plans, and aspirations.

It is the fact that we are immortal that gives importance to all that concerns us. God has created us, and we shall live on for ever and for ever, either in bliss or woe, either in light or darkness, either in glory or in everlasting shame and contempt. Such beings are worth saving, worth caring for.

But if immortality is a glorious and solemn truth, how deeply important is the teaching of Scripture that it is only during the spirit's residence in this mortal body, before we take on our permanent and immortal body, that the lost can be saved, the unholy made pure, the enemies of God become His friends.

During this brief space of mortal life the eternal destinies of every child of Adam must be determined. Scripture gives no hope of a post mortem salvation. Now—now in this life or never, must men be saved from wrath and sin. Few truths are more calculated to awaken men to the importance of being right with God than the fact that they are immortal, and that in this life only can they obtain pardon for sin, and become partakers of the divine nature.

Angels and devils look on to see what choices men are making. How marvellous that any should choose sin and death. How strange that any reasonable immortal being should carelessly risk eternity for some insignificant gratification for a few moments of time!

What a motive for active and self-sacrificing labour is the hope of rescuing souls from an eternity of sin and suffering, and of being instrumental in bringing them into everlasting purity, peace, and glory.

Around us, on every hand, are immortals. In the railway carriage, the shop, and the street, are immortal beings who may for ever dwell with God in bliss, or for ever dwell with the devil and his angels in misery and darkness. God uses instruments. He desires to use us to warn these immortal ones of their sins and danger, and beseech them to close with His offers of mercy. Are we willing to be used? Are we *longing* to be used? But far away are heathen and Moslems in millions. They too are immortal; they too may be eternally blest or eternally shut out from God. They love their sins, and prefer darkness to light, but God pities them; He bids us warn them, teach them, tell them of His great salvation. Implore them to accept His terms, and take His great salvation. It is work worth doing. What could be more blessed than to be God's instrument in making someone eternally happy?

Should God permit us to guide some wandering feet into the way of peace, our heaven will be ten heavens when we see them eternally blessed with us in God's presence.

We shall never in glory have the opportunity of saving these lost ones. Brief, very brief life is our portion. Now, and now only, can we do this delightful work. Soon it will be too late, for soon our pilgrimage will be ended, and soon the mortal life of those around us will have closed.

May we have faith to look at everything around us in the light of eternity.

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.**—Mr. G. R. Gill, artist, who is much interested in the Mission, has kindly offered to paint water-colour landscape pictures for the benefit of the Mission. Size 10 in. by 8; price 10s. 6d. Orders and remittances should be sent to the office at Barking.



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



Orders will be gladly received at the office of the Mission for the **bound volume of NORTH AFRICA for 1901**. Cloth boards, with map, 2s. 6d.; paper boards, 1s. 6d.



**Departures.**—On January 7th, **Miss Breeze, M.B.**, and **Miss F. Marston**, for Tangier.

**Missionaries' Children's Holidays.**—A missionary would be very thankful to hear of any Christian friends who would, for the Lord's sake, "mother and father" in their home two children during their holidays. Please address "Children," c/o North Africa Mission, Barking.



**Universal Day of Prayer for Students.**—The secretary of the British College Christian Union has asked that attention may be drawn to the call to prayer for students which the committee of the World's Student Christian Federation are sending out. They ask that all Christian student organisations, and Christians in general, will observe Sunday, February 9th, as a day of special prayer on behalf of students. In the letter explaining the call, they state, "Above all, it must be borne in mind that the student movement came into being as a spiritual movement, and such it must remain if it is to accomplish its mission in the world. No movement can maintain its spirituality apart from God, and He manifests His presence and power in answer to prayer."



**Prayer Answered.**—A missionary writes: "I hasten to acknowledge receipt of the cheque. When I tell you that my wife had been down for more than three weeks with dysentery, and that my last shilling had gone when it arrived, you will understand how welcome it was."



**Birth.**—On January 1st at Shebin-el-Kom, Egypt, the wife of **Mr. C. T. Hooper**, of a son.

**Mr. Fairman** states, in his last letter from Egypt, that he was going to spend a few days at Shebin-El-Kom, preparing for his new iteration work. At the end of Ramadhan he expected to go on, accompanied by **Mr. Fraser**, to Kalioub, and from there as a centre to visit towns and villages around. Both these workers will greatly value the earnest prayers of friends at home, that this important branch of work for evangelising the Delta may be greatly blessed of God.



**Mr. Purdon** continues to send most interesting accounts of the meetings mentioned in previous issues, held nightly in the hired shop in **Tunis**. The attendance during Ramadhan has been well kept up, and the attention and order most remarkable. This is now the fourth month during which they have been held nightly, and the prayer that all discussion may be avoided has been fully answered. The talks and discussions held during the day have been most encouraging also. The better-class Tunisian gentleman has been very regular, and now his brother is frequently coming to the meetings also. We would commend this effort to our friends, and ask them to pray that they may be greatly blessed, and that the Holy Spirit will use the words of the various speakers to produce conviction of sin.



**Mr. Evan Short**, writing from Constantine in December, says, in connection with the work at the Bible shop, "I have just hung up another text card for the shop, Acts x. 42 and 43, in Arabic, and 'Prepare to meet thy God' in French. These texts get well read from curiosity, both by regular and strange passers-by, so it is desirable to change them from time to time, and by painting them oneself one gets the most suitable form and words for the special circumstances.

"The class of lads on Tuesdays has kept up very well so far, varying in number from ten to twenty-two. The lantern, with new slides and old ones, almost forgotten, proves an un-failing attraction. We rejoice that so much of the truth is heard and understood, and perhaps assented to, but one does long and pray for conviction of sin and earnest seeking after salvation."



**Miss Case** writes from **Tunis**:—"Praise God with us for an evangelist sent in answer to eleven years of prayer for the Italians. Ask also for his support. We have enough for three months for this purpose."



**Miss Wenden**, whose outgoing to **Alexandria** is mentioned elsewhere, writes in reference to the language, "I shall endeavour to do as much as possible, and to follow out the instructions given. I have had my first lesson with our native teacher, and find him very patient and desirous of helping one all he can. I am getting more accustomed now to the strange sounds and new scenes, and trust, by the help of God and patient perseverance, I shall in due time be able to speak a little. I find mixing with the children helpful; they have already taught me a few words."



The workers at **Constantine** have been greatly cheered by the arrival of a M. and Mme. Bardet, who have gone out in connexion with the Geneva Mission, of which M. Dardier is the director. **Mr. Lochhead** writes on January 4th: "I am glad to report most encouraging meetings. We had an exceedingly interesting time last Monday night with the Arabs. Mons. Bardet takes great interest in the Jews and Europeans, and speaks most earnestly to them. I have met very few with such a fine spirit as he has. Mr. Short and Mr. Smith are both much encouraged by Mons. Bardet's arrival among us, and they have the same opinion about him."



**Mr. Simpson** writes from **Tangier** on December 21st, saying: "I had a good talk with our two hospital servants this week, and B. especially desires our prayers, that he may be able to fully take a stand for Jesus. We have been having good prayer-meetings of late, and trust God may soon permit us to lead

souls into the light of the truth as it is in Jesus. How hard for them to break away from former teachings and superstitions!"



**Miss Harrald**, of **Susa**, had a relapse, we regret to say, about a fortnight after what seemed a complete recovery from her attack of Mediterranean fever. She is, however, convalescent again, and has just (January 16th) landed in England, having borne the journey well.



**Reinforcements for Morocco**.—All who pray for the evangelisation of Morocco will be glad to hear that two American missionaries, viz., Rev. Fred Weiss and Rev. Harry Currall, are expecting to sail from London at the beginning of February for Morocco, where they hope to be able to engage in industrial work. They and their wives are all ordained members of the World's Faith Missionary Association, the headquarters of which are at Shenandoah, Iowa, U.S.A. This association was started by Rev. C. S. Hanley some years ago, and now numbers amongst its members some three hundred evangelists, who are working in the States and various places throughout the world. Most are self-supporting. The organ of the mission is the *Firebrand*, of which Mr. Hanley and his wife are editors.



**Mr. Summers**, who was so long a member of this Mission in Morocco and Egypt, and who is now the British and Foreign Bible Society's agent in Tangier, is seriously ill with fever, of a typhoid nature. We would ask our readers to join us in prayer that he may soon recover, and that his wife may be sustained in the trial.



**Miss Welch** writes from **Algiers** that they have a little Kabyle girl living with them now. She is about four years old. They found her father very ill in a dark hole, without food or money; he has now gone into the mountains, leaving little Diabeyia very happy with them.



**Mr. Liley**, whose lecture and excellent series of specially taken photographic slides have aroused much interest wherever he has held meetings, is leaving London at the end of February, and going to Stroud, Bristol, Weston-super-Mare, and other towns in that part of England. He expects to work his way back through the south counties in March and April, having many engagements booked up already. Any friends who would like to secure him for meetings are asked to communicate with the honorary secretary at Barking as soon as possible.

## 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.

## To the Friends of the North Africa Mission.

NORWAY, WESTCLIFF, SOUTHEAST-ON-SEA,  
January 15th, 1902.

DEAR FELLOW-HELPERS,—We are now well launched upon the New Year, and as time rapidly passes I have been feeling very strongly the need of redoubled earnestness and vigour in prosecuting the work of evangelising North Africa.

During the past two or three years the number of missionaries who have gone to North Africa in connection with the N.A.M. and other missions has been less than in some previous years, though the encouragement in the mission field is greater than ever. It is laid upon my heart to ask you to join with us in fresh prayer and effort to make known the Gospel amongst the multitudes who inhabit the various countries in which we labour.

There are still vast districts comparatively speaking untouched. Scarcely anything has yet been done for the two hundred thousand Riffs in North Morocco, and in several other parts of that land there are considerable stretches of country where as yet no permanent work has been taken up. In the whole Province of Oran, in Western Algeria, with a million inhabitants, there are *no missionaries* amongst the natives, and there have not been any for the last two years. This is partly accounted for by the difficulties that were encountered from French anti-English and anti-Protestant feelings. Fortunately this is rather less marked than it was, and it is time that a fresh effort should be made to evangelise this province.

In the department of Algiers many districts are still without any settled missionary; and in Eastern Algeria, outside the cities of Constantine and Bône, there are *no missionaries to the natives*, who number well on towards two millions. In the Regency of Tunis, the city of Sfax (where Dr. Leach laid down his life) has *sixty thousand inhabitants*, but is without a resident missionary; in fact, there are *no resident missionaries* to the natives in Southern or Western Tunisia.

Though Tripoli is several times larger than England, there are *no missionaries outside the capital city*, and even in the capital, only two married couples. Egypt has a larger number of missionaries, but its population is so abundant, and the open doors are so numerous, that the needs seem almost greater than anywhere else. The Bedouins of Northern Arabia, who lent a kindly ear to the missionaries who went to them ten years ago, have now for years been without any settled witness for Christ. This work is, no doubt, difficult because of Turkish opposition, but not by any means impossible. We have been urged to do work in Khartoum, and have a hundred pounds in hand toward starting, but the British Government will not at present permit this, and we have not the labourers to spare if they would. We have another hundred pounds in hand for work in Somaliland. Of course these amounts would only about pay preliminary travelling expenses, but they remind us of sore and great needs.

The Sahara, with its Twaregs, is still unreached, and beyond this lies the great Central Soudan, for which at present almost nothing has been accomplished.

The Lord commanded His disciples to look on the fields, and we may well do so again at the opening of the New Year. As we do so, we shall immediately be impressed with the fact that only here and there has any work been done or even attempted in the vast regions of which we have been speaking. But the Lord has commanded us to preach the Gospel to *every creature*, and so far as in us lies, by His grace, we must obey. Let us then enquire how we can best forward this important business. Does it not seem as though our first efforts should be directed towards strengthening the hands of the workers of this mission or of any other that is already seeking to hold forth the word of life in the sphere we are referring to;

and then, as they are strengthened and their work consolidated, reach out into the regions beyond? Reginald Radcliffe used to say that the Church at present was only playing at foreign missions, and that they would have to make missions their business before much could be accomplished.

The martyrdoms in China in 1900 have shown us that missionary work is not mere play, but that His servants are, and must be, in downright earnest. But the work at home and the work abroad must go hand in hand. At present a very large number of the Christians at home are scarcely touching the work with the tips of their fingers, though a small minority are thoroughly in earnest.

It is frequently said that our first need is to give more information to Christians at home on the subject of missions. That more information is needed I readily admit, but I do not think that this is the first need. It seems to me that the first need of foreign missions is a widespread and deep spirit of *Christian devotedness*—devotedness that will lead to fervent prayer, to consecrated service, and to generous giving. The spirit of the age tends strongly in the direction of pleasure, ease, and luxury, and even worldly men are beginning to get alarmed at the undue prevalence of sport and at the want of serious purpose that manifests itself. But it is very little good our noting the failure of other people in practical devotedness, rather let us search our own hearts and see if, by the help of God, we cannot ourselves be more practically given up to God and His service and the salvation of immortal souls. Then we shall be better able to stir others to be devoted, and by the blessing of God there may be an increase in Christlike labour and generosity. Important and necessary as is the spread of information about missions and their needs, ten times more important is it that men and women of God should be laid hold of by the constraining love of Christ, so that they may have a *heart* for the work that they already do know about. As years roll on and I get older, the feeling comes over me that our time of service is very, very short. We must wisely make haste to do whatever we are to do, or else while we are dreaming and considering, our life will be ended and our opportunities passed—let us buy up the opportunities. Can you not, dear fellow-helpers, think of some practical way in which this year you can promote the interests of God's work as you have not done in the past? Can we not be individually more prayerful and generous? Could we not stir up others to see their privileges and responsibility? Might we not, by circulating information, by organising Prayer and Helpers' Unions, by combining with others to support workers in the field, help, so that the word of God might have free course, and God's servants not be unduly hampered through lack of the practical co-operation of those at home? Are there not some of you who can offer yourselves for personal service in the mission field? May not this letter be God's voice to some of you, saying, "Who will go for us, and whom shall we send," so that these immortal souls may hear the glorious gospel of the blessed God?

If you cannot go, could you not find a substitute who could go—a substitute whom you might sustain by your prayers, by your gifts, either given personally or obtained from a circle of friends? "The sands of time are sinking, the dawn of heaven breaks." You will never have such opportunities in Immanuel's land. There you may see the King in His beauty and do Him personal service, but there you can never win lost souls; there you can never endure hardness for His dear sake, who wept, and bled, and died, and lives, and comes for you.

They are dying in the dark while too many Christians at home live and act as though there were no heaven for these poor souls to reach, and no awful hell from which they may be rescued.

"Did Christ o'er sinners weep," and should our eyes be dry or our hands be slack? May God forgive us for our indiffer-

ence! We are indignant as we think of Nero fiddling while Rome was burning, but are we any better if we are living aimless, purposeless lives of ease, or it may be luxury, whilst streams of sinners who have never heard the Gospel roll on towards a dark eternity?

I write these words for myself, as well as for you, my dear fellow-helpers. May God help us all to live to purpose, to live to God, to live that men and women may be eternally saved.

I must not add much more in my letter this month, except to ask your prayers still in regard to the new arrangements which we are seeking to carry out in the home department of the mission.

Various items of news that sometimes appear in my letter will this month appear under "Notes and Comments."

Yours very heartily in the service of Him to whom all power in heaven and earth is given,  
EDWARD H. GLENNY.

## Our New Workers.

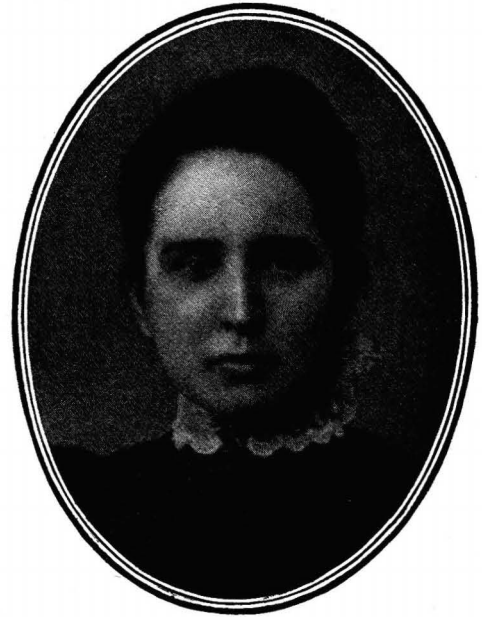
Two of the three new workers, whose photographs and names appear in the accompanying illustrations, left England in November last, as mentioned in December and January issues of NORTH AFRICA. Both Miss Wenden and Mr. Levack have gone to reinforce the band of missionaries at Alexandria, where they have already settled down to regular study. Mademoiselle Guillermet has been designated to Constantine, Algeria, but the severe illness of her mother still detains her in Geneva. The following details of each may interest our readers, and may serve to help Christian friends to know these workers better, and thus, we hope, will lead to definite prayer for them as *individual missionaries*. In a mission field such as North Africa, it is perhaps during the first year or two that workers need specially sustaining grace, that their spiritual life may be maintained.

### Miss Ada Wenden

was born and educated near King's Cross, in the north of London. She attended, as a girl, the Baptist church, known as "Vernon," King's Cross, of which Rev. D. H. Moore is pastor. She appears to have been brought to Christ at a very early age, and does not remember any distinct time when her conversion took place. She was baptised and became a



MISS WENDEN.



MADemoiselle GUILLERMET.

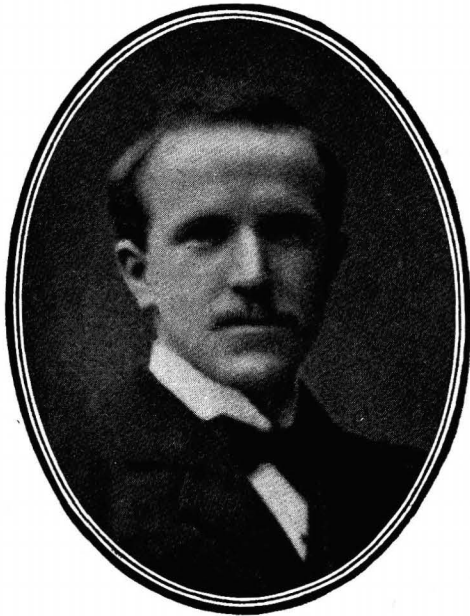
member of the church at the age of nineteen. Engaged in business all day, and often in the evenings also, she yet found time for helping in Christian endeavour work, visitations, lodging-house services, and open-air work, and was a very successful Sunday school teacher. Some of her girls were led to Christ through her efforts, and all in her class were converted. She was also used as a soul-winner in other efforts.

It was at one of the annual summer missionary meetings at Harley House that Miss Wenden was first led to think of missionary work, about eight years ago. She then thought of China; but, as she was not considered strong enough for this country, she continued for several years her Christian work at home, until led, in 1898, to apply to the North Africa Mission. After being accepted, she went to Doric Lodge for training, and her testimonials from her teachers there, as well as from her referees, were most favourable. During her subsequent year of probation at Barking, she acquitted herself well in the study of Arabic under Mr. Marshall, and by her consistent and cheerful Christian life endeared herself to all who knew her. She is now looking forward to helping Mrs. Dickins with her school for Moslem girls in Alexandria, whilst studying during her second year of probation, and preparing for further examinations in Arabic.

### Mademoiselle Fanny Guillermet

is of Swiss parentage, and was born in Geneva, where she attended school until her sixteenth year. At the age of ten, her mother took her to some of the Salvation Army meetings held at that time by Miss Catherine Booth, and she soon came under conviction of sin, although it was not until two or three years later that she was brought to the point of decision for Christ. When seventeen she was first admitted to the Lord's table in the Swiss Church.

Two years later, owing to family trouble, she found it necessary to go to Germany as a governess. In this way she learned German. Some years later, she was persuaded to join her father in Oran, in Western Algeria, where she also spent her time teaching. It was during these years in Oran that she first felt a great desire to do missionary work. Step by step she felt led on, and after a time of training at Mrs. Menzies' Home in Liverpool, and a year of study and useful Christian work at Barking, Mdle. Guillermet is now



MR. LEVACK.

waiting for her way to be opened to proceed to Constantine, in Algeria. She has a great love for souls, and her aptitude for learning languages will, with God's blessing, make her a most useful worker.

#### Mr. Angus Levack

hails, as his name would lead one to expect, from the north of Scotland, and he well exemplifies the strength of character and "grit" one usually associates with that part of our land. Born at Thurso, he was brought to Christ about six years ago, at the Baptist church in Wick, during some special services held by his minister, Rev. W. H. Millard, aided by an evangelist. Mr. Levack attributes his conversion to the prayers and influence of his mother. A year later, he became travelling secretary for the Baptist Industrial Mission, having been led to think of the foreign field through reading missionary literature. He felt his need, however, of further study, and applied to be admitted to Harley House for missionary training. After a course of study at Cliff College, he entered Harley House, and whilst there was led to think of North Africa as a sphere of future service. At the completion of his training, he spent the usual year at Barking in the study of Arabic, and in this work and in the mission work in and around Barking, proved himself a diligent student and an earnest Christian worker. He embarked for Egypt, as already mentioned, on Nov. 27th last.

### The Leach Memorial Fund.

Those who were readers of NORTH AFRICA in 1896 will remember that, in the June issue of that year, details were given of the sad loss the Mission sustained by the murder, on May 5th, of Dr. and Mrs. Leach and their little boy Charlie, at Sfax, in Tunisia, to which place they had gone in March in order to open up a new station. Their little girl Charlotte, then aged about eighteen months, was left unharmed, and, on being brought home, was entrusted to the care of an aunt at Rothesay. A fund was started for her support and education, and the £30 14s. 8d. which was contributed to this has now been entirely expended. No doubt there are many servants of God who would be glad to help the orphan of those who thus laid down their lives in the Master's service, and would like to have a share in renewing the fund. The photograph of "Lottie," from which the picture below has been made, was

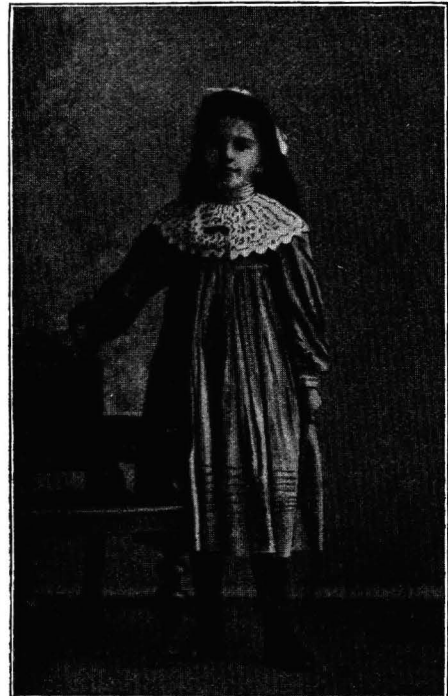
taken lately, and shows what a bright little maiden she is now at the age of seven years.

## Missionary Prayer and Helpers' Union.

### Present List of Secretaries.

- BARKING—Office Branch.  
 BARROW-IN-FURNESS—Miss Blacklock and Miss Robinson, 85, Abbey Road.  
 BIRMINGHAM—Miss Craggs, 66, Woodland Road, Handsworth; Miss K. Wright, Woodville, Handsworth.  
 BURNHAM—Mrs. King, Arnside, Berrell Road.  
 CAMBRIDGE—Miss Evans, 65, Chesterton Road.  
 CHANUTE, KANSAS, U.S.A.—Miss Inez, Ishoom.  
 DALSTON, LONDON—Miss Dawbarn, 29, Albion Square.  
 DUBLIN—Miss Fitzpatrick, 27, Upper Grand Canal Street.  
 FINCHLEY—Miss Hill, 3, Elm Park Road.  
 GRAVESEND—Miss Spencer, Lawn Villa, Windmill Hill.  
 HIGHGATE, LONDON—Miss A. H. Gill, 72, Tytherton Road, Tufnell Park, N.  
 MALVERN—Mrs. Horton, Rookwood.  
 STROUD—Mrs. E. Apperley, Field House.  
 TUNBRIDGE WELLS—Miss S. E. Saunders, 85, Mount Ephraim.  
 TWYFORD, NEAR WINCHESTER—Miss E. Smith.  
 WESTON-SUPER-MARE—Miss Blake Rocklease, Atlantic Road.

Friends residing in any of the above districts, wishing to join the Union, should apply for membership to the Secretary of their district, but those residing where no branch of the Union has as yet been formed, who could form a branch, or would like to become "scattered members" should write to the Honorary Secretary. A leaflet containing "Information and Suggestions" for Secretaries has been prepared, and copies may be obtained on application to the office at Barking.



LOTTIE LEACH.



## News from the Mission-Field.

### Morocco.

From Miss Jennings  
(Laraisb).

December 10th, 1901.—Eight days ago I crossed the Larache river with my cousin, to visit the hill village of El Humees, some two hours distant, where I had tented for a few days during the summer of last year. With a few small groups of the villagers I had Gospel talks. Several asked for medicine; but I had only taken *quinine* with me. But this enabled me to treat two lads suffering from fever.

The sister of Sofaea of Arzila lives here, and I am helping her by needle-work to earn money to build up her two-roomed cottage, the roof having fallen in. She took me one day to see a sick black girl who had been in the Consul's service, but had left last spring to be married. In the summer she fell ill, and her husband cruelly left her. She had not a relative here to care for her, but a kind-hearted Moorish woman took pity on the girl, and let her share her room, and there I found her, far gone with lung and heart trouble, and unable to lie down or to talk above a whisper, and I fear she was too ill to understand the simple Gospel story as I told it to the three other women there, and yesterday came news of her death. Another soul in darkness, gone from this sad, Christless land, and whither!

Miss Aldridge has now started medical mission work in her comfortable little new house, which is only a few minutes' walk from us, down the next lane, and my happy work is to talk to the people before they are treated. Yesterday I was much cheered by the wonderful interest shown in the story of Christ's life and miracles, death and resurrection, by a young woman, and I am praying she may have her heart touched by God's Spirit, and become a believer in our Saviour! Two poor Jews came this afternoon, begging for medicine, and as one was in real suffering, I could not refuse to give him some simple relief, for the Spanish doctor is still away, and Miss Aldridge does not see her way to start work among the Jews.

December 12th.—In a Fez *ameen's* house yesterday after-

noon I had a very attentive audience of three women and two girls, as I read and told the "Old, Old Story."

This morning, with my poor, tired Arbeea, I had a quiet time alone in our mission room, talking, reading, and praying with her. If ever wife and mother was "weary and heavy laden," *she is!* Oh! that she may truly find heart-rest in Jesus—she wants it badly! After our weekly prayer meeting this afternoon (Thursday), I went to two Jewish houses. I dare not visit much among the Jews, and am constantly refusing to go in, as at the doors they beg me to enter, for I am

asked on all hands for medicine, and am obliged to refuse it, and can tell them of no one to whom they can go for medical relief.

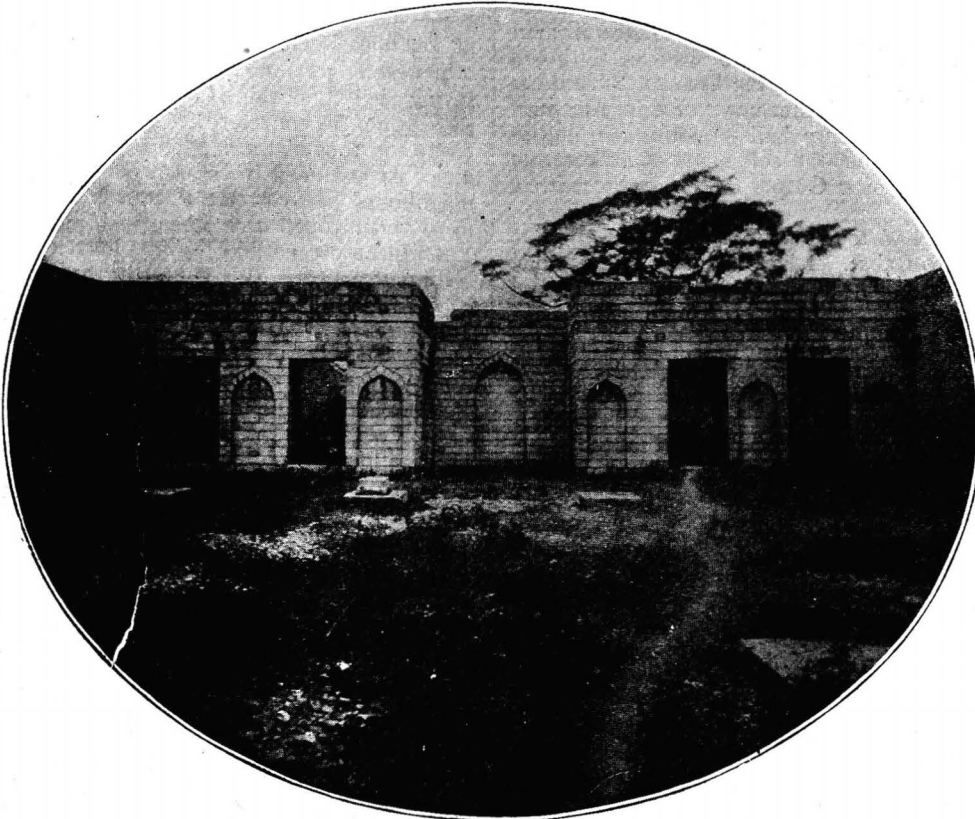
December 14th.—Yesterday I took over thirty loaves to the prison, Miss Hanbury's legacy bounty. The poor men crowded round the small, heavily-barred window, through which the hot loaves were passed in, though, of course, like good Moslems, they would not touch them till the sunset gunfire, as Ramadhan has commenced. I told to the closely-packed pale faces pushing up to the

window the story of the Prodigal Son, and then passed in three Scripture portions to readers. One young man, an Arab, started at once reading aloud, and very well, Luke i.

Monday, 16th.—Yesterday morning my faithful Arbeea came for her Sunday Bible lesson, and after dinner I visited in her home, *such* a poor, grimy, dark room, with red earth walls, all unwhitewashed! The twins ran to me, and both sat on my lap together as I talked, and I was glad of the opportunity of pointing a special word on repentance to the wicked, heartless father, who came in and sat down.

This morning a Moor with whom I was reading at the medical mission asked if Christ kept Ramadhan! They have little idea of chronology. Some have turned away disgusted when they learned that there was nothing about Mohammed in the New Testament, and that his name is not even mentioned!

Talking with some travellers to Fez who were sitting in



[Mosque in Chinchew, China (about Tenth Century).]

their doorless tent outside the town, I found them very bigoted at first; but they soon began to listen reasonably, and I left them a tract and a Gospel. One requested me to turn Mohammedan! Their camel was sitting right across the doorway of their tent.

*December 17th.*—The new moon brought a change of weather, and the heavy rains we are having have put a stop to the roofing-in of our two little rooms upstairs, and have swamped our upstairs open court with red streams and pools, the rain soaking down the colour from the wall and roofs.

*December 19th.*—Sunshine for several hours to-day! Yesterday, when the builders were stopped by the rain, I took the opportunity of reading with them; the *fokih*, who superintends the work, read the sixth and part of the fifth of Matthew in my colloquial Gospel, and they appeared really interested.

This evening we went to the wedding of our Spanish Protestant friend's daughter, Miss Hernandez, which took place at 7 o'clock in her home, conducted by the three Roman Catholic priests, as the bridegroom is a Roman Catholic, though she is a Protestant. We trust the Spanish Bible Miss Parkinson gave her will be read in her new home in Alcazar.

*Saturday, 21st.*—During a sharp hailstorm this morning in the market, I took refuge under the colonnade of arches, and there had the opportunity of a Gospel talk and read with a group of men.

An interesting time I had to-day with an elderly Moor from Sallee, the twin town to Rabat. I had met him with a group of travellers in a tent outside the town, and had promised to return the next day and read with them; but the wet prevented. So this fine old gentleman called on me instead, and I wish I could tell you all he said! He had known Miss Herdman, also Dr. Kerr, and seemed in a measure interested in the passages I read from the Psalms and New Testament, speaking of sin and the way of pardon. I gave him a note of introduction to Mr. Cooper, in Fez.

After twice coming to seek my aid, two Jewesses succeeded in getting me to go with them to see a sick child in a *fondak* at the end of our street. Among the Jews sitting on the ground with the father, who tenderly held his sick boy, was a Jew from Jerusalem, his dress and dialect so different to those of our Jews here. He told me he had seen the New Testament.

*Monday, 23rd.*—In my Sunday afternoon visit and Gospel talk in Arbee's room yesterday, I met a very refined-looking woman, who had expressed a wish to come and hear me speak of Jesus. She is a Jewess by birth, but with her parents accepted the Mohammedan faith, and has married a Moor. Her only two boys she has lost, and has no other children.

*Thursday, Boxing Day.*—The prisoners had their Christmas treat to-day, from Miss Hanbury's kind legacy. It consisted of a hot loaf to each, with a handful of dates and raisins, and at sunset gunfire (for it is Ramadhan) hot, sweet, mint green tea was to be given all round! Some looked so ill, pale, and dejected. Several wore large iron bars between their ankles. There was an eager acceptance of Gospel portions and tracts by the readers among them. Will you join in following up this distribution from time to time of God's Word in this dark abode by earnest prayer for His blessing on the portions?

*Friday, 27th.*—Told the dear old Christmas story of the "Shepherds of Bethlehem" to several groups at our Medical Mission.

In the afternoon we gave a Christmas treat of the magic lantern to a party of our Moorish friends.

*Saturday, 28th.*—Miss Parkinson gave a similar treat to the two families of our Jew lad servants, whilst I took care of a baby of one of the mothers in her wee room at the inn, as she could not bring him out, as he was under forty days old.

### From Miss G. Hubbard (Tetuan).

(Continued from page 6.)

*Nov. 19th.*—How sorry we are to see the poor things suffering beyond our help with their different physical troubles; and how often we forget the awful soul-sickness upon all we meet day by day, all with the same fever of sin on them, very few realising it, and fewer still seeking the remedy. As a fellow-worker wrote me the other day, may we be clean from the blood of this people—not only we who are living among them, but you, too, at home, who should be sharing with us by prayer or help in other ways, or maybe who ought to be sharing the work here instead of waiting at home. When we remember the big churches at home, it seems impossible the Lord ever meant such great numbers to remain in England while China, and Japan, and India, and this Africa, dark from this "Farthest West" corner, right down to the poor war-distracted South, are all needing the Gospel, and so few are taking it to them. The other evening at our Spanish prayer-meeting one woman was saying she did not think there was enough brotherly love among those who are converted. I could not help saying that most likely the root of the matter was lack of love to Christ, that all of us just need to search our own hearts (instead of our neighbours' lives) to see what is hindering His love working in us and through us. Then, with more love to Him, love to His will be the natural result. Isn't it the same thing in this far larger matter? We complain that our love to a lost world is cold! Let us seek to remove all that hinders the Spirit bearing in us His fruit of love, and as He first teaches us more to love our Lord, we shall also love more those for whom He died, in Morocco, in England, or wherever we meet them.

*November 21st.*—Thursday is sewing class day. As a rule, four classes meet, though just now, during Miss Bolton's absence, her class of Soudanese are meeting on Saturday. This morning Miss de la Camp had her children. At 1.30 p.m. Miss Banks has women, and a little later I have elder girls. I had fifteen this afternoon. They come in, all leaving their shoes in the doorway, and sit round on the matting, so that the room does not need much furniture for them. I remember years ago we used to have them sitting on forms English-fashion, but they tried always to double up their legs, with the result that constantly someone came falling on to the floor to the amusement of the whole class, and to the discomfort of the poor teacher, especially if it was, as it usually was, when the lesson reached a personal application. So now all sit on the floor. After a quiet lesson to-day we had our sewing. The girl who usually makes most noise was away to-day, so we were extra peaceful. Some of the girls had been up all last night at an Aisawa dance. The word "dance" in English gives no true idea of what it would be. Guests would sit round and look on while the Aisawa (a sect, followers of Aisa, Jesus, *i.e.* a native saint), jump and groan, and throw themselves about all to their own music till they quite lose control of themselves. The worship of God, they call it; devil-possession, we say it is. After class one of the Christian girls stayed to speak to me. She said that she, her mother and the other women in their house had been invited to this feast, and she went, not thinking, till she got there, that it was hardly the place for a follower of another Jesus, the Christ. She said her heart was very sad, and she was repentant very. Did I think it was very wrong? I, with a Christian training and years of Christian life, knew it would be very wrong for me, so we first had prayer together that God would show Fatima what was His will for her, and forgive what she had done wrong. And afterwards she quite decided it was *not* the place for a Christian girl. I was thankful she was convicted by the Spirit of the wrong of it, rather than having to be told by another person.

## Tunisia.

From Miss G. L. Addinsell  
(Kairouan).

December 12th, 1901.—We recommenced work in Kairouan on September 17th, but although there has been plenty to do, not much has occurred of sufficient interest to write about. Our little school occupies most of the time each morning. The attendance has not been so high since we closed for the summer—then we had thirty names, but now there are only twenty. Some have left “for good,” because they were getting too old to go out of doors; but others have only been prevented for a time, and expect to return after a few weeks.

Twice a week we have another class for younger girls to prepare them for “school,” which Miss North and I take in turns.

We have encouraged the girls to visit us at our house, and, with one exception, they have all been to see us. The eldest girl spent two days and nights with us. Sometimes we feel encouraged when we notice the close attention which is paid to the Bible lessons; and on other occasions our hearts sink when they look smilingly incredulous. In the houses, *we* are warmly welcomed, but as a rule *our message* is not wanted.

I might have mentioned in connection with the girls that we have a lantern service every Saturday morning for them, and during Ramadhan we hope to have some evening meetings for the women.

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

“We have been having very good services in the shop for Arabs for some time past, and of late we have been led to ask for definite working in the hearts of some individuals. I am very glad to say the Lord has granted our request in one case at least, viz., that of a young Arab soldier, a native of Marrakesh, in Morocco, who came at the close of one of our meetings, and asked what he must do to be saved. I took him home with me, and he very simply, but apparently sincerely, confessed his faith in Christ as his Saviour.

“Since then—a fortnight ago—he has been reading with me every night at my house, and showing clear signs of saving faith. Of course one does not like to say much yet, but we want your prayers on his behalf, as well as praise for his desire to learn more of the truth.”

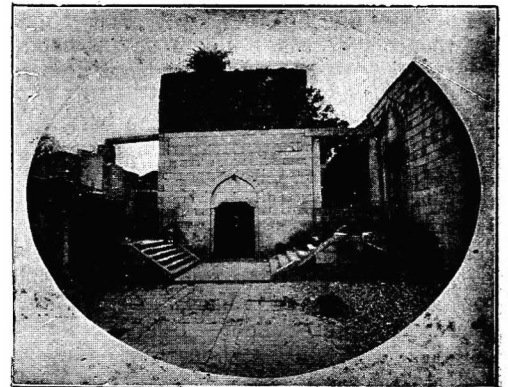
## Tripoli.

From Mr. W. Reid  
(Tripoli).

During this month a very well-read young man has been several times at the Medical Mission, and has given me occasions for long talks with him, to which talks a good number of patients listened attentively. On one of these occasions the old lie, that our Scriptures are falsified and that the Coran is the unchanged and unchangeable word of God, was asserted by this man. I answered this by asking him if he knew that Moslems from the beginning had held, and do now hold, it to be lawful to tell lies on occasion, and especially if it be to establish the claims of Mohammed and the Coran, and to keep Moslems steadfast in their faith in him? He said, “Yes, that is so.” Immediately the common people who were listening opened their eyes and mouths in astonishment, and one of them said, “Do you mean to say that it is lawful in our religion to tell lies for some supposed benefit to religion? Never in my life have I heard such a thing—never.” I said, “No, they

don't tell you these things; but what he has said is a fact.” I continued, “If

it be as he says, how can you trust anything that it is written in your books, on the teaching of which you rely for knowledge of the way of salvation?” They answered, “Well, that is astonishing! We never heard such a thing before.”



Ruins of Moslem Temple, Chinchew.  
(From Mr. Johnston's "China and Formosa.")

## Egypt.

From Mr. Dickins  
(Alexandria).

November 30th, 1901.—The chief scene of my public service among the Mohammedans during this month has been in the Mandarah, or smaller hall of the Mission House, a room thirty feet by twenty, simply but comfortably furnished, and well lighted. Here every night except Saturday a small congregation of men has assembled for no other reason than to hear the Gospel. Mr. Hope and I have met them about eight o'clock, and used nearly the whole time until ten o'clock in reading and expounding the Holy Scriptures. On one or two occasions there have been present believers, not long since Moslems, who have publicly engaged in prayer in the name of our Lord and Saviour, and there has been manifest an earnest, quiet attention, which has caused us to thank God for the privilege of speaking His word to such sympathetic friends, so different

from the time when, with larger congregations, there seemed present only a spirit of controversy and unbelief. Not that we have been altogether free from controversy; but the Lord has, by His Holy Spirit, guided us, and, through us, guided also the questioners into scriptural paths, which have often led to the conviction and acknowledgment of the truth. Several of these men are suffering persecution in different ways because they are reading the Gospel and visiting the Christians. It is impossible for me to convey to you an adequate idea of the bitterness of the opposition raised by the friends of those whose only sin (in the eyes of Mohammedans) is that they gather together in our meetings.

We have also continued our visits to the patients in the Moharrem Bey Hospital. One day on inquiry I found that my hearers were from such remote places as Jamaica, India, Ireland, and in this country from Samanoud, Mahalla-el-Kubra, Tanta, Kafr-el-Dowar, etc. Having visited these Egyptian

towns, I found this slight knowledge of the native town easily formed a link of sympathy between us, which prepared the way for speaking to them of the love of Jesus.

One day toward the end of the month I felt constrained to visit Kafr-ed-Dowar, a market town about thirteen miles to the east of Alexandria. I have for a long time yearned to do something more for the fellaheen (*i.e.*, country people), but could not see my way clear on account of the nightly Gospel meetings in the city. Mr. Hope accompanied me, and we found a suitable room, which the owner is willing to let us for a small sum month by month. So we have determined, God willing, to visit this town each Thursday, when thousands gather together in the Market Place from all the farms for miles around. Here we intend to sell the scriptures and other simple useful books, and invite the men to visit us in our room to listen to the word of God. We can return by train in the evening in time for our regular service here. We therefore ask the prayers of all our friends that the Lord may establish our testimony to the Gospel of His grace in both the city and surrounding villages.

## Mission Work in the Delta of Egypt.

BY MR. C. T. HOOPER.

Few there are who have not heard of the fertile and populous Delta of Egypt. Thousands, after disembarking at Alexandria or Port Said, pass through it at express speed, to reach the city of antiquities. The rapid augmentation of winter travel to the Nile is helping the lot of the Egyptian very much materially. It is estimated that in an average year the pleasure and health seekers number over eight thousand, and that they distribute fully a million pounds in the country.

But, of those who visit this land, how few there are who have seen or who know anything of the true condition of the people of the Delta. Within the eastern and western arms of the Nile are contained things ancient and modern—modern Egyptians, real men, women, and children, numbering seven millions, *i.e.*, two-thirds of the entire population of Egypt. Islam, that ancient monster which has held sway for so many centuries, still holds, under his withering and deadening scourge, nearly all these souls. In the whole of the country we have 8,500 towns, villages, and hamlets, and nearly all of them without gospel light. Islam has flooded all these towns and villages with vice and degradation of such a character that it cannot be mentioned.

We praise God for every missionary in the country, but they are too few; we want their numbers increased a hundred times. We believe the one thing the country needs is the pure simple gospel, then error shall be dethroned, as the truth is preached, and darkness shall vanish as the light shines forth. God has said to the Church, "Go ye." Is this command to the *whole* Church, *i.e.*, the whole body of believers? Does it mean that those who stay at home must "go" in those who go? If so, it means that they should surely be just as interested in spreading the Gospel in the dark places as though they went themselves. Undoubtedly, the command is to the whole Church, and not to a few men and women whom we call missionaries. The promise which accompanies the command makes this abundantly evident: "Lo! I am with you all the days, even unto the end of the age." Let us, then, ask first—

What is being done for Egypt? Happily, we have not to pray God to open Egypt to the entrance of the Gospel. He has answered that prayer long ago. Neither have we to pray Him to open the towns and villages—they are open to the messenger and the message—the people are willing to hear. We have thus a wondrous field of service. Our mission station at Shebin-el-Kom is situated in the apex of the Nile, in the very heart of the population. Here we have rooms, where men visit

From Mr. A. T. Upson  
(Shebin-el-Kom).

I have no striking report to send this month. I can only say that work has gone on here about as usual, except that one has been somewhat discouraged by the continued shortness of funds. There are so many things that one would like to do, if one only had the funds to work with. Still, we would "count our blessings," and be thankful for small mercies while still expecting greater.

During the month exceptionally good times have been experienced at our Sunday morning service, and the Arabic prayer meeting which immediately follows it. About fourteen or fifteen of us are generally present, and some half-dozen earnest petitions are offered in the vernacular. This is a distinct encouragement to us.

Regarding studies, some hindrance had been experienced for some time past owing to the difficulty of obtaining a capable teacher, but as that has now been overcome we are all again doing our best to push ahead.

us, and a welcome is given to all who come. We have also a Bible dépôt, where completed copies, or portions, of the Scriptures can be purchased, as well as tracts, etc. Services are held in Arabic for all who wish to attend. Day visits are made to the villages around, as opportunity affords. Occasional itinerating journeys are taken, which extend over three weeks or a month.

### WHAT MIGHT BE DONE.

(1) We need colporteurs to go through the towns and villages selling the Scriptures and tracts. For this we should require £3 per month for each man, including his travelling expenses.

(2) We want to arrange weekly meetings for the preaching of the Gospel in the many villages around. This would cost 10s. per month for each village occupied, for rent of building in which the meeting would be held.

(3) We want to organise a regular system of itinerating with the Gospel. Two missionaries can travel for a month for £5 each. We usually go in twos.

(4) We should much like to print tracts and leaflets in Arabic, such as *Safety, Certainty, and Enjoyment*. The cost of printing here is much the same as in England.

(5) We have been asked to open schools for boys and girls, and are anxious to do so. These schools would be of untold good, as the truth of the Scriptures would be taught and a direct Christian influence exerted upon the children. It would, however, necessitate an initial expense of £50 each for the first year, as the schools must be separate, and about half that amount for the second year. After a time they would become self-supporting.

(6) We greatly need a native Bible-woman, to visit amongst the Egyptian women in their homes; otherwise thousands of these, on account of their seclusion, will never hear the message of God's love. The cost of this department would be £25 per annum.

The above are a few of the many things which God has laid upon our hearts from time to time, and which we have long wanted to carry out. I feel it my duty, after laying these pressing needs before the Lord, to lay them before His people at home, and ask who amongst them will take up one or another of these items, and thus, for His Name's sake, help us to evangelise this portion of the Delta of Egypt?

May He, Whose we are, and for Whom we labour, graciously guide in all we seek to do!

## Missionary Wants.

The response so readily and kindly made to the recent appeals for bicycles encourages one to make known the following facts. If any feel led to have fellowship with our workers and to supply their needs, the honorary secretary will be glad to hear from them.

**Mr. Hope**, who has now been in the field for about a year, is in need of a bicycle, as explained in the following letter from **Mr. Dickins**, of **Alexandria**. Writing on December 21st, he says: "Mr. Hope is helping me regularly now, not only in the work within the circle of influence surrounding the Mission House, but also in the country around. As I have used my bicycle a great deal in this work, another for the use of my helper would be most useful in enabling him to accompany me. I feel sure, if this need is made known to God's stewards, someone will come forward and feel it a privilege to supply it, and so have a share with us in the work of evangelising among the farmers and farm-labourers of this part of Egypt. Now that we have begun work at Kafr-Ed-Dowar we are getting invi-

tations to visit the neighbouring farmsteads, which are often little villages of the fellaheen.

"It is necessary that the bicycle should be fairly strong, because the roads or beaten footpaths are often rough. I trust the Lord, who has called us to His service, may use this note as His means of supplying this need."

In Morocco there are no roads, and the bridle-paths are such that bicycles cannot be used on them. Horses, mules, or donkeys are necessary for travelling. At Casablanca the price of horses is so small, and corn so abundant and so cheap, that what might be looked on as an expensive luxury elsewhere, is in reality the cheapest form of getting about there.

**Mr. Nott** and **Mr. Jones**, in a letter from **Casablanca**, dated December 23rd, say that they would be very glad if anyone could help them in the much-needed work of itineration and visiting the villages, by supplying them with horses. A good horse can be bought for £5, and the keep of a horse for a year does not exceed £5.

## Our Illustrations.

The pictures on pages 19 and 21, which we are enabled to give by the courtesy of Rev. Wm. Dale, editor of the *Monthly Messenger* of the Presbyterian Church of England, remind one of the extent to which Mohammedanism spread in its early days, since Chinchew is a seaport town of China. In an exceedingly interesting article on "Chinchew and its Missionary Story," the Rev. C. Campbell Brown says:—"Leaving the canal behind us, we turn eastwards along Earth Gate Street, one of the many lines of traffic that branch right and left from the South Street, which we have been following. After walking for a quarter of a mile, we come to a massive building with a tower of green granite, about sixty feet high, and quite unlike anything we have seen so far. Near the top of the tower is a recess, richly carved, and at the foot of it a handsome gateway. Both are surmounted by Moorish arches, which mark the place with the seal of a civilisation and art, as widely divided from the genius of their surroundings as is Araby the Blest, from the Celestial Empire. A tree flourishes on the tower, and has begun to force the top-most stones out of position. The doorway beneath opens on a tiny court, which in turn leads us into a ruined mosque. We have entered a different world. It is as though some magic sesame had opened to us the treasures of an unexpected storehouse of Saracenic history and romance. The roof of the mosque and its supports have fallen, but the walls and bases of the pillars are standing. Broad bands of Arabic lettering running round the building give a peculiarly rich embellishment to the plain granite stonework, and with their twining symbols "make a mystery of the place." A recess with the "throne verse" and a profusion of other inscriptions marks the spot

where no doubt the Koran was treasured in days gone by.

"The ruin is a most interesting relic of those early Arab traders who came to China by way of India as early as the eighth century. During the Ming Dynasty there were large numbers of Mohammedans in and around Chinchew; but they have dwindled almost to the vanishing point. Some ten families remain faithful, and continue to worship in a tiny building erected for them behind the ancient mosque by a Mohammedan general from the north, who was stationed in Chinchew some forty years ago. It is built of wood and plaster, and looks tawdry enough beside the massive remains of the ancient mosque, which we have been inspecting. There are texts painted on the white walls, in Arabic, and a large prayer mat covers the centre of the floor. To the left of the mat, close to the wall, stands a curious bier, made of a large coffin which has a movable bottom, and is fixed to two poles for carrying on men's shoulders. The remains of the faithful are wrapped in cerements, and conveyed in this contrivance to the grave, where the bottom is removed, and the body falls into its place. This custom is strange to the Chinese, who always bury their dead in massive wooden coffins. But we have lingered in the mosque too long. As we leave the gateway at the foot of the minaret we take a farewell look at the delicate tracery of the stone canopy overhead. There is an inscription on the wall, recording an edict issued in the reign of the Emperor Yung-loh, about A.D. 1407, by which protection and certain privileges were granted to Mohammedans in China. The stalls, where meat is sold, in the street just in front of the doorway, are kept by the survivors of this once flourishing religious community."

## For the Children.

NORTH AFRICA MISSION,  
TUNIS.

January, 1902.

MY DEAR YOUNG FRIENDS,

You see I have put quite a different address at the head of my letter this month. I am very sorry that I could not get a letter written in time for you last month; it was on account of my coming here.

I must explain to you that I have not come here, to Tunis,

to be a missionary, but only to stay a few months with the missionaries, and see what everything is like for myself. It is so much better than only hearing about it. You would so much enjoy a visit here, I am sure. Perhaps you will be able to come when you are older. I scarcely know what to choose to tell you about; there are

SO MANY STRANGE AND INTERESTING THINGS here. Many things are very much like those mentioned in the Bible, for the people here live like the people

of Bible days, and the customs and fashions do not change. The natives of these countries never think of making new inventions; they prefer just to go on in the same old way that their fathers and grandfathers and great-grandfathers have gone in for thousands of years back. So they would never trouble to have trains or trams or telegraphs or anything like that. But lately the French have had a great deal of power in this country, and they have made these things, and the Arabs have just enough sense to see that they are very convenient, so they make use of them. It looks so strange to see electric trams in a place like this, and motor-cars whizzing along, and nearly frightening the wits out of the poor donkeys and camels, who do not approve of going at such a rapid pace, I am sure! The real Arab streets are far too narrow to have trams in them; generally, they are only wide enough for a carriage to get through, and we have to squeeze against the wall to let it pass. Some of these narrow streets are very crowded with men and donkeys and mules, and sometimes goats and camels, so that it is quite

#### LIKE PLAYING "HIDE AND SEEK"

to get through them. The men shout at each other to get out of the way, not too politely.

But I want to tell you of one sight I saw, which reminded me of a beautiful Bible verse. We were walking one afternoon outside the city, and met a lot of goats coming in to be milked. There was a great flock coming along, the shepherd walking in front, and in his arms he was carrying so carefully a tiny little kid. Do you remember this text: "He shall feed His flock like a shepherd; He shall gather the lambs in His arm and carry them in His bosom"? It is in the fortieth chapter of Isaiah, verse eleven. It says that the Lord God will do this, and it is surely meant to explain to us how loving and tender God will be with us. That tiny kid was quite safe in the shepherd's arms, but it was far too young and weak to have walked by itself. If he had let it try to, it would have fallen on the road, or perhaps even died. But you see he was a careful shepherd, and carried it himself instead. We say "the Lord is my Shepherd," and if He really is, He will take care of us in the same way. Very often we do not want Him to lead us; we prefer to try our own way, but our own way does not generally end very happily, does it? It is better to admit that we are weak, and let the Good Shepherd carry us when and where He thinks best. How good it is of God to have explained to us like this how tenderly He cares for us. If we did not know that He loves us, how dreadful it would be, and what a state of fear we should be in at the thought of meeting Him!

There is a good deal of missionary work being done here in the city of Tunis, and I want to tell you about that, so that you may pray for it. For the grown-up Arabs there are meetings being held five nights a week at present. Generally, a good many men come to them, and sometimes some boys come, who do not behave any better than a good many boys I have known in England! Of course, no women ever come to these meetings (except the missionaries); amongst Mohammedans the

#### WOMEN ARE GREATLY DESPISED,

and not allowed to mix with men. This is a result of their religion, and is one of the things which shows that it is a very bad one. These men who come to the meetings at night often listen very attentively to what is being said about Jesus Christ and the Bible, though a good many will come in just for a few minutes and go out again. Many of them must know a good deal about the Gospel, though sometimes they mix it up with their own wrong ideas. We are praying, and I ask you to pray, too, that some of them may be "cut to the heart," and see that

they need a Saviour. They are nearly all very wicked, and all very self-righteous, that is, they think themselves good. You remember they believe that a good deed can make up for a bad one, forgetting that when we have done all the good we can we have not done more than our duty, and that it requires Someone Who had no sin of His own to put away our sins. Won't you ask God to make them feel the burden of their sins? When they do that they will be more ready to believe on Jesus Christ as their Saviour. During the day the missionaries take it in turn to sit in the room where the meetings are held, and the men come in and talk to them. Sometimes they are reasonable, and will listen; but sometimes they talk the greatest nonsense. One man asked Mr. Purdon if he had not read in English history about Mohammed having cut the moon in two!

Perhaps you wonder how the women hear the Gospel if they do not come to meetings? They have a class for themselves once a week, but as well as that the ladies go to them in their houses, and read and speak with them there. I have been to some houses with them. The women and girls gave us a warm welcome; they seemed really glad to see us, and I expect they are glad to have visitors, as they do not get out much, especially the rich ones. They are hardly ever allowed out. You can think how dull it is for them, for, of course, hardly any of them can read.

There is a class for the porter boys once a week. They are

#### MOST AMUSING LITTLE FELLOWS.

They are always in the principal streets, waiting, with their baskets, ready for a job; and they generally call after us as we pass, "Ya, Inglese" ("O, English"). At their class they learn texts and hymns, and have a Bible lesson; but I have not heard yet that any of them are thinking of coming to Christ. Will you ask God to work in their hearts too?

The girls have a nice little school to go to, so that I think perhaps they are the most fortunate of all. It is held every morning. I went the day after I came and heard them singing and repeating their texts and doing their reading. There were fifteen present that day, all ages—from little girls of five and six up to big ones of fourteen. They knew their verses very well indeed. They do not repeat them quite as we do, but

#### IN A SING-SONG SORT OF WAY,

which is rather nice, and, at any rate, is considered the correct way here in North Africa. At reading they seemed very slow, but we must remember that they have great disadvantages, for they are never able to be at school for many years, as you are. As soon as the girls get big they are either married or obliged to stay at home, as they are not allowed to go about freely in the streets. How thankful we should be that our lives are so free and happy, and how we ought to feel for them, and try to help them! At school they do not have desks, as you have, but they sit on cushions on the floor placed along the wall.

Thank God, some of the girls seem really to be thinking about taking Christ as their Saviour, and a few of the women too. There are one or two men who say they believe on Him, but they have not courage enough to tell their own people. Do pray that they may realise that they must "confess before men," as well as "believe with the heart," and ask God to give them courage. They are dreadfully afraid of one another.

I have asked you to pray for a great many things this month, but I hope you will be able to remember them. Let us praise God that there are missionaries here, for there are some large towns in this country where there are none. Let us praise Him too that there are people listening and learning about Christ, and that there are a few who are trusting in Him. It was not so twenty years ago.—I remain, your affectionate friend,

R. I. L.

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

GENERAL FUND.			1901. No. of Dec. Receipt. £ s. d.			1901. No. of Dec. Receipt. £ s. d.			DETAILS OF LEICESTER AUXILIARY.			No. of Receipt. £ s. d.		
Brought forw'd. 2277 17 8			20 ... 5608 ..... 0 5 0			Brought forw'd. 75 0 5			Designated Nos. 3557, 3558 3579, 3591.			1026 ..... 0 10 0		
20 ... 5557 ..... 0 8 0			20 { Y.W.C.A., Barnet } 7 0 0			3 Crossley Hall 10 0 0			Mr. JOHN A. BOLTON, Hon. Sec., 106, Evington Road.			1027 ..... 2 0 0		
2 ... 5558 ..... 0 10 0			21 ... 5610 ..... 1 1 0			5 ... 3567 ..... 3 10 0						1028 ..... 0 10 0		
2 ... Bracknell 2 10 0			21 ... 5611 ..... 0 5 0			5 ... 3568 ..... 20 0 0						1029 ..... 5 0 0		
2 ... 5560 ..... 0 7 6			23 { Readers of 'The Christian' } 10 0 0			5 ... 3569 ..... 0 10 0						1030 ..... 1 2 0		
3 ... 5562 ..... 1 1 0			23 { Y.W.C.A., Highgate Road } 10 0 0			5 ... 3570 ..... 4 4 0								
3 ... 5563 ..... 4 0 0			23 Kenyon Chpl. 1 0 1			6 ... 3571 ..... 2 0 0								
3 ... 5564 ..... 5 0 0			24 ... 5615 ..... 0 10 0			6 { Blackheath } 8 0 0								
3 ... 5565 ..... 2 15 2			24 ... 5616 ..... 0 12 0			6 { M.H.B. } 8 0 0								
4 Portsmouth 2 0 0			27 ... 5617 ..... 0 2 6			7 ... 3574 ..... 0 5 0								
4 Edinburgh 4 0 0			27 ... 5618 ..... 0 1 6			7 ... 3575 ..... 0 10 0								
4 ... 5568 ..... 1 0 0			27 ... 5619 ..... 0 15 0			9 ... Doncaster 25 0 0								
5 ... 5569 ..... 1 0 0			27 ... 5620 ..... 0 5 0			10 ... 3577 ..... 0 10 0								
5 ... 5570 ..... 3 0 0			27 ... 5621 ..... 0 10 6			12 ... 3578 ..... 0 3 6								
5 ... 5571 ..... 0 5 0			27 ... 5622 ..... 0 3 6			12 ... 3579 ..... 3 10 0								
5 ... 5572 ..... 2 2 0			27 ... 5623 ..... 1 0 0			12 ... 3581 ..... 5 0 0								
5 ... 5573 ..... 6 0 0			28 ... 5624 ..... 0 5 0			12 ... 3582 ..... 5 0 0								
5 Brentwood 1 0 0			28 ... 5625 ..... 0 2 6			16 { Brondebury, N.W. } 3 3 0								
6 ... 5575 ..... 0 5 0			28 ... 5626 ..... 0 5 0			19 ... 3583 ..... 1 0 0								
7 { Talbot Tabernacle } 15 0 0			28 ... Dublin ... 3 3 6			19 ... 3584 ..... 5 0 0								
7 ... 5577 ..... 0 10 0			28 ... West Linton 0 10 0			20 ... 3585 ..... 5 0 0								
7 ... 5578 ..... 0 5 0			30 ... 5629 ..... 0 7 6			20 { Y.W.C.A., Barnet } 2 0 0								
9 ... 5579 ..... 2 2 0			31 ... 5630 ..... 2 2 0			20 ... " " 5 0 0								
9 ... 5580 ..... 2 0 0			31 ... 5631 ..... 10 0 0			20 ... " " 5 0 0								
10 ... Boscombe 0 6 0			31 ... 5632 ..... 1 0 0			20 ... " " 3 0 0								
10 ... 5582 ..... 1 10 0			31 { Highgate Rd. Ch. } 13 18 11			20 ... " " 3 0 0								
10 ... 5583 ..... 0 7 6			Total ... £2343 3 2			21 ... 3591 ..... 4 7 0								
10 ... 5584 ..... 1 0 0			May to Nov. 1415 10 6			21 ... 3592 ..... 0 8 7								
11 ... 5585 ..... 0 10 0			£3758 13 8			21 ... 3593 ..... 8 0 0								
11 ... 5586 ..... 2 0 0			TOTALS FOR 8 MONTHS.			21 ... 3594 ..... 5 0 0								
12 ... 5587 ..... 0 1 0			General .. £3758 13 8			21 { Readers of 'The Christian' } 10 0 0								
12 ... 5588 ..... 0 12 6			Designated 1901 17 2			21 { Y.W.C.A., Highgate Rd } 6 15 0								
12 .. Sheffield 0 8 6			Total ... £5660 10 10			24 ... 3598 ... 30 0 0								
13 ... 5590 ..... 10 0 0			DESIGNATED FUND.			27 ... 3599 ..... 0 5 0								
13 ... 5591 ..... 0 5 0			1901. No. of Dec. Receipt. £ s. d.			30 { Highgate Rd. B. C. } 1 0 0								
13 ... 5592 ..... 5 0 0			2 ... 3563 ..... 2 2 0			31 { Highgate Road Ch } 3 3 1								
14 { Crossley Hall Manchester } 2 4 10			2 ... 3564 ..... 0 8 5			31 { Highgate } 3 3 1								
14 { Skeldon Mills S. Schol } 0 10 0			3 ... 3565 ..... 72 10 0			31 ... 3603 ..... 18 0 0								
16 ... Kingsholm 0 12 0			Carried forw'd. £75 0 5			31 ... 3604 ..... 1 0 0								
17 ... Penge ... 1 1 0			Carried forw'd. £75 0 5			31 ... 3605 ..... 5 0 0								
18 ... 5598 ..... 0 5 0			£1901 17 2			31 ... 3606 ..... 16 13 7								
18 ... 5599 ..... 0 15 0						Total ..... £362 18 2								
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19 ... 5605 ..... 1 16 0														
19 ... 5606 ..... 1 11 0														
20 ... 5607 ..... 2 2 0														
Carried forw'd. £2277 17 8														

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