

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

Some Motives and Methods in Mission Work	25
Notes and Extracts	27
To the Friends of the N. Africa Mission "The Mohammedan's Church"	28
News from the Mission Field—	
From Miss Jay	30
" Mrs. O. E. Simpson	30
" Miss G. Hubbard	31
" Mr. H. E. Jones	32
" Miss Emily Smith	32
" Miss E. K. Lochhead	32
" Mr. W. Dickins	33
" Mr. A. T. Upson	33
" Mr. W. T. Fairman	34
Missionary Literature	34
For the Children	36

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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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EDWARD H. GLENNY, Barking.

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Location of Missionaries.

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

* At present at home for deputation work.

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.



Mosque De La Pêcherie, Algiers.

Some Motives and Methods in Mission Work.

"The love of Christ constraineth us."—2 Cor. v. 14. "We must all appear before the judgment seat of Christ."—2 Cor. v. 10.

"He which converteth the sinner from the error of his way shall save a soul from death."—James v. 20.

"The Lord Jesus shall be revealed from heaven taking vengeance on them that know not God, and that obey not the Gospel."—2 Thes. i. 7, 8. "He shall be glorified in His saints, and be admired in all them that believe."—2 Thes. i. 10.

"I will make you fishers of men."—Matt. iv. 18. "From henceforth thou shalt catch men."—Luke v. 10.

"We persuade men."—2 Cor. v. 11. "I am made all things to all men that I might by all means save some."—1 Cor. ix. 22.

"We pray you be ye reconciled to God."—2 Cor. v. 20. "He that winneth souls is wise."—Prov. xi. 30.

ALL true Christians long to be more devoted than they are in the Lord's work, and desire to see others similarly in earnest. For every physical action there must be an adequate cause, and so also for every spiritual work there must be a sufficient spiritual motive power. Every good work has its primary origin and impulse in God. God impels His servants, and they in their turn act. But Christians are not inanimate matter, but men and women, with mental and spiritual intelligence. God therefore works through His people not by blind force, as in material things, but by intelligent and spiritual means. It is therefore of the utmost importance that we should understand and take advantage of the spiritual means by which God intends that we should be impelled in holy living and service. For if we lack motive power the work we attempt will be correspondingly languid and forceless.

It is, however, of great importance that Christian devotedness and energy should flow in appropriate channels ; otherwise our devotedness, through ignorance and misapprehension, may do more to hinder the work of God than to promote it. These subjects are large and important, but we may consider some points in regard to them.

The mightiest force in Christianity is the love of Christ. It was love that impelled Him along the *via dolorosa* to Calvary to die for vile and guilty rebels such as we were. And in the measure in which God's love in Christ is understood, believed in, and experimentally enjoyed does it become a force in our lives. That love has a spiritually magnetic power over all who practically know it, and in the measure that they know it: It is the business of the Holy Spirit to shed that love abroad in our hearts. He more and more reveals to us the vileness of our low estate and the matchless pity of Him who died for our salvation ; thus we grow in the knowledge of our own worthlessness and Christ's unfathomable love. Thus drawn, the soul runs after Him, and delights to do anything and everything for the One whose love has captivated it. When the saved sinner realises how Christ's heart is set on the salvation of the lost, he enters into the thoughts, aims, and purposes of the Lover of his soul, and finds his delight in being permitted to take some humble part in what his Redeemer is doing. If only, therefore, we can obtain a fuller and more experimental acquaintance with Christ's quenchless love for us, we shall have a mighty propelling power to urge us forward in missionary work.

Another consideration which should influence us is the fact that we must all appear before the judgment seat of Christ to receive rewards in proportion to our faithfulness to our Lord. This may seem to some a poor motive power to appeal to, but the Scriptures remind us of that day as an incentive to diligent service.

It will not be all the same in that day, whether we have been worldly and careless, or spiritual and whole-hearted. All Christians then will all be blessed, but they will differ in glory as one star differs from another in magnitude. It will not be a small thing to receive from Christ, who is the brightness of the Father's glory, the creator of worlds, and the glorious Redeemer to whom every knee shall bow, some precious, glorious, and eternal token in recognition of our poor yet sincere efforts for His glory.

The unrepentant and unregenerate are exposed to the wrath of God on account of their sins, and we know how they can be delivered and eternally blessed. The knowledge of their sin and danger, and God's gracious and glorious remedy, should be a further incentive to rouse us up to devoted service. In times of imminent danger mothers have been known to manifest what seemed almost superhuman strength to rescue their children, and men have surpassed themselves by flood and by field in heroic devotedness to those in peril. Shall not we, whose souls are lighted with wisdom from on high, show similar energy and heroism in rescuing those who are in danger of being eternally separated from God and the joys of heaven, and of being shut up with the lost in everlasting shame and contempt ?

Alas, we know that men love their own way, and frequently are most reluctant to be saved in God's way by repentance and faith in the finished work of Christ ; but, impelled by a knowledge of men's danger, and the hope of being the channel of their being eternally delivered and blessed, we may well labour on, notwithstanding all discouragements and disappointments.

But even when we are stirred up we need wisdom to work in the best way. We are not all gifted alike, but we can all, if our hearts are right, find some means whereby to help forward God's work. Christ promised some of His primitive disciples that He would make them fishers of men, and that henceforth they should catch men. It is not always easy to catch fish, and certainly it needs wisdom to catch men.

Some, like Andrew, succeed best in individual work ; others, like Peter, can deal with multitudes. Some can organise work most wonderfully, though not very capable either as public speakers or in dealing with individual souls. Paul was a great letter writer as well as a preacher, and there is a wide field both for private letters and also for the printed page. There are those who, while they do not handle the pen of the ready writer, and are slow of speech, can yet circulate the writings of others. Then amongst those who followed our Lord there were many women which ministered unto Him of their substance.

The command to preach the Gospel to every creature includes not only personal testimony for Christ, but *everything that may be needed to ensure the efficient proclaiming of the Gospel to every creature of every succeeding generation till Christ returns.* It includes all the various departments of work referred to above, and many more, so that none need fail to take their part in the glorious work. If only our hearts are aglow with love to Christ and compassion for the unsaved, this will not be difficult. Love is ingenious in devising means to attain its object, and, if it cannot do so either in this way or in that, will yet in some other way reach the end it has in view.

The present day is not lacking in discovering numerous methods of work, but there is still room for fresh schemes for reaching all sorts and conditions of men. It is, however, resistless love for Christ and the perishing that is the great need. People often complain that they do not know of this or that mission or good work. If these missions were gold mines, Christians would not be so lacking in knowledge of them. It is more lack of heart for the work that is the cause of ignorance, than an absence of obtainable information.

Let us, then, continue to spread facts about the needs of those in darkness, and let us welcome every new and Scriptural method for reaching them ; but, above all, let us pray that we and others may be so in love with Christ and those for whom He died that all that interests Him may interest us. "The pleasure of the Lord shall prosper in His hand," and it is His good pleasure that sinners should be saved.

May the pleasure of the Lord be our pleasure also.

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.



Departures.—On February 6th, **Mrs. Boulton**, for Tangier.



Mr. C. T. Hooper, writing on February 7th at **Shebin-el-Kom**, says: "Our work still maintains that hopeful aspect which has been so cheering to us the last two months. Every evening, or at least six nights a week, we have a Gospel service which lasts for one hour, after which we allow questions to be asked on the subject. We have a gathering of twenty-five or thirty each night."



Miss Brown, in a letter dated **Tangier**, February 3rd, says: "Our work amongst the Spaniards is going on steadily. We have two very interesting cases just now, of a man and his wife. They first became interested in the Scriptures through the distribution of **LAS BUENAS NUEVAS**. They now attend regularly the meetings and seem very happy. The other day when I visited them, they told me how they thanked God for sending me to their home with His word, which has become such a joy to their hearts. They seem to have got such a clear and firm grasp of the way of salvation, and it is nice to see them lending the tracts to others, and trying to help them understand what they read. Please keep on praying for all the various efforts being put forth to bring the people to a knowledge of the Truth."



Dr. Churcher writes, in a letter received from **Susa** at the beginning of February: "We have recorded 357 consultations during the month. Now that Ramadhan is over, the people are coming more freely. On Thursday last I counted fifteen different places and tribes from which the forty-five patients had come; only two were from Susa, I think. A boy and his mother, who have been to us before, are back again, and staying in the Baraka. I believe they have both taken hold of Christ as their Saviour, but whether they have let go of Mohammed I am not sure." **Dr. Churcher** and **Mr. Webb** would be glad to do some itinerating in South Tunisia, if there were funds available for this purpose.



Mr. H. E. Webb, of **Susa**, writing on January 17th, says "The Arab soldier is giving us great joy in his evident grasp of the Truth. **Sidi Ahmed Gomati** thinks him a very satisfactory evidence of the Lord's saving grace. He has been threatened with imprisonment if he continues to come to me for teaching. Nevertheless he continues to come each night. The others who were interested have been frightened by this threat. We shall be glad to have them remembered in prayer."



Day Trip Itineration Work.—The large number of villages and homesteads in the Delta of the Nile has several times been mentioned in previous issues. **Mr. Upson** writes from **Shebin-el-Kom**, saying that there are great opportunities for making *day trips* in the province, by donkey or railway or bicycle. During March, April, and May the workers at **Shebin** could go out one at a time, accompanied by their native helper, for such trips. The cost of these would be about 2s. for each person, *i.e.*, 4s. per day for the missionary and helper, for the whole day, including food and travelling expenses, going to, say, two large villages. Thus a sum of £1 would enable them to do five such days' itinerating, and to preach the Gospel in some ten villages.

Miss Aldridge, of **Laraish**, in a letter received on February 8th, says: "Medical work grows, and I am kept busy. In fact, the days seem to fly, and I cannot get everything in. I have to limit the days for dispensary work in order to visit more. So many calls come for visiting that I wonder sometimes whether I shall be able to continue my girls' class. The villagers around both in the Sahel district and in the Aarab have got to know us now, and a good many come in for treatment on market days." Writing about a week later, **Miss Aldridge** says: "A good many people are constantly coming here, and some of the upper class men occasionally. These read a little and ask questions. In visiting the ladies, too, one comes across these men, but they all seem perfectly satisfied with their own religion. There is one lad here who has been under the instruction of **Mr. Rockafellar** for some time, and professes to believe, and has discontinued reading in the Mosque for that reason. We are praying much for him that he may be kept right in the persecution which is sure to come if he is really true."



Medical Work at Omdurman.—Whilst missionary work amongst Mohammedans in the Soudan is prohibited, it is good news to read in the January issue of **FROM MONTH TO MONTH**, the C.M.S. letter to leaders, that **Dr. Chorley Hall**, who was formerly a medical missionary in Cairo, has opened a consulting-room. During the first fortnight only thirty-five attended, but during the next six months the number went up to 1,300, besides visits to patients' houses. The dispensary seems to be winning the hearts of the people.



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.



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.



Hand Painted Texts, of any size, with or without flowers, etc., or birthday and other cards, can be ordered from **Miss Vining**, Office of the North Africa Mission, Linton Road, Barking. Proceeds to go to funds of the Mission.



Confectionery.—**Miss Shelbourne**, of 53, Hova Villas, Hove, Sussex, who has so successfully and systematically carried on the sale of work and fancy articles for several years past that she has been enabled by this and other means to raise the support of two missionaries, is now endeavouring, in connexion with the Hove and Brighton auxiliaries, to undertake the support of a third, as mentioned several months ago. She has started a new department of missionary trading, and will be pleased to receive orders for cocoa-nut ice at 1s. 3d. per lb., and for chocolate creams and other fondants at 3s. per lb., post free. Being home-made, these can be warranted pure.



Correction.—The note which appeared in last month's issue with reference to the little Kabyle girl whom **Miss Welch** and **Miss Emily Smith** had taken to live with them, is, we regret to say, two years old. When inserted it was thought to be about four months since it was copied from a letter, but unfortunately the date was not verified. The girl is still living with the missionaries, but is now six years and a half. Her father has been dead for six months.

To the Friends of the North Africa Mission.

"NORWAY," WESTCLIFF, SOUTHEND-ON-SEA,

Feb. 17th, 1902.

DEAR FELLOW-HELPERS,—I notice that the Church Missionary Society, which has grown very rapidly during the last few years, is feeling the need of increased liberality to avoid a large deficit; but they say that the deficiency in suitable volunteers for the mission field is much more serious than the deficiency in funds. No doubt many other missions would say the same. The wave of missionary enthusiasm experienced a few years ago seems more or less to have spent itself, and on all hands one hears of the dearth of suitable missionary candidates.

Some attribute this to the war, others to other causes; but probably the principal reason is that in so many parts spiritual life is at a low ebb, and Christian devotedness is too often rather a theory than a practice.

For some years we have had a probationers' home at Barking, but the number of probationers has grown rather less during the last two or three years, so that now, when we are facing the question of moving our mission premises from Barking, we have come to the conclusion that it is not worth while for the present to take any special houses in which probationers should reside, but rather to provide them with suitable lodgings, and a room in which they could have their Arabic and other classes. The four probationers who are now with us at Barking are not being sustained from the general funds of the Mission for the present, as it is thought that workers in the field should have the preference until financial supplies are more abundant. These four probationers will remove from Barking shortly, and reside in the neighbourhood of Highgate Road, so that, while continuing their Arabic studies under Mr. Marshall's care, they may also have the advantage of being able when not engaged in evangelistic work to attend the ministry of Pastor James Stephens, of our Council. This would enable us for the time being to do without any special home for them, and thus, to some extent, reduce expenses. We sincerely hope, however, that before long a sufficient number of suitable candidates may offer themselves, and corresponding financial supplies be sent in to justify the opening of a probationers' home afresh in the neighbourhood of Highgate Road. At present, however, we do not see our way to take this step.

I have myself taken a house here at Westcliff-on-Sea, into which I expect to move by the 25th of March, after which my address will be: 1, Palmeira Avenue, Westcliff, Southend-on-Sea. This house is sufficiently commodious to enable my wife and myself to receive a certain number of missionaries seeking rest and change in this country. The place is considered very healthy, and the view is pleasant, and at the same time we can reach the City in less than an hour.

It is proposed to move the Mission offices from Linton Road, Barking, to Paternoster House, Paternoster Row, London, E.C., which is situated in the very heart of the City. Our premises there will be comparatively small, but sufficiently commodious for the distinctly office work of the Mission, and we shall have a room for our weekly prayer-meeting, and where our Council meetings can be held. It is proposed also to retain a few rooms in one of our houses at Barking for storing the furniture of the probationers' home until we reopen it, and for the storing of such other goods, etc., as may be necessary. There may also be a room or two for the Mission, as occasion may require.

The expense to the Mission for their new premises will not, we hope, be more than in the past, while they will have the advantage of having an office in the very heart of the City. There will, however, be some expenses in the process of moving. The rooms which the Mission will occupy in Pater-

noster House are Nos. 41 and 44, on the third floor, which can be reached by a passenger lift, so that any friends in town who may wish to call will be able to do so without trouble.

The making of these new arrangements has led to a good deal of thought and prayer, and we would ask all who are interested in the work to pray that this move may still further have the seal of God's approval. We trust that many friends who have been unable to come to our prayer meeting at Barking, which is held every Friday at four o'clock, will be able to join us in our more central position on the same day at the same hour.

I am thankful to say that funds have come in a little better during the last few weeks, though we are still in need of an extra thousand pounds to put our finances in a satisfactory position. God is able to give us much more than this if He sees it is for our good. Will you join us in prayer that, if it be His good will, He who has so graciously blessed us during these past twenty years may do so increasingly in the future, or perhaps I should say, that we may be increasingly fitted and prepared to receive what God is so well able and so ready to bestow on all those who call upon Him.

From several parts of the Mission field workers write to say that the work was never more encouraging than at the present time. Mr. Fairman and Mr. Fraser have been doing most interesting itinerating work in Lower Egypt. Mr. Hooper and Mr. Upson report from Shebin-el-Kom that they have Gospel meetings six nights in the week, to which a goodly number of Arabs come. They have the assistance of a Mohammedan convert in their meetings, for which they are very thankful. Mrs. Hooper, who has been in poor health, is now gaining strength.

Mr. Dickins reports that the work in Alexandria continues interesting. Mr. Hope has now got on far enough with Arabic to take a meeting occasionally. Mr. Levack is making good progress with Arabic, and meanwhile has been holding services amongst those who can speak English, and God has given him the joy of seeing some brought to Christ through his labours. Mrs. Dickins has her hands full with her Moslem school, and with visitation, etc., and Miss Wenden, who has just gone out, does her best to help.

Miss Van der Molen is for the present working in the hospital of the American Mission at Assiût, thus helping them, and at the same time gaining most useful experience.

Mrs. Venables reports from Tripoli that the Medical Mission under her husband's care is very much patronised. She says that on Saturday, 25th of January, they had ninety-six patients. On account of Mrs. Reid's illness, Mrs. Venables had given up her class for a time. We are thankful to report that Mrs. Reid is now improving in health.

The Medical Mission at Susa, under Dr. Churcher's care, is doing excellent work. Miss Hodges has been suffering from an inflamed foot, but is now better. Miss Hamden and Miss Lepper have been staying with her for a time. Miss A. Cox and Miss Bagster are living and working in a native house in the Arab town. Mr. Webb, beside assisting in the Medical Mission, makes the bookshop his special care.

In Kairouan Miss Addinsell and Miss North are a good deal encouraged, though, of course, they greatly miss Mr. and Mrs. Cooksey, who are for the present in England, where Mr. Cooksey is seeking to stir up a wider interest in the work. The absence of Mr. Liley, and also for a time of Mr. Michell, from Tunis, has thrown the responsibility of Arab meetings to a large extent on the shoulders of Mr. Purdon. No doubt his having to constantly take the Arab meetings will give him practice in the language such as he would scarcely have obtained had older brethren been with him all the time. The meetings seem to have been well attended, and a good deal of interest has been shown.

Our Swedish sisters at Bizerta have been rather disappointed in a Moslem who professed conversion; but they are not without encouragement in other directions.

Mr. Lochhead writes that the work in Constantine is more encouraging than at any previous time. They are just taking a new house, which will provide more accommodation for meetings, and they are greatly cheered by the presence of a Swiss French-speaking missionary, who is labouring amongst the Europeans. His name is Mons. Bardet. He and his wife are a very great help to the work in this city.

A few weeks ago Miss E. Smith and Miss Welch paid a visit to their fellow-labourers—Miss Cox and Miss K. Smith—in Djemâa Sahridj, and they were greatly encouraged by the progress that is being made there. I think about 200 children come under more or less religious instruction. Miss K. Smith has been in rather poor health, and so has been compelled to spend a month in Algiers. She writes of the work carried on there by Miss E. Smith and Miss Welch amongst both Kabyles (women and children) and French as being very full of hope. One little child that lately died repeatedly asked in her last hours to hear more about the Lord Jesus Christ. Mons. Cuendet writes of encouraging interviews with intelligent Kabyles. He is busily occupied in work connected with Kabyle translation. Madame Cuendet has an interesting work amongst the French young people, and especially amongst some who have professed conversion.

At Cherchell Miss Day's health has not been quite satisfactory for some time; but in her last letter she seems a good deal encouraged on account of decided improvement. She and Miss Read still have a most interesting work. Their classes are attended by considerable numbers, in fact, by as many as they are able to instruct.

Mr. and Mrs. Cooper have had an interesting journey from Fez to Tangier, where Mrs. Cooper is for the present staying. Mr. Cooper has now returned to Fez, and on the way, with the assistance of native colporteurs, much useful work has been done. We are glad to have Miss Breeze and Miss Marston back again at the women's hospital, and Mrs. Boulton has now returned to Hope House. We are glad to say that her health, which had been not at all satisfactory, is now very greatly improved.

Mr. and Mrs. Simpson are keeping on the medical work at the men's hospital until Dr. Roberts returns. The present winter has been an exceptionally cold one in Tangier. We are sorry to know that Mr. Blanco, the Spanish evangelist, has for a time been laid aside by inflammation of the liver. We trust we may soon hear of his restoration.

Mr. Summers, of the Bible Society, also, who was laid aside with pneumonia, is now gaining strength. Mr. Edwards has his hands full with the Orphanage and Industrial Institute. The absence of Mrs. Edwards in Ireland, where she has held numerous meetings in the interests of the work, has, of course, left a good deal more for Mr. Edwards to attend to. During one of the winter storms a considerable amount of damage was done to the crops in the Institute garden. In other parts of Morocco the work is going on about as usual.

The Sultan is now staying in the neighbourhood of Rabat. He seems to be specially favourably disposed toward England at the present time.

How much precious seed is being sown in all these lands, not only amongst Moslems, but also amongst Roman Catholics and Jews! Let us unite in prayer that God, by His Holy Spirit, will cause it to spring up and bring forth fruit to the salvation of souls and the glory of God.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

"The Mohammedan's Church."

By MR. W. G. POPE.

Every land has its churches or places of worship, and one could write an interesting essay on the worship of God or gods in different lands simply by the comparison of the various edifices devoted to that purpose. Mohammedan mosques, such as are seen by hundreds in North Africa, are always picturesque, and form a striking variation to the square, no-windowed, flat-roofed houses which surround them. They are nearly always graced with one or more domes, or at least with a round or, more generally, square minaret, according to the section of the orthodox Mohammedan church to which the worshippers may belong.

There is not much to describe about the exterior of an ordinary mosque. A flag-staff generally surmounts the minaret, and a white flag hangs at its head five times a day when the "Muezzin," the human mosque bell, mounts to the top of the minaret to call



"Muezzin" calling to Prayer.

out "Allahu Akbar" ("God is most great"), "Come to prayers," etc. The doorway is sometimes a beautifully carved entrance, and is nearly always graced by the presence of a dozen of the dirtiest beggars on the look-out for some self-righteous man's extra alms, which in some way, he thinks, will add to the merit of his prayers. Inside there are no chairs, no seats, no pews; but the floors are fully matted or carpeted, thus making one big pew for everybody! No deacon or church officer is thus bothered in seeking to obtain pew rents in arrears!

Near the entrance door is found an ever-flowing fountain of clear, sweet water. It is the *sine qua non* of a Moslem mosque. No Mohammedan dares to pray without first making his prescribed ablutions. He must wash hands and arms to elbows; feet and legs to knees; face, eyes, nostrils, ears and mouth, rinsing each three times, before he is clean for prayers. Mohammedans rarely wear laced boots or shoes, as they must take off their shoes every time they enter a mosque, and must pray shoeless, whilst the head always remains covered.

In the eastern wall of the mosque (because it faces Mecca, the Jerusalem of the Moslems) is to be found a round niche, called the "Mehrab," in which the *Imam* (priest) stands facing the wall, to lead the prayers. The worshippers stand behind him in long rows, all facing that same wall, and repeat the same prayers and postures as their leader-priest. He wears no distinctive dress, and in no wise differs from the better-dressed Mohammedans worshipping with him. The service lasts about ten minutes, and is performed five times a day. The mid-day and evening prayers are generally the best attended, and but very few Mohammedans pray five times a day! Once a week in the best mosques a five-minute sermon is preached, which is in literary Arabic, and but very few ever understand it.

In a remote corner a small gallery is sometimes seen. This is the *women's gallery*, where a few women are allowed to come *once a year* only, on the twenty-seventh night of the fast month of Ramadhan, to see how the men worship. Poor things! Women are rarely taught to pray, so that even when allowed to visit the mosque they have to be kept in order by sticks to repress their excitement.

And does a Mohammedan *really* pray? Alas! no. Real prayer, as Christians understand it, is an almost unknown thing to Moslems. They do nothing but bow to the earth in professed adoration, and repeat daily the same words and postures. There is no admission of sin, and very little expression of desire for pardon. Their phrases are, for the most part, praise to a kind, gracious, good god, who winks at and overlooks all sin because they say, "I believe that there is no god but Allah, and I witness that Mohammed is the prophet of Allah!" There is probably no greater self-righteous hypocrite on the face of the earth than a *good* Mohammedan! His heart is always "white as milk." His sins are nothing; all he does, sins and all, are just the outworking of God's sovereign will in and through him, and he cannot help the result!

Reader, please pray earnestly for the workers of the North Africa Mission in North Africa who are seeking to take to the Moslems of that country a knowledge of their need and of their Saviour. Two hundred millions of our fellows are under this delusion of Satan, and believe this lie. Will you not help to send the message of full salvation?

News from the Mission-Field.

Morocco.

From Miss Jay
(Tangier).

MOORISH GIRLS' SCHOOL.

The children's Christmas treat was held last Saturday, January 4th. About fifty came to it, and had, I think, a very happy time.

The day before we gave a treat to all the Moorish prisoners, 150 in number, for which my brother had sent me the money. Mr. Elson preached the Gospel in both the men's prisons. The jailor would not admit him, so he had to speak kneeling on the step, with his head through the hole in the door. It was trying work, for the foul air of the prison is very bad there; but he had attentive listeners, and was able to give away several Gospels to those who could read. We saw them, in their chains, standing about afterwards reading them. I was well received in the women's prison, where I found eleven poor Moorish women and one well-dressed Jewess, who was imprisoned for debt. I had a talk with them about God's Christmas gift, and they asked me to come again. We gave each prisoner a large loaf of bread and a parcel of figs; the bread was made by my Minana here. Mr. Elson very kindly made all arrangements, and his servant distributed the food.

From Mrs. O. E. Simpson
(Tangier).

TULLOCH MEMORIAL HOSPITAL.

The kind friends who help in the support of our patients by their prayers, sympathy, and means, will doubtlessly now be interested to unite with us in earnest petition for the native, whose life-history, as far as it has come under our notice, is here given.

About three years ago a Riffian lad left his mountain home, some three or four days' distance away. We will call him Absalom. When a mere youth, some village or family feud had arisen, and he, unable to defend himself, sought safety in flight. One year quickly passed in Tangier, seeking employment and finding odd work among the Europeans. Many nights were passed in the Men's Refuge in the Market-place, and his heart seemed very receptive to the Gospel which he

there heard preached. For a slight wound of his foot he was admitted as in-patient with us, and the bright, cheery, overgrown boy quickly found a warm interest in our prayers.

After his foot was healed, and the time for discharging him had come, we were in want of a second servant. Absalom, with his genial nature and strong physical build, was just the one to suit. He came, and proved himself fully worthy of our choice. His interest in the Gospel increased, and a small book could be filled with his encouraging words and endeavours to spread our glad tidings among his fellow-countrymen. He proved quite a linguist; he had rapidly acquired fluency in Arabic, and learned also a little Spanish and a few words of English. So many poor Riffians are admitted to the hospital who understand but little of our message, as they know so little Arabic. To these Absalom was ever ready to "make it plain"—as when I heard him say, "You see, we hear of Jesus Christ at home. Our readers tell us He was a good man and a prophet; but they never *finish* the story, never tell us *all*." For He was also Son of God, and came from heaven to die for sinners, and so became *our* Saviour." Who could complain if the ward floors were swept rather late in the morning because the servant had been preaching Jesus instead of working? When some relatives came for the first time to see him, he was most eager that they should hear of Christ. After listening to a Gospel address in the morning, he came pleading that they might be told once more in the afternoon, saying, "They are so dull—just as I was—and need to hear again and again before they will be able to understand even a little." So three times in one day he brought them for a repetition of simple Gospel Truth. After remaining with us two years, illness among relatives in his mountain home and the death of others made him anxious to secure his own small property from falling into the hands of the Government, and, with great regret on both sides, his farewell was taken. He promised to return, if not killed by jealous friends or fanatical relatives.

I gave him a copy of the New Testament given to me by the late Mr. Mackintosh, telling him who had been its former owner, knowing how he had revered and loved him. He promised to cherish it, and, though unable to read himself, he said he

would lend it to the readers around his home. On the way to Tetuan he passed the night at a half-way *fundak*—a wild, lonely place among the hills. In the evening, as the men—wilder than the scenery around them, children of many a dark deed and purpose—gathered round the charcoal fire, he brought out his treasure, and asked a reader to read aloud. The book was soon recognised, and high words arose. They would kill anyone who believed in *that* volume. The Leader threw it on the fire to destroy it. Absalom sprang forward to rescue it, and succeeded in saving from the flames a scorched, but otherwise uninjured, book. Then he told them they did not know its message, or they would not so have treated it.

After he passed through Tetuan we heard that robbers followed him to a lonely spot, wounded him, took his gun and better clothes, and he only escaped with his life. This cast us much upon the Lord in prayer. He had endeared himself to us all by his frank geniality; he was as simple-hearted as a child, although over six feet in height and of great physical strength. A few days later news came contradicting the robbery, and merely stating that he had not been heard of. He needs our earnest prayers. His last words were, "Pray to God for me that His Holy Spirit may FILL my heart." Merely being in possession of the Gospel is quite a sufficient cause for his death apart from the numerous family and village quarrels which abound among the mountaineers. He said to me, "Even if they take the Book away, they cannot take it from here," laying his hand upon his heart. We feel if his life is spared he will return to us, as he promised to do, when his financial affairs are settled. If we do not see him here, we expect to see him within the Eternal City. If he knew of my writing this, he would say, "Ask the friends to *pray* for me."

From Miss G. Hubbard
(Tetuan).

(Continued from page 20.)

Miss Banks was telling us a comical bit this evening. She was in the street and saw a big boy hitting a small girl, so she spoke to him and stopped it. Just then one of the boys of her class, a great friend of hers, came along and saw and heard what was going on. "Ah, Tabeeba," he said, "that boy who was hitting the girl has the heart of a Christian!" He did not mean anything personal. I daresay he thought, as we often hear folks say in the street when anyone speaks of us as Christians (Nazarenes), someone will answer, "That is not a Christian, that is a Tabeeba" (lady doctor):

November 22nd.—This morning we had an extra number of men in to the dispensary, more than we have had for some time. Among them was a black man, whose animals some of us hired to take us up to Fez some time ago. He considered himself quite an old friend, of the "do-you-remember" style. I was very pleased with one young fellow that came in. I was waiting for some men to go out with whom I had been reading. Miss Banks was just getting their medicine, but this one could not wait, and called out to ask if I were not coming to read, as when he came before. I told him I had just been reading with those who were then in the room; but as he seemed to think a second lesson would not hurt them, I sat down again, and we read together the first part of John v. But when I finished, he said I had not read about the shepherd and the sheep as last time, so then we turned to chapter x., and read of the Good Shepherd, Who gave His life for His sheep. I was very glad he remembered so well what we had read, especially as he had heard only, not being a reader. May the Good Shepherd find that poor lost sheep!

Two of Miss Banks' boys came in next. One is a young lad, who says his will is to grow up a good man, but he does not know what has been written (*i.e.* fore-ordained) for him! At

present he is a scamp! Our visiting this afternoon took us, first of all, to our friend the Shereefa. She was sitting in her kitchen, which is about four feet by six, with her daughter, who was busy combing wool. Last time we were there Miss Banks had the "chair" offered her, but, as she is tall, she declined the honour to-day, and sat on the stairs, while I took the chair. This is a piece of wood maybe twelve inches long (or less), five inches wide, and height equal to width. It hardly formed an easy-chair! From there we passed by a shop where we specially wanted to buy something, but, as usual, it was closed. We asked a man near by in another shop when the owner would be there, and he said he would open by and bye. Another man said to us, "Well, if not to-day, then to-morrow." Moors have no respect for time, and they can't understand why those English are always in a hurry. If we only walk at an ordinary quick pace, they say we are running. By the bye, the shop we wanted belongs to one of the richest Moors in Tetuan, and is about the same size as the old Shereefa's kitchen, only not quite so long. Our second visit was to a poor old woman who got her hand crushed in a door some days ago. Miss Banks is now dressing it each day. She is a Riff, and understands only a few words of Arabic. A rich Moor was doing "good deeds" by giving away garments to the poor. This poor old soul was among the crowd of applicants, and in the crush she got her hand in the doorway just as the soldier on guard shut the door. The result was serious for the old woman. A dirtier room I never was in; the street is clean compared with its floor. The poor patient lies on a mat on the floor amid a mass of rags, and there is precious little else in the place. Yet she seems contented, in spite of her pain. She is very patient and thankful for what is done for her. She is one who has lived many years, and seems likely to die, without once hearing the Gospel in her own language; yet she has only lived a few days' journey from England, where thousands believe the Gospel is the *only* way to God. But they have not troubled to tell the many, many of her tribe—the Riffs.

Our last visit was to a man who is suffering much with his foot—a case Miss Banks has dressed daily for months now. (Please, friends, don't forget daily dressings need RAGS). He is no friend to the Gospel, I am afraid. When he was still well enough to come along to the dispensary he would always get out of listening, if he could manage it. This afternoon I was alone with him, while the Tabeeba went home for a scrap-book she had promised to lend him, to help him through a little of his weary time. She purposely gave me time for a good talk, and, happily for me, an old woman came in to see him just then, and she wanted to listen to what I was reading, so by addressing myself to her I was able to say much more than if I had had only the man to talk to. We wondered, as we went along the streets and saw so many people—fine, intelligent-looking men, little children, and women of all sorts—how *such* a lie could have got *such* a hold. There they were, rich and poor, slaves and free, black and white, all believing God's truth mixed with the devil's lie, "There is no god but God, and Mohammed is His sent one"! Of the true creed, "There is one God and one Mediator . . . the man Christ Jesus," they know nothing and care less. We decided it has such a hold because it is so easy to the carnal man. God is merciful and He will forgive. I shall never forget a man in our waiting-room once saying, in answer to God's demand for separation from sin: "I can lie, or steal, or kill, or do highway robbery, or drink, or live immorally, but if I am a Muslim God is merciful, and He will forgive it all and take me to Paradise!" What more does the sinful human heart ask? And what but the power of the Holy Ghost can teach these poor, blinded, sinful Muslims how the pure, holy God hates sin, and yet how He has sent His mercy and forgiveness in the hand of His Son Jesus Christ?

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

It was early morning; the gates of the town were just opened, and people were already passing in and out. Close to the gate two men were lying, bleeding, cold, and exhausted; first one and then another came up to them, saying, "Woe is me, who did it?" "Lift us up, lift us up," cried the poor men, "and carry us to someone who will doctor us." Nobody, however, responded to their entreaties. A Jew then came along, and seeing the crowd that had gathered round, said to them, "Why don't you lift the poor men up, and carry them to the hospital; they are Moslems, your brothers," and then, putting his hand in his pocket, he took out a small coin (the value of which is twopence-halfpenny), and said to some of the men standing by, "Take this, and go and hire a donkey, and carry the men to the hospital." But not one would volunteer. At last a stranger came by, and going up to one of the men, said, "Come on, my brother, get on my shoulders, and I will help you along to the hospital." Then two others came to the other man's assistance.

They were watchmen, and had been minding the few little tents which are pitched in the market-place outside the town, and are used partly as a shelter from the sun for the owners, and partly as a place in which to display their wares. For

"watching" them they received the sum of about three half-pence per night. Just before dawn some robbers came down upon them, and attacked them, with the result that one was cut about the head with a small dagger, and the other shot through the leg. On their arrival at the hospital they were washed, had their wounds dressed by Dr. Grieve, and then they were clothed in clean garments, and put comfortably to bed.

One is a Sheriff (a holy man), who comes from El Kasar, and the other is from the Soos country. Two years ago Hadj Mohammed, the Sheriff, made up his mind to go on pilgrimage to Mecca. His father objected; but when the Sheriff threatened to drown himself in the sea, his father gave permission. On his return from the pilgrimage he and his father quarrelled. This resulted in his first going to Rabat, and finally coming to Casablanca, where he was glad to do anything for his living.

He is a most intelligent man, and can read, but has never really heard the Gospel, though he has heard some garbled accounts of things contained in the Scriptures. I have had several talks to both the men, and have read and explained to them portions from the Word; but, alas! how little they understand. Still, having delivered the message, we leave the rest for God to accomplish by His Holy Spirit.

Algeria.

From Miss Emily Smith
(Algiers).

The work here in Algiers among the Kabyle and French Roman Catholic women and children gives us much cause for thankfulness. Since the summer vacation the classes have steadily increased and improved; the opposition of last spring seems, as usual, to have proved a help rather than a hindrance to the advancement of the Gospel. The little Kabyle girls are getting such a knowledge of the Gospel stories, and of the aim and object of our Lord Jesus Christ's life and death, that it will be very difficult to knock it out of them in later life—a knowledge that we believe God's Spirit will, in the fulness of time, bring to their memories in the power of that Life which nothing can resist. Thank God we believe He is "the Lord and Giver of life."

The native women learn with an ease that astonishes us. Last week one of them remarked, "The devil is not in our hearts as formerly," and when we answered that we thought, judging by their lies, etc., that he was, another replied earnestly, "Ah, but you don't know; before you taught us, Satan had great power in our hearts, now his power is waning! Be-patient, and teach us more. He will go altogether before long."

Our native fêtes have been delayed, as Ramadhan fell this year at Christmas time. Our French fêtes are over; they have given great pleasure to children and parents. Through the kindness of Dr. Nyström, we held the children's treat in his mission-hall. About 115 persons were present, and they all say it was the prettiest fête we ever had. The Sunday Class girls gave a short Service of Song in French, called "Noël." This is the first we have ever tried, and, all things considered, it went well; about fifty were present at the service. Our usual Christmas Day gathering for the children of all our fellow-workers in Algiers was a very happy party.

These fêtes owe much of their success to the very kind help of Mons. and Madame Cuendet and their son, who took more than a fair share of all the hard work of Christmas week. The words spoken by Monsieur Cuendet have gone deep into some hearts, and will yet bear fruit. "I was so tired when I arrived,"

said one dear woman who had walked for more than an hour to be present, "but when he spoke I forgot my tiredness and all else in thinking of Jesus." We shall find the "seed cast upon the water," even if only "after many days."

We are very well, and so thankful to be able to work on steadily. It is the steady, patient work that at last makes a breach in the dead wall of indifference.

We are loved by those among whom we work, and it is because we are recognised as followers of the Lord Jesus, to Whom be glory for ever!

From Miss E. K. Lochhead
(Constantine).

1st Jan., 1902.—As regards the work out here, I think the past year has been the best we have ever had; but we are looking for still greater blessing in the year just begun. The coming of Mr. and Mrs. Bardet to Constantine seems such a direct answer to our prayers that we believe there are times of blessing in store for us. As Mr. Bardet has not yet rented a hall of his own, he is helping in the meetings held in our house. Last Wednesday he was with us, and sixteen Jews came; then on Thursday night the French Gospel meeting was addressed by him.

His message is always clear and pointed, yet delivered with so much sympathy and tenderness that the people would not easily take offence. As he has some knowledge of Italian, we have begun a meeting for Italians on Sabbath evening. The first night four men came, and last week seven.

Last Thursday afternoon I had a small fête for the children who come on Sabbath. There were sixteen came, and most of those had attended regularly during the year. My brother showed them the magic lantern, the pictures being the Parables of the Lost Sheep and the Prodigal Son, also a number of Bunyan's Pilgrim. Mr. Bardet explained them, interspersing his remarks with a few striking stories, which greatly delighted the children. I have felt much encouraged with this class during the past year.

On Tuesday nights we are hoping to have a little meeting for consecration and prayer, chiefly to help the two or three who

professed conversion last spring. Last night we had our first meeting, and the Lord was with us. Mr. Bardet conducted it; but we are all expected to take part. Our former servant was present, and she was much moved. We trust it may be a means of much blessing to us all.

The work among the Arabs also has not been without encouragement. I have felt much helped in visiting the women and girls in their homes. This month of Ramadhan is always a trying time; but it is almost over, for which we feel glad.

Egypt.

From Mr. W. Dickins
(Alexandria).

Luke ix. 13—*But He (Jesus) said unto them (the disciples),
Give ye them to eat.*

These words express the character of our service here. Freely we have received from our Lord the bread of life, and experienced the satisfaction which it imparts; but we have realised that this blessing is not for ourselves alone. It is to be conveyed to those who are hungering and perishing around us. As in imagination I turn to the south of this great continent of Africa from this most northerly point, what do I see? I see 430,000 Jews and 40,000,000 Mohammedans, with 300,000 Hindus and Sikhs, and 125,000,000 pagans at least. In face of that prospect we might be tempted to say, "What are our few loaves among so many?" did we not hear our Lord saying, "All authority is given unto Me in heaven and on earth"; "Bring them hither to Me"; and then, "Give ye them to eat."

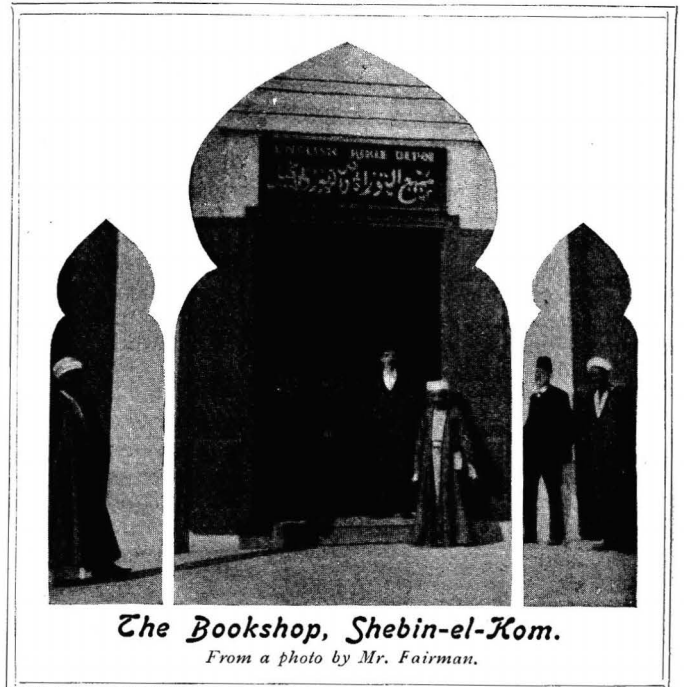
We have been much encouraged by various visits to the Fellaheen. At Kafr Dowar the hiring of the little simple bookshop, which is also a place for meeting and explaining the Word of God to enquirers, is believed to be a step in the right direction by our friends. Now that the great month of the Ramadhan fast is concluded, we hope to get several of the men to visit us therein. The Coptic schoolmaster has heartily welcomed us, and purchased several Gospel portions, and a Greek grocer enquired if I had nothing in his language. When I showed him the Gospel in Greek, he immediately bought it.

Directly after Christmas I visited our station at Shebin-el-Kom, and there I gave an address in Arabic on Sunday morning and Tuesday evening. I also had the privilege of visiting the two villages of Malleeg and Birket-Es-Saba, accompanied by Mr. Upson and Iskandar, the Mohammedan convert sent to Shebin by the C.M.S. workers at Cairo. On our arrival at the first village we were not warmly received, for it was in the middle of the month in which all Mohammedans are fasting. We stopped at a café, which was shut and locked, and the owner inside asleep. But we were invited to sit down on the seat outside. Here we soon had men enquiring concerning our business, and we introduced to them copies of the Word of God. This led immediately to controversy. As they were shown that these copies were the true Word of God, one after another of their more learned brethren was brought to controvert our teaching. One man was very violent and insulting, and stated that the copy of the Psalms of David was full of infidelity. So we took the book from him, and would not allow him to touch it again, until after their most learned Sheikh was brought. Then this man confessed he was wrong, and asked our forgiveness. This was, of course, granted, and we pointed him to the need of God's forgiveness, and the way he might attain it. The learned man promised to visit the bookshop at Shebin, and learn more about us and our doctrine, which promise he fulfilled next day.

At the second village, viz., Birket-Es-Saba, we found a young fellow who has been brought into contact with the Gospel, and he seemed delighted that he could meet with Christians as near as Shebin, which is only about twelve miles

away, and he said he would like to come to the worship on Sunday mornings. The little village was awakened as from a sleep by our presence, and we were able to speak to several concerning Jesus and salvation by faith in Him. I love this pioneering work.

We have also been greatly encouraged by the more regular ministry here in Alexandria. Night after night the men have continued to come. One man said one night, "If a man has lived in sin for twenty or thirty years, and then repents and truly believes in Jesus, will all his sins be forgiven him?" When we showed him from God's Word that it was exactly so, he said, "How grand!" We have great hopes that he is a true believer. There are also some young men whom we believe to be very near the Kingdom, if not already inside. But we wait to see the fruits of the Spirit in righteous and holy living, for we know how severe are the temptations and persecutions they must face when once their friends know they have taken their stand definitely on the side of the Lord Jesus. We have seen many come up to the threshold, and then turn back because of fear of persecution.



The Bookshop, Shebin-el-Kom.

From a photo by Mr. Fairman.

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

STORY OF A NIGHTLY GOSPEL MEETING.

About the middle of December, S., our converted Moslem helper here, was in the *sook* (market) one afternoon, when he was recognised by some effendies who had known him in Cairo by his former name, and were interested to know how and why he had become a Christian. They met him at our house, and opened up a big debate with him on "Which is superior, Islam or Christianity, and why?"

Some others were attracted to us by hearing of it, and so we had a good audience every night, and some interesting opportunities of preaching the Gospel in the course of the discussion. While away in Alexandria during Christmas week I heard that even on Christmas night Mr. Hooper could not get a free evening, but was called in to receive a number of the men, who had come for further discussion.

On Dec. 30th I began a regular service with an address on "The Integrity of the Scriptures." Mr. Dickins, who had come up with us for a few days' change, preached the next night. Since that time a meeting has been held every evening at seven p.m., commencing with a hymn, followed by prayer and reading of the Scriptures; then, after the address, questions have been asked and answers given. One particularly interesting hour was spent in discussing "How could the justice of God be seen in the acquittal of guilty men and punishing the innocent Christ?"

On January 7th (the Eastern Christmas) we had about twenty-four Moslems present, completely filling our small *Man-darah*.

Last Sunday afternoon my wife and I went out for a short walk, but on returning found many men gathered in our *Man-darah* around S., our helper. (Being the great Mohammedan feast-day, the Government offices were closed.) They were eagerly discussing a point which had been raised during my absence. Mr. A., a native Christian, had been asked to produce some prophecy from the Old Testament directly referring to the Lord Jesus. Wisely, or otherwise, he turned up Daniel ix. 24-26 ("Messiah shall be cut off," etc.), but immediately found himself in a difficulty, for his hearers cried out for a full explanation of the "Seventy weeks." I assured them of the uselessness (to *them* in *their* condition) of the calculation asked for, but as they would not be appeased I promised to give them an answer on Monday; but it was to be privately. They accepted my promise, and dispersed. In the evening, however, many of them came again and heard the address.

On Monday seven of them, including M. (my principal opponent), came to hear the answer; but, as I had expected, M. refused to accept any explanation whatever. However, the other six accepted my answer, and thus he was silenced.

In the evening we had a large number to hear the address and discussion. M. led off by stating that nowhere in the Scriptures did Christ claim to possess Deity. I replied that the Gospels were full of the sayings of Christ, and in most of these "sayings" He claimed the attributes of the Godhead.

I then asked forbearance while I found the passages, and S. read them out in a loud, clear tone. As time went on, and my case grew stronger and stronger, some of the "effendies" present said they had had sufficient.

"No," said I, "you asked for them, and the best are yet

to come." The following is a *selection* of the passages we quoted to them:—

- (1) "Power to forgive sins"—Mark ii. 5, 11.
- (2) "Invested with absolute sovereignty in heaven and earth"—Matt. xi. 27 and xxviii. 18.
- (3) "Omnipresence"—Matt. xxviii. 20.
- (4) "Judge of all"—Matt. xxv. 31-46.
- (5) "Equality with God"—John v. 17-27.
- (6) "Son of the 'Blessed'"—Mark xiv. 61-62.
- (7) "One with the Father"—John x. 30.
- (8) "Son of God"—John ix. 35-38.

Reference was also made to confessions of (a) Nathaniel (Jno. i. 49); (b) Peter (Jno. vi. 69); (c) Martha (Jno. xi. 27); and (d) Thomas (Jno. xx. 28, 9), and to Christ's acceptance of their worship.

Since Monday, M., the opposing questioner above-mentioned, seeing that he could not hinder our work by starting to discuss at every meeting, but that we were able to hold our own, has discontinued his attendance, and started an "opposition" meeting at the same hour, so as to hinder some from coming to us.

However, we have continued to have good meetings right up to last night, when I had a good hearing on the subject, "Christ died for our sins according to the Scriptures" (1 Cor. xv. 3).

We are hopeful of one member of our audience, who attends very regularly, and no longer objects, but even publicly confesses to our having proved our points, when we have actually done so. We would ask friends to pray for him, and to pray for us.

From Mr. W. T. Fairman (Itinerating around Kalioub).

The day before yesterday we visited a village called S—, as we were coming back from a visit to a village on the Nile. We found the village deserted practically by the men folk, and so were turning away, when up came two or three men. I sat down and got them to sit near me, and began reading the parable of the Prodigal Son, and expounding it. Gradually the men, children, and *women* gathered round, until Mr. Fraser and I were hemmed in by a crowd of from forty to sixty souls, all eagerly listening to what I had to say. The fact that the women came to listen is rather interesting.

Our bicycles cause great excitement, so much so that on entering a village to work there we have to hasten and get rid of them somewhere or other, or we should be effectually prevented from doing any work at all. We have found no difficulty, so far, in using our bicycles. I do not suppose we have had to walk a mile during the whole week. Sometimes the road is rough and somewhat perilous, but we are becoming expert rough riders now. By the time we have finished our itinerating we shall be almost equal to riding on the roofs!

Missionary Literature.

"THE WAHABIS, THEIR ORIGIN, HISTORY, TENETS, AND INFLUENCE."—This is a pamphlet of twenty-three pages, by our friend, Mr. Samuel Zwemer, of the Arabian Mission at Bahrein, in the Persian Gulf. In January, 1901, we noticed the author's excellent book, "Arabia, the Cradle of Islam," and we now commend his article on the Wahabis to any who wish for a clear and brief, yet suggestive, account of this most interesting Mohammedan sect. Their history dates from about the middle of the eighteenth century, when their reform began to spread largely over South Arabia. They have been called the Protestants of Islam, and this chiefly on account of the two most important of their tenets, viz.: (1) That they, reject-

ing any particular school of interpretation, maintain the right of all intelligent believers to interpret for themselves the Koran and the Hadith (tradition); and (2), that they forbid the invocation of prophets or saints, and the raising over their graves of tombs or cupolas, this prohibition extending even to the honouring *in this way* Mohammed himself. In evidence of this we read that, when in 1804 the Wahabis conquered Medina, "the prophet's tomb itself barely escaped being utterly demolished by the desert iconoclasts, who preached a thorough reformation." It is a mistake, however, to suppose that the Wahabis reject tradition. Far from that; they proudly call themselves "Ahl-ul-Hadith," *i.e.*, the People of Tradition, or

Traditionists. Their earliest name appears to have been "Firkat-un-Najiya," the sect of the saved ones. This sect was founded by Mohammed ibn Abd-ul-Wahhab, a Sunni of the Hanbali school, who was born in 1691 in Nejd, the central province of Arabia. Mr. Zwemer says: "The sect which he founded, and which took its popular name from him, was a protest against Moslem idolatry and superstition. It stood for no new doctrine, but called back to the original Islam. . . . As the result of his teaching there sprang up, in the course of half a century, not only a new, widely extended, and important Moslem sect, *but an independent and powerful state.*" The last words are most suggestive! They show that a successful attempt at an Arabian reformation according to *primitive Islam* meant a *political* movement. "Abd-ul-Wahhab's teaching met with opposition from the outset, but there were also those who accepted his bold position. He fled from his native town, and sought refuge at Deraiah, under the protection of Mohammed ibn Saood, a chief of considerable influence and great ambition. The reformer and the chief found that they could be mutually helpful in furthering each the interest of the other. A marriage alliance, by which the daughter of Abd-ul-Wahhab became the wife of Mohammed ibn Saood, sealed their covenant. The preacher with his book, and the warrior with his sword, now stood on the same platform, and were ready to begin conquest. Without Saood and his powerful dynasty there would have been no Wahabi conquest." Who can fail to notice the remarkable parallel to the career of Mohammed himself! The political factor, as an important element in the problem of the latter's character, has had far too little attention paid to it, and indeed been entirely overlooked by some writers. Islam in the seventh century, and Wahabiism in the eighteenth, triumphed by the sword. In accordance with the teaching and example of the "prophet," the Wahabis, 1,100 years after his time, believed in and practised *jihad*, *i.e.*, fighting against the unbelievers. As Mr. Zwemer aptly says: "They understood the spirit of their prophet and his book perfectly."

We add the following extracts: "Once firmly established, the Wahabi rule was, after all, an improvement on the lawless state of nomad Arabia previous to this. . . The Wahabi judges were noteworthy for their impartiality. . . Robbery and theft were everywhere suppressed, and vengeance was swift on every transgressor. . . Public education had no mean place in the Wahabi state." But this state fell into decay. Conflicts with the Arabs were followed by others with the Turks and Egyptians, so that, about 1870, its power was finally broken. It is very difficult to estimate correctly the numbers and condition of the Wahabis at the present time, as they have largely discontinued their use of the old name. But they are found more or less all over India, and in Arabia, chiefly along the Oman coast of the Persian Gulf.

Wahabiism influenced even the Sudan, leading to religious reform, accompanied, of course, by political and military movements, especially among the Fulahs. It has also exerted a formative influence over many of the various Moslem orders or fraternities (*ikhwan*), such as the notorious Sanusiya, so numerous in North Africa.

The genealogical and other tables at the end of the pamphlet are useful. Mr. Zwemer has made use of an Arabic MS. on the subject, written by a Wahabi more than a century ago. The paper is published among the Victoria Institute Transactions, having been read before an Institute meeting in February, 1901. It may be obtained free of charge from the Secretary, Victoria Institute, 8, Adelphi Terrace, Strand.

MILTON H. MARSHALL.

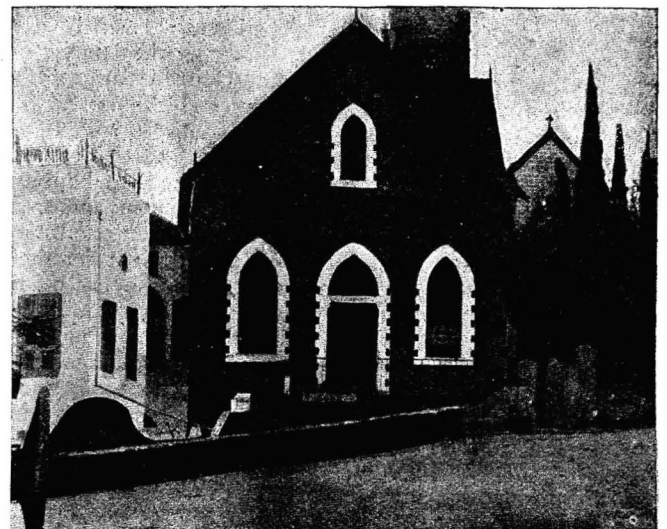
The January issue of THE STAR OF THE EAST, the quarterly magazine of the Bible Lands' Missions' Aid Society, contains chapters viii. to xi. of Rev. W. A. Essery's account of his

recent tour in the East. In these he deals with his visit to mission stations in Palestine. They are full of deeply interesting facts, and lead one to thank God for the great amount of faithful seed-sowing work that has been, and is being, carried on amongst Moslems and others. In chapter xi., on Operations in Beyrout, Mr. Essery gives the following account of the famous American Press, to which all missionaries to Mohammedans owe so much, and of the American Church and Schools:—

"THE AMERICAN PRESS.—After the living, loving voice from a burning heart, there is no greater evangelising agency than the Bible Press. The present standard Arabic translation of the Bible was made in Beyrout by the American missionaries; the humble upstairs room where this was done was shown to me. A staff of fifty persons are employed by the Mission Press. Last year it supplied the great Bible societies with 58,500 volumes of Arabic Scriptures; millions of pages of tracts for Sunday, day schools, and missionaries. It pours forth streams of school as well as sacred literature far and wide throughout the Bible lands; the sales for 1899 reached 134,000 volumes. Mr. E. G. Freyer, the able and enthusiastic manager, guided me through the workshops, press rooms, stores, and vaults of this wonderful emporium for the diffusion of Gospel light and truth where the gross darkness of centuries yet prevails; 668 millions of pages issued from the beginning.

"AMERICAN CHURCH AND SCHOOLS.—Hard by the Press building stand the church and school of the Mission. These I visited several times for worship, Sunday-school and Christian Endeavour assemblies both Arabic and English. Rev. Dr. and Mrs. Jessup, Rev. and Mrs. Hoskins, are the missionaries resident in charge of the station. The American Syrian Mission numbers 28 organised churches, 95 preaching places, 2,208 communicants, average congregations over 5,000, Sunday-schools 80, scholars 4,300, native helpers 176. Space fails for dwelling on the cordiality shown me by all the American missionaries in Syria. In Beyrout I was received at the private weekly devotional gatherings in their homes, was taken to a grand reception at the college, to the German deaconesses' schools, to the Church of Scotland Jewish Mission, to the Y.M.C.A. meeting, and other events and places of interest."

Through the kindness of the B.L.M. Aid Society, we are able to reproduce the accompanying picture, showing the American Press and Church, Beyrout. The central chapel-like building is the original printing house, and is still used for printing work, whilst the church can be seen to the right hand slightly further back.



American Press and Chapel, Beyrout.

For the Children.

NORTH AFRICA MISSION,
KAIROUAN, TUNISIA,
February 5th, 1902.

MY DEAR YOUNG FRIENDS,

Since last I wrote to you I have been to Susa; and, after spending ten days there, I came on here to Kairouan.

Susa is about 100 miles from Tunis, and we took six hours or more to come by train, so you see Tunisian trains do not go at a very dangerously high speed! But we must be very thankful there is a train at all, as, until a few years ago, the missionaries had to drive most of the way, and were nearly shaken to death before they arrived.

It is almost as if there were two towns at Susa. There is the Arab town, which has a high wall all round; inside that the streets are narrow and crooked, and the houses are built in the irregular, straggling way in which Arab houses usually are arranged, and with very few windows looking into the street. (The windows are made looking into the open courtyard in the centre of the house.) Outside the walled town the European houses and shops and market are to be found, and the roads are just such as we have at home. Susa is a seaside place, and the French have made a very nice little harbour, built all round with masonry, and with only a narrow opening to let the ships pass. It is a very windy place, and storms rise up very quickly. I believe that is so all over the Mediterranean. You know there are no tides in this sea, so if you were to build castles on the sand at Susa, they would not be washed away!

But what I want to tell you about most of all is the medical mission, for that is one of the most interesting things I saw at Susa, and it is the largest part of the mission work there. It is held three mornings in the week—Mondays, Thursdays, and Saturdays—and men, women, and children all come together. As they come in they are given tickets with numbers on them, so that there is no difficulty as to who will see the doctor first. He begins with number one, and goes on to thirty or forty, or whatever it may be. At half-past eight the work begins; the men are seated in the waiting-room, and the women are taken into the consulting-room. Short services are held for them. I was in the waiting-room one morning, and there were a great many men present. They listened most attentively to Dr. Churcher's address, and often nodded and seemed to quite approve of what he was saying; but whether they really took it to heart or not I cannot say. "Only God, by the power of the Holy Spirit, can make them do that; and it is part of your share of the work, and mine, to ask Him to do so. If you could see how miserable these sick people look, I know you would want very much to do something to make them happier."

After the little services are over, the women come out of the consulting-room, and the doctor goes in, and then one by one he sees the patients. He writes their prescriptions for them, and then they come into the dispensary, which opens off the consulting-room, and their medicines are made up and given them by Mrs. Churcher or one of the other ladies, who are all busy at this work the whole morning. The people need such a lot of telling about their medicines; they do not easily understand why they must not take it all at once, or how much water they are to put it in, and once or twice the doctor has been afraid that they would injure themselves greatly, or perhaps even die through making mistakes like this. So a great deal of explaining goes on, and the negro boy who is servant there generally says it all over again about twice after the ladies have finished. This boy helps to mix ointment too, and I expect he thinks himself quite half a doctor! The doctor told me about

one old man who had his own ideas as to what medicine suited him. He pointed to it on the shelf, and said, "That is the medicine that did me good," and would not believe that any other could cure him. The joke was that this was not a medicine at all, but was only some gum arabic which had been put in to make the real medicine dissolve!

Most of the people, or at least a great many of them, have things the matter with their eyes. Lately the doctor had a very successful operation for cataract. An old woman who came blind went away able to see fairly well. Her daughter could hardly believe it for joy, and moved about the room without making a noise to see if her mother could really see where she was. If only their souls' eyes could be opened to see the Light of the World, and to come out of their darkness into His unspeakable light, how splendid it would be! The Great Physician is able to do this for them; but sometimes they will not allow Dr. Churcher to do what is necessary to cure them, and in the same way, very often they will not, even when they have heard of what He can do, let the Lord Jesus cleanse them from sin.

On Fridays Dr. Churcher and two or three of the missionaries go to a small country town called Djemmal. They very kindly took me with them the Friday I was in Susa. We started about six o'clock in the morning, just as the sun was rising over the sea. It was a beautiful sight as we drove along the shore, and we were glad to see the sun on account of the cold too, for it was a very fresh morning. We drove for two hours and a half, and found the weekly market which is held at Djemmal on Fridays already in full swing. Such a collection you never saw in all your lives, unless you have been to an Irish fair! Camels and donkeys, and sheep and lambs, with fat tails, and goats, and jewellery, and pottery, and vegetables, and fruits, and perfumes, and grain, and I don't know how much besides, were all in very close quarters to one another.

The room which the missionaries have for a dispensary is, fortunately, in a side street, a little way out of the crush and noise. Forty-one people, men, women, and children, came to be doctored, and it took the whole morning to see to them. Before the doctoring began, they were seated all round the room on forms, and Dr. Churcher, Mr. Webb, and Mrs. Churcher all spoke a little in turn. Most of them listened very nicely, but one or two wanted to argue and contradict. Considering how much they hate Christians and Christianity, I think it is really wonderful that they will listen so well as they do, for they are not accustomed to sitting in services as we are at home.

When they had all got their bottles of medicine and ointments and lotions, and had gone off, we had our picnic dinner in the same room, which Dr. Churcher had not unnecessarily sprinkled with a little carbolic acid. Soon after dinner we set off home to Susa, and we just got in in good time before sunset.

The country I have seen up till now is not at all beautiful, as you might think it would be, but is quite flat; and there are scarcely any trees, except olive trees and prickly pears. These prickly pears are like gigantic cactus, and make splendid hedges—a great deal better than barbed wire, I should think; but I am told that even they are not sufficient to keep out Arab thieves.

I hope you will pray very specially this month for the medical mission at Susa, and also at Djemmal.

I remain,

Your affectionate friend,

R. I. L.

LIST OF DONATIONS FROM JANUARY 1st to 31st, 1902.
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.			DESIGNATED FUND.			1902. No. of Jan. Receipt.			No. of Receipt.								
1902. No. of Jan. Receipt.	£ s. d.		1902. No. of Jan. Receipt.	£ s. d.		1902. No. of Jan. Receipt.	£ s. d.		No. of Receipt.	£ s. d.							
1 { Tuckaway Table } 0 10 6			17 ... 5705	0	2 6	29 { Bignold Hall S. S. } 4 9 5			57	1	0 0						
1 ... 5635	1	0 0	17 ... 5706	3	3 0	29 ... 3673	0	8 0	58	1	10 6						
1 Lee Chapel	1	1 0	17 ... 5707	0	10 0	29 ... 3674	1	0 0	59	0	3 4						
1 Gerston Hall	5	0 0	17 ... 5708	0	10 0	29 ... 3675	2	0 0	60	0	6 0						
1 ... 5638	1	0 0	17 ... 5709	2	0 0	29 ... 3676	2	0 0	61	0	5 0						
1 ... 5639	1	0 0	17 ... 5710	0	5 0	29 ... 3677	1	0 0	62	1	1 0						
2 ... 5640	0	2 6	18 ... 5711	0	5 0	29 Stratford M.B.	1	6 6	63	1	0 0						
2 ... 5641	0	2 6	18 ... 5712	1	0 0	29 ... 3679	3	0 0	64	0	5 0						
2 ... 5642	0	10 0	20 ... 5713	3	0 0	29 ... 3680	1	1 0									
2 ... 5643	0	10 0	20 { Ashfield Y.W.C.A. } 1 0 0			30 ... 3681	1	0 0	Amount previously acknowledged								
2 ... 5644	1	0 0	20 ... 5715	0	1 0	30 "A Friend"	1	0 0	103	18	10						
2 ... 5645	0	10 0	20 ... 5716	2	0 0	30 ... 3683	0	10 0	£159 17 10								
2 ... 5646	10	0 0	20 Drummond S.S.	0	10 6	30 ... 3684	2	0 0									
2 ... 5647	0	10 0	20 ... 5718	1	0 0	31 ... 3685	0	11 0									
4 ... 5648	0	2 6	21 ... 5719	10	0 0	31 ... 3686	38	14 6									
6 ... 5649	0	3 4	21 ... 5720	0	12 0	Total	£508	12 0									
6 ... 5650	0	10 0	21 ... 5721	0	10 0	May to Dec.	1901	17 2									
6 { Talbot Tabernacle } 1 13 9			21 ... 5722	0	5 11				£2410 9 2								
6 ... 5652	1	0 0	21 ... 5723	0	9 1	DETAILS OF EDINBURGH AUXILIARY.											
6 ... 5653	5	0 0	22 ... 5724	0	5 0	Designated Nos. 3668, 3697.											
6 ... 5654	1	0 0	22 ... 5725	0	5 0	Mrs. W. S. PORTEOUS, Hon. Sec., 3, Priestfield Road.											
7 ... 5655	0	3 6	22 ... 5726	0	8 0	No. of Receipt.	£ s. d.										
7 ... 5656	0	3 0	23 ... 5727	1	0 0	105	0 10 7										
8 { Highgate Rd. S. School } 1 5 0			23 ... 5728	3	13 0	106	2 8 0										
8 ... 5658	1	1 0	23 ... 5729	0	8 6	Amount previously acknowledged	11	13 8									
8 ... 5659	1	0 0	23 ... 5730	1	16 3	DETAILS OF DUBLIN AUXILIARY.											
8 ... 5660	0	11 8	23 ... 5731	1	0 0	Designated No. 3655, 3686.											
8 ... 5661	1	0 0	23 ... 5732	0	1 0	Mrs. S. S. McCURRY, Hon. Sec., 3, Spencer Villas, Glenageary.											
8 ... 5662	0	2 6	23 ... 5733	1	0 0	No. of Receipt.	£ s. d.										
8 ... 5663	0	6 0	23 Rotherhithe	1	10 0	31	5 0 0										
8 ... 5664	0	10 0	24 ... 5735	0	10 0	32	5 0 0										
8 ... 5665	0	10 0	24 ... 5736	5	5 0	33	0 10 0										
8 ... 5666	0	10 0	24 ... 5737	5	5 0	34	2 0 0										
8 ... 5667	0	2 6	24 ... 5738	0	10 0	35	1 1 0										
8 ... 5668	0	5 0	25 ... 5739	0	10 0	36	0 10 0										
8 ... 5669	0	5 0	25 ... 5740	0	3 0	37	5 0 0										
9 ... 5670	0	5 0	27 ... 5741	2	0 0	38	2 0 0										
9 ... 5671	0	5 0	27 ... 5742	0	5 0	39	10 0 0										
9 ... 5672	1	0 0	28 ... 5743	1	0 0	40	2 2 0										
9 Sunderland	2	17 10	28 ... 5744	0	10 0	41	0 10 0										
9 ... 5674	2	0 0	29 ... 5745	0	1 0	42	5 0 0										
9 ... 5675	0	5 0	29 ... 5746	30	0 0	43	2 10 0										
10 ... 5676	1	10 7	29 ... 5747	1	0 0	44	1 0 0										
10 ... 5677	1	9 6	30 ... 5748	2	2 0	45	1 0 0										
10 ... 5678	0	15 10	30 { Homes for Working Girls } 0 14 1			46	0 10 0										
10 ... 5679	0	10 0	30 Bo'ness	5	2 7	47	0 4 6										
10 ... 5680	2	17 0	30 ... 5751	1	17 5	48	1 0 0										
10 ... 5681	10	0 0	30 ... 5752	0	10 0	49	0 2 6										
10 ... 5682	0	5 0	30 ... 5753	1	0 0	50	0 2 0										
10 ... 5683	0	2 6	30 ... 5754	0	1 0	51	1 14 4										
10 ... 5684	2	0 0	31 ... 5755	5	0 0	52	0 3 8										
11 ... 5685	0	9 4	31 Salem Cha.	0	13 6	53	0 10 8										
11 ... Lewes	0	6 0	31 ... 5757	0	7 6	54	0 5 0										
11 ... 5687	0	4 9	31 ... 5758	0	3 6	55	1 2 0										
11 ... 5688	1	0 0	31 ... 5759	1	7 10	56	1 10 6										
11 ... 5689	1	1 0	31 ... 5760	0	13 4	Carried forwd. £50 8 2											
11 ... 5690	0	10 0	31 ... 5761	0	12 6	Amount previously acknowledged											
11 ... 5691	0	16 6	31 ... 5762	0	2 6	£9 19 10											
13 ... 5692	0	2 6	31 ... 5763	1	17 5	DETAILS OF DUBLIN AUXILIARY, No. 2.											
13 ... 5693	0	10 0	Total	£186	6 0	Designated No. 3671.											
13 ... 5694	0	10 6	May to Dec.	3758	13 8	Miss FITZPATRICK, Hon. Sec., 27, Upper Grand Canal Street.											
13 ... 5695	0	5 0				No. of Receipt.											
14 ... 5696	1	0 0				I											
15 ... Glasgow	0	11 6	Total	£3944	19 8	£ s. d.											
15 ... 5698	1	3 0				I											
15 ... 5699	0	2 6	TOTALS FOR 9 MONTHS.														
15 ... 5700	0	8 6	General	£3944	19 8												
15 ... 5701	0	2 6	Designated	2410	9 2												
15 ... 5702	0	3 6	Total	£6355	8 10												
16 ... 5703	0	1 0															
16 ... 5704	0	10 6															

(Continued on next page.)

LIST OF DONATIONS FROM JANUARY 1st to 31st (continued.)

Table with four columns detailing donations from the LEICESTER AUXILIARY, HOVE AUXILIARY, GLASGOW N.W. AUXILIARY, and HEREFORD AUXILIARY. Each column lists receipt numbers, amounts in pounds, shillings, and pence, and cumulative totals.

FEBRUARY 1st to 15th, 1902.

Table with four columns detailing donations for February 1st to 15th, 1902. Columns include GENERAL FUND, DESIGNATED FUND, GLASGOW N.W. AUXILIARY, and HEREFORD AUXILIARY. Includes sub-totals for the month and cumulative totals.

A FORM OF BEQUEST.

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