

PRICE 6d. POST FREE.



MATTHEW XXVIII

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

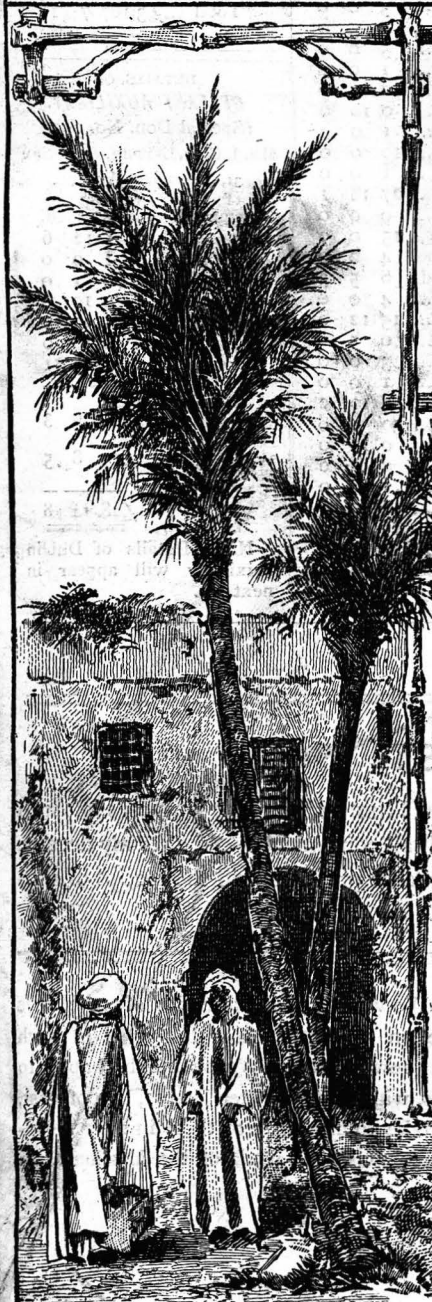
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

CONTENTS

	PAGE
Spiritual Growth	1
Notes and Extracts	2
To the Friends of the North Africa Mission ..	4
Morocco—Jottings from my Journal	4
Notes of Journey from Fez to Mogador	5
Arab Girls in Tlemcen	7
Women's Medical Mission and Hospital, Tangier ..	8
Algeria—Items of our Work in Cherchel	9
Tunisia—Conversations with Jews, Roman Catholics, and Freethinkers	10
Two Cries	11
Extract	11
For the Young	12
Bible Reading	12

S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, LONDON, E.C.
OFFICE OF THE MISSION, 19, 21, AND 29, LINTON ROAD, BARKING.

MOROCCO
ALGERIA
TUNIS
TRIPOLI
EGYPT
SAHARA



LIST OF DONATIONS FROM NOVEMBER 1st TO 30th, 1896.

GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			General			Special.			General.			Special.		
1896. No. of Nov. Receipt.	£ s. d.		1896. No. of Nov. Brt. forwd.	£ s. d.		1896. No. of Nov. Brt. forwd.	£ s. d.		1896. No. of Nov. Brt. forwd.	£ s. d.		1896. No. of Nov. Brt. forwd.	£ s. d.	
2 ...1402	3 0 0		16 ...1444	5 0 0		26 ...1483	0 10 0		4 ...949	3 0 0		28 ...989	5 0 0	
2 ...1403	0 10 0		16 ...1445	0 7 0		26 ...1484	0 8 0		6 ...950	10 0 0		28 ...990	10 0 0	
3 ...1404	0 10 6		16 ...1446	5 0 0		26 ...1485	1 0 3		7 ...951	0 10 0		30 ...991	1 0 0	
3 ...1405	1 0 0		16 ...1447	3 0 0		27 ...1486	1 0 0		7 ...952	0 10 0		30 ...992	13 6 3	
4 ...1406	0 5 0		16 ...1448	0 2 0		27 ...1487	0 10 0		7 ...953	5 0 0		Total, Nov. ... £394 5 1		
4 ...1407	1 1 0		16 ...1448	0 2 0		28 ...1488	0 10 0		9 ...954	1 1 0		Total, May to Oct. ... £1358 3 11		
4 ...1408	1 1 0		16 Y.W.C.A. Cheltenham	0 4 0		28 Y.W.C.A., Reading	0 3 0		11 ...954	4 3 4		Total ... £1752 9 0		
Readers of The Christian	10 11 8		17 ...1450	1 0 0		28 Y.M.C.A., Camden Road	2 0 0		12 ...Tlemcen	1 4 7		TOTALS FOR 6 MONTHS.		
5 ...1410	0 5 0		17 ...1451	1 10 0		30 ...1491	0 1 0		12 ...956	0 2 5		General ... £1,414 18 10		
5 ...1411	1 1 0		18 ...1452	0 5 0		30 ...1492	0 5 0		12 ...957	0 10 3		Special ... £1,752 9 0		
5 ...1412	0 5 0		18 Weston-S.-Mare	4 7 10		Total, Nov. ... £162 1 9			12 ...958	0 12 0		Total ... £3,167 7 10		
5 ...1413	1 2 0		18 Quacrier's Homes	5 0 0		Total, May to Oct. ... £1252 17 1			12 ...959	40 0 0				
6 ...1414	1 0 0		18 ...1455	0 4 0		Total ... £1414 18 10			13 Andrew and Philp Society	5 0 0				
7 ...Anon.	0 5 0		18 ...1456	1 0 0		SPECIAL FUNDS.			14 Blackheath	2 2 0				
7 ...1416	10 0 0		18 ...1457	0 10 0		1896. No. of Nov. Receipt.	£ s. d.		14 ...962	5 0 0				
7 ...1417	5 0 0		19 ...1458	1 0 0		2 ...Wimbledon	10 0 0		14 ...953	4 5 0				
7 ...1418	0 5 0		20 ...1459	1 0 0		2 ...Liverpool	9 14 0		14 ...964	5 0 0				
7 ...1419	0 10 0		20 ...1460	1 0 0		2 ...Erith	1 5 0		14 ...965	1 0 0				
7 Motherwell	0 10 0		20 ...1461	0 10 0		2 ...Erith	1 15 0		18 ...966	0 13 0				
7 ...Bristol	2 0 0		20 ...1462	1 0 0		2 ...Redhill	0 8 10		18 ...967	0 10 0				
7 ...1422	0 5 0		20 ...1463	5 0 0		2 ...943	2 10 0		18 ...968	1 0 0				
9 ...1423	0 10 0		20 ...1464	1 0 0		2 ...944	1 0 0		18 ...969	10 0 0				
9 ...1424	0 7 6		21 ...1465	2 0 0		2 ...945	20 0 0		19 ...970	1 0 0				
9 ...1425	0 2 6		21 ...1466	0 9 10		3 Miss'y Band	7 0 0		21 ...971	27 18 1				
9 ...1426	1 0 0		21 ...1467	5 0 0		Y.W.C.A., Harlow	1 0 0		21 ...972	9 0 0				
10 ...1427	1 1 0		23 ...1468	6 5 0		Carried forwd. £87 13 10			21 ...973	15 0 0				
10 ...W.P.	0 5 0		23 ...1469	0 5 0		Carried forwd. £364 18 10			21 ...Liverpool	4 2 0				
10 ...Edinburgh	1 16 0		23 ...1470	0 11 0		DETAILS OF BELFAST AUXILIARY.			21 ...Holland	8 5 3		(Special Don. No. 992.)		
10 ...1430	5 0 0		23 Manchester	3 5 6		MR. J. C. H. LEPPER, Hon. Sec.			23 ...974	0 5 0		31, Thorndale Avenue.		
11 ...1431	0 10 0		23 ...1472	0 10 0		No. of Receipt.			23 ...975	0 10 0		£ s. d.		
11 ...1432	0 5 0		23 ...1473	5 0 0		170			23 ...976	4 0 0		1 12 6		
12 ...1433	1 0 0		23 ...1474	1 0 0		171			23 ...977	15 12 0		1 0 0		
12 ...1434	0 7 0		23 ...1475	1 0 0		172			23 ...978	0 5 0		0 1 0		
13 ...1435	0 10 0		24 ...1476	9 15 6		173			23 ...979	3 0 0		0 10 0		
13 ...1436	0 10 0		24 ...1477	0 10 6		174			24 ...980	1 0 0		1 15 10		
13 ...1437	0 10 0		24 ...1478	0 5 0		175			24 Casablanca	8 10 2		0 10 0		
13 ...1438	1 0 0		25 ...1479	0 11 0		Boxes			25 ...982	50 0 0		7 16 11		
14 ...1439	0 10 0		25 ...1480	10 0 0		Total ...			25 ...Harlesden	0 10 0		£13 6 3		
14 ...1440	1 0 0		25 ...1481	0 4 2		Sep. to Nov.			26 ...984	0 5 0		£15 8 5		
14 ...1441	1 10 0		26 ...1482	2 0 0		Total ...			26 ...985	1 0 0		£28 14 8		
16 ...1442	10 0 0		Carried forwd. £155 14 6			Total ...			26 ...986	1 0 0				
Carried forwd. £68 1 2						May to Aug.			27 ...987	13 0 0				
									28 ...988	10 0 0				

GIFTS IN KIND: Nov. 2nd (292), six native garments.

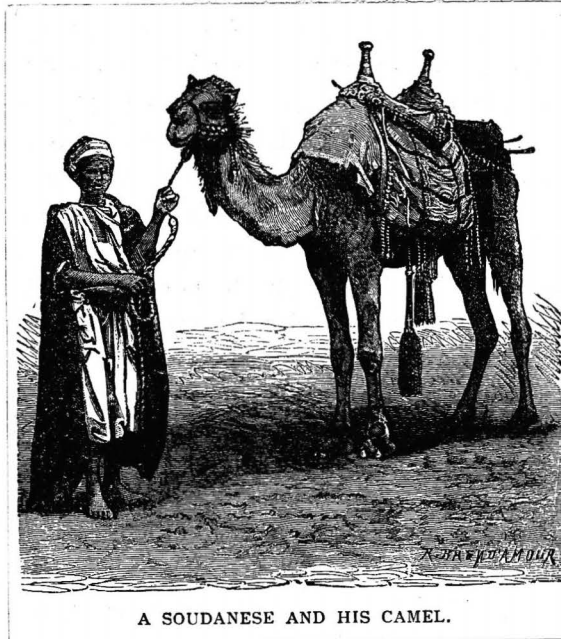
THE FORM OF A BEQUEST.

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.

NEWMAN'S CONCORDANCE.—We have a few copies of this excellent Concordance still left. It is printed in large, clear type, and consequently the passages are more quickly and easily found. It contains 780 pages, and is bound in cloth boards. Although published at 15s., we are able to offer it for 7s. 6d., post free. The proceeds will be devoted to the North Africa Mission. Address the Secretary.

LANTERN LECTURES.—We would call the attention of our friends to the Lantern Lecture on "Tunis," which has been in such frequent request the last few winters. We should be happy to lend this set of fifty slides, with a type-written lecture, free of cost, to any who would undertake to make use of them in their neighbourhood, and thus help to make the work of the Mission more widely known.

NORTH AFRICA.



A SOUDANESE AND HIS CAMEL.

Spiritual Growth.

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. ii. 14.



HE unregenerate do not and cannot understand spiritual things, they need to be born again—the illuminating grace of the Holy Spirit—in order so to do. But may there not be even in those who are truly the children of God, partakers of the Divine Nature, much that is carnal or natural? Does not this account for the lack of perception amongst some that are undoubtedly the children of God? And do not Christians, more or less, fail to receive all the things of the Spirit of God, because while spiritual in measure, it is only in measure, and not to the full?

The flesh, the old nature, still asserts itself and will do so except as kept in the place of crucifixion by the power of the Spirit of God. As the New Year, 1897, opens, what better can we desire for one another than that we may cease to yield ourselves to the fleshly, animal, or natural tendencies by which we are still beset, and may so come under the power and influence of the Spirit of God that our intimate friends may not be able to notice any manifestations of the old nature?

It is one of the marks of the "natural man" that it is blind to its own naturalness. It fails to detect its own carnality, though it is patent to others.

How one longs for the time when we shall be free from the presence and influence of the fleshly or sensual! But meanwhile, till then, how can we keep the natural practically under the feet of the spiritual?

First we seem to need to be able to discern what is of the Spirit and what is of the flesh; what is the mind of Christ and what is the mind of the flesh; which of the suggestions that arise in our minds come from God and which come from our own disordered affections.

To this end the mind needs to be familiar with the Word of God and to be illuminated by the Spirit. That is to be spiritually intelligent. Are there not some who are truly children of God, yet who usually rise but little above the material elements of the Christian life? They can appreciate an intellectual discourse, a well-rendered anthem or hymn, a good collection, or a handsome Church, but when spiritual truths are referred to they seem to have little relish for them and imperfectly comprehend them. The worthiness of Christ, His love as an experienced reality, fellowship with Christ, the Father, or the Spirit, they may assent to, but yet know very little about. If this is so with some, is it not in measure true of all? How, then, can it be obviated? How can we all become more spiritual? It is one of the laws of God, both in grace and nature, that we grow by exercise as well as nourishment. Exercise enables us to enjoy and assimilate our food. If we are really Christians, we are already spiritual in measure. We have a spiritual nature. That spiritual nature needs to be nurtured, fed, and exercised till it grows from infancy to perfect manhood. It needs to feed upon GOD HIMSELF—nothing else will nourish it. God in Christ is THE BREAD OF LIFE. The Bread of Life is presented to us in the Word, the Word is revealed to us by the Spirit, Who also illuminates our minds so that we may receive the revelation, and by faith feed upon the written Word, and through it on the living Word, and thus on God Himself. But feeding must be accompanied by exercise. This is found in the pathway of obedience. As we walk we shall *feel* as well as know our need of God, we shall hunger after God, and by faith we shall feed upon the promises, we shall appropriate the guidance which God in the Word gives to faith. It is part of God's plan that in the path of obedience we should have *every spiritual faculty exercised*; and this is why He permits trials to come, to so exercise us that we should not be always babes in Christ, but grow to be men.

Has our spiritual nature been growing stronger during 1896? Are we not spiritual or carnal in proportion as the new nature is mature or immature? The Corinthians, who were carnal, were also said to be babes. It may be supposed, therefore, that those who were spiritual were reckoned men. Every year should surely see us more mature, more spiritual, less under the influence of carnal reasonings and carnal desires, more dead to the world, more alive to God and eternal realities. To be spiritual, then, is to have a strong and vigorous Christian character, to have life and to have it more abundantly. Surely this is what the Lord desires, and what the Church and the world need—men and women who know God and can do exploits. May He in mercy make us such.

Notes and Extracts.

MR. REID, of Tripoli, reports a very fair attendance at the Medical Mission during the month of October. The Bible shop had been opened as often as was possible. Very few Arabs have visited it at present, but a great many Jews, to whom tracts have been given and a few Bibles sold. We give one or two quotations from his diary: "Went to a shoemaker's shop, where I was provided with a seat, and very soon an educated young man came and sat in the doorway beside me, immediately commencing to talk about our religion. He was fairly intelligent and somewhat open-minded, and I conversed with him on the Old and New Testaments and concerning our Lord Jesus Christ for an hour and a quarter. On leaving, he took two tracts, promising to read them."

"To-day, had a grand time with three young Arabs at a gun-maker's shop. They enquired about spiritual things with very much apparent interest. One of them is reading the New Testament."

MR. COOPER (*Tripoli*) writes of visits to shops and cafés, which become increasingly interesting to him, as little by little he is able to speak to those who congregate in these places. He says: "I sat to-day with an old man in his weaver's shop, while he quietly sought to tell me what he thought of Sidna Aisa. In a word, his story was that Jesus was a prophet, but not the Son of God or Saviour of the world. How I longed to be able to tell him the whole truth! I felt like one in a dream, wanting to shout, but could not. I know of no better incentive to study than to sit thus in the midst of these people."

MR. J. JOHNSON, of Alexandria, writing of the time spent by the Missionary party at Aboukir, and which closed with the month of November, says:—"From time to time we got in contact with the people, and sought to use practically, what we had learned of

the language theoretically. The little medical mission work commenced at an earlier date, afforded Mr. Hooper and myself excellent opportunities for this.

"The patients this month were not quite so numerous as last, still we had a number of very interesting cases, which the Lord enabled us to treat with considerable success. One rather interesting case was that of an elderly man who came to us with an ulcer below the right knee, caused, he said, by frequent kneeling in prayer. Of course we had to tell him either to change his posture in prayer, or if that was not possible, to cease praying for a time. Which of the two he did I do not know, but he came regularly every morning, and in about ten days was well."

What a large class that man represents both in Western and Eastern lands, who seek to secure their soul's salvation by spending hours in saying prayers, and yet are in utter ignorance of what true acceptable prayer, offered in the name of the Lord Jesus, is.

MISS B. VINING, of Tangier, says:—"I have lost some of my girls from the class lately. Their fathers feared they were learning too much of 'the religion of the Christians.' One of my women the other day told a friend in speaking of the teaching, 'The words are so beautiful, you might have your hand in the fire, and not know it while you listen.' Truly Eastern imagery, yet I believe that woman is a Christian at heart, though she fears to confess it. I hope to have a tea for them, if possible, on the afternoon of Christmas Day."

DR. C. Y. BISS, who has so kindly acted as our Honorary Physician for some time, has been reluctantly compelled to resign his position through strain and overwork. We trust that with less arduous labours his strength and vigour may be restored.

DR. S. H. HABERSON, of 70, Brook Street, W., has kindly consented to fill the post that has thus been left vacant.

MRS. KILBURN, speaking of Christian work in Russia, said, "It is not so much what we say to people as what they see we are that impresses them." How true is this in relation to the people of North Africa! There is nothing that strikes the Arab women so much as the vast difference between their own lives and those of our missionary sisters. And it is not only what they say or do, but what they refrain from saying or doing; and thus the testimony of the life becomes a powerful weapon to remove prejudices, and predispose their hearts to listen to the words of life. Is not this what the Apostle meant when he wrote of the life also of Jesus made manifest in our mortal flesh?

ONE missionary sister tells out for the glory of God how He had fulfilled His promises as to her temporal supplies. "I have proved in a very special manner the faithfulness of our God. For some days I had not a penny, but no one knew this, not even a fellow-worker. I told the Lord that I wanted to trust Him only to supply my need. My heart was kept from all anxious care, and I felt sure that help would come in time. "I pay for my bread weekly. The past week I had been able to pay for, and was going on in faith that money would be forthcoming when needed, and so it was.

"The first answer to prayer I received was in the shape of a

pound of tea, which came at a time when I had no tea left. The same day I received a kind letter from a member of — Church, with a postal order for two shillings and sixpence. This is the first time this friend has written or sent me anything. My heart was full of thankfulness to God, feeling strongly that this was only an earnest of more to follow, and by the next post came a cheque for four pounds.

"This is only one instance. I have had several such answers during the past year."

HOW MUCH DOES IT COST TO SUPPORT A MISSIONARY IN NORTH AFRICA? is a question often asked. The answer must depend on what is meant by the word support, and we fear that sometimes a wrong idea gets abroad through the word being used in one sense and understood in another. The following is an estimate of the average cost for a single lady living simply:—

Board and Clothing, etc.	£
Rent	50
Teacher	13
Annual Share of Furlough	5
	7
Total	£75

In addition, there are expenses of the work and general maintenance and management of the Mission, which bring the total cost to little less than £100 a year. Those who find £50 a year for a lady missionary only support her, therefore, so far as her board, etc., are concerned; about another £50 needs to be supplied from other sources.

The cost of a single gentleman living simply may, on the average, be estimated as under:—

Board and Clothing, etc.	£
Rent	65
Teacher	13
Travelling	5
	7
Total	£90

This, again, does not include a share of expenses of work and administration, which brings up the amount to about £120.

The cost of a married couple living simply may be estimated as equal to a single gentleman and lady together, that is, at £165 or including expenses of work and management at about £220 a year. If there are children, an increase in the estimate would be necessary. The allowance in the estimate for expense of Mission work is for matters of an individual character, and does not include heavy items such as Medical Missions, hire of halls, etc.

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, in part or in whole, 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 can render to the missionaries is dependent upon what the Lord's servants place at their disposal.

TO THE FRIENDS OF THE NORTH AFRICA
MISSION.

December 18th, 1896.

DEAR FELLOW-HELPERS,

The French Algerian papers have continued to refer to the speech of Mr. St. Germain in the Chamber at Paris, but they seem now to be rather less violent. Some French papers have given a translation of my letter of last month, amongst them *L'Evangeliste*, *Le Signal*, *Le Tèlègramme*; this will, we trust, lead to a more correct idea of our work and aim.

We are given to understand that the French Government still maintain that "propagande" is not permitted either to their own subjects or foreigners. They do not, however, propose at present to interfere, but when missionaries are accused of political intrigue they will be summoned before a competent tribunal, to whose decision they must bow. They suggest that if British Missions were withdrawn altogether from Algeria it would remove a cause of friction and trouble.

The North Africa Mission purpose proceeding quietly with their work in Algeria as in the past, seeking to win men for Christ, to avoid having anything to do with politics, and in every way to give evidence of their loyalty to the French authorities. We would ask continued prayer that the purity of our motives may be understood and our work so appreciated as to be encouraged rather than hindered.

Dr. and Mrs. Terry and family return to Tangier on the 26th inst. They will be accompanied by Dr. Roberts of Edinburgh who has been accepted by the mission, but at present is only going out temporarily and purposes to return to England for some further special medical study.

Miss Gray, who was working in Tlemcen, is going to Sousse in Tunisia, Miss Hammon to Tunis, where Mr. and Mrs. Liley hope to join her and the workers there. Mr. and Mrs. Pope, accompanied by Mr. and Mrs. Cooksey and Mr. Webb started for Tunis on December 10th. They will finally decide as to the place of location after consultation with some of the workers in Tunisia.

Pastor E. L. Hamilton of Bath, who for a time worked with us in Tangier but was compelled to return to England through poor health, has kindly undertaken to act as the representative of this party to raise interest in them and receive contributions for their support and expenses. Mr. and Mrs. Pope's personal requirements have been kindly undertaken by another friend.

It had been hoped that four new workers, Messrs. Nott and Jones and Misses Sexton and Tregillus, who have had a year at Arabic, would have been able to go out on December 26th to Casablanca, but the low state of our funds seems to indicate that they will be delayed for a time.

The receipts since my last letter have been only moderately good, and we shall be thankful to receive considerable help. Some we think may have heard that a considerable legacy has been left to the Mission, and therefore think that their liberal help may not be needed. At present, however, no part of the said legacy has been received, though we hope some of it may come in before long. Meanwhile the work has to be maintained. We are sure the Lord is not unmindful of our needs, but the trial of faith on the part of some calls for considerable grace and patience.

The missionaries in Alexandria have been greatly encouraged by the success of some lantern addresses that have been given on Scripture subjects. At the first meeting sixteen men were present, next week from forty to sixty, and the following from one hundred to one hundred and twenty, and last week over one hundred and fifty Mussulmen listened for an hour and a half, fifty of them staying for a second meeting of an hour and

a half more for further instruction and conversation. This has led to an increased number of interested visitors at other times. The workers will be glad of great supplies of slides.

Miss Herdman reports some most interesting cases of professed conversion and baptism but it is not considered wise to publish particulars, but we would ask for praise for God's blessing. In Algeria also, among the Kabyles, there are signs of a work of grace among the lads. The Misses Cox and Smith are being helped by Mons. and Mme. Rolland, earnest French Christians who are working under their direction.

The difficulties of the work are immense and various but the tokens of the Lord's favours we receive, the gracious promises of His word, and what we know of His character, fill us with thanksgiving. Please therefore join us as the New Year opens in praise as well as prayer.

Yours faithfully in Christ,

EDWARD H. GLENNY.

Morocco.

JOTTINGS FROM MY JOURNAL.

BY MISS C. S. JENNINGS (TANGIER).

AFTER an absence of three months, I returned to this Mission Station the 2nd of October, and am truly grateful to be back again, and hope to settle down into a good winter's work. I trust it has not been a wasted summer, the twelve weeks spent down the coast. To myself it has been profitable as well as pleasant, and I am assured that God accepts ministry, to the saints, as well as Gospel ministering to Mohammedan sinners.

The six weeks I spent in Casablanca were delightful. I had never visited that station, and was agreeably surprised to find what openings there were for work outside the town amongst the country people in the walled-in encampments, where country families can reside in safety miles away from a town. These enclosures one finds dotted over the plains between Rabat and Casablanca, and even beyond the latter place. Village work there is in abundance awaiting ready workers, and scarcely touched by Mr. Edwards, who has direct and nearer claims on his time and strength in the Refuge he has opened for country people coming in to market, and the orphanage, which is only in its infancy.

Mrs. Edwards has a morning class for the thirty boys and girls she has under her influence, and whom she is teaching to sew and to repeat Gospel texts and hymns. This is work of the very best kind, and likely to be more resultful a few years hence than our work among the adults, whose minds and hearts are far duller and harder and less willing and ready to learn and accept the truth.

In the town, sick Moors and Jews are brought daily under the sound of the Gospel message at Dr. Grieve's Medical Mission, while Mrs. Grieve gathers round her Mohammedan women and girls at a sewing class, and teaches them God's Word while they sew. But oh! one's heart cries out for more workers as one sees what a very small proportion of the people are touched, owing to the exceeding scarcity of labourers!

I returned from Rabat by the ss. *Belair*. No lady passenger was expected, and after crossing the noted sand bar, I was hauled up from the native lighter, which had brought me out, in a deep basket on to the deck of the steamer, recalling to my mind the Apostle Paul's descent from the walls of Damascus.

There were three Moors among the five men passengers I found on board, and an elderly one among them interested me specially. He was returning from a ten months' stay in

England, where he had been copying an old MSS. at the British Museum for the Sultan. The number of books in that building, and the orderly method of keeping them, and the rapidity with which they were handed out surprised him greatly, as did also the number of lady students who were reading and writing Arabic. He spoke of the greatness of London, and the pleasure of riding on the omnibuses and tram cars. Taking out his purse, he drew forth a farthing, and placing it on the table, he told me how the servant girl had found it when sweeping the room, and instead of stealing it, had placed it on the table. This utterly astonished him, but his amazement was deepened when one day he purposely let a sovereign fall on the ground, and the girl, on finding it among the dust, returned it to him. In the Moghreb, this land of the West, he told me servants would, of course, slip money which they found in the rubbish into their pockets; but this maid returned it. This seemed to have impressed him more than anything. It gave me a capital text for remarks on the difference between their religion and ours; one as a cloak put on and taken off at pleasure, the other changing the heart and so bringing forth fruit in the life.

NOTES OF JOURNEY FROM FEZ TO MOGADOR.

BY MISS S. M. DENISON.

(Continued from page 148.)

WE left Saffi on Saturday morning (June 27th) hoping to make half-way to Mogador and spend Sunday there, but had to wait so long on the banks of the river Tensift for the tide to go out that we were only able to cross it before sunset, and had to set up our tent on its banks. There was a sanctuary near our camping ground, which was not a choice place and seemed damp and feverish. It was in this river, two winters ago, that Miss McArthur, of the South Morocco Mission, was swept from her mule and drowned, and some of her fellow missionaries almost lost their lives. They were crossing it much further up, we were quite at its mouth. Sunday morning we went on to the place we had hoped to reach the night before, and there rested till Monday. It was a poor little place with one cottage and a saint's tomb. We had a letter of introduction to the owner of the cottage, but he was from home and did not return till night. Monday ended our travels, but was the most tiring day of all—nearly the whole way on the sea shore, and quite shadeless. During the latter half of the day the sand blown by the strong wind was very troublesome, both to ourselves and our animals.

In the afternoon we got a glimpse of Mogador in the distance, but did not reach it till nearly sunset. During our stay in Mogador we received very much kindness, not only from other missionaries, but from many kind English friends.

Soon after our arrival a vessel came in with pilgrims returning from Mecca, who were landed on a little island opposite the town, there to remain in quarantine. There were some smallpox and fever cases, but no cholera. Five or six died on the island, and after a week or so the remainder were permitted to land. We heard, from a reliable source, there had been sixteen hundred pilgrims on the vessel, who were consequently huddled together scarcely able to move from their places. Many of them had long journeys to take to reach their homes, and stayed some days in Mogador preparing for it. They pitched their ragged, dirty, little tents in a large square near the port, and from our roof we could see them hanging out thin strips of meat to dry for use in further travelling. Some had friends with animals awaiting them, and so got off at once; and of the others, day by day they became fewer, till only some sick people were left.

Our return journey began on August 10th, and was by the same road until we reached Sallee. The Sunday after leaving Mogador we spent at "Ooladeeya," where the pretty harbour is of which I wrote previously. We had a good day. First, our own English meeting under some fig trees, then a long and blessed time with some reading men and our camel driver, who said "he had heard before a lady who had given him a Testament several years before." Further conversation brought out the fact that it was Miss Herdman herself, but he had not recognised her. In the afternoon Miss Greathead and I went into the village and gathered several women. One of them brought out a piece of matting for us to sit on, and they sat around and listened well, although one old woman found fault with my saying "Mohammed," wishing me to call him "Our Lord Mohammed, the beloved," and did her best to make me repeat the formula, "There is no God but God, and Mohammed is the prophet of God." I replied, "There is no God but God, and Jesus Christ is the Saviour of sinners," and "There is one Mediator between God and man," etc. Two or three men listened, and at this seemed amused, while a woman said, "Her words are better than ours." An ignorant fokee (reader) also tried to get me to "surrender," and smiled at my reiterated refusal, turning to the people and repeating that I had said "Mohammed himself was a sinner." For I had said at first "He could not *pay* for *their* sin for he had his own to answer for."

Returning to Mazagan we stayed with Mr. and Mrs. Geddes two nights, and at Casablanca four or five days, where we saw all our fellow-workers. We left Casablanca on August 26th, and hurried forward in order to cross a tidal river before it should be impassable. We just got over in time for it was rapidly filling, but our camel, which arrived while we were having lunch, had to wait until the tide had again gone down before crossing, the result being that it did not reach our camping place that night and we had to sleep without the tent, thankful to have our mattresses, blankets and food. The next morning the camel driver told us he might have reached us but the keeper of the next Enzala (camping-place) to ours, would not let him pass, it being late, and the Enzala keeper being responsible for the safety of the travellers in his district, feared for him being alone. This was not a needless fear, for the previous week the English courier passing that road had been robbed of the mail-bag and ill-treated. The next morning soon after starting we were stopped by six young men who demanded a poll tax on each animal. Our men refused to pay it, saying, they were "just highwaymen who, had we been a single traveller, would have robbed us of all." This was evidently true, for after much talking they went off without it.

When we left Rabat, which we did the following Saturday morning, it was with the expectation of falling in with a caravan travelling to the bridge, as no travellers go singly on that road. We crossed the river as before, and instead of skirting Sa'lee, as we had done coming, we entered the town as the men wanted to buy grapes: but to our surprise as we reached the gate to come out again a crowd there said, "You must not travel, no one allowed out. The Zamoor and Beni Hassan are fighting," so we turned to another gate where we were met with the same information. "No travellers allowed, by order of the government." All explanation that we had nothing to do with Sallee, and had only entered to make a purchase were of no avail. The gate-keeper laid hold of one of the bridles, saying "You'll not go, other travellers have started and turned. No one will go." All this with as much shouting on both sides as the men could manage, for Moorish authority is, to say the least, not dignified.

At last an arrangement was made for us to wait in a garden outside the walls, while one of our men went to the

Governor of the city for permission to travel. After waiting there awhile, during which time a young Christian Moor, who lived near, came and stayed with us, our messenger returned with permission for us to go as far as the next Governor's district, about an hour out, and an Arab of the country was sent as guide to this Governor who in his turn would send us on.

We got on our animals, and then our worthy guide produced his wife, a poor delicate girl, saying she must have an animal, she could not walk. What could we do? There was no spare animal and the time was passing, besides we were not in the town, where a donkey could have been hired: so I offered to take her up behind me, for I rode a strong mule. They helped her up, and then, from where I know not, a tiny girl of three years or so, appeared, and was placed beside her mother. This was almost too much, but one of our men quickly offered to take the little one with him, and she went. It is wonderful how tiny children can cling on to animals here.

Our guide from Sallee was a very wild looking fellow, with great bunches of hair over each ear (customary in his tribe) the remainder of the head being covered with a dirty rag or handkerchief. We had only gone a short distance when some one said, "Here is Kaid Said," and we saw a small body of horsemen approaching. This was the Kaid to whose care we were being sent. As we got near, one of our men looked around for the guide to introduce him, and to tell our need to the Kaid, but he had disappeared, and was hiding behind a tall thick aloe, evidently afraid to face the Kaid, probably a rebel! On being called for he came out, but did not speak, and Kaid Said, in his turn, took no notice of him whatever.

He said we were welcome and he would send a guard with us, but the time was now past, and he himself going into the city, so we must wait till the morning, and his guide would be ready to escort us, as soon as the gates were opened. There was nothing to be done but to turn and wait, our guide going on his way with wife and child.

Re-entering the city, the young Christian who had escorted us out nearly all our way, invited us to his home, and there we stayed, and had a very happy time with his mother, who did not say anything of her faith till a visiting neighbour left, when she turned round at once, and said brightly "It (the Gospel) is very precious to my heart." On asking the son where he heard the Gospel, he said he first heard it in the East, but did not think much of it until a converted Moor (whom he named) told him it again, and now he speaks of reading with people in the country and copying portions for those who visit him to have the words for themselves.

The half-day spent in this house was most encouraging. No one knows how many such secret believers there may be in the land. Another bit of encouragement is that those who confess to be Christians, are not afraid of one another as we have too often seen, but trust, and seem in very truth and simplicity to look upon each other as brothers. I have also heard one preach Christ crucified in one of the villages we passed through. At night when we had retired this teaching was going on by the men's fire.

When we left our friend's house we made for our tent, which was pitched as near to the city gates as possible, so that we should be off very early in the morning. Quite close to us was some poor Arabs who like ourselves could not get home, and while Miss Herdman and Miss Greathead were busy with other things I went over and had a good talk with them. While there a Moorish woman called me to her house and I went. There were many women and some children in this house, and again I was able to tell of Christ. The woman who called me seemed much surprised that a "Nazarene" should know anything of God. It was in Sallee that a woman once told Mrs.

Kerr, who was visiting there, that she had never seen a Christian before *except on a matchbox.*

Though we rose very early and were ready to start with the dawn, the gate-keeper did not appear till six or seven, and then such a rush of people came thronging round the gate that he was afraid to open it, as he only had orders to let us through. He tried with the aid of a long stick to send all others back, but was quite unsuccessful, and at last the gate had to be opened and then I should think quite a hundred and fifty animals and people streamed out. We think permission was afterwards given for others to journey, for by the time we were an hour or so out a large number had joined us. Our guide, true to promise, met us on the road near to the Kaid's home, and bid us wait till he fed his horse; so we dismounted and waited on the side of a hill by the sea. While there many of our fellow travellers came up, and one man said, "Very many thanks to you; but for you not one of us would have been allowed out of the city for fifteen days, they are all unbelievers there!" Fancy good Moslems telling Christians that their fellow Moslems were unbelievers.

After a time our guide came and we all started, keeping as close to the sea as we could so that between us and the usual road was a hill which completely hid us, had the warriors been about. Our guide was a cousin of the Kaid, and was mounted on a fine horse with many brightly coloured saddle-cloths, for the Moors are very careful of their horses and put cloth upon cloth under the saddle for the animal's protection. He also, like our previous guide, had bunches of hair over his ears (a tribal sign) while his gun laid across his knees completed the picture. What use this one man would have been had the robbers come against us, we could not conceive. However, the authorities were satisfied.

Instead of going inland the way we came, we crossed the River Seboo at its mouth, and went directly north so as to escape the seat of war. All this fighting and disturbance was the result of cattle stealing. Our next two nights we passed in Arab villages and the third in a nice prosperous-looking place where many Sheerefs (nobles—descendants of Mohammed) lived. We did not go inside an Enzala, but had a village man to watch. In the morning some native soap bought for the mules' wounds was missing, and our men said, "The dogs must have eaten it," but after the watchman had gone, they said, "It must have been the watchman who took it, but we were ashamed to say so."

Next day brought us on to the road by which we had come to the Wednesday's market, and at which we had rested; again we crossed the river to wait while the men marketed. The garden into which we went to wait was a fig-garden with good fruit and watched by an old black woman who brought us some figs and was very friendly. Being free this mid-day I went over and talked with the poor old body. She understood very well and opened her heart to tell me of her loneliness. "I sit and cry and cry under the trees. I have no one but God." While we were preparing to start again, some of the little girls who had been around us when some weeks before we went down, came up to us, and one of them asked, "Why did you not come under our tree as you did that day?" And the old woman answered, "Because the Lord guided them *here*, that I might hear His way."

That afternoon having determined to visit Mequinez on our way back we crossed the range of mountains which bound the great plain at a place called Sidi Cassam, and an hour or two later stopped for the night. Again our camel did not turn up and we prepared to rest in a field by the Mequinez river, and near a large village. When the animals were unloaded, fires lighted etc., the chief of the village objected to our staying there, saying we were very near to the Berbers, and they might come down upon us with their guns. On being told that we

did not fear the Berbers, that they had been our brothers long ago, he was very amused, and repeated, "They were your brothers!" but did not allow the fact of our near relationship to interfere with his request that we would come either into a room of his, or near his house. We choose the latter and spent the night under the shelter of his wall, he and one or two others staying outside to guard us.

We reached Mequinez in the afternoon of the next day and were most heartily welcomed by Mr. and Mrs. Rockafellar, Miss Richards and Mr. Reed, the American missionaries there, and by Mr. Racheed, who teaches them Arabic. They made us quite at home at once and we had a refreshing time together till the next afternoon when we started again, this time on our way to Fez. We spent one night in a village known to one of the men. Here we had two or three good audiences. One young reader told me they never lied or stole or murdered

(though they are a notoriously bad lot), but another added, "Yes, we do tell a great many lies, and steal a lot, and murder too, but—'The gate of repentance is near.'" I tried to shew him that he needed to have "the gate of repentance" behind him, instead of always in front, and as one and another joked and tried to make fun others would say, "Be quiet, her words are good. Go on." So I told them of Christ's death, burial, resurrection, and coming again, before leaving for the tent.

Next day (September 5th) we reached Fez, having been away nearly three months. But though we reached the house this Saturday afternoon we could not get in, for the keys were in the Jew's quarters, and before they could be procured the gates of the "Mellah" were closed for the night, with the result that we had a few more hours of almost like camping out without our tent, our faithful camel having been unloaded at an inn some distance off.



SOME OF THE GIRLS IN THE ARAB CLASS, TLEMCEN.

ARAB GIRLS IN TLEMCEN.

THE illustration on this page represents a portion of the class of Arab girls until lately taught by our sisters who have been labouring in Tlemcen. What an amount of labour does an Arab class represent, and especially a class of girls! In England children's minds are more or less familiar with Scripture truth, and, moreover, they have from infancy been instructed in secular knowledge; but the minds of these Arab girls are almost a blank, and the Missionary needs to "let patience have her perfect work" in the matter of imparting instruction.

One who is labouring amongst Arab children writes us:—

"When I see how difficult it is to teach them the alphabet, and that the letters I taught them yesterday will all be forgotten to-day, I can well understand how our sisters rejoice over several elder girls who are now able to read the Word of God very nicely. One is reminded of all the patience that the Lord has manifested toward us; for in His sight we have often been as dull, backward, and thoughtless as these poor neglected children."

Miss L. Gray is seated at the right hand of the picture; and Miss Hodges at the left; while Miss Hammon is at the farther end of the room, with a friend on her right.

WOMEN'S MEDICAL MISSION AND HOSPITAL, TANGIER.

BY DR. (MISS) G. R. S. BREEZE.

I AM sending a little account of the various departments of our medical mission work which I hope may be interesting to those who sympathise with and pray for the women of Morocco just now. At our out-patient department the numbers vary greatly. On Tuesdays and Fridays women who come from the town and villages are seen, and on Thursdays village people only, and now during Dr. Terry's absence men who are acutely ill and require immediate treatment. These are seen either in the street or on the stairs, but they do not enter our women's department, which is strictly kept with the privacy of a harem. On Tuesdays and Fridays the attendance, including children, has been from twenty-five to fifty-five, and on Thursdays three to twenty. I think that this latter day will in time be a great favourite with country women, as they can come in at any time until noon, instead of before 10 a.m. On this day they are dealt with spiritually in groups of two or three, instead of in a set address to a large number. These village people are so very dense that they require to have the simplest words repeated again and again before they can understand the drift of our conversation, and we are repeatedly interrupted with "Tabeeba, I am from a long way off, give me the medicine and let me go quickly." Poor things, they cannot rise beyond their bodily ailments and most of them seem to have very little thought or care about their souls.

I will try and give you a picture of the one ward of my small hospital. It will hold seven beds, viz., six for adults and one for a child. The walls are whitewashed, and brightened by some of the Religious Tract Society's pictures mounted upon red Turkey twill. One window and a door open on to a tiny garden, and another window has a view of the mountains, hills and houses. The floor is laid with red tiles, partly covered with matting. The beds are never tidy like those in an English hospital, for the counterpanes are not warm enough for these people, so they put them under their heads.

Although I have only enough money provided for the maintenance of two beds (the money for a third having been promised but not yet received), I have six in-patients. I can do this, because for some time I had not any in the house as when there are only one or two they are afraid to stay with us. Although we are now well filled, I am doubtful if I shall not soon be empty again, unless funds come in, as six will very quickly absorb the support of two. Of those now in—

Rahama is a girl of about sixteen years of age from a village near Tangier, renowned for being very bigoted. Her father brought her one day and said that if I were willing to take her in she should stay. I had not at the time any one else in the hospital and she cried at the thought of being alone, so to keep her company I took in another woman, who was, I feared, a bad character, as she proved to be. Poor Rahama had a very diseased leg, which though not yet cured, is after much suffering on her part considerably better. Besides this the poor girl will be always lame for she fell down and dislocated her hip, but as her father was gone to Mecca, she had not anyone to bring her until too late.

When first Rahama came she had a great objection to hearing anything about the Lord Jesus Christ and her need of cleansing. She would change the subject if possible, and if not she would listen with stolid indifference, but little by little she has become more willing to hear, and has at least intellectually grasped the fundamental facts of salvation, through the death and blood-shedding of Jesus Christ. How much she knows of a real heart change we do not know, but we are earnestly praying for her.

The second in order of entrance is Ayesha, an elderly woman who fell over a small earthen pan, broke it, and cut her knee open. The fokis have looked in their books, and find that it was due to a lot of tiny evil spirits who wished injury to her and made her fall. At first she was very good and patient, and bore the cleansing and sewing up very well, and did as she was ordered, but after a few days she took off the splint, got out of bed, sat on the floor, bent her knee, and burst it open afresh, so she has much delayed her recovery, and notwithstanding many promises not to repeat her fault has twice since then done the same. However, in spite of all I hope she will soon be quite recovered. Poor Ayesha's mind is very rambling, and at first there was great difficulty in getting her attention for half-an-hour, to tell her of God's love in sending His Son to die for us. Now she fully knows it, and will in words exalt the Lord Jesus above the position he holds with Mohammedans, although she does not get beyond putting Him on a level with Mohammed. She is not at all weak-minded, but I do not think she is able to see that if Christ is all she professes Him to be then necessarily He must be far above Mohammed. However, God can make this mind to see clearly all His truths in Christ Jesus. We are praying very much for her, and hope as she is from the town and very grateful to us that we may keep a hold on her.

Our next patient, Zohara, is a very old acquaintance of the mission, having been a patient at Hope House off and on for some time. She was also my first in-patient here, being admitted to avoid her having to sleep in the open *sök* during the rainy season, and she remained until I sent her away in Ramadan. Her house, if such she has, is at El Kazar, three days' journey from here; her husband has divorced her on account of her illness, but her only child, a little girl, he keeps, so Zohara returns again and again to El Kazar to see her child. Although I had not money to keep her when the poor creature came back ill with ague and dropsy in addition to her diseased arm, I felt I could not send her back to sleep in the market so am compelled to let her in. Now she looks a very different creature, though far from well. Zohara knows a great deal of the way of salvation, but seems, alas! as far as ever from accepting Christ as her personal Saviour; she puts all the cause of her special sins on various individuals, but does not seem able to take in the fact that the best natures are sinful in the eyes of God. She is I am afraid, trusting to Mohammed's intercession at the hour of death; and so Mohammedanism like Romanism blinds its followers, so that they cannot see the God-appointed mediator. We keep on praying very specially for this soul that she may accept God and His salvation before her day of grace passes away.

Our next poor inmate comes from a Riff village to the east of Tangier, and about eleven days' journey off. The account she gives of her search for a Tabeeba is quite exciting. She had been ill eight years but at last heard that there was some doctor in one of the towns, Tangier or Tetuan, who might possibly be able to relieve her. So she started on a three days' journey by land, then one by sea, then two more days by land, and then another by sea, arriving at Melilla. There she enquired of the people for the doctor to treat her: they told her that perhaps she would find one in the town of Tetuan, which was five miles away, so on she trudged until she reached the town. One day was spent in making enquiries, but all agreed that Tetuan was not the best place for such a case as hers, telling her that possibly there was a doctor at Tangier. She was not quite satisfied with the verdict, so went to the chief man of a village just outside Tetuan, who also told her to go Tangier. "But where is Tangier?" she asked. He pointed out the road and she set off afresh. A whole day she journeyed on, and at last reached the Fundâk situated about midway between Tetuan and Tangier. The next day she missed her

way and after wandering in some villages ultimately reached Tangier. Upon entering the town, however, her troubles were not ended, for the people of whom she enquired either did not know or would not shew her where I lived, telling her the doctor was gone to his country and that there was not any one to treat her. At last near the port a man gave sufficient directions to enable her to reach me, and a very miserable object she looked; dirty, worn out, and with diseased eyes. However, I am afraid Tangier will not benefit her much, for after a long operation, in which I was very much fettered for want of instruments and efficient help, she calmly persisted in undoing all the good that had been done, and I am afraid will not profit to any extent by the trouble that has been expended upon her, as her language is quite unknown to us. She speaks a dialect of Arabic which even the Moors cannot understand well. However as God has sent her we believe He has some purposes of good for her in her visit here.

Our next entree is a shereefa or descendant of the prophet, and therefore we ought to feel it a great honour to have her with us; I am afraid we do not. Fatima comes also from a district considered very holy as being the place of sepulchre of one of their best saints. Poor thing, she has a sweet face, the part of it which is not disfigured by disease, and there is not any of the assumption of superiority these great people often shew. She suffers a good deal of pain from the disease which combined with deafness makes conversation difficult. However, little by little we hope to be able to reach her by the help of the Holy Spirit, and to shew that the inheritance of saints in Christ is far greater than descent from a prophet. As Fatima has not any home claims we hope to keep her a little while.

Our last guest, Khadijah, is an old woman suffering from cataract. She has been operated on and has so far been very good in keeping all her dressings on and not attempting to look. She is, like most old people, here very garrulous, but is very willing and anxious to hear about Jesus Christ; she has never heard our account of Him before, but she says He belongs to the Mussulmen. I said "Yes, for He died to save them; but in their religion there was this difference, that He was only a prophet, and Mohammed greater, while in God's word we read that He was the same as God and that none could come after Him." She said, "I never heard that before, it is not in our religion."

Now after this little account of the work we have some wants which the people in the homeland can supply.

1. Constant prayer to uphold our hands in the spiritual work. Will not some bear on their hearts these six people above mentioned?

2. Prayer for ourselves that we may be kept fit for the Master's use.

3. Prayer for our bodies, that if God wills we may be kept in strength.

4. Needed funds for many more than two beds.

5. Old household linen for use as such, or to tear up for lint and bandages, or flannel for needy cases.

6. Bottles for medicine, and boxes for ointments: there were sixty patients to-day besides many who were turned away, and of these twenty-two were quite new to any part of the mission.

Mr. T. ZERBIB, of Mogador, writes:—"Our work goes steadily forward. I visit and receive many visits from Jews, and the Saviour of Israel is daily set before them as the One Who alone forgives sins. Generally speaking, I have very little controversy, but endeavour to make them understand God's faithfulness towards them, the absolute necessity of recognising Jesus of Nazareth as the promised Messiah, and of being regenerated by the Holy Spirit."—*Jewish Intelligence*.

Algeria.

ITEMS OF OUR WORK IN CHERCHEL.

BY MRS. H. D. DAY.

Saturday 24th.—A morning spent in housekeeping, getting in provisions and preparing for Sunday. This afternoon we went visiting but could not get a single opportunity for reading the Gospel so this is what we call one of our unsuccessful days. In house we found them preparing a big feast in honour of the one youngest son, a boy of eleven who has finished the Koran for the second time. He began when he was four, and learnt it right through; then began at the end learning the lessons till he reached the beginning, and now he has to go back again when his education will be finished. This time his teacher will explain it to him. When shall we have the pleasure of seeing him and others learning the Gospels and Epistles in the same way. Would it not be beautiful? He is one of our best boys at the Thursday class, and learns texts and hymns very quickly.

Sunday 25th.—Such blessed words I had this morning in Genesis xvii., they have been in my thoughts all day. The Lord will provide; what—an offering to give back to Himself. We would like to be rich to help all the poor people around us, and often our hearts ache at our impotence: oh! for the faith of Abraham to say, "God will provide" for that need as for every other—for the blind girl, for the old French lady who is selling off her furniture bit by bit to maintain herself; for the old Arab woman who is glad to earn a penny a day to buy bread with; for the young woman whose husband has gone off leaving her with two babies and without money, and whom the customs of her people prevent from going out to work for them; for the children who want cod liver oil; for the girl who needs a long treatment of costly medicine; for the children's prizes at Christmas; and many other needs.

At the class Yamena came out very brightly again, she seems so earnest. She sits in front of the girls with us, and often breaks in as we are talking to them with a telling little illustration or an explanation of something she knows better than they. We were speaking of the miracles the Lord Jesus worked when she broke in with "And the time He fed the five thousand with five loaves and two fishes" and proceeded to tell the whole story. We let her, for the children's faces were a picture, admiration and awe of her knowledge and eager interest not to miss a word. It made us think what an influence a man convert would have if they could hear one speak.

We had not many women, as we have the mason in the house, but must mention one, who marched straight down the garden path, and into the medicine room. She wanted quinine for fever, but most of all the "Words of God." She said, "I remember when I had the fever three years ago, and was very ill, you used to come and see me, and sing to me the words of God, and I always went to sleep afterwards, for they rested me, I have such a weary life." Yes, poor woman, she had then a drunken husband who has since died, and now she is servant in a French family and can seldom get home to see her children in daylight.

Another woman was distracted with the toothache. She had had it for a fortnight and the other day sent for the Arab dentist to extract the tooth, and he drew the wrong one! It is not very surprising, for, as the man must not see too much of the woman, she huddles herself up in her haik, only uncovering her mouth and chin, and rocks and moans while he is trying to get at the tooth! so no wonder he sometimes makes a mistake.

Tunisia.

CONVERSATIONS WITH JEWS, ROMAN CATHOLICS, AND FREETHINKERS.

BY MRS. MICHELL.

A FEW days ago I had an interesting talk with a Roman Catholic woman who lives in a village some hours' journey from Tunis. She had from her childhood assiduously practised her religion, attending confession and mass, and she assured me she had peace and a firm assurance of her salvation. When I asked her to tell me the foundation of her peace, she replied that she had always sought to follow the religion she had been taught, she did no harm to anyone, she tried to do any little kindness she could to her neighbours and good to the poor, she always thought of "the good God," etc., etc. I told her the reason of the faith that was in me—

"My hope is built on nothing else
Than Jesus' blood and righteousness"

—and reminded her of the words, "Other foundation can no man lay than that is laid, which is Christ Jesus." "Now," I said, "because I *am* saved through the death of the Lord Jesus in my place, because He *has* pardoned and cleansed me, I, too, seek to do 'good works' out of love and gratitude to Him—not to earn my salvation, for that were impossible to one who is a lost sinner." "Ah!" she said, "I understand. That is the better way. Yes, that is better. But to each one his religion. I cannot but follow the one in which I have been brought up."

She then told me that she had been taught the Bible in the school she attended as a child—kept by sisters of mercy—but that she had left the only copy she possessed with her parents in Lyon. She had a New Testament sent her by Mrs. F., in Tunis, at the request of a young Jewish convert who lived in the same house, and this she said she read every evening. We went on to speak of the differences in our respective beliefs—the worship and intercession of the Virgin Mary and the saints, confession and absolution, and many other points. "Ah," she said, "my husband would agree with you; he does not believe in the priests."

Then she went to a box, unlocked it, and taking out a folded sheet of writing paper, yellow with age, she said, "Look what I gave my husband when he went away. He does not believe in it, but I stitched it inside his coat. Read it!" I unfolded the paper, and found that the letter claimed to have been written by the Lord Jesus, and was miraculously sent down to earth wrapped in a linen cloth and written in letters of gold. A priest who was saying his prayers at the Holy Sepulchre was the favoured recipient of this sacred document, from which, doubtless, hundreds of copies had been taken, by which ignorant and superstitious souls had been duped, and the coffers of the Romish Church considerably enriched. It was further stated in the letter that he who kept it on his person would be preserved from sudden illness or death by accident, and would enjoy immunity from many sicknesses and calamities.

"Madame," I said, "surely you do not believe in this—impossible!" "Ah, no," she exclaimed, "of course that is not true, nor that part about the letter appearing to the priest; but this," turning over the page, "'Oh, Mary, Mother of God, head of the angels and archangels, Mother of the Holy Apostles and Prophets, pray to thy Son Jesus for us,'" etc., etc.

"But those are not words spoken or written by the Lord Jesus," I said, "and you cannot take one page and reject the other; the whole thing is humbug. Throw it in the fire, or tear it up. No wonder your husband is a *libre penseur* if you ask him to

believe such things as that!" To my surprise, she took the letter from me and slowly and deliberately tore it to shreds, saying, "*Non ce ne sont que des betises*" (I was rather glad that the parish curé did not appear at that moment).

"Now," I said, "promise me this: will you take the Word of God (I will send you a complete copy) and bring to it one by one the different points of which we have spoken? and whatever you do not find written and confirmed in that Word, will you put on one side?" "Yes," she said, "I will; I will search, and I am willing to follow what I find there—it is the truth." She promised me to try to get her husband to unite with her in this search. "His father was one of you—a Protestant; but the mother was allowed to bring up the children in her religion, and very few of our men practise their faith" (No wonder, poor men!)

So we left her, praying much that she might not regret having destroyed the "sacred letter," and that the Holy Spirit would lead her to Christ, "the Way, the Truth, and the Life."

At the Bible Depôt last evening, while the Italian Gospel Meeting was being held, two young Jews were brought in by a worker at the door. They did not understand Italian well, so came to us in a small room behind the Hall, in which we had arranged to speak to any French who were willing to enter. They at once told us they wished to study the Bible; they felt they had neglected it already too long. They were Israelites in name only, for they did not believe in all they were taught of the Jewish religion and ceremonies—they were absurd and impossible. Miss Marcusson and I had a long time with them, reading part of John v. and other passages. They bought Bibles (at a reduced price), and went away very grateful, and apparently really interested, promising to return in a few days. Pray for them.

This morning, while at the Depôt, a middle-aged, well-dressed man walked in, and asked for an Italian Bible with large print and illustrations. I was sorry we had none in stock, but promised to obtain one as soon as possible. He then bought a Gospel of John in Maltese, apparently from curiosity as to the written dialect. As he seemed inclined to talk, I showed him a treatise comparing the Mohammedan, Jewish, and Christian religions, and asked him if he was interested in such subjects. He replied that he was, but that he feared the book which I was showing him was written with prejudice. Such a work should be written by one who belonged to neither of the three faiths, and who would therefore be able to write in a liberal spirit.

We then had a long conversation, in the course of which he told me what I had already guessed—that he was a Jew by race, and would speak to me as a Jew, but he was no longer such by practice; he was more "liberal." I had a splendid opportunity of putting the Gospel plainly and simply before him; and he seemed struck by some of the passages we read, especially Rom. viii. 2: "The law of the spirit of life in Christ Jesus hath made me *free* from the law of sin and death"; also 2 Cor. v. 17: "Therefore if any man be in Christ, he is a new creature."

Pray for the Bible Depôt. We are having the front repainted, and two boards, with announcements in Italian, French, and Arabic, placed on either side of the door. We trust that the brighter exterior may be a means of attracting more passers-by to stop and read the open Bibles with which the glass door is filled. And as the result of this first step, some may step inside the Hall, and there receive a message through the spoken or written word which shall awaken them from the sleep of death in which all here seem sunk. Sometimes the different workers are at the Hall for hours, and no one enters the doors; at others, we are encouraged by one and another looking in, to buy or to ask some question about the meetings.

One morning lately we were busy from 8.30 to 11.30 with a Jew (the son of a well-known Rabbi in the town), two Arabs, and a Frenchman (who was an infidel). My husband and I had long conversations with them, but, I am afraid, only the Jew was in any sense really desirous of finding the truth. How often we remember the words, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that," "My word . . . shall not return unto Me void"! Praise God!

TWO CRIES.

BY MISS M. B. GRISSELL.

THE call to prayer is sounding in my ear as I write, and it strikes me with fresh sorrow, after my prolonged absence in England, that the name of a usurper should be proclaimed all over the town. In Mohammedan towns, minarets are erected at easy distances from each other, and men are trained to cry from their summits at stated hours that every one may hear the call to prayer and be reminded at the same time of the prophet's name as the all-prevailing one.

Were it possible that men should find high stations in London from which to shout simultaneously the name of a usurper to the throne of our Queen, methinks a burst of indignation would speedily drown their cry, and they themselves soon be silenced in death. But here, five times a day is God's glory in Christ Jesus loudly given to another, while the little handful of God's followers are so insufficient to raise His banner, that the people say, "Nobody believes with you, everybody believes with us." Dear Christian friends, can you hear of this indignity to the Lord of glory and not rise up in holy indignation to proclaim the "none other Name" by which men can be saved? Loyalty to our King demands it. Would we could kindle the beacon fires as of old on the hill tops of our country, to rouse not the soldiers in defence of their queen, but the Church of God, to unite to make Jesus King the wide world over.

Listen to another cry. I heard it this afternoon in a Moslem family as I paid my first visit since my return. I did not know the dear people, but had been asked to respond to a call of sickness, and going down the street to their house my prayer went up that, if I were not able to minister to the bodily disease, I might be able to take comfort for the soul's sickness. In the house was an elderly man seemingly ill with fever, his son about thirty years of age, their respective wives, and another woman.

We got into conversation about their lives and work, and presently came the question, "Why do you help us, and ask nothing?" This was just what was wanted to open a conversation about the Gospel without forcing it. It was so natural to talk to them of years ago when I should not have done it, and then, what—nay, Who had made the change in my heart, and put love to others in it. They all listened interestedly, the young man making intelligent enquiries, and helping me with my forgotten Arabic. After a bit one woman pointed to the other stating that the peace of the home was disturbed by her constant habit of quarrelling. Strange to say, the poor woman pointed at acknowledged it, and crossing her two forefingers to further explain the statement to me, said, "If you came and read to me from your book, perhaps I should have this new heart." I gladly promised to do so, while I explained it was not just in being read to that the blessing would come, but in learning all about the Lord Jesus.

Presently came the question, "Why don't you join us, and then being such a good woman you certainly would go to Heaven." Turning to her I said, "Oughty (my sister) do you know you are going to heaven?" She nodded her head. So

I said, "You do *not* know you are going to Heaven, you do not know you have forgiveness of sins." At this the old man turned round to explain to her with, "She has got something better than you, for she knows she is forgiven." When I left it was with "Come again and tell us more." Would not *you* like to go next time, Christian reader? It is a joy you know nothing of, this telling of the Saviour to those who have not heard, indeed, cannot hear if *you* do not make some sort of effort to reach them. God's Holy Spirit will show you what that effort should be.

One word more I have to tell you for your encouragement to shew that the Lord takes the tidings home to some hearts. We have been, since writing the above, into the country to visit a dear Jewish convert who was given to us some two years ago. She has been lovingly cared for by our kind friends, Mr. and Mrs. Flad, who indeed share the joy of her with us. I found her happy and steadfast, full of wonderful answers to prayer, and proving the Lord Jesus a reality in her life. I would affectionately invite you to share with us in proclaiming the Saviour's Name in the darkness of North Africa.

EXTRACT.

LIKE some schoolmaster, kind in being stern,
Who hears the children crying o'er their slates,
And calling, "Help me, master," yet helps not,
Since in his silence and refusal lies
Their *self-development*, so God abides
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts;
He hears, and *strengthens*, when He must deny.

He sees us weeping over life's hard sums;
But should He dry our tears, and give the key,
What would it profit us when school were done
And not one lesson mastered!

What a world
Were this if all our prayers were granted! Not
In famed Pandora's box were such vast ills
As lie in human hearts. Should our desires,
Voiced one by one, in prayer ascend to God
And come back as events, shaped to our wish,
What chaos would result!

In my fierce youth
I sighed out breath enough to move a fleet,
Voicing wild prayers to heaven for fancied boons
Which were denied; and that denial bends
My knee to prayers of gratitude each day
Of my maturer life. Yet from those prayers
I rose away re-girded for the strife
And conscious of new strength. Pray on, sad heart!
That which thou pleadest for may not be given.
But in the lofty attitude where souls
Who supplicate God's grace are lifted, there
Thou shalt find help to bear the future lot
Which is not elsewhere found.

The work is great and the need is sore,
Shall we idly stand by the open door?
The time is ripe, the hour is come,
Shall we idly wait till the battle's won?
Let a loving heart and a generous hand
Be our prompt response to our Lord's command;
Thy kingdom come! our prayers shall be,
Till the world is conquered, O Christ, for Thee.



LITTLE CAMINE.

For the Young.

CONSTANTINE.
3rd Nov., 1896.

MY DEAR BOYS AND GIRLS,

I wish to tell you of a little Jewish girl, one of the many hundreds in this town, who grow up ignorant of their own religion, and without any true knowledge of that dear Name with which every boy and girl at home is so familiar. This dear child was one who came to my class for nearly two years. It was a treat to see how she learnt the hymns, the texts, and the Bible stories. When her turn came to repeat the text for the day, she seemed to say it with all her heart. No one sang more lustily than she. Her favourite hymns were,—“I have a Father in the promised land,” and “The great Physician now is near.”

During the Passover week all the Jews are dressed very grandly in their bright colours, and it was at this time that little Camine, along with a few other children, came to have their photographs taken. She was then so gay and full of life, and looked as if she had many years before her. God had different thoughts regarding her future. Sometime after this she took measles, then diphtheria, and these were the beginning of an illness from which she was never to recover.

One day in the month of June, immediately after a terrible thunderstorm, we heard the sound of wailing near by. Going out to enquire what was the cause, we were told “Camine is dead.” Thus ended a short life of seven summers. The calm

after the dreadful storm of that day seemed to us to speak of the loving Father, taking this dear child away from the sin and sorrow of this world into the calm of His Own Presence. The only Gospel truth she ever heard or learned was during the short time she attended the class. We believe, however, that although it may have been very simply she learnt of Jesus and His love, yet we feel sure that she is now among those who stand “Around the throne of God in Heaven.”

Now, will all you who love the Lord Jesus join in prayer for the many many Jewish boys and girls in this land, that God may lead not a few to believe in our dear Saviour? We know there are many of them in favoured England who have never yet given their hearts to Christ; but will you not think of those who, in much less enlightened lands, listen, often for the first time, to the “Sweet story of old” and gladly open their hearts’ door to let Jesus in.

“Who are they whose little feet
Pacing life’s dark journey through,
Now have reached that heavenly seat,
They have ever kept in view?
I from Greenland’s frozen land;
I from India’s sultry plain;
I from Africa’s barren sand;
I from islands of the main.”

Your loving friend,

MADGE D. LOCHHEAD.

BIBLE READING.

ON GIVING.

1 John iii. 17.

Honour the Lord with thy substance (Proverbs iii. 9).

Every man shall give as he is able (Deut. xvi. 17; 1 Peter iv. 11; Acts xi. 29; Ezra ii. 69).

1. It is more blessed to give than to receive (Acts xx. 35).
2. It is an odour of a sweet smell, a sacrifice acceptable, well pleasing to God (Phil. iv. 18).
3. The Lord loveth a cheerful giver (2 Cor. ix. 7; 1 Chron. xxix. 9).
1. I command thee . . . thou shalt open thine hand wide to thy brother, to thy poor, and to thy needy (Deut. xv. 7, 9, 11; Acts xx. 35).
2. Give liberally (1 Peter iv. 9; Rom. xii. 8 [Margin] 13).
3. The liberal deviseth liberal things (Isa. xxxii. 8).
4. The liberal souls shall be made fat (Proverbs xi. 25; Deut. xv. 10).

E. A. H.

MISS ROSE JOHNSON, formerly connected with this Mission, has, through the goodness of God, sufficiently recovered as to be again enabled to take the field. After a short sojourn in Gabes, she proceeded to Gafsa, an inland town of Southern Tunis. The journey from Gabes of over ninety miles, principally desert, had its trials, but our sister hopes to stay in Gafsa, if the Lord will, for some time.

TEN THOUSAND POUNDS A YEAR, it is reckoned, is needed to sustain the present staff of the North Africa Mission, and enable them to prosecute their work with energy and efficiency.

THE OUTFIT, PASSAGE, AND FURNITURE needed for a new worker involve an expense of about thirty-five pounds.

THE GENERAL FUND OF THE MISSION is frequently less adequately supplied than funds for special objects. It is not desired that special objects should be neglected, but that the General Fund should be more fully remembered.

THE NORTH AFRICA MISSION.

North Africa consists of—

Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara, and has a Mohammedan population of 20,000,000.

MOROCCO can be reached from London by steamboat in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz, a youth of about nineteen years of age. The country is divided into thirty-three districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan.

The North Africa Mission began work in Morocco in a small way in 1884; at the close of 1895 it had substantial mission premises, with hospital, in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-seven missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. As the bulk of the population are in villages, many workers are needed that this great country may be evangelised.

ALGERIA, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and nearly two thousand miles of railway.

The North Africa Mission has six mission stations and twenty-one brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

TUNIS is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mahomedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Eight workers of this Mission are stationed in the capital. Five others are carrying on Medical Mission work in Sousse. The remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them?

TRIPOLI is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. In 1889, two brethren began to labour for Christ among them, and there are now seven engaged in the work. A Medical Mission has been conducted here with cheering results.

EGYPT is still tributary to Turkey, but under the protection and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has, including wives, nine Missionaries there. The population of Lower Egypt is $4\frac{1}{2}$ millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a wide-spread need for more labourers among the Moslems, who are difficult to reach, and very few of whom have as yet been converted.

THE VAST SAHARA, with its scattered population of Berber and Arab Mahomedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amidst the inhabitants of its palmy oases.

NORTHERN ARABIA is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. This portion of the field is sadly in need of labourers.

This Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt.

Mohammedanism has nothing in its teaching that can save the soul. It carefully denies the fundamental doctrines of Christ's divinity, death and resurrection, etc.

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

No Salary being guaranteed by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

Collecting Boxes can be had on application to the Hon. Secretary, by giving full names and addresses.

Its Methods of Working are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

Its Character is like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

Gifts in Money or in kind should be sent to the Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking, London, and will be acknowledged by numbered receipts. The names of donors are not published.

Council.

J. H. BRIDGFORD, Tunbridge Wells.
W. SOLTAU ECCLES, Upper Norwood, S.E.

GEORGE T. EDWARDS, Red Hill.
EDWARD H. GLENNY, Barking.
R. C. MORGAN, 12, Paternoster Buildings, E.C.

HENRY SOLTAU, Hampstead, N.W.
JAMES STEPHENS, Ilighgate Road, N.W.

Office of the Mission—19, 21, 23, 29, AND 31, LINTON ROAD, BARKING.

Hon. Treasurer, W. SOLTAU ECCLES, 140, Church Road, Norwood, S.E.

Hon. Secretary, EDWARD H. GLENNY, 21, Linton Road, Barking

Hon. Physician, S. H. HABERSON, Esq., M.D., F.R.C.P.,
70, Brook Street, W.

Hon. Dental Surgeon, CHAS. A. CLARK, Esq.,
"Vega," London Road, Forest Hill, S.E.

Assistant Secretary, WILLIAM T. FLOAT.

Bankers, LONDON AND SOUTH-WESTERN BANK, Barking.

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

REV. WILLIAM ARTHUR, Cannes.

DR. AND MRS. H. GRATIAN GUINNESS, Cliff College, Curbar.

DONALD MATHESON, Esq., 46, Harcourt Terrace, S.W.

J. E. MATHIESON, Esq., 38, Ladbroke Grove, Notting Hill, W.

Referees.

GEO. PEARSE, Esq., Algiers.

REV. MARK GUY PEARSE, 11, Bedford Street, London, W.C.

LORD POLWARTH, St. Boswell's, N.B.

W. HIND-SMITH, Esq., Exeter Hall, Strand, W.C.

Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANCIER.		Fez.		REGENCY OF TUNIS.		EGYPT AND NORTH ARABIA.	
Mr. C. MENSINK .. Oct., 1888		Miss E. HERDMAN .. Jan., 1885		Tunis.		Alexandria.	
Mrs. MENSINK .. May, 1890		Miss M. COPPING .. June, 1887		Mr. G. B. MICHELL .. June, 1887		Mr. W. SUMMERS .. April, 1889	
Dr. C. L. TERRY .. Nov., 1890		Miss M. MELLETT .. Mar., 1892		Mrs. MICHELL .. Oct., 1888		Mrs. SUMMERS .. May, 1890	
Mrs. TERRY		—		Miss GRISSELL .. Oct., 1888		Mr. J. JOHNSON .. Nov., 1895	
Miss J. JAY .. Nov., 1885		ALGERIA.		Miss A. M. CASE .. Oct., 1890		Mr. W. DICKINS .. Feb., 1896	
Miss B. VINING .. April, 1886		Cherchel.		Miss K. JOHNSTON .. Jan., 1892		Mrs. DICKINS .. " "	
Miss S. JENNINGS .. Mar., 1887		Miss L. READ .. April, 1886		Miss E. TURNER .. " "		Mr. C. T. HOOPER .. " "	
Miss M. C. LAMBDEN .. May, 1888		Miss H. D. DAY .. " "		Miss L. A. LAMBERT .. Dec., 1893		Miss A. WATSON .. April, 1892	
Mrs. BOULTON .. Nov., 1888		Constantine.		Miss A. HAMMON .. Oct., 1894		Miss VAN DER MOELEN .. " "	
Miss K. ALDRIDGE .. Dec., 1891		Mr. J. L. LOCHHEAD .. Mar., 1892		Sousse.		Miss M. A. PRIOR .. Feb., 1895	
Miss S. M. DENISON .. Nov., 1893		Mrs. LOCHHEAD .. " "		Dr. T. G. CHURCHER .. Oct., 1885			
Dr. G. R. S. BREEZE .. Dec., 1894		Miss L. COLVILLE .. April, 1886		Mrs. CHURCHER .. Oct., 1889			
Miss F. MARSTON .. Nov., 1895		Miss H. GRANGER .. Oct., 1886		Miss M. SCOTT .. Mar., 1891			
Miss F. K. TREGILLUS Dec., 1896		Miss E. K. LOCHHEAD Mar., 1892		Miss A. COX .. Oct., 1892			
<i>Spanish Work—</i>		Algiers.		Miss N. BAGSTER .. Oct., 1894			
Mr. N. H. PATRICK .. Jan., 1889		Mons. E. CUENDET .. Sept., 1884		En Route.			
Mrs. PATRICK .. Sept., 1889		Madame CUENDET .. Sept., 1885		Mr. W. G. POPE .. Feb., 1891		Mr. A. V. LILEY .. July, 1895	
Miss F. R. BROWN .. Oct., 1889		Miss E. SMITH .. Feb., 1891		Mrs. POPE .. Dec., 1892		Mrs. LILEY .. April, 1896	
Casablanca.		Miss A. WELCH .. Dec., 1892		Mr. J. COOKSEY .. Dec., 1896		Miss I. L. REED .. May, 1888	
Mr. J. J. EDWARDS .. Oct., 1888		Miss R. HODGES .. Feb., 1889		Mrs. COOKSEY .. " "		Dr. H. SMITH .. Jan., 1892	
Mrs. EDWARDS .. Mar., 1892		Miss A. GILL .. Oct., 1889		Mr. H. E. WEBB .. " "			
Dr. G. M. GRIEVE .. Oct., 1890		Miss L. GRAY .. Feb., 1891		DEPENDENCY OF TRIPOLI.		STUDYING ARABIC, ETC., IN ENGLAND.	
Mrs. GRIEVE .. " "		Djemaa Sahridj.		Mr. W. H. VENABLES Mar., 1891		Mr. MILTON H. MARSHALL,	
Miss E. DUNBAR, Associate,		Miss J. COX .. May, 1887		Mrs. VENABLES .. " "		Tutor.	
Tetuan.		Miss K. SMITH .. " "		Mr. W. REID .. Dec., 1892		Mr. H. NOTT, Mr. H. E. JONES,	
Miss F. M. BANKS .. May, 1888				Mrs. REID .. Dec., 1894		Mr. W. T. BOLTON, Miss L.	
Miss A. BOLTON .. April, 1889				Mr. D. J. COOPER .. Nov., 1895		SEXTON, Miss I. DE LA CAMP,	
Miss A. G. HUBBARD Oct., 1891				Miss E. T. NORTH .. Oct., 1894		Miss A. WATSON.	
				Miss G. L. ADDINSELL Nov., 1895			

Mission Publications.

NORTH AFRICA:

The Monthly Record of the North Africa Mission.

Contains frequent Articles bearing upon the Spiritual Condition of the Mohammedan Races and Tribes, and the best means of furthering Christian work amongst them. Also interesting extracts from the Missionaries' Diaries and Letters, showing the Progress of the Lord's work in Morocco, Algeria, Tunis, Tripoli, and Egypt.

Illustrated by Woodcuts and Photo-engravings. Price 1d. per Month, or 1s. 6d. per annum, post free.

The Annual Volume for 1896.

Strongly bound in paper boards, Price 1s. 6d.; cloth, 2s. 6d., post free, with Large Coloured Map of North Africa, 9 by 15½, shewing the Northern half of the Continent, with the Mission stations marked in red. Price 6d., post free. The same Map, mounted on stiff cardboard and varnished, with eyelets, price 1s.

BOOKLETS.

"North Africa Mission."—A Small Booklet containing a Brief Sketch of the Origin and Development of the Mission, suitable for enclosing in letters. Price 6d. per doz.

"Open Doors for the Gospel in Egypt."—By Mrs. F. T. Haig. Price 6d. per doz.

"Come and Deliver Me."—Price 6d. per doz.

"Our King's Command: 'Go ye.'"—By C. H. Spurgeon. Price 1d. each.

"Progress of the North Africa Mission."—By Major Mackinlay.

LEAFLETS.

Price 1d. per doz.

No. 1. The Rock of His Sonship. No. 2. Dark North Africa.
No. 3. A Nation Overboard.