

MATTHEW XXVIII

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

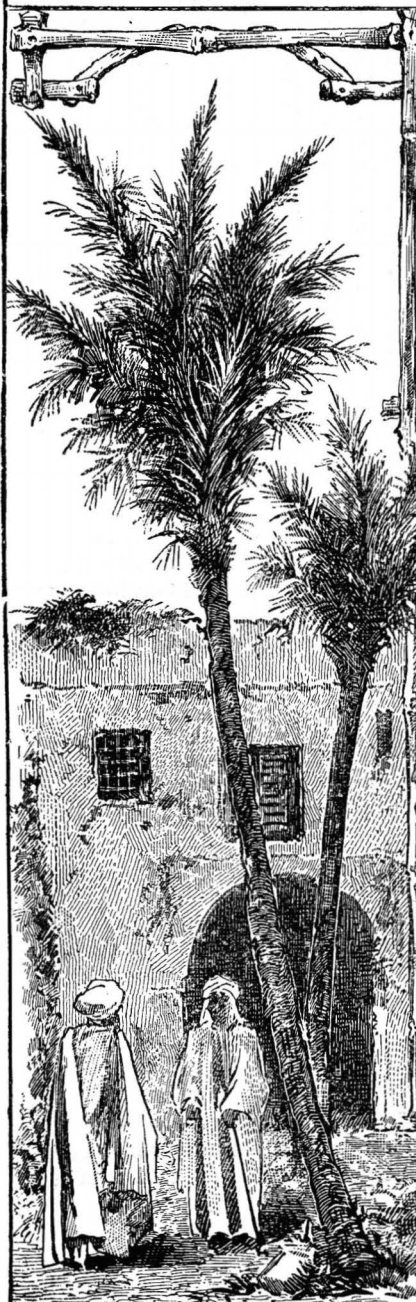
19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

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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 JANUARY 1st TO 31st, 1897.

GENERAL AND SPECIAL FUNDS.

GENERAL FUNDS.			General			No. of			General.			Special.			TOTALS FOR 9 MONTHS.		
1897.	No. of	General.	1897.	No. of	General.	1897.	No. of	General.	1897.	No. of	Special.	General...£1,789 1 7			Special...£2,613 7 1		
Jan.	Receipt.	£ s. d.	Jan.	Receipt.	£ s. d.	Jan.	Receipt.	£ s. d.	Jan.	Receipt.	£ s. d.	Total...£4,402 8 8					
I ...1590	5	0 0	8 ...1650	1	1 0	20 ...1710	1	0 0	6 ...1053	25	0 0						
I ...1591	25	0 0	8 ...1651	0	2 0	20 ...1711	1	0 0	8 ...1054	4	3 4						
I Malden Hall..	1	0 0	8 ...1652	1	0 0	20 ...1712	0	2 0	9 ...1055	10	0 0						
I Sunderland...	5	9 10	8 ...1653	1	10 0	20 .. 1713	3	0 0	9 ...1056	34	3 9						
I ...1594	0	2 6	8 ...1654	0	10 0	20 ...1714	1	0 0	11 ...1057	1	0 0						
I ...1595	0	6 0	8 ...1655	0	1 6	20 ...1715	0	7 6	11 ...1058	10	0 0						
I ...1596	0	5 0	8 ...1656	0	10 6	20 ...1716	1	10 0	12 Sunderland	6	0 0						
2 ...1597	3	10 0	9 ...1657	1	0 0	20 ...1717	0	5 0	12 ...1060	10	0 0						
2 ...1598	1	1 0	9 ...1658	0	5 0	20 ...1718	1	0 0	12 ...1061	1	0 0						
2 ...1599	1	0 0	9 ...1659	1	0 0	21 ...1719	0	6 0	13 ...1062	2	2 0						
2 ...1600	1	5 0	9 ...Anon.	0	5 0	22 ...1720	2	2 0	13 ... Hulme	25	10 0						
4 ...1601	1	0 0	11 ...Anon.	0	2 0	22 ...1721	1	0 0	13 ...1064	1	1 0						
4 ...1602	1	9 0	11 ...1662	2	0 0	22 ...1722	0	5 0	13 ...1065	2	0 0						
4 ...1603	0	12 6	11 ...1663	0	16 6	22 ...1723	0	3 6	13 ...1066	2	10 0						
4 ...1604	0	5 0	11 ...1664	1	0 0	22 ...1724	5	0 0	14St. John's Wood	1	0 0						
4 ...1605	0	3 0	11 ... Ilford	2	10 0	22 ...1725	0	11 0	15 Handsworth	10	0 0						
4 ...1606	1	0 0	11 ...1666	2	2 0	23 ...1726	1	0 0	15 Handsworth	10	0 0						
4 ...1607	0	10 0	12 ... J. W.	0	10 0	23 ...1727	0	3 0	16 ...1070	0	5 0						
4 ...1608	1	6 0	12 ...S. E. H.	0	1 0	23 ...1728	0	10 6	16 ...1071	3	10 0						
5 ...1609	1	0 0	12 ...1669	0	5 0	23 ...1729	0	1 6	16 ...1072	18	15 0						
5 ...1610	0	5 0	12 ...1670	0	5 0	25 Forest Gate	1	1 0	16 ...1073	3	16 6						
5 ...1611	0	7 6	12 ...1671	0	5 0	25 ...1731	10	0 0	18St. John's Wood	12	10 0						
5 Camberwell.	1	10 0	12 ...1672	0	10 0	26 ...1732	0	10 0	18 ... Anon.	1	1 0						
5 ...1613	1	0 0	12 ...1673	0	17 4	26 ...1733	0	5 0	19 ...1076	30	0 0						
5 ...1614	0	15 0	13 ...1674	0	6 0	26 ...Anon.	0	4 4	19 ...1077	0	10 0						
5 ...1615	1	0 0	13 ...1675	0	10 0	27 Highgate Rd.	12	2 0	19 ...1078	0	8 0						
5 ...Anon.	0	5 0	13 ...1676	0	15 0	27 Highgate Rd.	4	4 0	19 ...1079	1	0 0						
5 ...W. P.	0	5 6	13 ...1677	0	1 0	27 ...1737	0	10 6	20 ...1080	25	0 0						
5 ...1618	0	10 0	13 ...1678	0	5 0	27 ...1738	0	12 0	20 ...1081	1	0 0						
5 ...1619	0	10 0	13 ...1679	0	15 0	28 ...1739	5	0 0	20 ...1082	1	0 0						
5 ...1620	0	2 2	14 ...1680	1	0 0	28 ...1740	0	3 6	20 ...1083	1	0 0						
6 ...1621	2	2 0	14 ...1681	0	2 0	28 ...1741	0	2 6	20 ...1084	1	0 0						
6 ...1622	0	2 6	14 ...1682	0	7 0	28 ...1742	0	10 6	20 ...1085	1	0 0						
6 ...1623	0	6 6	14 ... 1683	1	0 0	28 ...1743	0	10 0	20 ...1086	25	0 0						
6 ...1624	10	0 0	14 ...1684	0	5 0	28 ...1744	0	15 8	20 ...1087	2	0 0						
6 ...Anon.	0	0 6	14 Wood Green	0	9 0	28 ...1745	0	5 0	20 ...1088	2	0 0						
6 ...Anon.	0	2 6	15 ...1686	0	10 0	28 ...1746	0	4 0	20 ...1089	4	0 0						
6 ...1627	0	3 6	15 ...1687	0	5 0	29 ...1747	0	2 6	21 ...1090	2	0 0						
6 ...1628	5	5 0	15 ...1688	0	10 6	Total, Jan. ...£220 6 0				22 ...1091	0	10 0					
6 ...1629	0	3 0	15 ...1689	0	10 0	Total, May				22 ...1092	0	9 0					
6 ...1630	0	2 0	15 ...1690	0	5 0	to Dec. ...£1568 15 7				23 ...1093	1	8 2					
7 ...1631	0	5 0	15 ...1691	0	4 3	Total ...£1789 1 7				23 ...1094	10	0 0					
7 ...1632	0	2 6	15 Handsworth	1	6 7				25 ...1095	0	2 6						
7 ...1633	0	6 0	16 ...1693	1	0 0				25 ...1096	1	1 0						
7 ...1634	0	1 6	16 ...1694	22	0 0				26 ...1097	5	0 0						
7 ...1635	2	14 9	16 ...1695	3	3 0				26 ...1098	5	0 0						
7 ...1636	1	1 0	16 ...1696	0	5 0				26 ...1099	2	0 0						
7 ...1637	1	0 0	16 ...1697	0	16 0				28 ...1100	2	0 0						
7 ...1638	0	5 0	16 ...1698	0	8 6				30 ...1101	2	0 0						
7 ...1639	0	3 6	16 ...1699	5	5 0				30 ...1102	2	0 0						
7 ...1640	0	2 6	16 ...1700	5	5 0				30 ...1103	4	0 0						
7 ...1641	0	5 6	16 ...1701	0	10 0				30 ...1104	14	15 11						
7 ...1642	0	5 0	16 ...1702	1	2 0				30 ...1105	18	0 0						
7 ...1643	0	5 0	18 ...1703	0	2 6				Total, Jan. ...£437 7 2								
7 ...1644	2	2 0	18 ... Inverness	0	10 6				Total, May								
7 ...Anon.	0	5 0	18 ...1705	0	2 6				to Dec. ...£2175 19 11								
7 ...1646	0	5 0	18 ... Staines	1	6 0				Total ...£2613 7 1								
7 ...1647	0	8 1	19 ...1707	1	0 0												
8 ...1648	2	0 0	19 ...1708	1	0 0												
8 Blackheath	2	5 0	19 ...1709	1	0 6												

DETAILS OF DUBLIN AUXILIARY.

(Special Don. No. 1104.)

Mr. S. S. McCURRY, Hon. Sec.
3, Spencer Villas, Glenageary.

No. of Receipt.	£ s. d.
151	0 3 0
152	2 10 0
153	0 10 0
154	0 10 0
155	1 10 0
156	0 10 0
157	0 10 0
158	0 2 6
159	0 10 0
160	1 0 0
161	0 6 0
162	0 9 0
163	2 6 7
164	1 0 0
165	0 17 6
166	1 5 6
167	0 10 7
168	0 5 3
Total, Jan. ...	£14 15 11
Total, May to Dec. }	£191 9 9
Total ...	£206 5 8

DETAILS OF BATH AUXILIARY.

(Special Don. No. 1056.)

Rev. E. L. HAMILTON, Hon. Sec.
Carradale, Combe Down.

No. of Receipt.	£ s. d.
1	20 0 0
2	1 0 0
3	5 18 5
4	0 5 0
5	0 2 6
6	0 17 6
7	1 17 4
8	0 13 0
9	2 0 0
10	1 10 0
Total ...	£34 3 9

GIFTS IN KIND: Jan. 8th, (295) three dozen boxes of tooth-powder.

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.

NORTH AFRICA.

Faith the Channel of every Blessing.

"The just shall live by faith."—Hab. ii. 4; Rom. i. 17; Gal. iii. 2; Heb. x. 38.



HE frequent repetition of this statement seems to be intended to impress upon us that spiritual life in its maintenance as well as in its reception is communicated to us by God through the channel of faith. Thus this grace has an importance altogether out of proportion to its abstract value, for it connects us in our sin and need with God, His salvation and fulness. He, therefore, who has not faith

has no part in God's salvation or fulness, while he who has faith in God and His word has salvation and all that God can bestow. The measure of our faith is, then, the measure in which God's fulness is appropriated and enjoyed.

If this be so, then, whatever we require for life and service, the quickest way to obtain is to have faith; and if we have not faith, to seek to obtain it. We already rejoice that by faith in Christ we are justified; but how many needs we have for our life and service, and how pressed we sometimes are by them. Surely this should not be, when the fulness of God is ours. Do we not often waste our time seeking the supply of these needs apart from faith?

Is this not more haste and less speed? Are we not in danger of repeating in our service the mistakes often made as to salvation, namely, seeking to have the blessings that flow only through faith, without having the faith through which only blessings flow? But perhaps we have some measure of faith—not only do we know our sins are forgiven, but we know something of a life of trust. Yes, but do we know what we might know of it and its blessedness? Do we know what we ought to know of its blessedness? do we know what our loving Father intends us to know of its blessedness? Indeed we do not. Has the Church of Christ a greater need to-day than the need of more faith? Have we individually a greater need than more faith? We fail in many things—might we not say in everything? But is not the root of all other failures the failure of our faith in God? Israel had many difficulties in crossing from Egypt to Canaan—the terrible wilderness, thirst, need of bread, fiery serpents, and powerful enemies; but none of these hindered them. We see they could not enter in because of unbelief. So we have many difficulties in living and working for God, but none of these need really hinder us; our stumbling-stones may be stepping-stones, our enemies tread for us. The *only want* we need to fear is not want of friends or want of funds, but want of faith in God.



WOMAN AND CHILD, CARTHAGE, 1896. $\frac{3}{4}$

Living faith is a manifestation of divine life in the soul. It is the response of a regenerated soul to God the Father, Son, and Holy Ghost. As the new nature develops and grows, faith will grow; therefore faith only increases as spiritual life makes progress. We read of some in Scripture who had no faith; others who had little faith or were weak in faith; others, again, like the Thessalonians, whose faith grew exceedingly, or as the Corinthians, whose faith abounded.

Abraham is said to have been strong in faith. To the Syro-phenician woman Jesus said: "O woman, great is thy faith!" We are informed that Jesus marvelled concerning the centurion at Capernaum, and said He had not found so great faith in Israel.

We conclude, therefore, that what we all need is God and His fulness; that our failure in laying hold of God and appropriating His fulness is through want of faith; that faith may be weak or strong, little or great, lacking or abounding, and that according to our faith it is unto us. What we need, therefore, is living, great, strong, abounding faith. In order to obtain it we should cry to God, confessing our failure, and imploring Him in His infinite mercy and wisdom to give us this strong faith which is so pleasing and glorifying to Him. To this end let us ask to be shown the untrustworthiness of all created things and persons, and the infinite love and trustworthiness of God.

To be conformed to the image of God's Son is the goal of our existence and of all God's purposes and dealings with us. To reach that goal Paul pressed on. To do so he suffered the loss of all things; yet he did not talk about what he had given up, as though he was to be considered very meritorious or had suffered real hardship. No, the all things he had given up—honour, dignity, wealth, home, family, all things—he only counted as refuse which he had got rid of that he might know Christ, the fellowship of His sufferings, and be conformed to Him. The blessedness he had obtained was infinitely more precious than the rubbish he had given up. He had his eye on the things above—the crown of righteousness, the throne, the eternal weight of glory. He was well satisfied after subtracting his losses from his gains, for there was a balance left in his favour that the millionaires of earth all put together could not purchase. Then why should we not determine to win Christ as he did? Why should we not be prepared at all costs to know Christ? To know Him is to trust Him. To trust Him is to be victorious in every conflict, to be blessed and made a blessing.

Notes and Extracts.

PRAYER MEETING.—We gather for prayer at the Mission Centre, 21, Linton Road, Barking, every Friday afternoon at four o'clock, when intercession is made for some portion of the North Africa Mission Field. Any friends able to join us on these occasions will be heartily welcomed. Convenient trains leave Fenchurch Street at 3.28; Liverpool Street, 2.55; Camden Town (North London), at 3.2, changing at Dalston and Bow; and Kentish Town (Midland), 2.45, *via* South Tottenham and East Ham.

MR. J. L. LOCHHEAD, of Constantine, writes us of their labours in the Gospel during the month of January. He receives frequent visits from Arabs, some of whom he has known for a considerable time, and others whom he has met in the various cafés he visits. These come for conversation on doctrinal points, and often spend the afternoon or evening in discussing the various tenets of their faith.

Then callers for medicine give an opportunity for making known the truth of God; and the classes, both for boys and girls, numbering about one hundred of various nationalities, keep our friend, his wife, and sister, constantly busy.

MISS E. NORTH AND MISS ADDINSELL have been much cheered in their efforts to form a class for Moslem girls in Tripoli. Commencing with three, they have now an attendance ranging from eight to twelve, and are hoping for a still larger number.

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.

DEPARTURE.—Mr. H. Nott, Mr. H. E. Jones, and Miss I. de la Camp, sailed from Tilbury on Thursday, January 28th, in the P. and O. steamer, *Paramatta*, for Gibraltar. The two former, after a brief stay in Tangier, will proceed to Casablanca, the latter to Tetuan.

Mr. W. T. Bolton, Miss A. Watson and Miss Sexton, left on Friday, February 19th, by the P. and O. steamer, *Australia*, for Gibraltar on their way to Tangier.

A SUGGESTION.—Permission can often be obtained from medical men, dentists, hairdressers, etc., to allow a current number of our paper to be on the tables of their waiting-rooms. Local friends, however, would need to see that the numbers were exchanged month by month.

ALEXANDRIA.—Mr. J. Johnson writes of the excellent opportunities they have had during the month of December for bringing the truths of the Gospel before the Moslems of that city. He says: "Night after night an ever-increasing crowd of interested and interesting men have attended, the numbers toward the close swelling to sixty or seventy. Each evening they listened quietly and attentively to a short Gospel address from Mr. Summers. But the protracted discussions which usually ensued were probably the principal attraction to many."

In these discussions Mr. Summers has had some worthy antagonists, but the Lord has been with him. May a rich fruitage be gathered from this liberal sowing of the good seed.

ANNUAL VOLUME.—The annual volume of North Africa for 1896 is now ready. Price, in strong paper boards, 1s. 6d.; in cloth, with gilt edges, 2s. 6d. The latter contains a coloured map, showing the whole of North Africa from the Mediterranean to the mouth of the Niger, and from the Red Sea to the Atlantic. The stations of the N.A.M. are underlined in red.

WE have a number of volumes on hand for 1895, which we should like to put into circulation. The volume is full of interesting matter relating to the work of God amongst Mohammedans, is well illustrated, and contains a large coloured map. A better book to place in the hands of those who were not previously acquainted with the Mission could not be. To help in this purpose we will send these volumes to any address post free for one shilling each, or three for half-a-crown.

MISS ROSE JOHNSON writes from Gafsa that she has succeeded in renting a small house for herself and her companion, which seems to be very suitable as regards its position. She says, "It is right among the people: on three sides are low Arab huts, and the women sit on our walls nearly all day long, the door opening into a narrow street leading to the Jewish quarter. It is all on the ground floor. The rooms are very low, and the ceilings are just unplanned palm trees cut in half, and as scorpions are very likely to be in them, we must sleep under thick netting. These reptiles abound here, and I hear that last year three women died from the effect of their stings. After the lovely Arab houses on the coast, ours looked a very poor abode, but it does well, and is capital for getting among the people."

TO THE FRIENDS OF THE NORTH AFRICA MISSION.

February 17th, 1897.

DEAR FELLOW-HELPERS,

We are thankful to say that the new workers who have been studying Arabic at Barking for the last year or more, will most likely all have arrived in North Africa by the time this is in your hands. Miss Tregillus left us at the end of December, Mr. Nott and Mr. Jones started on January 27th for Casablanca and Miss de la Camp for Tetuan. Miss Sexton, Miss Watson and Mr. Bolton leave for Tangier on February 19th; special or private provision having been made for the passages and outfits of all these so that the General Fund of the Mission has not in any case been drawn upon.

Miss Mellett, who has been detained at home longer than she expected through the dangerous illness of her sister, hopes to return to Fez early in March, and Miss Turner, who has also been kept at home rather longer through family claims, also expects to return to Tunis shortly.

Mr. and Mrs. Liley and two of their children are waiting to go out to Tunis as soon as sufficient funds are in hand for that purpose.

The number of small contributions of amounts up to £100 has been larger this year than in any previous one; but as no legacies or large gifts have been received, the sum total is less than for several years. We can, of course, only distribute what God through His servants, provides us with. Perhaps had our faith been stronger our wants would have been more abundantly supplied, so we are seeking not only to continue in earnest prayer, but to pray in stronger and more abounding faith, assured that there is a fulness in Christ for everything that we can possibly want; that fulness is for us, and by faith we can appropriate it.

Mr. Morgan, the editor of *The Christian*, has been travelling in Algeria and Tunis, and has reported in *The Christian* that, from a spiritual point of view, the work seems to be full of encouragement, and that the seed sown in past years is beginning to spring forth.

Mr. Summers, of Alexandria, continues to report good attendances both at the lantern addresses given to men, and also at the meetings held night by night for religious conversation. Similar meetings for women have also been arranged, but thus far these have not been quite so successful.

Fresh difficulties have arisen in the Regency of Tunis from the French authorities, who seem anxious to stop Missionary work. We would ask for prayer that God may over-rule this for opening the doors still wider.

Miss Gill and Miss Hodges, who were in Fiemcen, now seem comfortably settled in Oran, and feel that the Lord has taken them there.

The Tetuan station is now strengthened by the arrival of Miss de la Camp, who seems very happy in her new sphere of work. In Tangier work is proceeding vigorously, as usual, and those working in Fez and Casablanca continue to write encouragingly.

The Gospel Union of Kansas, U.S.A., has now some ten workers in Morocco. The President of this Mission, Mr. George Fisher, has lately visited these friends, and we have had the pleasure of an interview with him here, and greatly enjoyed his expositions of God's Word.

Events in various places point increasingly to the breakdown of Mohammedan political power, and urge upon us the importance of pressing forward with the Gospel amongst those who have so long been under the bondage of this false system. Please join us in prayer that our faith may be strengthened, and that we may be enabled to reach forth into the regions

beyond and gather in those sheep whom our Lord Jesus Christ says He has, and who also must be brought in, that there may be one Fold and one Shepherd.

I remain,

Yours faithfully in Christ,

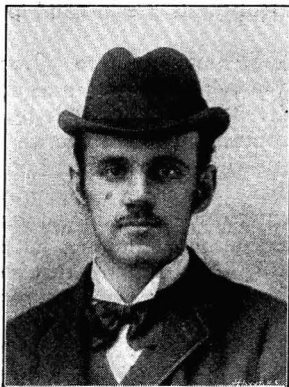
EDWARD H. GLENNY.

P.S.—*February 22nd.*—Since writing the above, the Lord has inclined one of His servants to send us a generous gift of £1,200, a thousand pounds of which is for the general fund of the Mission. We thank God and take courage.

OUR NEW WORKERS.

Mr. Harry Nott was born at Great Malvern in July, 1869, and was educated first at a grammar school at Malvern, and afterwards at a boarding school at Weston-super-Mare.

On leaving school he was apprenticed to a large wholesale house in Bristol, and while there attended some special services conducted by Messrs. Fullerton and Smith. This



MR. HARRY NOTT.

was the turning-point in his life and led to his connection with the Congregational Church at Bedminster, then under the ministry of the Rev. Arthur Hall, and where he was soon actively engaged in Sunday-school and Mission Band work.

At the close of his apprenticeship in 1887, he returned to Malvern to assist his father in his business, and here impressions which had been produced while in Bristol concerning "the regions beyond" were subsequently deepened. Six years afterwards the way was opened for his admission into the East

London Institute, and shortly afterwards to Cliff College.

Mr. Nott has gone through the usual study of Arabic at Barking, and has now left for Casablanca, Morocco.

Mr. Herbert Ernest Jones is twenty-five years of age, and has spent the greater part of this time in the Metropolis. The son of godly parents, and surrounded by many helpful influences, he was early brought to a knowledge of the Lord Jesus Christ as his personal Saviour, although the precise date or even year is not known.

Service for God in connection with a mission hall, where he held a meeting for the rough lads of the neighbourhood, lodging-house work, and open-air preaching, in which efforts he was greatly blessed, kindled a longing desire to be altogether employed in the service of His Heavenly Master.

For a long time the Lord tried His young servant's earnestness of purpose by delaying the answer to his prayers, but ultimately he was received by Dr. Guinness, and entered as a student at Harley College. During the three years spent there and at Cliff he made good progress in his studies, and while taking an active part in the village



HERBERT ERNEST JONES.

mission work carried on by the students, showed himself a successful worker.

A lecture on North Africa, delivered by Mr. E. H. Glenny, at Cliff, in the year 1894, was the means of leading him to think of the millions of Mohammedans needing to be evangelised, and in the following year he was accepted by the N.A.M., and came to Barking for a twelvemonths' study of Arabic.

He sailed with his companion, Mr. Nott, for Casablanca, Morocco, a few weeks since.

Miss Isabella C. de la Camp is the daughter of a retired Hamburg merchant, and was educated in Geneva, Buckeburg, and Wiesbaden. Upon the death of her father in 1890, her mother came to England, and it was while staying with an uncle at Weybridge that she was led through His faithfulness to give up her High Church views, which had never satisfied her, and accept the Lord Jesus as her only Saviour.

There immediately sprang up in her heart the desire to carry the glad tidings of God's love to those far away who had never heard it, but the Lord's time had not yet come. A field of service nearer home was provided as a preliminary step; her mother was stricken with paralysis, and for two years and a quarter she was her constant attendant, until the sufferings of earth were exchanged for the blessed rest of the eternal home.

In January, 1895, our sister entered Miss Stone's training home at Sidcup, remaining until the following September, when, having been accepted by the North Africa Mission, she came to Barking to study Arabic. Miss de la Camp sailed for Africa on Thursday, January 28th, and has joined the Misses Banks, Bolton, and Hubbard in their work for God at Tetuan, Morocco.



MISS I. C. DE LA CAMP.

TRAVELLING AGENTS.

BY MISS B. G. VINING.

A YOUNG man, little more than a lad, came into the house where I was staying one morning during a visit to England, carrying a heavy bag, which he proceeded to open and display its contents. He was the representative of a large firm for the sale of foreign goods, and he had various samples to show—beetle-wing mats, silk-embroidered handkerchiefs and cushions, ivory fans, lace, and numerous other pretty and expensive articles.

He opened out and displayed each, descanting on its beauty and merits, its low price, and durable wear, etc., and doing his very best to procure purchasers for the firm who employed him. Commercial travellers! We know well what they are as they go about with their bags of samples of the goods which their firms supply, seeking to impress upon all to whom they speak the exceptional value of these goods, and the advantages to be gained by having dealings with *their* firm above and beyond every other.

Thinking of the above incident, it occurred to me how like, to a certain extent, this is to what is required of God's servants, particularly, perhaps, His missionary servants. We are sent forth by the Heavenly Firm (we use the term in all reverence), the Blessed Father, the Glorious Son, and the Gracious Spirit, and we are expected to go everywhere speaking well of our

Father, and making known what He is able and willing to do for those who will have dealings with him. We have to "show forth the praises of Him who hath called us," and to exhibit in our own lives examples of the love, and patience, and faith, which are some of those wonderful supplies contained in His storehouse. Supposing the young agent above mentioned had met with other young fellows like himself, but who were out of work, and consequently out of pocket and out at elbows! or who were in the employ of a bad master, we can imagine some such conversation as the following: "I am working for such-and-such a firm, and a good firm it is, and doing a splendid business." "What do they pay you?" "Oh! they are good to me; they give me a liberal salary and a large commission—in fact, all I have is of their giving." "And what is your work?" "To go from place to place and show samples of what they can do, and get people to deal with them; they always give satisfaction, too." "Don't you get tired of walking about so much, and carrying that heavy bag?" "Yes, it's pretty hard work, but when I think how good my master is to me, I am glad to be tired in his service." Then we can imagine the young men asking, "Do they want more employes? Would they give us work?" And how glad they would be if the young traveller could answer, "Yes, I know they want men; I am sure they would employ you if you go and ask them." Oh! do *we* speak so well of our Master, so recommend Him in our lives, that others long to know Him and to enter His service? or are we half-hearted and indifferent—glad, indeed, if our message is listened to and the offers we are entrusted with are accepted, but not so *very* much grieved if we meet with deaf ears and closed hearts? What impression do we give day by day as we go about the work given us to do? Does everyone we come in contact with feel, "Well, certainly, that person is deeply impressed with the importance of the business he is engaged in—fully convinced that I shall be a loser if I refuse his offers. It must be good to be in the service of such a master as his must be"? Or do they feel "He felt it his duty to put the matter before me, but evidently it is a question of little moment to him or to me whether I think any more about it"?

But oh, the comparison falls far, far short. The agents, however earnest they are, however much trouble they take, are not thinking much of the benefit to the person they speak with, but more of the profit to their master, and perhaps a great deal of their own. They know if people do not enter into business with *them*, they may have equally good offers from other houses, and they but offer to sell their goods, and do not ask or desire that everyone should enter the service of the firm they represent.

But we, though our first thought and object must be the glory of the God whose messengers we are, know that if those to whom we bring His offer of salvation refuse it, there is no "salvation in any other," and therefore it is of vital importance to them, and we desire for each a living and abiding union with the Lord and Master, whom we represent (for we *are* His representatives) and that each should become even as we, a servant of His.

Oh surely we are not to be behind men of the world in being fervent in spirit. How often do we hear it said, "My business absorbs all my time and thought; I can attend to nothing else." How often do we meet with men and women worn and weary, well-nigh broken down through the intense earnestness and diligence with which they follow their daily calling. And yet we engaged in "the King's business," which requires haste, for the time is speeding and souls are perishing every moment—we can be half-hearted, dissatisfied if the work is not *just* what we would like, that we have to work so long when we see no good from it, or that we have *not* to work when we see so much need for it, ready to give up because the returns are not

such as *we* expect, or because someone else is more successful. Is not our Master worthy of better service than this?

"Isn't there *anything* I can do for you, mother?" Oh! the wistfulness of the little face, lifted with its eager question; she had wanted to do several things, but they were beyond her strength and ability, and the loving mother had to say "No." Then came the almost tearful question "Isn't there *anything* I can do?" and at last some little job was found, and oh the joy on the face! the energy in the small hands, all the love of the childish heart, all the strength of the childish frame given to the work "to help mother."

"Isn't there anything I can do for Thee, Father?" is this our attitude? perhaps He has refused some things we wanted to do very much, and thought we could do very well—well, He knew best, are we ready to say "It is no use, I shall not try any more, or wait any longer." Is *that* how much we love Him and His service? or are we like the little child, "anything for Thee, Father?" "If not this—something else—*anything* for Thee." Ah, we shall not ask and wait in vain. May God so fit us, so fill us, that we may be wholehearted, diligent in service for Him, remembering, realising, that be the work in our eyes small or great, that which we can thoroughly enjoy or that which requires all the grace and patience He gives to enable us to continue in it. Still, since he has appointed it, we are "serving the Lord" and "of the Lord ye shall receive the reward of the inheritance for ye serve the Lord Christ." Col. iii. 24.

PIHAHIROTH.

A PLACE mentioned by Moses in his history of the Exodus of the Hebrews from Egypt, but its actual site no man seems to be sure about.

If a town or only a solitary fort cannot be known, but let us consider it an Egyptian fortress, and seek a lesson which shall be instructive to the believers' life beneath its frowning walls. Those sun-baked brick walls, possibly built by some of the Hebrew men, have crumbled into dust, and have been blown long since either into the Desert or into the Red Sea.

But its name has been recorded by the inspired historian. It has come down to us through long ages, and will remain so long as human life shall be compared to a pilgrimage and to warfare.

Its position is supposed to have been on the confines of the Desert, in Egyptian territory, its tower or battlements looking out to the Red Sea on the one hand and the track of travellers and caravans on the other.

A citadel was it? for trained Egyptian soldiers; a warder and watch-tower against predatory bands; a signal station having swift communication with the city of the great Egyptian king, whose word could put in action an armed host, cavalry, camelry, and "600 chosen chariots and all the chariots of Egypt with captains over every one of them," as saith the Scriptures.

In reading the history we learn that Moses, their leader, who knew that the promise made 400 years before to their great forefather, Abram, was in course of accomplishment, led them on towards Canaan by that part of the Wilderness which connects Egypt with the Philistine Land; it was the direct and only way to him. But the Divine Leader stopped them in their course for two reasons, "Lest, peradventure, the people repent when they see war and return into Egypt;" another reason was, that the Divine justice might be carried out to its full end upon Pharaoh.

The vengeful king would soon hear that instead of continuing on the track of caravans they had turned between this grim fortress and the impassable Sea. "Ah! Ah!" said the

doomed king and his princes." "So would we have it." "The people are entangled in the land." "The Wilderness hath shut them in." The Sea before them and 600 chariots behind! No wonder the people's hearts grew faint. They began to taunt Moses: "Were there no graves in Egypt that thou has brought us out to die in the Wilderness?" So soon had they forgotten the wonders sent on the guilty land and king; so soon did they forget the slain first-born and the sprinkled blood. I dare say we should have done as they did, and trembled as they trembled, had we stood with them defenceless between a wide deep Sea and a vengeful enemy. "Man's extremity is God's opportunity." Surely this was a time of extremest peril to the Israel of God.

See the faith of their leader: his calming words were, "Stand still and see the salvation of the Lord." If the mass of the people saw with terror their danger Moses must have perceived it, and taken in the situation at a glance. From the narrative we are inclined to think Moses had intense anxiety. Outwardly calm, so as not to add to the consternation of the people—it was the calmness of strong faith—yet from the fifteenth verse, "And the Lord said unto Moses, Wherefore criest thou unto Me?" we infer that in those moments of peril, although no words escaped his lips, his soul prayed intensely—another instance of swift, silent prayer being swiftly answered. Now let us note the Divine word, how different from man's word. Moses said, "Stand still"; God said, "Go forward." Here, then, is our lesson. Man leads by a way which is right in his own eyes. Divine providence may prevent and alter it.

Instead of going by the well-worn track, we may be turned from it, and brought into difficulties and dangers, in which state of perplexity we fear to come or go, but let us not cry out upon second causes as these helpless people cried out against Moses. Let us rather do as he told them to do, "stand still and wait for the salvation of the Lord."

Perhaps some may say, "What, do nothing?" Yes! if there be peril in movement, do nothing. If before and behind us there be danger, stand still at the post of duty and cry in prayer not to man but to God. Do we try to escape from painful circumstances? better wait and pray; the dark cloud may give place to a bright one, perplexity give way to clear duty and plain walking.

There are crises in our lives when we suffer great anxiety through our desire to take the right path. Several doors may appear to be open for us to enter at our will, but which is the right one? One only is the right; which is it? that is the question, or the converse may be our case. As it was with these Israelites—all around danger, and no way of escape. God Himself stopped the only way into the promised land. What then? Stand still and cry for leading and deliverance, and we shall see a way open out for us, even though it be by a most unlikely path. What did Jehoshaphet say in a time of peril? "We know not what to do." What did Paul say? "Lord, what wilt Thou have me to do?"

Jehovah, who spake by the mouth and rod of Moses, spake by the word of Christ, "Fear not," "Lo, I am with you alway," "I will never leave thee or forsake thee."

FEVER continues to mow down the workmen of God in the fatal climate of the West Coast of Africa. The Basle Missionary Society, during the past twelve months, has lost seven workers from its ranks; but the work goes on. There has never been such a number of baptisms as during the past year. This was especially noticeable in the district of Akem amongst the Chi population, where the converts are very numerous. Truly "God buries His workmen, but carries on His work."

STEALING THE PRISONERS' BREAD.

IN the prison of an inland town in Morocco several unfortunate men were confined, who had been taken from their village homes in a distant part of the country. It is not the custom in Morocco for the Government to make provision for feeding the prisoners, or even for supplying them with water. Their relations are expected to do this, and when, as in this case, their families are too far away to be able to help them, their situation is sad indeed. They have then to support life on the scanty morsels which the other prisoners spare to them from their own pittance, and numbers die of starvation.

The state of the poor fellows mentioned above came to the knowledge of some English ladies labouring for Christ in that Moslem city, and they felt that they could not sit down to their own meals while men were dying of hunger near at hand. But to visit them in the prison was impossible. It would have outraged Moslem ideas of propriety, and these, for their work's sake, they were bound to respect. They therefore did the only thing practicable under the circumstances: they sent their man-servant (a Moor) daily to the prison, carrying bread and figs and water to those who had no friends to minister to them.

At first their messenger did as he was desired, and took the food to the prisoners; but after a little while he either grew tired of going so far, or else covetousness took possession of him, for instead of giving the hungry men what was meant for them, he gave it to his own friends who did not need it, and left the prisoners to die.

Such revolting cruelty seems almost incredible, though, alas, it is only too true, and too characteristic of Morocco. But may it not suggest some very humbling reflections in regard to our own conduct as Christians towards the Christless multitudes of the heathen and Mahommedans? We are shocked at the heartlessness of the man who could thus rob the starving, but what are we to think of ourselves? What are we doing with that sacred trust which has been committed to us, not for our own enjoyment, but to feed the perishing? What of the Bread of Life which came down from heaven for the life of the world,—that living Bread, of which if a man eat he shall live for ever? Have we not been charged to carry it to the prisoners bound in Satan's prison house, to take it to the starving? And yet what are we doing with it? Of most of us is it not too sadly true that we are selfishly enjoying it ourselves in careless forgetfulness of the millions for whom it was just as much intended as for us? Truly there is cause for much solemn heart-searching as before God in this matter.

One of that little party of ladies, when she afterwards came to England, said she could never sit in the midst of a large English congregation, listening to the preaching of the Gospel, without the thought of the unfaithful servant taking the bread of the hungry to give to those who already had enough, being pressed upon her heart. It seemed to her that many of those who already had received Christ into their hearts, and were coming together week after week simply to be fed themselves, ought rather to be carrying the heavenly food to such as are perishing for lack of knowledge.

We would not for a moment forget that we are but servants, and unless the Master sends us we cannot go. To run without being sent is a pitiful mistake, and to go forth to such a warfare without having "our hands made strong by the hands of the mighty God of Jacob," would be to court defeat. But what we do plead for is that every one who has tasted the sweetness of the love of Christ should be *eager* to hand on this blessed knowledge to those who have it not. It may not be the Lord's will for us to go ourselves to distant lands with the message, but at least let us be willing to go if He sends us. Are there not some who, like the Moorish servant, are handing the bread

to those immediately around them, because it would involve much trouble and self-denial to leave home and friends, to go where it is most needed? May we every one have our eyes opened to see and know what is God's will for us.

For indeed there is work for all if only mind and heart are brought to share in the thoughts and feelings of Him who was "moved with compassion" as He looked upon the multitudes who had nothing to eat. An old woman in America said to a missionary, "When you speak, tell us old bodies who have nothing to give, what we can do for the foreign field." Thank God, that for the old and the poor and the infirm, there is the Ministry of Prayer. A missionary writes, "The great need of the hour for the foreign work seems to be not so much more men and money as *prayer*, without which more men and money will be useless. Oh that there might be to all hearts a loud call to *more prayer!* Not simply kneeling and saying 'God bless the heathen and the missionary,' but prayer that takes hold of God and prevails. Let us humble ourselves, and con-

fess our failure in this respect, and ask God to turn and pour upon us the Spirit of grace and supplication. Instead of finding fault with the lack of spirituality in the missionary, or his lack of success, may we not rather reproach ourselves for lack of holding him up in prayer? Oh that those who must stay at home might feel as deep a call to a life of prayer as others do to be missionaries."

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And as we think of the sins and sorrows which abound in every corner of this groaning earth, let our united petition be, 'Thy Kingdom come,' 'Lord Jesus, come quickly.'

ARABIAN MISSION, BUSRAH.

REV. S. M. ZWEMER writes from this place—"We are deeply stirred at present by the news from neighbouring fields, and in our own, of a moving among the dead bones of Islam. Our present liberty of speech in Busrah is grand. Every morning in our dispensary we can openly allege and prove from Scripture, that Mohammed is not a Saviour, but a sinful, needy creature of God, and that Christ alone is the living, sinless One, Who takes away the sins of the world. This morning I spoke from John viii., first twelve verses, and closed by proclaiming Christ as the Light of the world, and the home, and the heart. Thirty-five were present, five-sixths Moslems, and all of them heard without a murmur, God be praised! We also pray, and some of them stand up and say Amen!

"Once we break through the hard upper crust, I feel sure the soil will prove marvelously fertile here.

"From Dr. Jessup I learn that the controversial literature is still on the increase. We, too, find it of use. It is a *plough*, which is just the thing before sowing the Word.

"The American Mission in Persia speaks of recent enquirers in large numbers."

Rev. P. Zwemer, who is stationed at Muscat, recently made a tour of exploration into Oman, to a range of mountains about fifty miles from the coast. He spent about three weeks in visiting the villages and selling the Scriptures. He met with a friendly reception, and soon sold off all the books he had taken with him, and had to send back to Muscat for a second supply.

TRUE TO THE FAITH.—A Mohammedan convert in Persia has suffered confiscation of his property and the loss of both his ears, rather than surrender his faith. A year ago, this convert was such a fanatical Moslem that every night he went to bathe to wash off the pollution of contact with Christians during the day.



JEWISH CHILDREN IN TUNIS.

Morocco.

SOME VISITORS AT THE MEDICAL MISSION, TANGIER.

ALTHOUGH both the Hospital and Medical Mission have not been formally open during the absence of Dr. Terry in England, natives from distant towns and villages have not infrequently called at the Hospital for medicine. These have been attended to by Miss Aldridge, who, in addition to being a trained nurse, has had five years' experience in Moorish ailments. The following extracts are from her journal :—

December 14th, 1896.—Not a great number of people have come to the Hospital here during the last fortnight, for there has been frequent heavy rain, and the mud is deep in the country; still, a few have been every day, and on market days more. Coming, as they have, in little groups at odd times, has left one more time for individual talks with them. On Saturday a man from the Soos country came with a Tangier Moor, and after being treated and going through the instructions as to the "how" and "when" of taking the medicine many times, I was asked to wait for something further, and then began such a searching of all the corners of their garments, and finally I was presented with a small Moorish coin, value 2½d., and a Spanish halfpenny, which the Soosie insisted I should keep, "not for payment, but as a favour."

This morning, just as Miss Lambden and I began to see the people, some soldiers came, bringing a man (one of the keepers of the city gates) quite helpless from the effects of the fumes of charcoal, and badly burnt, too, on his arm and leg; the arm will, I fear, be perfectly useless for life. He is staying with us, as he will need care, and he has no one to look after him.

Later, I went to see H—, who has seemed very ill lately, and has been coming up now and again; to-day he was unable to come, and sent a boy to ask for medicine. As soon as I could I went with the lad, and found him in a stable, one little corner of which, where he lay, being partitioned off, the other part was occupied by a donkey; but I found that two other people and the boy were also using the stable, which was a filthy place, and I should think had not been cleaned for months. As it was dark, too, I could scarcely see anything at first, but groped my way in and sat down on something which gave way, and which turned out to be a little heap of charcoal. I sat beside the sick man, who seemed very ill, and told me he could not sleep at night. It seemed dreadful to leave him in such foul air and with such surroundings, sick as he was, so I suggested that he should come and stay in the Hospital for a while. He was too ill to talk much, but spoke of his having travelled with some of the missionaries years ago. It is difficult to judge of his spiritual state, but he knows something of the truth, and one hopes there may be real faith. Things have gone against him lately, and he was in prison for some time, but whether for wrongdoing or not one cannot tell, but that was the beginning of his illness, I think.

31st.—Quite a busy time this morning, a good many people coming in from the country. Miss Lambden and I were occupied with them till quite late. H., the man I mentioned before, who has been staying here a few days, is much better, and hopes to be able to work a little shortly. The burnt man had to lose his arm, but is now doing well; several of the Moorish soldiers come to see their comrade now and again.

January 2nd, 1897.—A boy from the Angera villages, who came this morning for medicine, asked for a Gospel, saying that the Fokee of his school had seen him reading the one we had given him, and had taken it away to read it himself, and had not returned it; whether it were so, or to prevent the boy reading it, one cannot say.

Two men among the out-patients were from Al Kasar, a town about sixty miles from Tangier, and were returning on Monday. Upon giving one of them a bottle of medicine, I began to give directions about taking it, when he interrupted me by reading the label with the printed direction, and, of course, going straight on to the texts at the bottom; they had not been before, and I was rather wondering if one could get a word in anyhow, but this just opened the way for a little talk.

OUR SISTERS IN TETUAN.

EXTRACTS FROM THE JOURNAL OF MISS BANKS.

Wednesday, January 20th.—The first arrivals this morning were a poor woman and child for their breakfasts. It seems a good way of spending some of the money we have had given to us for the poor. Rahama, the child, about ten years of age, is a patient little walking skeleton, trotting about the streets all day long with a miserable baby slung on her thin shoulders. Her breakfast soon disappears, and the last touch goes round lingeringly *inside* the big cup to gather up the final drop of milk, then a faint grin and she runs off. Fatima, the woman, is so very weak and ill, principally from semi-starvation every day, that she is now, by our request, coming for food as a sort of last hope of keeping her alive; she can hardly eat her breakfast at all. Poor creature! her husband is a mad shereef, who has deserted her and his three children, and has gone to Casa-blanca. Her sewing is painfully neat and good; her pay for a hard day's work, 2½d.; one loaf of common sour bread costs 1½d., so it is no wonder she is sinking in her struggle for food for herself and three little ones.

Whilst dispensing soon after they had left, I overheard Miss Hubbard in conversation with the early patient, alone in the patio, a respectable old woman who wished a cure—"some sort of oil to pour in my ear"—for seven years' deafness. She stated her heart was quite white. G. argued it could not be, and opened her Testament, when the old lady became deaf. Religious conversation brought it on suddenly and badly, whilst any remark about her bodily ailment apparently walked into her brain by another door. The wet had prevented a good many from coming; we had only about twenty-five instead of fifty or sixty. In the afternoon, whilst Miss Bolton was taking school with the Spaniards, I went visiting with Miss Hubbard. The first house we entered we found a pretty little girl all alone on the floor, locked into the house, with a badly burnt foot. Then a lad followed us, asking us to go and see his mother, a nice friendly old lady, in a very pretty good house. Afterwards, to one of the poorest little places, where a lad of about twenty years of age is ill. We are much interested in this family now; they are so intelligent and willing to be read with. Si Mohammed, the invalid, was, about a year ago, in his village, away amongst the great mountains, and was enjoying himself, as these mad Moors do, firing off as much powder as he could cram into his gun, with companions similarly minded. They were all engaged in high festivity, celebrating a wedding, when one of them who had a loaded gun, by accident (and he tells the story with no sign of revenge in his face), shot away nearly all his heel, breaking the bone badly. He has not walked since, and suffered terribly. It is all in a fearful state, but a fortnight's care has improved the poor foot, and also made him and his pretty sister, who is

devoted to him, very grateful and quite ready to listen to anything we say. The father is a fokée. We had a long talk this afternoon, reading and explaining the parable of the wicked husbandmen who slew the heir. Then a short walk, and in again before the rain poured down in torrents.

21st.—Fifteen girls to sewing-class this morning. It was very wet and cold, the poor things looked so miserable in their old torn cotton clothes. However, before they left, some hot *harçera* (a kind of porridge they are very fond of) cheered them up, and when a doll each appeared, kindly sent by friends in England, their excitement rose to such a pitch I had to march a few of them into the outer gates to cool down. Then came Aleca, a nice woman whose husband has left her lately because she will not turn out into the streets his step-daughter and her niece, who is a blind girl divorced, and has a baby. Aleca has to find food for all now, including a big girl of ten, his daughter. Poor thing! it is no easy matter. We made a nice basketful of cakes and sent her out to sell them, but after two days' hawking them about, three only, I think, had gone; people are too poor now to spend money in luxuries, and the rich make their own. Now we have wool for her to wash, comb out, and re-sell, she is to keep the profit for herself and return our money, to be spent again in wool; she expects to make 4d., possibly 5d., by this in two days, but there is neither work or money at present, and over and over again the people tell us at four or five o'clock in the afternoon, "I have not eaten yet."

22nd.—"What have you under that curtain? Lift it up; I want to see," said a *very* lively patient this morning. "Only wood and boxes; nothing but old things," I said. "Well, do lift it up; I want to see." "Don't you think that is rather rude? Suppose it was your house now, I should not ask to see everything." She said, "What have we eyes for? To see everything as we go through the world, of course."

Tunisia.

NOTES OF A TOUR IN THE DISTRICT OF SOUASSI, CENTRAL TUNISIA.

By MISS ALBINA COX.

(Concluded from page 22.)

Nov. 9th, LEMATA, SANASSET.—We came on here on Saturday in an Arab cart, minus springs, stopping at Sidi Nasser, where are three marabout tombs, but no village. Here, a barber was shaving a man's head, and as several around them could read, we offered tracts and Gospels, several of which they purchased. On arriving here we presented ourselves to the Kaïd, asking him kindly to direct us to a respectable little room, where we might stay a few days. He is a benign, courteous old man, and made us stay to dinner with him and his chiefs, when, after coffee, he came down to the village and found us about the only empty place there was, viz., a little *shop*, with no window, and a floor whose surface was undulating earth and mortar. But the Kaïd sent us down a large mat, and said we were to feel quite safe in his care. We *did* feel safe in *God's* care, notwithstanding the wet floor and all else.

In the afternoon we held several conversations with groups of men, who gathered around us in much astonishment at our advent. We bought some material, and made a curtain to shut off the gaze of passers by from our beds. On Sunday, Sûk (market) day, we joined the thousands of men and lads out on the plain, and spoke with many a group of the way to heaven through Christ. Came back almost too tired to eat,

and were just going to rest a little when a knock at the door announced the Amin, who had come from the Kaïd to invite us again to dinner. These dinners are most funny, half French, half Arab, and we are interested to observe how hard these worthy natives try to go through *à la français*, how they welcome the native, peppery dishes, and how, finally, are obliged to lay aside knife and fork and eat with their fingers, after which they wash hands, faces, and *feet* in a basin brought in by a negro servant. This servant stands close by, with the towel, and pours the water over them from a metal pitcher. We feared the Kaïd might feel obliged through the exceeding hospitality of his nation to ask us every day to dinner, and would fain be excused, so when the Amin came down to conduct us again to-day, we said it was most kind of his Excellency, but would the Amin kindly tell us if it was Arab etiquette to accept again and again, or *might* we refuse. He assured us we simply *must* come. So we went. Now the two previous times we had introduced several subjects to lead to a definite word for the Master, but had not been able to say much. To-day, thank God, we had just the opportunity desired. Two of the chiefs retired, but the Khalifa remained with the Kaïd, and the Khalifa from Djemal. The Khalifa here is a very sensual-looking man, and did *not* relish our words, but the old Kaïd seemed quite touched, and said, "It is good to have pardon thus, and power to conquer the devil."

This afternoon, as yesterday, we did tent visiting, and had some very earnest, open-mouthed hearers. Two old native cavalry officers of the Bey of Tunis have shewn a quiet, but strong determination to talk with us, and buy the books.

We spend rather sleepless nights in our little shop, as next door is a sort of Café, where the men were musical (or tried to be), and kept up one constant strain of monotonous, minor singing, hardly stopping even to breathe. Then our walls and floor became as the night drew on rather *moving* and lively. We counted nine varieties of insect life yesterday. But praise God, the grace He gives us for all this and other things, too, not pleasant, is so full and blessed that we can almost rejoice in them because of His allowing us to be here, in this dark spot, as His lights. We were rather taken by surprise once, when cutting a slice of bread for breakfast, to have a bonny young black beetle rush out of the middle of the loaf! Afterwards, when Miss E. found one in her bonnet, and I another in my toilet basin, the excitement was but mild.

11th.—We spent the greater part of yesterday in tent visiting, excusing ourselves thus from the Kaïd's dinner. We found one woman definitely prepared by God for our words. She said, half-crying, "I *am* a sinner; oh, God, forgive me for Jesus Christ's sake." We shall see as much of her as we can. Another was not merely astonished, but cried out for pleasure when she heard what the Lord had done for her. They all marvel at us greatly. Noticing our lack of ornaments they say, "Look; she has no gold, or silver, or beads to make her pretty." The whiteness of our skin perplexes them, and they rub their sun-browned hands on the back of ours "to get some of the whiteness off," *but fail*.

There is a pitifully sad side to all this ignorance, too, for men and women all think we are not—*cannot* be—good, really, and scores of times, in look and word, we find our name cast out as evil. This morning, in talking over it, we entered more fully than ever it has been possible to do before into our blessed Master's own words, "Happy are ye when men shall revile you," etc., "for *My Name's sake*." And, dear friends who may be reading these notes, I cannot put into words the great flood of joy that came into our souls and fulfilled His dear assertion, "Blessed (or happy) are ye." We read over again the experience of the Apostles who *rejoiced* "that they were counted worthy to suffer shame for His Name," and we rejoiced too. Praise God.

The tents used by these people are made of strong goat's or sheep's hair, woven by the women in strips, and then sewn together, being propped up by great stems of prickly pear or olive branches. They are rain-tight when new, but even then the wind can rush in round the bottom and through the opening. Under these frail shelters live the various families, and, side by side, the sheep, goats, chickens, mules, and even at times the camel. At meal-hours the fire is lighted to cook, and the little dwelling filled with smoke, not at all to the discomfiture of the inhabitants.

15th.—Our arrival in the crowded market to-day brought such excitement and pushing to see and hear, that we were led to return to our room and *pray* instead of work. Yet, when a score of men and lads gathered round our door, we had a quiet and attentive audience—one man going away with tears in his eyes.

The Lord is most graciously answering our prayers. We are determined to be led of Him to each tent, house, or person; and we constantly wait on Him for this direction. He has now caused us to be invited into the Khalifa's tent, where each of his *four* wives are paying much attention to the Gospel. Yesterday we were asked to visit the Kaïd's wife, and had a lovely chance of "telling it out" to the Amin's and Kateb's wives. The last time we dined at the Kaïd's, God Himself opened up the subject, and for an hour and a half we conversed openly, even being allowed to refer to our Bibles on "the things that make for peace." The result of this talk was a request from the Kateb to come and quietly continue the subject in our room. This led to the discovery that his own religion does not satisfy either his head or his heart. He is a well-educated man, and most reasonable in his arguments—Moslems, as a rule, are pitifully *unreasonable*, which is mostly the result of bigotry.

He asked, "Does repentance and turning from one's sin win pardon from God?" At our negative he was astonished, but saw plainly when explained that *punishment* must come upon sin ere God can pardon a sinner. Here he quickly cried, "Then repentance is all useless if punishment *must* follow sin." "Yes, useless, *unless* another takes the punishment in our stead, which is exactly what Christ, the Son of God, did." "But," he said, "that one should be allowed to suffer thus for another's fault, would not be legal in our Courts of Justice." At this, we related to him the story of the soldier who supplied his friend's place in the war, and was shot dead. The friend being afterwards called out for the war, refusing to go on the ground that he was *as dead*, his comrade having died in his stead. This story struck him greatly. He rose from his seat in astonishment and pleasure and cried, "Let me shake you by the hand, that is what we want. I am one with you in this." He is coming back again to read with us, and we believe the Lord Himself is leading him into light.

KSOUR-EL-SAF, Nov. 20th.—Praise God for two women—a mother and daughter—in one of the Souassi tents, who seem definitely to have received the truth as it is in Jesus, and confessed to it with all seriousness, and yet with joy. Oh, how we do rejoice! May God Himself go on to teach and keep them. We came on here yesterday, and found it was market day this morning. Had, therefore, many chances for witnessing, sold seventeen Gospels and a Testament. The Khalifa gave us the best room he had, and though it is minus a door, and the windows almost without glass (causing us to make some very funny arrangements to keep out the cold wind), yet we are well, safe, and full of joy in His keeping. Last night it did seem rather dangerous with no door, only a shawl for a curtain, and the open terrace outside, up which it would be quite easy to climb. But "Daily Light" gave us "*God Himself* shall be with them," and we never felt less afraid.

SOUSSE, Nov. 24th.—And He has fulfilled His word, our faithful God, and now that we are once more at home, we unite with fellow-workers in praising Him for all the way He has led us these last five weeks. We stayed two nights at the inn at Mahdia, saw again the old lady who "wanted to be sure she was saved," visited the Kaïd, to whom we had been presented the day before, made one or two calls where we were not at all wanted, and finally on Monday took the coach to Sousse.

The Mahdians are very careless and hard, and literally told us they did not want us or the glorious salvation we had come to proclaim. We only sold three Gospels there.

"ACCORDING TO THAT A MAN HATH."

THE Saviour who o'er sinners wept,
O'er saints must surely grieve,
As by the treasury He sits
Their offerings to receive.
The "widow" still her "mite" doth bring—
A costly gift to God's own King.
Costly because, though small the gift,
'Tis *all* she hath to give
To One who for her gave His *all*,
That thus she might receive
Eternal riches—life and love,
And share His Father's throne above.
But as His gracious glance doth scan
The gift of each dear saint,
"What mean these other mites?" methinks
Must be His sad complaint.
"As each man HATH, have I not said,
His gift should at My feet be laid?"
"According" to His gifts to me
Have I my offering brought?
Say, LORD, *have I?*—and help me now
To yield Thee all I ought:
Thy love so great none can repay,
Yet let me yield Thee all I may.
Thine eyes have seen, Thou knowest, Lord,
No "heaps of gold" have I—
What didst Thou whisper, Lord? Ah, yes—
If *self* I would deny,
Surely with more than this small "mite"
I should Thy wondrous love requite.
Should I be seeking ease below,
Where Thou, my Lord, hadst none?
Help me an answer true to give—
By me Thy will be done!
Let me remember for *my* sake
Thou didst of *poverty* partake!
If, widow-like, if Thee we mourn,
And for Thy Coming yearn,
Surely our hearts will give their best
To hasten Thy return!
How could we bear Thy face to see,
And hear, "Ye did it *not* to Me" ?
Still by Thy treasury Thou dost sit,
As gifts are cast inside,
In tender tones Thou say'st, "To Me
Thou ow'st *thyself* beside."
Yes, Lord, I give *myself* to Thee,
For Thou hast given *THYSELF* for me!

M. M. D.

November 26th, 1896.

Tripoli.

IN ARAB HOUSES.

BY MISS G. L. ADDINSELL.

January 4th, 1897, Monday.—After listening to the reading and address in the Medical Mission I went visiting. In one house a girl was lying ill, looking so dirty and uncomfortable, on the hard floor, with only a mat under her, covered with a *hooley*, and dressed in the same clothes she wears in the daytime,* her head resting on a hard cushion, and an incessant noise and commotion going on around. Poor things! They have no comfort in times of sickness, yet they bear all with wonderful patience.

12th.—I went to-day to see the girl mentioned above, hearing she had become worse. As usual, the room was full of women, and Masooda (the sick girl) looked exhausted. I asked a few questions, hoping to find out what was the matter, but they "did not know" anything. They said she could not speak, so they did not know if she had any pain or where it was! They have had no doctor for her of any kind, not even an Arab; neither do they give her any nourishment. All suggestions and entreaties were met with indifference by her mother.

21st.—"O death, where is thy sting? O grave, where is thy victory?" We can triumphantly say, "Through our Lord Jesus Christ," but among these people death carries all its sting, and comes with dark awfulness. Only last Friday I was visiting a poor lame girl, who had been ill several weeks, but was apparently recovering. To-day we were met by a woman, who told us she was dead. We could hardly believe it, and went straight to the house, to find it was only too true; she had died on Tuesday night, and was buried on Wednesday (yesterday). What consolation could we offer the poor heart-broken old mother? There are several other families in the house; all were busy, as usual, cooking their evening meal. The old woman, too, went about her work, but with such a sad face; and silent tears fell as she talked to us of her daughter, for they were so fond of one another. They had often heard the Gospel message, but we have no evidence that the truth was received. Now our hearts go out with unspeakable yearning to the lonely old woman, that she may yield herself to the "God of all comfort."

Masooda, our little sick girl (I say "our" because she belongs to the sewing class), is, if anything, a little better. At last they have been persuaded to let us give her a very small quantity of milk, which I take up to her each day, and do one or two other things to render her more comfortable, but it has been a most difficult matter to get their consent even for this.

BIBLE READING.

IS PRAYER ANSWERED?

Prov. xv. 8; Dan. x. 12.

My witnesses:—

Eliezer (Gen. xxiv. 12-27).

Joshua (Josh. x. 12, 13).

Gideon (Judges vi. 36-40).

Samuel (1 Sam. vii. 9-12; xii. 17, 18).

Elijah (1 Kings xvii. 20-22; xviii. 36-38).

Elisha (2 Kings iv. 32-35).

Hezekiah (Isa. xxxviii. 2-8).

Jonah (Jonah ii. 7-10).

"This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psa. xxxiv. 6). E. A. H.

* This is customary with most of the natives.

BRIEF EXTRACTS FROM WORKERS' LETTERS AND JOURNALS.

From MR. W. DICKINS (*Alexandria*).

On Tuesday Mr. Hooper and I had the privilege of visiting a native boys' school just before the afternoon lessons commenced. We received a hearty welcome in the playground, which is not without its gymnasium. Our young Arab guide introduced us to the head master, a Sheikh, and several teachers. We inspected the class-rooms, the stationery and books in use, the pictorial cards on the walls, which were printed in our own dear England (the letter-press being translated into Arabic), and were naturally pleased with many tokens of English influence. Afterwards we entered the mosque, and observed the vessels for water where the boys go through their ablutions before worship. We pray that some of these boys ere long may be brought to worship God, through Jesus Christ our Lord, by the Holy Spirit.

About the same time there was a grand wedding near us and three funerals; the square through which the street passes, by which we go to the city was appropriated, and for the time traffic was diverted to other channels. The whole was enclosed by means of scaffold poles, over which were placed large cloths, which made one huge tent. A platform was erected, on which, when we passed through on the morning after the wedding, a fine brass band was discoursing music. The whole scene was of the gayest colours, with numerous coloured lamps. After the same manner were the outward trappings of the funerals, but of a more sombre hue. Long wooden seats were arranged in rows for the guests to sit on and drink coffee. The master of the ceremonies was chanting the *Koîân*, which soon became very monotonous to us. Near by, to the right, was the funeral of a poor man. Here the outward show was reduced to the hanging of a few lamps on a string across the alley, reminding me of the proverb, "The poor is separated from his neighbour." But on the other hand was a funeral being conducted after the manner of the sect called "Dervishes." The sound of their voices as they uttered Allah! Allah!! Allah!!! was like the puffing of a steam engine, which grew louder and louder until it seemed as if the men could not go on longer from sheer exhaustion. The scene in the dark night awakened awful emotions in my soul as if the place were filled with devils. Oh that these men knew of the true God, and Jesus Christ whom He hath sent, of the glorious resurrection of the body and of the life everlasting!

The Lord has given me the opportunity of distributing several Gospels this month in Aboukir Montazah, Rashid, and Alexandria. In several cases there was an eager desire for and a promise to read the book. . . . There seems a very general desire among the young Arabs to learn English, and it seems as if He would have us for the present use this as a means of getting near to them, and so delivering the Gospel message.

From MISS HERDMAN (*Fez*).

Milk went up for two days lately to two francs for a measure equal to three English pints. It was about the time of the Christian New Year; old style is generally kept in Fez. On the last day of the old year, wheat boiled in water, over which milk is poured, is eaten in most houses; this raises the price of milk, but not to so great an extent. I found that another festival came round this year on the same day; for the Mohammedan years, and therefore their feasts, vary eleven days each year, going backwards.

Witchcraft is still common here. On this particular day mentioned, and the following one, it is the custom for each

sorcerer to fill a number of large jars with milk, when certain charms and incantations are gone through; this milk, when sour, is sold at a high price to the votaries of sorcery. There are numerous witches here. May witchcraft soon be a thing of the past! Women of good position are not ashamed to practise this, the most profitable trade going, and their dupes are numerous.

A slave dealer himself told me to-day that it is no longer legal to sell slaves in the public slave-market of Fez. The Emperor has withdrawn the treasurer of the market and also the market tax, and has written to say that any slave may claim freedom. This is a matter for great rejoicing. There is still private traffic, but little by little this will cease, and the oppressed will go free. To God the glory!

Already we see signs of spiritual freedom also, and our hearts, that were bowed down with sorrow, are being lifted up. Little do those who consider Islam a simple and pure worship of God know of its abominations, its cruelty, and of the saint and devil worship universal in this land.

It is common for women of good family, instead of saying "I am envious or covetous," by way of excuse to say, "The demon within me desires so-and-so," and with no wish whatever to get rid of the demon, who is convenient. It is terrible, and often makes us shudder.

However, the late severe earthquake has aroused the consciences of some, and has led to conviction of sin. One would say it was the ignorance of the women, few being able to read even among the class above mentioned, but that, alas! in Christian lands the educated are cultivating the worship of demons. A matter for praise here is this: that a personal Christ is coming to reign soon, and is looked for, and many are asking themselves, "Am I ready for His appearing with His two-edged sword?" This they hold to be literal, but I tell them that it is His Word, and that by the Gospel they will be judged; therefore it behoves them to read it.

Many are doing so, I am glad to add; and may multitudes in this city and in this land be ready for the appearing of our Lord and theirs—His watching servants.

REQUESTS FOR PRAISE AND PRAYER.

PRAISE

FOR the safe arrival of our outgoing missionary friends at their various destinations; and for clearing the way for three others to go forth.

PRAYER

For blessing upon the classes held in Constantine for the children of Europeans; also for Arab and Jewish children.

That the portions of Scripture distributed and New Testament lent for reading to educated natives, may by the Holy Spirit's power bring forth fruit unto eternal life.

That God would graciously overrule the events transpiring in the East; that all Mohammedan oppression may cease, and that the Gospel may have free course throughout the Turkish Empire.

That more young men of position and education may be raised up to carry the Gospel to the intelligent Mohammedans.

"TUCKAWAY" TABLES.—Will friends kindly make known that these small handy folding tables can be had, hand-painted (flowers, etc.), wood stained, either mahogany, walnut-wood, or light oak, from A.H.G., 12, Camden Hill Road, Upper Norwood, price 10s. 6d. The proceeds are given to the North Africa Mission.

CHRISTMAS GATHERINGS.

FROM MISS A. WATSON (ALEXANDRIA).

WE opened the doors soon after 12 o'clock, and a great rush was made to get in, not only by our own children, but also a crowd of outsiders. We only admitted our own children. We had games, also skipping; by the shouting and laughing we knew they were thoroughly enjoying the fun. About 2.30 Mr. Summers and Mr. Johnson entertained them with the lantern views, which gave real pleasure, and caused much amusement. After that we had the Christmas tree, which was only a poor old dead stump, dressed up in borrowed plumes, taken from pepper trees. The result gained, however, was a sight not to be despised, so we have put it carefully by for future service.

The special feature of our little feast was hearing some of our children reading and reciting. Nageba, who could read when she came to our class, but has improved, read the first eighteen verses of John i., also recited the story of "The Great Supper." Asma, who did not know her letters when she came to us, read thirteen verses of John iii., and also recited "The Prodigal Son." Halema recited "The Birth of Moses."

We then gave twenty-one small prizes for regular attendance, also a few prizes for reading, good conduct, and needlework. We had 100 present including women; the latter seemed greatly interested. As we listened to the children reading, our hearts welled up with deep gratitude to our Master who has given us this work to do among the children, and has enabled us to accomplish at least something in expelling the ignorance.

FROM MISS READ AND MISS DAY (CHERCHEL).

Miss Read and Miss Day, of Cherchel send us a long and interesting account of their Christmas fetes, for which we much regret we have not room. Several French visitors kindly came in to see the Christmas tree and the distribution of prizes, making the hearts of seventy-two boys and considerably over one hundred girls, full of joy.

Will the friends in England who kindly provided money and material for the prizes accept the warm thanks of our sisters for their generous gifts. Most of the money sent was spent in the town of Cherchel; this, we think, both wise and right. Any friends interested in this work who would like to read the journal giving an account of the fetes, can have it on loan for three or four days with pleasure.

FROM MISS VINING (TANGIER).

Miss Vining also sends us a bright account of a Christmas gathering for the girls of her Tuesday's class, telling of the hymns, texts, etc., repeated; the examination of needlework done by the little fingers; the distribution of prizes for the successful workers; then the address, and lastly, the feast.

This was followed on Christmas afternoon by a similar gathering for the thirty women who form her Mothers' Meeting. Miss Vining adds: "Before they left I told them I had not sufficient money yet to start the sewing class again, but would come down as usual on Friday afternoon to meet any who would come for the Bible lesson only. I am glad to be able to report that the following Friday twenty-two out of twenty-seven were present."

WORKERS' UNION for North Africa. This Union has already rendered considerable assistance to the missionaries on the field; more helpers, are, however, needed. Those desiring further information should apply to the Hon. General Secretary, Mrs. J. H. Bridgford, 1, Calverley Mount, Tunbridge Wells.

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 Mahommedans. 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 Mahommedans, 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.

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Location of Missionaries.

MOROCCO.	Date of Arrival.	MOROCCO.	Date of Arrival.	TUNIS.	Date of Arrival.	EGYPT.	Date of Arrival.
TANCIER.		Miss A. G. HUBBARD	Oct., 1891	REGENCY OF TUNIS.		Miss E. T. NORTH	Oct., 1894
Mr. C. MENSINK	.. Oct., 1888	Miss I. DE LA CAMP	.. Jan., 1897	Tunis.		Miss G. L. ADDINSELL	Nov., 1895
Mrs. MENSINK	.. May, 1890	Fez.		Mr. G. B. MICHELL	.. June, 1887	EGYPT AND NORTH ARABIA.	
Dr. C. L. TERRY,		Miss E. HERDMAN	.. Jan., 1885	Mrs. MICHELL	.. Oct., 1888	Alexandria.	
M.B., C.M.Ed.	Nov., 1890	Miss M. COPPING	.. June, 1887	Mr. A. V. LILEY	.. July, 1885	Mr. W. SUMMERS	.. April, 1887
Mrs. TERRY	.. "	Miss S. M. MELLETT	.. Mar., 1892	Mrs. LILEY	.. April, 1886	Mrs. SUMMERS	.. May, 1890
Mr. W. T. BOLTON	.. Feb., 1897	Miss S. M. DENISON	.. Nov., 1893	Miss A. M. CASE	.. Oct., 1890	Mr. J. JOHNSON	.. Nov., 1895
Miss J. JAY	.. Nov., 1885	MISS L. GREATHEAD, <i>Mis. Helper.</i>		Miss K. JOHNSTON	.. Jan., 1892	Mr. W. DICKINS	.. Feb., 1895
Miss B. VINING	.. April, 1886	ALGERIA.		Miss E. TURNER	.. "	Mrs. DICKINS	.. "
Miss S. JENNINGS	.. Mar., 1887	Cherchel.		Miss L. A. LAMBERT	.. Dec., 1893	Mr. C. T. HOOPER	.. "
Miss M. C. LAMBDEN	.. May, 1888	Miss L. READ	.. April, 1886	Miss A. HAMMON	.. Oct., 1894	Miss A. WATSON	.. April, 1892
Mrs. BOULTON	.. Nov., 1888	Miss H. D. DAY	.. "	Sousse.		Miss VAN DER MOLEN	.. "
Miss K. ALDRIDGE	.. Dec., 1891	Constantine.		Dr. T. G. CHURCHER,		Mrs. M. A. PRIOR	.. Feb., 1895
Dr. G. R. S. BREEZE	.. Dec., 1894	Mr. J. L. LOCHHEAD	.. Mar., 1892	M.B., C.M.Ed.	Oct., 1885	AT HOME.	
Miss F. MARSTON	.. Nov., 1895	Mrs. LOCHHEAD	.. "	Mrs. CHURCHER	.. Oct., 1889	Miss I. L. REED	.. May, 1888
Miss F. K. TREGILLUS	.. Dec., 1896	Miss L. COLVILLE	.. April, 1886	Miss M. SCOTT	.. Mar., 1892	Dr. H. SMITH	
<i>Spanish Work—</i>		Miss H. GRANGER	.. Oct., 1886	Miss N. BAGSTER	.. Oct., 1894	M.R.C.S., L.R.C.P.	Jan., 1892
Mr. N. H. PATRICK	.. Jan., 1889	Miss E. K. LOCHHEAD	.. Mar., 1892	Miss L. GRAY	.. Feb., 1891	Miss GRISSELL	.. Oct., 1888
Mrs. PATRICK	.. Sept., 1889	Algiers.		Mr. W. G. POPE	.. Feb., 1891	Miss A. COX	.. Oct., 1892
Miss F. R. BROWN	.. Oct., 1889	Mons. E. CUENDET	.. Sept., 1884	Mrs. POPE	.. Dec., 1892	STUDYING ARABIC, ETC., IN ENGLAND.	
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